

Maintaining Socio-Cultural Values as a Media for Catholic Missions at Hati Kudus Tuhan Yesus Church in Ganjuran, Yogyakarta

Christian Maria Goreti*, Dewi Yuliati, Agustinus Supriyono
Master Program of History, Faculty of Humanities, Diponegoro University

*Corresponding Author: pramsaktya@gmail.com

DOI: <https://doi.org/10.14710/ihis.v4i1.7500>

Abstract

Received:
March 31, 2020

Revised:
June 8, 2020

Accepted:
June 9, 2020

This study focusses on Hati Kudus Tuhan Yesus Church (Gereja Ganjuran) which built in the early 20th century by two brothers namely Dr. Joseph Ignaz Julius Maria Schmutzer and Ir. Julius Robert Anton Maria Schmutzer. These brothers' missions are different compared to other missions. They emphasize acculturation between Catholic values and Javanese culture. Explicitly, Catholic and Javanese culture are seen as different values. However, in its mission journey, the Schmutzer brothers were able to prove that those two values could be combined, matched, made interconnected with other values and they did not conflict with each other. Their Catholic mission was running well and achieving huge success. By using the historical method and emphasized archival studies, this study identifies the success factors of disseminating and maintaining local cultural values in spreading Catholic missions among Ganjuran Parish. This article answers that strong and maintained acculturation in Ganjuran is inseparable from preservation activities by the local community. One of the efforts is the Catholic community's ability to survive during a transition period. Besides, the mission has conducted a development in economics, education, and health. So, it is not surprising, if Ganjuran Church becomes one of the monuments that symbolize the Catholic mission's success conducted by Dutch people.

Keywords: Catholic Mission; Socio-Cultural Values; Ganjuran.

Introduction

The success factor of mission in Ganjuran is very important to reveal, because mission dissemination pattern has special characteristic between a region and another region. One of the Catholic missions that required great effort was a mission at Tanah Karo in 1942-1970s (Ginting, 2014, p. 171). However, it did not mean an easy mission. Catholic spreading required support from Dutch East Indies government to establish a direct mission education from Batavia (Christiani, 2014, p. 526). Acculturation with local community culture was one of the success strengths in Catholic spreading process among archipelago, specifically in Java, not in the archipelago. In addition, Javanese society's acceptance was categorized much better. At Tanah Karo, Catholic missions were categorized difficult because they were labeled as a threat to cultural heritage of

local ancestors and their traditional rituals. Therefore, this study is the source for past, ongoing, and future mission references in Indonesia. The mission future lies in the church ability to exist and adapt in Indonesian community. Purwatma (2008) stated that the church needed a dual role in community, not only as a means of worship, but also as an institution that was paying attention to humanitarian (Siagian, 2016, p. 1), economics and education issues.

Catholic encountered a formidable challenge due to some of its follower gave a label that it was a colonial religion. In fact, the Dutch Colonial government was not giving an accommodation on Catholic mission activities. This situation occurred because Netherlands Kingdom made Protestant Christianity as its official religion (Heuken, 1978, p. 78-79). Then, the efforts to bring Catholic church into community was delivered in Javanese form. It was intended to make Catholic became an accepted religion by local communities. Started by Frans van Lith at transition period of 19th century to 20th century in Muntilan, Catholic was then spread in Javanese as an introduction. The method by Frans van Lith then inspired Joseph Ignaz Julius Maria Schmutzer and Julius Robert Anton Maria Schmutzer to conduct their mission activities in a similar way. The Catholic Church was later built by the Schmutzer brothers in the area of sugar cane plantations and sugar mills located in Ganjuran Yogyakarta.

Schmutzer was aware of cultural values acculturation between the church and Javanese community. Therefore, when they built a church, the form of physical acculturation (material) was indicated by European architectural style on its exterior, and Javanese architectural on the interior to represent local community culture. Monument establishment by using Javanese temple model reinforced Javanese character on Ganjuran Catholic Church (Boelaars, 2005, p. 66). *Selamatan* (the communal feast from Java, symbolizing the social unity of those participating in it) as the most attached ritual to Javanese people, was then being used in the religion activities, certainly, by a procession pattern that was adapted to the Catholic faith. This was a form of acculturation that was touching a (non-material) feeling relationship. And also, *Nyadran* which was usually conducted by Javanese people to give prayers for their ancestors was also conducted by using Catholic teachings (Laurens, 2017, p. 105-106).

In 1934, Catholics in Ganjuran were faced difficult dilemma because Schmutzer returned to Netherlands. Those who lost their highly influential pioneer figure had to continue to maintain their existence and worship activities. So, they established Ganjuran Catholic Church community. This action then gave differences between Ganjuran Church and other Catholic churches among Yogyakarta. The existence of Catholic community became the result of religious teachings by non-priest/monk people. While, Catholic areas in Central Java and Yogyakarta accepted Catholic teachings from their priests as Rome Mission Center executors (Hardawiryana, 1999, p. 89). However, their efforts to maintain the church existence encountered huge challenges when Japan came to Indonesia. Several religion leaders from Society of Jesus in Yogyakarta were arrested and banned from holding religion activities.

However, this condition did not deter the Ganjuran Catholic Church to continue their service mission in very careful way (Nugroho, 2016, p. 53-54).

When the Dutch Military Aggression I and II occurred, the Ganjuran Church was able to demonstrate its role. The Middle Seminary School in Ambarawa which was destroyed by the war was moved to Ganjuran. In fact, in 1948 when the Dutch army came to Yogyakarta, the Ganjuran Church was used as a place to treat injured republican soldiers (Lugito, *Tempo*, December 30, 1989). Since it was abandoned by the Schmutzer brothers, Ganjuran Church Catholic community had actually developed caricature arts such as in the fields of economics through Gondang Lipoera Sugar Factory (PG) existence. Then, in education the work was in the form of school establishment ranging from various education levels. As well as in the field of health, the work was in the form of clinics and maternity centers establishment. Therefore, it was not surprising that Ganjuran Catholic Church was able to survive in its mission field begun from colonialism until independence period. This achievement was inseparable from the ability of acculturative and its huge role for socio-cultural condition progress in the midst of community. Based on this background, this article aims to discuss efforts to preserve local cultural values in the dissemination of Catholic missions in the Ganjuran Church.

Method

As part of historical studies, this study has gone through four stages in historical method, from heuristics, criticism, source interpretation, and historiography. The historical explanation in this study used primary sources such as magazines, archives, laws, and contemporary published photographs. The magazines in which the data collection came from were *Tempo* and *Swaratama*.

Further, the archival sources such as, official documents, photos, laws, and magazines were obtained from collections of Ganjuran Church, Semarang Archdiocese, and Yogyakarta Library and Archival Agency. In addition, this article also uses secondary sources in the form of library materials to complement the written sources. To complete the primary source, then the oral sources used in this historical writing. The use of oral history method was conducted to fill the deficiencies in written records or sources and as a source of comparison for primary sources. The information was obtained through interviews with Catholic practitioners or figures who understood the Ganjuran Church's journey in the 1920-1949 period. The result of oral history interview was then used as a comparison and supplement of sources from various mass media.

The data was then classified, verified, and analyzed for the purpose of history writing (historical articles). All obtained data was verified and criticized for the news validity through checking and comparing several similar news. This step was taken to minimize errors in the research data. Data analysis was performed from the collection data period until the writing was finished. The data analysis techniques used historical analysis techniques (developments, changes, and phenomena) which were aimed to understand and describe efforts to maintain social and cultural values as a medium

for implementing Catholic missions at Hati Kudus Tuhan Yesus Church in Ganjuran Yogyakarta.

Javanese Cultural Element as a Form of Acculturation in Ganjuran Catholic Church

The element combination between Catholic and Javanese culture by Schmutzer was not in contrast with the *Encyclical Rerum Novarum* issued by Pope Leo XIII in 1891. In his encyclical, Pope Leo XIII gave a mandate to Catholic missionaries to pay attention on systematic social problems and its way of thinking had to be departed from the principle of universal justice. Marginals such as workers, peasants, homeless, and all people who did not obtain justice in their lives would be embraced in the bond of brotherhood (*Encyclicals Rerum Novarum* 1891). The Javanese people at that time were seen as the victims of colonialism, obtained injustice, lacked education, and plagued by poverty to become targets of missionary work according to their *Encyclicals Rerum Novarum*. The Schmutzers then penetrated to these marginal spaces to implement brotherly love according to their Catholic teachings in which they believed in. The cultural and emotional closeness approaches became the tools to introduce Javanese people in Ganjuran to the Christ's teachings.

The absorption of Javanese culture elements by Schmutzer brothers was inseparable from their purpose to introduce Catholic values and teachings to local community. The socio-cultural approach in the form of acculturation in Ganjuran suggested a deep introduction to the Javanese culture elements by Schmutzer brothers. After understanding the meaning, the brothers tried to bring it into two important forms, material and non-material, which were adjusted to the essence of Christian faith.

First, the material cultural elements were manifested into the buildings in the Ganjuran Catholic Church which were closely related to Javanese elements. As a monument dedicated to Jesus Christ. The temple's monument was intentionally built by given a touch of Javanese-patterned religious motifs. Inside the church building, the altar shape, *doopvon*, *catechumenat*, altar, statute of Mary, and Sacred Heart of Jesus relief, were all decorated by using Javanese motif. Gamelan was also being used as accompaniment music for liturgical songs when people worshipped to God.

Second, the non-material cultural elements began with the Schmutzer brothers' steps to change the name of Kali Gondang sugar factory to Gondang Lipoera. This name change was not without reason, Schmutzer used this name because Lipoera was believed by the communities as a meditation place of Panembahan Senapati. In this place, he gained an authority and became a king over the land of Java (Santoso, 1979, p. 256-257). This name usage turned out to arise an emotional side and brought a sense of curiosity on community to understand the mission services by Schmutzer. *Slametan* and traditional ceremonies by residents were also supported by the brothers. The process was visible on circumcision which was highly recommended activity as long as it was not interpreted as a process of converting someone into Islam. Likewise, *nyadran* aimed to pray for the spirits of ancestors who have died. The Ganjuran Church then created a new meaning on this matter. *Nyadran* was seen as a way of praying for

people who have died and it was still in purgatory according to the Catholic rite (Pranadi, 2018, p. 254). Even, the mission servants in Ganjuran then brought Javanese dance teachers to teach children who wanted to learn dancing. These dancing were then performed at celebratory events such as Christmas and Easter.

The Javanese tradition which was closely attached to the *andhap asor* (to humble oneself politely and was the correct behavior to adopt toward anyone who was either of approximately equal rank or higher), *lembah manah* (humble), and mutual cooperation were then manifested in various forms of social activities, for example, provision of a coffin for free for people who died. At that time, there were not many traders who sold coffins, especially those made of wood. When people died, they usually found some difficulties when preparing the coffin for burial procession. To overcome this problem, the Ganjuran Church commanded its people to jointly help other people who were experiencing difficulties. Work on these coffins was conducted at once so, the funeral procession could be performed quickly.

In the period of 1920-1934, Schmutzer succeeded in combining the Javanese elements and his Catholic missions. We could see the result from the growth of Catholics around Ganjuran. In the early 1920s, there were around eight Catholics around Ganjuran, three of them were the Schmutzers themselves. Three years later, the number of Catholics increased significantly. There were 60 active people in worship activities in Ganjuran. Until 1934, when Schmutzer and his family left Ganjuran, the number of Catholics in Ganjuran reached around 1,350 people (Ismunandar, 2004, p. 105-107). After Schmutzer left Ganjuran and returned to the Netherlands. Ganjuran Catholics faced a challenge to maintain the socio-cultural values that had been used by Schmutzer as a media mission to spread Catholic. Surely, it was not easy and required consistency in its implementation.

Maintaining Socio-Cultural Values

In a sociological review, maintaining could be interpreted as a process, way, or act to maintain something that already existed (Serge, 2000). The socio-cultural values emerged from local wisdom in the form of traditions and social norms among community that could functionally strengthen the cultural system, as a reference of people's lives. It was then believed and recognized as important elements. So, it was able to strengthen social cohesion among communities. The success of maintaining social and cultural values in the Ganjuran Catholic Church certainly could not be separated from developed community role within the church. Local community affiliation into Catholic brought a huge impact on the expansion of church's mission.

To keep the Catholic consistency, the Ganjuran Catholic community built schools. There were many relationships among the people who went to school there and Catholic teachers and priests. Those who attended this Catholic school believed in Catholic and they were willing to convert into Catholic (baptized). Then, they introduced this new religion to their family. Then this effective pattern was developed and maintained. The peak moment occurred when Schmutzer left Ganjuran in 1934. The schools that were established by the Catholic community were transferred to

Canisius Foundation and received full management. This management transfer was a step to maintain school existence and continue its operation even Schmutzer had returned to the Netherlands.

Besides education, the Ganjuran Church Catholic community also developed their mission services in health sector. Began with a polyclinic on the Gondang Lipoera sugar factory land, Caroline Schmutzer initiated the establishment of health services in 1921. This polyclinic involved natives who were driven by Dora Siti Suisni Sumaatmaja and Ignatia Waginem Padmoyatiworo. In addition to dealing with health problems, this clinic also dealt with childbirth. About forty to fifty people per week came to this polyclinic to ask for help and health care (Muryantoro, 2010, p. 548). A year later, resident's enthusiasm to seek a treatment at this polyclinic was growing continuously. There was new building outside the sugar factory area to specifically handle health problems. This health polyclinic grew continuously, until in 1930 this place officially became Elisabeth Hospital. After Schmutzer departure, the Elisabeth Hospital management was given to Carolus Boromeus Congregational sisters (Steenbrink, 2007).

After 1934, regarding native catechist's role who was generally a teacher, they had to adjust to the demands. Those who were initially facilitated by the Schmutzer Family faced bad conditions that required an initiative to keep the mission service going on. Then, they acted on their own to maintain continuance of weekly Eucharist, daily Eucharist, first Friday Eucharist, the gathering of environmental prayers, religious studies (religious services), astuti worship or "lof" (local term for the worship of Blessed Sacrament Adoration), sins confession, and other prayer gatherings such as Majyek (prayers after harvest), Paulusan prayers, etc. (*Swaratama* XXI, 7 May 1941). Furthermore, on August 1, 1940, Soegijapranata who was appointed as Apostolic Vicar (Bishop) in the Apostolic Vicariate of Semarang, assigned to foster Catholics in Ganjuran. When Soegijapranata began to perform the duties of main priest in Ganjuran, there were more than a thousand Catholics people there. Working in the midst of Ganjuran Catholics who were used to integrating Catholic with Javanese self-identity, Soegija's rationales about the meaning of identity, patriotism and nationalism were welcomed. Soegija then invited Indonesian Catholics to integrate Catholicism and its local identity at once. For him, a good Catholic had to base all his/her thoughts and actions according to the Catholic perspective without leaving locality values that had been embedded from an early age (Subanar, 2003, p. 107). Soegija fostered Catholics in Ganjuran until 1942. The baton was forwarded by Father Djajaseputra and Father Reksaatmaja who were assisted by Father DC. Wammer. In this phase, Ganjuran was once again tested for its ability to survive. Considering, in that year Japan succeeded to occupy Indonesia and seized power from the hands of the Dutch.

Ganjuran Catholic Church's Mission and Operation Continuity

During the Japanese occupation in 1942-1945, many Catholic priests, mainly those of Dutch nationality were arrested and tortured. Many schools were closed or taken over by the Japanese Government. The same issue happened with medical treatment

administered by the church. Ganjuran included in this action, Father DC. Wammer and Romo Reksaatmaja obtained physical torture. In fact, Father Reksaatmaja's physical and psychological condition were breakdown (Gonggong, 1993, p. 21).

The second year of Japanese occupation in Indonesia provided the softer policy. Some Protestant priests and Catholic priests were sent directly from Japan by the Dai Nippon government. Catholic leaders from Native people were given the opportunity to take over central roles in the Catholic mission. Ganjuran Church area was made as a place of seminary education after the Japanese government took over Mertoyudan Seminary building for the needs of their government (Muryantoro, 2010, p. 549). However, missionary work related to health was postponed. Hospitals and health facilities were abandoned due to labor shortages. Many Ganjuran people were mobilized for war purposes, some were interned by the Japanese military since they were considered dangerous. Native people's nurses and nuns were forced to leave hospitals to serve the people in remote rural areas, who suffered from various diseases such as tuberculosis, framboise, and starvation at that time (Sumoatmojo, 2013, p. 13).

In 1945, Japan left and the Indonesian people declared their independence. Political and security conditions were still unstable, but the Catholic Ganjuran mission was required to play the central roles, in order to maintain its existence. On November 1, 1945, fanatic nationalists attacked the church and parish of Magelang and intentionally killed eight Jesuits, including two Javanese priests while the other was a Dutchman. The Catholic paradigm which was closely related to colonialism seemed very integrated in the minds of some Indonesian people. Hatred was intensified when the Dutch Military Aggression I and II took place. On December 19, 1948, a priest from Muntilan, Richardus Kardis Sanjaya and a Jesuit Theology student, Herman Bouwens, were invited to attend a meeting at a local mosque, but they were shot and dead by Hizbullah members. This incident caused fears for Catholics in Ganjuran.

However, that concern was distributed by proving their sense of nationalism on the republic. Elisabeth Hospital opened its service to treat Indonesian guerrillas who suffered severe injuries during the resistance against the Dutch military. Further, Elisabeth Hospital became a *homebase* for Sub-Werkhreise III (SWK III) Regiment. The Sub-Werkhreise Regiment was a form of strategy used by the Indonesian National Army when the Dutch launched a second military aggression. It consisted of a battalion combination under the command of Major Sardjono. Joining the revolutionaries using a Catholic principle would certainly attract the sympathy of others to the Christian faith. This was a continuation of mission role and the real form of Father Soegija's thought which was instilled in Ganjuran people. Moreover, the effort was the most appropriate answer to deny accusations of which each time it was said that indigenous Catholics were assistant of colonial authorities and students of imperialists and colonialists (Suhadi, 2017).

For Catholics in Ganjuran, it was not difficult to give loyalty to Indonesian State sovereignty. This was inseparable from the background and habits of those who were educated to realize themselves as Catholics as well as Javanese. Based on these experiences, the Ganjuran Catholic Church also played a major role in supporting

efforts to maintain Indonesia's independence. The Wehrkreise III Yogyakarta Circle gave an Appreciation Charter upon the services of Elisabeth Hospital for its participation in supporting Indonesian army struggling in maintaining independence on December 30, 1996.

Conclusion

Based on the description, there are some conclusions that can be drawn here. First, the Catholic Mission in Java, mainly in the Ganjuran region of Yogyakarta was because Ganjuran resident proximity to the lives of the Dutch Colonialists. It began with the arrival of Catholic monk as part of the Catholic mission movement, and continued with Hati Kudus Tuhan Yesus Church establishment by the initiative of Schmutzer family.

Second, Catholic Missionaries openness with local culture in Ganjuran increasingly promoted openness to local cultures and traditions, mainly Java. This situation then gave rise to native priests who had same origins, character, mentality, and aspirations as the local population. Ganjuran was an evidence local priest success in an effort to instill Catholic through an approach of social and cultural values. Acculturation was conducted both in the form of material by the use of Javanese style in the manufacturing of some sacred objects or figures in Catholic tradition as well as in non-material forms, namely the rituals or other traditional ceremonies by being given a new meaning according to Catholic teaching, for example *nyadran*, *selamatan*, circumcision, etc. All the results were a manifestation of efforts to maintain social and cultural values as the most effective Catholic mission media used by the Ganjuran Church Catholic Community.

Third, Ganjuran Catholic Church's mission continuity since 1920-1949 experienced quite interesting dynamics. From the Dutch colonial period, Japanese occupation, and post-independence, Ganjuran was able to contribute to the communities. Finally, in military aggression by the Netherlands, Hati Kudus Tuhan Yesus Church through its Elisabeth Hospital played a major role in treating Indonesian guerrillas who were seriously injured and became the headquarters for the Sub-Wehrkreise III Regiment (SWK III).

References

- Boelaars, J. W. M. (2005). *Indonesianisasi dari gereja Katolik di Indonesia menjadi Gereja Katolik Indonesia* (Yogyakarta: Kanisius).
- Christiani, T. K. (2014). The future of religiosity education in Catholic schools in Yogyakarta, Indonesia. *South East Asia Research*, 22 (4): pp. 525-540.
- Encyclicals Rerum Novarum*, 1891.
- Ginting, R. B. (2014). Katolik di Tanah Karo: Kabanjahe, 1942-1970an. *Lembaran Sejarah*, 11 (2): pp. 169-187. <https://doi.org/10.22146/lembaran-sejarah.23810>.
- Gonggong, A. (1993). *Mgr. Albertus Soegijapranata SJ: Antara gereja dan negara*. Jakarta: Gramedia.

- Hardawiryana, R. (1999). *Kumpulan dokumen ajaran sosial gereja tahun 1891-1991*. Jakarta: Depdikpen KWI.
- Heuken, A. (1978). *Ensiklopedi populer tentang gereja dari a sampai z*. Jakarta: Kanisius.
- Ismunandar (2004). *Gereja Hati Kudus Tuhan Yesus Ganjuran rahmat yang menjadi berkat: HUT 80 tahun gereja HKTY Ganjuran*. Yogyakarta: Gereja Hati Kudus Tuhan Yesus Ganjuran.
- Laurens, J. M. (2017). *Relasi antara makna dan bentuk inkulturasi arsitektur gereja Katolik Ganjuran, Pugeran, dan Marganingsih Yogyakarta (Disertasi Pascasarjana Arsitektur Universitas Katolik Parahyangan)*.
- Lugito, H. (1989). Memoar Mgr. Justinus Kardinal Darmojuwono. *Tempo*, 30 Desember.
- Muryantoro (2010). *Gereja Katolik Hati Kudus Ganjuran dalam perjalanan ejarah, 1924-1950*. Yogyakarta: Patra Widya.
- Nugroho, B. A. C. (2016). *Karakteristik kejawaan arsitektur gereja Katolik Ganjuran tahun 1924-2013*. (Skripsi Program Studi Pendidikan Sejarah Universitas Sanata Dharma).
- Pranadi, Y. (2018). Kematian dan kehidupan abadi: Sebuah eksplorasi dalam perspektif gereja Katolik. *Jurnal Melintas*, 34 (3): pp. 248-271.
- Purwatma, M. (2008). Masa depan misi di Indonesia. *Gema Teologi*, 32 (1): pp. 1-7. Retrieved from <http://journal-theo.ukdw.ac.id/index.php/gema/article/view/57>.
- Santoso, S. (1979). *Babad Tanah Jawi, Galuh Mataram*. Naskah Radyapustaka no 128. Perpustakaan Mangkunegaran: CV. Citra Jaya.
- Serge, M. (2000). *Social representations: Explorations in social psychology*. London UK: Polity Press.
- Siagian, F. Rekonstruksi Misi Gereja Di Abad 21. *Syntax Literate: Jurnal Ilmiah Indonesia*, 1 (4): 1-13. <http://www.jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/view/31>
- Steenbrink, K. A. (2007). *Catholics in Indonesia, 1808-1942: A documented history*. Leiden: KITLV Press.
- Subanar, G. B. (2003). *Soegija si anak Betlehem van Java*. Yogyakarta: Kanisius.
- Sumoatmojo, M. S. (2013). *Guru misi Ganjuran*. Semarang: Komisi Pendidikan Keuskupan Agung Semarang Komdik KAS.
- Swaratama XXI*, 7 Mei 1941.