

Iman, Intimacy, and Identity - Inculturation of Indonesian Catholic Church: Critical Discourse Analysis of Youth Perception to Traditional Javanese Inculturation Music

Vincentius Paskalis Nugroho^{1,*} Rita Milyartini¹ Yudi Sukmayadi¹

¹ Sekolah Pascasarjana, Universitas Pendidikan Indonesia, Bandung, Indonesia

*Corresponding author. Email: gagahN@gmail.com

ABSTRACT

In this article, I look into some answer about listening experience on traditional Javanese music inculturation of Indonesia Catholic Church, that I gathered through interview with interviewees with this specific characteristic. Catholic, Age under 25, and ethnically Javanese. All the interviewees are my colleague from dormitory high school that located in Muntilan, Central Java. This group of interviewees I choose because although all members have different background in growing up, we got same treatment in one school that heavily influence by Catholic Theology and Javanese Culture. The approach employed in this research is three dimensional Critical Discourse Analysis developed by Norman Fairclough. The purpose of this research is to see how people feel about listening to the music and how they describe their experience by word. The result show positive trend on religious side by listening to this particular song. There are two arguments to be proven in this paper: (1) Traditional Javanese music inculturation have influenced people on their religious side (2) Traditional Javanese music inculturation is part of Indonesian Culture. This Argument I tried to prove is to shown how rich is Indonesian culture with all variety of sub culture that we Indonesian proudly say in our motto "Bhineka Tunggal Ika".

Keywords: *Inculturation, Discourse, Javanese.*

1. INTRODUCTION

Music if we seen it as a form expression is a type of communication that happens through sound and word. As communication process it takes minimum two participants in the process, one is the composer and the other is listener. It is easier to understand what music try to deliver by analysis and information that composer said itself about the music, but in listener side the information that send through music can be received and experienced differently. To understand this Nattiez said in his book: "*The musical work is not merely what we used to call the 'text' it is not merely a whole composed of "Structure". Rather the work is also constitute by the procedures that have engraved it (acts of composition) and the procedure to which gives rise: acts of interpretation and perception*" [1]. This interpretation and perception that affected listening experience that I try to see by Critical Discourse Analysis (CDA). By this analysis I try to relate interpretation and perception to the religious side that

shown from participant commentary to Inculturation song that I gathered through interview. Participants in this review are my colleagues from SMA PL Van Lith Muntilan I chose them within this specification male or female 24 – 25 years old, Catholic, and ethnically Javanese. I want to know how this specific group of participants will respond to the inculturation song by telling their perception

2. THEORETICAL FRAMEWORK

2.1. *Imam*

Iman derived from Arabic word إيمان and it often translated as faith in English. Aside used in daily basis Iman also a word that often found in Islamic Theology and Islamic Sacred Text 'Al-Quran' Have "Al – Iman" as one of the book from this holy text. Therefore, to understand meaning of Iman we should see it also from Theological way. Shaykh Yusuf Al-Qardawi (2001: IX) in his book "The Impact of Iman in the life of individual

“described Iman as “Iman is both belief and faith in Islam in its comprehensiveness, balance, depth and positivity [2]. It is the belief and faith which is contained in the Qura’n and the *Sunnah* and which was adopted by the Prophet Companions and those who followed them in piety”. As per said in description iman is both belief an faith, It is not just how Human see their God, but Iman also how human act and live their life. Iman become a thing that come within human mind and it became their identity. In Indonesia Iman have become a formal and common words and used by all Religion not just only Islam.

2.2. Identity

Identity is a several characteristic that we can see when we referring to someone. In social point of view, Identity can be seen by two point of a view either as it is something that form by observation on how people life, or people actually live their life in certain manner because their identity. Either way you seen it, it’s clear that identity involving interaction and process of submerging values to it. This research also seen identity by this manner it will focused to see how some factors that commonly refers as identity (Religion, Ethnical, Theological view) interact.

2.3. Inculturation Song of Catholic Church in Indonesia

The Inculturation song In Indonesia especially Java has been created and used since long time ago since The Missionary arrived in Indonesia. As Catholicism growth and blend with local culture, local church begin to put some traditional aspect on their religion song. Inculturation song heavily influenced by Javanese and gamelan song, all type of this song is documented on “Kidung Adi” Books and still being used now on daily basis. This Inculturation song is made possible because Catholic Church conducted Second Vatican Council at 1962 that give big change on how Catholicism live and growth. One of the document that made inculturation song possible to created is “Musicam Sacram” it is document that consist of Normative and Practical guidance on music that being used in Church Rite [3]. Point 61 at chapter IV of this document stated “Adapting sacred music for hose regions which possess a musical tradition of their own, especially mission areas, will require a very specialized preparation by the experts. It will be a question in fact how to harmonize the sense of the sacred with the spirit, traditions, and characteristic expressions proper to each of these peoples. Those who work in this field should have sufficient knowledge both of the liturgy and musical tradition of the church, and of the language, popular song and other characteristic expressions of the people for whose benefit they are working”.

3. RESEARCH METHOD

3.1. Critical Discourse Analysis

In this research I use Critical Discourse Analysis (CDA) to approach data. CDA itself stated that there is three level of analysis. (1) Text (2) Discursive practice (3) Social Practice. One thing to be highlighted that text is seen as a part of social event in discourse, discourse itself is a collection of word and character we choose to write or speak. By choosing a certain word we show some attitude to the subject. And in this research I’ll mainly focus to third dimension on how interviewee perception affected their social practice. I gathered their respond by conducting interview via zoom with the participants.

I choose this method because CDA meant to seek the meaning beyond text, this approach is the best way to analysis this type of relationship between the text and social event. Fairclough [4] himself as the one who make this theory said in his book “I see discourses as ways of representing aspects of the world — the processes, relations and structures of the material world, the ‘mental world’ of thoughts, feelings, beliefs and so forth, and the social world. Particular aspects of the world may be represented differently, so we are generally in the position of having to consider the relationship between different discourses. Different discourses are different perspectives on the world, and they are associated with the different relations people have to the world, which in turn depends on their positions in the world, their social and personal identities, and the social relationships in which they stand to other people”.

For the Interview I prepared 3 Question:

- After you listen to the song what impression did you get? and what it is reminded you of?
- Which music you prefer you want to hear when you going for mass in church?
- Which music you prefer when you listen to in your free time when praying at home?

4. RESULTS

After I conduct the interview to the ten interviewee here is the answer that shown in diagram for each question.

4.1. Question No 1

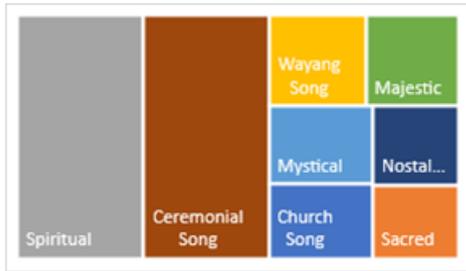


Figure 1 Impression inculturation song recognize the lyrics.

The Interviewee that directly said the song was a Inculturation song because they recognize the lyrics, and some of them was unsure in the beginning because the quality of the recording I play not transferred well because the internet connection and because the song was recorded long time ago so at first they could not hear the lyrics clearly but they was sure because they recognize the pattern from the gamelan that played in the song is different from the pattern they usually heard in wayang show (See Fig. 1). Minority of Interviewee said it was the opening from the wayang show, but they could not explain further what type of song it is, they said they don't know really well also about the wayang show but it just happen their link the song with the wayang show. And there's one of interviewee said it was a wedding song because interviewee often heard this type of song in wedding ceremony that has Javanese ethnic as it way of conduct. And the majority the song feels nostalgic because they used to hear it when they were child.

4.2. Question No 2

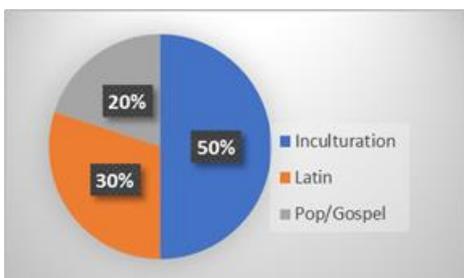


Figure 2 Song selection results when you go to mass at church.

(Figure 2) 50% of the interviewee said that they choose inculturation song because they feel the song give the Eucharist mass more special feeling, and they feel more connected to the mass when inculturation song set list is played at church. 30% of interviewee said they choose latin song because as a catholic it feel more authentic if Latin rite song is played at church and they

said it is easier to sing Latin song. 20% of interviewee said they prefer pop/gospel song since it is form of music they usually heard and it more recognizable.

4.3. Question No 3

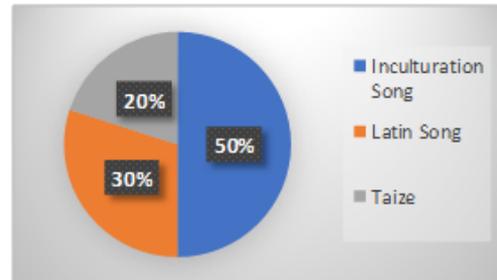


Figure 3 Song selection result your free time when praying at home.

50 % of the interviewee they said they choose inculturation song because it feel calm and set their mood for praying. 30 % that choose latin song and 20 % that choose taize song said the same reason because it easier for them to understand and their feel more comfortable when that type of song (Figure 3).

5. ANALYSIS

I'll begin this analysis with a statement From Harrison C about identity "An Identity emerges for each of us only out of efforts at control amid contingencies and contention in interaction. These Control efforts need not have anything to do with domination over other identities. Before anything else, control is about finding footing is a position that entails a stance, which bring orientation in relation to other identities". By this statement we can see how identity is affected their action. How much it affected depends on how they accepted and recognize their own identity.

Even though all my participants are ethnically and born as Javanese, only 5 of them are grown up in Central Java and East Java with the heavily influenced neighborhood (Later this group will be called as group A). and 5 others are grown up in Jakarta, Bogor, and Depok (Later this group will be called as Group B). From the result from question no 1 we can see there are 3 event that mentioned there are Mass Eucharist (Church), Wayang Show, and Wedding show. All of the event mentioned are ceremonial event. It meant to celebrate something Important. The urge and feel of importance is different for each person, Group A Immediately recognize the song as a Catholic Inculturation Song because their grown up with this song at their church and experienced it more. Group B also said even though they also experienced the inculturation song especially when their study together

at highschool, their don't that much connection to the song because they rarely experienced the song.

From question no 2 there are actually several things to be considered. Usually when song is played at church there is one group choir who leads the singing and others who attended mass not obligated to sing but mostly they also participated to sing along with the choir. Group A said when Inculturation Song is played they feel more familiar with the tune and the word are easier to pronounce for them since they are speak Javanese at daily basis. This feel of comfort and at ease once again because they feel more intimate and close to the song. Group B on the other hands who speaks Bahasa Indonesia on their daily basis, choose Latin Song though is not their mother tongue they said is because they feel Catholic Church is represented well by Latin Song.

6. CONCLUSION

Base on the discussion from the analysis we can see how interaction and the way of someone grown up really affected their perception to Inculturation Song. The amount of interaction and how people take the interaction it's what I called intimacy. The intimacy of Group A to the inculturation song affected their identity now they feel prouder and confident to speak about their

ethnicity and cultural things. This Inculturation song is proved to be a good media to strengthen Identity as a religious person and as a part of one nation. This Inculturation song is example how art benefit the social aspect of life. The production of Inculturation song should be more often not only for Catholic but also for others religion group in Indonesia. It is the way for encounter the issue of separation and primordialism. It is the way to preserve our philosophy "Bhineka Tunggal Ika".

REFERENCES

- [1] J. Nattiez, *Music and Discourse: Toward a Semiology of Musci* (Princeton University Press, New Jersey, 1990).
- [2] Y. Al-qarawi, *The Impact of Iman: In the life of the individual* (Al-Fatah Foundation, Jakarta, 2001).
- [3] Second Vatican Ecumenical Council, *Musicam Sacram: The instruction on music in the liturgy* (Second Vatican Ecumenical Council, Roma, 1967).
- [4] N. Fairclough, *Textual analysis for social research* (Routledge Taylor&Francis Group, 2003).