

# Re-actualization of Javanese Ethical Values in Contextual Church Missions in the Samironobaru Javanese Christian Church

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## Abstract

This study aims to interpret the ethical values of the Javanese community in the contextual mission of the church in the context of shifting ethical values in society today due to globalization and dynamic social changes in society. The ethical values of the Javanese community which are correlated with the church's mission contextually tend to become degraded in the reality of social change in today's society. Using a qualitative method, this research was conducted at the Samironobaru Javanese Christian Church and found that in an effort to contextualize the church's mission, the church in the context of Javanese society needs to actualize the ethical values of the Javanese community in a contextual church mission approach.

Keywords: Re-actualization, Christian values, Javanese Ethics, Church Mission, Contextual

## Abstrak

Penelitian ini bertujuan untuk menafsirkan nilai-nilai etika masyarakat Jawa dalam konteks misi gereja dalam konteks pergeseran nilai-nilai etika dalam masyarakat saat ini akibat globalisasi dan perubahan sosial yang dinamis dalam masyarakat. Nilai-nilai etika masyarakat Jawa yang dikorelasikan dengan misi gereja secara kontekstual cenderung terdegradasi dalam realitas perubahan sosial masyarakat saat ini. Dengan menggunakan metode kualitatif, penelitian ini dilakukan di Gereja Kristen Jawa Samironobaru dan menemukan bahwa dalam upaya mengkontekstualisasikan misi gereja, maka gereja dalam konteks masyarakat Jawa perlu mengaktualisasikan nilai-nilai etika masyarakat Jawa dalam konteks misi gereja. mendekati.



Kata-kata Kunci: Reaktualisasi, Nilai-nilai Kristen, Etika Jawa, Misi Gereja, Kontekstual.

## Introduction

Style of life or life style has become an important factor in people's lives today. Lifestyle reflects the way individuals or groups spend time, spend money, and direct energy to fulfill their lifestyle. This can cover various aspects of life, such as how to dress, food and drink consumed, physical activity, hobbies, and sexual behavior. The cause is economic development and industrialization which have a significant impact on socio-cultural changes in society. Economic progress often leads to an increase in the availability of goods and services, thereby enabling people to have more choices in meeting their needs and wants. Thus, social differentiation can occur as a result of diverse lifestyles. People with different income levels may have different lifestyles. They can show self-identity, social status, or group affiliation through their lifestyle choices. For example, someone might choose to buy luxury products or join an exclusive sports club to show their social status.

In connection with this explanation, there are ideological contradictions in the development of people's lifestyles. Verkuyt argues that "It is inevitable that human life changes from time to time; this can be seen as follows: social organization & knowledge, artistic language, religion, economic system and technology changes in dialect that occur in the language (after being separated from its parent)."<sup>1</sup> In other words, changes in culture start from and arise from social organization. The process of social change can be known because society is not "passive" stagnation, but continues to change in its context, both in changes in certain social institutions, changes in society such as social values, norms, patterns of behavior, organizations, social institutions, changes in the material or spiritual field, social changes, social processes, changes in structure (in the group structure) and so on.

In the Indonesian context, the Javanese are one of the largest actualization ethnic groups in Indonesia. They have a fairly dominant presence and are spread across various regions in Indonesia, both in Java itself and outside Java. This is due to the long history of migration and spread of the Javanese in various regions in Indonesia. One important

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<sup>1</sup> J. Verkuyt, *Etika Kristen* (Jakarta: BPK Gunung Mulia, 2010), 1.

factor that makes the Javanese tribe present in various regions is the economic factor.<sup>2</sup> Since the days of Javanese kingdoms such as Majapahit and Mataram, the Javanese have had a tradition of trade and high mobility. They carry out various economic activities such as farming, trading, and entrepreneurship. This allows them to move to other parts of Indonesia and form communities. In addition to economic factors, cultural factors also play an important role in the existence of the Javanese throughout Indonesia.<sup>3</sup> Javanese culture, with all its rich traditions, customs and ethical values, has become an attraction for many people in Indonesia. Many people from other tribes are interested in learning and adopting Javanese culture in their daily lives. This creates harmonious social relations between the Javanese and other tribes in Indonesia. The polite nature and character in society that is often associated with the Javanese also plays an important role in their social interactions with other tribes. Values such as politeness, mutual respect, and local wisdom form the basis of their social relations. This makes it easy for the Javanese to be accepted and recognized as members of society in various actualize regions in Indonesia.<sup>4</sup>

In the development of globalization, changes in culture and traditional values often occur in many societies, including Javanese society. Nonetheless, it is important to remember that every culture and society evolves over time, and the influence of globalization is one of the contributing factors to these changes. People's ethical values have been an integral part of their cultural identity for centuries. These values include local wisdom, courtesy, simplicity, mutual cooperation, and hard work. However, with the influx of outside cultures and global influences, some aspects of these values may undergo significant changes or decline. This problem also affected the Javanese Samironobaro Christian Church. Therefore, the re-actualization of the ethical values of the Javanese

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<sup>2</sup> Yoedo Shambodo, "Faktor Yang Mempengaruhi Persepsi Khalayak Mahasiswa Pendatang UGM Terhadap Siaran Pawartos Ngayogyakarta Jogja TV," *Journal of Al Azhar Indonesia Social Sciences Series* 1, no. 2 (August 31, 2020): 98–110, accessed July 6, 2023, <https://jurnal.uai.ac.id/index.php/JAISS/article/view/464>

<sup>3</sup> Singgih Tri Sulistiyono, "Multikulturalisme dalam Perspektif Budaya Pesisir." *Agastya: Jurnal Sejarah dan Pembelajarannya* 5, no. 01 (2015): 1, <http://doi.org/10.25273/ajsp.v5i01.893>

<sup>4</sup> Slamet Subiyantoro, "Rumah Tradisional Joglo Dalam Estetika Tradisi Jawa." *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya* 39, no. 1 (2011): 68–78.

community in the contextual mission of the church in the Javanese Christian Church is an attempt to combine Javanese cultural values with Christian teachings in a relevant and meaningful context for the congregation. It aims to build strong links between religion and local culture, as well as respect and understand the local cultural context.

Based on the explanation above, the formulation of the problem to be answered is how to re-actualize Javanese ethical values as a contextual mission approach for the Javanese Christian church in Saminobaru. The aim is to find out and describe the reality of contextual missionary service in line with the shifting ethical values of behavior in the Samironobaru Javanese Christian Church. Furthermore, it is hoped that this research can contribute practical thoughts in designing a contextual mission service model with the service area of the Samironobaru Javanese Christian Church.

## Research Methods

In this study the method used is a qualitative research method with a phenomenological approach. Therefore, the approach used does not only view contextual mission services as something that is normative in nature, but also as an effort to "agent of social change and social control." The theory that is used as a basis is the Missiologic Approach, the reality of the congregation and its influence. The phenomenological approach, as a scientific research method, is an attempt to obtain certain conclusions through an analysis of certain symptoms or phenomena. This method aims to find correlational relationships, or causal links in order to reach conclusions in order to develop working principles that can be reapplied in similar phenomena. The secondary sources of this research are books, journals, and academically responsible online media. In addition, the materials used from these sources consist of concepts, opinions, and ideas that have been selected by the author based on suitability for the discussion. The steps taken in writing this article are first to analyze Javanese concept of ethics. Then the researcher conducted a literature study on the traditions of the Javanese people in order to find a picture of the actual problem. Furthermore, to provide solutions to the problems raised, the author makes an overview of Re-actualization of Javanese Ethical Values in Contextual Church Missions in the Samironobaru Javanese Christian Church.

## Result and Discussion

### The Concept of Ethics in the Context of Javanese Society

Ethics is related to values, good ways of life, good rules of life, and habits adopted and passed on from one individual or community group to another individual or community group. Ethics plays a role in providing guidelines regarding behavior that is considered good or bad in a social context. Ethics and morality provide a framework of thinking to guide individuals in making decisions and acting<sup>5</sup>. They help humans to understand what is considered appropriate and beneficial behavior in relation to other people and the environment around them. Ethics also involves judgments about right or wrong actions based on the standards adopted by society. Norms in everyday life play an important role in providing guidance on how we should live and act properly and appropriately. These norms can come from a variety of sources, including religion, culture, law, and social values shared by society. They help shape our behavior, set socially acceptable boundaries, and form the basis for judgments about the merits of our behavior and actions.

In the context of Javanese society, ethics is a life teaching that is commonly used and applies in Javanese society. In Javanese Ethics, feeling or understanding is more emphasized than will. Javanese culture has a quality called taste that enables people to speak and act with wisdom. Javanese behavior and thought patterns are always conducive to security and wellbeing. Additionally, Javanese society's ethical foundations are steeped in a complex web of cultural traditions. Javanese ethics are based on the teachings of traditional Javanese culture which involve moral values, social norms, and manners in interactions between individuals and society.<sup>6</sup> Javanese culture has values that guide and hold on to life in society. The principle of harmony and the principle of respect are two basic rules of life known in Javanese society. The principle of harmony refers to a state of harmony, calm, and serenity in all social interactions.<sup>7</sup>

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<sup>5</sup> Ming, David. "Theological Foundation: The Apostle Paul and his Framework of thinking." *International Journal of Indonesian Philosophy & Theology* 4, no. 1 (2023): 16-28.

<sup>6</sup> Dwi Siswanto, "Pengaruh Pandangan Hidup Masyarakat Jawa Terhadap Model Kepemimpinan (Tinjauan Filsafat Sosial)." *Jurnal Filsafat* 20, no. 3 (2010): 197-216. <https://journal.ugm.ac.id/index.php/wisdom/article/view/3419>

<sup>7</sup> Cutiana Windri Astuti, "Sikap Hidup Masyarakat Jawa dalam Cerpen-cerpen Karya Kuntowijoyo," *Jurnal Kata: Penelitian tentang Ilmu Bahasa dan Sastra* 1, no. 1 (2017): 64.

This includes relationships within the family, local communities such as hamlets or villages, as well as on a wider scale within Javanese society as a whole. This principle encourages maintaining harmony and avoiding disputes or conflicts that can disrupt social stability. The goal is to create social harmony among individuals and groups in society.<sup>8</sup> Meanwhile, the principle of respect emphasizes the importance of respecting others according to their degree and position in society. This view is based on a hierarchical social order in Javanese society, where each individual has a predetermined role and position. The principle of respect teaches that one should show appropriate respect and courtesy towards others, especially towards those in a higher position or authority. However, these values are starting to degrade in the vortex of global cultural dynamics. Social changes, foreign cultural influences, and shifting values in modern society can affect the continuity and practice of the principles of harmony and respect in the daily life of the Javanese people. Nevertheless,<sup>9</sup>

Awareness of social position is important in the principle of harmony and respect for Javanese society. Javanese society has a stratification system that reflects the legacy of the royal and feudal systems of the past. There are several pairs of social stratification groups that face each other in this context, and social interaction between them requires a proper understanding of each other's social position. In Javanese society, it is important for individuals to have an awareness of social position and practice it in their social interactions. This involves using appropriate language, being respectful, polite and respecting differences in social standing.

Some of the stratifications of Javanese society are as follows. *The first is Priyayi-Wong Lumrah.* Priyayi is a group associated with the nobility, royalty, or aristocratic families. They have a high social position and are respected in Javanese society. Wong Lumrah, on the other hand, is a class of ordinary people. In social interactions, the priyayi are expected

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<sup>8</sup> Ni Putu Suwardani, "Pewarisan nilai-nilai kearifan lokal untuk memproteksi masyarakat Bali dari dampak negatif globalisasi." *Jurnal Kajian Bali* 5, no. 2 (2015): 247-264.

<sup>9</sup> Ahmad Muslich, "Nilai-Nilai Filosofis Masyarakat Jawa Dalam Konteks Pendidikan Karakter Di Era Milenial." *AL-ASASIYYA: Journal of Basic Education* 2, no. 2 (2018): 65-78. <https://doi.org/10.24269/ajbe.v2i2.1119>

to show respect and courtesy to the ordinary people, while the common people are expected to respect and respect the position of the priyayi.<sup>10</sup>

*Two Wong Gedhe-Wong Little.* Wong Gedhe is a group of people who are respected or influential in Javanese society, such as religious leaders or traditional leaders. They have a high social position. On the other hand, Wong Cilik is a class of ordinary people or commoners. The interaction between Wong Gedhe and Wong Cilik also requires mutual respect and respect.

*The three Pinisepuh-Kawulo Mudho.* Pinisepuh is an older, wiser, and respected person in society. They have extensive knowledge and experience. Kawulo Mudho refers to the younger generation or people who are less experienced. In social interactions, kawulo mudho are expected to respect and listen to the advice of elders, while elders are expected to provide guidance and advice with patience and wisdom.

*The Fourth Sedulur-Wong Liyo.* Sedulur means brother, and Wong Liyo means someone else. This concept refers to the mutual attitude of all people as brothers or related family members. Social interaction based on the Sedulur-Wong Liyo principle emphasizes brotherhood, mutual assistance, and mutual respect regardless of social stratification.<sup>11</sup>

### Javanese Society's Understanding of the Supernatural Realm

In the life of the Javanese people, an introduction to the invisible supernatural realm can be done through observing two signs that are considered infallible. The first sign is social harmony. Social harmony refers to harmony and balance between individuals and society. In this context, individual actions and behavior must be in harmony with the values, norms and rules that apply in society. When individuals live in social harmony, this is considered a sign that they are in a proper relationship with the supernatural realm. The second sign that is considered important is inner calm, absence of shock, and freedom from emotional tension. In the view of the Javanese people, inner peace indicates a balance of individual emotions and thoughts. Someone who

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<sup>10</sup> Ahwan Fanani, "Identitas Dan Mobilitas Sosial Priyayi Dalam Novel Para Priyayi Karya Umar Kayam." *Sabda: Jurnal Kajian Kebudayaan* 12, no. 1 (2017): 42, <https://doi.org/10.14710/sabda.12.1.42-51>

<sup>11</sup> Ahmad Agustian, Harja Winata, and Ali Imron, "Exploration of Sedulur Sikep's Wisdom Values for the Development of Ecopedagogy-Based Character Education," *Dialectics* 1, no. 1 (2021): 41–53.

has peace of mind is considered to be more able to recognize and feel the presence of the supernatural realm. The feeling of shock and high emotional tension is considered to disturb the connection with the supernatural realm.

*Sangkan Paraning Dumadi*, also known as “true life teachings” in Javanese, seems to teach the philosophy and purpose of human life related to awareness of human relationship with God. This understanding encourages people to realize that they come from God, have a mission in the world assigned by God, and will be accountable for that mission to God. According to this understanding, God's heavenly brightness must serve as the primary inspiration for all of one's global efforts. This suggests that in order for people to understand their purpose in life and how to fulfill it effectively, they need seek out spiritual knowledge and a relationship with God. However, in the end, it was God's destiny that determined the outcome, and humans must accept that they have limitations in changing that destiny. Humans are expected to do their best according to their role and understand their “place” in life. In this context, understanding and applying *Sangkan paraning dumadi* can help people achieve spiritual harmony and understand their purpose in life, by combining elements of religion, spirituality and self-understanding.<sup>12</sup>

Javanese ethics are conveyed in two main ways. First, through *pituduh* or sermons, which contain advice and suggestions. This *pituduh* aims to provide guidance and instructions to individuals so that they can take good actions. Second, through *pepali* or *wewaler*, which means prohibition. This *Pepali* prohibits Javanese people from doing things that are considered bad. These advice and prohibitions are the core of manners or ethics in Javanese culture. The purpose of giving advice and prohibitions is to achieve a state of safety or *slamet*. Character or ethics is something that is considered important and mandatory in Javanese society.

Ethics in Javanese society has broad dimensions, including ethics towards the Creator, ethics towards fellow human beings, and ethics

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<sup>12</sup> Firman Panjaitan, “Teo Ekologi Kontekstual dalam Titik Temu antara Kejadian I: 26-31 dengan Konsep Sangkan Paraning Dumadi dalam Budaya Jawa.” *Gema Teologika: Jurnal Teologi Kontekstual dan Filsafat Keilahian* 7, no. 2 (2022): 223-242. <https://doi.org/10.21460/gema.2022.72.931>



towards the universe. For the Javanese people, a person is considered a real human being when he can live and practice his character or ethics as a whole. This includes developing a balance between personal and social, spiritual and material interests, and between man's relationship with his Creator.<sup>13</sup> To understand these signs, the principles of harmony and respect must be upheld. The principle of rukun refers to the spirit of togetherness, tolerance and harmony between individuals and society. The principle of respect teaches the importance of respecting nature, fellow human beings, and the values held by society. By applying these principles, individuals can develop sensitivity to social and psychological signals that lead to recognition of the supernatural realm. Thus, the introduction of the supernatural realm in the life of Javanese society involves observing social harmony and inner peace as signs that indicate a proper relationship with the supernatural realm. The principles of harmony and respect serve as guidelines in understanding and respecting the unseen supernatural realm.<sup>14</sup>

### Mission of the Church in the Context of Community Ethics

The primary topic is ethics, in which the church outlines the fundamental principles that guide its work. when the church frequently disregards its primary obligations. The true church is one that understands its role as a community of God residing in the world. A church that is "living" is one that has solid foundations, develops its faith, and produces fruit in its ministries and spiritual life.<sup>15</sup> The definition of "rooted" shows the importance of the church having a solid foundation in the faith and teachings of contextual mission. A rooted church will depend for its life on God's mission, His Word, and Christian principles.

Strong roots will provide stability, reliability, and a solid foundation for the church in facing challenges and struggles in this

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<sup>13</sup> Raha Bistara, "Sangkan Paraning Dumadi Sebagai Laku Salik dalam Serat Sabdajati R.Ng Ronggowarsita," *SHAHIH: Journal of Islamicate Multidisciplinary* 7, no. 2 (Desember 2022): 139-150, <https://doi.org/10.22515/shahih.v7i2.5698>

<sup>14</sup> Rodliatul Amaliah, Novia Adibatus Shofah, and Choirunnisa Salwa Tawakal, "Sangkan Paraning Dumadi: The Image of Women, Hysteria, and Patriarchal Chains in Intan Paramaditha's Short Story," *SULUK: Journal of Language, Literature and Culture* 4, no. 1 (2022): 14-23, <https://doi.org/10.15642/suluk.2022.4.1.14-23>

<sup>15</sup> David Ming, and Muner Daliman. "Mission Theology in the context of a Multiple Society." *Pharos Journal of Theology* 103, no. 2 (2022).

world. Furthermore, the living church must also “grow”. A growing church does not only mean growth in the number of congregations or the physical development of church buildings, but rather growth in faith, love and teaching in line with the teachings of contextual mission. Healthy church growth involves the spiritual and character development of individuals and the community as a contextual mission.<sup>16</sup>

Besides taking root and growing, a living church will also ‘bear fruit’. The fruit referred to here is the fruit of the Spirit, namely the character and ministry that reflect the attributes of God. A fruitful church will produce works of love, service to others, spread the Gospel, and have a positive impact on the surrounding community.<sup>17</sup> It can be simplified, that the true church is not only limited to the structure of buildings, church programs, or the number of congregations. The living church is aware of God’s presence in the midst of His people as an active community, getting along with the world around it, and trying to carry out God’s mandate to be salt and light in this world. In practice, a living church will prioritize a relationship with God, faith and character development, compassionate service, and positive influence in society. A living church will reflect God’s presence in this world and be His witness for those around it.<sup>18</sup>

In the Bible, several verses in the Psalms and Jeremiah describe the real church. Psalm 1:1-3 describes a person who lives happily as someone who finds true joy and life in obedience to God’s Word. They love and long for God’s Word and rely on Him as the source of their life. Like a tree planted by a stream of water, they are connected to the unbroken source of life, namely God himself. while Jeremiah 17:7-8 shows that those who believe in God and put their hope in Him will be blessed. They will have stability and firmness in their concept of time

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<sup>16</sup> Alfius Areng Mutak, “Formasi spiritualitas sarana menuju kedewasaan spiritual,” SOLA GRATIA: Jurnal Teologi Biblika dan Praktika 6, no. 1 (February 2018): 34.

<sup>17</sup> Rahel Rati Sarongallo, Riana Undurman Sihombing, “Tinjauan Teologis Integritas Elia: Studi I Raja-Raja 17:1-19:21.” *Jurnal Teologi & Pelayanan Kerusso* 4, no. 1 (2019): 26–33. <https://doi.org/10.33856/kerusso.v4i1.103>

<sup>18</sup> Ridwan Henry Simamora, “Gereja Dan Transformasi Kristen Suatu Tinjauan Kritis Terhadap Misi Gerakan Transformasi.” *Missio Ecclesiae* 2, no. 1 (2012): 85–110.

manangement lives<sup>19</sup>, like a tree whose roots reach running water. They are not afraid of challenges and difficulties, and they continue to produce spiritual fruit in their lives. Thus, it can be concluded that a living church is a church made up of believers who live according to these principles. They have an intimate relationship with God through His Word and rely on Him for everything. They continue to grow and bear fruit in faith and experience blessings and an abundant life in communion with God

In addition to the explanation above, a healthy church will continue to grow spiritually. Spiritual growth occurs when every believer experiences transformation in their life and lives according to the truth of God's Word. This results in a change in attitude and a focus on life that is different from this world.<sup>20</sup> A church that is alive and active in continuous transformation will experience true spiritual growth. However, a church that is reluctant to reform its life according to the truth of God's Word and is not aware of the fundamental differences as God's community will become weak and vulnerable to the sins and temptations of the world. Therefore, it is important for every believer to live the church life with an awareness of the importance of continuous transformation and reform. By living a different life from this world and living obedient to God's Word, the church will experience true spiritual growth.<sup>21</sup>

Based on this explanation, there are a number of important questions that need to be asked in church life such as Does the Truth of God's Word become the main and full authority in influencing the thoughts, attitudes, and actions of believers? Is Christ always the focus of life and worship in this life? Does the life of a believer always present God and reflect God's glory, sovereignty, and grace? Therefore, it is important for the church and every believer to prioritize God's Word as the highest authority in their lives. God's Word must be the basis for our

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<sup>19</sup> Andrian, Tonny, David Ming, G. P. Harianto, and Muner Daliman. "The concept of time management based on Ephesians 5: 15-17 and relevance to contemporary Christian leaders." *HTS Teologiese Studies/Theological Studies* 77, no. 3 (2021).

<sup>20</sup> Yotam Teddy Kusnandar, "Kajian Teologis Tentang Kode Etik Pelayanan Gerejawi." *Antusias: Jurnal Teologi dan Pelayanan* 5, no. 1 (June 1, 2017): 83-100. <https://www.sttintheos.ac.id/e-journal/index.php/antusias/article/view/157>

<sup>21</sup> Paulus Kunto Baskoro, "Pandangan Teologi tentang Teologi Reformasi dan Implikasinya bagi Kekristenan Masa Kini." *Jurnal Teologi (JUTEOLOG)* 1, no. 2 (June 2021): 151-169. <https://doi.org/10.52489/juteolog.v2i1.22>

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## Mission of the Church in the Context of Community Ethics

In terms of population, 99% of the Congregation of the Samironobaru Javanese Christian Church are ethnic Javanese. Thus, everything related to the Ethics of Behavior of the Javanese Society is of course contained in it. As part of the life of the Javanese, the

congregation should maintain a balance in achieving physical and spiritual enjoyment, namely the balance of physical and psychological needs in a complete framework in accordance with their nature. The physical and spiritual needs should not take precedence over each other, but must continue side by side and in line from the start. In Javanese culture, this is referred to as *sangkan*, to *paran*, or 'origin' to 'the purpose of life' is the meeting of humans with God Almighty. The ultimate goal is only when living in the world someone does the right thing, which is in accordance with divine values. A very strong orientation towards external life will only trap humans in practical and short-term thoughts, and as a result they are not "able" to think holistically and long-termly, namely the enjoyment of the afterlife. Practical and momentary thinking tendencies will only distance someone with behavior oriented towards the afterlife as a long-term goal of life.

The Javanese view of life is an overall view of the reality of life, empirical, combined with a very intense religious feeling. According to the Javanese world view, human life cannot be separated from supernatural powers, they must also get along in harmony, work together, and be actualized by holding *slametans* in all steps of work. The Javanese tend to prioritize harmony over conflict. Harmony in life both in the social realm (society) and in the inner realm in the form of a feeling of serenity and calm (serene and comfortable) is a condition of life that is coveted by every Javanese. The Javanese people are known as a nation that is resistant to suffering, including when they get unfair treatment. Silence takes precedence over reacting which results in social disharmony. As part of the Javanese ethnicity, the congregation has an obligation to actively prosper the life of the world. This, for example, is reflected in the phrase *memeyu hayuning bawana* which is the teaching of Sultan Agung which reads in full: *mangasah mingising budhi, memusuh malaning bumi, memeyu hayuning bawana*. The literal meaning of this expression is to hone the sensitivity of the soul, fight all forms of evil and wrath and prosper the life of the world.

Javanese society is a collectivist society. The values of existing teachings of life reflect that Javanese people are not individualists like Western people in general. Phrases such as "*rukun agawe santosa*", "*tuna sathak bathi kinsmen*", "*tepa slira*", "*nandur of hatred, lazy mind*" and so on are expressions of the collectivity of the Javanese people. The phrase "*rukun agawe santosa*", shows that the Javanese people emphasize the

harmony of life in the family, neighbors and society. Someone is expected to be willing to give in or give up their personal, group or class interests to maintain harmony in living together. The expression "tuna sathak bathi kin" also reflects the Javanese social spirit which upholds harmony or togetherness. The phrase "tepa slira" is an ethic in social interaction in the form of an attitude of life that respects, respect, and treat others with a measure of respect, and treat others with a measure of respect, appreciation, treatment for himself. The most perfect goal in life for Javanese people is when they reach the level of *manunggaling kawula gusti*.

The view of life of the GKJ Samironobaru Congregation, which incidentally is Javanese, still adheres to everything described above, except for young people who have begun to not fully use this view. This is due to the strong understanding of freedom as an influence of the flow of information. Such a view is not surprising, because in general the nation's cultural values or local cultural values are macro in nature, that is, they emphasize external harmony to be perpetuated for one's life goals spiritually.

### *Religiosity*

Religious and religion have different meanings even though they are closely related. Religion generally refers to a system of beliefs, rites, doctrines, and rules governed by a religious group or institution. Religions often have a formal organizational structure, such as a church, temple, or mosque, as well as a hierarchy of religious leaders. Religion also involves clearly defined religious practices, such as worship, prayer, ceremonies, and religious celebrations. On the other hand, religiosity refers to the spiritual dimension and one's personal intimacy with that which is considered holy or transcendent. Religiosity involves personal experience, inner piety, and deep contemplation of religious values. It involves a personal relationship with God or a higher power through personal feelings, beliefs and feelings.<sup>22</sup>

In religiosity, the importance of moral, ethical, and spiritual values is also emphasized. Religiosity leads to efforts to live according to

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<sup>22</sup> G. P. Harianto, Moses Wibowo, and David Ming. "Theory and Practice: The Role of Theology in Addressing Societal Needs," *ShahidiHub International Journal of Theology & Religious Studies* 2, no. 1 (2022): 174-186.

religious values, expressing compassion, empathy, justice and kindness in relationships with fellow human beings. Religiosity also describes the search for the meaning of life, the awareness of dependence on the transcendent, and the aspiration to live according to God's will. It is important to note that a person can have a religion without being deeply religious, and conversely, a person can have a strong religiosity without being formally attached to a particular religion. Religiosity focuses more on internal and personal dimensions in relation to the sacred, while religion tends to cover more external, institutional, and formal regulatory aspects related to religious practice.

One way to cultivate religious sensitivity is through aesthetic experience. Aesthetic experience involves an appreciation of beauty and artistic values in various forms of expression, such as visual arts, music, literature, and so on. When people are having an aesthetic experience, they may be fascinated by the beauty or meaning contained in works of art or other symbols. These aesthetic experiences can evoke deep feelings and open windows into deeper dimensions of reality. Symbols and symbols have an important role in conveying deep meaning and connecting individuals with what is considered sacred or transcendent. When a person increases his sensitivity to these symbols,

In Javanese belief, the subtle world is inhabited by various spirits, including jinns and demons. They believe that these creatures have power and influence that can affect human life. The Javanese also believe that by honoring and worshiping the spirits of their ancestors, they can receive blessings, guidance and protection from the spiritual world. Therefore, the Javanese try to maintain good relations with these spirits and act with good ethics and morals.

Religiosity for the Javanese is not only limited to a relationship with God, but also involves harmony with the world around and oneself. They prioritize piety, namely awareness and obedience to God, and maintain self-awareness in every action they take. An attitude of mind that is always alert, that is aware and aware of all actions and behavior, is considered important in living a religious life. The worship of ancestral spirits is an important part of Javanese belief. They believe that the spirits of their ancestors have power and knowledge that can help and bless them. The means used to summon the spirits of the ancestors, among others, is *perewangan*, namely people who have special spiritual powers. Besides that, they also make statues of their ancestors, make

offerings, burn incense, and accompany the ceremony with special sounds and dances. Thus, the beliefs and religious practices of the Javanese reflect their belief in the existence of a spiritual world which includes relationships with God, spirits, and ancestral spirits. They show their religiosity through behavior in harmony with the spiritual world, high self-awareness, and rituals and worship practices that are carried out with great respect and faith. and ancestral spirits. They show their religiosity through behavior in harmony with the spiritual world, high self-awareness, and rituals and worship practices that are carried out with great respect and faith. and ancestral spirits. They show their religiosity through behavior in harmony with the spiritual world, high self-awareness, and rituals and worship practices that are carried out with great respect and faith.

The religious attitude of the Javanese can be seen in degree, rank, position and age, the younger ones will come to the older ones for sowan or facing, tuwi kasugengan or looking at health, arrange pisungsung or convey something which is usually in the form of food as a sign of love and respect, sungkem or offer worship, thank you for your pangestu or ask permission and pray for blessings. As for the old, they will give the young in the form of praise panastuti or prayers of blessing, advice or advice and instructions, paring sangu or provisions in the form of life lessons or in the form of efficacious objects, and tuladha or examples of deeds. The new GKJ Samirano congregation still uses Javanese religion but that does not conflict with God's Word. For example, matters relating to the worship of ancestral spirits or the worship of symbols or supernatural things.

### *Spirituality*

It often happens that Java and Christianity are contradicted. A Javanese who becomes a Christian is required to leave and put off his Javanese-ness, or else he may only be a Javanese and not become a Christian. It's as if a Javanese becomes a Christian but remains Javanese, he isn't a good or pure Christian, and conversely if he becomes a good or pure Christian, he changes to not being Javanese anymore. Such a tendency can be clearly seen from the attitude of "foreign" Christians, including Christians who come from Europe. Christians from the Netherlands, for example, came to Java and spread Christianity by forcing Javanese who wanted to embrace Christianity to give up and



leave their Javanese-ness. They are not allowed to perform Javanese arts, such as wayang, ketoprak, being *niyaga*, waranggana, etc. not allowed to live the Javanese tradition, for example circumcision, moreover practicing Javanese beliefs, for example meditation, fasting, slametan (festival), etc. Because of this attitude, the next consequence was the cynical attitude of the Javanese towards the Javanese who became Christians. Javanese who become Christians are considered to have lost their Javanese-ness, which in religious parlance is called "apostasy."

Spirituality meant here is an attitude (*ngelmu*) and life practice (*laku*) that reflects one's relationship or relationship with God. Spirituality is a way of life, or lifestyle, or model of life that a person chooses and lives as a concrete manifestation of that person's relationship with God. This intended spirituality can also be referred to by another term, namely faith. Faith or spirituality is individual or very personal. However, no one lives alone. Everyone always lives together and, in a community, or society. Therefore, one's spirituality or faith is also manifested in togetherness with other people, namely with and within a community or society. Spirituality or the embodiment of faith in togetherness is religion. Religion is more institutional in nature, so there are rules or norms that are set and must be obeyed together.

Having faith or living this spirituality in an authentic way has been echoed since 2006 at Kepuh GK III No.905, Samirono, Klitren, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55222 within the Javanese Christian Church (GKJ) with the theme or label of local theology. The basic ingredient of local theology is the concrete struggles of church members. If the theology usually starts from the Bible and then becomes a norm or rule to be applied in daily life, local theology starts from the concrete struggles of local church members which are then reflected on, namely by having a critical dialogue on this struggle with the Bible. Criticism is against concrete struggles and also against the Bible. This criticism of the Bible is done based on the awareness that we already have a frame of mind or paradigm that we use in reading (understanding or interpreting) the Bible. The framework or paradigm includes the teachings of the church, which are actually formulated based on interpretations of the Bible in the context of a certain era which may occur in today's context and are no longer relevant. For example, once GKJ imposed a ban on circumcision. The ban was carried out based on interpretations of Bible verses. This prohibition is then used in

reading the Bible. However, later on the church realized that this interpretation of the Bible was incorrect and irrelevant, so the church changed the norms or rules, namely circumcision or circumcision was no longer a problem. The teachings of this church then become a framework or paradigm that is used as a tool or basis for interpreting the Bible. Being critical means breaking down or eliminating that frame of mind or paradigm and reading or interpreting the Bible without understanding (or even prejudice). In addition, even though it is believed that the Bible was revealed, the revelation that comes from God has been enveloped in certain cultures, especially the Jewish (Israeli) culture. Being critical also means seeing observantly and clearly so that you can sort out the revelations from the culture that surrounds them.

Local theology is practiced in the neighborhood. Operational theology is not the outcome of local theology, which is not theology alone. Local theology is a collaborative effort to solve local issues. It is not improbable that diverse understandings, beliefs, and ways of life (theology) exist inside the community as a result of the collective struggle. That distinction should be valued as riches. Although there isn't necessarily uniformity in that group, they coexist peacefully, much like how the right and left hands are opposite and even contradictory, yet they work in unison to create balance. The local theology invites all parties to respect, give space and attention to the concrete struggles of church members so that they live out spirituality or have authentic faith.

## Conclusion

Renewal and human self-development should involve all aspects of life in a comprehensive and holistic manner. Humans as complex beings have different dimensions, including intellectual, emotional, physical, social, and spiritual. It is important to pay attention to and develop each of these aspects in order to achieve true balance and well-being. Focusing only on one aspect, for example the economy, without paying attention to other aspects, can produce imbalances and negative consequences in the long run. For example, if you only focus on economic development without paying attention to political and security aspects, political instability may occur which will have a negative impact on economic growth. Likewise, only improving religious life without paying attention to moral, ethical, and social also will not

create a healthy and harmonious society. Holistic renewal also recognizes the importance of intellectual, emotional and spiritual development. Not only pursuing knowledge and intellectual intelligence, but also important for developing emotional intelligence, such as the ability to manage emotions, empathize, and establish healthy relationships with others. In addition, the spiritual aspect is also important, because it can provide meaning, purpose in life, and values that form the basis for facing challenges and change. such as the ability to manage emotions, empathize, and establish healthy relationships with others. In addition, the spiritual aspect is also important, because it can provide meaning, purpose in life, and values that form the basis for facing challenges and change. such as the ability to manage emotions, empathize, and establish healthy relationships with others. In addition, the spiritual aspect is also important, because it can provide meaning, purpose in life, and values that form the basis for facing challenges and change.

In the context of national development, a comprehensive and holistic approach is also relevant. Economic development needs to be accompanied by efforts to strengthen democracy, maintain political stability, promote social justice, respect human rights, and encourage community participation. Only by paying attention to and integrating all of these aspects in a balanced manner, sustainable and harmonious national development can be achieved. Thus, awareness of the need for comprehensive and holistic self-renewal, both at the individual level as well as the community and nation level, can help create a more meaningful, balanced and harmonious life.

In achieving the vision of peace for all, it is important to recognize that change starts with oneself. Willingness and readiness to change are not only a necessity, but also a necessity in realizing the changes we hope for. When we talk about changing other people, it is important to remember that we do not have direct control over other people's actions or thoughts. However, we can set an example and influence others through the changes we make in our own lives. By changing ourselves, we can become a source of inspiration and influence positive change around us.

The vision expressed by GKJ Samirono Baru, namely "Peace for All", underscores the importance of the church makes different as God's partner in bringing the mission of salvation and peace to the world. This

vision affirms that the church does not only exist for its own sake, but also to serve the world around the contextual of mission. This understanding is based on the belief that God's saving work through the church does not stop within the church itself. The church is called to continue God's mission (*Missio Dei*) in the world by bringing peace to everyone. This mirrors Jesus' teaching in the Gospel of John 17:18, where Jesus speaks to His Father about sending His disciples into the world. In this context, the church is invited to see itself as an instrument of God that is open and inclusive, who welcomes and values everyone. The exclusive attitude, namely the attitude of self-closure and thinking of oneself as the most righteous, needs to be changed to an inclusive attitude that is open and accepting of others. The church must learn to listen to and learn from those around it, and acknowledge the goodness of God that is in every individual. By having an inclusive attitude, the church can serve the world more effectively and make a positive contribution in realizing peace for all people. By having an inclusive attitude, the church can serve the world more effectively and make a positive contribution in realizing peace for all people. The church of the Samironobaru Javanese Christian Church must pay attention to the needs and suffering of those around it, engage in social and humanitarian work, and promote values such as justice, mercy and love of neighbor. needs to be changed to an inclusive attitude that is open and accepting of others. The church must learn to listen to and learn from those around it, and acknowledge the goodness of God that is in every individual. By having an inclusive attitude, the church can serve the world more effectively and make a positive contribution in realizing peace for all people. The church of the Samironobaru Javanese Christian Church must pay attention to the needs and suffering of those around it, engage in social and humanitarian work, and promote values such as justice, mercy and love of neighbor.

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