

# Inculturation of Catholic Religion in Javanese Culture: A Study of Pilgrimage Tourism Experience in the Ganjuran Church, Bantul, Special Region of Yogyakarta

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## Abstract

Most tourists visit Catholic pilgrimage tourism sites to 'pursue' holy water that is believed to cure disease and provide sustenance for them. This is what makes the miracle of holy water one of the unique attractions that play a role in shaping the tourist experience in various Catholic pilgrimage tourist attractions, including the pilgrimage tourism site of the Ganjuran Church complex. However, there is another special attraction that is so strong and prominent in the Ganjuran Church, namely the existence of forms of inculturation of Catholic religion in Javanese culture. This study aims to view and understand the role of the existence of forms of inculturation on the formation of tourist experiences in the Ganjuran Church. This study uses a qualitative descriptive approach, in which the data collected are types of qualitative data based on the results of in-depth interviews, field observations, photographs and literature. The result shows that the Ganjuran Church has several inculturative forms that have influenced tourism experiences starting from the temple, the inculturative panels of Way of the Cross, the Javanese church, the musical-instrumental gamelan, the Tirta Perwitasari holy water, the inculturative statues of Catholic saints and the Schmutzer hall. Align with these results, this study indicates that the existence of inculturation in the church has played a role in shaping various types of experiences, ranging from religious, cultural to recreational experiences.

**Keywords:** *inculturation, tourism experience, pilgrimage tourism, Catholic religion, Javanese culture*

## Introduction

Pilgrimage tourism has a wide meaning based on visitors' motivation and activities. Gazali stated that pilgrimage tourism is a type of tourism that can be associated with religion, history, customs, and beliefs of the people or a group in society (2014). In general, the thing that is interesting and pursued by Catholic pilgrims is the figure of the Virgin Mary – a holy figure in the Catholic religion – in the form of a statue that contains a 'sacred' story and elements of the miracle of holy water (Courten in Narcosetyo, 2010). Most of the Catholic pilgrims pursue it to increase their faith and religious experience with their God. Praying to Jesus through the intercession of the statue of the Virgin Mary is one of the religious activities carried out by pilgrims. The 'search for holy water' in Catholic pilgrimage sites also occurs because Catholics believe that holy water is curative. It can heal any disease and deliver other benefits.

The phenomenon happens in almost all Catholic pilgrimage sites, including the pilgrimage site of Ganjuran Church complex, Bantul, Special Region of Yogyakarta, Indonesia. This church also has

holy water that is believed to heal all diseases. The church called it Perwitasari holy water. Many pilgrims who came there wrote their testimonies in the guestbook on healing they experienced after drinking the holy water.<sup>1</sup> However, there is something more interesting and prominent than the miracle of the holy water in the pilgrim site, that is the phenomenon of the combination of Catholicism and local Javanese culture, known as inculturation. Inculturation in the church is highly dominant in its Javanese culture that can be seen from its Javanese architecture, Javanese-Hindu-Buddhist temples,<sup>2</sup> Javanese statues, and Javanese liturgies or worship systems.

The Javanese liturgy uses Javanese *gending* (songs), traditional Javanese dances and clothing, and *gamelan* (Javanese musical instruments). In the church complex, there is also a Hindu-Buddhist-Javanese style temple that is used as a place for prayer and in it there is a statue of Jesus Christ which was carved just like an ancient Javanese king. In the church section there are also statues of Jesus and Mary in the church wearing traditional Javanese vestments.<sup>3</sup> The ritual of the Way of the Cross (*Via Dolorosa*) at Ganjuran Church also has its own characteristics. Unlike other Catholic pilgrimage sites in general, Ganjuran Church's Way of the Cross has Javanese elements engraved on each stop panel. It can be said that the forms of Catholic inculturation in Java there have become a strong identity for the pilgrimage site.

The view of the local church states that with inculturation, Catholics can live the teachings of the Catholic faith deeper through the local people's culture. In other words, inculturation can shape the religious experience of those worshiping at Ganjuran church. This can indeed happen because, according to the church, Javanese culture in the context of inculturation is not only used as a medium or tool, but the spiritual values contained in Javanese cultural philosophy are also compatible with the religious values of the Catholic church. This is supported by the results of Sunaryo's research (2016) on the tradition of pilgrimage to the Maria Cave in Central Java. He stated that Javanese culture and Catholicism have the same view of people who are on the journey of life, make pilgrimage to God and find their own identity.

Adding Daeng's thoughts (1989) who also voiced that the inculturation that occurred had a reciprocal influence between Catholic teachings and Javanese culture. The influence of inculturation on the spiritual experience of Catholics posed a fundamental question that formed the background of this research. The question is whether the existence of forms of inculturation

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<sup>1</sup> Krestanto, Hery. 2015. "Analisis Minat Wisata Rohani di Candi Hati Kudus Ganjuran", p. 222.

<sup>2</sup> Ganjuran Temple is not a relic of the Hindu-Buddhist period, but a man-made temple initiated by Schmutzer in 1934 (Dutch colonial period), in which the concept and architectural style of the temple adopted the building style of the Hindu-Buddhist period because Javanese people are more familiar with temple buildings as place of worship during the Dutch colonial period. This is reinforced by Idham's statement (2021: 9), which reads that Javanese people borrow and modify architectural styles to meet basic needs and combine old and new habits (acculturation). Therefore, Ganjuran Temple and the statues there are called Hindu-Buddhist-Javanese temples and Javanese statues.

<sup>3</sup> Susantina, Sukatmi. 2012. "Unsur-unsur Kesenian Jawa dalam Inkulturasi Gereja Katolik Kevipekan Daerah Istimewa Yogyakarta Perspektif Aksiologi". Quoted from Gadjah Mada University Doctoral Dissertation, p. 212–220.

at the pilgrimage tourism place also influences the tourist experience to become more religious or even causes the experience to become non-religious/secular? This basic question is one of the things that drives this research to link inculturation as the identity of a pilgrimage site at the Ganjuran Church with the experiences of pilgrims/tourists visiting there.

Afandi, Mahdzar, Ramachandran, and Shuib (2015) stated the attributes of tourist destination<sup>4</sup> can play a role in providing a significant influence on memorable tourist experiences and intention to return. Similarly, the forms of inculturation, which is one of the attributes of pilgrimage tourism attraction of Ganjuran Church, are also considered to play an important role in shaping the tourism experiences when visiting and conducting pilgrimage tourism activities there. Complete and dominant forms of inculturation are the main attraction of the tourism pilgrimage site of Ganjuran Church. These forms of inculturation also do not only have visual appeal, but also contain meaning, philosophy and values. Likewise, tourists who come there bring their perspective, understanding, meaning and personal values interact with everything they cover in the church complex, so this topic becomes important and interesting to study.

This form of inculturation of the Catholic religion into the local culture (Javanese) is rarely considered and explored as one of the attractions of the Catholic pilgrimage tourist site, which plays a role in shaping the tourism experience. Therefore, this research focuses on examining the role of inculturation in shaping the pilgrimage tourism experience that tourists wish to have at the Ganjuran Church. The purpose of this study is to comprehend the patterns of tourist experience formation influenced by the forms of inculturation in the Ganjuran Church pilgrimage tourism complex as an unique attraction. This study also answers the question of how tourists interpret and experience the forms of inculturation that exist in the pilgrimage tourism complex.

## Theoretical Framework

### Pilgrimage Tourism

Departing from the concept of a religious pilgrimage used as a tourist destination, it was initially considered a contradictory concept, with 'pilgrimage' seen as synonymous with religious meaning and 'tourism' as synonymous with hedonistic meaning.<sup>5</sup> Actually, pilgrimage and tourism are two historically related concepts as evidenced by Chaucer in his *Canterbury Tales* who stated that pilgrimage was an early form of tourism (Cohen, 2003; Singh, 2005 in Ting Jiang et al., 2018). The old meaning of pilgrimage tourism, synonymous with religious travel, has expanded into a new direction, namely non-religious or secular pilgrimage. This expansion of meaning occurs because

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<sup>4</sup> Attributes of tourist destinations refer to characteristics or strong identities of a tourist destination on which tourists choose, evaluate, and identify the level of tourist satisfaction (Chahal and Devi, 2015: 5).

<sup>5</sup> Gem in Peddas defines hedonism as a doctrine or view of life that material pleasures and enjoyment are the most important things in life, so that someone who is hedonistic will seek as much happiness as possible and avoid distress and suffering as much as possible (2018: 141).

pilgrimage not only addresses the 'sacredness' of the place, but also it talks about the motivation of the people who visit there.

Therefore, through previous studies, two alternative forms of pilgrimage tourism must be recognized, namely religious pilgrimage tourism and secular pilgrimage tourism. Barber in Collins-Kreiner (2010: 440) defines religious pilgrimage tourism as travel based on religious purposes, both externally to a holy place, and internally for spiritual purposes and inner understanding. Whereas secular pilgrimage tourism is defined as travel to a place that is driven by the need to acquire something valuable, meaningful for the tourist personally and also as a source of core identity for tourists (Collins Kreiner, 2010). The motivation of visitors to pilgrimage tourism sites has also expanded from religious to non-religious (Collins-Kreiner, 2010). For example, visiting a site or place closely related to history, culture, and uniqueness of that place, such as Australians and New Zealanders visiting Gallipoli site in Turkey.<sup>6</sup> This study showed that not all pilgrims have religious motives, and not all tourists with no religious ties to the site have non-religious or secular motivations.

Pilgrims, who are often identified with people seeking something religious, also have non-religious desires when in the pilgrimage sites. Turner and Turner also stated that tourists can also be called pilgrims when a person has two different missions but they are carried out together (Smith, 1992: 3). On the one hand, a person becomes a pilgrim, on the other hand a pilgrim can also become a tourist at the same time in order to fill this free time. This understanding of the identity of pilgrims and tourists is very important in the study of pilgrimage tourism, as their identity describes what kind of experiences they expect from the pilgrimage site.

Based on the explanation above, the word "tourist" is used in the following paragraphs to refer to "Catholic tourists" and "non-Catholic tourists". Tourists have different perspectives on the sites they visit, moreover, in the context of pilgrimage tourism, tourists have religious differences, which are one of the main backgrounds for understanding the tourist experience in pilgrimage tourism sites. Various perspectives and assessments that arise on a pilgrimage tourism object form the basis for the formation of the tourism experience.

### Tourism Experience

Gnoth defines the tourism experience as a process that happens to tourists before and during tourism activities. The tourism experience is understood as a conflict that the tourist feels sensually, how that conflict is processed and maintained in the resulting experience and has consequences for the tourist in terms of his existence, change and growth (Gnoth and Matteucci, 2014: 4).

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<sup>6</sup> Harman and Hyde. 2011. "Motives for a Secular Pilgrimage to The Gallipoli Battlefields", in *Tourism Management*, p. 1343.

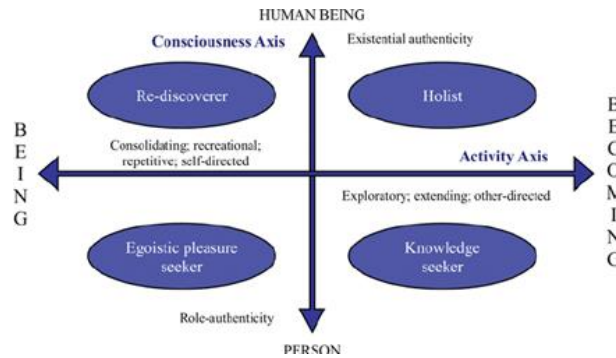


Figure 1. Tourism Experience Model by Gnoth in Gnoth and Matteucci  
(Source: Gnoth and Matteucci, 2014)

The tourism experience model above explains that experience is divided into two dimensions, namely “being” and “becoming”. The concept of “being” implied in this context is the process by which an individual chooses to be a human being in harmony with their environment (as in a flow) and not to swim against the current, to think critically and to accept differences. Gnoth explained that it refers to an individual’s performance in getting treatment according to the individual’s expectations. Meanwhile, existential experience is an individual process of “becoming”, which means an existence that continually arises as the individual lives through conscious experience.

Furthermore, the individual has two elements that describe the execution of their experience, namely activity and self-awareness. On the “activity” axis, tourism activities can be divided into two directions, namely exploration and recreation. An exploration point is an activity aimed at learning more about anything related to a tourist destination. In the context of the research to be carried out, pilgrimage sites should provide a platform for tourists to re-create their identity through interaction with nature and the universe, which open up new ways for them to gain insight, understanding and empathy. This is supported by a statement from Samuel et al (2018) noting that the interconnection between tourists’ lives and their journeys (spiritual and touristic), the unique natural subjectivity regarding the meaning of travel, and the methods learning in relation to the values can be adopted to become insights needed by every single tourist.

In contrast to the exploration point, at the recreational point, tourists experience the refreshment in body and mind that can be obtained through entertainment, picnics, meditation, etc. In the context of pilgrimage tourism, peace of mind and soul and religious activities are forms of recreational activity.<sup>7</sup> This is consistent with Lloyd's (2015) view that pilgrimage tourism can be a journey inspired by a sacred dimension, as well as a spiritual experience, facilitating high levels of social, personal and spiritual engagement. The second axis is the element of self-awareness, related to how tourists make their experiences, which is first determined by the role of their

<sup>7</sup> Recreational activities are all activities that we have done before and that have become habit, learning and repetition (Gnoth and Deans, 2012: 5).

expectations of the tourist objects they visit. When tourists visit a tourist destination, their level of awareness leads to an understanding of the authenticity of that destination.

Authenticity along the self-awareness axis is divided into two parts, namely, the existence of authenticity and the role of authenticity. The existence of authenticity referred to in this model is the point of view of a tourist on his first visit to a tourist attraction, thinking that everything contained in that place is very authentic. Contrasted with the “role of authenticity” where the tourist destination is familiar to the tourists who frequently visit it, so the destination is repetitive. Elements of activity and self-awareness were also used as tools to analyze the tourist experience in the Ganjuran Church complex.

### Church inculturation

Inculturation is considered and understood as an attempt to propagate the ideas and values of the Catholic Church that are translated into local cultures and traditions. At the same time, the church also seeks to integrate and socialize other aspects of the local community into the Catholic framework (Mugok et al., in Lamana, 2019). This is consistent with Crollius' definition in Pinto, where church/ecclesiastical inculturation is the integration of the experience of the local church into the culture of its people through elements of its own culture. A force that not only expresses itself, but it enriches and renews the culture as well as creates the unity of the Church (Daeng, 1989). Therefore, it can be stated that inculturation in the context of the Ganjuran Church means a process of expressing the Catholic faith in Javanese culture, which can be realized through various aspects of the Javanese culture, from the physical form of the church to the rites of worship, as long as it can convey the values of the Catholic faith.

### Bakker Enculturation Channel concept

It should also be understood that the term 'inculturation' is different from 'enculturation'. Inculturation is part of theological study and enculturation is part of sociological study. Herskovits in Bakker describes enculturation as the process of conditioning (adaptation) of the individual consciously or unconsciously carried out according to the boundaries formed by a particular culture (1984). It not only refers to the social life of each individual, but also it holistically covers the entire personality of the individual. The process of enculturation always occurs in each individual or group, trying to accept new values that adapt to the values they have through relationships with other people without losing the essence of the two values (Bakker, 1984: 104). Based on that, it can be concluded that enculturation is a cycle that occurs in individuals and groups.

A tool used to describe the shaping pattern of tourist experience influenced by the existence of forms of inculturation in pilgrimage tourism objects is the 'Baker Enculturation Channel Concept'. Enculturation channels are forms in which individuals or groups come out of themselves to develop and embody objective shared values (Bakker in Lamana, 2019). These channels help to explain the stages in which tourists gain experience through interaction with forms of inculturation

at the Ganjuran Church complex. In the context of this research, the enculturation channel is interpreted as stages of shaping the tourist experience. There are 3 stages in the formation of tourist experiences that occur through the interaction of tourists with forms of church inculturation, which are as follows (Bakker in Susantina, 2012).

- a) Introduction stage. Interactions carried out by individuals with a community cause them to learn something new to become more mature individuals. As with the introduction stage, at this early stage, before feeling and getting a tourism experience holistically, the tourists begin to first see or visually recognize all the relics around them. Directly, tourists explore the church area.
- b) Value search stage. The second stage in the Bakker enculturation channel explains that the basic structure of personality is a conceptual tool internalized by the individual to express his own existence and experience. By referring directly or indirectly to tourist experience, tourists start questions and finding any information (relics or objects) they want. This stage also provides further information about the understanding gained by tourists after processing the information received regarding the existence of inculturation there. The understanding gained is explored again to see whether the tourists find the values of the existence of inculturation by doing pilgrimage tourism there.
- c) Tourist ethics stage. The next stage in the Bakker's Enculturation Channel explains that enculturation needs guidance and control to keep it consistent with cultural meanings and values. Ethics in traveling to pilgrimage tourism sites spanning two cultures is important to achieve harmony between the host (people of the church and Ganjuran community) and guests (tourists). At this stage, the religion and ethnicity of the tourists become important to see their understanding of Catholic religion and Javanese culture norms. This is because tourists carrying a religious and ethnic identity can be a tool to understand and apply the ethics contained in the cultural elements that exist in the church complex, namely the ethics of Catholic and Javanese culture. This stage explains how the tourist's relationship with the place can be used to interpret or understand the existence of inculturation there. There are values, perspectives and understandings that tourists bring when interpreting the ethics they practice there in a way that makes them part of an unforgettable meaningful pilgrimage tourism experience for them.

## Research Methodology

### Data Collection

This study explores and describes how the existence of forms of inculturation can influence the shaping of the tourist experience in pilgrimage sites – whether the tourist experience becomes more religious or even non-religious. This research uses an inductive reasoning pattern with a qualitative descriptive approach. The method of determining the informants to be interviewed in depth is the purposive sampling method. The research was conducted in the early 2021 starting from January – February by interviewing the Pilgrimage Management Committee (PMC) and

tourists who have visited Ganjuran Church. PMC Ganjuran Church has been interviewed to obtain data about tourist visits and their views on pilgrimage tourism activities conducted by tourists there. Tourists selected as informants, as well as the subjects of this study, were divided into four categories based on their religion and ethnicity, which were adapted to elements of the Catholic religion and Javanese culture in the pilgrimage tourism site. Four categories are Catholic - Javanese, Catholic - Non-Javanese, Non-Catholic - Javanese, and Non-Catholic - Non-Javanese. There are two informants in each category (except for the Non-Catholic - Non-Javanese category, which has one informant), meaning seven tourists need to be interviewed.

Tourists who were selected as informants for this study were also tourists who had visited pilgrimage tourism sites more than three times. The in-depth interviews were conducted in two sessions for each informant with a duration of about one hour or in other words two hours of interviews with each informant. The main thing discussed with informants in in-depth interview sessions is how tourists interpret and experience forms of inculturation in the Ganjuran Church complex. The focus of this research comprehends how the physical forms of inculturation can shape their experiences when visiting religious sites – whether their intentions are spiritual or recreational things. The questions asked of the informants therefore include the reasons for their visit, what activities they engage in there and what their opinion as well as how they deal with forms of inculturation in the church. Furthermore, in addition, field observations were conducted by observing the forms of inculturation and tourism activities according to the forms of inculturation in the pilgrimage tourism complex.

### Data Analysis

The collected qualitative data is analyzed in several stages of data analysis according to Miles and Hubberman, namely (1) data reduction stage; (2) data presentation and interpretation stage; and (3) the conclusion drawing (Maghfiroh, 2020: 28-29). Previously, the researcher initially processed data from field observation records, interview results and secondary data such as literature studies. Especially for the results of the interviews, the researcher processes the interview results by transcribing the results verbatim and assigning codes to the transcript. The encrypted data is then matched with the observation notes. After processing data from various sources, the data is focused according to the research question.

At the data presentation and interpretation stage, the concept of Bakker's Inculturation Channel – the stages of tourism experience formation – is used as a tool for managing the reduced data. Finally, in the conclusion drawing stage, the data has been identified using the Gnoth's Tourism Experience Model – a model that identifies the variety of tourist experiences shaped by the influence of inculturation in the Ganjuran Church. Due to the context of this study talks about religious-based pilgrimage tourism objects, religious and non-religious aspects are added to the use of the Gnoth's Tourist Experience Model which identifies the type of tourists experience at the pilgrimage site. Because Catholic and non-Catholic tourists are still difficult to identify by the type of experience they seek at a particular pilgrimage site. Therefore, the classification of tourism



experience is categorized into 4 types of experiences, namely, religious-recreational experience, religious-exploratory experience, non-religious-recreational experience, and non-religious-exploratory experience.

## Research Findings and Discussion

### Tourist Profile

According to an interview with Aris (Secretary of Ganjuran Church Pilgrimage Management Committee), before the Covid-19 pandemic, the average number of tourists per month was 4000 - 5000 people. An analysis of the visitor profile data from 2008 – 2011 also shows that the majority of the visitors came from outside the Special Region of Yogyakarta and most of the total visitors came to prayer in these 3 years. This guest book is not required to be written by everyone who comes to visit, so it can be said that the total number of visitors in the guest book is inaccurate. The reason for this was the desire of the church not to take guest visits into account. Their main motivation for creating the guest book was to find out what the requests and testimonies of the visitors were.

Table 1. Tourists Profile

Category	Catholic – Javanese (CJ)		Catholic – Non-Javanese (CNJ)		Non-Catholic – Javanese (NCJ)		Non-Catholic – Non-Javanese (NCNJ)
	Name	Age	Name	Age	Name	Age	
Name	Mario	Ratri	Andre	Winda	Tio	Rohim	Dian
Age	22	26	20	25	26	27	27
Gender	Male	Female	Male	Female	Male	Male	Female
Religion	Catholic	Catholic	Catholic	Catholic	Protestant	Islam	Hindu
Ethnic group	Javanese	Javanese	Chinese	Nagekeo	Javanese	Javanese	Balinese
Origin	Muntilan, Central Java	Yogyakarta, Special Region of Yogyakarta	Jakarta, DKI Jakarta	Flores, East Nusa Tenggara	Malang, East Java	Yogyakarta, Special Region of Yogyakarta	Denpasar, Bali
Level of education	Bachelor of Tourism	Bachelor of Anthropology	Undergraduate student of Recorded Media Arts	Bachelor of Ethnomusicology	Bachelor of Anthropology	Bachelor of Anthropology	Master of Management student
Visit motivation	Pilgrimage / pray and vent	Refreshing body and spirit	Pray and calm the mind	Calm down, seek peace, pray to God in silence	Want to enjoy the atmosphere of Ganjuran Church	Curiosity and want a calm atmosphere	Pray
Visit frequency	5 times	>10 times	>5 times	>10 times	>5 times	4 times	4 times
Pilgrimage tourism activities	Pilgrimage / pray and vent	Pray, reflection and vent	Pray, worship mass and relax in the church hall	Pray, observe Javanese ornaments, sharing with other visitors, take pictures, shop for church souvenirs	Prayer, silence/reflection, and quality time with friends	Play and exploration	Pray
Visiting time	Evening	Evening	Afternoon	Morning	Midnight	Evening	Evening
Profession	Musician	Educator at a museum	Student	-	Surveyor of the Ministry of Culture	-	Student
Visit reference	Family	Friends	Lecturer and friends	Friends	Friends	Friends	Friends

Through Table 1, it can be seen the profiles of seven tourists who are willing to become informants for this research. Most of them have religious motivation and activities in Ganjuran Church pilgrimage tourism complex. All informants come from various religious, ethnic, educational and professional backgrounds. They interpret and experience pilgrimage tourism in the site in different ways. Informants were divided into four categories based on their religion and ethnicity, which were adapted to elements of the Catholic religion and Javanese culture at the pilgrimage site.

### Forms of Inculturation Experienced by Tourists at the Ganjuran Church Pilgrimage Tourism Object

Table 2. Variety of tourist experiences

Forms of Inculturation Variety of Experiences	Religious experience	Recreational experience (Calm down and find relief)	Recreative experience (Quality time with friends)	Cultural experience	Recreational experience (Excursion and play)
Ganjuran temple	- Mario (CJ) - Winda (CNJ) - Rohim (NCJ) - Dian (NCNJ)	Andre (CNJ)	-	-	-
Javanese church	Winda (CNJ)	- Andre (CNJ) - Ratri (CJ)		- Tio (NCJ) - Rohim (NCJ) - Winda (CNJ)	- Mario (CJ) - Dian (NCNJ)
Gamelan musical instrument	Winda (CNJ)	-	-	Winda (CNJ)	-
Tirta Perwitasari holy water	Mario (CJ)	-	-	-	-
Inculturative statue of a Catholic holy figure	Mario (CJ)	-	-	-	-
Schmutzer hall	-	- Tio (NCJ) - Ratri (CJ)	- Mario (CJ) - Rohim (NCJ)		- Tio (NCJ) - Winda (CNJ) - Rohim (NCJ)

There were several forms of inculturation mentioned by the tourists (informants) when they shared their pilgrimage tourism experiences at the Ganjuran Church pilgrimage tourism complex in an in-depth interview session. The forms of (visual) inculturation experienced by some of these tourists include a temple, a church, statues of Catholic saints, the Schmutzer Pavilion, and gamelan musical instruments. The concept of the Bakker's Enculturation Channel is used to explain the 3 stages in which tourists experience the existence of inculturation at this pilgrimage tourist site. The three stages are the introduction stage, the value search stage, and the tourist ethics stage.

### Ganjuran Temple ('Tyas Dalem' Temple)

This temple was built as a monument to express the Schmutzer family's gratitude to God that the Gondanglipuro Sugar Factory survived the blows of the world economic recession (the malaise era)<sup>8</sup>. Before this temple was built, Schmutzer studied and understood Javanese culture in depth, so the temple built both in its architecture, reliefs and south-facing position was very synonymous with Javanese philosophy and culture. The date of the temple's blessing (February 11) coincides with the day of Our Lady's Apparition in Lourdes, the relationship between this date is one of the factors that builds the sacredness of the temple. The inauguration of the temple has also put it on par with famous pilgrimage sites in Indonesia such as the Mary Cave in Sendangsono. This temple is expected and intended as a widespread Catholic devotion.



Figure 2. Ganjuran Temple Yard As a Prayer Room for Tourists  
(Source: Private Collection, 2020)

Visiting this pilgrimage tourism site, Mario (Catholic - Javanese tourist) interprets the temple as a place of devotion to Jesus. He builds this meaning based on a combination of values, perspectives and understanding that he already has about several values of Catholicism. In addition, the main motivations and activities he engaged in also contributed to the formation of the meaning of the temple, namely as a special space for prayer and devotion to Jesus. He finds an invitation to devotion to Jesus Christ through the forms of inculturation and the meanings they contain. One of them is the cross-legged statue of Jesus in the image of the "King of Java", located in the temple. Jesus as the King of Java has a personal meaning for Mario, that is, as a Javanese, he not only sees Jesus as a great and glorious person, but also he feels that through the concept of King

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<sup>8</sup> Information from the Dutch Period Bantul Museum on January 18, 2021, at 15.00 WIB.

of Java, he can get closer to King Jesus because of the Javanese elements contained in the statue of Jesus in the temple.

This also applies to Winda (Catholic – Non-Javanese), who gets a more religious pilgrimage tour experience due to the presence of the figure of Jesus placed in the Ganjuran Temple. In the value search stage, she gained an understanding that in Javanese society, the temple is the seat of a king who is so respected and upheld by the Javanese people. She interpreted the statue of Jesus sitting in the temple as a typical Javanese way of worshiping Jesus as God and the Great King. Winda is not Javanese, but the way the Javanese glorify Jesus as God and King through the temple has stimulated her to extol Jesus' greatness and glorify him as the great king. The existence of the temple has become an important part of her experience in the Ganjuran Church because she believes that the temple is a vehicle that can stimulate moments of prayer and worship to be more solemn and bring her closer to God.

The role of the temple in shaping the experience of religious pilgrimage tourism also occurs in Dian, a tourist who is neither Catholic nor Javanese. Dian feels there is a connection between her Hindu identity and the Hindu elements found in the temple. As a Hindu, she is used to praying in front of a temple that visually resembles a temple in shape and appearance and the characteristics of an outdoor prayer room. Not only the temple but also the temple yard, which also functions as a prayer room in this church complex has much in common with Hindu prayer halls. That concept of the temple and temple courtyard as “prayer room” in the open nature reminds her of one of the values of Hinduism, namely the value of being one with nature.



Figure 3. Ganjuran Temple Building As a Place to Pray for Tourists  
(Source: Private Collection, 2020)

These things also led her to practice typical Hindu prayers, one of which is praying in “Sanskrit” language. The open space of the temple courtyard makes this Hindu-Balinese tourist feel more

solemn and comfortable while praying in the temple yard. This Hindu-Balinese tourist experiences and interprets the temple as a familiar prayer room that can give her a sense of calm, peace and solemnity in fervent prayer.

Unlike the previous tourists, the inculturation through the temple has played an important role in establishing a relaxing pilgrimage tourism experience for Andre (a Catholic - Chinese tourist). The temple yard became his favorite space for prayer. For him, the prayer room, which is open and blends with nature because the temple courtyard is surrounded by trees, is a place that gives him rest. In addition to prayer, the courtyard of the temple is also a suitable place for him to sit on the floor in silence and contemplate, as well as to relax and relieve his fatigue.

#### Javanese Church



Figure 4. Ganjuran Church Building in the Form of A Joglo  
(Source: Private Collection, 2020)

This church, similar to *Keraton* (a type of royal palace in Java, Indonesia) was founded in 2009 and the first stone was laid by the Archbishop of Semarang at that time. For Schmutzer, founding a church allowed the Catholic religion, which at first seemed distinct from the surrounding 'identity' more dominant in other religions, could merge and become 'a new identity' within the community, especially in the Ganjuran area. The adoption of Javanese architectural styles such as Joglo houses with an interior design full of Javanese nuances and knick-knacks resembling the *Keraton* gives a strong impression that the Ganjuran Catholic church can exist and create a different identity that makes the community around it more dynamic.

There are various kinds of experiences shaped by the influence of the existence of this Javanese church building, including religious experiences, cultural experiences, and recreational experiences. Based on the results of in-depth interviews with Winda (a Catholic - Non-Javanese

tourist), it was found that when she explored the elements of inculturation in the church, her cultural experiences and religious experiences were shaped at the same time. At the value search stage, the existence of inculturation that is 'created' in the church makes her enthusiastic about exploring elements of Javanese culture combined with Catholic religious teachings as her religious identity. As a lover of arts and culture, the Javanese church interior is so unique and unforgettable for her. The existence of inculturation, including the Javanese church, was a means for her to learn Javanese culture in the context of the church. It can be concluded that the existence of inculturation through the Javanese church has participated in providing exploratory cultural experiences for Winda's tourism pilgrimage experience at Ganjuran Church.

The concept of an "open church" where there is no entrance but tourists can enter from different sides of the church is further interpreted by Winda. According to her interpretation, Jesus is so open and accepts all people from all backgrounds to enter his palace and meet Him. The Javanese church, which she interprets as a church rich in aesthetic elements, the concept of an open church (the value of acceptance) and the value of appreciation for exaltation does not only stop at Catholic local people's treatment towards Jesus as God and King. However, these meanings also stimulate her to practice her religious activities more solemnly. Winda also added that the use of Javanese culture in the church has made the religion and the Catholic church even more sacred. It was the meanings of Javanese culture in the context of the Catholic church that later contributed to make Winda's pilgrimage tourism experience more religious.

Ratri (a Catholic - Javanese tourist) also experienced this Javanese church where her pilgrimage experience became memorable due to the inculturation of the place through this Javanese church. During the introduction stage, she saw that the existence of the Javanese church tended to be more like a place of worship for the Kejawen people (the local belief of the Javanese tribe) rather than Catholicism because the Javanese cultural elements contained within the church were so dense and prominent. Although Ratri skipped the search value stage, she said that she still obtained a value from the Javanese church, namely the architecture and interior design of the Javanese church contained high aesthetic value for her. She said that the aesthetic value/beauty associated with a religious site like a Javanese church reinforces the importance of Ganjuran Church as the right destination for her to find inner peace.

She felt that the aesthetic elements of the Javanese church reduced her feeling of stuffiness. Getting rid of stuffiness was one of the main purposes of her pilgrimage to Ganjuran Church. The explanation above shows that the existence of inculturation in the Javanese church also influences Ratri's pilgrimage tourism experience, which tends to lead her to an enjoyable and relaxing experience. The existence of a Javanese church at this pilgrimage tourism site also provides calm and peace for Andre (Catholic-Chinese tourist). He was satisfied with the gazebo concept combined with the Catholic church there. He said that he really likes the prayer place with the open space concept because such an atmosphere gives him a calm and peaceful feeling and also relieves stress.

Rohim (Islamic - Javanese tourist) became the main informant who gained a complete Javanese cultural experience in Ganjuran Church pilgrimage tourism complex. At the introduction stage, he recognized the church building as a gazebo, rich in Javanese cultural ornaments. The existence of Javanese culture becomes even more detailed when he observes the overall decoration and design in the church interior. He said that the interior of the church is full of Javanese cultural elements from different angles, starting with the church building's ceiling, which featured typical Javanese patterns, green elements of *Keraton* building, and carved Javanese pillars. He likens that the existence of inculturation as a whole in the pilgrimage tourism complex is a package of cultural tourism products that are complete, luxurious and can be enjoyed free of charge by tourists, including himself. He added that the Javanese church is the 'main menu' on the Ganjuran Church cultural tourism package. Through this Javanese church, the existence of inculturation has provided an impressive and enjoyable experience of Javanese culture for Rohim.

#### Gamelan Musical Instrument



Figure 5. Gamelan Music Playing at the 2015 Christmas Eve Mass

(Source: <https://m.tribunnews.com/regional/2015/12/25/misa-natal-nan-dinding-nuansa-jawa-di-dinding-rumah-kudus-ganjuran-jogja>)

Gamelan (a traditional Javanese musical instrument) in Ganjuran Church are used to accompany church music during services. The strains of gamelan music are divided into two versions namely pelog tune and slendro tune which makes hymns have Javanese overtones. This is unique as most Catholic hymns have influences from Europe and are very closely related to Latin and its choral performance. However, this changed when it happened in the Ganjuran Church, where the musical composition had to be overhauled and adapted to the strains of the gamelan, which only had two versions. At the introduction stage, Winda (a Catholic - Non-Javanese tourist) also understood quite well that gamelan has a pentatonic tone (notes consisting of five notes), while the tones in Gregorian music in the Catholic church are diatonic (scale into which each octave has eight notes), and both have their own rules when played. She saw Gregorian music played with gamelan instruments as something extraordinary as they collaborated and were able to create "a new piece of musical art".

Winda also shared her understanding that in the Javanese tradition, the playing of gamelan instruments by the Javanese people was specifically addressed to a King. She brought the view

of the gamelan as “music of the king” and “sacred musical instrument” to the Ganjuran Church when she discovered the existence of the gamelan in the Javanese Catholic church. Winda interprets the Javanese church as the great and holy house of God, which is reinforced by the presence of gamelan in the church. Based on this explanation, it can be concluded that the presence of the gamelan played a role in building the atmosphere of the sacred “worship room” and helped Winda to worship and pray to God more fervently.

#### Tirta Perwitasari Holy Water

Holy water in Catholic places is generally interpreted as water that can cure pilgrims’ ailments or receive other blessings from God. Usually pilgrims fill drinking bottles with holy water. At the introduction stage, Mario (a Catholic - Javanese tourist) already understood that the Tirta Perwitasari holy water has a healing function, so he was also one of the pilgrims who brought his drink bottle to collect the holy water he would take home. It is just that the presence of holy water in this place of Catholic pilgrimage tourism with Javanese nuances inspired Mario to interpret Tirta Perwitasari holy water not only as a medicine to cure diseases and bestow blessings on him, but also as a spiritual purification through the practice of *wudhu* (ablution) – one of the traditions of the Javanese people. Based on the observation results, before praying in the courtyard of the Ganjuran temple or church, some tourists also perform *wudhu* – they wash their face, hands and feet with Tirta Perwitasari holy water.

According to Mario, the Javanese meaning of ablution also has something to do with the function of Tirta Perwitasari holy water in this place, where *wudhu* becomes an etiquette for some Catholic tourists before entering a church or temple as God’s holy house to meet, bow before, and pray to God.

"*Wudhu* in Javanese context upon entering one’s home is to cleanse themselves physically (body), while *wudhu* using Tirta Perwitasari holy water before entering the ‘House of God’ is for spiritual purification (of the soul and spirit)" (In-depth interview with Mario, a Catholic - Javanese tourist, 2021).



Figure 6. The Practice of ‘Wudu’ Using the Holy Water of Tirta Perwitasari  
(Source: <https://travel.detik.com/cerita-perjalanan/d-5397519/church-unik-dengan-nuansa-jawa-di-bantul>)



Mario's belief in the holy water is further supported by information he heard, where a study conducted there showed that the water crystallized perfectly after being purified through the prayers of church officials. Mario continued that he firmly believes that God can accept himself and all people in various conditions, no matter how bad they may be. However, as a form of gratitude and respect for Jesus, he always seeks to be physically and spiritually clean before entering the house of God and praying to Him, one of which is practicing *wudhu* there with the Tirta Perwitasari holy water. It can be concluded that Mario's practice of *wudhu* with Tirta Perwitasari holy water led him to offer the best to his God, one of which is physical and spiritual conditions that have been cleaned and purified. The value of holy water as a healing tool that can cure disease, bring blessings to life, sanctify, and purify has helped shape Mario's tourism experience at the Ganjuran Church more religious.

#### Inculturative Statues of Catholic Saints

Simultaneously with the ceremony of laying the first stone of the temple, the priest blessed the statue of Jesus Christ in the form of the "King of Java" and highlighted the symbol of the Sacred Heart of the Lord Jesus on the chest of the statue. The statue of Jesus in the church is usually placed standing, but the statue of Jesus in the temple is seated on a throne over the padma, showing the degree and power of Jesus as a king<sup>9</sup>. This is supported by Javanese title on the statue, which reads "*Sang Maha Prabu Yesus Kristus Pangeraning para Bangsa*" (You are Jesus Christ the King of All Nations). The attire worn on the statue of Jesus is also typical attire of Javanese kings with a crown on their heads<sup>10</sup>.



Figure 7. Statue of Jesus in the Ganjuran Temple

(Source: <https://www.sesawi.net/album-taman-doa-candi-hati-kudus-yesus-ganjuran-di-malam-malam/#>).

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<sup>9</sup> Elihami, Lucia E. 1995. "The History of the Founding of the Sacred Heart Parish of Jesus, Ganjuran Inculturation as the Foundation for the Growth and Development of the Ganjuran Sacred Heart Parish, Yogyakarta". p. 76.

<sup>10</sup> Prayoga, Afrilya P, et al. 2015. "Report on Visits to Historical Objects of the Church of the Sacred Heart Temple of the Lord Jesus Ganjuran".

At the introduction stage, Mario (a Catholic – Javanese tourist) was under the impression that the Jesus statue was a Javanese statue of Jesus. He continued observing the statue of Jesus in the temple and realized that the statue contains not only elements of Javanese culture but also Hindu religious elements. At the search value stage, he gains an understanding that the inculturative statue is just another form of the Jesus figure that does not eliminate the identity of Jesus in the statue.

Through the inculturation contained in the statue of Jesus, his ideology about God is further strengthened as he sees the statue and prays through the inculturative statue of Jesus. According to Mario, the ideology states that God has two characteristics at once when it comes to worshipping God, namely: God who is immanent and transcendent.

“The immanent value is when I glorify God where God's nature is so great and holy. The transcendent value is that we make the likeness of God very close to us, such as making statues according to Javanese culture. And I think as a Javanese, it makes me emotionally closer to God and freer to truly glorify God” (In-depth interview with Mario, a Catholic - Javanese tourist, 2021).

Then he went to the stage of tourist ethics, where as a Javanese, he felt closer to the Lord Jesus when the statue of Jesus was made in the form of the King of Java. It can be concluded that the existence of the inculturation through the Jesus statue in the Ganjuran temple made Mario's pilgrimage more memorable and meaningful. The meaning that he built on the statue and the value that he obtained – like a universal God, drawing closer to Jesus while exalting Jesus as God, and freedom of expression in worshipping God – also became one of the things that shaped his pilgrimage tourism experience at Ganjuran Church more religious.

Schmutzer Hall



Figure 8. Two Schmutzer Pavilion Buildings

(Source: Private Collection, 2020)

The hall usually functions as a gathering place for many people or *strawung* in Javanese terms. In the context of the Ganjuran Church pilgrimage tour, the Schmutzer Hall has various functions, it can be used by tourists to sit, relax, and sometimes it is also used for meetings of the Church's

internal organizations. In fact, the hall is used almost every day as a resting place for tourists who don't want to go home and still want to pray until dawn. For the informants of this study, the Schmutzer Hall is an important part of the pilgrimage tourism experience. This is because of the implied Javanese philosophical meaning in the pavilion as a suitable place to confide in friends and remain calm while relaxing their bodies.

For Ratri (a Catholic - Javanese tourist) who interprets the hall as a place to *srawung* (gather), she said she feels relieved every time she talks to her friends in the Schmutzer Hall. Especially for Tio's experience, the hall has also become a 'campsite', which gives him and his friends a lot of joy. The quiet atmosphere at night was so calming and strengthened their friendship as he and his friends slept in the hall several times. Therefore, it can be concluded that the meaning of the hall as a place for *srawung* really builds a solidarity relationship for tourists who carry out activities to vent with their friends in the hall.

Table 3. Results of Analysis of Tourist Experience in the Ganjuran Church

Informant's Name	Forms of Inculturation	Introduction stage		Value search stage			Ethical stage		Formed tourist experience	
		Impression	Pre-existing understanding	The information being searched for	Understanding gained	Values obtained	Tourist relationship with the object	Values, perspectives or understanding used		Tourist activities and interpretations
Mario (Catholic - Javanese)	Ganjuran temple	Confused	Strange	-	-	-	The closeness of religion and culture	Understanding of the values of Catholic teachings and Javanese culture	Activities: Praying and devotion in the temple/temple yard. Interpretation: Temple as a place of devotion to Jesus.	The experience of getting closer to God (Religious experience)
	Tirta Perwitasari holy water	Water that purifies and heats	Familiar	-	-	-	The closeness of religion and culture	Understanding of holy water in Catholic teachings and the 'padasar' tradition of the Javanese people	Activities: Drinking it and using the holy water to practice the 'Sign of the Cross'. Interpretation: - Holy water contains the value of God's holiness and miracles. - The use of holy water as evidence of respect and exaltation to Jesus.	Religious experience
	Inculturative statue of a Catholic holy figure	Statue of Jesus in the form of a Javanese King	Familiar	The reason the statue of Jesus was made in the form of a Javanese King	The inculturative statue is just another form of the figure of Jesus which does not eliminate the identity of Jesus himself	Adaptation value	The closeness of religion and culture	- The closeness of religion and culture; - Ideology regarding the immanent and transcendent nature of God	Activities: Prayer and devotion to Jesus. Interpretation: The embodiment of Jesus as King of Java made him closer to God with a high attitude of respect.	Religious experience
Ratri (Catholic - Javanese)	Javanese church	Gazebo or Joglo Keraton (typical Javanese palace) and like a place of worship for the Kajawen (one of the local beliefs of the Javanese) people	Familiar	-	-	Aesthetic value	Javanese and art lover	Understanding of art	Activities: Silence while enjoying the beauty of the church interior. Interpretation: The aesthetic elements of the church are relaxing.	A relaxing pilgrimage tour experience (Recreational experience)
	Schmutzer hall	A place for <i>srawung</i> (gathering)	Familiar	-	-	-	Cultural closeness	-	Activities: Chatting and sharing feelings with close friends. Interpretation: A place to vent that is a relief.	A relaxing pilgrimage tour experience (Recreational experience)
Winda (Catholic - Non-Javanese)	Ganjuran temple	Confused	Strange	The reason for the placement of the statue of Jesus in a temple	The meaning of the temple in Javanese society	The value of God's majesty and nobility	Catholic religion and interest in art and culture	Understanding of the value of Catholic teachings and Javanese culture	Activities: Praying in the temple/temple courtyard Interpretation: The temple is a medium to get closer to the King and Lord Jesus.	An experience of getting closer to God (Religious experience)
	Javanese church	Gazebo-like building	Strange	- Javanese cultural elements in church interior design; - The reason the church building is in the form of a gazebo	- The Javanese church is the result of the creativity of Ganjuran people; - The philosophical meaning of the gazebo is a sacred, majestic and open place	- An aesthetic value of Javanese culture; - The value of glorification of God; - Acceptance value	Catholic religion and interest in art and culture	Understanding of the philosophical meaning of the gazebo and elements of Javanese culture in church interior design	Activities: Exploration, worship and prayer in the church; Interpretation: - The church is a media to get to know Javanese culture; - As a distinctive and unique way to exalt Jesus as Lord and King	Cultural experience and religious experience
	Gamelan musical instrument	Unique and interesting	Familiar	-	-	-	Educational background as a Bachelor of Ethnomusicology	Understanding of Catholic music and the philosophical meaning of Gamelan musical instruments	Activities: Observing the playing of gamelan musical instruments at Ganjuran Church through Mass. Interpretation: The existence of gamelan as a musical instrument in the church reinforces the value of God's majesty.	Religious experience

## Conclusions

Based on the results of an interpretive phenomenological analysis conducted on the findings of research on the experience of pilgrimage tourism at Ganjuran Church, it can be concluded that the existence of inculturation acts not only as an attraction in this pilgrimage tourism site, but also plays an important role for the tourists' experience there. The existence of the temple, the inculturative panels of Way of the Cross, the Javanese church, the musical-instrumental gamelan, the Tirta Perwitasari holy water, the inculturative statues of Catholic saints and the Schmutzer contributed to the formation of a religious pilgrimage tourism experience, recreational pilgrimage tourism experience, cultural tourism experiences, fun sightseeing and playing experiences for tourists of different religion, ethnic and education. Based on the results of this study, it can be concluded that pilgrimage tourism does not always smack of religious things, but can also lead to more diverse and widespread forms of tourism experiences, including secular (non-religious) experiences. The results of in-depth interviews with tourists who visited the Ganjuran Church also showed that most of them skipped the value search stage in the Bakker's Inculturation Channel concept.

This study makes recommendations to the Ganjuran Church Pilgrimage Management Committee to provide information boards or receptacles that contain information about forms of inculturation that exist in the church complex, about the history or background of its formation, to the meaning and value implied philosophy. The availability of information at this church could help tourists understand, interpret and also experience better the existence of inculturation in Ganjuran Church. This recommendation is still relevant and supports the mission and expectations of the Ganjuran Church Pilgrimage Management Committee, in which the availability of information is useful as religious education that could help tourists with religious needs and motivation to have a whole religious experience. This supports the committee's efforts to uphold and preserve religious values in the Ganjuran Church pilgrimage tourism complex.

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