



Analysis of the Understanding, Experience/Appreciation, and Satisfaction Levels of the Faithful Regarding the Dialogue between the Church and Culture in the Diocese of Maumere

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Abstract: *The Diocese of Maumere, like other Catholic dioceses in Indonesia, serves as a center for both spiritual and social activities for Catholics in the Sikka Regency. In practice, however, the life of the faithful in this diocese is not without tension between local culture and religious teachings. For instance, dualistic practices still exist in how religion and culture are understood. When praying for the salvation of ancestral souls, for example, the prayer is often followed by the ritual of "Tung Piong," whether performed after Mass in church or at home. This research aims to analyze the level of understanding, appreciation, and satisfaction of the faithful regarding the dialogue between the Church and culture in the Diocese of Maumere. By gaining insights into these areas, the Church can develop programs and policies that are better aligned with the needs and expectations of the faithful, enhancing its effectiveness in fulfilling its spiritual and social responsibilities. Additionally, this research helps the Church evaluate the effectiveness of its current approach to engaging with local culture. It encourages the Church to adopt more inclusive and participatory strategies, ensuring that all congregation members feel valued and actively involved in the dialogue process. The method used in this study is a quantitative survey analysis, with respondents representing a range of age groups, genders, educational levels, and occupational backgrounds. This study reveals a strong relationship between the three research variables: understanding, appreciation, and satisfaction in the dialogue between religion and culture. Greater understanding leads to increased appreciation, which in turn results in higher satisfaction. Therefore, it is recommended that ongoing research and continuous efforts to raise awareness about religious teachings and the noble cultural values that should be preserved and practiced remain essential for fostering a deeper faith.*

Keywords: *Dialogue; Church; Religion; Culture; Diocese*

Introduction

The discussions regarding the interplay between Christian faith and local culture frequently feature two polarized perspectives. On one end of the spectrum, Christian doctrine is often regarded as paramount, imposing itself upon local cultural practices that have been preserved and transmitted through generations within specific communities. Under this framework, local culture is not only perceived as something

requiring modification to align with Christian tenets but is also thought to undermine the authenticity and integrity of the faith itself.¹

Such a viewpoint has profound implications and poses significant risks to the preservation of local cultures. For instance, M. M. Sepotaas articulated a concern regarding the status of African cultures by asserting that Christianity represents “a serious threat to the total destruction of African culture.”² Similarly, Mulehu Khesoh's investigation into the effects of Christian missionary activities on the traditions of the Naga people in India reveals that, “Many of the good traditional values and cultural heritages have been lost today.”³ Khesoh notes that the Nagas have been conditioned to regard their indigenous practices as inferior, which must be supplanted by Western norms and foreign ideologies.

Conversely, another standpoint posits that faith and culture occupy equally significant positions in societal frameworks. This perspective advocates for a coexistence of faith and cultural expressions, rejecting notions of superiority or inferiority. In this regard, classifications of superiority and inferiority are deemed perilous and subjective, as they often lead adherents of a particular faith to preserve their beliefs at the expense of undermining other cultural practices. In this vein, Mariam Rawan Abdulla remarked that “culture and religion are not so distinct, with cultural practices becoming 'religionized' and religious ideas becoming part of the culture.”⁴ This illustrates the complex interrelationship between these domains, suggesting a symbiotic rather than a hierarchical relationship.

The Catholic Church has long addressed these nuanced discussions through various doctrinal teachings articulated in multiple documents. It advocates for a constructive understanding of culture, emphasizing the necessity for culture to be “illuminated” by the teachings of Christ. This is explicitly articulated in two significant documents from the Second Vatican Council: *Gaudium et Spes* and *Ad Gentes*. Both of these groundbreaking documents underscore the critical importance of fostering dialogue between the Church and diverse cultural or religious traditions, reinforcing the notion of cooperation between faith and society as a means of mutual enrichment.⁵

In art. 58, *Gaudium et Spes* states: “There are many ties between the message of salvation and human culture. For God, revealing Himself to His people to the extent of a full manifestation of Himself in His Incarnate Son, has spoken according to the culture proper to each epoch.” Through the Incarnation,

¹ Daniel J. O’Leary, *Passion for the Possible. A Spirituality of Hope for the New Millennium* (Dublin: The Columba Press, 2002), 251-253.

² M. M. Sepota, “The Destruction of African Culture by Christianity,” *S.A. Jnl. Folklore Studies* 9, no.2 (1998), https://journals.co.za/doi/pdf/10.10520/AJA10168427_20.

³ Mulehu Khesoh, “The Historiographical Challenges Confronting Naga Christian Tribals Today,” *Journal of Research in Social Science and Humanities* 3, no. 2 (2023): 43-46, <https://jrssh.org/index.php/jrssh/article/download/45/pdf>; Accessed October 24, 2024; cfr. Monica Brown, *Embodying the God We Proclaim. Ministering As Jesus Did*, (NSW-Australia: Emmaus Productions, 1999), 35-46.

⁴ Mariam Rawan Abdulla, “Culture, Religion, and Freedom of Religion or Belief,” *The Review of Faith & International Affairs* 16 (2018): 102-115, <https://www.tandfonline.com/doi/full/10.1080/15570274.2018.1535033>.

⁵ Brendan Leahy, *Ecclesial Movements and Communities. Origins, Significance, and Issues* (New York: New City Press, 2011), 34-43.

Jesus engaged deeply with a unique cultural milieu, indicating that from the inception of Christianity, culture has played a pivotal role within the faith. After all, *Gaudium et Spes* asserts:

Likewise, the Church, living in various circumstances in the course of time, has used the discoveries of different cultures so that in her preaching she might spread and explain the message of Christ to all nations, that she might examine it and more deeply understand it, that she might give it better expression in liturgical celebration and in the varied life of the community of the faithful.⁶

Based on this foundational assertion, the Church, through *Ad Gentes*, emphasizes that:

So also His disciples, profoundly penetrated by the Spirit of Christ, should show the people among whom they live, and should converse with them, that they themselves may learn by sincere and patient dialogue what treasures a generous God has distributed among the nations of the earth. But at the same time, let them try to furbish these treasures, set them free, and bring them under the dominion of God their Savior.⁷

Moreover, the presence of missionaries is not to act as detached observers who merely witness local cultures as passive spectators. Rather, they are to establish meaningful dialogues, engaging with local inhabitants on a profound level.

The above-mentioned citations from the authoritative Catholic documents imply at least three things. *Firstly*, the Church acknowledges the crucial role of culture in fostering human growth and development. *Secondly*, it employs cultural expressions as vital tools for communicating messages of faith to the global populace. *Finally*, the Church emphasizes the importance of engaging in dialogues with individuals within specific cultural and social frameworks in order to uncover the divine truths “hidden” within those cultures.

The relationship between Christian faith and culture is notably significant, especially within the context of the Diocese of Maumere. Similar to various local churches globally, the Diocese of Maumere faces challenges concerning the cultural environment in which its Catholic community exists and evolves. Culture serves as an integral element of identity, seamlessly intertwining with religious beliefs. This interconnectedness, however, is not devoid of challenges or tensions that often arise.

In practical terms, the inhabitants of the Diocese of Maumere frequently encounter conflicts between their indigenous cultural practices and Catholic faith. A pertinent example of this phenomenon can be observed during the celebration of the Eucharist, where the faithful pray for the salvation of their ancestors' souls, both in church and at home. Following this spiritual observance, they may participate in a traditional cultural ritual, namely *Tung Piong*, which is an act of reverence and gratitude towards ancestors, involving offerings of food or other tributes.⁸ This rite is typically conducted at the ancestral burial sites or

⁶Art. 58 *Gaudium et Spes*. https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.

⁷Art. 11. *Ad Gentes*. https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html.

⁸Gabriel Langga, “Ritual Tung Piong di Kabupaten Sikka, Wujud Penghormatan Kepada Leluhur.” 29 Agustus 2022. <https://fortuna.press/ritual-tung-piong-di-kabupaten-sikka-wujud-penghormatan-pada-leluhur/#.ZvEH6nZBwok>.

within the home, thereby raising questions about the place of such cultural practices within the Catholic framework.

This research serves as a scholarly response to the pressing needs of the Diocese of Maumere concerning the integration of local cultural values within the Church. Its primary objective is to analyze the community's comprehension, appreciation, and overall satisfaction regarding the dialogue that exists between the Church and the prevailing culture in the Maumere Diocese. To achieve this, the methodology employed involves a quantitative survey targeting Catholic respondents across various demographic segments, including age, gender, and socio-economic status. The analysis of the data will utilize the Gamma correlation test for insightful results.

As an academic study, this research encompasses specific scopes and limitations. It emphasizes several critical areas: first, it highlights the necessity for harmony between religion and culture, as this equilibrium plays a vital role in mitigating social conflicts and fostering unity among different religious and cultural groups. Second, it aims to enhance the efficacy of Church services by enabling the Church to assess its methodologies and strategies for fostering dialogue with the local populace and cultural practices.⁹ Third, the research promotes inclusivity and the active participation of congregants, advocating for the development of strategies that ensure all members feel valued and engaged in the discourse process.¹⁰

Furthermore, this study seeks to bolster the identity and significance of local religious beliefs by examining how theological teachings are articulated and interpreted within the framework of local culture. This understanding is instrumental in reinforcing religious identity while enhancing the spiritual essence of local cultural practices. Lastly, the findings aim to inform the Church in devising programs and policies that are attuned to the genuine needs of the community, thereby bolstering its effectiveness in fulfilling its spiritual and social responsibilities.

Research Design

Research Methodology

This research employs a quantitative approach, utilizing an analytical survey method. Its design incorporates correlational analysis with a cross-sectional survey framework, allowing for the investigation of specific issues through data collection conducted only once at a particular point in time.

The study was conducted in the Diocese of Maumere from June 21 to July 20, 2024, with a total population of 268,764 Catholics. The sample for this research consists of an accessible population selected as research subjects, calculated using Slovin's formula:¹¹

⁹ Yanuarius Hilarius Role, "Menggagas Formasi Guru Sebagai Rasul Awam Milenial," *Jurnal Masalah Pastoral* 11, no. 1 (3 April 2023), <https://jumpa.stkyakobus.ac.id/index.php/jumpa/%20article/view%20/51>.

¹⁰ Teresa Pirola, *Becoming A Catholic. Journeys of Faith* (Victoria-Australia: Collins Dove, 1992), 25-30

¹¹ Meilani Teniwut, "Mengenal Rumus Slovin dan Contoh Soal Penyelesaian Pengambilan Sampel." September 5, 2023. <https://mediaindonesia.com/humaniora/610764/mengenal-rumus-slovin-dan-contoh-soal-penyelesaian-pengambilan-sampel#:~:text=RUMUS%20Slovin%20adalah%20rumus%20statistik,diambil%20mewakili%20populasi%20secara%20umum>.

$$n = \frac{N}{1 + N(e)^2}$$

$e = 2\%$ or 0.02

Total Population (N) = 268,764 (=20/21)

$n = 2500$

n: the number of samples sought
N: the number of the population
e: tolerated margin of error

The sampling technique used in this survey is non-probability sampling with accidental sampling. In this method, the sample is determined by chance; anyone who happens to encounter the researcher or receives and completes the questionnaire link can be included as a sample.

General Objective

To explain the research results regarding the congregation's level of understanding, appreciation, and satisfaction with the dialogue between the Church and culture in the Diocese of Maumere.

Specific Objectives

1. To identify the characteristics of the respondents, including gender, age, education, occupation, parish origin, and involvement in spiritual organizations.
2. To identify the congregation's level of understanding regarding the dialogue between the Church and culture in the Diocese of Maumere.
3. To identify the level of appreciation and participation of the congregation in the Church and Culture Dialogue activities in the Diocese of Maumere.
4. To identify the congregation's level of satisfaction with their involvement in the Church and Culture Dialogue activities in the Diocese of Maumere.
5. To analyze the relationship between the congregation's level of understanding and their level of appreciation and participation in the Church and Culture Dialogue in the Diocese of Maumere.
6. To analyze the relationship between the congregation's level of understanding and their level of satisfaction with their involvement in the Church and Culture Dialogue in the Diocese of Maumere.
7. To analyze the relationship between the congregation's level of appreciation and participation and their level of satisfaction with their involvement in the Church and Culture Dialogue in the Diocese of Maumere.

Respondent Information

Figure 1. Number of respondents by parish

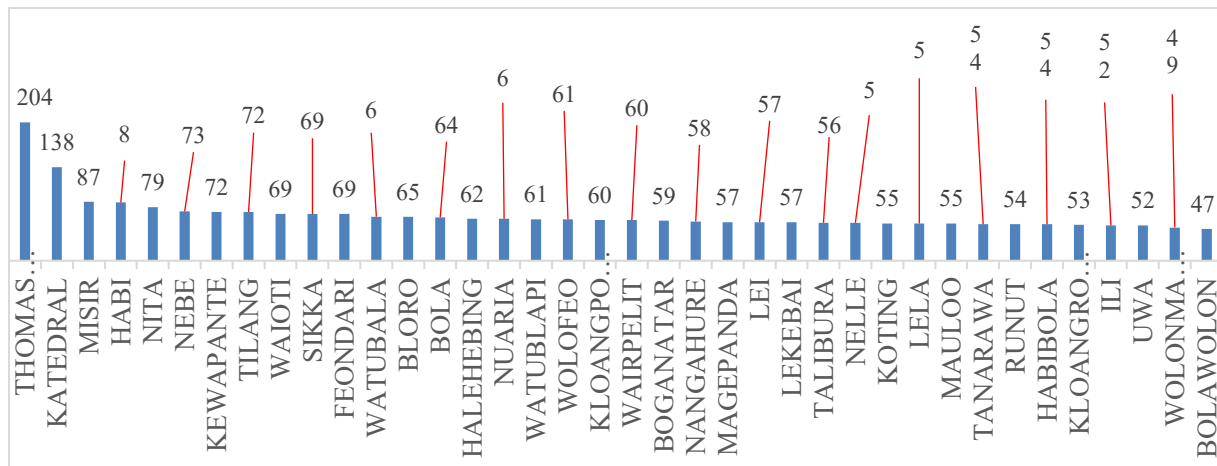


Figure 2. Percentage of respondents by parish

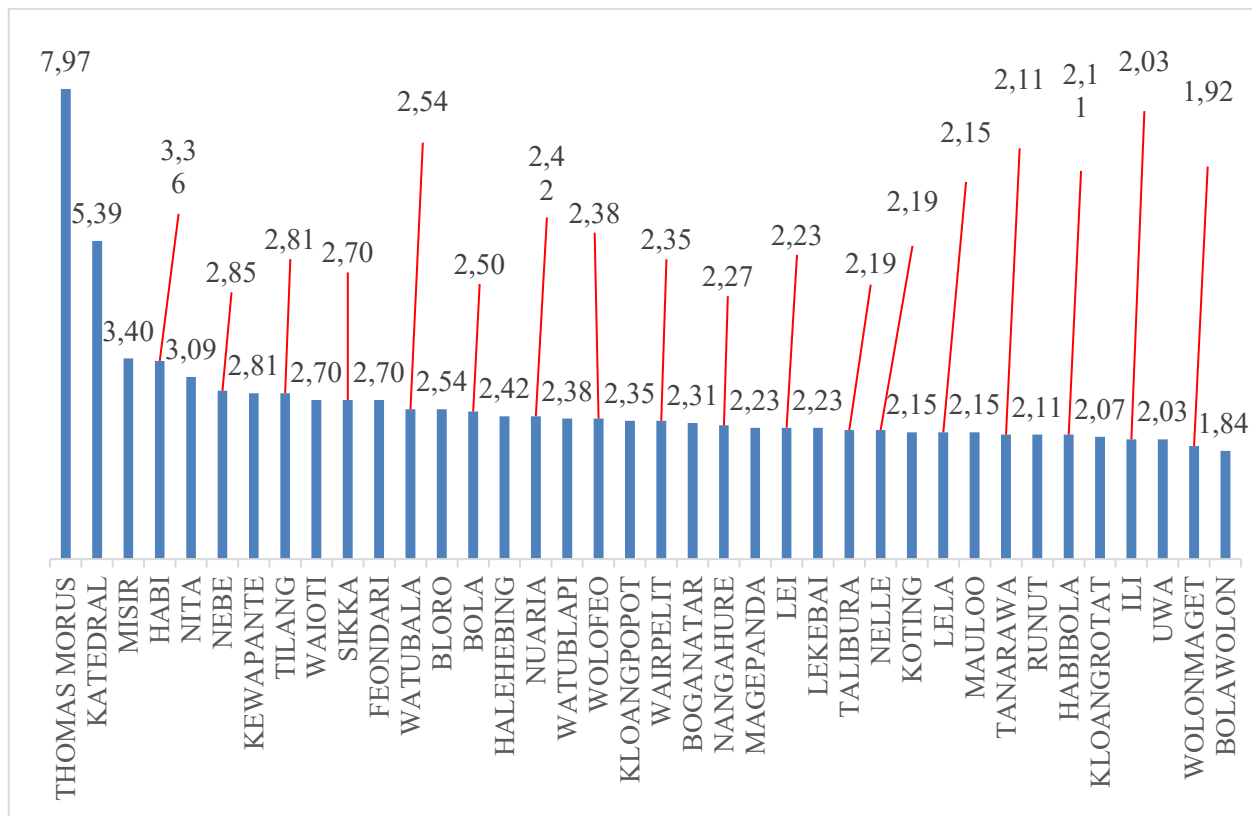


Figure 3. Respondents based on gender

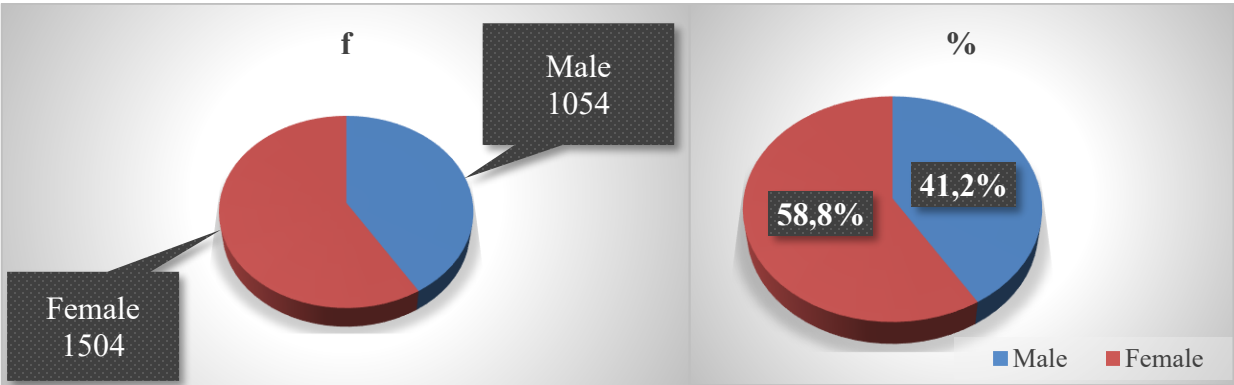


Figure 4. Respondents Maumere

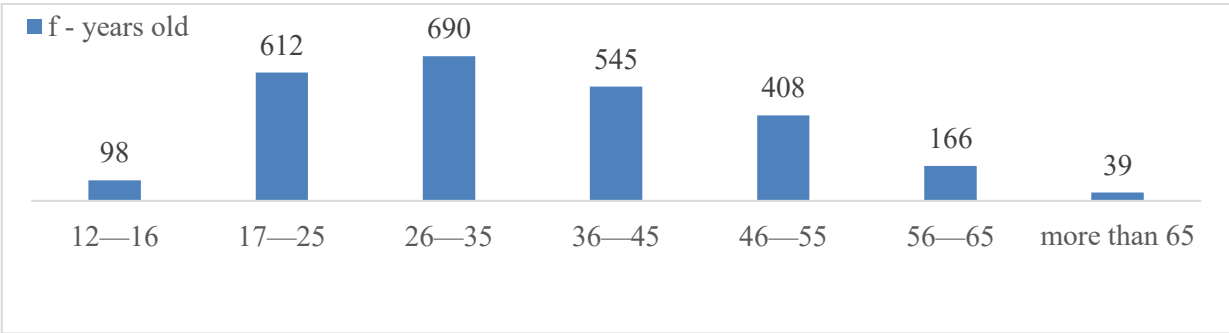


Figure 5. Percentage of respondents based on age

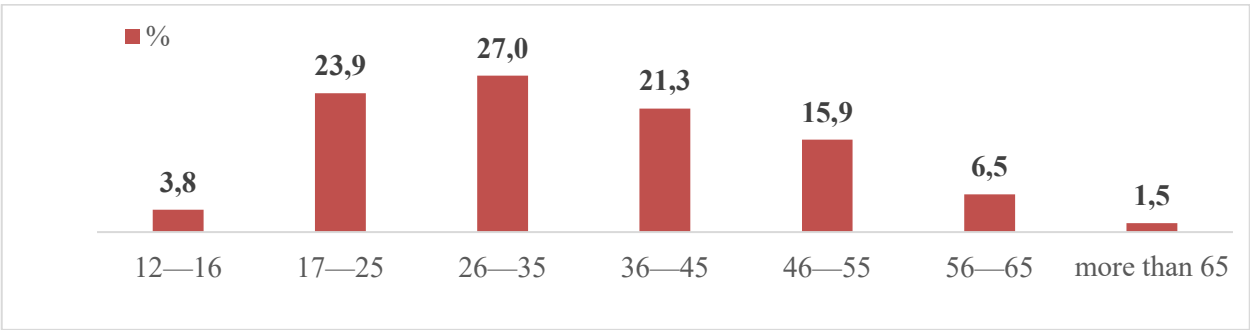


Figure 6. Respondents based on educational level

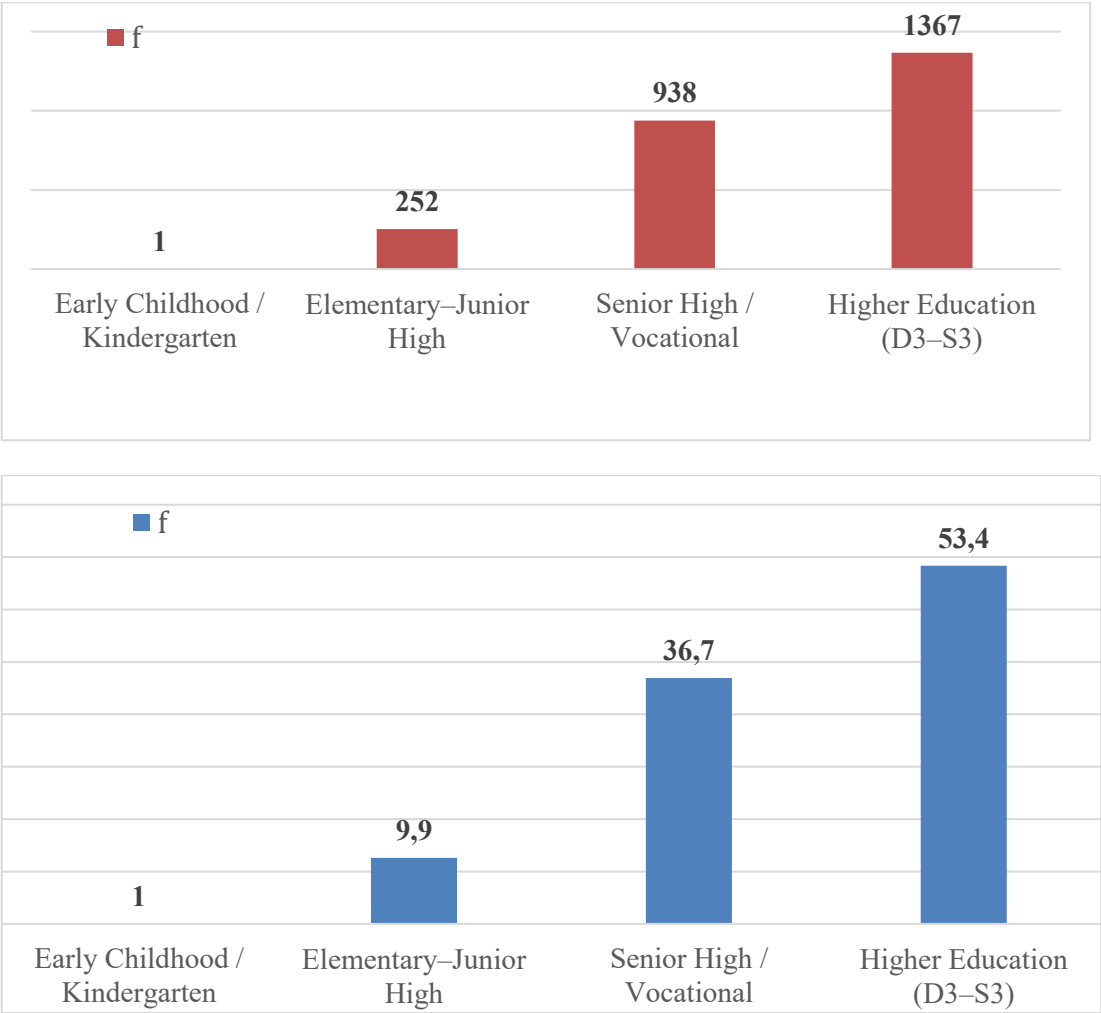


Figure 7. Respondents based on occupation

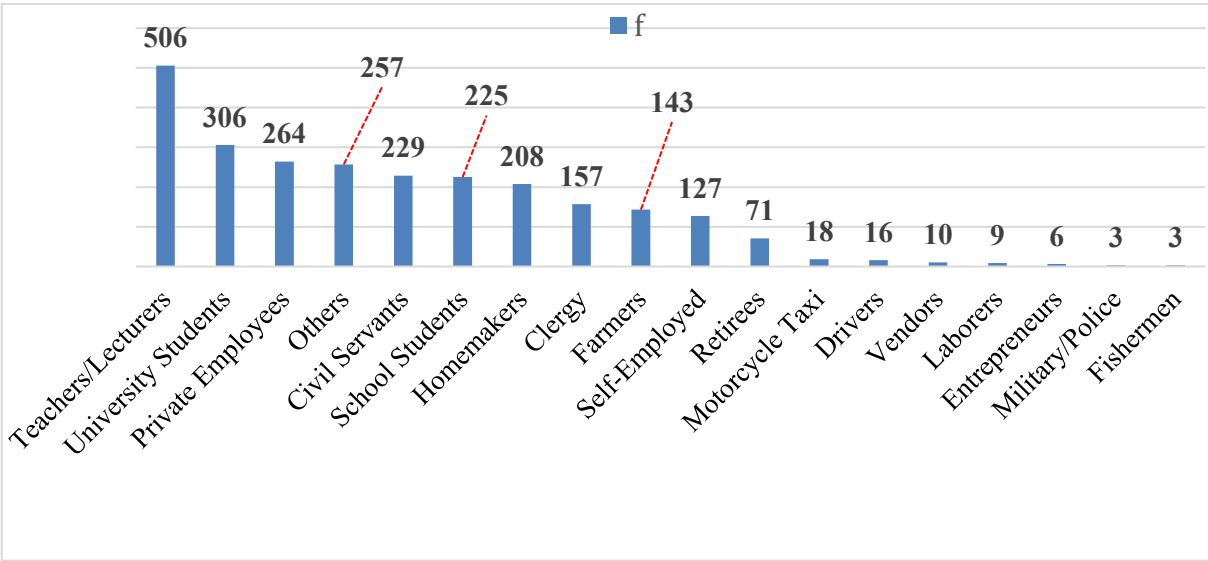


Figure 8. Percentage of respondents based on occupation

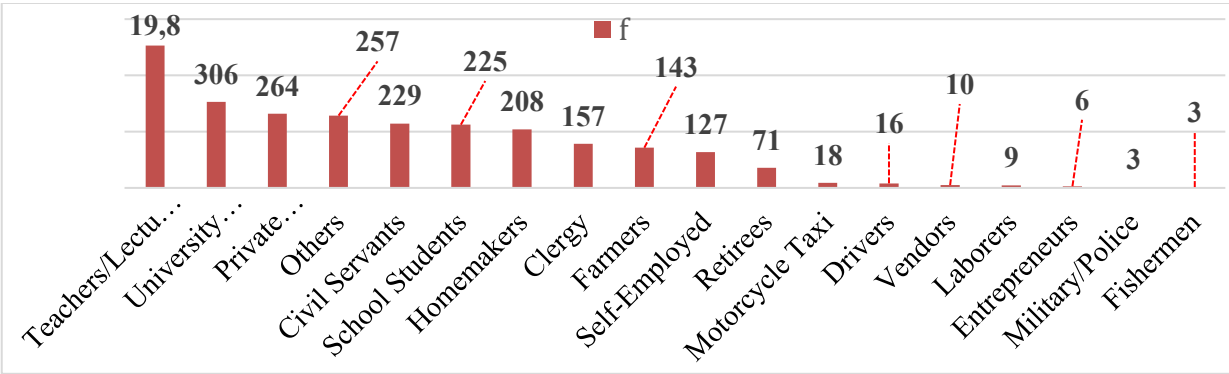
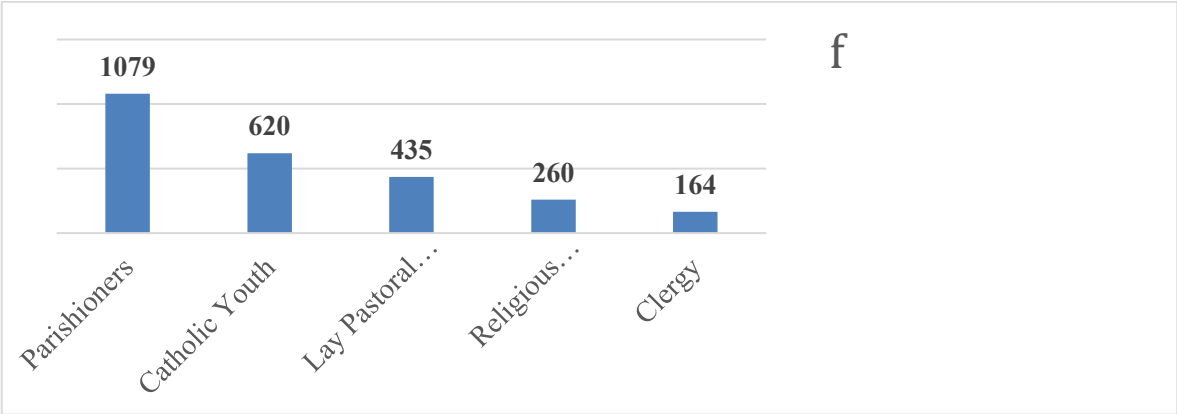
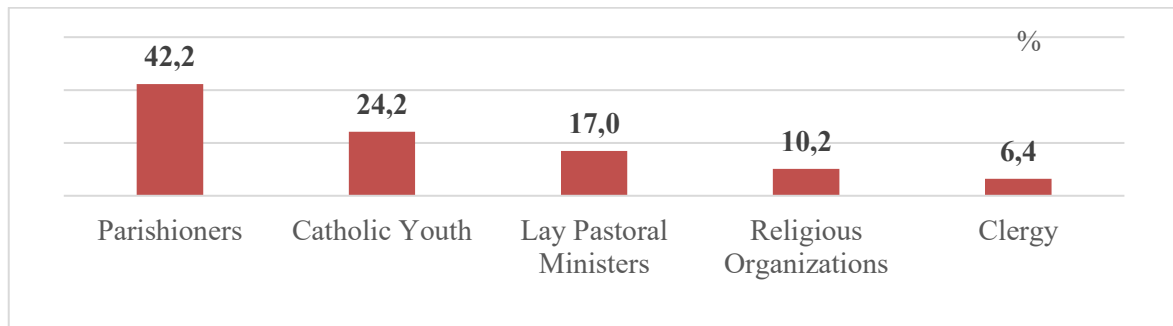


Figure 9. Respondents based on Church category





The Diocese of Maumere and Its Local Cultural Traditions

The Diocese of Maumere was established on December 14, 2005.¹² Its area corresponds to the administrative region of Sikka Regency, covering 1,732 km². As of 2023, the diocese has a congregation of 268,764, representing 88.14% of the total population of 335,360 in Sikka Regency, according to data from the Sikka Regency Statistics Office. The residents of Sikka Regency, with their diverse customs, embody rich local wisdom. The population is distributed across 21 districts and 147 villages, including 10 islands along the northern coast of the Flores Sea. The people of Sikka Regency belong to five major ethnic groups: Lio, Sikka Krowe, Palue, Tidung Bajo, and Tana Ai. The community maintains a strong reliance on its cultural traditions, one of which is the *Tung Piong* ritual, still firmly practiced today.

The *Tung Piong* tradition is an offering and an expression of gratitude to ancestors through the presentation of offerings. The majority of the population in Sikka Regency, who are Catholic, believe that ancestors have eternal life; therefore, the living must establish a communication channel with them through rituals.

The phenomenon of dualism in the experience of religion¹³ and culture is caused by several factors, including:

1. **Different Understandings and Experiences:** There is a significant variation in the understanding and experience of religion and culture.¹⁴ On one hand, the congregation adheres to Catholic teachings by praying in church or at home for the salvation of their ancestor's souls. On the other hand, local cultural practices are preserved and practiced, even when they contradict Catholic teachings.¹⁵

¹² Pusat Pastoral Keuskupan Maumere, *Keuskupan Maumere: Beriman, Sejatera, Solider dan Membebaskan Dalam Terang Sabda Allah*. (Maumere: Puspas Keuskupan Maumere, 2012), 10.

¹³ Alex Jebadu, *Bukan Berhala!: Penghormatan Kepada Roh Orang Meninggal* (Maumere: Penerbit Ledalero, 2018), 25.

¹⁴ Kees de Jong, "Dialog Dengan Kebudayaan sebagai Tantangan Bagi Gereja-Gereja: Pengaruh Kebudayaan dalam Hubungan antara "Gereja Arus Utama" dan Gerakan (Neo) Pentakostal/Kharismatik," *Gema Theology Journal* 39, no. 2 (October 31, 2015), <https://journal-theo.ukdw.ac.id/index.php/gema/article/view/200>

¹⁵ E. Douglas Lewis, *Ata Pu'an: Tatanan Sosial dan Seremonial Tana Wai Brama di Flores* (Maumere: Penerbit Ledalero, 2012), 38.

2. **Syncrretism of Religion and Culture:** This refers to the blending or unification of elements from religion and culture within religious practices. Communities often integrate local cultural elements into their religious traditions.¹⁶
3. **Local Context and Cultural Identity:** The people of Sikka Regency maintain a strong relationship with their ancestors, which fosters the continuation of cultural practices even after converting to Catholicism.

Research on the level of understanding, experience, and satisfaction of the congregation regarding the dialogue between the Church and culture in the Diocese of Maumere is essential for evaluating the effectiveness of the Church's efforts to foster a harmonious relationship with the local community and its culture. Therefore, this research is expected to contribute to the development of more effective strategies and programs that promote meaningful and sustainable dialogue between the Church and culture in the Diocese of Maumere.

Research Results

The instrument used in this study was a questionnaire distributed to the congregation via Google Forms. Before administering the questionnaire, validity and reliability tests were conducted. The questionnaire was distributed to the congregation of each parish for one week (7 days), from June 11 to June 17, 2024. A total of 51 members completed the questionnaire, which included 18 questions regarding the dialogue between the Church and culture.

The results of the validity test indicated that out of the 18 questions, 15 items (Questions 1, 2, 3, 4, 5, 6, 8, 9, 11, 13, 14, 15, 16, 17, and 18) were valid, as the p -value for each of these questions was less than α (0.05). Conversely, the other three questions (Questions 7, 10, and 12) were deemed invalid because their p -values were greater than α (0.05).

Table 1. Validity test results for survey instrument

<i>Question No.</i>	<i>p-value</i>	<i>α</i>	<i>Conclusion</i>
1	0.000	0.05	Valid
2	0.003	0.05	Valid
3	0.001	0.05	Valid
4	0.000	0.05	Valid
5	0.001	0.05	Valid
6	0.026	0.05	Valid
7	0.809	0.05	Invalid
8	0.006	0.05	Valid
9	0.006	0.05	Valid
10	0.809	0.05	Invalid
11	0.000	0.05	Valid
12	0.809	0.05	Invalid
13	0.000	0.05	Valid

¹⁶ Ferdinandus Daud, "Dialog Antaragama dalam Terang Dokumen Abu Dhabi Relevansinya Bagi Umat Beragama di Lingkungan Senhora Lajari Gege," *Jurnal Agama, Pendidikan, Dan Budaya* 3, no. 1 (October 7, 2022), <https://jurnal.stpreinha.ac.id/index.php/japb/article/view/142>.

14	0.000	0.05	Valid
15	0.000	0.05	Valid
16	0.000	0.05	Valid
17	0.000	0.05	Valid
18	0.000	0.05	Valid

Meanwhile, the results of the reliability test indicated that out of the 18 questions, 15 items (Questions 1, 2, 3, 4, 5, 6, 8, 9, 11, 13, 14, 15, 16, 17, and 18) were reliable, as the calculated Cronbach's alpha for each of these questions was greater than the established value of 0.670. In contrast, the remaining three questions (Questions 7, 10, and 12) were deemed unreliable because their calculated Cronbach's alpha values were below the threshold of 0.670.

Table 2. Reliability test results for survey instrument

Question No.	Calculated Cronbach's alpha	Standard alpha	Conclusion
1	0.671	0.670	Reliable
2	0.673	0.670	Reliable
3	0.672	0.670	Reliable
4	0.671	0.670	Reliable
5	0.678	0.670	Reliable
6	0.671	0.670	Reliable
7	0.660	0.670	Unreliable
8	0.672	0.670	Reliable
9	0.672	0.670	Reliable
10	0.658	0.670	Unreliable
11	0.673	0.670	Reliable
12	0.662	0.670	Unreliable
13	0.672	0.670	Reliable
14	0.671	0.670	Reliable
15	0.678	0.670	Reliable
16	0.675	0.670	Reliable
17	0.674	0.670	Reliable
18	0.673	0.670	Reliable

The research variables for this survey are:

1. The level of understanding of the congregation regarding the dialogue between the Church and culture.
2. The level of experience and implementation by the congregation in the activities of the dialogue between the Church and culture.
3. The level of satisfaction of the congregation with their experiences in the activities of the dialogue between the Church and culture.

The qualifications for the survey questionnaire categories are determined by the levels of understanding, experience, and satisfaction. According to Benjamin S. Bloom, understanding is the ability of an individual to comprehend or grasp information after it has been learned and retained.¹⁷

Based on Bloom's taxonomy, understanding is classified as the C2 cognitive level. It pertains to the essence of something and represents a form of comprehension that enables an individual to know what is being communicated and to use the material or ideas without necessarily connecting them to other concepts. Furthermore, Bloom distinguishes understanding into three categories: translation understanding, which is the ability to grasp the meaning contained within the material; interpretive understanding, which involves differentiating between two distinct concepts; and extrapolative understanding, which refers to the ability to see beyond what is written, predict outcomes, and expand one's perspective.

Bloom categorizes understanding into three levels: translation understanding (the lowest level), which focuses on grasping the meaning of the material; interpretive understanding (the intermediate level), which involves connecting previous information with new knowledge, linking various parts of a graph with events, and distinguishing between main and non-main points; and extrapolative understanding (the highest level), which enables individuals to see beyond what is written, make predictions about consequences and expand their perceptions regarding time, dimensions, cases, or issues.¹⁸

The level of understanding in this survey refers to the respondents' ability to translate, interpret, and draw conclusions about the dialogue between the Church and culture, with scores indicated in the table below:

Table 3. Level of understanding categories in the Church–culture dialogue

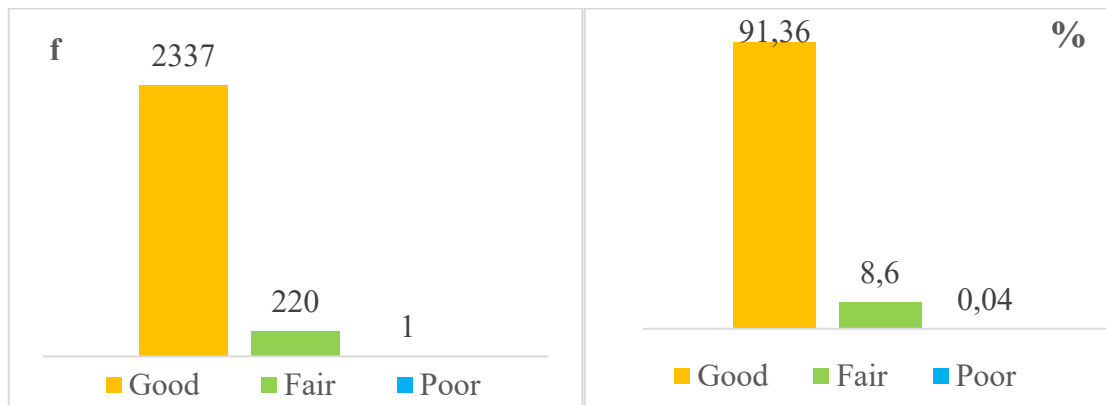
Level	Definition
Good	Translation, interpretation, and extrapolation
Fair	Translation and interpretation
Poor	Translation only

Survey Results on the Level of Understanding of the Congregation Regarding the Dialogue between the Church and Culture in the Diocese of Maumere:

¹⁷ Nana Sudjana, *Penilaian Hasil Proses Belajar Mengajar* (Bandung: Remaja Rosdakarya, 2012), 24.

¹⁸ Joan Imanuella Hannan Pangemanan, "Mengenal Tasonomi Bloom, Level Kognitif C1 sampai C6." July 27, 2023. <https://mediaindonesia.com/humaniora/599952/mengenal-taksonomi-bloom-level-kognitif-c1-sampai-c6>.

Figure 10. Survey Results on the Level of Understanding in Church–Culture Dialogue



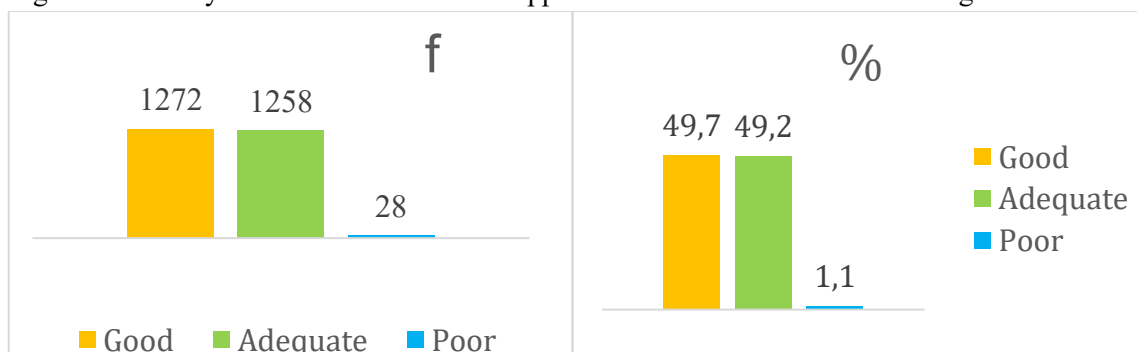
Regarding the level of appreciation, Bloom's taxonomy classifies appreciation/application as a C3 cognitive level. Application refers to the cognitive process of utilizing or employing procedures to conduct experiments or solve problems. In this survey, the level of appreciation/application reflects the respondents' ability to implement the concepts, principles, and procedures derived from their understanding of the dialogue between the Church and culture. The scores are presented in the table below:

Table 4. Level of appreciation categories in the Church–culture dialogue

Level	Score range
Good	20-25
Adequate	13-19
Poor	5-12

Survey Results on the Level of Appreciation of the Congregation Regarding the Church and Cultural Dialogue in the Diocese of Maumere:

Figure 11. Survey Results on the Level of Appreciation in Church–Culture Dialogue



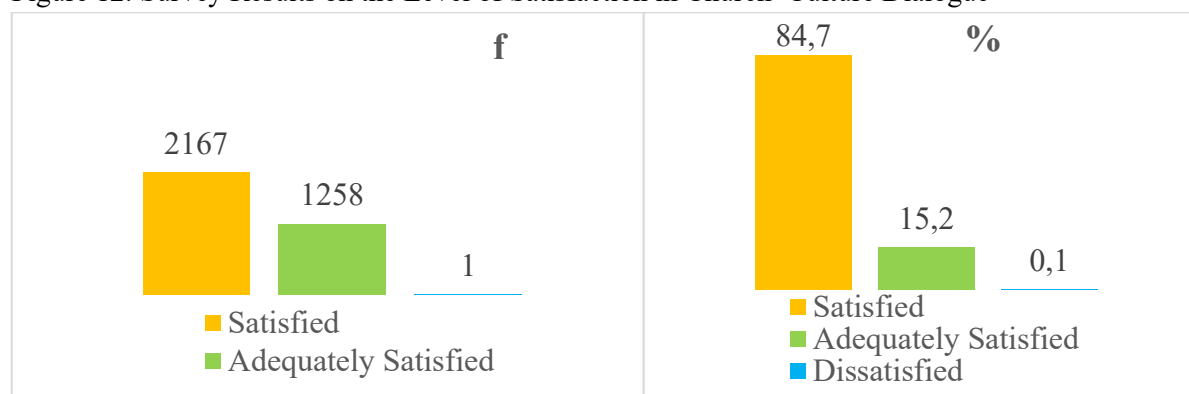
As for the level of satisfaction, Bloom's taxonomy classifies it as part of the Affective level A2, which pertains to responding. This level involves reacting to or responding to phenomena in one's environment, including approval, willingness, and satisfaction in providing responses. In this survey, the level of satisfaction reflects the respondents' reactions or responses to their appreciation of the dialogue between the Church and culture, with scores presented in the following table:

Table 5. Level of satisfaction categories in the Church–culture dialogue

Level	Score range
Satisfied	20-25
Adequately Satisfied	13-19
Dissatisfied	5-12

Survey Results on the Level of Satisfaction of the Congregation Regarding the Dialogue between Church and Culture in the Diocese of Maumere:

Figure 12. Survey Results on the Level of Satisfaction in Church–Culture Dialogue



Explanation:

1. The total number of questions is 15 categorized as follows: Understanding: Questions 1-5, Appreciation: Questions 6-10, Satisfaction: Questions 11-15.
2. The scoring for each subtheme is as follows: 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.
3. The method for calculating the range in each category for every subtheme is as follows:
 - $\text{Range (max)} = \text{number of questions} \times \text{maximum answer score (5)}$
 - $\text{Range (min)} = \text{number of questions} \times \text{minimum answer score (1)}$
 - Then subtract 5 minimum values and divide by 3 categories.
4. Example: For Understanding in DGB with 5 questions:
 - $\text{Range: } 5 \times 5 = 25 \text{ or } 5 \times 1 = 5$
 - $25 - 5 = 20$

- 20 / 3 categories (Good, Adequate, Poor)

Thus, each category range is 7, resulting in Understanding being categorized as Good (20 – 25), Adequate (13-19), and Poor (5-12, with a tolerance of -2 +2).

The data processing techniques used in this survey include editing, coding, and tabulating. In the editing phase, the survey team reviews the respondents' answers by thoroughly checking the questionnaires and identifying any potential errors made during completion. In the coding phase, the team assigns codes to respondents' answers in an Excel file, giving each response a sequential number for easy tracking and analysis. Tabulating involves grouping the classified data into a master table to calculate the quantity and frequency of responses, or to determine percentage values.

Once all the questionnaires from respondents are collected, data analysis is conducted. This analysis utilizes computerized systems and includes the following methods. 1. Univariate analysis: This method identifies the characteristics of each variable, presenting the results in the form of tables and frequency distributions. 2. Bivariate analysis: This method examines the relationship or correlation between two variables, allowing for a comparison between independent and dependent variables. For this analysis, the statistical test employed is the gamma test, a non-parametric statistic. The gamma correlation test is used to assess the correlation between two ordinal variables where the number of categories is small. This creates a cross table of $R \times C$ (Rows \times Columns). The interpretation of the correlation test results is based on the p-value, the strength of the correlation, and the direction of the correlation, as shown in the following table:

Table 6. Guidelines for interpreting hypothesis testing

Parameter	Value	Interpretation
Strength of correlation (r)	0.0 to < 0.2	Very weak
	0.2 to < 0.4	Weak
	0.4 to < 0.6	Moderate
	0.6 to < 0.8	Strong
	0.8 to 1	Very strong
Significance level	$P < 0.5$	Significant relationship
	$P > 0.5$	No significant relationship
Direction of correlation	+	Positive: variables increase together
	-	Negative: increase in one, decrease in the other

This study ultimately leads to the formulation of the correlation hypothesis, which is a theoretical conclusion that must be validated through the analysis of empirical evidence. The hypotheses are as follows: H_a = alternative hypothesis: there is a relationship between the variables, and H_0 = null hypothesis: there is no relationship between the variables. The specific correlation hypotheses are as follows:

1. There is a relationship between the level of understanding and the level of appreciation/application of the Church and culture dialogue among the congregation in the Diocese of Maumere.
2. There is a relationship between the level of understanding and the level of satisfaction with the appreciation/application of the Church and culture dialogue among the congregation in the Diocese of Maumere.
3. There is a relationship between the level of appreciation/application and the level of satisfaction with the appreciation/application of the Church and culture dialogue among the congregation in the Diocese of Maumere.

Analysis of the Survey Results on Church and Culture Dialogue in the Diocese of Maumere

The Relationship between the Level of Understanding and the Level of Appreciation/Application of the Congregation in the Church and Culture Dialogue

Table 7. Gamma Correlation between Understanding and Appreciation/Application in Church–Culture Dialogue

Level of Understanding	Good Appreciation	Adequate Appreciation	Poor Appreciation	Total
Good	1,232	1,090	15	2,337
Fair	40	168	12	220
Poor	0	0	1	1
Total	1,272	1,258	29	2,558

Correlation Coefficients:

$r = 0.671$ (strong)

$p = 0.000$ ($p < 0.05$)

Conclusion:

1. Based on the crosstab analysis, it is evident that the majority of respondents who demonstrate a good level of understanding of the Church and culture dialogue also exhibit a good level of appreciation/application in the Church and culture dialogue activities, totaling 1,232 individuals.
2. The results of the gamma correlation test yielded a p -value of 0.000, which is less than the significance level of α (0.05). This indicates a significant relationship between the congregation's understanding of the Church and culture dialogue and their level of appreciation/application in these activities.
3. The strength of the relationship between the two variables is categorized as strong, as indicated by an r -value of 0.671, which reflects a positive direction of correlation.

The Relationship between the Level of Understanding and the Level of Satisfaction of the Faithful Community on the Appreciation/Application in the Dialogue between the Church and Culture in the Diocese of Maumere

Table 8. Gamma Correlation between Understanding and Satisfaction in Church–Culture Dialogue

Level of Understanding	Satisfied	Adequately Satisfied	Dissatisfied	Total
Good	2,061	276	0	2,337
Fair	106	114	0	220
Poor	0	0	1	1
Total	2,167	390	1	2,558

Correlation Coefficients:

$r = 0.781$ (strong)

$p = 0.000$ ($p < 0.05$)

Conclusion:

1. According to the crosstab analysis, the majority of respondents who demonstrate a good level of understanding of the Church and culture dialogue express satisfaction with the activities, totaling 2,061 individuals.
2. The gamma correlation test results revealed a p-value of 0.000, which is less than the significance level of α (0.05). This indicates a significant relationship between the faithful's understanding of the Church and Culture Dialogue and their level of satisfaction with this aspect.
3. The strength of the relationship between the two variables is classified as strong, as indicated by an r-value of 0.781, which reflects a positive direction of correlation.

The Relationship between the Level of Appreciation/Application and the Level of Satisfaction of the Faithful Community in the Church and Culture Dialogue in the Diocese of Maumere

Table 9. Gamma Correlation between Appreciation/Application and Satisfaction in Church–Culture Dialogue

Level of Appreciation/Application	Satisfied	Adequately Satisfied	Dissatisfied	Total
Good	1,204	68	0	1,272
Adequate	950	308	0	1,258
Poor	13	14	1	28
Total	2,167	390	1	2,558

Correlation Coefficients:

$r = 0.706$ (strong)

$p = 0.000$ ($p < 0.05$)

Conclusion:

1. According to the crosstab analysis, the majority of respondents who exhibit a good level of appreciation/application in the Church and culture dialogue activities express satisfaction, totaling 1,204 individuals.
2. The results of the gamma correlation test indicated a p-value of 0.000, which is less than the significance level of α (0.05). This finding suggests a significant relationship between the level of appreciation/application of the congregation in these activities and their level of satisfaction.
3. The strength of the relationship between the two variables is categorized as strong, as demonstrated by an r-value of 0.706, which indicates a positive direction of correlation.

Conclusion

In the experience of religious and cultural life, when congregants are invited to share their opinions and explain their customs, it fosters a sense of joy, value, and pride, as their traditions are acknowledged and appreciated. Furthermore, numerous customs, events, and ceremonies remain vibrant and actively practiced within the community.

The Christian faith encompasses numerous ideas and truths, where the community participates in spontaneous inculturation, interpreting and experiencing various aspects of their beliefs through the lens of vibrant traditions and customs that are still actively practiced.¹⁹ Discussing the inculturation of faith teachings, particularly in the context of the dialogue between culture and Christian faith, necessitates an exploration of the diverse ways and approaches through which individuals comprehend these truths.

The findings of this study show that the relationship among Understanding, Appreciation, and Satisfaction regarding the dialogue between religion and culture is significantly interconnected. A deeper understanding enhances appreciation, which in turn leads to greater satisfaction in one's experiences. Conversely, limited understanding results in diminished appreciation, ultimately leading to dissatisfaction among individuals.

In discussions aimed at finding solutions to the challenges of developing a contemporary understanding of faith, we encounter the significant issue of the Catholic Church's centralized structure. Despite the insightful ideas presented by Vatican II, which advocated for decentralization and drew inspiration from the traditions of the first millennium, these principles are often not reflected in the Church's current structural organization.²⁰

An inculturated faith experience, rooted in dialogue with indigenous cultures and customs, can only flourish if the current centralized structure of the Catholic Church is addressed. For the Church to genuinely

¹⁹ George Kirchberger, "Dialog Gereja dan Budaya" Paper presented at the Celebration of the World Synod of Bishops at the Diocese of Maumere with the Theme "Bagi Gereja Sinodal: Persekutuan, Partisipasi dan Misi," at the Maumere Diocese Hall (KCH) on March 8, 2022; cfr. Frances M. Moran, *Listening: A Pastoral Style* (Victoria-Australia: E.J Dwyer, 1997), 89.

²⁰ Frank O'Loughlin, *Christ Present in the Eucharist* (NSW-Australia: St. Paul Publications, 2000), 45-77.

embody a synodal approach, this transformation must extend to its legal framework as well. Thus, ongoing research and heightened awareness of religious teachings, along with the noble values of culture that need to be preserved and lived out, are essential for fostering a deeper faith.

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