

PRESENTING THE LOVE OF GOD THROUGH THE JAVANESE HINDU TEMPLE OF THE SACRED HEART OF JESUS IN GANJURAN YOGYAKARTA

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Abstract

The paper aims to study inculturation in the practices of pilgrimage to the Sacred Heart of Jesus temple in Ganjuran Yogyakarta by exploring its socio-historical background and the current practices. The temple was built in 1927-1930 by Schmutzer family and designed in the Javanese Hindu architecture. After being neglected for 60 years, in 1990, the temple was reinterpreted and revitalized by Father Gregorius Utomo in line to the spirit of the Sacred Heart of Jesus that aspired the Schmutzer family. Now, many pilgrims from various faith visit the temple everyday for getting spiritual and physical healing.

This study is an Action Research where the researcher directly involves in the object to be studied. He did pilgrimage to the temple regularly while he did interviews with the pilgrims for getting the data. Besides, the data are collected through indirect interviews with questionnaires. It is completed with the library sources. The data then was verified, classified, and analysed in a descriptive qualitative approach.

Keywords:

Inculturation, Sacred Heart of Jesus, love of God

INTRODUCTION

Tens up to hundred pilgrims pray in front of the Statue of the Sacred Heart of Jesus inside the temple or just in the courtyard. Some pilgrims wash their face, hands, and feet with the water spring beside the temple. Others fill their bottles with water from the same water spring and put them in front of the temple while they pray. Some others also take a bath in the bathroom named Siloam. In addition, there is also a room for Eucharistic adoration for those who want to do adoration. Besides, there is a small house where a statue of Mother Mary designed in a Javanese woman is laid for the pilgrims who devote to Mother Mary. There are also stations of the way of cross in the wall surrounding the pilgrimage place. It is provided for the pilgrims who want to pray the way of cross. That's an everyday scene of the pilgrimage place of the Sacred Heart of Jesus temple in Ganjuran, Yogyakarta, Indonesia - hereinafter cited as SHJT.

There are some interesting facts related to that pilgrimage place. First, the SHJT is the pilgrimage place in Indonesia devoted to the Sacred Heart of Jesus. Most pilgrimage places are devoted to Mother Mary. Second, the temple was built in the Javanese Hindu style by the Dutch family, Josep and Julius Schmutzer. The statue of Jesus was designed as a Javanese King, and that of Mother Mary as a Javanese woman holding the baby Jesus. Third, the SHJT was reinterpreted and revitalized by Father Utomo with various movements in the spiritual, agricultural, and socio-economic fields so now it becomes the most popular pilgrimage place. The SHJT area is equipped with nine faucets of the water springs flowing from below the temple. The bathrooms were built taking inspiration from the bible story and the Javanese tradition. The SHJT also becomes the center for liturgical activities, especially the first Friday night mass and the Solemnity of the Sacred Heart of Jesus which are enlivened by Javanese culture such as Javanese costume, dance, music, procession which has been designed in a Javanese-style carnival (Jv. *kirab*), and *gunungan* (offerings which are shaped in a mountain form). The other decorations are strongly designed in Javanese nuances.

The paper seeks to study the pilgrimage phenomena to the SHJT

in the context of inculturation which has been encouraged by the Catholic Church since the second Vatican Council 1962-1965. Unlike other papers such as that of Christian Maria Goreti *et al.*¹ and Usmanij *et al.*² which discuss inculturation occurring in the complex of Ganjuran church as a whole, this paper focuses on the SHJT as the center of pilgrimage whether for devotion to the Sacred Heart of Jesus, mother Mary, the way of cross, adoration, or for celebrating the first Friday night mass and the Solemnity of the Sacred Heart of Jesus which mostly have been inculturated in Javanese tradition. Inculturation in Ganjuran had been initiated by Schmutzer family in 1912 by managing their sugar factory in the spirit of the social teaching of the church, *Rerum Novarum*, building the complex of the Sacred Heart Church of Ganjuran in 1924, and building the monument of the SHJT in 1927. The fact is that the SHJT had been neglected for 60 years and failed to attract the people to do worship in the areas. It was only in 1990, the SHJT started to function as the center of devotion after Father Gregorius Utomo as the parish priest of Ganjuran Church interpreted and revitalized the SHJT with various movements.

This paper emphasizes the significant role of Father Gregorius Utomo who reinterpreted and revitalized the temple. If the temple was not revitalized by Father Gregorius Utomo it would be only an architectural monument which does not have religious significance. But in fact, now it becomes the most popular pilgrimage place where tens up hundreds people from various faith come everyday, and then feel the love of God.

The researcher calls the inculturation initiated by Schmutzer family as the first inculturation, whereas that was done by Father Gregorius Utomo as the second one. The paper studies the responses of the pilgrims upon the first and second inculturation. Four research questions are arised to study the topics. First, how do the pilgrims

¹ Christian Maria Goreti, Dewi Yuliati, Agustinus Supriyono, "Maintaining Socio-Cultural Values as a Media for Catholic Missions at Hati Kudus Tuhan Yesus Church in Ganjuran, Yogyakarta," *Indonesian Historical Studies*, Vol 4 No. 1, (2020) 23-31.

² Usmanij *et al.*, "Tinjauan Teologis Mengenai Pemahaman Umat terhadap Inkulturasi dan Dampaknya: Studi Kasus Gereja Katolik Ganjuran," *Jurnal Gamaliel :Teologi Praktika*. Vol 2, No 1, (Maret 2020):20-37.

perceive the statue of Jesus which is designed as the Javanese king and that of Mother Mary in the Javanese woman? Second, how do the pilgrims perceive the water springs and the bathrooms which are provided in the pilgrimage area? Third, how they experience the inculturated masses on the first Friday mass and on the Solemnity of the Sacred Heart of Jesus? Fourth, how strong is the personal belief of the pilgrims that God will answer their prayers?

The response to the first, second, and third questions show the understanding of the pilgrims about inculturation presented in the forms of symbols such as statue, water, bath room, the stations of the way of cross and model of masses in the Javanese tradition in terms of language, dance, clothes, music. The response to the fourth question is an indication of the depth of the pilgrims' faith which also shows the success of inculturation. Many numbers of people who firmly believe that their prayers will be answered through the devotion that has been inculturated means that the inculturation carried out has been successful.

THEORETICAL FRAMEWORK

Sacred Heart of Jesus as Symbol of God's Love

Devotion to the Sacred Heart of Jesus can be traced in the fathers of the Church such as St. Ambrose, St. Jerome, St. Augustine, St. Irenaeus, St. Hippolytus of Rome and St. Justin Martyr. The practice of devotion has gradually shifted. In the early church, the object of the devotion was Jesus Christ as a Person, not His attributes.³ In the 11th century this devotion was renewed by the writings of the Benedictine and Cistercian monasteries. One example is St. Bernard of Clairvaux's prayer "O Sacred Head Surrounded."⁴ Then, the practice of devotion was growing with the experiences about the appearance of God to some figures, such as Saint Lutgarde

³ No Name, "Theology of the Sacred Heart" downloaded from Catholic Culture.org in the link of <https://files.ecatholic.com/1053/documents/Theology%20of%20the%20Sacred%20Heart.pdf?t=1403792968000>.

⁴ Mayaki, Benedict, S.J. 2020. "The Sacred Heart of Jesus: Fount of God's love and mercy" in Vatican News downloaded from <https://www.vaticannews.va/en/church/news/2020-06/the-sacred-heart-of-jesus-a-fount-of-love-and-mercy.html>

(d.1246), Saint Mechtilde of Helfta (d.1298), Saint Gertrude the Great (1256-1302). Eventhough, from the end of the 13th to 16th centuries the devotion continued to spread, but it mostly remained a private devotion.⁵ The Lord's apparition to Saint Margaret Mary Alacoque (1647–1690) was the beginning of the popularity of devotion to the Sacred Heart of Jesus in modern era. Social background in the 17th century, such as Jansenism which opposed the devotion strongly influences the growing of the devotion.⁶ Now, devotion to the Sacred Heart of Jesus has spread to many continents.⁷

The first liturgical feast of the Sacred Heart of Jesus was celebrated in France in 1670 by St. John Eudes who had sought approval from the local Bishop. But, actually from the beginning the formal Church has doubted the devotion to the Heart of Jesus in His physical aspect. In fact, in July 12, 1727 the Congregation of Rites refused the devotion in a form where the physical heart of Christ was the focus. By 1765, Pope Clement XIII permitted the feast to be celebrated in Poland and Portugal. Then, Pope Pius VI published second Mass (*Egredimini*) in 1778 for Venice, Austria and Spain. He also issued the bull *Auctorem Fidei* on August 28, 1794 to oppose Jansenism which refused devotion to the Sacred Heart which is considered a worship to a mere Humanity of Christ. The bull encouraged devotion to the Sacred Heart, even declared it as an authentic Catholic practice. Afterward with the decree of the Sacred Congregation of Rites on August 23, 1856 Pope Pius IX established the feast of Sacred Heart of Jesus as obligatory for the whole Church to be celebrated on the Friday after the Octave of Corpus Christi. A new Mass (*Miserebitur*) also was established at the time. Pope Leo XIII issued his encyclical *Annum Sacrum* on May 25, 1899 and decreed the consecration of the world to the Sacred Heart of Jesus. Then, on May 8, 1928 Pope

⁵ Benedict Mayaki S.J. "The Sacred Heart of Jesus"

⁶ Miller, Don, OFM., "Sacred Heart: Symbol of Love," (June 23, 2017) downloaded on January 10, 2023 from <https://www.franciscanmedia.org/franciscan-spirit-blog/sacred-heart-a-symbol-of-love-and-mercy/>

⁷ Meyer, Brigit, "In Conversation the Sacred Heart of Jesus," *Material Religion. The Journal of Objects, Art and Belief*. Volume 13, Issue 2 (21 April 2017) in <https://doi.org/10.1080/17432200.2017.1302126>

Pius XI published his encyclical *Miserentissimus Redemptor* which called the act of reparation to the Sacred Heart. On January 29, 1929 the Congregation of Rites issued a new Mass (*Cogitationes*) and Office. Afterward, to celebrate the centenary of the feast that had been promulgated by Pius IX in 1856, Pope Pius XII issued his encyclical *Haurietis Aquas* on May 15, 1956. Finally, in 1970 a new Mass was issued with three sets of readings. “Thus, as the Church gradually recognized the devotion to the Sacred Heart, appropriate liturgical rituals were issued in light of the particular circumstances of the time, attesting to the interrelationship of *lex credendi* and *lex orandi*.”⁸

The encyclical letter of Pope Pius XII, *Haurietis Aquas*, gave strong dogmatic foundation for the devotion of the Sacred Heart of Jesus in the scripture and tradition. It can be considered as the conclusion of long discussion about the devotion to the Sacred Heart of Jesus. Almost the entire letter is devoted to the answering of two questions: (1) What is the proper object of the devotion? (2) What are the sources of this doctrine? According to Pius XII, “the object of devotion to the Sacred Heart of Jesus is the actual, physical Heart of Christ, formed in the womb of the Blessed Virgin, pierced by the soldier’s lance on Calvary, which now shines forth in the glorified body of Jesus in Heaven. But over and above the physical Heart, the Devotion is centered in the Heart of Jesus as the ‘symbol and index’ of the love of Christ.”⁹ The physical Heart of Jesus referred to the Person of the Incarnate Word which was mentioned in the doctrine of Hypostatic union. The Heart of Jesus is the Heart of Divine Person, that of the Incarnate Word, that of He who died in the cross, and that of He who loves us until now.

Pope John Paul II mentioned the Sacred Heart of Jesus in his encyclicals *Redemptor Hominis* and *Dives in Misericordia*. He affirmed the concept of reparation of Pius XI in his encyclical

⁸ The description about this short history is taken from No Name, “Theology of the Sacred Heart”

⁹ E.J. Hogan, “Theology of the Devotion to The Sacred Heart of Jesus” 1957: 157 downloaded on January 10, 2023 from <https://ejournals.bc.edu/index.php/ctsa/article/view/2442/2075>.; Robert R O’Connell, “The Theology of The Devotion to the Sacred Heart of Jesus” in *Dominicana*. Vol.44. No. 2 (Summer 1959) can be accessed in <https://www.dominicana.org>.

Miserentissimus Redemptor.¹⁰ Pope Benedict XVI taught that “the Sacred Heart represents and invites us into what is most personal to Jesus: his communication with the Father”. “Devotion to the Sacred Heart of Jesus means entering and participating in the Jesus’ prayer, the prayer that filled the days and nights of Jesus’ earthly life, the prayer that suffused his sufferings and ascended from the Cross at the hour of his death, the prayer that with him descended into the depths of the earth, the prayer that continues uninterrupted in the glory of his risen and ascended life, the prayer that is ceaseless in the Sacrament of the Altar.”¹¹

The historical development of devotion to the Sacred Heart of Jesus described above shows that the faithful are involved in the dynamics of the church. The understanding of the object of the devotion and its expression were continually revised so that the goal of the feast of the Sacred Heart of Jesus is properly understood. The Solemnity of the Sacred Heart of Jesus and the devotion to the Sacred Heart of Jesus is included in the dynamics of the history of salvation and is no longer just a popular religiosity and private experience. In short, devotion to the Sacred of Jesus is celebrating the love of God and encouragement for loving others.

Inculturation:

Celebrating the Love of God in Local Culture

Inculturation is theological concept in the Catholic church which was developed by Second Vatican Council, hereinafter cited as VC 2. Eventhough the term “inculturation” is not textually written in the documents of VC 2, the spirit and the teaching about inculturation color the whole documents. The term “inculturation” itself was introduced by Cardinal Sin of Manila in the Synod on Catechesis held in Rome in 1977. It was then officially used in 1977 especially in the

¹⁰ Arthur Burton Calkins, Arthur Burton, “The Teaching of Pope John Paul II on the Sacred Heart of Jesus and the Theology of Reparation” (March 2014) downloaded on January 11, 2023 from <http://www.christendom-awake.org/pages/calkins/JPSHJREP-Part1.htm>

¹¹ Mark D Kirby, O.Cist, “The Sacred Heart of Jesus in the Theology of Benedict XVI” *L’Osservatore Romano* Weekly Edition in English. 25 May 2005 downloaded from <https://www.ewtn.com/catholicism/library/sacred-heart-of-jesus-in-the-theology-of-benedict-xvi-10061>.

document of *Ad Populum Dei Nuntius* article 5, the closing document for the synod. Afterward, the term “inculturation” was used in the papal documents such as the Apostolic Exhortation of John Paul II, *Catechesi Tradendae* article 53.¹²

Inculturation has close meaning to the anthropological concepts of enculturation and acculturation. However the three concepts have their special characteristics. Enculturation is “a learning experience by which an individual is initiated and grows into his or her experience; acculturation is a two-way process wherein the original cultural patterns of either or both groups are shared through human contact; ‘inculturation’ denotes the process by which the Church becomes inserted in a given culture.”¹³ Compared to enculturation, inculturation is deeper process, because in inculturation not only learning process of the subject occurs during the contact with other culture but the Christian faith of the subject entered in the other culture.¹⁴ The same goes for acculturation. In acculturation, the result of contact between the Christian faith and other culture is left to the meeting process itself, whether mutual acceptance or mutual rejection occurs. In inculturation, the result of this contact is the fact that Christian faith and teachings are not abandoned but are inserted into that other culture.¹⁵

In short, in inculturation, the faithful can live their faith and Christian teachings in harmony with their culture. Thus the life of faith becomes more personal and deeply lived. In this sense, inculturation is long and continuous process, not an instant one. With inculturation, the gospel is expressed in socio-political and religious-cultural situations in the local symbols. It is also related to how the local culture with its values can deepen and strengthen the life of

¹² Marcello de C Azevedo, S.J. , “Workshop : Inculturation and the World Church,” *Proceedings of the Catholic Theological Society of America*. No. 39: (2013); 122. Can be accessed in <https://ejournals.bc.edu/index.php/ctsa/article/view/3190>; Emanuel Martasudjita, Pr., *Teologi Inkulturasi. Perayaan Injil Yesus Kristus di Bumi Indonesia*. (Yogyakarta: Kanisius): 13.

¹³ Vivencio Ballano, “Inculturation, Anthropology, and the Empirical Dimension of Evangelization,” *Religions*. Vol 11, No. 101, (2020):5 ; doi:10.3390/rel11020101.; Marcello de C Azevedo, “Workshop,” p. 122; Martasudjita, *Teologi Inkulturasi*, p. 13.

¹⁴ Martasudjita, *Teologi Inkulturasi*, p. 14.

¹⁵ Martasudjita, *Teologi Inkulturasi*, p. 15

the Christian faith. It deals with the transformation of life because of the gospel.¹⁶ Inculturation requires an “intimate transformation of authentic cultural values through their integration into Christianity and the rooting of Christianity in various human cultures”.¹⁷

Inculturation can occur in many fields, such as theology, evangelization, ecclesiology, spirituality, and liturgy. It can affect “the level of cultural practice and of communication (the phenomenological level) - liturgy, music and choreography, etc.; inculturation on the deeper level of meanings, values, symbols and patterns of the culture.”¹⁸ The paper deals more on inculturation in liturgy. It discusses how faith is celebrated in the local cultures, such as language, symbols, customs, music, dance, dress etc.

Following Bevans (2002), Martasudjita explores six models of inculturation, those are translation, anthropology, practice, synthesis, transcendental, and counter-culture models.¹⁹ The translation model refers to inculturation as living the authentic message of the gospel in the local culture. On other way, the anthropological model is respecting the local culture positively in order to insert the Christian faith in that culture. The practical model emphasizes practical aspects of the gospel in the form of social and charity works. The synthesis model refers to the synthesis of the three models above. It is also called the dialog model. The transcendental model is the one which emphasizes the experience of the subject which is in itself influenced by the situation and the local culture. The counter-culture model means treating the gospel as a counter culture to the local one with the aim of criticizing the local one. Thus the local culture will be further purified in the light of the gospel.

Moreover, Martasudjita explores the stages of liturgical

¹⁶ Martasudjita, *Teologi Inkulturasi*, p. 24-26.

¹⁷ B. Agus Rukiyanto, “Inculturation in the Catholic Church in Indonesia,” *Journal of Asian Orientation in Theology*. Vol. 01. No. 01 (February 2019):59, DOI: 10.24071/jaot.2019.010103

¹⁸ Marcello de C Azevedo, S.J. , “Workshop,” p. 124.

¹⁹ Martasudjita, *Teologi Inkulturasi*, p. 200-225.

inculturation following Peter Schineller.²⁰ He explains how deep the liturgy penetrates the local culture. Those stages are imposition, translation, adaptation, and true inculturation. At the stage of imposition the liturgy are celebrated casually in certain areas without any adjustments at all. For example, an English Mass for Indonesians. In this mass, there is no any adjustment except in language. The stage of translation is deeper than the first, because in translation, especially *ad sensum* or idiomatic translation, there are some important adjustments such as anthropological, sosiological, linguistic, and theological aspects which conform both the Christian message and the local values. The stage of adaptation is clearly deeper penetration of the Christian message to the local culture with many adjustments. The last stage of the true inculturation refers to inculturation in which local elements are still present, but have been given new meaning by Christian values and messages. Martasudjita gives example of the theology and liturgy of Easter.²¹ The symbols in the Jewish Passover are still there, but they have been given a new meaning because of faith in the death and resurrection of Christ.

Finally, the process of inculturation takes place in three methods.²² The first is the creative assimilation that is finding elements of local culture which can be added in liturgy without changing anything in the liturgy. For example, performing traditional dances in the opening procession, offerings, and closing of the liturgy. The second is the dynamic equivalence. It changes the liturgical elements with the elements of the local elements which have equivalent meaning. It means there is not changing of the essence and the spirit of the liturgy. Of course, it starts with understanding deeply the liturgical elements before replacing them with the local ones. The third is dynamic development. This methods develops the liturgy with new elements from local culture with the purpose of enriching the liturgy with local expressions. It can make the liturgy to be easily understood and lived. Martasudjita gives an example of *sungkeman* in the celebration of the sacrament of marriage and priest's ordination.

²⁰ Martasudjita, *Teologi Inkulturasi*, p. 280-285.

²¹ Martasudjita, *Teologi Inkulturasi*, p. 285.

²² Martasudjita, *Teologi Inkulturasi*, p. 287-289.

With the theoretical framework about the devotion to the Sacred Heart of Jesus and inculturation, the paper analyses the phenomena of pilgrimage to the SHJT. How do the pilgrims understand and live the Sacred Heart of Jesus in inculturated symbols and rituals as presented by the SHJT?

METHODS OF RESEARCH

This research is a Participatory Action Research where the researcher actively involves in the object to be studied and does reflective inquiry to get knowledge about the object.²³ He involves himself in doing pilgrimage to the temple. He prayed in front of Jesus' statue inside the temple, praying in front of Mother Mary statue, washed his face, and took bath in the bath room there. He attended the first Friday mass which is intended to glorify the Sacred Heart of Jesus. He also attended the climax of the Solemnity of the Sacred Heart of Jesus ceremony which has been enlivened by a Javanese-style carnival (Jv. *kirab*). Besides, he directly interviewed some pilgrims regarding their pilgrimage experiences in such Catholic pilgrimage place decorated in the Javanese-Hindu style. He also did indirect interviews through the questionnaires.

This research is a long-term research following the concern of the researcher in the devotion to the Sacred Heart of Jesus in the SHJT. This began in 2009 when the researcher began to make pilgrimages regularly, attend First Friday night Mass, ask Father Utomo to pray his petition, and attend the Holy Sacrament procession as the climax ceremony of the Solemnity of the Sacred Heart of Jesus. On February 16, 2020, he also attended the funeral mass for Father Gregorius Utomo who died on February 15, 2020. He also wrote and published an obituary article in his tribute in *Kedaulatan Rakyat* paper on February 19, 2020 with the title of “*Romo Utomo dan Spiritualitas Candi Ganjuran*” ‘Father Utomo and the Spirituality of Ganjuran Temple’. Then, the research was more seriously conducted in 2019, before the Covid-19 pandemic and continued in 2021-2022 after the

²³ Fran Baum *et al.*, “Participatory Action Research.” in *J Epidemiol Community Health*. 2006 Oct; 60(10): 854–857. doi: 10.1136/jech.2004.028662 can be accessed in <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2566051/>

pilgrimage place was opened for the visitors. During the pilgrimage periods, the researcher conducted interviews and reflections about some phenomena of pilgrimage at the SHJT. The questionnaires were distributed in November 2022 and got 59 responses. The library explorations for getting the secondary data were done during the long periods of research. Finally, the data were descriptively presented and analysed with qualitative approach.

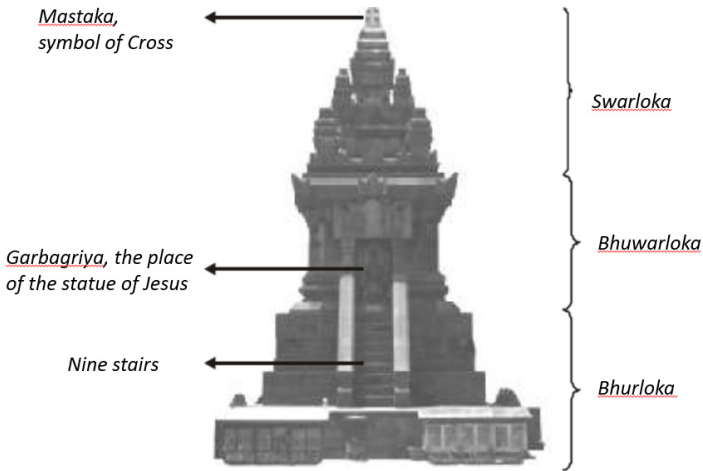
The following passages will describe respectively the SHJT and its socio-historical background as the first inculturation, the reinterpretation and revitalization of the SHJT by Father Gregorius Utomo as the second inculturation, and the experience of the pilgrims regarding their pilgrimage to the SHJT. The experience of the pilgrims is considered as the reflection upon inculturation occurring in the SHJT. After that, the passage discusses the findings. Finally, the paper is concluded in the conclusion.

THE SHJT IN GANJURAN YOGYAKARTA

The SHJT is located in around 20 kilometres southern of Yogyakarta city, Central Java, Indonesia. It was built in the Javanese Hindu style which mostly used the symbolic number of nine. It has nine metres width and nine metres high. The symbolic number of nine in the Javanese tradition means 'ultimate, perfect'. There are three layers of the temple. Those are the ground (*Bhurloka*), the center (*Bhuwarloka*), and the crown or the roof of the temple (*Swarloka*) (see picture 1).²⁴ In the ground, there is *pripih* or stone box where the small statue of Jesus around 75 centimetres is put. This small statue is actually the duplicate and the back up of the main and bigger statue which is put above it; that is in the center (*bhuwarloka*), the symbol of the place for the sacred human. There are nine stairs from the ground to the center, where is located the main statue of Jesus Christ the King. Above the main statue there is an inscription in Javanese script "*Sampeyan Dalem Maha Prabu Jesus Kristus Pangeraning Para Bangsa*" (You are the Great King over all nations). The crown or the roof of the temple (*Swarloka*) is the

²⁴ Rahadian, Ph. *et al.*, *Eksistensi Candi sebagai Karya Agung Arsitektur Indonesia di Asia Tenggara*, (Yogyakarta: Kanisius, 2018):33

symbol of the upper world or divine world.²⁵



Picture 1: *The picture of SHJT was modified by the researcher from Danang Bramasti (2015)*

The temple was built in 1927-1930 by Josep and Julius Schmutzer, a Dutch family who had sugar industry named Gondang Lipura sugar industry. The process of building the temple was started with a mass led by Msgr. van Velsen, Archbishop of Batavia (Jakarta), on 26 December 1927, the date of the 65th anniversary of Gondang Lipura sugar industry. Hundreds people attended the mass which was organized in very special way. After the mass, there was procession to the *stupa* where the first stone laying would be done. Msgr. van Velsen proceeded to the *stupa* and put the first stone of the temple which was decorated with Jesus's cross on the both sides. Then he blessed the small statue with the size of 75 centimetres. This is the statue of Jesus Christ the King which is designed as Javanese King seating in Hindu Gods' throne wearing Buddhist priest robe and Hindu God's accesories with his right hand pointing to his heart.²⁶ As mentioned

²⁵ Danang Bramasti, "Dampak Sosial sebuah Karya Seni pada Kaum Miskin dan Tertindas Kajian Sosiologis pada Candi Hanjuran," *Patrawidya*, Vol. 16, No. 4, (Desember 2015): 436.

²⁶ Adi Santosa, "Transformation of the Ganjuran Church Complex: A Typological," *Dimensi Interior*.

above, the small statue was put inside the stone box in the *bhurloka*, under the main statue which would be put in the *bhuwarloka* or the center. It was actually the duplicate and the back up of the big one.²⁷

After the construction was complete, the SHJT was blessed on February 11, 1930 by Msgr. van Velsen who willingly came again to Ganjuran. With this blessing ceremony, the land of Java and the entire Nusantara were handed over to the Sacred Heart of Jesus.²⁸ In the Catholic calendar, February 11th is the date of the apparitions of Mother Mary in Lourdes. Thus, the longing of the Catholics who seek the Lord Jesus through the Blessed Mother Mary is completed. If Sendangsono (the pilgrimage place in Boro, Muntilan) is the place where the first Catholics in Java were baptized, at the SHJT in Ganjuran the people were sent to consecrate the land of Java and the entire archipelago.²⁹

The SHJT was built in style of the 9th century Javanese classical architecture with the characteristics of rectangular and symmetrical plan, natural stone material, Hindu-Buddhism icon and symbolism. The architect of the SHJT was Julius Schmutzer himself, although that of the church building was Th. Van Oyen.³⁰ This indicates that SHJT has special appeal to Schmutzer. The temple resembles the Hindu temples in Central Java (See the picture 2). It will be explained in the next passage why Schmutzer chose Hindu-Buddhism style for the SHJT as interpreted by Father Gregorius Utomo.

Vol 10, No. 1, (Juni 2012):49; Danang Bramasti, "Dampak Sosial sebuah Karya Seni," 437.

²⁷ Chris Subagya (editor), *Gereja Hati Kudus Tuhan Yesus Ganjuran Rahmat yang Menjadi Berkat*, (Yogyakarta: Dewan Paroki Hati Kudus Tuhan Yesus Ganjuran, 2004), pp. 20-23. History of the SHJT is mostly taken from this book.

²⁸ This is in accordance with Pope Leo XIII's recommendation (1899) to offer the whole world to the Sacred Heart of Jesus.

²⁹ Christ Subagya, *Gereja Hati Kudus Yesus*, p. 33-34.

³⁰ Adi Santosa, "Transformation of the Ganjuran Church Complex" p. 49.



Picture 2: *The Hindu Temple in Dieng Central Java and The SHJT*

The statue of Jesus Christ the King is very similar to the Javanese king (see picture 3). Danang Bramasti argued that the details of the Jesus statue's crown takes the inspiration from Javanese wayang.³¹

³¹ Danang Bramasti, "Dampak Sosial sebuah Karya Seni," p. 438.

The Sultan of Yogyakarta**Jesus Christ the King**

Picture 3: *The Picture of Sultan of Yogyakarta and the Statue of Jesus in SHJT*

The Schmutzer family chose the monument in the shape of the temple of the Sacred Heart of Jesus for several reasons. First, the temple is a symbol of glory of the Javanese kingdom. So the temple was a place of worship to the ancestor for the Javanese people at that time. While Schmutzer family took sides most to the Javanese people who were oppressed by the Dutch colonialists. Second, the Sacred Heart of Jesus was a center of devotion for the Schmutzer family, and to build a monument of the Sacred Heart of Jesus was a tradition in the Netherlands at that time. Third, the Schmutzer family hoped that the monument to the Sacred Heart of Jesus would attract many people to worship Christ who always reigns in His holy heart.³²

The SHJT was built by the Schmutzer family as the culmination of their gratitude for their success in managing the Gondang Lipura sugar factory. In 1912 Josef and Julius Schmutzer bought the Gondang Lipura sugar factory and developed it into a large sugar factory. Because they were Catholic social activist, they applied the principles of the catholic social teaching especially the teaching of *Rerum Novarum* by taking into account the welfare of the workers in terms of salary and social needs. They founded 12 elementary schools for the children of their workers. These schools,

³² Christ Subagya, *Gereja Hati Kudus Yesus*, p. 32.

later, was managed by the Kanisius Foundation. Julius Schmutzer's wife was a nurse and social worker named Caroline Theresia Maria Van Rijckvorsel. She founded a polyclinic which is now called Rumah Sakit Santa Elisabeth Ganjuran or Elisabeth Hospital.

In 1924, with the permission of Sultan Hamengku Buwana VIII, the Schmutzer family built irrigation from Progo river to Kretek. Because of this irrigation canal, the people around Gondang Lipura sugar factory had good harvest. As the expression of their gratitude, Schmutzer founded a hospital in Yogyakarta named *Onder de Bogen* which is now called Panti Rapih. To finance the hospital facilities, he set aside profits from their sugar factory.

In 1924, with the Vatican permission Schmutzer also built a church complex in the Javanese style. "They reasoned that when Christianity developed in Jerusalem the church appeared in the Jewish church, then Christianity moved to the city of Antioch and became the Greek church, then spread to Rome and became the Roman church. But why come to Java remains a Dutch church."³³ Vatican gave them permission but only partially. The church building still has a European style, but the interior has a Javanese style, including a statue of Jesus and Mother Mary (see picture 4)



Picture 4: *The picture of Mother Mary as Javanese woman holding the baby, Jesus*

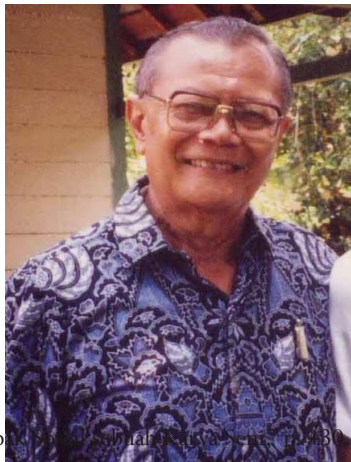
³³ Martin Teiseran, *Zoet Hart van Jesus Wees Mijne Liefde. Hati Yesus yang Manis Jadikanlah Kasih-Mu Kasihku*, (Yogyakarta: Kanisius, 2013), p. 52.

Thus, the SHJT was built as the culmination of their gratitude to God for their success in managing the Gondang Lipura sugar factory. In 1934, Schmutzer family went back to Netherland. In 1948, when the second clash occurred, Gondang Lipura sugar factory was completely destroyed by the Dutch army. In 1950, Julius Schmutzer came back to Indonesia and tried to rebuild the sugar factory. But he was failed to do it. Now, there is absolutely no remnant of the sugar cane factory. However, the temple of the Sacred Heart of Jesus still stands firm; even more famous as the pilgrimage place.

REINTERPRETING AND REVITALIZING THE SPIRIT OF THE SHJT

After Schmutzer returned to the Netherlands, the SHJT received no attention. The residents around the temple stated that the yard around the temple was just a banana garden and a children's playground. Local people are not interested in using the temple as a place of prayer and worship because praying in the temple is very strange and not in line to the Catholic tradition.³⁴ In this sense, Schmutzer's desire to entice the people to pray and worship at the temple was not successful. The temple became neglected for 60 years.

It was only in 1988, when Father Gregorius Utomo became the parish priest in Ganjuran, that efforts were made to revitalize the temple. Father Gregorius Utomo is a social activist in justice and peace (see picture 5).



³⁴ Danang Bramasti, "Dampak..." *Jurnal Siva*, p. 31

Picture 5: *The Young Father Gregorius Utomo*

From his deepest heart, indeed, he has an ambition to realize the spirit of the Schmutzer Family and the founders of the Sacred Heart of Jesus Ganjuran parish with sustainable inculturative applications.³⁵ Various testimonies from the parishioners also show that Father Gregorius Utomo has a strong devotion to the Sacred Heart of Jesus, so he also has great concern for the SHJT.³⁶ Then, he made very concrete and planned efforts to make the SHJT God's blessing for many people.

First of all, he studied and explored the spirituality of the Sacred Heart of Jesus, which inspired all of Schmutzer's work in Ganjuran. He understands that all the work of the Schmutzer family to struggle for the welfare of the oppressed indigenous people is driven by the spirit of the Sacred Heart of Jesus. This can be concluded from the Sacred Heart of Jesus monument built by the Schmutzer family. Moreover, the Javanese-Hindu style architecture that they chose is clearly showing the Schmutzer family's alignment with the poor. According to Father Gregorius Utomo, Hindu-Buddhism temple was very popular at that time as the place of worship for the common people. Building Hindu-Buddhism temple means facilitating the common people to do worship. This completes Schmutzer's dedication to the common people in addition to the construction of schools, hospitals, orphanages and church he has done.³⁷

Indeed the Sacred Heart of Jesus is the symbol of God's love. Therefore, according to Father Gregorius Utomo, the SHJT should be the blessing of God. People who visit the temple should both get the blessing of God and become the blessing of God. Then Father Gregorius Utomo firmly proclaimed the vision of "to be the blessing of God." He re-popularized the Javanese greeting "*Berkah Dalem*"

³⁵ Martin Teiseran, *Zoet Hart van Jesus Wees Mijne Liefde*, p. 29.

³⁶ Martin Teiseran, *Zoet Hart van Jesus Wees Mijne Liefde*, pp. 186-202.

³⁷ Christ Subagya, *Gereja Hati Kudus Yesus*, p. 32-33.

meaning 'the blessing of God' which was introduced in 1955, the era of Father Sontobudaya, S.J. and Father Sandiwanbrata, Pr.³⁸ Now, *Berkah Dalem* has become very popular greeting, just like "God bless you."

Furthermore, Father Gregorius Utomo made concrete movements in the spiritual and agricultural fields. In the spiritual field, he built the apostolate of prayer, namely prayer services to people who need prayer. Prayer service flyers were distributed to people in various cities. It turned out that this prayer service offer received a good response. The intention prayers of the people are included in an envelope accompanied with a prayer offering of money. Some intentions prayers are recited during the first Friday night mass which is held in front of the SHJT. From time to time, more and more people submit requests to be prayed for after many testimonies about the answered prayers. Father Gregorius Utomo also made himself available to pray for people who asked to be prayed for personally on weekdays. The researcher once asked Father Gregorius Utomo to pray personally by writing an intention in an envelope and accompanied by an offering of money. Then the SHJT is increasingly known by many people. In 1997, people began to come for pilgrimage to the SHJT and pray directly before the Sacred Heart of Jesus or meet Father Gregorius Utomo asking to be prayed for. Thus, more and more pilgrims come to the SHJT. Stations of the Cross with statues of the Javanese style have also been built.

In 1998 a source of water was found flowing from under the temple. It is said that the water has the power to heal. One of the first to be healed was Mr. Perwita. So this water is called *Tirta Perwitasari* to perpetuate the name of Mr. Perwita who was healed with this water because of his faith. Then, from this water source, nine fountains were made which pilgrims used to invoke healing and purification through the water (see picture 6). Apart from that, bathrooms were also built with the same intentions, and named Siloam referring to the story of Jesus healing a blind man and then being told to bathe in Siloam (John 9:7; see picture 7). The SHJT is increasingly known and visited by many pilgrims because of the many testimonies about answered prayers.

³⁸ Christ Subagya, *Gereja Hati Kudus Yesus*, p. 32.



Picture 6: *the pilgrims wash their faces, hands, and feet and fill their plastic jars from the nine faucets beside the SHJT see <https://www.youtube.com/watch?v=ijn9d8c4fxU>*



Picture 7: *The Siloam bathrooms*

The First Friday night Mass which is a Catholic tradition to pay special respect to the Sacred Heart of Jesus is held inculturally in the Javanese tradition. Javanese nuances in terms of music, clothing, dance, and prayer are displayed, so that the First Friday night mass becomes as beautiful as a celebration night (Jv. *slametan*, *hajatan*) in the Javanese tradition. Thousands of people attended the mass with their personal intentions. Many intentions specially asked by the pilgrims for the First Friday night mass are also recited which usually takes more than 35 minutes. Father Gregorius Utomo volunteered to personally give blessings to people who had special requests (see picture 8).



Picture 8: *The old Father Gregorius Utomo gives special blessing to the pilgrims*

The celebration of the Solemnity of the Sacred Heart of Jesus in the last week of June is the climax of any celebration in the SHJT. This celebration is very special and perfectly displays the Javanese tradition of inculturation in terms of dress, dance, music, procession of the Blessed Sacrament, and offerings that resemble *garebeg* or the carnival in Javanese palace (figure 9).



Picture 9: *Javanese Tradional Offering in the form of Farmers' Crops on Sunday June 26, 2022, Mass of the Solemnity of the Sacred Heart*

*of Jesus*³⁹

The number of pilgrims can reach 5000 so they need social services such as a place, car parking, toilets, lodging, snacks etc. Their presence, of course, brings very concrete blessings in the form of money for the local community (figure 10).



Picture 10: *The Faithful sitting on the ground in athe Solemnity of the Sacred Heart of Jesus, June 30, 2019; the SHJT as the center of the liturgy.*

In addition to the spiritual movement, Father Gregorius Utomo also held a movement in agricultural sector by forming the World Food Day Farmers Association which is environmentally friendly and oriented towards empowering small farmers. The association was formed in celebration of World Food Day on October 16, 1990 which was held in Ganjuran. In that celebration, an international meeting was conducted and attended by farmers from various regions and delegates from the Philippines, India, the United States, Australia and Ireland. At that time the Ganjuran Declaration was formulated which envisioned rural and agricultural development that was

³⁹ Downloaded on January 18, 2023 from <https://jogjaaja.com/read/setelah-dua-tahun-absen-ribuan-umat-katolik-hadiri-misa-prosesi-agung-di-gereja-hkty-ganjuran>.

environmentally sound, economically feasible, in accordance with local culture and social justice. All of this culminates in a humane attitude towards all God's creatures in the framework of human development that is whole and sustainable.

The movement in the spiritual and agricultural fields above has finally had an economic impact. Money for offerings for prayers, offerings at various Masses, personal offerings, and other donations are managed and prioritized for charity works (*Pedomana Pengelolaan Dana Sosial Paroki Hati Kudus Yesus Ganjuran* or *Guidelines Management of the Social Funds of the Parish of the Sacred Heart of the Lord Jesus Ganjuran Parish*, 2015: 11 as cited by Bramasti.⁴⁰ Similarly, the HPS Farmers' Association produces agricultural products which also bring financial benefits to the farmers. In this sense, the SHJT really becomes the blessing of God for the people. In this case Father Utomo succeeded in interpreting and revitalizing the SHJT as envisioned by Schmutzer Family.

THE PILGRIMS' EXPERIENCE OF INCULTURATION AT THE SHJT

This section will describe the experiences of the pilgrims regarding inculturation at the SHJT. First, the experience of praying at SHJT which has been inculturated in the form of a statue of the Lord Jesus, Mother Mary, the stations of the way of cross, and water spring in the pilgrimage area. Second, the experience of attending the first Friday night mass and the Solemnity of the Sacred Heart of Jesus. This presentation is the result of observations, interviews, and researcher's reflection on the pilgrimage experience at SHJT. The exposure is complemented by quantitative description taken from the answers of the pilgrims to the questionnaires provided by the researcher.

First, the fact that there are many pilgrims who come to and pray in the SHJT shows that SHJT has great appeal. Based on the testimonies of the pilgrims, many pilgrims experienced that their prayers were answered. The researcher himself also experienced the same. From interviews with pilgrims it was also found that the prayer intentions of the pilgrims are very concrete and specific. For example: one asked for his land to be sold because money was

⁴⁰ Danang Bramasti, "Dampak Sosial sebuah Karya Seni," p. 441.

urgently needed to pay off his debts; the other asked for her admission in a public university. Besides, the researcher also read a petition written on a paper that was deliberately placed near the statue of the sacred heart of Jesus inside the temple.⁴¹ The petition reads: “O God, please make my wife aware of her mistake... ‘Realize my wife, come back in my lap, your husband. I have forgiven you. I am always waiting for you’.” (Indonesia: *Ya Tuhan, sadarkanlah istriku, Yuliani, dari kesalahannya: ‘Sadarlalah istriku, kembalilah ke pangkuanku, suamimu. Aku telah memaafkanmu. Aku selalu mencarimu’*). The very concrete petitions like these show how strong the pilgrims’ belief is that God loves the pilgrims in very real life, and that their petitions will be granted.

The second, the pilgrims who strongly believe that their petitions will be granted by God donate a mount of money as offering put in the envelopes of prayer. The envelopes are put in a box provided in the temple area. The fact shows that strong belief in God which is actually vertical in character is also manifested horizontally with the willingness to share for others. Like the offering of a poor widow who sincerely offered it to God (Mark 12:41-44, Luke 21:1-4), the offering that accompanied the prayers of the pilgrims do not take into account the nominal amount of money. Surprisingly, according to unofficial information, the amount of money collected from the offerings can reach one billion a year. Most of the money is used for social works in accordance with the guidelines for managing Ganjuran Parish social funds as mentioned earlier. It seems very real that the SHJT becomes blessings for humanity.

Third, thousand pilgrims who attend the first Friday night mass and the Solemnity of the Sacred Heart of Jesus indicate that they have personally realized and lived the inculturation masses. The masses are full of Javanese symbols and nuances. They are not ordinary masses. They take long time. However that pilgrims enjoy them and actively participate in the masses.

All the explanations above show that the SHJT with all the symbolic facilities and inculturated liturgy that has been carried out really becomes a means for pilgrims to express their faith. The symbols and expressions for inculturation do not become a barrier for

⁴¹ Some written prayers are deliberately put in front of the statue of Jesus inside the temple.

pilgrims to devote themselves to the Sacred Heart of Jesus at SHJT, on the contrary, they deepen and strengthen their faith.

This exposure is reflected quantitatively in the answers of 59 respondents to this research questionnaires as follow.

- 1) City/region of origin of the respondents, namely Yogyakarta (70%), Surakarta (3%), Tangerang (5%) Bandung (5%), Bekasi (5%), Jakarta (5%), Magelang (2%) Jambi (2%), Bali (2%). The distribution of the questionnaires was carried out on Sunday, November 5, 2022. Even though it was not a long holiday period, there were still pilgrims from outside Yogyakarta. This shows how SHJT has an attractiveness for pilgrims from various regions.
- 2) The religions of the respondents are Catholicism 95%, and Islam, Hinduism, Protestantism each 1%. This shows that SHJT is a place of pilgrimage for people of various religions.
- 3) The length of experience of respondents on pilgrimage to SHJT, are: 1-5 years (16.9%), 6-15 years (28.8%) and more than 15 years (54.2%). This means that most of the pilgrims are faithful pilgrims who have been pilgrimages to the SHJT for a long time.
- 4) Frequency of pilgrimage to SHJT are: once a week (10.2%), once a month (22%), sometimes (67.8%). Although most of the pilgrims only make pilgrimages to the SHJT occasionally, quite a number also make pilgrimages regularly. It strengthens the third point above that devotion to the Sacred Heart of Jesus at SHJT has become habit or even a need for some people.
- 5) The requests delivered in devotional prayers are for: family welfare (39%), health (25.4%), ease of getting fortune (2.2%), and ease of getting a mate (2.2%), others (32.2%). In the questionnaires, more than one requests are included in others' choice. It seems that the concern of the pilgrims are mostly for the family welfare and health. As described above, concrete requests show a strong belief to God's presence which is very real in life.
- 6) Regarding the belief of the pilgrims that their prayers will be granted, the data shows that the respondents are very sure (47.5%), sure (45.8%), and not sure but strengthening faith (6.7%). This means that almost all pilgrims are sure that their

prayers will be answered by God. Inculturation in the Javanese culture in no way reduces their belief. This data is accordance to the following responses.

- 7) Regarding the pilgrims' reception of the statues of Jesus and Mary in the Javanese style, almost all (96.6%) accepted and were not disturbed. The explanation of the pilgrims is that the statues of Jesus and Mary are only symbols and means of prayer, their prayers are still directed to God; to pray is to communicate with God; the statue actually makes solemn prayer; Mary in Javanese dress is actually attractive and memorable; God is a universal entity that is not limited by any force; culture and faith can be brought together; Catholicism is flexible; very insightful and animating, I happen to be Javanese; the statue of Jesus and Mary in any style does not diminish my respect and trust in the Lord Jesus and the Blessed Mother; the main thing is my relationship with Jesus and Mary; what matters is the intention to pray; the atmosphere is very good for prayer; For me, the most important thing is my faith in God and my love for Mother Mary, not a problem with the statue. This means that the inculturation that has been carried out matches the pilgrim's faith experience.
- 8) Perceptions of pilgrims about the water in the SHJT temple are as many as 78% of respondents thought that the water in the temple had a certain power that strengthened their prayers, while 22% said it did not. The explanation of those who agree, is that "based on my experience, water from the SHJT is put in the well so that the whole family feel peace; because SHJT is a place where people pray, the water from the temple is also holy, refreshing, calming, *adhem-ayem* (peaceful); every Friday, at 12.00 I always take a bath for healing and supported by prayer I'm sure; the important thing is not the water but the belief; every time I drink water at SHJT Ganjuran I always pray that this water can make my body and soul healthy, because it comes from a blessed water source; I imagine that the water in Ganjuran is like Lourdes water; scientifically, the PH of the water is high; spiritually, the place which is often used as a prayer room has energy; frequency and vibrations that are in harmony with the body which is part of the universe; Jesus is the source of the water of life." While pilgrims who do not agree that the water of SHJT has certain

powers argue that if the temple water has healing powers it is only a suggestion; some argue that it is only modified by the media.

The respondent's experience shows that inculturation at SHJT does not interfere with the pilgrims' expression of faith at all. On the other hand, the pilgrims strongly believe in God who will surely grant their wishes.

DISCUSSION

The First Inculturation of Schmutzer Family

When the Schmutzer Family lived in the Ganjuran area (1912-1934) they managed the Gondang Lipura sugar factory in accordance to the social teachings of the Church, *Rerum Novarum*. They paid attention to the welfare of workers, built schools, polyclinics, and got closer to Javanese culture such as *slametans*, *nyadran*, even provided coffins etc..⁴² Ultimately, with the permission of the Vatican they built a church building with Javanese-style ornaments for its interior and a Hindu-Javanese temple, while the exterior remains European in style. Schmutzer took the Hindu-Javanese visual aspect with Catholic symbols and gave it a new meaning in the light of the Catholic faith.⁴³ Ira Audia Agustina shows examples of such ornaments in the Church as tabernacles, statues of angels, statues of the Virgin Mary in the Hindu-Javanese style.⁴⁴ At that time the Catholic Church had not taught inculturation. So Ira calls it syncretism, while Christian Maria Goreti (2020:23-31) calls it assimilation.⁴⁵

⁴² Christian Maria Goreti, Dewi Yuliati, Agustinus Supriyono. "Maintaining Socio-Cultural Values as a Media for Catholic Missions at Hati Kudus Tuhan Yesus Church in Ganjuran," *Yogyakarta: Indonesian Historical Studies*, 4 (1), 26-27.

⁴³ Albertus Bagus Laksana, *Muslim and Catholic Pilgrimage Practices: Explorations Through Java*, New York: Ashgate Publishing, 2014, pp. 182.

⁴⁴ Ira Audia Agustina, Andryanto Wibisono, Imam Santosa. 2017. "Analisa Sinkretisme Agama dan Budaya Melalui Transformasi Elemen Visual Bernilai Sakral pada Gereja Katolik Ganjuran." *Jurnal Desain Interior*. Vol. 2, No. 2, (Desember 2017):75-84.

⁴⁵ Christian Maria Goreti, Dewi Yuliati, Agustinus Supriyono. "Maintaining Socio-Cultural Values..." p. 23-31

According to the researcher, Schmutzer had carried out inculturation at the Sacred Heart of Jesus Ganjuran Church. He chose the anthropological and practical model of inculturation as described earlier.⁴⁶ The anthropological inculturation model is shown by Schmutzer by combining the Hindu-Javanese aesthetic values with Catholic symbols and meanings. For examples: tabernacle, angels, statue of the Virgin Mary, and the temple of the SHJT, *slametans*, *nyadran*. Schmutzer found positive values in Javanese culture and then combined them with Catholicism. SHJT, even more, because Schmutzer himself became the architect of the SHJT. At the SHJT, Schmutzer deliberately designed the statue of Jesus with a hand pointing to His heart so it becomes very clear that the statue is the Sacred Heart of Jesus, not a Javanese king.⁴⁷ Here, Schmutzer intentionally did the so called inculturation.

The practical inculturation model is shown by the praxis of social life by ensuring the welfare of the factory employees and the surrounding community with schools, polyclinic and irrigation facilities. Schmutzer managed to introduce and instill the Catholic faith in the people of Ganjuran. The growth of Catholics during Schmutzer's periods was very significant, from eight Catholics in 1920, including three people from the Schmutzer family, grew to 60 Catholics in 1923, then to 1350 people in 1934.⁴⁸ The inculturation method chosen by Schmutzer is a creative assimilation.⁴⁹ The inculturation stage achieved is the adjustment or adaptation stage.⁵⁰

Even so, inculturation of Schmutzer in building the SHJT has not been successful. Actually building the SHJT was the culmination of Schmutzer's dedication to the Sacred Heart of Jesus, because of that Schmutzer himself became the architect of the SHJT. He himself designed the statue of Jesus with the hand pointing to His heart so

⁴⁶ Emanuel Martasudjita, Pr., *Teologi Inkulturasi*, p. 207-210.

⁴⁷ Albertus Bagus Laksana, *Muslim and Catholic Pilgrimage Practices*

⁴⁸ Ismunandar as cited by Christian Maria Goreti, DewiYuliati, Agustinus Supriyono. "Maintaining Socio-Cultural Values..." p. 27.

⁴⁹ Emanuel Martasudjita, Pr., *Teologi Inkulturasi*, p. 287.

⁵⁰ Emanuel Martasudjita, Pr., *Teologi Inkulturasi*, p. 283.

that it is very clear that the statue is the Sacred Heart of Jesus, not the king of Java.⁵¹ Unfortunately Schmutzer's dream of making SHJT a place of prayer and worship has not been successful. Catholics find it strange to pray in the temple in front of a statue of Jesus. Special efforts are still needed to make the temple a place of prayer and worship for the Catholics.

Second Inculturation of Father Gregorius Utomo

Father Gregorius Utomo wanted to make Schmutzer's dream come true. He studied Schmutzer's spirit and continued Schmutzer's inculturation efforts. The Javanese cultural approach is increasingly intensified, accompanied by efforts to manifest God's love in agriculture and spiritual movements by forming prayer communities. The people are accustomed to praying and worship in front of the SHJT while continuing to carry out social work whose results are felt as a form of God's grace. The more people feel God's love, the more people are encouraged to pray at the SHJT. Testimonies about the prayers in front of SHJT being answered, further encouraged people to attend and pray in front of the Sacred Heart of Jesus at SHJT.

According to the researcher, Father Gregorius Utomo's inculturation model is the same as Schmutzer's, namely the anthropological and practical model. Like Schmutzer, Father Gregorius Utomo also found positive values of Javanese culture and combined them with gospel values. Prayer and meditation, which are the hallmarks of Javanese culture, are used as an excuse to form a prayer community that regularly prays in front of the SHJT. This tradition is expanded and deepened by the First Friday night Eucharist and the Solemnity of the Sacred of Jesus which is the culmination of the Church's liturgy. It turns out that both of them can be harmoniously combined as a successful inculturation.

The practical inculturation model is shown by real charity works from both sustainable agricultural products and the donations of the pilgrims. The inculturation method that Father Gregorius Utomo chose was a creative assimilation method.⁵² The inculturation stage

⁵¹ Albertus Bagus Laksana, *Muslim and Catholic Pilgrimage Practices*, p. 182.

⁵² Emanuel Martasudjita, Pr., *Teologi Inkulturasi*, p. 287.

achieved is the adjustment or adaptation stage.⁵³

CONCLUSION

The inculturation of the Sacred Heart of Jesus must embody the spirit of the Sacred Heart of Jesus itself, namely realizing God's love for humanity. Schmutzer's inculturation at the Sacred Heart of Jesus Church in Ganjuran was successful because it first manifested generosity of Jesus to the community. Catholic symbols in Javanese culture are acceptable and do not become an obstacle for the people to live their faith, because the people have felt a real embodiment of God's love in their daily lives.

Likewise, Father Gregorius Utomo succeeded in continuing the inculturation that Schmutzer had started specifically at the SHJT first of all by realizing the real love of Jesus for the people. He combined the socio-economic movements with the apostolate of prayer to present the real love of God. He accustomed the people to pray in front of the SHJT, along with efforts to present the real love of God in everyday life, especially in economy and agriculture. The generosity of the Lord Jesus, which is clearly felt by the people when their prayers are answered, further encourages the people to devote themselves to the Sacred Heart of Jesus at the SHJT.

In short, inculturation in the SHJT means presenting the love of God through the Javanese Hindu Tempale of the Sacred Heart of Jesus.

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⁵³ Emanuel Martasudjita, Pr., *Teologi Inkulturasi*, p. 283.

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