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Developing Christology in the Javanese Farmer Communities

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Christology is the effort to find the answer on the Christ illustration in human life which is always experiencing development. Christology should build based on the inter-textual and intercultural. With noticing the cultural context, so Christology can develop itself widely and always up to date, the literary quality aimed to find the dynamics of the development of Christology in the Javanese farmer community context. The Research yields important findings about Christology. Learn from Christological thinking which always develops according to the times, it might be developed the Christological thinking in the Javanese farmer communities' context. The myth regarding *Dewi Sri (and Sadono) and Ratu Adil*, which has become ingrained in the Javanese farmer community, can be appointed the development of a distinctive Christology for Javanese farmer community. The developed Christology should describe that Christ as the incarnate form of Allah can be found in the realm of agriculture. Christ presents in nature (Panentheism) becomes increasingly context for Javanese farmer community, Christology which emphasize Jesus as incarnation form, Jesus is the compassion of God, Jesus is the political act of God's love which experienced by Javanese farmer community. This finding has benefit for the efforts to develop the Church in the context of agricultural society in Java.

Keywords: Human, Antropology, Religious humanism, Christology, Church, Farmers Society, Javanese Society, Java, *Indonesia*.

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Развитие христологии в общинах яванских фермеров

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Христология – это попытка найти ответ на присутствие Христа в человеческой жизни, которая постоянно развивается. Христология строится на межтекстовом и межкультурном взаимодействии. С учетом культурного контекста, чтобы христология могла развиваться широко и всегда, важно направить изучение на поиск динамики ее развития в контексте сообщества яванских фермеров. Исследование дает важные выводы о христологии. Христологическое мышление, которое всегда развивается в зависимости от времени, может развиваться в контексте яванских фермерских общин. Миф о Деви Шри (и Садоно) и Рату Адиле, который укоренился в сообществе яванских фермеров, можно считать развитием особой христологии в сообществе яванских фермеров. Христология может описывать Христа как воплощенную форму Аллаха, которая присутствует в том числе в сфере сельского хозяйства. То, что Христос присутствует в природе (панентеизм), становится все более развитым контекстом для яванского фермерского сообщества, христология подчеркивает Иисуса как форму воплощения, Иисус – сострадание Бога, Иисус – политический акт Божьей любви, которые переживает яванская фермерская община. Это открытие полезно для усилий по развитию христианской церкви в контексте сельскохозяйственного общества на острове Яве.

Ключевые слова: человек, антропология, религиозный гуманизм, христология, церковь, фермерское общество, яванское общество.

Introduction

Christology is the important parts in Christian life. Then there is no Christianity without a Christology, or without a Christology, there is any Christianity anymore. The starting point of Christology must be constructed from awareness and understanding of context and text. Christology is the effort to find the answer on Christ's description in human life which always experiences the development. If Christology wants to still lives, so Christology must local, this is a talk of Christ to answer the problems of the Local Church based on Christian Tradition (Hayon, 2006). In the tradition, Christology must build based on inter-textual and intercultural. By Banawiratma, Christology thus called contextual Christology (notice the context) (Banawiratma, 2009). Contextual Christology is Christology who does not defends them in one particular culture but opens themselves up to various cultures in which the faith community lives and develops. Christ can be known from several cultural contexts (Banawiratma, 2018). With notice the cultural context, so Christology can be developed itself widely and always up to date.

The growth and development of Christ community in several community layer itself have the unique and typical culture. Jesus Christ was born in the context of Jewish and Hellenistic culture, and after a long history, finally arrived at various ethnic groups and nations around the world. Whether realize it or not actually Christology a value (gospel) to these nations has gone through various cultures.

Learn from Korean community with Minjung Christology, India with Christology Dalit, Philippine with Christology of Struggle and USA with Black Christology in accordance with the community character, hence it is also very open to the possibility of developing a Christology in the peasant society in Java. In order to develop a Christology in Javanese farmer community, it is necessary to ask some important questions, namely: What is meant by Christology? What was the basis for the development of a Christology in the peasant society in Java? How to develop the Christology in Javanese farmer community? The following description, will discuss one by one the problems mentioned above.

Discussion

In the simple concepts, Christology can be defined as the form description of Christ Emanuel Gerrit Singgih, "*Lingkaran Teologi Praktis Sebagai Model Berteologi Kontekstual di Indonesia*", in (Soleiman, Ongirwalu, & Raintung, 2014). The description of Jesus Christ is same in the Christians it is not always the same past, today and future. The description regarding Christ has the changes or development, and going through his own history, with not only before execution as political and religious troublemaker in Palestine, especially after those accident. Even Christology itself began sticking out and growing after the event of His resurrection. The point of the Christology that was proclaimed by ancient church first of all it is not about Christ teaching and working (the historical Jesus), but Jesus, who was crucified, died and then rise (Kis 4:10) Darwin Lumbang Tobing, "*Kristologi Non-Apologetis, Kristtologi Hermeneutis di dalam konteks Postmodern*", in (Yewangoe & et al, 2004).

Starting from the activity of the Church in conveying the mystery of the passion, death and resurrection of Jesus, what is called a Christology has emerged, which represents a picture of who Jesus of Nazareth really is. Thus, can be understood that Christology in essence is an understanding and testimony of faith expressed through theological reflection. Christology is a branch of theology, especially

dogmatic theology (Dister, 1987; Haight, 1999). Because, Christology is build in the theological process, with the reflection of faith, analysis and synthesis of human thinking, so the Christology formula can also be positioned as a theological formula. Christology is logos (knowledge) about Christ, thoughts (and words) about Jesus Christ, a reflection of Christian belief. Thus are the several examples of Christian faith reflections: 1) How can Christians, might and should conceptualize and formulate their faith in Jesus Christ, which must remain the same? 2) How do Christians think of Jesus Christ, His position and role in the saving system, both past, present and future? 3) And how do Christians who are 2000 years old try to think about Jesus Christ, conceptualize and formulate Him in the present? From those question shows that Jesus Christ has been and will always be through His history. Christology trying to give the meaning of the Christian faith makes the Church really live and shows its existence in its day (Hayon, 2006).

Although Jesus Christ is still the same, yesterday, now and forever, but human thoughts, including human which believe to Christ is not the same yesterday, today and tomorrow. The history has proofed those truths. Christians who located in several place and over time always think of the same Christ and even in the same way, can produces the concept and illustration of Christ in different. From the very beginning the person named Jesus and the title "Nazarene" was given various titles according to thought. Learn from the New Testament Scriptures; found the several titles to Jesus there are:

Rabbi, Teacher, prophet, apostle, Priest (great), son of Daud, messiah/Christ, Mediator, human child, Great overseer, shepherd, King, Life leader, Savior, Alpha and Omega, lamb, Lamb of God, Amen, bride, wisdom, commandment, light, justification, Sanctification, Lawyer/ Paraclete, Image of Allah, reflect the glory of the Lord, heavenly man, child, Son of God, God (Kyrios) and malah Theos (Jacobs, 1990). It cannot be said that all the titles has the same context. Otherwise, in it reveals a special and different view of the same Jesus. It cannot be said that wherever and always that Christian used all the titles. Otherwise, the titles is used in different place and time with showing the different local approach and temporal. There are the titles which can be said concrete and humanity: Rabi, Prophet, Priest, But there are also those that are very subtle and very abstract, such as the Word of God, the image of God, the reflection of the glory of God and so on.

The essence of Christology

The term of Christology comes from Greek "*Christos/Christ*" and "*logos/Knowledge*". Christology is the branch of theological knowledge, regarding thinking, word and the work of Jesus Christ. Christology is the reflection of Christian faith (Groenen, 1988). Christology is the understanding and a testimony of faith that is expressed through theological reflection. In the formulation, Christology becomes an expression of faith which is built as a human synthesis-analytical frame of mind. This is happens because Christology is also *fides quarens intellectum*, which is faith which can be understood intellectually or faith which given in understanding to the intellectual thinking. Christology as a theology text part can be interpretation and reformulation in order to obtain the actual meaning and relevant in every condition and life field.

The main of Christology is the effort to answer who is Jesus Christ from Nazareth. He is the centre of Christology (Jonge, 1988). Christology should answer the problem regarding the essence of Jesus Christ from Nazareth which called Allah and human. From the problem who is that Jesus Christ, then it known there

are upper and lower Christology. Upper Christology first trying to approach Jesus as Allah which because who because His love for man was so great that He was willing to become a human. Upper Christology shows Jesus as God's word which becomes human (Yoh 1:1–14). Upper Christology more emphasizes more on the process of self-revelation from God the Father in Jesus the Son and shows the unity of Jesus with Father in the Holy Spirit. The event of the resurrection of Jesus from the dead is base of faith belief on Jesus Christ as son of God (Dister, 1987). The coming of Christ to the world is a divine work, which shows the love of Allah or love of Allah that is so great for humans. This accident is the form of the God's word itself which was revealed when humans sinned. The term of Christology from above shows an assessment on the personal image of Jesus Christ which emphasizes more divine characteristics, as formulated, for example, in the titles Son of God, Only Begotten of God, God and so on. Thus, it does not means that Christology above is completely ignores the human sides of Jesus, because God who loves humans is finally known and experience factually in Jesus of Nazareth. Christology from above is a tribute to Jesus, which very colored by the post-Easter experience. In this appreciation, Jesus' personal image as a human appears to be minimized. Darmawijaya argued that the view of Christology from above smells of mythology, as usual writing for heroes of nation is smack of myth St. Darmawijaya, Pr, "*Kritologi Yohanes Dalam Terang Surat-suratnya*", in (Jacobs, 1986).

Christology from below is a Christology that approaches Jesus as a human. Christology from below should show the appreciation for the human characteristics of Jesus Christ and His struggle in history and in his public life, Works and struggles of Jesus which in His story life have the safety value. Although, this Christology emphasize the human sides of Jesus, but it means this Christology excludes Jesus as God. Christology from below tries to approach Jesus as a human being like most humans, but which have the words, actions and ways of life that is different from ordinary humans. The way of life of Jesus has opened the new consciousness for many people about Himself. However, this does not mean that they immediately came to the recognition of the divinity of Jesus. The confession that Jesus is Allah needs a long process. His pupils were also with Him in daily; it also needed process and times to admit Him as God (Dister, 1987). Approach to Jesus as human to brings the basic naturally and step by step lead human consciousness towards His full revelation as the Son of God. The events of the cross which illustrate the weakness of human has brings the people consciousness regarding Yesus God. The army chief and soldiers guarding Jesus finally spoke: When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!" Matthew 27:54. Christology from below realizes that Jesus from Nazareth is the concrete symbol from Allah. Jesus is the concrete human figure in the history. The idea that Jesus is a symbol of God is meaningful directly should stated that Jesus are the experience mediation of Allah in human history (Haight, 1999).

Christology from above and from below intends to explain the nature of Jesus as Allah and human. Both explain regarding Jesus Christ is true God and true man. This is the essence of the Christology, Starting from the Christological truth in the course of history. The church presents the image of Christ again in the centre of faith community which is adapted to the situation and conditions, demands and needs of each community in its era. Several kind of the illustration of Christ which appears and developed in the Christian communities basically is the same Christ is Jesus Christ which is Allah and human, which obtained the new illustration in accordance with its community.

Basis of Christological Development

It explained that Christology is a faith reflection on a believer who lives in a place and span of time with several thinking development. Christology must open for the development of human thought in the course of its history. Based on the expression of *fides quarens intellectionem*, hence faith continually seeks truth that can be grasped by the intellect. Because the thinking and understanding of human always develop, so the illustration regarding Christ (Christology) also experiences the development. In this context can be called that the Christology formulation are the something that continues in accordance with the context of humans who have faith in Christ. Thus, there is the biggest possibility occurs the same Christology formulation and at the same time it is different when two or more Christian communities must portray Christ in their lives. The Christology formulation is depends on a living faith community and development in a certain *locus* (place) and *tempus* (time).

The origins of Christology are revealed very simply, Christology begin from the pupils' confession of the resurrection of Jesus Christ from the dead. It was this event of Christ's resurrection that made the disciples firmly acknowledge Jesus as Lord (Acts 10:36). The event of the descent of the Holy Spirit led the disciples to boldly convey the Christological formula to the multitude (Acts 2: 22–24). Although, it begins from the simple formulation, the pupils of Christ (Early Church) start thinks conceptualize and formulate Jesus Christ based on the experience and their life struggles. Over the time, the understanding of them regarding Jesus Christ is deeper. Thus, the concept and illustration of them regarding Christ is deeper (Groenen, 1988).

Based on the gospel text regarding Jesus called His pupils, can be known that they are the Jewish people Mark 2: 1–12 (Matthew 4:18–22, Matthew 10 1–4, Mark 2:1–12, Luke 5:17–26, John 1: 35–510). As the Jewish people and Jews culture has already in their life from the Jews thinking. Moreover, the faith reflection on Christ is not only from the Jews concept too. Jews people are familiar with the terms of Christ or Messiah/anointed, for whom His presence has longed enough (Darmawijaya, 1987). The pupils believe that Allah resurrection is the crucified Messiah. His resurrection then confirms that what Jesus did until His death, have value for God's work for mankind.

Over the time, Christ is developed in community which not related with Jews culture, but also the development in the other culture. Some Jews people which had the Greece culture in the faith reflection to Jesus Christ occurs a shift in concept compared to the results of the reflection of people with Jewish culture alone. Their reflection result contains the Jews and Greece element. According to Jacobs, there are at least two traditional titles for Christ which the Greeks could use without objection there are at least two traditional titles for Christ which the Greeks could use without objection, which is son of God and God. The Greece person is already familiar with that kind of term. Greece people are not fuss about the concept related with son of God, because they are used to the concept that the gods/goddesses have children. It is not uncommon for kings to be considered and referred to as "sons of God" (certain gods), the combination result of God with an empress. The other character may be called divine or Son of God, kings and other supernatural figures (Jacobs, 2000).

Jacobs gives the affirmation that Greece people taking the traditional titles, son of God and God. But it is clear that for them their titles is not the same, it means for the Jewish people, with their thought regarding Jesus as the supernatural

figure which comes from Allah. There is no small danger that Greece people is forgetting that Jesus is a human, who used to live and die, even crucified. Jewish people spontaneous think the dynamic relationship between Jesus and God. However, Greece people are ease in statics thinking. Jesus not only did God's work and spoke God's word, but Jesus became the appearance of God on that earth (Titus 2:11, 3:4, 2Timothy 1:10, 1Timothy 3:16, 1Peter 1:20 and 1John 1:2), it is similar with the form of Gods which called in the Greece Traditions (Acts 14:11-12) (Jacobs, 2000).

It is in line with Jacobs, and Dunn also illustrates the development of Christology formulation which contained in the new testaments, start from the letters of Paul, Letters of Peter, letter to the Hebrew, Gospel, the story of the apostles and the revelation. By studying the gospel in the new testament, Dunn found that the formulation regarding Jesus as Christ (messiah) used by Jewish Christian congregation, while the formulation Jesus as son of God used by Christian Jewish congregation with Greek culture and the formulation of Jesus as God used by Greek Christian congregation (Hurtado & Dunn, 1979). Listening to what Dunn said can be concluded that Jesus Christ is still the same, yesterday, now, and forever experience cross-regional immigration, Tribe, Country and Culture. Thus, it might every country and culture outside Jerusalem and Greece, with its own way to interact with Jesus, wrestle and reflect on Him. Jesus is one and same will obtained the different understanding formulation with its context, and it results the illustration about the different Christ (Christology) (Banawiratma, 2018).

With following the idea of C. Groenen, Christology begins from the Easter experience in Jerusalem. Christology started build in Christian-Jewish tradition context. Then it starts spreading to the other culture which is Greece. The description about Christ obtained the new formation in Greek-Christian circles too; of course it is not the same with the Jewish cultural formation. Along with the development of Christ towards a feudal society (Greece-Roman), Christ describe as God of Feudal (Groenen, 1988). Thus, gradually the time came for Christ to put himself in thought, conceptual and Linguistic of Indonesia. Christian people of Indonesian Christians have the right to think about and describe Jesus Christ in the Indonesian way. Jesus Christ needs to think and describes in Indonesian context, such as the direct connection about social, cultural and religious plurality.

For Groenen, Christology always faced with a changing human being. Jesus is the same, yesterday, today and forever contemplated and illustrated by humans who experience changes according to the era. Groenen realized that no one Christology has been structured and valid throughout history and is genuinely satisfying and self-sustaining. This causing the realm of the human mind which is always developing, but also because of the depth of its Christological subject, which is Jesus Christ, who transcends human thought and language (Groenen, 1988).

The Development of Christology in the Christian Faith Community

There are many kinds of Christology, but in this discussion there is no need to mention all kinds of Christology that have grown and developed in the history of the Church's journey. This discussion is limited only gives the description of God's love to human which implemented in the Jesus Christ. Christology is still growth and develop in the basic principle which is describes Christ as Allah and

Human. Christology has always been open to conceptual development. There are some examples (without description) that Christology always developed.

In 1987, Raymond Moloney examine about African Christology, based on the Black Christology in the Ayward Shorter thoughts. African Christology examines two thoughts of Christology namely: The Christology of In-culturation and the Christology of Liberation (Moloney, 1987).

In the philosophy and theology journal (2002), Banawiratma gives some example that Christology is increasingly experiencing developments in accordance with the problems and demands of the times. In examining the topic regarding Christology in pluralism Religious, Binawiratma called that some type of Christology which developed namely: Minjung Christology in Korea, Dalit Christology in India, Struggle Christology in the Philippines, Black Christology in the USA, Feminist Christology, and leberative contextual Christology that developed in many regions (Banawiratma, 2018). Those examples means to lead to the development of Christological thought in the religious pluralism context, every examples not get an explanation in itself.

In 2003, Hartono Budi introduced the Belarasa's Christology topic for prophetic dialogue in Asia. In this discussion, Hartono Budi wants to emphasize two things, namely: the desire to get to know the mystery of Allah Almighty and to create a basic community based on an inclusive faith (Budi, 2003).

In 2015, Martinus Joko Lelono presents an interesting Christological theme, in discussing Jesus Christ the Way, focusing the discussion about contextual Christology for Contextual Christology for Catholics. This Christology developed in the pastoral context for Javanese cultured people (Lelono, 2017), and of course there are many more developing Christological examples, apart from those already mentioned above.

Farmers Community in Java

Javanese people are one of the societies which attracted the attention of many scientists for an in-depth study. Those studies include the religious studies, studies of the economic structure of the community, and studies of other social structures. In religious life, rites and myth become an inseparable part of their lives. Thus, becomes a feature of the farming community in Java.

Ritual of Javanese farmer community

Farmer society refers to a subject which implements the activity of economy through several aspects which is broadly based on the use of nature. They move are engaged in agricultural business mainly by managing land in order to plant and managing the plant (especially rice), with the hope of getting results from these plants. The essence of human economic activity in this case is human life by utilizing nature, explore of nature and manipulate the nature. The unique of Indonesian Farmer Society, especially Javanese people not they are not limited to taking advantage of nature, exploring nature, and manipulating nature. There are other activities that are metaphysical in nature, namely several rituals as there are applications, there is gratitude, conditions of success, and so on, addressed to nature (Saksono & Dwiyanto, 2012). These rituals have certain value for Javanese farmer community which implements is inevitability, and that has a psychological impact to motivate the society in implements the economic activity. These rituals which are show how unique the Javanese

peasant community is, which may not be the same as some of the other peasant community traditions in the world.

Javanese farmer society commonly has some habit and faith that are able to deliver them to obtain their agricultural products well, in accordance with their expectations. Their habits implement the rituals/ceremonies starting from sowing the seeds, during the treatment and in the cycles afterward, until the time of planting. Some habits there are: 1) ceremony of sowing the seeds such as with planting nine grains of grain; one grain is placed in the center and eight are planted in the eight cardinal directions. 2) Ceremony begins planting (planting), with ceremonial equipment in the form of *jenang pethak* (white porridge), *kluthuk* type of bananas, *kinang* (lime-betel), and flowers. 3) Ritual ceremonies held when the rice begins to conceive (pregnant). 4) Ritual ceremonies are also held at the time of the harvest. 5) A ritual ceremony called *dimong-mongi*, by means of a feast which is carried out approximately one week after drying, the rice is then *di-sumpet* (stacked) in *Senthong* using a base of plantain leaves, *pulutan* leaves and *kluwih* leaves. 6) The ritual ceremony is also carried out when the rice is piling up in the rice barn (Subagya, 1979a).

These ceremonies are only a few examples that apply to several groups of Javanese peasant communities, in fact there are many other ceremonies that apply to different groups of people. The culture of their ritual that has and believes is the good things, noble and true that is able to bring them into a good order of life as well. The rituals they perform basically stem from their belief in the need to pay homage to the goddess of plant fertility, namely *Dewi Sri*.

Javanese Farmer society and Myth figures

The Javanese farmer society is an inseparable part of Javanese society, some part of the Javanese society; they are already familiar with the figure such as *Dewi Sri* (and *Sadono*) and *Ratu adil*. *Sri* and *Sadono* according to its story is a pair of brothers and sisters, child of *Sri Mahapunggung*, ruler of the Medang Kamulan Government. They both love each other, so that they have to manifest it into the world, so that they can marry (Akkeren, 1994). Moreover, *Dewi Sri* and *Sadono* are often mentioned together. *Sri* and *Sadono*, the farming community believed to be the protectors of rice (Akkeren, 1994).

While Myth regarding *Ratu adil*, are the building idea which comes from the existence of frightening and stressful social changes. In other words, this myth can help people in times of distress and persecution. In this situation, people will look to the future, looking forward *Ratu Adil*. The existence of *Ratu Adil* hope can bring about the glory that has been experienced in the past which is perfect will come back in the future, when the first ancestors began to chop the land of Java and rice was born in a miraculous way (Akkeren, 1994).

Dewi Sri (and Sadono)

Javanese people, especially Farmer community is still close with Religious myth. Religious myth causing there is deep universal and intellectual obedience. This mythology illustrates the closeness between man and the natural and supernatural orders and with other people, and with himself. There are several myths that are quite close to Javanese society there are: Myth of *Dewi Sri*, Myth of *Ratu Adil*, Myth of *Ratu Kidul*, myth of *Ajisaka* and other (Saksono & Dwiyanto, 2012). For Javanese farmer community, myth of *Dewi Sri* found a very central place in their life.

Dewi Sri is highly adored, respected and glorified by Javanese farmer community. The existence of *Dewi Sri* as Goddess of Rice in several areas, both in Java or outside Java shows how strong is the trust among the agrarian society in this figure? Based on the trust, so the female character has an important role of the fertility process. The trust of *Dewi Sri* as Goddess of Rice lives in the folk tales with various versions.

In Banyuwangi, *Dewi Sri* obtained the unique place which is through the Ratu Sabrang Dance which was created specifically to celebrate the generosity of the woman they call Dewi Pari. Here the Seblang dancer who had been possessed by *Dewi Sri's* spirit went down the stage to approach the audience. It was at this time that the song Ratu Sabrang was played which depicts the miracle given by *Dewi Sri*, the goddess of food and prosperity. Sabrang dance is a ritual and sacred dance (Hartati, 2012).

Kasepuhan Sundanese community in Cirebon, West Java has an equally unique way of worshiping *Dewi Sri*, which they called as *Nyi Pohaci Sanghyang Sri*. People send adieu to Sang Dewi since from the planting season until the harvest symptoms began to appear. Moreover, the society creates pupuhunan, a small ornate hut that is considered the center of the "beginning and end", or planting and harvesting ceremony. Before harvest, people starting with the ceremony of 'mipit' or 'nyalin' and the next day they prayed in pupuhunan. The elder is cutting the best sprig of rice, and continued with five stalks of rice in the next. All the sprig of rice is tied together to form the rice mother or what they call 'indung pare'. When the rice is harvested, thank you to *Dewi Sri* in the form of a ceremony for mortar music played by women in the house of head village. The pestle and mortar are rice pounding tools. It is said that Hearing this music, Nyi Pohaci will smile and dance.

In the other Sunda society, which is Baduy society, village of Naga, Cigugur, Kuningan and Ciptagelar Kasepuhan Banten Kidul, there is the ceremony of "Seren Taun" which held every year. This ceremony held to bless the rice seeds to be planted and the rice to be harvested. In this ceremony Sunda society sing some poem or kidung namely "Pangemat dan Angin-angin". This song is intended to invite *Dewi Sri* to come down to earth and bless the rice seeds, so that farmers are healthy, and as a ceremony of "ngaruwat" or "reject bala", which is to ward off evil and bad luck of the farmers.

In Yogyakarta area, especially farmer who lives in the area of Karang Mojo Gunung Kidul and Sariharjo, Sleman, until now part of society still have the 'salvation' procedure which has to do with agriculture. In this cosmological nature of life, farmers prioritize their life in harmony with the natural surroundings. The farmer in this their life holds three life concept which very important for them, namely "nrimo" (accepting what it is), "rilo" (sincere in accepting circumstances), and "patience" (the existence of trust that is not extreme). The expression of emotion to always get closer to the cosmology is manifested in his behavior through salvation procedures.

Basically, *Dewi Sri* is soul of rice cultivation in Java. *Dewi Sri* is believed by the Javanese as the source of life and abundance which guarantee the village community life or Javanese farmer community (Endraswara, 2016). For farmer community, *Dewi Sri* illustrate as individuals who care about their lives and become the pillars of their lives. Therefore, *Dewi Sri* must get place in life and heart of their life. *Dewi Sri* is the goddess of agriculture for traditional communities in Java. Therefore, they implement several type of ritual which addressed to *Dewi Sri*. Worship of the *Dewi Sri* always connected with fertility. One of the worship

examples on *Dewi Sri* in agriculture society is the rituals implements during rice farming process consisting of *tingkep tandhur ceremony, methik, and others*. The role of *Dewi Sri* as a protector of birth, control of foodstuffs, and regulator of life, wealth and prosperity occupy a central position in the belief system of agrarian society (Ustman, 2012).

The glorification and worship of *Dewi Sri* took place since pre-Hindu and pre-Islamic times on the island of Java. For Javanese people, *Dewi Sri* is one of the Gods as ruler on Human, who needs to work with (Endraswara, 2015). For the society, *Dewi Sri* is not as God intended by the Javanese. God is described as the sole ruler who controls the entire universe and is not merely a part of the universe. He is the Supreme God, as the Supreme Beings (Honing, A.G., 2009). Javanese people called God as *Hyang*, this called is related by His work or His character or His power. Javanese people called God such as *Hyang Murbeng Dumadi, Hyang Mahaagung, Sang Hyang Tunggal, Gusti* and others (Subagya, 1979b).

Ratu Adil

Javanese people are generally familiar with the terms *Ratu Adil*. *Ratu Adil* is one of the Myths which developed in Javanese people. Myth of *Ratu Adil* according Sartono Kartodirdjo, appears when the Javanese people faced enormous social changes, which were often referred to as the crazy era (*zaman edan*). According to Akkeren, the changes are started by Javanese community in 18-20 Century. Akkeren stated that 18 century is a dark period in the span of Javanese history (Akkeren, 1994). Dark period which caused by the dutch colonial power and political system with kingdoms in Java. This situation brings anxiety and fear. The terms of those are a prophetic expression which describes a condition regarding the degenerating age and a hope regarding the coming of a savior. The savior which will play a role as a liberator who implements fair order in the archipelago, which called as *Ratu Adil* (Kartodirdjo, 1984).

The expectations of the Javanese people regarding the arrival of *Ratu Adil* are based on a prediction composed in the literary sentences of famous poets and kings in ancient times. Jayabaya is the famous King of Kediri. During his leadership (1135–1137), the kingdom situation in the kingdom's situation is in a fertile-prosperous state, peaceful and prosperous. Except as The King full of charisma, Jayabaya is also mystical figure, historical figure, and legend figure. He is the crown prince of King Erlangga in *Kahuripan*. Jayabaya is also called as a writer and humanist who ordered the writing of the *Bharatayuda* Book to *Mpu Sedah and Mpu Panuluh* (Kartodirdjo, 1982; Partokusumo, 1995). In the legend, Prabu Jayabaya at the end of his life he experienced *moksa* (*died without leaving his body*) in Menang village, Kediri. Although there is no conclusive evidence, but this incident many believe it. Even in this village has a monument has been erected by the Hondodento foundation to commemorate the history of the King Jayabaya. While the Jayabaya term is the Jayabaya prediction which was very famous among Javanese people since centuries ago. The word “Jangka” means Era or prophecy of time about things that will happen, or the calculation based on astrology before an event occurs.

Jayabaya is a King which has the knowledge about supernatural things and has the ability to see things that will happen in the future. With the knowledge, Jayabaya makes the prophecies which including all areas of life and state administration. One of his famous predictions is about the arrival of *Ratu Adil* (Kartodirdjo, 1982). *Ratu Adil* which called in the Jayabaya prophecy is the biggest

main key which influenced on the Javanese people. Many people believe the arrival of *Ratu Adil* in the certain time. Javanese people believe the truth of the prophecy and the arrivals of the Queen of Justice who will bring the changes and bring improvement in the fate of the little people. In the Jayabaya prophecy, the arrival of *Ratu Adil* is marked by natural and social phenomena. The marks become the sign of a life crisis and during the crisis messiah shows to return the harmonious order (Kartodirdjo, 1984).

The harmonious can be reaches from the King as one who concentrates a cosmic measure on himself, flows tranquility and well-being to the surroundings. There is no enemy from outside or chaos from within because of the power centered in the ruler is so great, until the entire factor which can disturb, as if it had been dried (Magnis-Suseno, 2003). If the King or leader is unable bring the tranquility and glory it is considered that he has not fully mastered the cosmic forces. As a result, there will definitely be a lot of chaos and riots. The chaos accidents it can also be a sign that society is facing a time of turmoil, politics, a cosmic disturbance which the Javanese call *Zaman edan* (mad age). In this era, *Ratu Adil* expected to emerge to bring the community to a state of *tata tentrem kerta raharja* (Magnis-Suseno, 2003). Those era is the reason which often used by someone or certain group to implement messianic movements like *Ratu Adil*. From the perspective of the people who are being oppressed, this kind of movement is a real manifestation of a myth about *Ratu Adil*. While for the ruler, this movement is clearly as mutiny or disobedience against a kind of power that is cosmic in character, no rebellion is justified and every rebel is inevitably disobedient (Lombard, 2005).

Ratu Adil figure which mean in this prophecy is a figure who have received revelation. This figure has a lifestyle similar to that of a prophet, which is charismatic and mythical. In this development, these figures rarely compose positive tracts or teachings, because what they do tends to mobilize symbols of existing beliefs. *Ratu Adil* idea is influence in the social protest and was engraved in the history of Javanese culture. Basically, *Ratu Adil* is the name of a figure that is not clear, even slightly legendary, but very popular and appears continuously, especially in Javanese society. He was considered a "messenger of God" who especially in colonial times was expected to be the leader of the nation. He was describes as the warrior of justice and prosperity, and for that he is given special powers, because he is the protector of the people in times of social crisis. The appearance of *Ratu Adil* is religious, but also social-politic and has the effect of biggest psychology, especially for feelings (tranquility / peace and harmony).

For the java mystical, the model of *jagat gedhe* (macrocosm) shows as a paradigm for human, the little universe (microcosm). If man submits to "God" and practices mysticism diligently or fulfills his religious obligations obediently for that purpose, harmony with the higher existence will creates the condition of moral and material which has benefit in this world. Likewise, a society that is orderly, just, and prosperous shows a harmonious relationship with nature (Mulder, 2007).

The Javanese farmer is an integral part of the Javanese people, they are farmer and they are Java. Most of Javanese farmer, they has the same hope related with the arrival of *Ratu Adil*, especially while during faced the life difficulties related to political factors, natural factors economic system and so on. Sartono Kartodirdjo describe both related the traditional farmer reactions on the modern mobility which related with current power holders (Kartodirdjo, 1984). Traditional peasants' movements tend to be millenaristic in character, which pushes the people into a new unity that goes beyond family ties. Total devotion and passion are based on

the ideology of *Ratu Adil*. Sartono Kartodirdjo gives some example of traditional peasants' movements who are based on *Ratu Adil* ideology, among others: the *Cikandi Udik* incident (1845), *Bekasi Cased* (1868), *Amat Ngisa cases* (1871), *Cilegon mutiny* (1888) and so on. Sharing cases of injustice faced by peasants in Java are not only related to the government system or facing foreign powers (colonialists), except the problem with landlords, who encouraged the emergence of farm laborers. The social system tends to side with the landlords, and leads to social inequality, the rich getting richer and the poor getting poorer. Based on the problem above can be understood why the poor peasants of Java, through the act of revolution, built hope in *Ratu Adil* who was hoped to save their lives. They look forward to a new kingdom, where there will be no more poverty, need and suffering (Sindhunata, 1999).

The development Christology in the Javanese farmer society

From Dewi Sri to Christ the King of the Universe

Farmer society respect to a person who is one with the world of agriculture namely *Dewi Sri*. There is a belief that in rice there is life. Rice buried in the ground will come back to life and emerge. He will then merges and mate with the ground. Then, the rice began to get pregnant. She is like a mother. She is an angel. Her name is *Dewi Sri*. He is in every grain of rice. That is why these people really appreciate the rice grains they eat. Therefore, for farmers, planting rice is one of their spiritual activities.

The trust that rice (*Dewi Sri*) found life element can be directed to Faith on Jesus Christ is bread of life, which falling from heaven which given life to the world (John 6:33, 35 and 48). *Dewi Sri* gives a life for human humans who are better understood in the context of life in this world. This different with life which given by Christ. In Christ, life connected with now reality and in the future (eschatologist). Christ is bread of life, and if a man eats of it, he will not die or he will live forever (John 6:50-52). The bread that meant to be His flesh is given to live the world. The event of the burial of rice and bringing back life may be related to the passion, death and resurrection of Christ which became the core of the faith of the Apostles. Christ which buried (plants) then arises. The Jesus accident which rise between death people, believe as the new life form. Together with the Apostle Paul we can cry out: "*And if Christ has not risen, then your faith is useless, and you are still living in your sins*" (1 Corinthians 15:17. Christ is the true Goddess who gave eternal life to the world (cf. John 3: 15-16).

Javanese farmer society believes that *Dewi Sri* is a Goddess of rice which believed can protect rice fields from the threat of natural disasters. *Dewi Sri* also believes as the goddess of the rice crop, the farmer worshiped *Dewi Sri*. The cult traditions to *Dewi Sri* as Goddess rice are the symbolic ceremony, by offering offers to *Dewi Sri* as the goddess of fertility. In order to present offers to *Dewi Sri* as goddess of fertility. The goal is for good and abundant harvests. It is also hoped that their rice fields will be protected from all calamities and disturbances by evil spirits and disasters. Believe of *Dewi Sri* as the ruler of the rice plant (agricultural world), refers to the highest which is Jesus Christ as The King of the Worlds. Because, Jesus Christ is the highest natural power. All other natural forces including *Dewi Sri* are under Jesus Christ. (Compare Romans 14:11 and Philippians 2:10). A Javanese Christian

farmer stated that, "*We admire Dewi Sri. We want her to be present in this village. But we don't worship Dewi Sri. We only worship Jesus*" (Astuti, 2017).

The encounter between *Dewi Sri* and Christ in the life of Javanese Christians is seen first of all as a developmental Christological effort. Christ exists in the *Dewi Sri* Thought context, and Christ does not dissolve and dissolve one another but together form a new community, where the origin and Christ united dynamic in the new creations (Akkeren, 1994).

From those explanation above can observe the description of Christ against Javanese civilization. Christology trying to present Christ who was present first as an accommodator for *Dewi Sri*, which led to a fulfillment of hopes for the presence of perfection in life. Jesus Christ present to perfecting the power possessed by *Dewi Sri*. Christ is not only becomes the ruler of rice (agriculture), but as ruler of the world. All other nature power including *Dewi Sri* is above Jesus Christ. This concept becomes the early building of Christological thought. Christ describe as the perfection of *Dewi Sri* or as the real *Dewi Sri*. Christ is not only as god over rice or crops, but Christ is God on the world. Christ is King of the Universe which gives the life or safety on the universe. As Javanese farmers who are familiar with *Dewi Sri*, they admire *Dewi Sri* and want her presence, but then must be directed not to worship *Dewi Sri*, but to worship Jesus, the King of the Universe.

Faith that Christ is King of the Universe can be caught in Paul's expressions and Paulin's letters, that is, "*He has put all things under His feet*" (1 Corinthians 15:27, Ephesians 1:22, Hebrews 2:8, also with similar words in Ephesians 3:10, Colossians 1:18 and Philippians 3:21). Indeed, this expression does not explicitly mention the word "King", but reflect the meaning related the king who rules over everything or the universe. If all things have been conquered, it means that the conquerors rule over them (compare the similar expressions in Genesis 1:26 and Psalm 8:7). Christ as King of the Universe refers to Christ who has risen gloriously. The expression "*He has put all things under His feet*" indeed referred to Him who has destroyed the enslaving power of sin and death. By His resurrection, Christ had won and turned the corruption of sin and the power of death in the first Adam into the law of eternal life. With unify all of Him, Christ has reigned over all the worlds and proclaimed the law of eternity in all the worlds. That's why Christ is called as "*second and last Adam*" (1 Corinthians 15: 46–439), to whom he "put all things under his feet" (1 Corinthians 15:27).

From Ratu Adil into Christ the Messiah

The problem of *Ratu Adil* in fact is the contextual problem. This problem is the problems experienced especially by rural communities who are facing problems of social change that undermine the values of their traditional life. For them, losing traditional values means losing harmony in their lives. In the reality, when dealing with the existing socio-political order and system, they fail to defend the values. The government system forces them to lose the idealism in their life. They are looking for the solutions that are cosmic-magical. They yearn for the natural order of the cosmos. *Ratu Adil* is considered as a person who is able to rebuild this natural life.

The prophecy on the arrival of *Ratu Adil*, according to reflection of Javanese society during the Dutch colonial period, Diponegoro's personality was fulfilled who brought the Javanese people to freedom from colonialism. But, most of them the arrival of *Ratu Adil* is still waiting for it until one day there really is a situation of peace, peace, justice and prosperity (Lombard, 2005).

Isaiah once prophesied the coming of a messiah (savior) for the Israelites. In the Christ reflection, prophesied is fulfilled in the person of Jesus Christ who frees and saves all mankind from sin (Isaiah 9: 1-6). In the Acts called that: "For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead" (Acts 17:31). In this context Paul says that: "For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death." (1 Corinthians 15:25-26).

When Jesus comes for all who believe in Him, God will restore all things (Acts 3:21). He will create new heavens and a new earth to replace sin that has been destroyed (Isaiah 65:17; 2 Peter 3: 12-13; Revelation 21:1). Mankind will no longer "fall" but be restored and redeemed by the blood of the Lamb of God (Revelation 7:14). Only form Christ, the fellowship can be restored, because in Him a person is made righteous and sinless in God's eyes like Adam and Eve before they sinned.

Starting from the understanding and expectations of the peasant community in Java about *Ratu Adil*, we can give the affirmation based on the expression contained in the Bible. The true of *Ratu Adil* is Allah itself which stated Himself in Jesus Christ. He is Messiah, the *Ratu Adil* who will restore the world order that has been destroyed by the power of sin. It is in Him that all the fullness of God resides and His personal perfection is visible to all. What mankind hopes will be accomplished by means of the government that He will carry out forever. Jesus does not represent any society. She is the Just Queen of all and His reign is eternal.

Ratu Adil which describes by Javanese farmer community the coming of the golden age, a utopia that originated in the past, will be fulfilled in Christ the one who creates, preserves and restores all things. He is Alpha and Omega in the beginning and end. Christ is *Ratu Adil* that existed before humanity fell into sin, (glory in the past/pre-existence), together with the sinner people (incarnation) to lead the struggle against sin, and King in the glory (eschatologist). The expectation will exist of *Ratu Adil* is the building of eschatological hope. *Ratu Adil* which describes the Javanese farmer community tends to be understood as leader which appears and inherent in the history of human life. *Ratu Adil* defined as "Queen" and "King" and leader become the holder of power and exercise power fairly.

In its development of understang about *Ratu Adil* is not simple in the fact. The title *Ratu Adil* is not simply "Queen" or "King", but more than that. The title of *Ratu Adil* should have the power of Moral, spiritual, and supranatural. *Ratu Adil* is the chosen people which have the special relation with God, so the figure of *Ratu Adil* is often imagined as being devout, have wise, competent, patient and sincere, has no orientation to worldly interests and is able to bring people out of the calamities that hit their country. In this context, Jesus describes as *Ratu Adil* will gives peace, prosperity and justice for Javanese farmer. Christ can be present in the midst of a peasant society in Java through a figure of Truly *Ratu Adil*.

Ratu Adil which describe by Javanese society, despite being apocalyptic and mystical, but the description is still connected directly with the movements accompanied by concrete social protests, such as occurs in the Diponegoro War in Central Java of 1825-1830. Jesus us *Ratu Adil* Jesus is the true and perfect of *Ratu Adil*. As the true *Ratu Adil*, Jesus build the kingdom in "New World" without conflict, without injustice and without suffer which experience by His society, such as described in the Book of Revelation 21:1-8. The kingdom is called "New Jerusalem".

Conclusion

Christology as the activity of a believer in Christ is an effort to give a picture of the Christ he believes. The description should be real and explained. Therefore, description which is used in accordance with the real human life situations, this means with contextual Christology, contextual Christology has the duty to contemplate, investigate and express the belief in Jesus Christ in the context of local communities with the various cultures and beliefs they live in.

Study of Christology thought is always developing in accordance with era; it seems that Christological thinking can be developed in the context of Javanese peasant society. Myths about *Dewi Sri* (and *Sadono*) and *Ratu Adil*, who have been ingrained in the life of the Javanese peasant community, can be appointed as a distinctive Christological development for peasant communities in Java. Christology which developed should describe that Christ as the incarnate form of Allah can be found in the realm of agriculture. Christ which is present in nature (Panentheism), becomes more context for Javanese farmer community. Christology which emphasizes Jesus as Incarnate form, Jesus as merciful God, Jesus as a political act of God's love that can be experienced by Javanese farmer community. A Christology which starts from the myth of *Dewi Sri* and *Ratu Adil* are the form of contextual Christology.

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