



DEWI SALINDRI

The Undhuh-undhuh Ritual Change of Gereja Kristen Jawi Wetan Congregation in Jember, East Java, Indonesia

ABSTRACT: Society runs the religious activities as way of communicating with the magical things through their beliefs. Generally, ritual is a ceremonial system as a form of behavior and religion. All of the ceremonial systems are characteristically daily, seasonal, and occasional. This article tries to elaborate the ritual in Christianity with the local culture. There is a thanksgiving ritual for the harvest conducted by the GKJW (Gereja Kristen Jawi Wetan or East Java Christian Church) in Jember, East Java, Indonesia, in every months of May and November. The formulation of the problem in this research is how the change of “undhuh-undhuh” ritual by GKJW congregation in Jember, and what factors causing the change in the rituals of the GKJW in Jember, East Java. The method used in this research is a qualitative approach. Data collection techniques are by observation, interview, and document study. Theories used in this research are Rite Theory and Deconstruction Theory. The results of this study indicate that there is a change in “undhuh-undhuh” ritual influenced by external and internal factors. They are changes in education, economy, technology, and media. Internal factors are changes in tradition, decreased level of congregational solidarity, and lack of cultural transmission.

KEY WORDS: Christianity; “Undhuh-undhuh” Ritual; Cultural Transmission.

INTRODUCTION

In preserving the environment related to human activities in farming, the life of Indonesian people in general, and Java in particular, are already familiar with various rituals. One of them is a ritual related to the activities of farmers in agriculture with the aim of worshipping *Dewi Sri*, who is believed to be able to provide fertility for the rice fields they are working on. By doing this ritual, they hope to get an abundant harvest. In Javanese society, this activity is called a “salvation ceremony”, which

About the Author: Dewi Salindri, M.Si. is a Lecturer at the History Department, Faculty of Cultural Studies UNEJ (University of Jember), Jalan Kalimantan No.37 Jember City, East Java, Indonesia. For academic interests, the Author is able to be contacted via e-mail address at: dewisalindri62@gmail.com

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is related to the cultivation of agricultural land as one of the six types of salvation. According to Koentjaraningrat (2010), and other scholars, salvation is a ceremony to eat together food that has been given a prayer before being distributed. This ritual is carried out by way of syncretizing a number of beliefs, such as Animism, Hinduism, and Islam; and is termed the teachings of *Kejawen* (Koentjaraningrat, 2010:340; Kruithof, 2014; and Alatas, 2016).

All religions have rituals, because they teach sacred things which become their goals. Moreover, rituals strengthen the relation between the person and holy objects. Rituals also strengthen solidarity among the groups to make secure and mentally strong. Ritual is a ceremony or celebration taken from some beliefs or religions marked by special character to be respected. Moreover, ritual is a set of practices defined by rules clearly or vaguely accepted. In addition, ritual symbolically input values and norms of certain behavior by repeating automatically implicating the past. Ritual shows correlation with the past and religious parts. It proves that human believes the magical power which is considered to be greater than human being (Lukes, 1975; Lan, 2018; and Setiyani, 2018:67).

Therefore, society runs the religious activities as way of communicating with the magical things through their beliefs. Generally, ritual is a ceremonial system as a form of behavior and religion. All of the ceremonial systems are characteristically daily, seasonal, and occasioanal. In religious ceremonial system, according to Eka Kurnia Firmansyah & Nuraida Dyah Putrisari (2017) and other scholars, there are four aspects: Location of religious ceremony; Place of the ceremony; Time of the ceremony; and Ceremonial equipments and the people leading its process (Kluckhohn, 1942; Heinze ed., 2000; and Firmansyah & Putrisari, 2017:237).

Undhuh-undhuh is a ritual of thanksgiving for abundant harvest. By this thanksgiving ritual, the congregation wishes for more abundant harvest next year. The ritual is executed at the GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) conducted by a Pastor; however, it has changed nowadays (*cf* Retnowati, 2013; Fitroh, 2018; and Niki Juluw *et al.*, 2020).

The ritual is popularly known as *undhuh-undhuh*. *Undhuh-undhuh* comes from the word *ngundhuh*, which means picking or harvesting. *Undhuh-undhuh* ritual is a agricultural thanksgiving ritual to the God. In Indonesia language, it is called *Hari Raya Persembahan* (Wijaya, 2007; Ainiyah, Puji & Hartanto, 2017; and TPS GKJW Mojowarno, 2018:18). This ritual is based on *Kitab Ulangan*, 21:1-2, stating as follows:

When the people of Israel occupy the inheritance of their ancestors namely Prophet Abraham, they should offer a good first harvest (cited in TPS GKJW Mojowarno, 2018:18).

The existence of this ritual cannot be separated from the development of Christian in East Java, Indonesia, initiated by the two founders, namely: C.L. Coolen in Ngoro forest; and J.V. Emde in Surabaya. Historically, Christian existence in East Java developed *undhuh-undhuh* ritual by GKJW (Wijaya, 2007; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Changes can be defined conceptually as development, friction, component substitution, or certain cultural sub-system. Changes occur in certain social environment. In this context, Aron M. Mbete *et al.* (2008), and other scholars, stated that functional shrinkage of a cultural component is a characteristics of cultural dynamics. The ritual change seems from offerings that tends to be more practical, because the ritual is no longer connected into agricultural activity (Mbete, 2003; Mbete *et al.*, 2008:19; Limawandoyo, 2013; and Ainiyah, Puji & Hartanto, 2017).

In Java, for example, *gunungan padi* (mountains of rice) was changed into packed rice; and there is no processions of *gunungan*. Those changes show more practical value than symbolical value, although the ritual is thanksgiving for abundant harvest. The phenomenon reveals that *undhuh-undhuh* has changed. To seek the changes, a research needs to do (Geertz, 1980; Limawandoyo, 2013; and Putten *et al.* eds., 2017).

From the research background above, some research problems come as follows: firstly, how are the changes of *undhuh-undhuh* ritual by the congregation of GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) in Jember, East Java, Indonesia?; and, secondly, what are the factors causing the changes of the ritual?

The theoretical advantage is logically enriching knowledge, especially local and social cultures. Moreover, this research deepens religious aspects and cultural aspects. Another advantage of this research is revealing the real life in Javanese society (Abdullah, 2016; Parlindungan, Rifai & Satriani, 2018; and Wijaya, 2019).

Hopefully, this research can be useful for: (1) Assembly of GKJW Congregation in Jember, East Java, Indonesia, in defining, assigning, and evaluating policies to overcome the change of *undhuh-undhuh*; (2) Congregation of GKJW in Jember as the love toward the changed *undhuh-undhuh*; and (3) Other reseachers of *undhuh-undhuh* hopefully may give information, education, understanding, awareness of cultural inheritance from the ancestors.

Rite Theory is an analyzing method in discussing and answering the first research question, that is how are the changes of *undhuh-undhuh* ritual in GKJW of Jember, East Java, Indonesia. Theory of Deconstruction is also used to analyze the second research question that is what are the

factors causing the changes of *undhuh-undhuh* ritual (Forshee, 2006; Sumule, 2018; and Nikijuluw *et al.*, 2020).

The goals of this research are to seek and find ritual changes qualitatively. Thus, the research method here is qualitative approach. Qualitative approach is a research strategy resulting data describing social reality, social occurrences, history, behavior, organizational functionalization, kinship, and social movement (Sugiyono, 2015:8; Denzin & Lincoln eds., 2017; and Holmes & Lindsay, 2018).

This research was executed in Congregation of GKJW in Jember, East Java, Indonesia. Considerably, GKJW of Jember is a role model for Besuki Assembly area. The second reason is the congregation of GKJW in Jember is greater than other GKJWs. The third reason is GKJW of Jember is the leader of congregations in all over ex-Besuki Residency area. The fourth reason is that the changes of *undhuh-undhuh* occur in GKJW of Jember, East Java, Indonesia.

The data used in this research is qualitative data; and it comes from informants. In this context, J. Lofland *et al.* (2006), as cited in Lexy J. Moleong (2015), stated that data resources in qualitative research are words, act, and speech. The data are primary and secondary. The primary data are recordings from the ritual (as texts) taken by observation, photographs, and interview with the selected informants. Secondary data are data taken from documents and photographs related to *undhuh-undhuh* ritual (Lofland *et al.*, 2006; Teddlie & Tashakkorie, 2009; and Moleong, 2015:157).

Informants selecting process is done purposively. The informants are Pastors and Church Elders, who have been holding this ritual for years. They also have much experience in doing *undhuh-undhuh*. Besides, there are some additional informants, they are the Elders, Deacons, and a group of old and young generations. The research instruments used here are interview guidelines and observation guidelines. The questions from problem to discuss consists of the change of *undhuh-undhuh* and its factors. All the process is helped by the equipments: tape recorder, camera, field note, and other tools (Verdinelli & Scagnoli, 2013; Hayes & Mattimoe, 2018; and Holmes & Lindsay, 2018).

To obtain data, observation, in-depth interviews, and document study are needed. Data which were collected since observation are processed through qualitative and interpretive descriptive analysis. Those analyses produce a series of words or statements arranged into an expanded text. The analysis is carried out through the stages of data reduction, data presentation, and verification (Atkinson & Coffey, 2004; Zed, 2008; and Hayes & Mattimoe, 2018).

FINDINGS AND DISCUSSION

On the “Undhuh-undhuh” Ritual. In the life of Indonesian people, various rituals related to activities in agriculture have been known with the aim of worshipping on *Dewi Sri* believed to be able to provide fertility to the rice fields they are working on. Therefore, they hope to get abundant harvests (Suwardi, 2013; Huang, 2019; and Hasyim & Muda, 2019).

This ritual related to human activities in Christian agriculture in *Kejawen* was first performed by C.L. Coolen, a *Sinder Blandong* (Forestry Supervisor). He was born in Ungaran, Central Java, from Russian-Javanese descent. He received a permission from *Wedono* (Head of District) of Mojoagung to open Ngoro Forest covering 1,420 ha, on 3rd July 1827. The forest was cleared by C.L. Coolen and his followers for agricultural land using agricultural tools from C.L. Coolen. Each of his followers only had capital and could take the results for the first 5 years, giving up 1/3 of the harvest in the 6th year and 1/2 the harvest after the 7th year (Aritonang & Steenbrink eds., 2008; Kruithof, 2014; and Rachmadi, 2017).

C.L. Coolen applied the rules before planting, these were *kebetan*, *keleman*, and *munggah lumbung* (after harvest) in *Kristen Kejawen* (Javanese Christian), because in the song there was worship of Semeru Mount, *Dewi Sri*, and Jesus. Some Javanese customs maintained by C.L. Coolen for fashion were wearing headbands (*udheng* and *blangkon*), *surjan* clothes, *takwa* clothes, *bebed*, *jarit*, *kemben*, long hair (*ukel* and *gelung*), and *trumpah*. In the field of art, C.L. Coolen maintained *gamelan*, *ura-ura* (songs), *wayang kulit* (puppet) performances, or local legend to make the people easily get the Biblical content (Firman, 2017; Fitroh, 2018:77; and Sulandjari, 2018).

Besides, there was also *tayuban* dances. *Tayuban* dance is a dancing party with erotic female dancers (*teledok/ronggeng*). This dance was usually danced to entertain honored guests, who dance alternately with a *teledok*, then the guests gave the money into their *kemben*. Sometimes, male dancers make naughty jokes by drinking alcohol until getting drunk. Hence, this dance had a negative impact on people’s lives. C.L. Coolen also maintained Javanese customs, such as sitting cross-legged, especially in front of government officials the Dutch, and *Bumpang* or Employers (Damayanto, 2005; Firman, 2017; and Fitroh, 2018).

C.L. Coolen also combined the teachings of Christianity with Javanese culture by writing a prayer of worship in a song created by C.L. Coolen in 1830, as follows:

*Gunung Semeru ingkang winarni//Tatunggule pulo Jawi//Tinetapan anggen kula
sami//Singkal kinarya pambikak ing siti//Sitine gunarwe pera//Buntutan kinarya*

pangukuh//Cacadan kang anggondeli//Raden panyerat kang duwe kwasa//Pecut panjeplakake raja kaya//Jaka galeng kang den barehi//Mbok randha garu, kang ngrata//Iya iku karenane mbak Sri Sadhana//Kaidenan Gusti Yesus kang luwih kwasa (cited in Damayanto, 2005).

Translation:

The told Semeru mount //the Highest ones in Java island//Plow to open the land// to Make it drier//the Tail to strengthen//Whip to control the cattle// Flowing water gives lives//the Duke writer who has power//embankment to//the Widow with rakes to flatten//that's what Mbakyu Sri Sadhana likes//with Permission from powerful Jesus.

Besides the song above, C.L. Coolen composed a prayer, in Indonesian language, as follows:

(1) Ya Bapaku yang di Surga, yang sangat penuh dengan kuasa//Serta berkuasa menciptakan langit dan bumi//Semoga kami bisa tetap dalam pekerjaan pertanian//Semoga langkah awal pembukaan hutan bisa berhasil dan bumi bisa subur//Semoga batang bajaku bisa melekat dengan kokoh//Semoga roh pelindung mengawasi parit-parit irigasi//Semoga gemertak cemeti dapat memacu lembuku//Garuku dapat dengan lunak meratakan bidang tanahku//Tempat tinggal kesukaan Dewi Sri, sebagaimana ia tampil pada padinya//Kiranya hal itu dikaruniakan oleh Allah Yang Kudus//Allah adalah Yang Esa, dan Yesus Kristus adalah Roh Allah.

(2) Ya Gunung Semeru, laksana tiang pulau Jawa//Semoga aku dapat senantiasa memenuhi karya pertanianku//Bagi kesukaan Dewi Sri, sebagaimana ia tampil pada padinya//Yang mengaruniaku perkenan adalah Allah Yang Kudus//Allah adalah Yang Esa, dan Yesus Kristus adalah Roh Allah (cited in Damayanto, 2005).

Translation:

(1) Dear my Father who is in Heaven, who is very full of power//And has the power to create Heaven and earth//Hopefully we can stay in agricultural work//May the initial steps to clear the forest succeed and that the earth can flourish//Hopefully my plow can stick firmly//May the protective spirit watch over the irrigation ditches//Hopefully a whiplash can boost my ox//My salt can softly flatten my plot of land//Dewi Sri's favorite residence, as she appeared on the rice//May it be given by a holy God//God is the One, and Jesus Christ is the Spirit of God.

(2) Dear Semeru Mount, like the pillars of Java//Hopefully I can always fulfill my agricultural work//For Dewi Sri's pleasure as she appeared on the rice//The one who has favor with me is a holy God//God is the One, and Jesus Christ is the Spirit of God.

Some rituals related to the activities of the Church in agriculture, such as *kebetan* is a ritual held before farmers go down to the fields in the rainy season to prepare agricultural land. *Kebetan* comes from the word *gebed* (Dutch means prayer). Usually, farmers carried *encek* which was a food container filled with chicken, *urap-urap*, and *orem*. Local people called

ngetokno asahan or taking a cone, and brought the food to the *sinagoge* or to the village office for prayer. After praying, the food brought by the congregation/residents was eaten together (*cf* Aritonang & Steenbrink eds., 2008; Wessing, 2013; and Lang, 2018).

While *keleman* was in process of inundating the fields with water, the seeds of rice were planted. Prayers were done in the Village Hall or in the Church. The farmers brought food made from rice flour, which was formed to resemble rice pests called *plered*, while the *horog-horog* symbolized rice paddies. The event began with a statement about the purpose of this ceremony followed by prayers and praise together and ended with enjoying a meal symbolized by rice pests eaten (killed) aimed at pleading to God (Meer, 1979; Aritonang & Steenbrink eds., 2008; and Widiatmaka *et al.*, 2016).

Therefore, farmers were given safety in working on their fields, such as safety for workers helping on his/her farm, safety for animals plowing their fields and sufficient rainfall. This ritual was held at the Village Hall or at the Village Head's house attended by farmers and village officials. The equipments were rice and side dishes called *encek* for the rituals of *kebedan*, *plered*, and *horog-horog* for the gentility ritual. After gathering prayer and praise, the participants ate together (Meer, 1979; Aritonang & Steenbrink eds., 2008; and Sutarno & Setyawan, 2016).

After the ritual finished, the farmers might work on their fields, irrigate the fields, and do *mungguh lumbung*, which was a ritual of harvesting. All of these rituals were led by C.L. Coolen with prayers developed with poems containing the worship of Semeru Mount, *Dewi Sri*, and Jesus. This ritual combined elements of *Kejawen* and Christian. C.L. Coolen influenced the surrounding community economically and religiously. C.L. Coolen's Christian teaching was made easy by only learning "three speeches", these were the Lord's Prayer, the Apostles' Creed, and the 10 Laws of God translated into Javanese (Damayanto, 2005; TPS GKJW Mojowarno, 2011:36; and Firman, 2017).

In Surabaya, East Java, there was a development of different Christian teachings than in Mojowarno led by J.V. Emde, who was born in 1774. J.V. Emde was a Christian pietism around 1826, whose job was as a watchmaker in Surabaya. J.V. Emde had Germany descent, but he became a citizen of the Netherlands, then he got the task of maintaining the spiritual life of the Dutch and the natives. Through Johana Wilhelmina (her daughter), he shared the Gospel of Mark Treaty to a Madurese person named Midah. Midah is a *mranggi* (maker of *keris* gloves), who could not read the Treaty. Thus, the tractate was given to a *modin* named Dasimah (Javanese) who lived in Wiyung for study (Aritonang & Steenbrink eds.,

2008; TPS GKJW Mojowarno, 2011; and Firman, 2017).

In addition, J.V. Emde applied Western Christian teachings (religious hegemony), such as catechism (religious study) and baptism. J.V. Emde forbade indigenous Christians to go deep into Christian that use Javanese tradition, such as wearing headbands in the Church. The men's haircut had to be short. Besides, the men were forbidden to have circumcising. The Christians had to do salvation, listen to *gamelan*, watch puppet shows, read songs, keep the graves, and sow flowers. For Christian children, they were forbidden to play pagan games (Aritonang & Steenbrink eds., 2008; TPS GKJW Mojowarno, 2011; and Soetarman, 2018:92).

The difference between these two kinds of Christian teachings made Christians in Ngoro come to Surabaya to get baptized on 12nd December 1843, because C.L. Coolen did not teach that. As a result, they were driven out of the Ngoro Forest by C.L. Coolen. Whereas Christians in Surabaya experienced difficulties in socializing in society, due to the rules applied by J.V. Emde, which forbade them from carrying out Javanese traditions. In doubt, these two groups joined and conducted a contra hegemony led by Paulus Tosari to open the Kracil Forest, located 7 km north of Ngoro Forest. The forest is now called *Mojowarno*. They opened the forest on 23rd November 1845, and were assisted by the Zending agency, i.e. NZG (*Nederland Zending Genootschap*), with the arrival of priests J.E. Jellesma in 1851 (TPS GKJW Mojowarno, 2011; Kruithof, 2014; and Firman, 2017).

J.E. Jellesma united the teachings of C.L. Coolen and J.V. Emde resulting in true Christian teachings and Javanese cultural approaches that were in accordance with Christian faith. C.L. Coolen's custom in agriculture continued to establish a "granary of the poor", to help the poor and was finally able to establish a Church in Mojowarno on 3rd March 1881, with a European model. By J.E. Jellesma, C.L. Coolen's agricultural ritual was renamed from *mungguh lumbung* to the *lumbung orang miskin* (granary of the poor); and J. Kruyt called it the "rice bank" (cf Firman, 2017; Fitroh, 2018; and Sulandjari, 2018).

By the suggestion of Paulus Tosari, in 1871, to build a magnificent Church, a pyramid was built to accommodate donations from farmers, who had successful harvesting. When the price of rice was expensive, the rice in the barn was sold and the benefits were stored in a bank. In 1879, the first stone building ceremony was held and the Church was finished in 1881. With the establishment of this Church, the congregation was prepared and matured; thus, GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) of Mojowarno was born under the guidance of the Teacher Kadiwasan (TPS GKJW Mojowarno, 2011; Limawandoyo, 2013; and Fitroh, 2018).

When World War II occurred, in 1939-1945, Netherlands was defeated by Germany; thus, Indonesia was occupied by Japan. As a result, subsidies from the Netherlands stopped. The congregation was automatically confused, because they needed funds for Church activities. Therefore, the idea arose to make *undhuh-undhuh* as a provider of funds for the Church. The offerings that were agricultural products, especially rice, done by the ritual of *Dhudha Njaluk Lawang* with symbolic meaning using rice made like male puppets called Sri Sadhana. The offerings were brought to the barn by men and women accompanied by sounds symbolizing harmony and mutual cooperation. The offerings were brought to the Church; and are now offered in the rituals of *undhuh-undhuh* (cf TPS GKJW Mojowarno, 2011; Haris, 2013; and Harwanto, 2020).

On the “Undhuh-undhuh” Ritual in “Jemaat” GKJW of Jember. The implementation of *undhuh-undhuh* ritual in *Jemaat* (Congregation) GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) of Jember, East Java, Indonesia, carried out on Sunday, 6th November 2011, showed that the congregation recognized the existence of a higher authority. This shows human trust in the existence of supernatural powers considered higher than humans. Consequently, people carry out religious ritual activities as a way of communicating with supernatural powers in accordance with the beliefs they have (Fogelin, 2007; Ainiyah, Puji & Hartanto, 2017; and Fitroh, 2018).

While the rite usually also means liturgy (worship system), that is the worship behavior displayed by adherents of religion. Each religion has its own liturgy, several religious sects develop their own liturgies. The liturgy can be a combination of words of prayer, song, and movement during worship. The liturgy also includes religious objects, such as pulpits, mihrabs, altars, and special clothing for praying (cf Reed, 1947; Donghi, 2009; and Ainiyah, Puji & Hartanto, 2017).

The procedure for worship is consisted of: (1) *Preparation*; (2) *Procedure of Worship*; (3) *Call to Repentance by Sitting*; (4) *Thanksgiving 1*; (5) *Thanksgiving 2*; (6) *Ministry of God’s Word*; (7) *Thanksgiving Procession*; (8) *Intercessory Prayer*; (9) *Sending by Standing Congregations*; and (10) *Blessings*. The description of each section is following here:

Firstly, *Preparation*. The worship Servants made preparations at the consistory by singing R.3:1-3, “*Hormat bagi Allah Bapa*” (Honor to God the Father), the congregation was welcome to stand up. As the song was sung, the worshipers entered the hall. These praises illustrate that in preparation for worship a song is sung, which honors God the Father, Son, and Holy Spirit by the Assembly of the Church. Then, the Pastor and the Assembly of the Church entered the place of worship (Donghi, 2009;

Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Secondly, *Procedure of Worship*. Worship in the context of *undhuh-undhuh* ritual began with the giving of greetings and blessings by the Pastor Hutomo Suryo Widodo; and, then, proceeded with the summons (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; and TPS GKJW Mojowarno, 2018). See picture 1.

In the *Procedure of Worship*, there are two important aspects, namely Worship Call and Worship Themes. In the Worship Call, for example, Q: "Cheer for God, worship Him with joy. Come to His court with cheers. Know that God is God, who saved us and has Him". A: "Let us enter through His gates, let us sing songs of thanksgiving, for He is Good, His loyal love is hereditary". Q: "The grace of God the Father and the peace of Jesus Christ, our Lord, are with you. Amen" (Donghi, 2009; Pruitt, 2015; and TPS GKJW Mojowarno, 2018).

In the Worship Themes, for example, Q: The word of God that underlies worship today is taken from Romans 12:1 which states: "Therefore, brethren, for the mercy of God, I advise you, that you offer your body as a living, holy and holy offering. Please Allah that is your true worship". A: Sing R.129:1 and 3, "*Karunia Baik Semua*" or All Gift is Good (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; and TPS GKJW Mojowarno, 2018).

Thirdly, *Call to Repentance by Sitting*. For example, Q: "God is a loving God, He is not vindictive. He does not inflict punishment which is commensurate with our mistakes. So let us, with a sincere heart, admit our mistakes and transgressions before Him. God will forgive mistakes and heal all our wounds". A: Sing KJ.42, "Lord, Love". Q: "He is the one who crowned your life with eternal life". A: Sing KJ.42, "Lord, Love". Q: "He is the one who erased your mistakes and transgressions through the Lord Jesus on the cross". A: Sing KJ.42, "Lord, Love". Q: "May an all-forgiving God always destroy all sources of error in our hearts, so that we can worthily receive a new and eternal life in Christ". The word of God as found in Romans 3:23 and 24 states: "For all have sinned and have fallen short of the glory of God, and have been justified freely by his grace through the redemption that is in Christ Jesus". A: Sing KJ.64:1 and 2, "*Bila Kulihat Bintang Gemerlapan*" or When I See Stars Shining (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; and TPS GKJW Mojowarno, 2018).

Fourthly, *Thanksgiving 1*. For example, Q: "Thank God, call on His name. Preach His great name among the nations". A: "Sing to God, sing to His name. Tell about His miracles". Q: "Be proud of His holy name, cheer all of you who seek God". A: "Explore God with His power, always seek His face". Q: "Commemorate His magnificent deeds, His miracles, and His decisions". A: "Because He is Lord, our God, His authority covers the whole



Picture 1:

“Pastor Hutomo Suryo Widodo was Opening the Service with Greetings and Blessings”
(Source: Personal Document of Dewi Salindri, 2011)

earth, forever remembering His covenant. Amen” (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Choir/Vocal Group with the title “*Riyadin Undhuh-undhuh*” by the ladies and gentlemen of the congregation. The praise above illustrated that humans have received great blessings from God. Therefore, humans must give thanks even though humans are not fit to give offerings because of their sins, but because of God’s grace alone humans are devoted to doing that and hope that God will bless (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Fifthly, *Thanksgiving 2*. For example, D: “Brethren, let us give thanks to God through the offerings that we have brought today. We should also be pleased to offer our entire lives and lives to God”. In Romans 11:36, it says as follows, “For everything is from Him, and by Him and to Him. To Him be the glory forever and ever”. A: Sing R.14:1, “*Kesukaan yang Ceria*” or the Cheerful Life (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

In this thanksgiving, congregation was welcome to offer offerings that had been prepared from home in the form of money. These offerings were placed in three bags that were circulated by the Assembly of the

Church. Then, the congregation was invited to come forward to include the envelope offerings (Martyr, 1993; Fitroh, 2018; Sukanto *et al.*, 2018; and TPS GKJW Mojowarno, 2018).

Choir/vocal group with the title: “*Aku Anak GKJW*” (I am Children of GKJW) by children. This praise is always sung by the children of GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) in Jember, East Java, Indonesia, on Christian holidays to arouse a sense of pride as children of GKJW. It also contains teachings that reminds obligations as children of GKJW in relation to God, parents, and friends. The program continued with the ministry of God’s word (Martyr, 1993; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Sixthly, *Ministry of God’s Word*. It is consisted of: Pray for the ministry of the Word or by the Elders; Scripture Read: Deuteronomy, 26:1-11, by Elder; Singing KJ, 59:1-2, “*Kesukaan yang Ceria*” or Help the Lord; and Preaching (Martyr, 1993; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018). See picture 2.

Following is an example of Sermon entitled “Presenting the First Results”. Introduction: In family life, ancient Javanese society, a mother in general, had the habit of “mething” or setting aside part for the father. The portion set aside is the most special part, largest, and the rest was for other family members. For example, if there was food with chicken side dishes, a mother would first set aside the chest for the father, because that part is the most delicious part. This was done, because the father is the one who makes a living for the whole family. Likewise, our relationship with God should also be done like that. We as His people should have the awareness to set aside, specialize or “mething” our income for God, because actually God himself has given blessings in our lives. Then the rest is to fulfill daily needs (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Description/Interpretation: What was done by the mother in the context of the life of the Javanese community, seems to have become a rule or law that must be done by the people of Israel to God, when they have reached the Promised Land (Land of Canaan). In verses 1-2, Moses repeated some of the laws and commands governing the life of the Israelites in the land that God had promised. Moses reminded the Israelites of the meaning and importance of the binding covenant of God with them. He encouraged the nation to renew their willingness to fulfill their obligations. One of the obligations is to offer the first results of the earth they have occupied. Considering that the social context of Israeli society is farmers, the offering is in the form of harvest, for example fruits, vegetables, and other agricultural products. All of these offerings



Picture 2:
“Rev. Hutomo Suryo Widodo is Preaching”
(Source: Personal Document of Dewi Salindri, 2011)

must be contained in baskets as a symbol that Israel now has the land in accordance with God’s promise, based on Genesis, 28:13 (*cf* Haris, 2013; Fitroh, 2018; TPS GKJW Mojowarno, 2018; and WCC, 2018).

Furthermore, the offering was brought to the priest who presented (verses 3-4). This was where the role of a priest to offer the offering to God. What is meant by priest here is the high priest or his deputy. This offering lived as a beautiful prayer and praise to God, because it was an opportunity for every Israelite to give thanks for God’s work of salvation. Therefore, every person who presented had to say a confession of faith. Prayer before God, Confession of Faith, and prayer that was said is the result of contemplation or reflection from the historical events of the life journey of the people of Israel, who had felt the great work of God’s salvation (verses 5-9). The offering was brought to God in an attitude of prostration or kneeling before Him. This prostration showed an attitude of humility and total surrender to God and always asked for blessings from Him. In addition, to being brought in prostration, the offering also had to bring joy to the people around him, these were the Levites and strangers (Trabbic, 2016; Fitroh, 2018; TPS GKJW Mojowarno, 2018; and Wilson, 2018).

From Pastor Hutomo Suryo Widodo’s sermon mentioned above, the point is to invite the congregation through Deuteronomy, 26:1-11, to present the first results. The introductory section reminds the

congregation to have awareness to set aside, specialize, or “mething” their income for God, because God gives them blessings. The description/interpretation does not describe how the present congregation, who are no longer farmers offer what is in accordance with the Word of God. In the word of God, it is said that the people of Israel were farmers; thus, the offerings of crops such as fruits, vegetables, and other agricultural products must be placed in baskets. The offering was brought to the priest accompanied by prayer, praise, and apostolic faith with an attitude of prostration as a symbol of humility and surrender morally to God, and able to give a sense of solidarity to those around him (*cf* Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Quiet time/Piano playing and Confession of Faith by standing. Congregations are welcome to stand up to say the apostolic faith, which is the congregation’s recognition of the trinity of God the Father, Jesus Christ and the Holy Spirit. However, from the whole sound there are more recognitions of the existence of Jesus Christ from conceiving, born, suffering on the cross, dying, rising, and ascending to heaven until his coming later to judge the living and the dead. The recognition of God the Father, Jesus Christ, and the Holy Spirit should be equal, because all three are a unity (Ainiyah, Puji & Hartanto, 2017; Graham-Brown, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Seventhly, *Thanksgiving Procession*. For example, Q: Shout out to God, say to him, “How awesome is your work”. A: “All the earth worshiped you and sang to you”. Sing KJ., 337:1, “*Betapa Kita Tidak Bersyukur*” (How We are Not Grateful). The event continued with a drama performance. The drama was played by the Congregation and members of the congregation with the theme of the story that illustrates the offerings of the rich and poor. The rich man offered hundreds of thousands of money that were exhibited to the poor. Besides that, the rich man also insulted the poor who were only able to offer bananas and *petai* taken from his garden. However, the Assembly of Churches explained that these two kinds of offerings are the same when offered sincerely (Donghi, 2009; Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Eighthly, *Intercessory Prayer*. Our Father who is in heaven, hallowed be Your name, Your kingdom come You will, on earth as in heaven, give us this day, our daily bread, and forgive us our mistakes, as we also forgive those who wrong us, and do not lead us into temptation, but deliver us from the evil one, for You have the kingdom, power and glory forever and ever, Amen (Williams, 2009; Clark, 2016; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).

Intercessory prayer takes part in rituals and customs appearing in early period of the religion. This prayer has been being used until now. Praying means directing the heart toward Allah and making living relation with Him (Sullivan, 2005; Youcat, 2012:469; TPS GKJW Mojowarno, 2018; and Sudahri, 2019).

The intercession above is prayer, which is a custom that has arisen in the early days of religion developing and being used until now. Therefore, in this ritual intercessory prayer is a prayer of petition. This prayer aims to pray specifically for all Church activities, state activities, sick brethren, etc. according to the needs of the Church. This supplication is concluded with a prayer taught by the Lord Jesus, the Lord's Prayer (Sullivan, 2005; Clark, 2016; Harkness, 2018; and TPS GKJW Mojowarno, 2018).

Ninthly, *Sending by Standing Congregations*. For example, Q: Brothers, return home joyfully, "Give thanks in all things, for that is what God wants in Christ Jesus for you", based on I Thess, 5:18. A: Sing R.117:1, "*Di Gunung dan di Lembah*" or "In the Mountain and in the Valley" (cf Fitroh, 2018; TPS GKJW Mojowarno, 2018; Bradley, 2019; and Wijaya, 2019).

Lastly, tenth, *Blessings*. For example, Q: "God the Father the source of all grace, the Lord Jesus The source of all love and the Holy Spirit The source of all happiness, peace and comfort always accompanies and blesses all. Amen". J: Singing KJ, 474. "*Kepadamu Puji-pujian*" or "All Praises to You" (Howe, 2007; Fitroh, 2018; YPPH, 2018; and TPS GKJW Mojowarno, 2018).

The congregation was, then, allowed to sit for quiet time by praying in private. The congregation was invited to go to the back of the Church to buy items that were already available in the bazaar. These items consisted of five kilograms of rice, fruits, vegetables, various parcels, various handicrafts, such as tablecloths, blankets, tissue holders, and others. The congregation might also buy side dishes provided by PPW (Pray, Praise, and Worship) ladies, such as grilled chicken, presto milkfish, rendang meat, various vegetables, drinks, and snacks. At that time, actually the auction of a painting was held by the Assembly, yet the congregation did not respond to the auction. Indeed, the auction program has not been carried out in the last few years, because there are always minimal participants (Ozug & Shapiro, 2017; Fitroh, 2018; TPS GKJW Mojowarno, 2018; and Sudahri, 2019).

If the aforementioned items were not sold out at that time, the rest would be taken to the *Mawar* (Rose) Church at 17.00 for resale. Congregational offerings which were not sold either during the service at the *Karimata* Church or in the *Mawar* Church, would be stored in the Church's consortium and offered at the next *undhuh-undhuh* ritual (Fitroh, 2018; TPS GKJW Mojowarno, 2018; and Tedjakusuma, Yulia & Setiabudi, 2019).

Factors Causing Changes to “Undhuh-undhuh”. The change in the rituals of GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church), one of which was caused by external factors, originated from outside. This means that the changes occurring in this ritual did not originate from within the congregation itself, but rather from factors outside the congregation. Affecting the life of the congregation, these are: (1) *Educational Factors*; (2) *Economic Factors*; and (3) *Technology and Media Factors*.

Firstly, *Educational Factors*. Deconstruction Theory, according to Jacques Derrida (1981) and other scholars, is the dismantling of a text to find out and reorganize into a more significant order in the interpretation of the text. Demolition of a hierarchical binary opposition that guarantees the truth by denying the “inferior” pair. In connection with the ritual of *undhuh-undhuh*, which has changed, it is necessary to find what caused the change by looking at the background of the birth of this ritual (*cf* Derrida, 1981; Stocker, 2006; Barker, 2012; and TPS GKJW Mojowarno, 2018).

The development of this ritual is inseparable from the development of GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church), which was initially supported by congregations in rural areas. They generally earned living as farmer as GKJW appeared by opening up some forests around Jombang. In its development, the Church was once dominated by the peasant group, because the progress of science and technology as well as progress in the field of education had changed. This means that the congregation was once dominated by the peasant group (Retnowati, 2013; Ainiyah, Puji & Hartanto, 2017; and Fitroh, 2018).

The next generation, who have received education, many become both public and private employees. In addition, there was an urbanization flow, consequently the congregation that was once dominated by farmers experienced a change. Today’s congregations are more dominated by people whose livelihoods are living as public and private employees. This happen in GKJW of Jember Congregation, whose most of the congregations work as civil servants or private employees (Satterthwaite, McGranahan & Tacoli, 2010; Tjiptoherijanto, 2014; and Fitroh, 2018).

The largest number of members of the congregation works in education sector, some of whom are lecturers, teachers, and administrative staff in schools. There also are administrative staff in public and private offices. They also work in the health sector, such as doctors, paramedics, pharmacists, and pharmacist assistants. In addition, there are also legal practitioners, company managers, experts in various fields, traders, and farmers. Those who earn a living as farmers generally live in *Pepanthan*, such as Balung, Suci, Sidomulyo, Rambipuji, and Mayang (Aritonang & Steenbrink eds., 2008; Torar & Wahono, 2016; and Rosser, 2018).

From the description above, the development of the GKJW of Jember in education is very fast now both formal and non-formal supported by formal education since formal education contains character building aspects that are useful for behaviour development (Agung, 2011:5; Ainiyah, Puji & Hartanto, 2017; and Fitroh, 2018).

Therefore, it is able to spur the development of human thought. Education in the modern age is rapidly changing and developing life insights. Formal education starting from the elementary school level up to the level of tertiary education both private and public are required to follow a curriculum that has been mixed into specific packages of interest without the need to heed the conditions, interests, and specifications, both the school and the region. Those aspects ease the students in finishing their tasks quickly. The fact shows that children nowadays are getting lazy in everything, because they always get facilities to complete schoolwork, such as computers, internet, and others (Nadhila, 2013:36; Torar & Wahono, 2016; and Rosser, 2018).

The educational development of GKJW of Jember Congregation, both formal and non-formal, has led to progress, because the location of this Church is close to various educational facilities that are very adequate. This Church is close to SDN (*Sekolah Dasar Negeri* or Public Elementary School) Summersari; SMPN (*Sekolah Menengah Pertama Negeri* or Public Junior High School) 3 Jember; SMAN (*Sekolah Menengah Atas Negeri* or Public Senior High School) 2 Jember; UNEJ (University of Jember); Muhamadiyah University; and IKIP PGRI (*Institut Keguruan dan Ilmu Pendidikan, Persatuan Guru Republik Indonesia* or Institute of Education and Teacher Training, Teachers United of the Republic of Indonesia) in Jember, East Java (Ainiyah, Puji & Hartanto, 2017; Fitroh, 2018; and Nurhasanah & Khofia, 2018).

The proximity of educational facilities to the existence of this Church makes it easy for the congregation to study; hence, the congregation experiences progress in education. The progress of this level of education has caused changes in the way of thinking of people, because the purpose of education is to train people to think practically, economically, efficiently, and systematically. In this context, Respondent C, namely Harini Soegiarto (61 years-old), stated as follows:

As a parent, I am very concerned to see the younger generation, including my children, who have received higher education. They did follow "undhuh-undhuh" ritual, but they never wanted to know the true meaning of this ritual at all. They usually only want to offer offerings provided by their respective parents.¹

¹Interview with Respondent C, namely Harini Soegiarto (61 Years-Old), an Undergraduated, in Jember, East Java, Indonesia, on 5th February 2012.

The informant's statement above shows that the younger generation performs this ritual not due to there is self-awareness, but because of the encouragement of parents without understanding the meaning of their offerings and only formalities. This is according to what is expressed by M. Amien Rais (1996), as cited also in Irwan Abdullah (2010), whose said that unlike people who believe in rituals as part of their lives, usually people who have or are undergoing formal education carry out rituals only formalities, without any effort and curiosity what is the symbolic meaning behind the ritual. M. Amien Rais (1996), and other scholars' opinion, mentioned above is in accordance with the conditions in GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) of Jember Congregation, especially the younger generations, who prioritize rationalism rather than irrationalism. Even though rituals are held in any religion, there are certainly things that cannot be rationalized (Rais, 1996; Abdullah, 2010:152; Fitroh, 2018; TPS GKJW Mojowarno, 2018; and Panjwani, 2020).

Besides the statement above, practical ways of thinking will appear from the offerings which were originally from rice made to be like mountains or other forms of buildings which are symbols of successful harvests. Forming these mountains of rice takes a long time to produce, costs, and requires a lot of labors. Therefore, the congregation began to think practically that it was better for the offering in the form of mountains of rice to be transformed into five kilograms of packaged rice that could be easily bought in stores. This has become one of the practical forms of offerings. Therefore, it is easy to bring and it practically can be cooked directly without needing to be mopped and cleaned again (*cf* Geertz, 1973; Chee-Beng, 2016; and Fitroh, 2018).

The systematic way can now be seen from the order of the procession of offerings separated from worship services in the Church; thus, it does not interfere with worship. For example, gift items have begun to be collected Saturday afternoon to Sunday morning, before the Church service. After the service starts to finish, it proceeds with a procession of offerings from the front yard of the Church into the Church to be prayed for. After all this procession is finished, the offering items are taken to the Church backyard. In the Church backyard, the offering items are sold together with the basic food activities by the ladies from congregation (Manganyi & Buitendag, 2013; Kruithof, 2014; and Fitroh, 2018).

The foregoing shows that the progress of education has changed the mindset of the younger generation, who view this ritual as an expression of gratitude for the good fortune given by God, both material and non-material. God's blessings are material in agricultural products, handicrafts, monthly income, and others. While non-material God's

blessings are such as health, strength, calm, and peace in the life of the Church. According to the younger generation, the way to present it is not necessary to use complicated methods, even the old ways. The desire of the younger generation to make changes in how to offer a practical way in this ritual. There is also a change in offerings giving the impression of not wanting to be bothered with matters relating to the ritual habits of *undhuh-undhuh* in the past (Perloff, 2003; Prater, 2019; Fitroh, 2018; and TPS GKJW Mojowarno, 2018).²

Educational progress has changed the livelihoods of the congregational life, which was formerly dominated by farmers. In the current era of globalization, livelihoods as farmers are very rare, especially in urban areas. They generally live in *Pepanthen*, such as Balung, Suci, Sidomulyo, Rambipuji and Mayang. Many GKJW of Jember members currently work as public and private employees. Some work in the health sector, such as doctors, midwives, paramedics, pharmacists, and pharmacist assistants. There are also those who work in education as lecturers, teachers, instructors, and administrative employees. In law, there are those who work as judges, lawyers, notaries, and other professions. In general, they live in cities. Therefore, the change of mountains of rice into five kilograms of packaged rice is caused by the fact that they no longer work as farmers (Fitroh, 2018; Vandenberg, 2018; and Bray, 2019).

Secondly, *Economic Factors*. Besides advances in education, it turns out that economic factors are also one of the factors causing this ritual change. The economic change here is a change in livelihoods as a result of advances in education. This means that when the congregation has made progress in education, there will automatically be changes in their livelihoods. For example, a father of a farmer who has a child studying in mechanical engineering, it is almost impossible for the child to continue his father's farming culture. He tends to choose to work in industry. The change in livelihoods is impossible, because everyone wants to have jobs that are in their fields and are able to meet their primary and secondary needs (Fitroh, 2018; Jones, 2018; and Dharmawan *et al.*, 2020). In this context, Respondent B, namely Dicky Adi Tyagita (22 years-old), stated as follows:

*I am a Bachelor of Mechanical Engineering, so I automatically want to work in a field that suits my abilities, so the offerings that I bring in the ritual are usually money. But, sometimes, I buy the fruit parcel or other items. Whatever I offer is the most important thing for thanksgiving.*³

²See also, for example, Interview with Respondent B, namely Dicky Adi Tyagita (22 Years-Old), an Undergraduated, in Jember, East Java, Indonesia, on 3rd February 2012; and Interview with Respondent D, namely Evan Dekha Agatha (19 Years-Old), a Student, in Jember, East Java, Indonesia, on 9th February 2012.

³See again, for example, Interview with Respondent B, namely Dicky Adi Tyagita (22 Years-Old), an Undergraduated, in Jember, East Java, Indonesia, on 3rd February 2012.

The informant's statement above shows that education is closely related to livelihoods. With the change in livelihoods, this automatically affects the kind of offerings that were once dominated by agricultural products. Now they can be five kilogram packaged rice and parcels that can be bought on the market (Fitroh, 2018; Dilas *et al.*, 2019; and Dharmawan *et al.*, 2020). This is stated also by Respondent A, namely Rahayu Soekari (73 years-old), as follows:

The Jember GKJW Congregation now has few farmers, so what is offered naturally adjusts to the results. For example, a civil servant who gets a salary every month, of course he will offer money or buy a parcel. However, the congregation who has a large garden area, of course, he will offer the results of his garden, such as fruits and vegetables. I often do that, which is presenting the results of the garden such as bananas.⁴

This informant's statement reinforces that changes in livelihoods have changed the kind of offerings (*cf* Haris, 2013; Fitroh, 2018; and Wijaya, 2019).

Thirdly, *Technology and Media Factors*. The *undhuh-undhuh* ritual of GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) of Jember, East Java, Indonesia was previously performed with the spirit of mutual cooperation and high solidarity as an expression of the love of the Church to God. It seems that starting from the stage of forming the committee, it has been done with a feeling of voluntary and happy (Masato, 2002; Limawandoyo, 2013; and TPS GKJW Mojowarno, 2018). In this context, Respondent H, namely Wiryosasmito (84 years-old), stated as follows:

When I was young and still living in Mojowarno, I was appointed to be one of the organizers in the rituals. I was very happy, even proud. This is very different when in Jember at this time, which is very difficult to form a committee. I have also heard that meetings have been held many times to form this committee, maybe the current generation is already very busy, or for ladies, they prefer watching soap operas on television.⁵

From the interview above, there has been a decline in the sense of community cooperation and solidarity. Most young people today have been affected by modern lifestyles as a result of technological and media advancements. Technology and media have changed the views of young people towards this ritual. Life in a global era marked by advances in science and technology has accelerated the uprooting of the cultural roots of its community. It is uprooted from its basic foundation, these are of values, norms, and ethics (Kapang, 2013:10; Michael, 2017; Fitroh, 2018; and *ibidem* with footnote 2).

⁴Interview with Respondent A, namely Rahayu Soekari (73 Years-Old), a Retired Woman, in Jember, East Java, Indonesia, on 14th January 2012.

⁵Interview with Respondent H, namely Wiryosasmito (84 Years-Old), a Retired Man, in Jember, East Java, Indonesia, on 27th February 2012.

Advances in technology affect the progress of the media and the media is one of the influential factor in the distribution of global culture that directly affects lifestyles to be like western lifestyle. Electronic media such as television, VCD (Video Compact Disc) and DVD (Digital Versatile Disc) players, and laptops are able to provide entertainment as well as outside influences to our young generation. This is because the technological advances of the telecommunications media have also created sophisticated mobile phones (Kadir & Maufur, 2011; Herrington, 2013; and Nurhaidah, 2015:8).

People do not need to be able to meet face to face and communicate, even though they are separated by distance. People want to know everything easily through mobile phones. People can do transactions via mobile phones. Many conveniences can be obtained by using a mobile phone. In addition, the use of mobile phones has made our young generation seem to not need others. We often see that when young people gather for Bible understanding and church services, they are busy with their cellphones. This reduces communication, and at the same time reduces the sense of solidarity between them. On the other hand, by their mobile phones, they can communicate quickly. Likewise, the internet provides a lot of convenience for human life, yet at the same time gives a bad influence if it is not utilized properly (Aritonang & Steenbrink eds., 2008; Haris, 2013; and Fitroh, 2018).

The development of printed media runs rapidly as newspapers, magazines, books, etc. are printed with attractive images. Nevertheless, with the proliferation of printed media, our young generation prefers being at home by reading magazines, newspapers, and especially comics, rather than gathering in the Church to become one of the committee members of *undhuh-undhuh* ritual (Maherzi, 1997; TPS GKJW Mojowarno, 2018; and Epafras, 2020).

In the past, when this ritual still made mountains or other forms of buildings required a lot of energy, there were the spirit of mutual cooperation and high sense of solidarity. Any people from the old and young generation were preoccupied with their activities. The younger generation prefers reading comics at home, and the older generation is busy making a living (Yuniarto, 2016; Fitroh, 2018; and Maliki, 2019).

Undhuh-undhuh ritual, which used to have values and meanings of togetherness, a spirit of mutual cooperation and a high sense of solidarity, currently does not have the power to grow these values and meanings. That is because technology and media have a tendency to create alienation and individual attitudes. Those factors tend to damage the value and meaning of this ritual that has been contaminated by global culture. This change

has created differences and started the process of individualization. The *undhuh-undhuh* ritual does not aim for individual, it teaches togetherness (cf Nurhayati, 2013:433; Rochman, 2015; Kesuma & Rahman, 2018; and TPS GKJW Mojowarno, 2018).

It is the result of culture, which is the entire human effort with his mind through a learning process aiming to improve the situation and enhance the quality of life, and further perfect the world. Therefore, any action of killing human life harmonious is an anti-cultural action. Nowadays, we see many anti-cultural actions, one of which is capitalism. Capitalism, which is characteristic of global culture, has created a lot of injustice, warfare, and human beings for their own benefit. Therefore, the nature of individualism in congregation means that younger generation reduced socialization with each other (Wibowo, 2012; Sumbulah, 2016; and Pusztai & Demeter-Karászi, 2019). This is as stated also by Respondent F, namely Priyo Sumanto (71 years-old), as follows:

I am very concerned to see our young generation, who adore technology advances, as if they have forgotten that life requires someone else. Our young generation always relies on their minds to solve problems without listening to the opinions of others, because they feel they are smart by opening the internet or getting knowledge from reading books. Even though we as parents have experience that cannot be obtained from the internet or books, they don't believe it.⁶

The statement of the informant above shows the concern of the older generation towards the behavior of the younger generation, who feel they are smart and do not need to be advised. From understanding about *undhuh-undhuh*, actually the young generation may learn a lot about the meaning of solidarity and harmony (Nurhayati, 2013; Rochman, 2015; Sumbulah, 2016; and TPS GKJW Mojowarno, 2018).

There is also an Internal Factors. The factors of education, economy, and technology and media are External Factors that cause ritual changes in GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) of Jember, East Java, Indonesia. In addition, we also have to look at Internal Factors that cause changes in the ritual. Internal Factors that cause changes in this ritual are: (1) *Tradition*; (2) *Solidarity*; and (3) *Lack of Cultural Transmission*. The explanations of each Internal Factors are as follows:

Firstly, *Tradition*. In its history, *undhuh-undhuh* ritual was born from a tradition existed in Javanese culture. It was the grand harvest ceremony, which originally worshiped *Dewi Sri* as a rice goddess, who was able to give fertility to the fields. With veneration of *Dewi Sri*, the farmers hoped that they would get safety in working on their fields, protection from bad

⁶Interview with Respondent F, namely Priyo Sumanto (71 Years-Old), a Retired Man, in Jember, East Java, Indonesia, on 20th February 2012.

weather, such as floods that would damage their fields and rice plants, protection from pests such as rats, planthopper, and others which would damage their rice plants. The way to do this was to perform a salvation ceremony and prayers that worshiped *Dewi Sri* (Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).

Thus, they could get an abundant harvest in the future. Various symbols were presented in this ritual, such as making *Sri Sadhana* and *Dewi Sri* dolls from woven rice to put rice into the barn. The traditional ceremony worshiping *Dewi Sri* changed, when Christianity came. They not only worshiped *Dewi Sri*, but also by C.L. Coolen, it was synchronized between the beliefs of Javanese people with the teachings of both Christianity and Islam. The result of syncretism created agricultural traditions these were *Kebedan*, *Keleman*, and *Mungguh Lumbung* using Christianity values (Nurhayati, 2013; Firman, 2017; and TPS GKJW Mojowarno, 2018).

The ritual began to change when the usual ritual in agriculture was adapted to Christian teachings called *undhuh-undhuh*. This means that *undhuh-undhuh* ritual is the construction of the imagination of the GKJW Church through symbols in understanding a power that is outside itself. The change occurred when harvest time arrived. They put rice no longer in the barn with the symbol of the doll accompanied by sounds (*kothekan*), but into the Church granary. The collected rice is formed into mountains, characters in Bible stories, and other buildings taken from Bible stories (Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).

At present, such symbols no longer exist, especially in GKJW of Jember, East Java, Indonesia. Changes in *undhuh-undhuh* ritual are related to changes in the livelihoods from farmers to employees (Nurhayati, 2013; Fitroh, 2018; and TPS GKJW Mojowarno, 2018). This was revealed by Respondent E, namely Budi Utoro Joar (62 years-old) as follows:

I come from Mojowarno. When I saw undhuh-undhuh ritual in GKJW of Jember, there was no longer mountains of rice describing the success of agricultural products. In fact, I saw five kilograms of packaged rice offered and I thought it was because it is in Jember, a community whose livelihoods were farmers living in villages. Therefore, there was no more members of the congregation offering rice again. Hence, it is impossible to make mountains of rice or other stuffs.⁷

Budi Utoro Joar's statement above shows that changes in livelihoods have influenced the form of offerings (*cf* Ardhityatama, 2014; TPS GKJW Mojowarno, 2018; and Yang *et al.*, 2018).

Secondly, *Solidarity*. In social life, human beings as social beings in their lives are always required to establish cooperative relationships with

⁷Interview with Respondent E, namely Budi Utoro Joar (62 Years-Old), a Retired Man, in Jember, East Java, Indonesia, on 20th February 2012.

others to carry out activities in their lives. Humans must establish or build a harmonious solidarity relationship with God, who created humans, with each other and with nature. In this context, GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) of Jember congregation, as a social creature, not only establishes a harmonious solidarity relationship with God, and this fellow is manifested in *undhuh-undhuh* ritual (Hossain & Ali, 2014; Nurhayati, 2013; and TPS GKJW Mojowarno, 2018).

By performing *undhuh-undhuh* ritual, GKJW of Jember indirectly needs to have a sense of solidarity, because preparation for this ritual requires considerable time, money, and energy. Therefore, a month before this ritual is held, various preparations have been made, starting with the formation of the committee, holding meetings to determine, and prepare everything needed for this ritual. The next step is consulting with the Congregation for approval. For example, to support this ritual a month before, a socialization was conducted through an announcement by the head of the respective KRW (*Kelompok Rukun Warga* or Community Solidarity Group); thus, the congregation could prepare to support this ritual in the form of being one of the committee members, who made preparations until the completion of this ritual (Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).

From the collaboration between the members of this committee, this sense of solidarity will grow and they can further foster a sense of solidarity when they start working. While at the group level, KRW, each socialization is carried out to members about the time of the implementation of this ritual. Hopefully, the congregation can prepare themselves. Besides that, a socialization is conducted on how to offer good and pleasing to God one week before the implementation of this ritual. Afterward, a fundraising is held through their respective KRWs. The collected money is used to buy goods that will be offered at the time of this ritual as they wish. Hence, there are two types of offerings that must be done: offerings on behalf of groups; and offerings on behalf of individuals (Hossain & Ali, 2014; Nurhayati, 2013; and TPS GKJW Mojowarno, 2018).

Offering on personal behalf is also done by everyone in their own way to participate in *undhuh-undhuh*, as expressed by Respondent G, namely Soemijatsih Oedijono (70 years-old), as follows:

*If our family gets a fortune, we put aside some of the fortune, collect, and present at the time of this ritual. I teach my children how to care when they get a fortune. Then, we collect it until "undhuh-undhuh" ritual is held, we will offer the fortune.*⁸

⁸Interview with Respondent G, namely Soemijatsih Oedijono (70 Years-Old), in Jember, East Java, Indonesia, on 25th February 2012.

From the explanation of the informant above, it can be concluded that *undhuh-undhuh* ritual is able to foster a sense of solidarity among family members, groups, and in the life of church. The sense of solidarity reflected in the activities of the congregation in this ritual has changed, including the difficulty in finding people, who want to sit in the severity of the ritual. When a committee formation meeting is held, it takes a long time, because only a few people can attend. Consequently, the formation of the committee is canceled and repeated next week (Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).

Sometimes, even the formation has not yet been formed on the following week, because the number of candidates is inadequate. The decline in this sense of solidarity also appears from the difficulty of finding people, who want to offer individually, then, offered to offer it by way of joint ventures. This reduced sense of solidarity also shows the disobedience of the younger generation to the older generation, even though the cultural inheritance has been carried out. Those phenomena actually show how the community members concern, feel, and think about their world and act on the cultural values they have absorbed from their parents and their environment (Aritonang & Steenbrink eds., 2008; Hossain & Ali, 2014; and Fitroh, 2018).

In addition, the decline in solidarity was also apparent. When an auction of goods was carried out, many members of the congregation left the place for various reasons, as stated by Respondent D, namely Evan Dekha Agatha (19 years-old), as follows:

*In the Church ceremony, I often do not attend events outside of the service, because I do not have the money to buy items that are sold there, besides I am lazy to follow it, I prefer going home.*⁹

Thirdly, *Lack of Cultural Transmission*. Changes in *undhuh-undhuh* ritual caused by the lack of cultural transmission meant here there is no cultural inheritance from the older generation to the younger generation. In other words, there is no transfer of the cultural domain from one generation to another (from the older generation to the younger generation), which is done orally and in writing. Transfers of cultural values, generally orally, told with stories at bedtime by mothers or fathers to their children or from grandparents to their grandchildren (Bensley, 1994; Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).

At present, the transfer of cultural values orally is rarely or no longer done by parents to their children. Many factors cause the habit of storytelling or telling about a ritual that becomes a tradition in the family

⁹Interview with Respondent D, namely Evan Dekha Agatha (19 Years-Old), a Student, in Jember, East Java, Indonesia, on 9th February 2012.

is no longer done. Firstly, the factor of busy parents, who go early in the morning and come home late to make a living, so it is not possible to tell stories when their children go to bed. Secondly, the communication factor between children and parents are not fluent anymore, because parents are considered to only be able to tell stories about the past that are not attractive to their children. Children prefer playing with friends, watching television shows, and playing games or movies. Thirdly, many parents seem to care less about the traditions that characterize their ethnicities (Peake, 2000; Sumbulah, 2016; and TPS GKJW Mojowarno, 2018).

Parents have not bequeathed their cultural traditions to children as the next generation. This was expressed by Respondent B, namely Dicky Adi Tyagita (22 years-old), as follows:

I have never got a story about what the "undhuh-undhuh" ritual is. What I know when I was in Sunday school is offerings to the pulpit without knowing their meaning. When I grew up, I didn't know its history, why I had to do and I also never asked it.¹⁰

From Respondent B's statement above, it was revealed that the real error lies not only with parents, who do not carry out cultural inheritance, but the younger generation also do not seem to want to know more about this ritual. In addition, when parents are busy preparing for offerings in this ritual, children are not involved. They only know the goods that are finished and then just take it to the front of the pulpit. Therefore, both the older generation and the younger generation must each introspect themselves; hence, this ritual does not lose its meaning (Rochman, 2015; Esqueda, 2018; and Cox & DeVeaux, 2019).

Indeed, until now, *undhuh-undhuh* is still performed by the young and old generation, because this is in conjunction with the service on Sunday morning. However, in its implementation, it appears that the older generation is more active than the younger generation. It starts from announcements in groups, which are mostly attended by the older generation, and only a few are attended by the younger generation. When it was formed, the formation of the committee that sat in the committee also consisted of many of the older generation and a little of the younger generation (Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).

Hence, the participation of the younger generation was very little. This is due to the young generation lacking understanding and knowledge of this ritual and, generally, lazy to involve in the committee. In general, they reasoned that they were busy studying, had no time, and so on.

¹⁰Interview with Respondent B, namely Dicky Adi Tyagita (22 Years-Old), an Undergraduated, in Jember; East Java, Indonesia, on 3rd February 2012.

Likewise, the older generation in carrying out this ritual is only carrying out without any socialization to the younger generation, so that they know the meaning and meaning of this ritual. They must be involved from the preparation to the implementation of this ritual (Nurhayati, 2013; Esqueda, 2018; and Ambrosino, 2019).

Such conditions are in accordance with the speech of Respondent I, namely A.K. Hutomo (66 years-old), as follows:

As the Vice Chairman of KRW [Kelompok Rukun Warga or Community Solidarity Group], I always encourage young people to participate in "undhuh-undhuh" ritual. However, every time a committee is formed, the involvement of the young generation is very little, perhaps it needs socialization, so that the younger generation wants to participate. While the older generation, sometimes, also does not know when asked about the meaning and meaning of "undhuh-undhuh".¹¹

From the informant's expression, this ritual experiences challenges come from the older generation and the younger generation. The challenges are due to the older generation by not socializing to the younger generation. In other words, the older generation did not inherit this ritual culture. They reasoned that they did not inherit this ritual culture to the younger generation, because they were busy making a living. In addition, there are those who have reason not to inherit this ritual culture, because they do not understand this ritual (*cf* Hunt, 2015; Rochman, 2015; and Tyas & Naibaho, 2020).¹²

Several reasons above only represent the many reasons put forward by the older generation. This is why young people do not have understanding and knowledge about *undhuh-undhuh*, since there is no cultural inheritance. The younger generation is more familiar with outside cultural products, such as music, food, films, and others. This is because global cultural products have a flexible character. They consider global cultural products capable of bringing people to fame, but they will ignore local cultures that have no competitiveness, due to the absence of cultural stakeholders (Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).¹³

The same opinion was stated by Irwan Abdullah (2010), and other scholars, who said that this kind of process is a process of social exclusion, in which a group tends to build its own symbolic area that distinguishes themselves from others (Abdullah, 2010:52; Davies &

¹¹Interview with Respondent I, namely A.K. Hutomo (66 Years-Old), a Retired Man, in Jember, East Java, Indonesia, on 28th February 2012.

¹²See also, for comparison, Interview with Respondent J, namely Hoetomo Suryo Widodo (45 Years-Old), a Pastor, in Jember, East Java, Indonesia, on 11th March 2012; Interview with Respondent K, namely Pinoedjo (84 Years-Old), an Emiritus Pastor, in Jember, East Java, Indonesia, on 11th March 2012; Interview with Respondent L, namely Kodrat (62 Years-Old), a Retired Man, in Jember, East Java, Indonesia, on 24th March 2012; Interview with Respondent M, namely Serasi Tarigan (60 Years-Old), a Retired Man, in Jember, East Java, Indonesia, on 24th March 2012; and Interview with Respondent N, namely Endang Retno Asih (64 Years-Old), in Jember, East Java, Indonesia, on 24th March 2012.

¹³See again, for example, Interview with Respondent B, namely Dicky Adi Tyagita (22 Years-Old), an Undergraduated, in Jember, East Java, Indonesia, on 3rd February 2012; and Interview with Respondent D, namely Evan Dekha Agatha (19 Years-Old), a Student, in Jember, East Java, Indonesia, on 9th February 2012.

Thate eds., 2017; and Wibisono, Louis & Jetten, 2019). This is what the young generation in GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) of Jember, East Java, Indonesia did. The younger generation prefers studying modern music to learning *undhuh-undhuh*, as music differs their identities from other groups, especially the older generation which is considered as old trend (Nurhayati, 2013; Rochman, 2015; and TPS GKJW Mojowarno, 2018).

CONCLUSION

The results of this study indicate that the change in *undhuh-undhuh* ritual involves decreasing the number of participants in the auction item, because this event requires long time. There is a change in offering facilities, which formerly in the form of mountains rice into packaged rice. There is a change in implementation time, which was adjusted to the May harvest period. Nevertheless, now it is implemented without being associated with the harvest periods, which are May and November.

There is a reduction in the procession time in this ritual for time and distance efficiency. The change in *undhuh- undhuh* at the GKJW (*Greja Kristen Jawi Wetan* or East Java Christian Church) in Jember, East Java, Indonesia was also influenced by the external factor. There is a change in the level of education, giving rise to a more logical and practical mindset change. There is an economic change, in which most of the congregations have become public and private employees. Advances in technology and media have influenced the lifestyle of the congregation; thus, they prefer the entertainment obtained through telecommunications facilities.

The internal factor is a change in worship tradition of *Dewi Sri*, which was changed according to the Christian faith. There is a sense of solidarity in the congregation that began to decline, because of each other's business in making a living. There is a lack of cultural transmission to the younger generation, due to the busy schedule of parents.

The suggestion is addressed to the GKJW of Jember Congregation in East Java, Indonesia to evaluate its performance as a concern for the congregation by considering the suggestions given. The suggestion is also addressed to the GKJW of Jember Congregation to carry out cultural inheritance; therefore, *undhuh-undhuh* ritual can be continued by the younger generation. The last but not least, the suggestion is for the younger generation to care and actively participate in the implementation of *undhuh-undhuh* ritual.¹⁴

¹⁴**Statement:** I, the undersigned, fully declare that this scientific work is really my work, it is not the result of plagiarism, considering that all the sources I have quoted and referenced are clearly listed in full in the Bibliography or References. This scientific work has never been published by another scientific journal; and if this scientific work is accepted, then I will not take it back from the *TAWARIKH* journal. I am responsible for the correctness and validity of the contents of this scientific work. Thus, I make this statement in truth, without any pressure, and coercion from other parties; and I am willing to accept the penalty if my statement is not true.

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Christianity and *Undhuh-undhuh* Ritual in East Java, Indonesia
(Source: <https://ein-institute.org/undhuh-undhuh>, 20/5/2020)

This research was executed in Congregation of GKJW (*Greja Kristen Jawi Wetan or East Java Christian Church*) in Jember, East Java, Indonesia. Considerably, GKJW of Jember is a role model for Besuki Assembly area. The second reason is the congregation of GKJW in Jember is greater than other GKJWs. The third reason is GKJW Jember is the leader of congregations in all over ex-Besuki Residency area. The fourth reason is that the changes of *undhuh-undhuh* occur in GKJW of Jember.