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**Enculturation of Catholicism and Javanese Culture;
Case the Church of the Holy Heart of Jesus, Ganjuran,
Bantul, Yogyakarta Special Region***

By : Silverio R. L. Aji Sampurno**

Abstract :

*Based on the Second Vatican Council's (October 11, 1962–December 8, 1965) vision of the church as the people of God. In this connection the former concept of the church as *societas perfecta* ("perfect society"), founded by Christ through the mission of the Apostles and their successors, to which one belongs through subjection to the hierarchy, is replaced by a vision of the church as a community in which all possess the sacramental mission to live and proclaim the Gospel, and all have a function in the service of the whole. ... The vision of the people of God as *sacramentum mundi*, a sign of redemption for the entire human race, gave a new insight into the relationships with the Protestant churches, the other world religions, and the nonreligious atheistic and humanistic movements. In this view, freedom of religion and philosophy became the most fundamental right of humanity.*

In this paper I would try to describe about enculturation process Catholic religion and Javanese culture in Yogyakarta Special Region; Case in the Church of the Holy Heart of Jesus, Ganjuran, Bantul.

I would like to see what are the problems of that process, and how each of the culture enriching they self. Why the Javanese Culture can follow Catholicism.

In the first time I would like to describe about Javanese Culture, and then the Catholicism. What is the difference and same both culture.

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As we know that enculturation is a contact between two or more groups of people with their own culture, without acculturation, assimilation or osmoses, because each groups defending with their own culture, while their groups develop with their own ways. So, if we look at from negative perspective, this way will be cultural bias. But if we look at from positive perspective, we will say that way will enriching their culture. There is no omission effort for elementary principle of each culture.

In this simple article I won't explain about negative perspective from this process. This article would try to describing the process of enculturation between two cultures, Javanese culture and Catholic culture at the Church of the Holy Heart of Jesus, Ganjuran, Bambang Lipuro, Bantul, Yogyakarta Special Region, laid on 17 km southern of Yogyakarta. So in this article just want to describe the building and religious rituals, which it do by Catholics in this area.

The Church The Holy Heart of Jesus

This church was build by Ir. Julius Schmutzer, an administrator of sugar cane at Ganjuran Area on 1912-1930. For the first time of this development is for expression of missing his motherland and God. Because he cannot finds a church on his workplace. While some of his workers as Catholic and become Catholic too as his religion, since he come to Gondang Lipoero in 1912. Enunciated, although he is doing business, he applying the real Ethic Politic in his management in the Gondang Lipoero Sugar Cane Factory. He is really doing *trias politica* of Ethic Politic; education, irrigation, and migration with aim to wealthy the colonial land. So in practise his worker treated, as he has to do. The prosperity of his workers is his interest. Even he builds a hospital near his office with nuns from *carolus boromeus* congregation.

Finally on 16 April 1924 the church has been built for himself and his worker. In order to earn to earn direct accepted by vicinity society have, Java culture Influenced by Hindu, hence that building made with Very Java architecture jell with equipped by a building temple which located in eastside the church, what built by a some years later.

In that temple building, the place of idol of the Holy Heart of Jesus Christ in His highness clothes a Javanese King, what the full of authority and the His holy heart see perfervid portray the King of the world. Looking in article of Java letter Sounding "Sampeyan Dalem Maha Prabu Yesus Kristus Pangeraning Para Bangsa" (His Highness of Jesus Christ, King of the World). Then in the holy ceremonial (misa) even also the utilized language at that time non-Latin language, but using local language, Java. This matter indicates that cultural enculturation of Java in Roman Catholic Church has been started tens of last years. Even before the Second Vatican Council's gone into effect by year 1967.

Is the Enculturation Easy?

Really process this enculturation do not walk easily. A lot of matters become constraint in course of this. This opposition is hardest exactly comes from The Roman Catholic. The Roman Catholic very opposes that matter, since development of observance house, which do not as in Europe and local language use, do not as in Europe and Other place using Latin language.

Though the spirit of the change in the ways of church ceremony even also in fact have been formed by along with erupting it Revolution French Carrying the spirit of independence, equality, and brotherhood (liberte, egalite, fraternite). This Spirit of this change comes exactly from all Europe missionary of exist in Asia.

Make proper comprehended, since cultural it is true in Asia very far differ from culture in Europe and Other world cleft, taking root at Europe culture (?) or in term of Indonesia of Western culture and East for culture coming from Asia.

But with daring and bravery of that entire moment monk, hence observance in Ganjuran remains to be passed off. Even they always get against from Roma. Until finally they get fresh wind from Council Vatican II. which permit all missionary to educate Christ teaching by using local culture. At Council Vatican II agreed by adjustment of life style to the manner born to local culture (Masterpiece of Missioner No 22), and also the liturgical adjustment of according to faction variety, district and place (L 38: constitution of Liturgy No. 38). Hence, in liturgy books hereafter Council Vatican II provided some choice for the prayer, reading, and the ceremony so that be selected most compatible. What which must be paid attention to in more circumstantial adaptation, explained in L40, especially about acceptance ceremonies in Church (initiation; L65 and 119). More circumstantial adaptation goes to enculturation. The true is the adaptation have been claimed by *Kongregasi Penyebaran Iman* at 1659: "what you bring is not your national culture, but commendation of Polite Allah which do not refuse or oppose healthy habit all the nation, even wish to support and preserving (Heuken 2004).

Then how with the People Around, which at that Moment not yet Embraced Catholic?

They do not so be affected by since elementary principle of Javanese is foundation and respect. His/Its meaning is which they look for reconciliation usher people, by each other respect. Reconciliation will be created by if happen each other respect among mankind.

So that in this bearing, somebody claimed to dare to overrule of private interest, what its meaning has to always prioritize common interest. Thereby, if each people have done same thing, hence to be created by is reconciliation, harmonic, and inexistence of conflict. This Last matter always is avoided by Java society. Since according to him if happened [by] the conflict, hence there no harmonics, if there no harmonics, hence that happened is war, ending at destruction.

According with the term of Niels Mulder (1973 in Minsarwati 2002) that in opinion of Javanese, peacefully mind, compatibility, and the balance, attitude *nrimo* to all events that happened at the same time place individual of under society of under universe. Whose goods live in harmony with their/his self with society, harmonic life also with God and that's real correct life reality.

Intrinsically system of belief of Javanese coming from system of ethics and view live. Thereby in belief system of there are with refer towing the knowledge to identify targets and also the way of reaching something that as well as possible. All kinds of knowledge, guide, govern, recipe and strategies is to live with and look after the environment which coming from system of ethics and view of life Java society.

With refer to that knowledge fulfilled by value complexity arranging between human being with human being between human being with creator live and experienced of *adikodrati*. Therefore socialize in rural of Java in face of that system belief not only rely on rational considerations, however also entangle feeling and emotion, so that as if have delivered his/its body and soul to system belief taken as guidance live his/its (kodiran 1990).

More important matter in its bearing with this enculturation, in Java culture is unknown to differentiation existence of between religion and non religion. Social interaction at one blow is expressed by as attitude to nature having relevance social. Interaction between livings, live, and there is no real and principal difference. Hereinafter be expressed by that view to people have the character of entirety, its meaning is

not performed by dissociation expressly among/between individual with environment, faction, era and also with nature adikodrati. Therefore by his/it's the Javanese unable to dissociate here world with there world.

Matter of this is presumably causing next to nothing is opposition from Javanese as owner of Java culture to entry of the foreign culture among them. And utilize some of his/its culture to enrich other culture

Enculturation that happened in the Church of the Holy Heart of Jesus, Ganjuran it is true complete really, start from the Statue of Jesus Dressing ala Javanese king, the angel wear clothes of ala Javanese chevalier until use of castanets of gamelan to accompany misa.

Yogyakarta, June 24, 2005

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