
***GENDUREN PASKAH: REPRESENTING CULTURAL IDENTITY AND
COMMUNAL HARMONY IN JAVANESE CATHOLIC COMMUNITIES***

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ABSTRACT

This research investigates *Genduren Paskah* tradition observed by the Catholic community in Kedungrejo Village, Rowokangkung District, Lumajang Regency, East Java. This tradition serves as a cultural-religious expression that combine Javanese customs with Catholic spirituality. The study seeks to investigate the representation of Javanese Catholic identity and communal harmony through local cultural symbols and religious practices as embodied in the ritual. This study utilizes a qualitative descriptive method, drawing on Stuart Hall's theory of representation and Roland Barthes' semiotic approach. This analysis concentrates on the symbolic components of the ritual, which involve community gathering, prayers in the Javanese language, and traditional dishes such as *sega gurih*, *ayam ingkung*, and *sambal goreng kentang*. The results show that *Genduren Paskah* serves not only as a community Easter celebration but also as a cultural space where the concepts of faith, identity, gratitude, solidarity, and harmony are socially constructed and collectively interpreted. Using Hall's representation theory, the ritual can be seen as a reflection of the Catholic community's negotiation and expression of its religious identity in the context of Javanese culture. Barthes' semiotic analysis further illustrates that ritual symbols function on denotative, connotative, and mythological levels, generating cultural meanings associated with devotion, unity, social harmony, and religious inculturation. The tradition exemplifies the integration of local cultural forms into Catholic religious life while preserving their cultural significance. This

research adds to the discourse on cultural representation, semiotics, and religious inculturation by demonstrating the role of local rituals in the creation of meaning and the formation of identity within modern Indonesian society.

KEYWORDS: *Genduren Paskah*, representation, Javanese, Catholics.

INTRODUCTION

Religion and culture are two interconnected elements in society (Chukwudebelu, 2024; Sirait, 2024). Practically, religious teachings often interact with local tradition so that they create some special rituals (Cao, 2024; Layugan & Th, 2024). In Indonesia, the interactions are reflected into various cultural-religious practices. They combine religious values with local rituals (Effendi et al., 2020). In Javanese society, these combinations can be found in communal ritual which is full of symbols and spritual meanings, one of them is *genduren* or feast (Utami & Marwanti, 2025).

Unification between Catholic value and Javanese culture is not something new (Prajna & Mahardika, 2025). In the religious mission, it needs to be adapted with the locals. Catholic churches in Central Java, Yogyakarta and East Java, Javanese language commonly use in their liturgy, even for the religious hymn, such as the Javanese songs in a book entitled *Kidung Adi*. It has Gregorian rhyme, but the lyrics are in Javanese. However, the liturgy is still biblical based because there are some limitations to keep its purity. To celebrate Easter Day, the Catholic community in Javanese-based village hold routine mass in the church and thanksgiving outside the church.

Genduren or feast basically is known as praying tradition and having meals together in Javanese society (Utami & Marwanti, 2025). Genarally, this tradition is expression of gratitude, asking for blessings, and tightening the social relationship amongst society. In its progress, *kenduri* does not only present in common Javanese society, but also is adopted by Javanese Catholic community combined with Catholic religious values (Utami & Marwanti, 2025). That unification shows the process of cultural adaptation which makes the religion get closer with local community.

The unification can be found in a tradition named *Genduren Paskah* (Easter Feast) carried by Catholic community in Kedungrejo village, Rowokangkung subdistrict, Lumajang regency, in the province of East Java (Wijanto, n.d.). There is a Catholic mission station, Santo Paulus Kedungrejo, under the control of Maria Ratu Damai Parish. From totally 344 Catholic people in Rowokangkung subdistrict, mostly they live in Kedungrejo (BPS-Statistik Lumajang,

2025). In Kedungrejo, there are three basic ecclesial communities. The ritual of *Genduren Paskah* is a part of Easter celebrations, and becomes the meeting point between Catholic values and Javanese culture (Prajna & Mahardika, 2025; Utami & Marwanti, 2025). During the event, the participants do not only pray together, but also serve some traditional dishes such as *sega gurih* (savory rice), *ingkung ayam* (spiced coconut whole chicken), and *sambal goreng kentang*. Those dishes are both consumed and served as some aims, since they contain some specific symbols. The symbols show that *Genduren Paskah* is social ritual representing Catholic religiosity and Javanese culture that live along with the society.

This article aims to discuss about *Genduren Paskah* as the thanksgiving in Easter Day. The ritual does not contain liturgy and is not part of Eucharist. However this is the way of Javanese Catholics to maintain their identity as Catholic and Javanese altogether. This phenomenon shows that Catholic identity in rural Java is expressed not only through universal church rituals but also through local cultural symbols and communal traditions. *Genduren Paskah* represents a continuous unity between religious faith and Javanese cultural traditions, where local customs are not discarded from Christianity. Cultural elements are joined to integrate new religious significance while preserving their social and symbolic roles within the village community (Sutopo, 2025).

Using Stuart Hall's theory of representation, this research views culture as a space where meanings are created through social practices. *Genduren Paskah* can be seen as a practice of representation in which Javanese Catholics form and express their religious identity. Furthermore, using Roland Barthes' semiotic method, this research explores how symbols like food, prayer, communal gatherings, and home environments operate not only at the denotative level but also as cultural myths that validate specific interpretations of faith, harmony, and Javanese identity. This point allows the study to investigate the representation and negotiation of Catholic beliefs and Javanese customs in *Genduren Paskah* traditions within rural Catholic communities. It aims to uncover the ways local cultural symbols transform into significant representations of religious identity, community unity, and interfaith harmony in Javanese society located in Kedungrejo village, Rowokangkung subdistrict, Lumajang regency.

THE ORETICAL FRAMEWORK

Religion and Javanese Cultural Tradition

Cultural traditions influence communal and religious life in Javanese society (Manalu, 2022). A highly notable tradition is *genduren* or *slametan*, which is a communal event featuring

collective prayer and shared food. It represents gratitude, harmony, and social solidarity. This tradition has served as a social and spiritual practice that strengthens bonds among community members of all faiths(Awaru, 2025). Clifford Geertz (1976) argues that the *slametan* is central to Javanese communal life, because it embraces the principles of social balance and collective unity. In rural areas, *genduren* serves not just as a ceremonial event but also as a cultural tool that fosters social unity(Geertz, 1976). The custom frequently appears in different life-cycle events, spiritual celebrations, and community traditions.

In Javanese Catholic communities, local customs like *genduren* are still practiced and adapted to go along with Catholic beliefs(Sumaryanto & Firmanto, 2022). *Genduren Paskah* illustrates how local cultural practices continue to hold significance within Christian religious existence. Catholic communities convey their faith through Javanese-language prayers, traditional food offerings like *ayam ingkung,sega gurih, sambal goreng kentang* and communal gatherings in village homes, utilizing cultural practices that resonate with Javanese society. This occurrence signifies that religion and culture are not always distinct entities. Rather, local cultural contexts frequently shape religious practices. For *Genduren Paskah*, Javanese cultural customs serve as a crucial channel for the social expression and collective experience of Catholic faith in daily village life.

Representation Theory by Stuart Hall

In the context of *Genduren Paskah*, representation theory helps in describing the ways in which Javanese Catholic communities build and convey their religious identity using local cultural symbols. Practices like communal dining, reciting Javanese language prayer, and traditional food offerings embody not just religious devotion but also the maintenance of Javanese cultural identity. These practices realize the Catholic faith in ways that maintain cultural significance for rural Javanese society.

This research uses Stuart Hall's theory of representation to analyze how cultural practices generate meaning. Hall contends that representation is the mechanism by which meaning is created and shared in a culture(Hall, 1997). Meaning is not naturally in objects or practices; it is created through language, symbols, images, and social interactions. According to Hall (1997), culture serves as a representation system where people convey shared meanings through signs and symbols. As a result, cultural practices serve as arenas for the continuing negotiation of identities, beliefs, and values. Representation and power are closely linked, as representation influences the understanding of specific identities and realities within society(Hall, 1997).

Genduren Paskah shows a negotiation between local culture and religious tradition. The Catholic identity is depicted as tied with the existing cultural and communal practices, rather than as completely distinct from Javanese tradition. Thus, representation theory can be applied to investigate the ways in which religious meanings are culturally created and socially upheld in the community.

Roland Barthes' Semiotic Approach

This study employs the semiotic approach developed by Roland Barthes to analyze the meanings embedded in *Genduren Paskah* practices. According to Barthes (1964), culture is a system of signs where objects, practices, food, and rituals serve as vehicles of meaning. Barthes differentiates between denotation and connotation. Denotation touches the explicit meaning of a sign, whereas connotation encompasses the cultural and emotional associations linked to it (Barthes, 1967). Barthes goes on to introduce the idea of myth, which refers to cultural meanings that society comes to accept as common sense and that are seen as natural, beyond these two levels.

Various cultural elements can be interpreted semiotically in the context of *Genduren Paskah*. For example, *ayam ingkung* refers to a ceremonial dish from Java, but it connotes gratitude, blessing, and communal unity. Likewise, communal prayer in Javanese serves as a sign of cultural closeness and shared identity, as well as a means of contacting God. The assembly serves as a symbol of social unity and harmony within the village community. By using Barthes' semiotic framework (1967), *Genduren Paskah* can be seen not just as a communal meal or religious gathering, but as a cultural text rich with multi meanings. This practice generates cultural myths about the connection between Javanese identity and Catholicism, especially the notion that one can become Catholic without abandoning local cultural customs.

RESEARCH METHOD

Utilizing a qualitative descriptive approach, this research examines *Genduren Paskah* tradition observed by the Catholic community in Kedungrejo Village, located in Rowokangkung District of Lumajang Regency, East Java (Harianja & Sudrajat, 2020). The study focuses on understanding cultural meanings, social practices, and symbolic representations embedded in the ritual tradition, which is why qualitative research is used. This research aims to investigate the representation of Javanese Catholic identity and

communal harmony through cultural symbols and religious practices in the context of Easter feast traditions.

The main data for this research were collected through observations of the Genduren Paskah 2026 celebration organized by the Basic Ecclesial Communities (BECs) Bernadette and Lucia in Kedungrejo Village. The observations centered on ritual activities, communal interactions, prayer practices, traditional food offerings, and the social atmosphere of the event. Furthermore, visual documentation and field notes aided in analyzing the ritual symbols and cultural practices depicted at the gathering.

Books, journal articles, government statistical reports, and previous studies on Javanese traditions, Catholic inculturation, representation theory, and semiotics were used to collect secondary data. Theoretical and contextual support for the interpretation of the ritual was provided using these sources. This study utilizes Stuart Hall's representation theory to investigate the social construction of meanings and identities through cultural practices (Hall, 1997). Using Hall's perspective makes it possible to clarify how the Catholic community in Kedungrejo expresses its religious identity via Javanese cultural forms, including communal gathering, prayers in the Javanese language, and traditional food customs (Dwijayanto et al., 2023; Hall, 1997).

Additionally, the symbolic meanings embedded in the ritual elements are examined through Roland Barthes' semiotic lens. The analysis examines three levels of meaning: denotation, connotation, and myth (Barthes, 1967). Ritual symbols like *ayam ingkung*, *sega gurih*, *sambal goreng kentang*, communal prayer, and seating arrangements were understood as cultural markers representing religious devotion, gratitude, social harmony, and communal identity.

The data were subjected to descriptive analysis across multiple stages: data reduction, categorization of ritual symbols, interpretation of cultural meanings, and theoretical analysis employing Hall's representation theory and Barthes' semiotics. This study demonstrates that *Genduren Paskah* serves not only as a religious celebration but also as a cultural space for negotiating identity, preserving tradition, and fostering communal harmony within Javanese Catholic society through this method (Ali & Shobahiya, 2024).

RESEARCH GAP

The concept of inculturation has been used to extensively examine the connection between Javanese culture and Catholicism in earlier research. The main emphasis of Rosalia Wiwin's research regarding Misa Jum'at Legi in Paroki Maria Ratu Damai Purworejo is on pastoral

inculturation and the incorporation of elements from Javanese culture into Catholic liturgical practices (Wiwin, 2018).

Iswandir also investigates the historical attempts at inculturation by Vincentian missionaries in Java, focusing on language adaptation and missionary strategies within the context of local culture (Iswandir, 2024).

Other research also underscores the importance of liturgical adaptation and theological integration. Yohanes and Wahyu Tris Murdani examine the Eucharistic celebration of Javanese 1 Suro as a manifestation of cultural inculturation and a transformative appreciation of faith within Catholic communities (Yohanes & Murdani, 2024). Meanwhile, Fransiska Letsu Kharisma Putri examines *selamatan arwah* from the viewpoint of Catholicism, emphasizing the theological compatibility of Javanese death rituals with Catholic teachings (Putri, 2023).

Nonetheless, earlier research has mainly focused on the aspects of inculturation that are pastoral, liturgical, historical, or theological in nature. How local Catholic traditions serve as a representational cultural space through symbols, communal practices, and collective identity formation has received limited attention. Specifically, studies focusing on the Easter communal feast traditions (*Genduren Paskah*) in rural Javanese Catholic communities are limited.

In addition, the application of cultural representation theory and semiotic analysis to understand the symbolic meanings inherent in ritual practices is infrequent in current research. There has not been enough use of the combination of Stuart Hall's representation theory and Roland Barthes' semiotics to analyze how cultural symbols, traditional foods, communal prayers, and social interactions create meanings of Javanese Catholic identity and communal harmony.

Thus, this research addresses the gap by examining the *Genduren Paskah* tradition in Kedungrejo Village as a cultural representation that negotiates religious identity, local tradition, and social cohesion within a Javanese Catholic community.

RESULT AND DISCUSSION

Social and Cultural Background of Kedungrejo Village

Located in Rowokangkung District, Lumajang Regency, East Java, Indonesia, Kedungrejo Village is a rural area where Javanese traditional customs and village values are closely linked to social life. The village is characterized by a predominantly rural environment where interpersonal relationships, community involvement, and shared cultural customs continue to

be important aspects of everyday life. Like many rural Javanese communities, Kedungrejo's social cohesion is influenced by customs of unity, collaboration, and group participation. Kedungrejo Village is an example of a rural Javanese community where interreligious interaction, cultural traditions, and communal ideals influence social life. The values of *guyub*, cooperation, and social harmony are strongly linked to community connections in Kedungrejo, as they are in many Javanese villages. Cultural customs like getting-togethers, shared meals, and group celebrations still serve as crucial means of preserving village unity. The village's social life shows how deeply Javanese cultural values go through daily life. During key religious, social, and life-cycle events, community customs like *genduren* continue to be important social behaviors that unite people of the community. In addition to being ceremonial events, these getting-togethers serve as forums for fostering social unity, expressing gratitude, and strengthening connections among villages of all religious backgrounds.

Another significant feature of Kedungrejo Village is its religious diversity. Members of other religious organizations live in the same social setting as Catholic communities. Respect for one another and involvement in group activities are common characteristics of daily interactions among villagers. As a result, religious identity functions harmoniously with more general community ideals that prioritize unity and peace.

There is a Catholic church in level of mission station, that is Stasi Santo Paulus Kedungrejo which serves 344 Catholics living in the village (BPS-Statistik Lumajang, 2025). This church is under the reign of Maria Ratu Damai Parish, Lumajang (Wijanto, n.d.). Besides church, there are Catholic schools from kindergarten until secondary level and two orphanages under the Diocese of Malang. The Catholic community of Stasi Santo Paulus Kedungrejo is a component of the village's larger social and cultural framework within this social setting. Catholic religious practices frequently interact with established Javanese cultural forms rather than existing independently of local customs. *Genduren Paskah* ritual serves as an example of how regional cultural traditions continue to influence how religious life is expressed in the community.

***Genduren Paskah* as Representation of Javanese Catholic Identity**

Genduren Paskah tradition illustrates how local cultural customs are used by rural Catholic communities to express their religious identity (Putra, 2023; Sumaryanto & Firmanto, 2022). *Paskah* or Easter is a major Christian holiday that honors Jesus Christ's resurrection, although it is not just celebrated in formal church ceremonies (Saja, 2024; Wikanto & Napitu, 2024).

Rather, the festival encompasses traditional customs that are strongly rooted in Javanese culture (Putra, 2023).

Representation of Catholics as Part of Javanese Culture

There are four basic ecclesial communities in Kedungrejo Village: Asisi, Bernadette, Agnes, and Lucia. This research takes sample *Genduren Paskah* 2026 event held by two BECs, these are Bernadette and Lucia. The event was situated in a member's house, Lusiana Kunarti, which is on Pondok Kobong hamlet. She did not prepare the event only by herself, but helped by the neighbors.. The event requires some dishes, these are *ingkung ayam* (Javanese traditional whole chicken), *sega gurih* (savory rice), and *sambal goreng kentang* (spicy stir-fried potato). Each lady got the different task menu on preparing the dishes.

The way that community members organize *Genduren Paskah* in their houses highlights the significance of home and communal space in Javanese culture (Putra, 2023). The usage of village homes fosters a more personal and socially inclusive environment than formal liturgical services done in churches. The celebration turns into a common cultural occasion where religious devotion is incorporated into daily social life. This suggests that Catholic identity in the area is portrayed as rooted in social customs rather than as distinct from local culture. Moreover, the involvement of non-Catholic neighbors in the Easter *kenduri* shows that the tradition serves functions beyond strictly religious ones. The meeting turns into a social occasion that strengthens community cohesion and a sense of shared identity in the village. From this perspective, the event serves as both a religious observance and a demonstration of social solidarity in rural Javanese culture (Putra, 2023).

Utilizing the Javanese language during prayer serves to boost this cultural representation. Language serves not just as a means of communication but also as an indicator of identity and cultural affiliation (Ahmed et al., 2024; Arslan et al., 2024; Muhtadi et al., 2025). The Javanese prayer makes the Easter celebration culturally accessible and emotionally significant for participants. Using the local language also represents the ongoing presence of Javanese identity in Catholic religious practice (Rohmadi et al., 2025). Through the lens of Stuart Hall's concept of representation, *Genduren Paskah* can be seen as a cultural practice that socially constructs meanings of faith and identity (Putra, 2023). Rather than depicting Catholicism as a foreign Western faith, the tradition portrays it as a belief that can exist together and be expressed through Javanese culture. In this regard, the community negotiates its religious identity actively through the incorporation of Catholic beliefs into local cultural traditions.



Semiotic Meanings of Food and Ritual Symbols

Genduren Paskah tradition includes various symbols that hold cultural and religious significance. Roland Barthes' semiotic framework allows for the examination of these symbols through the levels of denotation, connotation, and myth. From the perspective of the denotative level, figure 1 depicts a group of men sitting on the floor together in a room. They are mostly dressed in black peci (traditional caps) and are seated in a circle on mats. There are some papers and food containers on the floor. The presence of a cross and a religious image on the wall suggests that the setting is likely associated with a Christian or Catholic household. The men seem to be involved in a community event, conversation, or prayer session.

On the connotative level, the image embodies values of community harmony, coexistence among different religions, and local cultural identity. The coexistence of Muslim cultural symbols, like the peci, with Christian symbols such as the cross indicates a merging of religious and cultural traditions. In Javanese communal traditions, important values include intimacy, equality, and solidarity qualities that are conveyed by the act of sitting together on the floor. The image might also suggest the practice of religious inculturation, which involves incorporating local cultural elements into religious activities. The meeting demonstrates social unity and mutual respect within the community, rather than highlighting religious differences. According to Barthes, the image generates a wider cultural "myth" concerning harmony and unity in Indonesian village life, particularly in multicultural and interfaith contexts.

Ayam ingkung is one of the main symbols of the gathering. Denotatively, ayam ingkung denotes a whole chicken that has been cooked and is typically offered at Javanese traditional ceremonies. Nonetheless, on a connotative level, the dish represents gratitude, blessing, respect, and community unity. In the context of the Easter, *ayam ingkung* takes on added religious significance as part of the communal celebration of Christ's resurrection and divine blessing.

Ayam Ingkung contains multiple layers of meaning, as revealed by Barthes' semiotic analysis. In its denotative sense, it is merely a customary chicken dish made for ritual reasons. Moreover, it represents in a connotative sense devotion, humility, submission to God, and sincerity. These significances arise from enduring cultural connections within the ritual traditions of Java. *Ayam Ingkung* adds to a larger discourse on the ideal relationship between humans and the divine. The dish strengthens cultural convictions that spiritual fulfillment comes through humility, obedience, and faithful devotion.

When examined from Catholic perspective, *ayam ingkung* gives added meaning in relation to Easter theology. Participants often link the symbolism of sacrifice and devotion to the suffering, death, and resurrection of Jesus Christ. This reinterpretation links the traditional Javanese symbol to the core Christian narratives of salvation and redemption. Thus, the symbol serves as a cultural bridge that connects local tradition with religious belief.

The viewpoint of inculturation provides additional insight into *ayam ingkung*. *Ayam ingkung* shows the possibility of reinterpreting local cultural symbols within Christian religious frameworks while maintaining their cultural significance. Catholic Easter celebrations incorporate and transform indigenous meanings rather than replacing them, in order to convey religious teachings in ways that are culturally familiar.

Sega Gurih

Applying Barthes' framework, the denotative meaning of *sega gurih* refers to a traditional dish made for shared eating. Connotatively, the meal symbolizes wealth, unity, and gratitude in Javanese cultural practices. These associations are strengthened by its regular occurrence in festive ceremonies and collective events. *Sega gurih*, viewed through the lens of myth, plays a role in a larger cultural story that links communal sharing to social unity and divine favor. The practice normalizes the idea that gratitude shown collectively instead of individually, thus strengthening communal values in the community.

Sega gurih illustrates how a traditional Javanese symbol can be incorporated into Catholic Easter festivities in the framework of religious inculturation. Maintaining its cultural ties to thankfulness and plenty, the dish gains extra religious importance as a representation of

gratitude for Christ's resurrection and the salvation assured during Easter. Hence, the symbol exists concurrently within both cultural and religious frameworks.

Sambal Goreng Kentang

Sambal Goreng Kentang, a traditional dish often served during communal celebrations and ceremonial gatherings, is another important element of the Easter Kenduri meal. Even though its symbolic importance may seem less obvious than that of *sega gurih* or *ayam ingkung*, the dish still serves a significant function within the ritual framework. Using Barthes' semiotic framework, the denotative meaning indicates a traditional side dish that mainly consists of potatoes and spices. On a connotative level, the dish represents social harmony, cooperation, and communal participation, as it is often linked to collective celebrations and communal feasts. *Sambal goreng kentang* plays a role in a cultural narrative that underscores the significance of social cohesion and collective responsibility in community life.

Sambal Goreng Kentang reveals the integration of everyday cultural elements into religious festivities, enhancing the manifestation of spiritual values. The dish serves to boost the communal aspect of Easter within the *Genduren Paskah* tradition by highlighting fellowship, unity, and the shared involvement of believers.

According to Stuart Hall's theory of representation, *Genduren Paskah* can be seen as a representational practice through which the community creates and conveys meanings related to culture and religion. The ritual acts as a symbolic in which participants come together to define what it means to be both Catholic and Javanese. Through repeated participation, these meanings become embedded in communal memory and contribute to the development of collective identity. Hence, the ritual serves not just as a religious practice but also as a means of safeguarding and passing down cultural values through the generations.

Moreover, the semiotic analysis shows that the ritual's symbolic components aid in the process of inculturation. Religious values are conveyed through signs and symbols that participants recognize culturally, taking forms that are meaningful and familiar to them. Ritual foods that are traditional reinterpreted in the context of Easter celebrations demonstrate how cultural symbols can gain new religious meaning while still retaining their original cultural connections. Thanks to this dual symbolic function, the ritual can serve effectively as both a cultural tradition and a religious practice.

Therefore, *Genduren Paskah* embodies more than just a community-focused Easter celebration. It represents a significant instance of religious inculturation, where Javanese cultural heritage and Catholic spirituality converge to lead a unique manifestation of communal religious expression. This tradition exemplifies the integration of cultural symbols,

communal practices, and religious values into a shared ritual framework, which helps maintain cultural continuity and religious identity in contemporary Indonesian society.

CONCLUSION

This research looks into *Genduren Paskah* tradition among the Catholic community in Kedungrejo Village, Lumajang, viewing it as a cultural-religious practice that merges Javanese customs with Catholic spirituality. The results indicate that *Genduren Paskah* serves not just as a communal gathering but also as a significant ritual for expressing and preserving the community's religious and cultural values. Utilizing Stuart Hall's theory of representation, the research places that *Genduren Paskah* serves as a venue for the Catholic community to build and articulate its collective identity. The ritual reinforces dedication to religion and attachment to Javanese cultural heritage, while demonstrating the process of religious inculturation where local cultural traditions and Catholic teachings adapt to each other.

The study shows, using the semiotic theory of Roland Barthes, that these meanings are constructed culturally and interpreted collectively by the community.

To summarize, the study adds to the discourse on cultural representation, semiotics, and religious inculturation by demonstrating how local rituals serve as arenas for the construction of meaning and the development of identity. Nonetheless, this research focuses on just one Catholic community. Future studies could examine analogous traditions in different communities or delve into the ways in which younger generations maintain these practices in the face of social and cultural change.

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