

Christology of *Tuak-Tempayan*: Christological Endeavors in the Land of Western Borneo

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Abstract

This paper presents Christological research conducted in Nanga Mahap (Sekadau, West Kalimantan). The main focus of this study is on the phenomenon of *Tuak Tempayan*, a significant cultural reality considered to hold a wealth of values with open possibilities for Christological interpretation for the teaching of faith. *Tuak Tempayan* can be a means of Catechesis in explaining the reality of Jesus Christ who has divine and human nature, God and Man. The research was carried out using a new methodology called Phenomenological Research. This method is a phenomenological approach applied to the pure experience of an encounter within a culture and then validated through research to arrive at its original meaning. The results are then interpreted dialogically with Christology to arrive at a new meaning for catechesis and the transformation of faith life. Such an effort is nothing but doing Christology from the context, an attempt to understand Jesus Christ through localities and local contexts.

Keywords: Jesus Christ; Christology; Dayak; Nanga Mahap; *Tuak Tempayan*.

1. Introduction

One of the fundamental aspects of human existence is sociality, or togetherness. Human togetherness manifests as the interaction of individual personalities, which is inherently rooted in their respective cultures. These personalities express and embody their cultural contexts. Humans and their environments are intrinsically linked. Juhani Uolevi Pallasmaa, in *The Eyes of the Skin: Architecture and the Senses*, articulates this relationship thus: “The perception of

the body and the image of the world transform into a single continuous existential experience; no one is separate from their domicile within space.”¹

The interaction of humans within cultural contexts is not devoid of challenges. The primary issues arising from such interactions involve identity and difference. Identity and difference can precipitate conflict. On one hand, individuals strive to assert their identities, while on the other hand, they encounter different identities outside themselves or their communities, thus highlighting differences.

One of the core missions of the Church is evangelization. Existentially, evangelization represents a personal encounter within its comprehensive context. Prior to the Second Vatican Council, evangelization was understood by Üffing as the effort to bring Christ to people in specific places and times.² This understanding also applied to missions in Europe, where Germany and France were considered mission territories.³ Practically, the mission paradigm of that period aimed at Christianizing non-Christians, often described more diplomatically as “winning people for Christ.” This notion motivated the Congregation for the Propagation of the Faith (*Propaganda Fide*) – which since 2022 it has been changed into the Dicastery for Evangelization – to send missionaries to various regions.⁴

Following the Second Vatican Council, the Church’s understanding and practice of its mission have evolved.⁵ Over approximately twenty centuries, the Church’s mission has undergone significant development in both comprehension and implementation. Robert Schreiter categorizes this evolution into four stages: certainty, fermentation, crisis, and rebirth.⁶ In the new millennium, the Church requires innovative methods for its evangelization efforts. The Church is engaging with a new cultural paradigm, necessitating continued communication of the faith.⁷

The pastoral experience in the Parish of Santa Maria Bunda Allah Nanga Mahap, Diocese of Sanggau, represents an encounter with people and their culture. One significant element emerging from this encounter is *Tuak Tempayan*. It symbolizes a celebration of life, central to every important event for the Dayaknese in the Parish of Nanga Mahap. The significance of *Tuak Tempayan* in the celebration of life among the Dayak people is evident in various special occasions, from birth to death.

¹ Juhani Pallasmaa, *The Eyes of the Skin: Architecture and the Senses*, third edition (New York: John Wiley, 2012), 44.

² Martin Üffing, “Catholic Mission in Europe 1910-2010,” in Stephen B. Bevans (ed.), *A Century of Catholic Mission: Roman Catholic Missiology 1910 to the Present*, Regnum Edinburgh Centenary Series, Vol. 15 (Oxford: Regnum Books International, 2013), 37.

³ See Arnd Bünker, *Missionarish Kirche sein?* (Münster: LIT Verlag, 2004), 229-230.

⁴ Avery Dulles, *Evangelization for the Third Millennium* (Mahwah, New Jersey: Paulist Press, 2009), 14.

⁵ Roger P. Schroeder, “Catholic Teaching on Mission after Vatican II: 1975-2007,” in Stephen B. Bevans (ed.), *A Century of Catholic Mission: Roman Catholic Missiology 1910 to the Present*, Regnum Edinburgh Centenary Series, Vol. 15 (Oxford: Regnum Books International, 2013).

⁶ See Robert J. Schreiter, “Changes in Roman Catholic Attitudes toward Proselytism and Mission,” in James A. Scherer and Stephen B. Bevans (eds.), *New Direction in Mission and Evangelization 2* (Maryknoll, New York: Orbis Books, 1994).

⁷ See Joseph Ratzinger, *On the Way to Jesus Christ* [Unterwegs zu Jesus Christus], translated by Michael J. Miller (San Francisco: Ignatius Press, 2005), 42-52.

The phenomenon that caught the author's attention was the '*Tuak-tempayaan*'⁸ itself. One particular aspect of *Tuak Tempayan* facilitates a Christological discourse within the context of evangelization. The fact that people exclusively consume '*tuak*'⁹ (fermented rice wine, in term of *Tuak-tempayan*) from the *tempayan* (jar), even though it is mixed with water, exemplifies an art of drinking. This practice provides a simple yet profound analogy for proclaiming the identity of Jesus.

2. Methodologies and Approach

2.1. Dual Methodology: Phenomenological Research and Christological Interpretation

What is Phenomenological Research? From the etymology of the term, phenomenological research is a combination of the words research and phenomenology. Research refers to an exploration conducted within a scientifically criterion-based system. Phenomenology is the art of approaching truth. Phenomenological Research is a scientific method for approaching reality.

Phenomenological Research, as a method of scientific inquiry characterized by a phenomenological approach, is applied in this contextual Christology study as a frame-work methodology. The inspiration comes from Martin Heidegger's approach to reality,¹⁰ particularly his phenomenological method in *What is Philosophy*.¹¹ Since Kant's *Critique of Pure Reason*, the phenomenological method has been utilized. This method was subsequently adopted by Hegel (*Phenomenology of Mind*), Husserl (*Ideas*), and Heidegger (*Being and Time*) in distinct ways.¹² The phenomenological method, widely used by existentialists,¹³ has been applied across numerous fields of knowledge.¹⁴ Existentialism has influenced art, science, psychology, education, literature, visual arts, ethics, and theology.¹⁵ Similarly, phenomenology has been applied in various disciplines, including anthropology, sociology, economics, cultural

⁸ This term is specifically delineated for technical differentiation to facilitate better understanding. It is a pioneering concept that, as far as the author's research indicates, has not been previously employed by either the users or the native speakers of the language, particularly in literary contexts. *Tuak-tempayan* (or *Tuak-Tempayan*) refers to the reality of *tuak* (fermented rice wine) in a jar; structurally, it comprises three elements: 1) *Rampang*; 2) The content/essence of the *tuak*; 3) Water for Measurement (which can be filled with water and *tuak*). Meanwhile, when written without a hyphen, it denotes the entire reality of a jar containing *tuak*, complete with its attributes in a traditional ceremony.

⁹ *Tuak* is a traditional alcoholic beverage commonly consumed by the Dayaknese. It is produced through the fermentation of glutinous rice and yeast (*tapai*). *Tuak* holds cultural significance as a customary drink among the Dayak community.

¹⁰ Fransiskus Nong Budi, *ADA-ti-ADA: Sebuah Pengelanaan Fenomenologis Bersama Heidegger* (Yogyakarta: Leutikaprio, 2018). Fransiskus Nong Budi, *Temporalitas dan Keseharian: Perspektif Skedios Heidegger* (Sukabumi: Jejak Publisher, 2019).

¹¹ Martin Heidegger, *What is Philosophy?* [Was ist das die Philosophie?] translated with an introduction by Jean T. Wilde and William Kluback (New Haven: College & University Press, 1956).

¹² John Macquarrie, *Existentialism* (Philadelphia: Westminster Press, 1972), 8-9. See also Fransiskus Nong Budi, *Doing Philosophy*, (Jakarta: One Peach Media, 2023).

¹³ Many Existentialists are Phenomenologists, but many Phenomenologists are not Existentialists. Macquarrie, *Existentialism*, 8. J. Macquarrie, *An Existentialist Theology: A Comparison of Heidegger and Bultmann* (London: SCM Press, 1955).

¹⁴ Fransiskus Nong Budi, *Sartre dan Neraka Filosofisnya* (Kendal: Rumah Kita, 2023).

¹⁵ Macquarrie, *Existentialism*, 203-218.

studies, psychology, health, and religion. Phenomenological Research resides within the methodological application corridor in practical theology or contextual Christology.

Phenomenology has entered the realm of scientific study. For example, it is recognized as one of the methodologies of research. Phenomenology falls under the category of Qualitative Research.¹⁶ It is considered one of eight qualitative research methodologies. According to Prof. Rahardjo, a distinguished professor at UIN Maliki Malang, phenomenology is grouped alongside ethnography, case studies, document studies, natural observation, focused interviews, grounded theory, and historical research.¹⁷

In the positivist sciences, phenomenology is an approach to qualitative research that focuses on common life experiences among a group of people. The primary goal of this approach is to describe the essence of particular phenomena.¹⁸ According to Creswell, there are two forms of phenomenological studies: interviewing individuals who have experienced specific events or situations under investigation, and document studies and observations related to the research subject.¹⁹

As a scientifically oriented methodology, Phenomenological Research operates with a system like other methodologies. The system of Phenomenological Research is based on actual experience. In modern theology, actual experience is one of the sources of theological reflection. For instance, Edward Schillebeeckx in *Interim Report* positions “the actual situation in which we live now” as “an intrinsic and determining element for understanding Divine Revelation, the primary source.”²⁰ In *Christ the Experience of Jesus as the Lord*, he asserts, “A modern theology, a living theology must start from human experience.”²¹ However, this experience must be a pure phenomenological experience, not just any actual experience. Pure phenomenological experience is an individual’s direct encounter with events in a particular context as they are, without preconceived notions (aprioricity). Aprioricity refers to preconceived notions held by individuals when experiencing reality. In the context of Phenomenological Research, aprioricity characterize denotes the consciousness brought into the research. Without aprioricity means experiencing events or subjects as raw experiences, not as a researcher. The difference lies in intentionality. One experiences without the intent to research, the other with the initial intent to research. Furthermore, this pure natural experience provides insights, which are then examined or tested as phenomenological research. At this point, the event or subject is no longer experienced as a pure natural experience but as a scientific study to test hypotheses arising from the initial experience. Phenomenological testing can employ various available scientific research methodologies, such as ethnography, semiotics, linguistics, and others. This Phenomenological Research employs a combined

¹⁶ U. Flick, *An Introduction to Qualitative Research*, second edition (London: Sage Books, 2002). J. K. Gubrium and J. A. Holstein, *The New Language of Qualitative Method* (New York: Oxford University Press, 1997). A. L. Strauss, *Qualitative Analysis for Social Scientists* (Cambridge: Cambridge University Press, 1987).

¹⁷ H. Mudji Rahardjo, “Jenis dan Metode Penelitian Kualitatif,” *GEMA Media Informasi dan Kebijakan Kampus*, Malang: UIN Maulana Malik Ibrahim Malang, (Selasa 1 Juni 2010).

¹⁸ J. W. Cresweell, *Qualitative Inquiry & Research Design* (Thousand Oaks, CA: Sage Publications, Inc., 2013), 77.

¹⁹ Cresweell, *Qualitative Inquiry*, 78-79.

²⁰ Edward Schillebeeckx, *Interim Report on the Books Jesus and Christ* (New York: Crossroad, 1981), 3.

²¹ Edward Schillebeeckx, *Christ the Experience of Jesus as the Lord* (New York: Crossroad, 1981), 29.

method of interviews and questionnaires to examine reality. Phenomenological Research concludes with a hermeneutic interpretation of the research findings.

Husserl also contributes to the hermeneutical approach, emphasizing the necessity of critically examining the experienced reality. Despite the purity and immediacy of the experience, it needs to be further investigated to reach its true essence. Borrowing Husserl's term, phenomenological hermeneutics involves "bracketing" (*epoche*), a radical alteration or "reduction" of the experienced reality.²² This is an attempt to suspend truth, an art of critically analyzing reality.²³ This endeavor has been previously undertaken by David Tracy, an American theologian, in his theological work, as seen in *Blessed Rage for Order*.²⁴ According to Tracy, an interpreter must analyze reality with a "hermeneutics of suspicion".²⁵ The type of hermeneutics used varies depending on the chosen paradigm. In this Phenomenological Research, the paradigm employed is Contextual Christology. Contextual Christology here refers to phenomenological reflection and analysis of actual reality from a Christological perspective. This approach to Christology follows the recommendation of the Theological Commission of the Federation of Asian Bishops' Conferences (FABC).²⁶ One of the areas of dialogue emphasized by the FABC bishops is Theology, particularly Christology.²⁷

2.2. Locus, Tempus, Focus: Phenomenological Research Instruments

Phenomenological research presupposes the integration of Locus-Tempus-Focus (LTF). These three elements are not merely presupposed; rather, they emerge from the experience and interpretation within Phenomenological Research.

Locus of the Phenomenological Research is situated in a parish region within the deanery of Sekadau - the Deanery of the Holy Cross - (Diocese of Sanggau). The specific area is the Parish of Santa Maria Bunda Allah Nanga Mahap, located in the administrative region of Nanga Mahap Subdistrict (Sekadau Regency, West Kalimantan Province, Indonesia).

Tempus for this phenomenological study spans from mid-2017 to early 2020, precisely from August 2017 to January 2020. This timeframe does not imply that the research was conducted intensively throughout this entire period. Nonetheless, the study possesses its uniqueness due to its research methodology. The uniqueness lies in the temporal model of this study. The first model is *Time as Phenomenology*. Time as Phenomenology refers to the writer's direct experience without the aprioricity of research, perceiving events purely as personal experiences. This model extended from August 2017 to August 2018, during which the experiences occurred naturally and holistically. The second model is *Time as Research*. Time as Research signifies the presence of the researcher with the awareness of conducting

²² Budi, *ADA-ti-ADA*, 64-66.

²³ J. A. Maxwell, *Qualitative Research Design: An Interactive Approach* (Thousand Oaks, CA: Sage Publications, Inc., 2013), 135-136.

²⁴ David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (New York: Seabury Press, 1978), 43-44.

²⁵ David Tracy, *Plurality and Ambiguity: Hermeneutics, Religion, Hope* (San Francisco: Harper and Row, 1987), 77.

²⁶ FABC, "Theses on the Local Church," *The Theological Advisory Commission of the FABC*, No. 60, 1991.

²⁷ Thomas C. Fox, *Pentecost in Asia: A New Way of Being Church* (Maryknoll, New York: Orbis Books, 2002), 37.

research, aimed at confirming prior experiences. This phase occurred from 2019 to 2020, with the research being conducted in a conditioned manner, corresponding to the specific moments to be confirmed. During the Time as Research phase, the author employed a qualitative-quantitative phenomenological approach.

Focus of the Phenomenological Research is the meaning of a particular action or activity. In this case, it explores the significance of drinking *Tuak Tempayan* (fermented rice wine in a jar) among the Dayaknese in the Parish of Nanga Mahap. The study encompasses five subgroups of the Dayak community in this region: Dayak Mahap, Dayak Hulu Sekadau, Dayak Mentuka, Dayak Koman, and Dayak Menterap Kabut. The respondents for this study are the *temanggung adat* (customary leaders of a tribe) and *mantri adat* (customary representatives in a hamlet) from the five subgroups. They were chosen because they are trusted individuals with extensive knowledge of local customs and culture. The hamlets sampled for confirmation through interviews include: for Dayak Mahap (Sebabas, Setugal, and Baak Kemoyuk); for Dayak Hulu Sekadau (Landau Apin, Enturah, and Tembaga); for Dayak Mentuka (Pekawai, Nanga Suri, and Botong Serawak); for Dayak Koman (Cenayan); and for Dayak Menterap Kabut (Tajau Bunga and Landau Kumpai).

Furthermore, the study includes respondents from the younger generation, selected as comparative informants. Through questionnaires, they provided information regarding *Tuak Tempayan*. The younger respondents, aged approximately 13-15 for junior high school (SMP) and 14-18 for senior high school (SMA), were drawn from four schools in Nanga Mahap: two junior high schools (SMP Negeri 01 and SMP Negeri 03) and two senior high schools (SMA Negeri 01 and SMA Negeri 02).

3. Research Findings

3.1. Phenomenology of *Tuak Tempayan*

Tuak Tempayan holds significant meaning for each of the Dayak subgroups in the Nanga Mahap region. The primary significance of *Tuak Tempayan* lies in its role within traditional customs. The Dayak people in this area continue to uphold what they refer to as *adat* (customary law). *Adat* represents a cultural heritage that binds them within their respective communities. Legally, *adat* mandates the fulfillment of predetermined customs. Members of customary communities are bound by *adat* law to consistently strive for its fulfillment. Additionally, *adat* is a cultural legacy that is perpetuated through the practice of traditions that have been lived throughout their history and existence. *Tuak Tempayan* is produced solely for the sake of *adat*, in this sense.

By fulfilling or adhering to *adat*, individuals contribute to its preservation. This preservation is connected to a consciousness of memory and respect for ancestors. By practicing *adat*, they demonstrate respect for their ancestors. What they have received and experienced in communal life is an unconscious part of the process of *adat* transmission and preservation. This practice embodies and applies respect towards their ancestors.

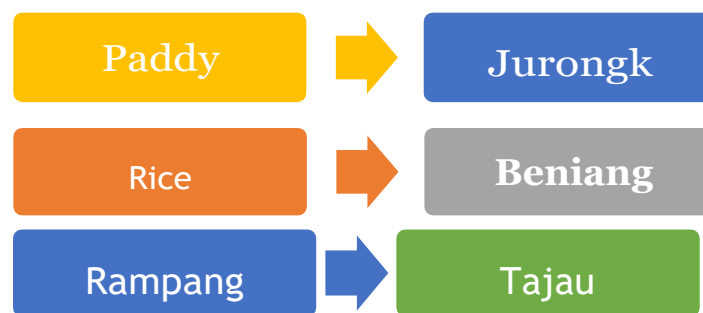
Furthermore, *Tuak Tempayan* serves as a means to maintain the dimension of togetherness and fraternity among community members. Through customary events, the closeness among

members of society is directly affirmed. By being present and joyous in every moment, the members celebrate their *adat*.

Tuak Tempayan also embodies expressions of gratitude and hope for life experiences and realities. This aspect is closely related to another dimension of human life within the social order. The religio-spiritual aspect reaches its deepest meaning through a customary act. Human life, in its entirety and all its belief systems, is celebrated.

The three main components of *Tuak Tempayan* are *Rampang*, *Tempayan*, and *Sumpit*. The symbolic meanings can be understood as follows. *Rampang* is the result of the fermentation of glutinous rice. Rice, viewed as the primary material for making *tuak*, holds significant importance for the local Dayak people. Rice and paddy possess a “*semongat*” (a kind of spirit). This truth is recognized, believed, and lived by the local Dayaknese. It is evident that glutinous rice has a valuable status. They treat rice with respect, by not wasting it. This indicates that the *semongat* of paddy and rice still resides within the rice. If the *semongat* is present in rice, it is also present in *Rampang*. Even within *tuak*, there is still *semongat*. An adage, “*tuak tumpah, manok mati*” (literally: if *tuak* spills, the chicken dies), illustrates the *semongat* of *tuak*. This adage is a customary formulation used in handling homicide customs (*adat pati*).

The respect for the *semongat* of paddy is evident in how it is stored. The local Dayak people store paddy in a granary (*jurongk*). The granary is a special place for the *semongat* of paddy. In traditional rituals, which are still performed in some places (as in Dayak Menterap Kabut community) while altered or abolished in others (as in Dayak Koman community), the *semongat* of paddy is safeguarded with offerings or feeding. This involves a special *adat* ritual to bless the paddy. Similarly, rice is stored in a special jar (*tempayan beniang*); and *tuak* in a *tempayan* (*tajau*). The apparent schema is Paddy - *Jurongk*; Rice - *Tempayan* (*Beniang*); *Tuak* - *Tempayan* (*Tajau*).



Graphic 1. Storage scheme.

Meanwhile, the *Tempayan* (Jar) holds symbolic meaning of the body. This representation is evident in the customary fines for murder (*adat pati*). The body of a murdered person is compensated with a *tempayan tajau* (a large jar). This is common among the Dayak subgroups in the Nanga Mahap region. The *tempayan* not only represents the physical body but can also represent individuals, as seen in marriage customs. In wedding ceremonies, the groom is symbolized by a *tajau benaga* (a large jar with dragon motifs), and the bride by a *tajau*, during

a segment of the customary ritual. Therefore, in a grand wedding celebration, there are two large *tempayan*.

In addition, the *tempayan*, in terms of function, is a special container. It is used exclusively for valuable items, such as food, drinks, and self-defense weapons, depending on its size and function. Moreover, the *tempayan*, especially the *Beniang*, is regarded as a living being. The *Beniang* is personified because it has a voice and tears. An empty *Beniang* will make a sound and sometimes shed tears. According to several informants, this occurs because the *Beniang* is not “fed”. The *Beniang* is fed by keeping rice inside it. Storing rice in the *Beniang* also serves to maintain the *semongat* (spirit) of the rice, ensuring it does not disappear or leave. For the local Dayaknese, the loss of the spirit in paddy, rice (*beras*), or cooked rice (*nasi*) poses a danger to human life.

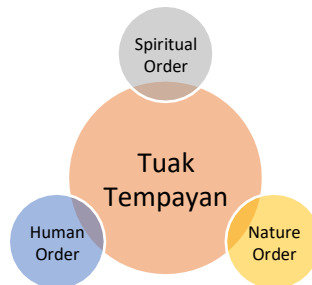
The final component of *Tuak Tempayan* is the *sumpit* (blowpipe). Within the context of *Tuak Tempayan*, the *sumpit* does not hold any specific symbolism other than its functional role of channeling *tuak* from the *rampang* (fermented rice) in the jar to the mouth. Although the *sumpit* lacks special meaning in this context, it carries other symbolisms outside of *Tuak Tempayan*. In the sub-ethnic Dayak Hulu Sekadau, particularly in Landau Apin, the *sumpit* symbolizes breath in customary fines for murder (*adat pati*). The *sumpit* itself, as a weapon, is associated with breath. The energy that propels the weapon is air (breath). The air blown into the *sumpit* propels the dart far. The length of the *sumpit* is adjusted to the height of the person using it, making each *sumpit* uniquely sized for its owner.

Overall, there is a visible triadic relationship (a color scheme formed by drawing an imagine triangle among the three circles) among the human order, nature order, and spiritual order. This triadic relationship is depicted in *Tuak Tempayan*, serving as a visible expression of this relationship. Labor is a crucial aspect of the human order, with the Dayak people’s distinctive work being the cultivation of land and forests for survival. One manifestation of land and forest cultivation is the system of swidden agriculture. Land and forests are vital components of the natural order. Plants, particularly rice, are part of the natural order. The spiritual order is recognized and acknowledged for its efficacy in the human and natural orders. An essential aspect of the spiritual order is the transcendent reality, the power that surpasses human and natural strength.

The relationship between swidden agriculture (human order), rice (natural order), and the external power (spiritual order) is maintained through a regulated system to ensure this relationship is preserved. *Adat* serves as the control system and unifier of the relationship among the three orders. How agriculture is conducted (human order), how rice is processed (natural order), and how metaphysical power (spiritual order) is responded to are governed by *Adat*. By adhering to *Adat*, the integrity of the relationship among the three orders is preserved. Before cultivating land, humans seek permission through rituals, serving as a means for humans to relate to the transcendent. Throughout the swidden agricultural process, humans continually build relationships with the transcendent or the higher realm. Traditional rituals indicate this relationship. Through these rituals, humans do not receive direct answers but observe various

signs of success in land cultivation. From these results, humans express gratitude or thanks again.

In *Tuak Tempayan*, the triadic relationship becomes clearer. The collaboration among the spiritual order, human order, and natural order is evident in *Tuak Tempayan*. Adat serves as the orderliness for the success of the triadic relationship.



Graphic 2. Tuak Tempayan triadic relationship scheme.

3.2. The Christology of *Tuak-Tempayan*

In Indonesian Catholic theology, Denny Firmanto identifies inculturation as the primary focus for proclaiming faith.²⁸ However, according to Martasudjita, the practice of inculturation theology in Indonesia remains ‘messy’.²⁹ Challenges include a narrow view of inculturation, tensions between universal and local experiential models, and a lack of a dedicated research center for serious interdisciplinary collaboration. Theological-Christology presents significant difficulties, as Indonesian Catholics struggle to understand Western concepts like person, nature, and *homousios*. Martasudjita emphasizes that inculturation should be an ongoing process, where the Gospel is expressed in the socio-political and religious-cultural context, while simultaneously transforming that context and the lives of local people.³⁰ The person and role of Jesus Christ, as proclaimed in the Gospel, must be explained in a dialogical manner to people of other religions and indigenous beliefs.³¹

Albertus Sujoko suggests new theological approaches in Indonesia, such as ‘self-personal experience reflection’ and ‘self-cultural reflection,’³² which emphasize the autobiographical dimension of theologians and view theological methods as means rather than ends. Various new theological methodologies have emerged, such as Liberation Theology in Latin America,³³ Black Theology in Africa,³⁴ and Feminist Theology in America.³⁵ These models illustrate contemporary theological approaches. In West Kalimantan, the Contextual Christology of *Tuak*

²⁸ Antonius Denny Firmanto, “Peta Teologi Katolik di Indonesia,” in Robert Pius Manik, Gregorius Pasi, and Yustinus (Ed.), *Berteologi Baru untuk Indonesia* (Yogyakarta: Kanisius, 2020), 103-125.

²⁹ Emanuel Pranawa Dhatu Martasudjita, “Berteologi Inkulturatif di Indonesia,” in Robert Pius Manik, Gregorius Pasi, and Yustinus (Ed.), *Berteologi Baru untuk Indonesia* (Yogyakarta: Kanisius, 2020), 173-183.

³⁰ Martasudjita, “Berteologi Inkulturatif,” 176-177.

³¹ Martasudjita, “Berteologi Inkulturatif,” 179.

³² Albertus Sujoko, “‘Content’ dan ‘Context’ dalam Berteologi Baru Indonesia,” in Robert Pius Manik, Gregorius Pasi, and Yustinus (Ed.), *Berteologi Baru untuk Indonesia* (Yogyakarta: Kanisius, 2020), 201-208.

³³ Gustavo Gutierrez, *A Theology of Liberation* (Maryknoll, New York: Orbis Books, 1973). Aloysius Pieris, *An Asian Theology of Liberation* (Quezon City, Philippines: Claretian Publications, 1988).

³⁴ James H. Cone, *Black Theology and Black Power* (San Francisco: Harper and Row, 1969).

³⁵ Anne M. Clifford, *Introducing Feminist Theology* (New York: Orbis Books, 2001).

Tempayan represents an effort in theological practice. Christological themes have been central to Christian theology since the first century, with significant debates occurring during the Patristic period and councils like Nicaea and Chalcedon. Today, discussions on Christology are less prominent, partly due to the complexity of conveying concepts like *prosopon*, *hypostasis*, *physis*, *ousia*, and *homousios* to lay believers. Contextual Christology aims to communicate the essential message about Jesus in a way that resonates with local contexts.

Based on real experiences with believers in Nanga Mahap Parish, it was found that the cultural value of *Tuak Tempayan* can be used as a simple way to convey the message about Jesus. Through phenomenological research, it was discovered that the elements of *Tuak Tempayan* have certain values open to interpretation or faith-based meaning. *Tuak Tempayan*, being part of customary rituals, is an experiential reality for the locals. While its components—like a jar filled with fermented rice and bamboo tubes—may not hold special meaning outside the cultural system, they are deeply significant to those within it.

The locals explain that *Tuak Tempayan* is synonymous with *Adat* (custom), and it plays a role in various celebrations, including life cycle events and agricultural cycles. Whether for joyful events like childbirth and marriage or sorrowful ones like death and disasters, *Tuak Tempayan* is always present. Customary rituals are observed throughout agricultural activities, culminating in the presentation of *Tuak Tempayan* as a gesture of gratitude and joy. These rituals are deeply tied to the spiritual order of the locals' lives, maintaining a relationship with the Transcendent Reality through the constant presence of *Tuak* in their ceremonies.

Tuak Tempayan and its components hold significant symbolic value. *Tempayan*, the jar, represents the human body and personhood, while *sumpit* symbolizes human breath. *Tuak Ancur*, a different form of toddy, is derived from squeezing or straining, unlike *Tuak Tempayan* which remains integrated within *rampang*. The distinction highlights the noble value of *Tuak Tempayan*, necessitating a reformed terminology—*Tuak-Tempayan*—to reflect its unique ceremonial significance. *Tuak-Tempayan* can only be enjoyed through a specific process during customary events, emphasizing its depth and authenticity as a cultural and spiritual practice.

The phenomenon of *Tuak Tempayan* can be interpreted in relation to Christology by first understanding its significance in local customs, such as *Adat Pati* and *Adat Nikah*. In *Adat Pati*, *Tempayan* symbolizes the human body, serving as compensation for a murder victim's body. In *Adat Nikah*, *Tuak Tempayan* represents the bride and groom, with two large *tempayan* placed side by side to symbolize the couple. For the Dayak Menterap Kabut, the groom gifts a *Tempayan* to his in-laws as a symbolic representation of their daughter. Archbishop Agustinus Agus of Pontianak, understanding *Tempayan*'s cultural importance, incorporates it into his episcopal emblem,³⁶ equating it with the Church as the Mystical Body of Christ. For him, the Church is a “*tempayan tajau*,” the Mystical Body of Christ, which serves as a sign of human salvation.³⁷ Until he became Archbishop of Pontianak, the symbolism of *tempayan* continues

³⁶ Herman Yosef, *Aku Menyertai Kamu Senantiasa Sampai Akhir Zaman: Kenangan dan Syukur 50 Tahun Gereja Katolik Keuskupan Sintang 1961-2011* (Sintang: Keuskupan Sintang, 2001), 65.

³⁷ Catharina Pancer Istiyani, *Otobiografi Mgr. Agustinus Agus: Anak Kampung Jadi Uskup Agung* (Jakarta: Obor, 2017), 178-179. Istiyani, *Otobiografi*, 239-240.

to be used by him. Bishop Agus gives new meaning to *tempayan* (*Tajau*) as the Church. The Catholic Church is called to be a '*tajau*' for all mankind.³⁸ It means the Church as a beautiful and safe place for everyone. Bishop Pius Riana Prapdi of Ketapang also uses *Tempayan* in his emblem, symbolizing 'the entire life'. At Sanggau Cathedral, a bell features the image of *Tempayan* alongside other significant symbols. Bishop Valentinus Saeng of Sanggau includes a *tajau* jar in his pastoral emblem to represent preserving the Christian faith as a beautiful and priceless treasure.

There are numerous grounds for interpreting the phenomenon of *Tuak Tempayan* in relation to Christology. For instance, in the Eucharistic celebration, the phrase "By the mystery of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity,"³⁹ is spoken during the preparation of the Eucharistic liturgy.

This practice, originating from the Frankish tradition and formalized in the Roman Liturgy, symbolizes the union of human and divine natures in Christ. Historically, the formulation has appeared in various parts of the Carolingian Empire and Italy, influenced by the Cluniac Movement, and is linked to ancient Roman prayers. The act of mixing wine and water not only represents Christ's dual nature but also our unity with Him.⁴⁰ This symbolism extends beyond the Eucharistic rite to broader Christian traditions, such as the ancient catechetical representations of plants and living water.⁴¹ These symbols, deeply rooted in biblical and early Christian contexts, highlight the spiritual significance of material elements like wine, water, and plants.⁴² For example, living water symbolizes the Holy Spirit, reflecting a rich tapestry of interpretations that underscore the mystical and theological dimensions of Christian practices.⁴³ From all this, I arrive at a contextual phenomenological belief that *Tuak-Tempayan* in the sub-subgroup customary practices of the Dayak in the Nanga Mahap region has the potential to be interpreted in a Christological manner for catechesis. Although as a contextual Christological approach, this interpretation is deemed necessary in the actual and concrete Christological context in specific places and spaces.

Tuak Tempayan can be a means of Catechesis in explaining the reality of Jesus Christ who has divine and human nature, God and Man. The *Tempayan* as the Body can be used to explain the reality of Jesus, the person of Jesus. Within *Tuak Tempayan*, a single reality is apparent, namely *Rampang*. *Tuak-Tempayan* is "concealed in reality" in *Rampang*. *Rampang* can be used as a technical term to explain the humanity of Jesus; while the divinity of Jesus is explained through *Tuak-Tempayan*. The reality of humanity is a visible or perceptible dimension. Meanwhile, the reality of divinity is a dimension that is "concealed in reality" within the human reality. Behind the human reality lies the divine reality. This reality can only be known through experience, which is daring to engage in a unique human encounter. Just as people will enjoy

³⁸ R. Masri Sareb Putra, *Audite Episcopo Tuo: Dengarkanlah Uskupmu* (Jakarta: Obor, 2020), 11. William Chang (Ed.), *Selayang Pandang Katedral Santo Yosef Pontianak* (Jakarta: Obor, 2015), 10-11.

³⁹ Joseph A. Jungmann, *The Mass of the Roman Rite: Its Origins and Development*, translated by Francis A. Brunner, Vol. II (Allen, Texas: Christian Classics, 1986), 62-63.

⁴⁰ Jungmann, *The Mass*, 63-64.

⁴¹ Jean Daniélou, *Primitive Christian Symbols*, translated by Donald Attwater (Baltimore: Helicon Press, 1964), 40.

⁴² Daniélou, *Primitive Christian Symbols*, 40-41.

⁴³ Daniélou, *Primitive Christian Symbols*, 42.

Tuak-Tempayan (or *Tuak* fluid) only by “squeezing” or “straining” it themselves through a *sumpit* by sucking it. People will not taste *Tuak-Tempayan* without drinking it from *Tuak Tempayan*. People can drink *Tuak*, but they lose an important phase, which is how *Tuak* is squeezed or strained. This squeezing only becomes actual for those who drink *Tuak Tempayan*, although squeezing is not in the literal sense. “Squeezing” here is in another sense, namely through the available *sumpit*, people squeeze *tuak* fluid from *rampang* by sucking. Squeezing, therefore, means sucking. This Christological interpretation follows the Eastern Church’s pattern of understanding the explanation of mixing wine and water as a symbolization of the divine and human nature of Jesus.

4. Conclusion

Based on the description above, it can be concluded that *Tuak-Tempayan* can serve as an effective means of catechesis to explain the dual nature of Jesus Christ as both divine and human. The *Tempayan* represents the body of Jesus, while *Tuak-Tempayan*, concealed within *Rampang*, symbolizes his divinity. This analogy helps illustrate the perceptible human aspect and the hidden divine reality of Jesus, which can only be fully appreciated through personal experience. Just as *Tuak-Tempayan* is enjoyed by “squeezing” or “straining” it through a *sumpit*, understanding Jesus’ nature requires a deeper, experiential engagement. This approach aligns with the Eastern Church’s tradition of mixing wine and water to symbolize Jesus’ divine and human natures.

Tuak-Tempayan, a cultural practice among the Dayak in Nanga Mahap, holds potential for Christological interpretation in catechesis, helping to explain the divine and human nature of Jesus Christ. By using the tangible elements of *Tuak-Tempayan* and *Tempayan* as metaphors, the concept of Jesus as both God and Man can be made more relatable to the local community. This approach aligns with the Eastern Church’s tradition of symbolizing the dual nature of Jesus through the mixing of wine and water. The goal is to deepen the faith of Catholics in Nanga Mahap, making the mysteries of faith more accessible and relevant to their daily lives. This interpretation is not intended to introduce new doctrine but to enhance understanding and engagement with faith through familiar cultural concepts, promoting a life lived “in one accord” with Christ.

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