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Mass of Malam Jumat Kliwon at Sendang Sriningsih: Sociological and Theological Insights

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Abstract:

This research was conducted using qualitative methods. The method taken is to conduct interviews with 3 sources. This research is motivated by the author's interest in the mass of malam jumat kliwon at the Sendang Sriningsih Maria Cave, Dalem, Klaten. The author feels that the mass of malam jumat kliwon is a form of inculturation in the Catholic Church, specifically for Catholicism in the Sriningsih area. In this research, the author wants to look at the meaning of the mass of malam jumat kliwon for the people in Sriningsih. The theoretical framework that the author takes is to use the Javanese philosophy of life according to Suwardi Endraswara's book, Querida Amazonia Document which deals with inculturation, also from Gaudium et Spes which talks about the relationship of evangelization with culture. This research produces data that the people really feel the sincerity and solemnity of the mass of malam jumat kliwon, even though there is no special ritual in the celebration. The absence of special rituals is not a barrier for people to meet and find God.

Keywords:

Mass Jumat kliwon, inculturation, culture and faith , sendang Sriningsih, Javanese culture

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Introduction

The mysticism of Malam jumat kliwon was believed by people for generations a long time ago. Generally in Java, Malam jumat kliwon was considered as a sacred day, both from its mystical and sacred meanings. There was a myth where during the Malam jumat kliwon, people were forbidden to leave their house and advised to sleep earlier than their usuals.[1]

Because of its mysticism, many rituals were done specifically in Malam jumat kliwon. Those rituals are in various kinds depending on the contexts of each region. Some are doing feast together, or just gathering and praying together. The ritual could be found in the Sendang Sriningsih Maria Cave. There was a mass to celebrate Malam jumat kliwon. The Mass of malam jumat kliwon (a Javanese term for religious devotion) was interesting because it was a blend of Javanese culture and Catholic tradition. It was related to pilgrimage, also inseparable from the influence of Javanese belief in the sacredness of Malam jumat kliwon. By doing a pilgrimage and praying during the Malam jumat kliwon, people really hope for salvation. Based on that, the researcher would like to analyze: how do Sriningsih's people interpret the meaning of the mass of malam jumat kliwon?

This study will employ qualitative method by doing interview with some the faithful who participate in the Mass at Sriningsih. It asks people: what the meaning of Jumat Kliwon Mass for them? What is the motivation they come to the Mass? The article also explains the philosophy of Javanese culture that influences the Catholic tradition in Sriningsih. From the data, this studi argues that the faithful really feel the sincerity and solemnity of the Tirakatan Mass Jumat Kliwon because they believe that God gives them salvation through the Eucharist at Sendang Sriningsih.

[1] Naeron Aryaf Rifyana, *Kekeramatan Malam Jumat Kliwon Dalam Persepsi Komunitas Peziarah di Makam Kyai Hisyam Zuhdi Desa Randegan Kecamatan Kebasen Kabupaten Banyumas,* retrieved from http://repository.uinsaizu.ac.id/3664/1/COVER_ABSTRAK_DAFTAR%20ISI_BAB%20I_BAB%20V_DAFTAR%20PUSTAKA.pdf, on 28 Oktober 2022 at 11.45 WIB.

The History of Sendang Sriningsih Maria Cave

The history of Sendang Sriningsih Maria Cave cannot be separated from the history of Wedi Parish. In general, the growth, the development, and the management of Sendang Sriningsih Maria Cave are within the pastoral care and responsibility of Wedi Parish. In 1934, the number of Catholics in the Wedi region and its surroundings were small and Catholics in the Wedi region and its surroundings were shepherded by the priests from Klaten Parish. Because of that development, a Jesuit named Hardjosuwondo SJ was sent to help the service in Stasi Jali. [2]

One day in the beginning of 1936, on his way down the hillside, Romo Hardjosuwondo together with the headman of Jali village and some other people found a rather interesting place. That place is located on the west part of Jali village. In that location, there is a spring referred to as "sendang" by the local people. Near the spring, there is a small hut or "gubug". The atmosphere in this place feels somewhat different compared to the surrounding areas. It is serene, cool, and brings tranquility to the heart, which greatly interests Romo Hardjosuwondo. He invited his followers to take shelter under the large Gayam tree while carefully observing the place. According to the headman of Jali village, the place is called "Sendang Duren" and it is also famously eerie or haunted, so not many people dare to play around in that place. Those who visit the place usually have a specific purpose, which is to meditate or engage in spiritual practices.[3]

Sendang Duren manifests as a small well, with a roof made of thatched grass. Near the well, there is a small stone water basin called "kentheng" which is created by carving a hole. Inside the small hut, offerings are made by those who have interests, where they burn frankincense and engage in meditation as a sign of sacrifice and a prerequisite for conveying their requests to the higher authority through the intermediary of Menak Konca. Sendang Duren gives a haunted impression due to the presence of large, lush trees surrounding it. These trees are Banyan, Gayam, Mango, Teak, Ingas, and dense undergrowth that encircles Sendang

[2] Paroki Santa Perawan Maria Diangkat Ke Surga Dalem, *Sejarah Gua Maria Sendang Sriningsih*, 2016, 6-7.

[3] Paroki Santa Perawan Maria Diangkat Ke Surga Dalem, *Sejarah Gua Maria Sendang Sriningsih*, 2016, 7-8.

Duren. The local community firmly believes that Sendang Duren is the dwelling place of supernatural beings that can be sought for help, while also posing a threat to the residents in its surroundings, thus making Sendang Duren appear extremely intimidating.[4]

The priest was captivated by the mystical and spiritual aura of the place, surrounded by numerous majestic and lush trees. Consequently, upon the completion of the construction, the site was blessed, consecrated, and dedicated to the Virgin Mary as a pilgrimage site. Thus, the place was named Sendang Sriningsih Maria Cave. The name Sendang Duren was no longer appropriate as there were no durian trees there. The philosophy behind the name Sendang Duren is likened to the durian fruit. To enjoy the delight of a durian fruit, people have to try hard. Similarly, those who wish to visit Sendang Duren must cross a difficult path with sharp pebbles. The name Sendang Sriningsih Maria Cave is interpreted as an intermediary of God's grace or as the intermediary of all blessings.[5]

Sendang Sriningsih Mary Cave is well known as one of the prominent pilgrimage sites within the Archdiocese of Semarang. The cave is known for hosting various ceremonial pilgrimage rituals during Eucharistic celebrations. These rituals include the oncor procession to commemorate the day of the Mary Cave's construction, the closing and opening ceremonies of the Mary month, and notably, the novena Mass held on Malam jumat kliwon, which takes nine times a year.

The Javanese Philosophy and Ethics

Javanese ethics emphasize harmony and balance in every dimension of life, one of them is the relationship with nature. The ideal Javanese is someone who fulfills their duties before claiming their rights. Javanese society prioritizes social harmony rather than personal harmony. This means that as the scope of the community expands, the interests of

[4] Paroki Santa Perawan Maria Diangkat Ke Surga Dalem, *Sejarah Gua Maria Sendang Sriningsih*, 2016, 8-9.

[5] Elminangkani, *Cerita Rakyat tentang Sriningsih di Desa Gayamharjo Kecamatan Prambanan Kabupaten Dati II Sleman Propinsi Daerah Istimewa Yogyakarta (Suatu Tinjauan Sosiologi Sastra*), Surakatta : Universitas Sebelas Maret, 2008, 43.

smaller groups within it diminished.

One of Javanese philosophies of life is Sangkan Paraning Dumadi. Sangkan Paraning Dumadi means that human existence originates from Allah and will ultimately return to Allah as The Creator.[6] Hence, in Yogyakarta and Central Java, there are various expressions used by the community to comprehend God, such as Gusti or Pangeran, referring to God and Gusti ingkang Murbeng lan Maha Kuwaos referring to God as The Almighty. Javanese believe in the invisible and supernatural force governing the universe, manifesting itself through unseen powers, and personified as spirits.

Javanese possess beliefs and understandings in their lives "Manunggaling Kawula lan Gusti" (the unity between human and God).[7] This means that humans essentially originate from Allah, and their existence can be considered as the result of God's essence. This relationship reflects a philosophy with pantheistic and monistic. Pantheistic refers to a world merged within God, while monistic implies God merging within the world.[8] To unite and be closer to God, humans engage in spiritual practices and uphold moral values. The perspective on the macrocosm places humans as part of the universe. Humans must be aware of their place and position within the universe.

The entire universe and everything within it are the creation of Gusti (God) as the source of life. God governs, encompasses, and regulates the universe and its contents. Additionally, Javanese people perceive the world as divided into two realms, namely *jagad gedhe* and *jagad cilik*. *Jagad gedhe* refers to the world of the universe (macrocosm), while *jagad cilik* refers to the realm of sinful humans, the microcosm of human reality. The universe is seen as a macrocosm that includes humans and all that it encompasses.

Javanese people regard Malam jumat kliwon as a sacred day. It is considered the culmination of a 40-day fasting tradition. According to

[6] Suwardi Endraswara, *Agama Jawa : Ajaran, Amalan dan Asal usul Kejawen*, Yogyakarta : Narasi, 2018, 241.

[7] Suwardi Endraswara, *Memayu Hayuning Bawana : Laku Menuju Keselamatan dan Kebahagiaan Hidup Orang Jawa*, Yogyaakarta : Narasi, 2013, 101.

[8] Suwardi Endraswara, *Agama Jawa : Ajaran, Amalan dan Asal usul Kejawen*, 291.

ancestral beliefs in Yogyakarta, doing a 40-day fast can ward off dangers. Consequently, many Javanese people celebrate Malam jumat kliwon by doing a 40-day fasting period. Over time, the beliefs of the community have decreased, with an increasing number of Javanese people engaging in specific rituals such as offering sajen (ritual offerings), ruwatan (spiritual cleansing), and other traditions.[9] Furthermore, in the past, Javanese people held a reverence for sendang (natural springs) as a sacred place. Sendang was regarded as a sacred water source believed to provide salvation. Consequently, many Javanese individuals sought out sendang for ritual bathing. In ancient times, Javanese ancestors held the belief that objects they considered sacred brought safety and blessings, such as large trees, big stones, and perennial water sources that remained unaffected by dry seasons.

During that time, many Javanese leaders utilized sendang or water sources as a place for rest, meditation, and seclusion. This practice was further complemented by the Javanese beliefs regarding Malam jumat kliwon. Since Malam jumat kliwon was considered as a sacred day, the Javanese people performed various rituals to "purify themselves" with the aim of attaining salvation.

The Relationship Between Culture and Evangelization

The Javanese philosophy of life represents a unique cultural wealth for Javanese society. It is an incredibly beautiful cultural heritage that brings meaning for the lives of Javanese people. When discussing evangelization, it cannot be separated from the real-life situation and context. One aspect of this context is culture. The evangelization, when grounded in reality, must undoubtedly engage and dialogue with existing cultures. This aspect represents a special advantage. The evangelization becomes more tangible when it incorporates local cultures, allowing them to participate and collaborate harmoniously.

Gaudium et Spes 53 stated that culture is the endeavor of humans to perfect and develop their spiritual and physical nature. This can be achieved through the expression and preservation of their spiritual

[9] https://www.liputan6.com/regional/read/4871595/asal-mula-malam-jumat-dan-selasa-kliwon-dicap-keramat, on 28 Oktober 2022 at 11.45 WIB

experiences and great aspirations through works, so that can be beneficial for the progress of many individuals and even the entire human race. The efforts include engaging in work and self-expression, practicing religion and fostering ethical values, establishing laws and forming legal institutions, advancing knowledge and the arts, and nurturing beauty. These are where various forms of life values emerge that can be embraced.

The document Querida Amazonia emphasizes the Church's efforts to engage with the existing cultures within society, specifically in the Amazon. The approach proposed is that the Church must continually reshape its identity. One way in which the Church can achieve this is through listening and engaging in dialogue with the people, realities, and histories of the region (contextuality). Through this approach the Church can further develop a vital process of inculturation, which does not diminish any of the existing goodness within the various cultures.[10]

The evangelization in Evangelii Gaudium is based on the belief that "grace presupposes culture and God's gift becomes flesh in the culture of those who received it." There are two movements that need to take place. On one hand, there is a process of inculturation when the Gospel takes root in a particular place, because "whenever a community receives the message of salvation, the Holy Spirit enriches its culture with the transforming power of the Gospel. [11]

The greatest challenge for the Church is: how is the Church's effort in evangelization in such a way that the faithful truly embrace the core of the Christian faith without losing their own cultural identity? The Church needs to enter into a culture or become cultured so that the Christian life does not appear as a foreign phenomenon within that cultural context. This effort is known as inculturation, which involves incarnating the Gospel within the culture of the community where it is proclaimed, allowing the Gospel to take on the form of that culture.

The Church needs to engage with cultures in order to proclaim the good news through existing cultural expressions. Through inculturation, it becomes evident that the Church seeks to build the faith of the faithful

[10] Seri Dokumen Gereja No. 114, *Querida Amazonia*, Jakarta : Konferensi Waligereja Indonesia, 2020, 36.

[11] Seri Dokumen Gereja No. 114, *Querida Amazonia*, 38

by embracing the values of the existing culture, while also striving to develop the inherent values within those cultures.

Research and Analysis

Research

Kliwon has become one of the cultural treasures within Javanese society. It also represents a cultural asset within the liturgical life of the people at the Sendang Sriningsih Maria Cave. The Sendang Sriningsih Maria Cave serves as a venue that facilitates the Kliwon tradition in the form of a Tirakatan Mass. In general, the Mass of malam jumat kliwon at the Sendang Sriningsih Maria Cave is conducted briefly. It begins with a rosary prayer together, then continued by a regular celebration of the Eucharist without any specific rituals. The Eucharistic celebration takes place at 8:00 PM local time.

At first glance, it appears that there are no specific rituals conducted during the Mass of Malam Jumat Kliwon at the Sendang Sriningsih Maria Cave. The question then arises: How do the people engage with it? In order to explore this further, the author interviewed three people who are native to Dalem and Sriningsih. The interviews took place after the Tirakatan Mass. There are two questions that were asked by the researcher:

- How do you personally experience participating in the Mass of Malam Jumat Kliwon?
- How do you interpret the meaning of Malam jumat kliwon?

- **Resource Person I :**[12]

The first resource person experiences a sense of tranquility and peace when participating in the Mass of Malam Jumat Kliwon. For him/her, the Mass of Malam Jumat Kliwon builds a sense of closeness with God. He/she experienced that all the intentions mentioned during the Mass of

[12] Interview with Mr. Sudarman on Thursday, 24 November 2022 at 21.30 WIB

Malam Jumat Kliwon and other devotions were always granted. Malam jumat kliwon becomes a special significance for him/her. Furthermore, he/she believes that Malam jumat kliwon is considered a sacred day where unexpected things often occurred. Every problem brought forth in a prayer is consistently answered. He/she feels truly blessed by God in his/her life.

Regarding the meaning of Malam jumat kliwon, he/she feels that Malam jumat kliwon was considered as a haunted day based on the instinct of the Javanese people. The Sendang Sriningsih Maria Cave, in its historical context, was known as a haunted place. In the past, if someone had a specific intention, they would come and seek it on Malam jumat kliwon. Many people choose to make pilgrimages on Malam jumat kliwon. At first, there was no Mass of Malam Jumat Kliwon in the Sendang Sriningsih Maria Cave. It was only a novena prayer held in the Sendang Sriningsih Maria Cave. However, it later changed into a mass due to the increasing number of people who came to the Sendang Sriningsih Maria Cave on Malam jumat kliwon for pilgrimage and devotion. There were even non-Catholics who joined the pilgrims in the Sendang Sriningsih Maria Cave.

- **Resource Person II :**[13]

The second resource person felt that God invites people to gather on the sacred day of Malam jumat kliwon. He/she experienced a sense of peace and tranquility in the community during Mass of Malam Jumat Kliwon, as many people could share and pray together. He/she mentioned that in the past, Mass of Malam Jumat Kliwon was held at 10:00 pm. However, as more visitors started coming from outside the Dalem region and even beyond Java Island, the time schedule was adjusted to accommodate more people. The change in time schedule aimed to attract more people. Mass of Malam Jumat Kliwon also serves as a means to attain and experience silence, especially in a night that feels sacred. Additionally, the mass becomes more beautiful because the priest who leads the mass comes from various places, not just from the Dalem parish.

[13] Interview with Mr. Waluyo on Thursday, 24 November 2022 at 21.40 WIB

Regarding the significance of Malam jumat kliwon, the resource person stated that it becomes a special encounter between the people and God. The people feel the presence of God. Furthermore, Malam jumat kliwon serves as a means to express gratitude and seek blessings for salvation. When the people earnestly make requests on Malam jumat kliwon, many prayers are granted. This becomes the special aspect of Mass of Malam Jumat Kliwon.

- **Resource Person III :**[14]

Since a kid, the resource person has been educated by their parents to diligently pray at the Sendang Sriningsih Maria Cave. The resource person regularly participated in all activities and events held at Sriningsih. He/she felt a deep sense of devotion, tranquility, and serenity when attending Mass of Malam Jumat Kliwon. This atmosphere of devotion is further enhanced by the creative and varied reflections provided by the priests who are leading the mass. Malam jumat kliwon becomes an opportunity for the resource person personally to seek blessings. It serves as a chance to strengthen his/her faith and also pray for the well-being of his/her family and the surrounding community.

Regarding the meaning of Malam jumat kliwon, the resource person stated that it served as a means to seek blessings and connect with spiritual harmony. As a Javanese, Malam jumat kliwon provided an opportunity for Tirakatan. Specifically, it is a time to express gratitude and seek blessings. In the past, the resource person's parents would accompany them to Sriningsih, a place that was once considered haunted, with the purpose of seeking blessings and protection. Every problem and issue would feel lighter when visiting this place, as if receiving guidance. Many blessings would come and be felt when engaging in prayers and rituals with devotion and sincerity.

Analysis

Each resource person experienced different emotional dynamics

[14] Interview with Mr. Nurselo on Thursday, 24 November 2022 at 21.50 WIB

when participating in Mass of Malam Jumat Kliwon. For the first resource person, Mass of Malam Jumat Kliwon served as a means to establish closeness with God. He/she had extraordinary experiences, as all the prayers and other devotions have always been granted. The second resource person stated that Mass of Malam Jumat Kliwon provided an opportunity to experience and embrace the tranquility of togetherness, especially in the sacred atmosphere of the night. Furthermore, the diversity of the priests who are leading the mass adds to its beauty. On the other hand, the third resource person perceived Mass of Malam Jumat Kliwon as an opportunity to seek blessings in a serene, peaceful, and devout atmosphere. Participating in Mass of Malam Jumat Kliwon strengthens their faith and allows them to pray for the well-being of their family and the surrounding community.

This indicates that the sacredness of Mass of Malam Jumat Kliwon is deeply felt and experienced by the faithful people. The sacredness of the location holds importance in this aspect. Both the first and third resource people stated that the Sendang Sriningsih Maria Cave, in its historical context, is well known for its haunted and mystical reputation. Because of these elements, the people continue to preserve it and strive to "purify" the place through the prayers and mass, as a means to seek blessings and salvation.

This signified that the Sendang Sriningsih Maria Cave, as a place and space, has a close relationship with the atmosphere created through the interactions and encounters among the people within it. Masao Takenaka, a Japanese theologian, highlighted this connection through the theory of atmosphere. According to him, atmosphere referred to the collective spirit of the environment surrounding human beings. Takenaka identified four elements that shaped the atmosphere.[15] First, the expansive visible air, which pertained to nature. This element could be observed in the history of the Sendang Sriningsih Maria Cave, where Father Hardjosuwondo experienced a sense of coolness in the Sedang Duren area during its initial formation. Second, the element of people within the social realm. This element is embodied by the people who existed and were present in the surroundings of the Sendang Sriningsih Maria Cave in the past.

[15] Masao Takenaka, *Allah dan Nasi: Kebudayaan Asia dan Iman Kristen* Jakarta: BPK Gunung Mulia, 1996, 14.

The third element is the social order in which people live, which refers to the broad context of life, including economic, cultural, and other aspects. This can be seen in the Sendang Sriningsih Maria Cave society feeling and performing rituals in ancient times, then building the Sendang Sriningsih Maria Cave together. The fourth element is time in a qualitative sense. Malam jumat kliwon is a time that is considered sacred by the people around the Sendang Sriningsih Maria Cave. Malam jumat kliwon becomes a sacred time as a means to give thanks, ask for blessings, and ask for safety.

One of the positive things that can be seen from the celebration of Mass of Malam Jumat Kliwon in the Sendang Sriningsih Maria Cave is about the sense and enthusiasm of the people. All three resource people felt enthusiastic, excited, solemn, and comfortable when attending the mass. Even though there is no special ritual, just like any other daily mass, the three resource people still felt very honored on Malam jumat kliwon. Mass of Malam Jumat Kliwon becomes a means to meet God and ask for blessings. It can be said that the Eucharist is not only seen from its rituals. The absence of special rituals also does not prevent the people from meeting and approaching God.

In addition, the tradition and culture of Javanese society recognize a deity named Dewi Sri. In Hinduism, Dewi Sri, also known as Laksmi, is regarded as the goddess of vegetation, fertility, prosperity, and wealth. She is also considered the wife of the supreme god, Dewa Wisnu, and the mother of all beings. In the Javanese religious perception, Dewi Sri functions as the goddess of fertility and rice.[16] Furthermore, in Javanese folklore, Dewi Sri is associated with water, vegetation, and fertility. Dewi Sri is deeply believed to protect homes, the earth, and all individuals, including children facing unhealthy and unpleasant situations. Due to the protection and safety bestowed by Dewi Sri, the Javanese people seek to reciprocate her kindness.

The society offers offerings in the form of harvest produce or prayers to Dewi Sri. This practice can be linked to the history of Sriningsih. The existence of Sriningsih is intended to receive grace and blessings for the society. People believe that grace and blessings will flow into their lives

[16] Herman L. Beck, *Back to Sendangsono: A Marian Pilgrimage Site as a Lens on Central Javanese Cultural Values, dalam Bijdragen tot de Taal-, Land- en Volkenkunde* , Vol. 174, No. 2/3 (2018), pp. 244-263, https://www.jstor.org/stable/10.2307/26455393

when they earnestly pray through Mother Mary, the Mediatrix of Grace.[17] Requests for blessings and grace become more tangible and timely when performed on the night of jumat kliwon. In the history of Sriningsih, the tirakatan ritual on the Malam jumat kliwon is dedicated to beseeching continuous safety for the people living around Sriningsih.

As a community of God's people, the Church and the Sendang Sriningsih Maria Cave can establish togetherness through the existing culture. Spreading the message of Christ through culture is the Church's task (GS 58).[18] Cultural dialogue with the parish can serve as a strategic medium. Dalem parish, as the parish church responsible for the Sendang Sriningsih Maria Cave, tried to facilitate the encounter of culture and the evangelization through Mass of Malam Jumat Kliwon. At first, there was no Malam jumat kliwon Tirakatan Mass, only regular novena prayers. However, as time passed, a significant number of the people started coming on Malam jumat kliwon, so a mass was held to accommodate the spiritual life of the people who came and did pilgrimage.

Conclusion

Culture is one of the characteristics that exist in human life. It is undeniable that in everythings that happens, people will always meet and be closely related to the culture. Through culture, people could express and create their existence. Culture is also a means for people to be able to meet and establish relationships with each other.

In that encounter, it often happened and formed a community and fellowship. The church as a part of the world and also a community that took a part and involved into it. People who do fellowship in a church are coming from certain tribes, places, and also cultures. This can be seen through the context of Sriningsih from Mass of Malam Jumat Kliwon. The people who come for the mass are coming from various places. They come and do a Pilgrimage to Sriningsih, along with the tradition that

[17] Jan Sihar Aritonang and Karel Steenbrink, *CHRISTIANITY IN JAVANESE CULTURE AND SOCIETY,* dalam https://www.jstor.org/stable/10.1163/j.ctv4cbgb1.19

[18] Seri Dokumen Gereja No. 19, *Gaudium et Spes*, Jakarta : Konferensi Waligereja Indonesia, 2021, 93.

is lived by people around Sriningsih who really care about the holiness of the Malam jumat kliwon. For that reason, a mass is held on Friday Kliwon night. However, it is also a routine that was lived by the people surrounding, but at the same time to facilitate the pilgrims who come for "ngangsu kasantosan" in Sriningsih.

The subject of inculturation is not merely the Church as an institution, but the entire community of believers. The faithful play an active role in their efforts to realize a broader Church. A broad Church signifies that it is not confined to Catholic traditions alone. It means that the Church is willing to engage in dialogue with other traditions, cultures, and religious riches. From this perspective, the Church, as a community of believers, can facilitate the alignment of the faithful with the Creator and the interconnectedness in relations with one another.[19] The aspiration is that inculturation should not only occur in the ritual aspects of the faithful but also in the dynamics of their internal lives, manifested in everyday attitudes such as mutual respect, reverence, and united direction towards Jesus. Inculturation is also referred to as the "cosmic vision." This cosmic vision implies that human beings, who form the communion, strive to harmonize all elements present in the universe. The ultimate goal is clear: harmony. This can be observed in the lives of the faithful at Sendang Sriningsih Maria Cave.

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