THE IMMERSION OF ZIARAH KUBUR-SLAMETAN TRADITION IN KEJAWEN CULTURE WITH THE CHRISTIANITY IN THE SCOPE OF ONENESS

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ABSTRACT

Culture in Java is hereditary and tied to everyday life which is known as Kejawen. Kejawen is not only related to culture, but also related to beliefs that are held from generation to generation. Cultural encounters with Kejawen beliefs are important to explore, so that Christianity can find strategies for delivering the gospel that are contextual, constructive, and free from syncretism. Because traditions existed before the spread of religion in Java, people tend to continue existing traditions even though they are not in accordance with the teachings of the Bible. Therefore, various methods emerged to create followers as religious and cultured individuals. The purpose of this study is to analyze the theological-practical relationship between Kejawen and Christian faith. This research was conducted by analyzing the life of the Christian congregation in Dusun Bendungan Kulon, Desa Ngablak, Kecamatan Wates. This study employs an ethnographic qualitative approach. The results of the study indicate that by incorporating tradition (Kejawen) into Christianity, a person's level of faith can increase, especially when using the concept of kemanunggalan (oneness). Kemanunggalan as understood in Javanese culture does not actually contradict the teachings of the Bible. Oneness can be practiced as a way to get closer to God which can create calm when doing worship.

Keywords: Kejawen, Christianity, Kemanunggalan

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ABSTRAK

Kata Kunci: Kejawen, Kekristenan, Kemanunggalan.

INTRODUCTION
Java is an archipelago with the largest population in Indonesia with its original tribe called the Javanese. This tribe is a person or group of people who have inherited the values, customs, and traditions of Javanese culture. The Javanese have three basic styles, namely: 1) the religious (rituals carried out in knowing God as sangkanparaning dumadi [the origin and ultimate goal of everything in the world] and tan kinaya ngapa [indescribable], 2) realism (realistic appreciation of events or accepting broadly), and 3) communality (community unity bound
by values, customs and people's natural thinking (gotong royong).¹

Traditions and culture in society remain attached to daily social life even though several religions have entered and brought their influence. The presence of religion in society does not eliminate traditions that have been passed down from generation to generation. In fact, religion is sometimes denied its presence². The encounter between religion and culture is often a problem that has not yet found a bright spot for its solution. This situation is experienced in Javanese culture with Christianity. For the Javanese, the ancestral spirit still exists even though the body has died. Ancestral spirits are believed to have life in other forms and are still associated with the living. This spirit is believed to have supernatural properties or powers that are able to bless their offspring or give punishment/curse³.

Over time, traditions develop along with the emergence of several beliefs that influence culture or traditions that have been ingrained in the society. There is an effort to purify religion from cultural influences. The Pentecostal Christian leaders, in particular, teach the dogma according to the teachings of the Bible, that death is blessing, wherein a man rests in Christ. The spirits of the dead in the Pentecostal theology view have separated and have no connection with people who are still living on earth.⁴

This view is clearly contradictory to the belief of Javanese people.

⁴ Sri Lina Betty Lamsihar Simorangkir and Yonatan Alex Arifianto, “Makna Hidup Adalah Kristus Berdasarkan Filippi 1 : 21 dan Implikasinya bagi Orang Percaya,” CARAKA: Jurnal Teologi Biblika Dan Praktika 1, no. 2 (2020): 228–42
Based on research taken from the experience of the people of Dusun Banyubiru, there is a negotiation on the identity of Javanese Christians in responding to Javanese traditions. This negotiation was formed with the Javanese Christian Church (GKJ) congregation who carried out local traditions, but with different offerings or prayers unlike the Javanese people in general. In Javanese tradition, there is a habit of visiting graves to honor and remember the ancestral spirits and pray for them to be calm in the afterlife. There is also a tradition called Slametan which is commemorated on certain days to bring the ancestral spirits into the eternal nature. Of course, this tradition that was born in a different context needs to be adapted to a Bible-centered Christian theology. As such, the tradition can still reflect its identity as Javanese, while it remains as Christian congregation that sticks to the Bible.

Javanese tradition with Christian teachings cannot be separated, especially in a society that still preserves and respects its traditions but also wants to instill true teaching values with explanations from previous negotiations. Christian values are the basic capital that every Christian must have to live his life. The act of purification of religion is an act of separating religious affairs from traditions that are not taught or even contrary to religion. Another tradition that is still carried out by the Javanese is Slametan. Slametan is carried out to get closer to the Lord in order to be given safety, one of which is the Slametan Malam Satu Suro. On this night, it is believed that the Creator will provide peace, serenity in life, peace, and safety in life and after death. Based on Old Javanese thought, this is related to oneness (unity), where the universe and all living things in it are interrelated, so that ritual is a form of human return to the Source.

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of all things. Thus, keeping tradition will give harmony to all creations from the Creator.

The understanding of *kemanunggalan* (oneness) in Javanese belief (Kejawen) is also known as Manunggaling Kawula Gusti. *Kemanunggalan* means that humans unite with the Creator and are manifested in everyday life. This ritual is carried out with the ultimate goal of gaining knowledge in order to achieve true life. Christians who believe in Kejawen understand that "kiai" is one of the concepts of teachers who can impart knowledge. Therefore, this study aims to analyze the encounter of Christian and Javanese faith in the concept of oneness in the *ziarah kubur* (visiting grave) and *slametan* (offering) traditions. In particular, this study seeks to explore how the beliefs embraced by the Javanese can be realized in true Christian teachings so that traditional values are preserved without conflicting with the teachings of Christianity.

Research related to the encounter of Christian faith with Kejawen culture has been conducted by Yuwono who uses Foucault's approach to panopticons. Research conducted in Banyubiru Village states that this approach is still limited. Foucault sees that supervision comes from one point or is singular. The study, however, finds that there are two controls that affect identity negotiations. God is presented through the Bible as a

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purification effort and communal rules in society. Finally, this research shows that the purification efforts are not totally successful\(^{12}\). Likewise, Pramudita in her thesis portrays the struggle between the Javanese Christian identity of the Javanese Christian Church and uses Baudrilaard's thoughts on simulation. The results of the study show how the massive efforts of the Javanese Christian Church are to preserve Javanese culture from generation to generation, especially young people\(^{13}\). And Pinkanatalini who explores the cosmotheandric concept in Javanese traditions and rituals for the Pituruh Java Christian Church congregation. With Panikkar's cosmotheandric approach that combines the divine, human, and the cosmos, Pinkanatalini finds that congregational awareness is the main key for Christianity to critically accept Kejawen\(^{14}\). From the three studies above, the novelty of this research lies in the approach used. If in the research above only the Javanese Christian Church is the point of view of assessment, in this study, the perspective of the Pentecostal school also contributes.

In this study, the researcher used a qualitative ethnographic method with a cultural focus on the Javanese tribe living in Dusun Bendungan Kulon, Desa Ngablak, Kecamatan Wetas, Central Java. The discussion that will be raised in this paper is the Javanese tradition (Kejawen) which is still developing in the area in the form of \textit{ziarah kubur} (visiting grave) and Slametan rituals. These Javanese cultural aspects will be connected with Christian teachings in responding to these traditions, especially from the theological traditions of the Javanese and Pentecostal Christian Churches. The research procedure began with in-depth interviews with the Christian community living in the area. Second, an analysis of the actions taken by the Christian

\(^{12}\) Yuwono, “Kejawaan dan Kekristenan: Negosiasi Identitas Orang Kristen Jawa dalam Persoalan di Sekitar Tradisi Ziarah Kubur.”

\(^{13}\) Resi Pramudita, “Pergulatan Identitas Kejawaan Gereja Kristen Jawa” (Universitas Sanata Dharma Yogyakarta, 2019).

congregation in overcoming the problem of the fusion between Javanese (Kejawen) traditions and proper Bible teachings was carried out. Third, observations were made to verify and strengthen the analysis.

RESULTS AND DISCUSSION

Kejawen in Theology

Indonesia is a country with diverse cultures and traditions. The progress of time, thought, technology does not at all fuse cultural values and traditions in Indonesia. Traditions that have existed for generations are still developing in the community. As happened in the Desa Ngablak, it is known that there are still traditions that are still carried out by the local community. As described by Kepala Dusun Bendungan Kulon, Desa Ngablak:

“Adat Jawa yang biasa dikenal Kejawen masih banyak dilakukan oleh masyarakat sini, seperti ziarah kubur dengan ritual pembakaran kemenyan, penaburan bunga, atau besik (kegiatan membersihkan makam leluhur) dan tradisi genduri yang dilakukan untuk memohon doa kepada Tuhan YME, serta tradisi ruwahan, rejepan, suro, maleman, saparan yang dilakukan pada bulan-bulan tertentu.”

[Javanese tradition known as Kejawan is still practiced by the local community, like ziarah kubur by burning frankincense, sprinkling flowers, cleaning the graves of the predecessors, genduri (communal prayers to pray to God), and other traditions such as tradisi ruwahan, rejepan, suro, maleman, saparan conducted in particular Islamic months]

Tradition is one thing that has an attachment to people's lives, has been attached or ingrained in the soul of the community. The presence of tradition contributes to the social life of the community, so that the hereditary traditions can remain embedded in the community. The existence of Javanese culture and way of life that has crystallized in every Javanese life will give birth to a form of Javanese philosophy of life, including the
teachings of divinity\textsuperscript{15}. The tradition which is finally related to divinity is called Kejawen.

Kejawen belief has an understanding of the oneness of man with God which is contained in the concept of Manunggaling Kawula Gusti. This concept is a union between humans and God, where humans unite with God and are manifested in everyday life. Kejawen teachings emerged as a form of human effort to obtain salvation, happiness in life, and even happiness after death. This teaching is in contrast to Christianity which has the teaching that human life will lead to heaven where it speaks of receiving salvation from Jesus Christ after experiencing death\textsuperscript{16}. It is known in Kejawen that humans are creatures of God. where humans exist because there is God's intention and creation so that humans exist.

This belief is still practiced even after several religions and teachings entered Ngablak Village. This of course has its own polemics that need to be considered in religion. Humans are creatures that cannot be separated from the culture and traditions of the environment in which they grow and live. Therefore, the relationship between belief and tradition is a determinant in an individual's life. Belief is very important for every Javanese Kejawen. As a Javanese Christian, this belief is a belief based on Christian faith because without faith one's life is meaningless\textsuperscript{17}. Therefore, it is not surprising that the Javanese are very full of the principles of Javanese life\textsuperscript{18}. Responding to this social religion, the researcher views that the Indonesian people are reli-


igious and accept a culture that can bring spiritual values that are believed to be.

**Christianity Views on Culture**

Human culture is known to have existed for generations, but culture is something that is made by humans, because humans were created before there was culture. Therefore, God Himself created humans as living beings who are responsible for their culture. Soekanto said that there is no society without culture and vice versa, there is no culture without society as a forum and supporter. As a Christian person, everything must always be based on the Bible. God speaks in His Word through the Bible that He wants obedience from created humans. One implementation of obedience is to maintain culture. As stated by Richard Niebuhr, several theologians have argued that the Christian faith is integrally related to Western culture, the existence of Christian faith has a close relationship together so that it cannot be simply explained. In addition, the essence of Christian faith in culture is that God is on the throne of culture which should be adjusted to the values of God and then the culture must return to God. “From Allah, by Allah, and for Allah” is a cycle that should be followed when looking at culture.

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Creation and culture have different purposes, as previously explained that creation is what God created. Indeed, basically culture is a good thing given to humans created by God based on God's grace\textsuperscript{24}. As Genesis 1:28; 2:15, proving the existence of the forerunner of culture is the creation of man. Thus, where there are humans there is culture. It can be drawn from a simple understanding, creation, as stated in the Bible, is something that goes beyond culture, so that everything that exists must be in accordance with the Bible. For this reason, it must be the basis of the essential truth, it must not be used as something in vain. That is, everything must be measured by the Bible, because Christians know that the Bible is the word of the living God. It is the Holy Spirit who will enable humans to convince God's word is the Bible, so that through the Bible humans can grow, know the Lord Jesus as Lord and Savior\textsuperscript{25}. Departing from this, the Bible must be the basis of culture in Indonesia, one of which is Javanese or Kejawen culture.

The results of this present study in Dusun Bendungan Kulon, Desa Ngablak, Kecamatan Wetas showed that some Christian congregations still practice some Kejawen traditions. Ziarah Kubur is one of the traditions that is still carried out by the Christian congregation. For example, Mr. Priyono and Mrs. Yasmini revealed that they always follow the Ziarah Kubur as a communal participation to local residents. It aims to pray for the soul to be placed in a good state. Sometimes, the Ziarah Kubur is followed by sprinkling flowers and cleaning the grave every Friday night. The purpose of cleaning the grave is to keep the tomb maintained. For this purpose, the concept of Javanese is very strong, where a ritual is based on special days. Friday was chosen because according to the tradition of local residents, the spirits of the dead wake up on Fridays. Therefore, they believe that only the physical body dies, but the soul is still there.


The same thing was expressed by Pak Pandi who is a Javanese Christian congregation in Ngablak Village from the Javanese Christian Church. He stated that tradition cannot be eliminated, just like Saparan, which has become a village tradition. This tradition is not abolished because in the Bible there is no recommendation to 'abolish tradition'. For them, all Javanese traditions are accepted in the Bible because all existing traditions are strictly carried out as evidence of the life of a believer. "Considering that in the Bible there is no prohibition against carrying out regional traditions, we continue to carry out traditions such as commemorating someone's death by praying for the soul to be accepted by God, then praying for the children and grandchildren who are left behind and given the strength to do it for a period of 1000 days," he said. The main reason why Pak Pandi still continues to carry out this tradition is because there is no prohibition from the local Javanese Christian Church.

Responding to the congregation's answer, it seems that some congregations do not fully understand the teachings of the Bible and still rely on guidance from the local Javanese Christian Church to assess traditions. The Javanese Christian Church should be present to provide answers to the congregation who come from the Javanese tribe. GKJ has an important role in responding to the integration of religion into culture without being separated from the purity of Bible teachings. This integration will build the right togetherness, which is based on the teachings of the Bible. On the other hand, the congregation's understanding of the biblical basis is also influenced by the culture embedded in the area. One of them is the tradition of pilgrimage to the grave. It is from this that humans are called to build each other and provide empowerment so that they have a harmonious life in the family life of the congregation.26

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Kejawen in Christianity

The behavior of humans who carry out culture without being based on the Bible shows the disobedience of His creatures. Therefore, it is very important for humans to have faith in God so that they can balance culture and the Bible. “The great God has created the earth and all that is in it, including man, and has revealed Himself through the incarnation, Jesus Christ so that everyone who believes and is in Jesus Christ will have eternal life” (John 1:18; Col. 1:19). There are still many proofs that His love for humans depends on humans in using His love for life in this world and in the future.

The traditional Kejawen traditions that are still often carried out by the community are in the forms of: Ziarah Kubur (Grave Visit), Slametan, Suroan, and others. Ziarah Kubur itself has an important meaning for Kejawen adherents and this is a form of realization of the existing culture. This ritual is considered as proof of respect for their ancestors. Respect is important in Javanese life. Respect for others must be implemented by greeting older people with polite language and bowing when passing in front of fellow Javanese. In this case, the Javanese Kejawen unconsciously have commitment that has been formed for a long time through this tradition; the commitment contained in integrity has been instilled in the Javanese Kejawen. Therefore, the value of integrity can be implemented through the philosophy of the nation, one of which is the philosophy of the Javanese in the Kejawen belief.

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A Javanese proverb says “Wong urip iku mung mampir ngombe”, which means that humans are only stopping for a drink. People who live in this world are only stopovers; there will be a further journey after death. Therefore, the Javanese always offer prayers to the dead, as they believe that the spirit has an attachment to the living. The death of a person is a natural event that will be experienced by all humans. Usually, the offering prayer for the deceased is referred to as Slametan. This tradition that has been preserved for a long time, although it can be said to be contrary to the Christian faith. Indeed, the concept of death in Javanese culture is different. However, in terms of contextualization, it can be adapted to the "Slametan [salvation]" tradition that the Javanese Christian in the form of worship aiming to ask for God’s salvation. As in Paul's letter 1 Corinthians 9:20, "In this way to the Jews I became like a Jew, that I might win the Jews over. To those who are under the law I have become like those who are under the law, even though I am not under the law myself, so that I may win over those who are under the law." The mission that Paul had already carried out to win as many souls as possible could also be carried out through the Javanese Kejawen tradition.

In Christianity, the dead have no attachment to the living. Adherents of Christianity believe that people who die are certain to go to heaven. If this belief can be adapted to local traditions, a contextual concept will be created. Proper education is needed to provide conscious assistance. This change in mindset will provide an open view by the Javanese that "slametan" can be contextualized with Christian teachings, provided that there is

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Christian worship in the "slametan" event and Christian faith is not forgotten. Therefore, contextual service is a missionary service that is developed in today's church and has effective value for today’s life. Contextual service can bridge culture with evangelism, so that Javanese Kejawen people can accept the gospel.

Ziarah Kubur tradition is also an inseparable ritual for Javanese Kejawen people. Mr Dodik as the grandson of the graveyard keeper, Eyang Suro Gendiro said:

"Tradisi ziarah kubur merupakan tradisi turun menurun dan terdapat dua kuburan keramat yang biasa didatangi masyarakat, yakni makam Eyang Syuro Gendiro dan Ki Joko Pekik. Sering kali kunjungan saat malam satu suro, malam jumat kliwon, atau selasa kliwon. Penziarah hadir bertujuan untuk meminta berkat, keselamatan, pertanian bisa sukses, perlindungan untuk keluarga, diayomi buminya atau keluarganya, pokoknya ini di minta untuk selama satu tahun saat malam satu suro dan membawa sesajen berupa tumpeng, apel, jambu, bunga 3 rupa, rokok, jeruk, kue cucur, ingkung ayam (ayam yang sudah di masak, tapi dalam bentuk utuh), jenang 3 warna. Penziarah yang hadir dari berbagai keyakinan bahkan orang Kristen juga ada yang hadir."

The Ziarah Kubuar is a hereditary tradition for Javanese people. There are two sacred graves that are commonly visited by the public, namely the graves of Ki Syuro Gendiro and Ki Joko Pekik. Often, visits are made on the Malam Satu Suro, Malam Jumat Kliwon, or Selasa Kliwon. Pilgrims come aiming to ask for blessings, safety, successful farming, protection for families, sheltered by the earth or his family. They brought offerings in the form of tumpeng, apples, guavas, three kinds of flowers, cigarettes, oranges, cucur cakes, ing-

kung (cooked chicken in whole form), jenang of three colors. Pilgrims come from various faiths, including Christians.

This testimony is also proven by several Christian congregations who also practice this tradition, namely Mr. Jumadi, Mr. Joko, and Mr. Yanto. Over time, it turns out that the three of them got a white mist in their hermitage. The white mist is believed to be Eyang Syuro Gendiro and said "Ask only to God, not to me". From this incident, their lives returned to calmness. It is believed that the routine Ziarah Kubur is a form of self-approach to the Lord. Meanwhile, Eyang Syuro Gendiro is only an intermediary because it is believed that Eyang Syuro Gendiro was close to the Lord Jesus.

The serenity that the Javanese Kejawen believe from Ziarah Kubur, is in contrast to the Christian belief which states that true human serenity can be obtained through a close relationship with God through prayer. Humans really need peace in their lives. Without serenity, humana will not feel peace. Peace is obtained not because of routine grave visits and praying to Eyang Syuro Gendiro, but by building a relationship with God.

If Ziarah Kubur is seen as wrong, it is because of the implications, not the actions. Then how to get the Gospel into Ngablak Village? Evangelists must be able to convey the message of the Gospel that can be understood by actors of Javanese culture or identity. The appropriate method is contextualization, where the gospel message is well wrapped in culture. Therefore, it is important for the Church to contextualize the community so that the community can accept what will be conveyed.

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The combination of culture and religion became a polemic that gave rise to various appropriate methods. One example is in the preaching of the liturgy of the Javanese Christian Church which is carried out with an approach that is adapted to the culture of the Javanese people. Liturgy is defined as a means to realize worship in the actions of daily life, as well as to express the people's meeting with God who gives the gift of salvation and is responded to by humans. This effort is a development in the more localized liturgy of the Javanese Christian Church. Mr. Slamet, one of the koster of the North Central Java Christian Church (GKJTU) emphasized that evangelism in Ngablak village is difficult because many residents are easily sensitive to the spread of Christianity, so this can have a negative impact on religious framing. Therefore, evangelism occurs usually due to a marriage bond that makes people convert to Christianity. In addition, efforts that can be made in evangelism are through behavior, words and deeds.

Evangelizing the people of Ngablak village is a task that continues to be a challenge in the church and society. It is undeniable that as social beings, we must be able to balance between religion and culture. Efforts are being made to respect the existing culture by not assuming bad things about the existing culture before studying it properly, because this element is the main reference in religion and culture. Researchers have come to the understanding that the church in Ngablak village does not look down on Javanese culture, but blending together the local culture and the core of the Christian faith. In the practice of Ziarah Kubur and slametan, Christians can do it, but the underlying belief needs to be changed.

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**Kejawen implication to Christianity teachings**

Based on research in Ngablak Village, researchers found that Kejawen in the context of people’s understanding in Ngablak Village is not a religion, rather a philosophy of life held by the Javanese. It is not surprising that Javanese believe in Kejawen and are relatively obedient in their religion, where in their lives they continue to worship and stay away from any prohibitions contained in the teachings of the religion they embrace. However, there are also some people who embrace Kejawen as a religion or belief system.

Tradition must of course be maintained continuously. Traditions that do not conflict with the Bible must be preserved as cultural treasures. Christian teachings must certainly have an influence on culture. Faith has to be proven through actions because perfect faith must certainly be implemented in daily actions.

Man's faith must be seen from his actions. True faith must be seen in man’s actions. Culture is not a tool of the devil to be discarded. Rather, from culture, one can live the essence of his life in the world. It is wrong to see that culture should be discarded without being studied first, and vice versa, it is wrong for culture to be accepted directly without critical assessment. Of course, this must be studied more deeply how the human thought process in practicing their life. Therefore, it is undeniable that the Javanese are basically inseparable in their own culture.

A critical study of Javanese culture can be an effective and applicable evangelistic tool. Coolen proves it by using the me-

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dium of dikir rapalan (a type of chant) which is used during the rice plowing attended by all farmers to convey the contents of their prayers and teachings. The contents of the chanting are as follows:


The prayer taught by Coolen is by inserting the Kejawen tradition within the prayer redaction which is directed to Jesus Christ. Christianity holds that prayer is the breath of human life that believers have. If a Christian does not pray, he is unconsciously killing himself. From this, the existence of prayer must occur in mutual contact between God and humans by allowing God to express Himself and His will to be carried out by the Javanese. When Javanese can understand the meaning of prayer, this will bring about changes in their behavior. This means that change is a point to bring Javanese people towards capacity building. It is important to have the capacity to serve God in Christian teachings, so that Christian teachings are present as an implication of Kejawen belief for adherents today. Thus, the Kejawen traditions that can be carried out by Christians in Ngablak Village are the ziarah kubur, slametan, and dikir rapalan.


The understanding of Salvation in Javanese belief
“Manunggaling Kawula Lan Gusti”

For Christians in Ngablak Village, salvation is an absolute thing for every believer in Jesus. The understanding of salvation can certainly be known when believers are baptized into accepting Jesus as Lord and Savior. Therefore, faith is a basic thing which every believer from all nations must possess (in this case including the Javanese) to get salvation in Jesus Christ. In this case, salvation must be understood from an early age, so that when a person is baptized he understands and understands the meaning of the baptism received. The goal is for a person to be saved from the penalty of sin and saved from death. When someone has been taught in Sunday school about salvation, that person will experience spiritual growth, then develop in the knowledge of God and have a worthy life before God.

Salvation is given by God to everyone, including the Javanese. The Javanese are a tribe that has complex manners. One of the Javanese concepts is "Manunggaling kawula lan gusti", which means an understanding where the deepest essence of man is when human can successfully control himself and avoid his own desires. In other terms, "Manunggaling kawula lan Gusti" can be understood as a union or union between humans as servants (kawula) and the Creator as Gusti (master).

Oneness in Christianity is something that must be understood even more. the life of this world is temporary, the universe that God created is not eternal so that any human effort to live longer (long life) is considered futile, as contained in the

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teaching of feng shui cosmology. God did not create this universe carelessly for that God also created eternal life for obedient humans until the end of their lives. Eternal life is an order of life that God created in the future where humans and God live together in His glorious body. Therefore, when humans live in this world, God gives the Holy Spirit as a guarantee in receiving eternal life in heaven later where there is God and humans living together. This guarantee will direct people to know that eternal life is not a taboo matter, especially the problem of endless life, but has a very real meaning, a truly beautiful life by living in fellowship face to face with God in heaven later. This view is a fresh Pentecostal perspective with an emphasis on the person of the Holy Spirit.

"Manunggaling kawula lan gusti" is a metaphor that the Javanese believe that one day human life will end so that it leads to eternity. Javanese people who believe in Christ, when they experience death, they will be resurrected to receive eternal life by Jesus Christ. Eternity is something that humans need to know when they die where they want to go. Because it is foolish if humans do not understand where after death they want to go home, because humans were created with God Himself having a purpose, namely His great plan not only on earth but when humans can live attached to God.

54 Soleman Kawangmani and Irawan Budi Lukmono, “Efektivitas Pembelajaran Agama Kristen Melalui Mata Kuliah Pendidikan Agama
It has long been that God forms humankind in His own image, by shaping through clay and His breath\textsuperscript{55}. This means that He shaped all humans to resemble Him in order to prepare all human life for eternity. One of them is the Javanese, because the Javanese are also creatures who need eternal life. Therefore, it can be understood simply that when humans are in eternal life, they do not use mortal bodies, but there is a transformation through the process from death to resurrection then to a glorious body and remains in the presence of God (2 Cor 5:8)\textsuperscript{56}.

From the above statement, it can be understood that the term "Manunggaling kawula lan Gusti" can be implemented in evangelizing the Javanese Kejawen people. Evangelism is important to do in this area. The purpose of evangelism is salvation for mankind, including the Javanese and Javanese in their beliefs. They are a church body that needs growth. With evangelism, the Javanese Kejawen will experience growth\textsuperscript{57}. Through evangelism, the person will come to know Jesus Christ. People who have the experience of being evangelized must know themselves completely and correctly\textsuperscript{58}.

The attitude of enthusiasm for the advent of evangelism through this term will certainly open the eyes of the Kejawen community so that the gospel can be easily and graciously accep-
ted by them. If the evangelist did not use the term “Manunggal-galing Kawula lan Gusti”, it may be difficult for them to get into congregation’s hearts, because this belief of Oness have existed for quite a long time. Evangelists are His tools who must have intimacy from God so that they can get wisdom to do evangelism, one of which is through the use of this term.

CONCLUSION
Visiting grave (ziarah kubur), slametan and prayers carried out by the people of Ngablak Village are inherent in Kejawen tradition and culture. The church's fear of culture is holding back the gospel. The overly colonial approach with the justification that culture is a tool of the devil must be discarded. It is true that cultures and traditions that are not based on the gospel will lead the congregation to stray into divinity. Nevertheless, the fusion of gospel that is explained in culture can make the congregation understand the gospel message better, as it bridges between the gospel and culture. The value of contextualization must continue to be carried out in order to save the lost.

Oneness (kemanunggalan) as a concept of Kejawen can be interpreted in evangelism. Both have similarities in a way that one wishes to be closer or become one with the Lord. Oneness can be applied to Christian teachings by further increasing spirituality towards God. God Allah incarnated himself into the form of the Lord Jesus Christ. Oneness (kemanunggalan) can be the basis for the congregation to get closer to God. Similarly, slametan can be done as long as contextualization occurs based on worship in the form of Christian faith. From the point of view of the Javanese Christian Church, the acceptance of this tradition should be disseminated in the form of in-depth studies which are then spread through teaching. The goal is that the congregation does not fear to carry out the traditions that have been handed down by them.

60 Chandra et al., “Strategi Misi Pedesaan Yang Dilakukan Gereja Bethel Indonesia Balai Berkuak.”
down from their ancestors. Likewise, from the point of view of the Pentecostal church, the process of accepting the Kejawen tradition must be honestly informed and taught, so that the congregation can be grounded in Ngablak Village.

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