

Connecting Altars and Rumah Betang: Inculturative Pastoral Strategies for Dayak Traditional Marriage in Central Kalimantan

Kristina Despa Nopriana, Fransiskus Janu Hamu, Edy Jumrio

Tahasak Danum Pastoral School Pambelum Diocese of Palangka Raya

DOI: <https://doi.org/10.47772/IJRISS.2026.100700255>

Received: 09 July 2026; Accepted: 14 July 2026; Published: 29 July 2026

ABSTRACT

Tensions between Dayak customary law and the canonical norms of the Catholic Church often delayed the practice of sacramental marriage in rural parishes. The purpose of this study is to analyze how the priests of the Mater Dei Melata parish community, Central Kalimantan, interpret and accompany Dayak Catholic youth who are in a dilemma between the obligation of honesty and the acceptance of the Sacrament of Marriage. This study uses a qualitative case study combined with Hans-Georg Gadamer's hermeneutic phenomenology through the experiences of 11 deliberately selected informants, which include two priests, two catechists, three Dayak Catholic youth, two traditional leaders and two environmental administrators. The results of the study show that the prohibition of divorce in Dayak customary law can be seen as a *semina verbi* (seed of the Word), which is in accordance with the nature of the insoluble nature of Catholic marriage. Successful pastoral strategies include the contextual analogy of the "house without a roof", a *misericordia* (compassion) approach through the tool of *convalidatio*, as well as policies to ease costs for low-income families. This research also reveals the dimensions of social justice that underlie honest economic burdens and the process of melting the horizons of understanding between canonical and customary authorities. It is concluded that the transition from a normative approach to relational-non-cultural assistance is the key to the effectiveness of pastoral activities of marriage in rural areas based on indigenous communities.

Keyword: *Convalidatio*; Inculturation; Dayak Traditional Marriage; Pastoral.

BACKGROUND

In the teaching of the Catholic Church, the sacrament of marriage is understood as a divine covenant between God and husband and wife, a sign of Christ's full, faithful and unbreakable love for His Church (Pope John Paul II, 1981; Second Vatican Council, 1964). However, when this doctrine is proclaimed in societies with strong customary law systems, structural conflicts often arise. This phenomenon is especially seen in Mater Dei Melata Parish, Palangka Raja Diocese, Central Kalimantan, where many young Dayak Catholic couples choose to prioritize traditional marriages and postpone the taking of the sacrament of marriage for years. According to parish pastoral data, sixteen couples with "ordinary marriage" status have never received the Church's blessing, and this number could set a precedent for the relaxation of sacramental discipline at the grassroots level if not responded to pastorally in a timely manner.

This delay cannot be seen solely as a consequence of people's negligence or the public's ignorance of canonical duties. The problem is much more complex and focuses on Dayak customary law, which requires the groom to pay marital property (*jujuran*). In addition, concerns about the socio-psychological consequences of the habit are felt much more quickly and more clearly than the spiritual consequences of postponing the sacrament. As Pope Francis emphasized in *Amoris Laetitia*, the Church is called to show a face of mercy (*misericordia*), not just to apply the law in such circumstances (Pope Francis, 2016).

The problem of merging customary law and sacramental discipline does not only exist in Central Kalimantan. Global pastoral theology has long noticed similar tensions, for example in the Church in sub-Saharan Africa with its local dowry system, as well as in the Synod of Bishops of the Pan-Amazon Region and the post-synod apostolic appeal of *Querida Amazonia* (Synod of Bishops of the Pan-Amazon Region, 2019; Pope Francis,

2020). Both contexts suggest that the universal Church is looking for ways to instill the message of the Gospel while maintaining the value of the sacrament. In the Dayak context of Central Kalimantan, ruma betang communalism places individual decisions, including marriage, as part of the collective decisions of extended families and indigenous peoples (Vilantari and Safitri, 2024). Therefore, an effective pastoral strategy should be relational and involve indigenous leaders, rather than focusing solely on individuals.

The literature on traditional Dayak marriage and the Catholic Church has evolved significantly, from legal and normative studies of the position of traditional Dayak Ngadju marriages under current law (Khair, 2022) to studies on the appreciation of Catholic marriages in young families in other parishes in Central Kalimantan (Crisfiani et al., 2022). The study of mixed marriage from the perspective of canon law (Press, 2023) also enriches understanding of how the Church places marriage arrangements as part of its pastoral mission. However, most of the existing research still focuses on normative or legal descriptions, and few have examined the lived experiences of pastors in developing contextual pastoral strategies directly in the field.

This research offers three elements of novelty. First, the integration of Arnett's (2020) developmental psychology theory "Emerging Adulthood" with Bevans' (2002) contextual pastoral model to analyze the dual identity dilemma of Dayak Catholic youth, an interdisciplinary combination not found in traditional marriage pastoral literature. Second, the application of Gadamer's (2004) hermeneutic phenomenology in particular to analyze the process of horizon fusion between priests and traditional leaders. Third, documenting specific pastoral strategies at the lower levels that are underrepresented in the global and national pastoral literature.

The purpose of this study is to answer two questions: how do the parish priests of Mater Dei Melata interpret and address the tension between traditional honesty and the Sacrament of Matrimony, and what pastoral approaches do they develop to help Dayak Catholic youth achieve canonical order? This article consists of five sections: a review of the literature and theoretical foundations, research methodology, results and discussion, and conclusions. The results and discussion sections include dual identity, customary values such as *verbi semanna*, the social dimension of justice and the burden of honesty, the creativity of contextual catechesis, Gadamer's hermeneutic dialogue, and regularization strategies through convalidation.

LITERATURE REVIEW AND THEORETICAL FOUNDATION

Theology of inculturation and *Semin Verbi*

According to Aylward Shorter, inculturation is a two-way dialogue between the Christian faith and local culture, and not just the exclusive use of local symbols in the liturgy (Shorter, 1988; Schreiter, 1985). This process consists of two stages that go hand in hand: *acceptatio*, the acceptance of cultural values that are in accordance with the Gospel, and *purificatio* —the purification of cultural elements that are contrary to the message of Christian joy. Cultural values that correspond to faith are known as *semina verbi* — the seeds of the Word that God shared long before the arrival of the missionaries (Masut et al., 2022). Therefore, the Church's task is to find and perfect the seed, not to create it from scratch, which responds to Pope Paul VI's call in *Evangelii Nuntiandi* that evangelization must always be based on local cultures and dialogue with them (Pope Paul VI, 1975).

According to the Decree *Ad Gentes* on the Missionary Activity of the Church, the seed of the Word, which is hidden and lives among the customs of the nations, must be dug up and brought to its fullness in Christ (Second Vatican Council, 1965a). but as an implementation. The pastoral constitution *Gaudium et Spes* affirms that the Church must recognize and appreciate the richness of people's traditions and help them to develop toward the fullness of life in Christ (Second Vatican Council, 1965b). These two documents form the basis for this study's assertion that Dayak customary law, which prohibits divorce, can be understood as a tangible manifestation of the seed of the Word, which was sown in the homes of the *betang* long before the official proclamation of the Gospel in Dayak land. Thus, the task of the pastor of the Melata people is not to inculcate the principle of marital fidelity from the beginning, but to perfect the seed that has grown through contextually relevant sacramental catechesis.

Contextual pastor Stephen Bevans

The contextual theology proposed by Bevans (2002) departs from concrete human experience, not just revealing doctrine from top to bottom. These three models are the main lens of this article. The translation model translates the core values of the sacrament into local language and symbols without compromising their meaning. The anthropological model views the values and experiences of indigenous cultures as legitimate sources of theology, not just objects that need to be "improved". reflection in the cycle of action-reflection, which is directly related to the real problems of the people. In reading the pastoral strategy in Melati, these three models complement each other: the analogy of the "house without a roof" is the result of the Translational model and the anthropological model, while the policy of convalidation and the release of boards is the result of the application of the Praxis model.

Young adults

According to Arnett (2020), young people between the ages of 18 and 35 are in a threshold phase between adolescence and full maturity, characterized by an exploration of identity, instability, and the search for life opportunities. Dayak Catholic youth at this stage face two-sided pressures: on the one hand, they are expected to be devout Catholics subject to the sacramental discipline of the Church, and on the other hand, they are also obliged to fulfill the traditional duties of their ancestors, who have shaped their social identity and family status since childhood. This tension is reinforced by the fact that the next phase of adulthood is psychologically characterized by a tendency to prioritize the most urgent and concrete social demands of the environment. In this context, customary demands tend to take precedence over sacramental duties, whose consequences are considered more abstract and indirect (see Pope John Paul II, 1985; Pope Francis, 2019).

Comparison with other contexts

Comparing the initial results of the Melata study with the context of other Dayak indigenous peoples is important to support the position of this study in the broader study. A study of the practice of Dayak ngaju marriage in Timma Regency, Kapuas Regency, found that even though couples receive the sacrament, traditional ceremonies remain the main social reference, which is almost identical to the outcome in Melati, despite the different contexts of each sub-district (Novialayu et al., 2020). In line with this, a comparative study between regions in Indonesia on the existence of customary marriage against the background of the influence of national law shows that tensions between formal state law, canonical, and customary law tend to increase in areas far from service centers (Sari et al., 2024), which also applies to the parish of Mater Dei Melata as a parish in a relatively remote agricultural area.

A study of the Catholic Church's marital values in the Tamambaloch Dayak tradition in West Kalimantan shows that although the terms and mechanisms of honesty differ between sub-tribes, traditional values such as extended family discussions and respect for ancestors shape society's understanding of the sanctity of the marriage bond (Efriani, 2022). This comparison between Borneo shows that although customary practices vary, the model of relationship between customary law and sacramental discipline is generally similar: customary law serves as a marker of social validity, while the sacrament is understood as the spiritual enhancement that follows.

On a global scale, similar structural problems also arise in the process of the Synod of Bishops of the Pan-Amazon Region and the post-synodal apostolic appeal of Querida Amazonia (Synod of Bishops for the Pan-Amazon Region, 2019; Pope Francis, 2020). Both documents show that the indigenous peoples of the Amazon have unique family structures and marriage rites that do not always conform to standard canonical rites, so the Church is encouraged to develop a more flexible and public pastoral path. This comparison confirms that the problems in Melata are partly universal as a conflict between customary law and sacramental discipline, but the solutions developed, such as Melata's distinctive "house without a roof" analogy, are highly local and contextual and have not found an explicit equivalent in the literature of other regions.

RESEARCH METHODOLOGY

This study uses a qualitative approach with a case design developed by Robert Yin (2014). This approach was chosen because of the ability to study contemporary phenomena thoroughly in a real-world context, especially

in situations where the boundaries between a phenomenon and its context are not always clear, as can be seen in the complex relationship between customary law and sacramental discipline in the parish of Mater Dei Melata. The only study chosen because this parish is a unique example for the Dayak community in the rural parishes of the Diocese of Palangka Raya.

Data analysis uses Hans-Georg Gadamer's hermeneutic phenomenology, which understands that the process of meaning always occurs through the merging of the horizon between the horizon of the informant's experience and the horizon of the researcher (Gadamer, 2004). Gadamer's approach differs from Husserl's descriptive phenomenology, which requires researchers to eliminate all their biases. Therefore, researchers use bracketing not to eliminate bias, but to consider it reflexively, so that the dialogue with the whistleblower's experience takes place honestly and is open to different interpretations (Neubauer et al., 2019).

Eleven research informants were selected on target, including two parish priests, two catechists, three Dayak Catholic youth aged between 18 and 35 who are in the midst of or facing the dilemma of sacramental customary marriage, two traditional leaders and two community environmental administrators. The composition is designed to present a different perspective on the horizon of the folk shepherds, shepherds and custodians of indigenous traditions, so that the process of melting the horizon can be adequately analyzed.

Data were collected through participatory observation at various pastoral meetings and customary discussions, semi-structured in-depth interviews, and looking at parish records of people's marital status. Interviews were recorded, transcribed verbatim, and then analyzed using data reduction models, data presentation, and extraction and verification of findings according to Miles, Huberman, and Saldana (2014). This thematic analysis technique is combined with the repeated hermeneutics cycle of interpretation or hermeneutic circles, which is a process of bias between understanding part of the data and the entire context, so that the interpretation of the topic continues to increase until it reaches the point of saturation of meaning.

The reliability of the data is maintained in accordance with the credibility criteria of Lincoln and Guba (1985), namely credibility, portability, reliability and confirmation. Credibility is achieved by triangulation of sources (priests, catechists, young people, traditional leaders), triangulation of methods (interviews, observations and documents) and verification of members of several key informants on the researcher's interpretation summary. Given that this topic is sensitive and violates people's personal sacramental status, informed consent, masking in reports, and official permission from parish and diocesan authorities are ethical research steps that should be undertaken before and during data collection.

RESULTS AND DISCUSSION

Dual identity: between custom and altar

Phenomenological studies show that youth perceive beliefs and customs as complementary systems rather than as two opposites. However, due to concerns about customary fines and social sanctions of extended families, which are felt more directly and concretely, customary obligations are almost always prioritized in the enforcement of decisions. These results support Arnett's theory that youth in the adult phase of Life typically prioritize the most pressing social demands in their communities (Arnett, 2020). Youth informants in general emphasized that prioritizing customs is not a form of abandonment of faith, but a strategy for survival in a society that maintains great closeness.

The Value of Habit as the Fertile Soil of the Sacrament

This study found that there is a synergy between the inseparable nature of Catholic marriage and the prohibition of divorce in Dayak customary law. Traditional leaders emphasized that traditionally what is united by the blessings of ancestors should not be separated by people. promote the sacramental catechism, if the clergy of the faithful can use it creatively, because *Ad Gentes* has a mandate to dig up the seeds of the Word hidden in culture, and not to ignore them (Second Vatican Council, 1965a; Masut et al., 2022).

The Church's Burden of Honesty and Social Justice

Behind the postponement of the sacrament is a structural aspect that has so far received little attention. One is that young people from low-income families, especially low-income farmers or plantation workers, are often held back in their sacramental rights because of the economic pressures inherent in the obligation of honesty. Many young couples have to save years before they can enter into a full-fledged traditional marriage, so the consecration of the sacrament is delayed because of delays in the family's financial ability to meet its usual obligations.

From the perspective of the Church's Social Teaching (Second Vatican Council, 1965b), this situation shows a subtle but real form of structural injustice. Access to the sacraments, which should belong to every believer, regardless of the family's economic status, is indirectly limited by the family's financial ability. In *Amoris Laetitia*, Pope Francis reminds the faithful not to prevent a kind couple from ordering their marital status by imposing burdensome administrative or financial responsibilities (Pope Francis, 2016), a principle that is directly related to the context of honesty in Melati.

Therefore, the policy of the parish of Mater Dei Melata to reduce the cost of church administration for low-income couples is not only a good pastoral policy, but a socially just Church practice that corrects the indirect discriminatory system. By relinquishing one layer of financial responsibility, the Church consciously eases an already heavy moral burden on poor families, so that the path to the sacrament is no longer closed to them. However, this policy has limitations on only covering the administrative costs of the church, while the usual responsibility for integrity itself is beyond the Church's authority to intervene directly. Therefore, a more in-depth approach is needed through dialogue with Dayak customary institutions to address the importance of honesty for low-income families without diminishing its symbolic significance to society.

Pastoral creativity: the analogy of "house without a roof"

Contextual catechesis has proven to be the most effective pastoral approach in this area. The catechism describes traditional marriage as "a house recognized by neighbors," while the Sacrament of Marriage describes it as God's "spiritual protective roof." Thus, the faithful understand the house without the sacrament as a house that is not spiritually protected. By using the image of *betang*, an important symbol in Dayak social life (Vilantari and Safitri, 2024), this analogy becomes a clear example of the application of the Anthropological Model and the Bevans Translational Model (2002), which effectively enriches the theological understanding of the meaning of the spiritual protection of the sacraments.

Gathering Horizons: The Gadamer Dialogue between Imams and Traditional Leaders

One of the most important results of the analysis of hermeneutic phenomenology in this study is the process of melting the horizon of understanding that occurs between two parties with very different epistemic backgrounds (Gadamer, 2004). Priests were formed by Western scholastic theological education, which emphasized the canonical validity and law of marriage, while traditional leaders interpreted marriage primarily as a relational-co-communal event, which brought together not only two individuals, but also the relationship between two extended families and the home community as a whole.

In the early stages, the priesthood horizon tends to regard the postponement of the sacrament solely as a matter of disobedience or lack of catechesis, so the general approach is normative and instructive, i.e., an explanation of canonical duties and an insistence on their immediate fulfillment. However, from the perspective of traditional leaders, the order of customary implementation was initially seen as a structural necessity rather than a rejection of faith, as marriages that did not go through customary processions risked being socially invalid and could lead to future family conflicts.

At first, the meeting of these two horizons was colored by misunderstandings. However, through constant discussions, especially through home visits and discussions with indigenous leaders before setting the timing of blessings, what Gadamer calls a change in horizons occurs (Gadamer, 2004). The priest begins to understand that the ordinary order at first, and the sacraments later, is not a rejection of the faith, but an inevitable social

etiquette in the general community. Meanwhile, indigenous leaders are beginning to realize the importance of canonical realities for the sacramental survival of young couples in the long term. As a result of this thawing of horizons, the analogy of "house without a roof" emerged as a common language, born as a result of the meeting of two parties, and not only separately derived from theological vocabulary or customary vocabulary.

This process reaffirms that an effective pastoral approach cannot be built exclusively by the priest as the sole authority, but must be born in a dialogical environment that gives equal voice space to indigenous actors. The pastoral success in Melat is not only the result of the application of the right technical strategy, but also the result of the willingness of the folk pastor not only to observe from his point of view, but also to allow himself to be questioned by others, rather than simply responding from a position of established authority.

Regularization due to mercy and validation

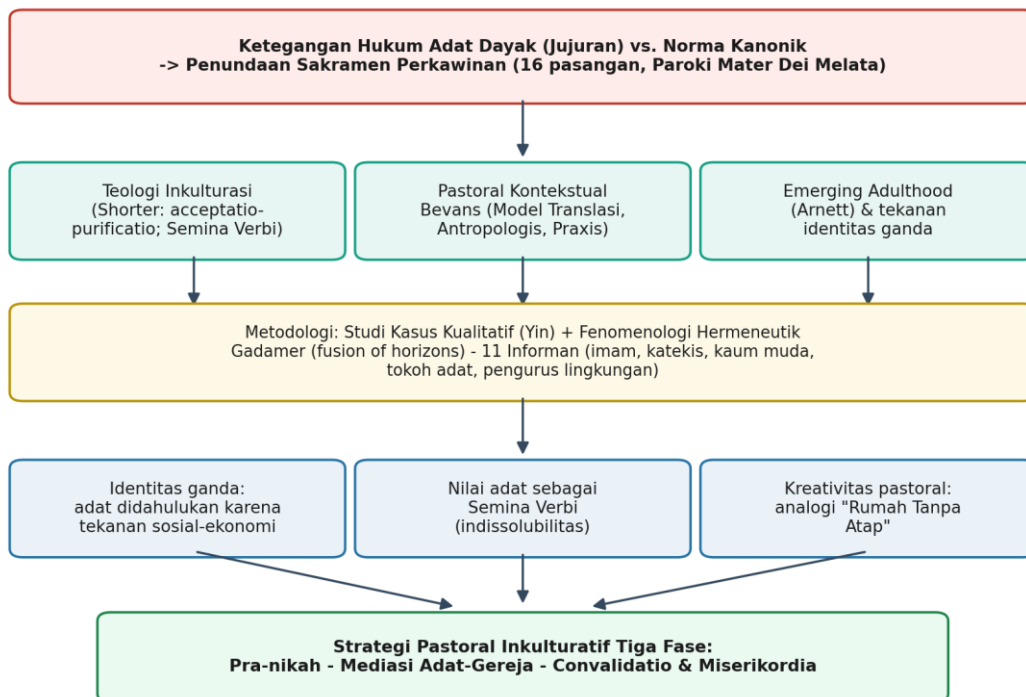
Through the instrument of convalidatio, the parish of Mater Dei Melata specifically applied the principle of mercy (misericordia) (Can. 1156-1160 KHK; Holy See, 1983; Schwarz, 2021). In practice, parishes develop three main approaches. First, the three waves of blessings, which are a blessing schedule three times a year, which helps couples gradually plan the readiness of habits and ordinances. Second, a no-fee policy that provides exemption from church administrative fees for couples who are unable to ease the financial burden that has been reduced by customary obligations. Third, the relational approach, consisting of a priest and catechist visiting the extended family home for personal and contextual dialogue, rather than just waiting for the couple to officially arrive at the parish office.

These three strategies, when read as a whole, indicate a shift in the pastoral paradigm from an administrative-legal model to a relational mentoring model (see Chapter 1). Arianto, 2024). This shift is in line with the idea of family-based mentoring as a foundation for the sustainable development of young couples after marriage, emphasizing the importance of the continued involvement of the extended family, not just at times of blessing (Sawo, 2024). Table 1 illustrates the relationship between the pastoral challenges faced by the parishes of Mater Dei Melata and the specific strategies developed to address them.

Table 1. Mapping of Pastoral Challenges and Parish Strategy of Mater Dei Melata

Pastoral challenges	Mater Dei Melata Parish Strategy
The heavy economic burden of honesty for families who can't afford it	Exclusion Policy for Poor Spouses
Gaps in the horizon of understanding between canonical authorities (priests) and customary authorities (ordinary figures)	Relational approach through home visits and dialogue with traditional leaders
Lack of opportunities for blessings that fit the rhythm of rural life	Three waves of planned blessing schedules each year
The Complexity of Abstract Catechesis on the Sacred and Inseparable Nature of the Sacrament	A contextual analogy of a "house without a roof" that touches the imagination of Dayak culture
Ordinary risk and faith are seen as two opposing things	Traditional values are presented as verbi seminars – the seeds of the Word that complement rather than contradict the faith
Dual psychosocial discomfort in young people in adulthood	Personalized help based on an understanding of identity development theory

To clarify the overall logic of the research, starting from the root of the problem, theoretical prism, methods, results, and ending with the results of the pastoral strategy, the framework of this research is visualized in Figure 1 below.



Research Thinking Framework Drawing

CONCLUSION

When the folk priest is able to move from the role of a legal official to a "traveling companion", the pastoral approach will be more successfully applied in the rural areas of Central Kalimantan. Traditional Dayak values are not an obstacle to the Church's mission, but rather a theological bridge to be accepted through a proactive inculturation process (Zalukhu & Zalukhu, 2022). To guarantee the sacramental rights of the faithful in the midst of the complexity of local traditions, the pastoral model, which consists of three stages: premarriage, traditional ecclesiastical mediation, and post-marriage through convalidatio, has proven effective (Schwarz, 2021). This model also affirms that the dimensions of social justice and equal hermeneutic dialogue between canonical authorities and customary authorities are prerequisites for its success (Monteiro, 2024).

This research has a number of limitations that need to be honestly acknowledged. First, because this study is a single case, the results are not intended to be a statistical generalization to all Dayak parishes in Kalimantan, but rather to provide an in-depth understanding of pastoral contexts that are comparable and can be used as comparative material. Second, the limited number of informants, while sufficient for phenomenological depth, has not fully reflected the diversity of Dayaki subtribes outside the Melata region, which may have varied honest practices and varied customary structures.

Further research is needed to compare inculturative pastoral methods in several other Dayak parishes in Central Kalimantan and West Kalimantan to identify differences and common patterns in customary-sacramental marriage regularization methods. In practice, these findings encourage the Diocese of Palanga Raja to consider drafting written pastoral recommendations on the assistance of traditional sacraments in marriage that can be used by other parishes, as well as opening up a space for formal and ongoing discussions with Dayak customary institutions to jointly discuss aspects of social justice in honest practice without sacrificing cultural values.

In the end, the experience of the parish of Mater Dei Melata confirms a pastoral lesson that goes beyond the local context: traditional values, when viewed through the eyes of faith such as the Semina Verbi, are not

obstacles to the Church's mission. Rather, they are theological bridges that, received with patience, dialogue and compassion, lead people to the sacraments that Christ desires for His Church.

BIBLIOGRAPHY

1. Arianto, J. (2024). Church as Communio: Incorporation into the Canonical Law Structure after the Second Vatican Council. *Gaudium Westrum: Journal of Pastoral Catechesis*, 8(2).
2. Arnett, J. J. (2020). The Emergence of Maturity and the Development of Identity: A Commentary. *Behavioral and Brain Sciences*, 43, e221. <https://doi.org/10.1017/S0140525X19002048>
3. Bevens, S.B. (2002). *Contextual Theology Model (Revised and Expanded Edition)*. Orbis Books.
4. Crisfiani, C., Adinugraha, S., & Maria, P. (2022). Appreciation for Catholic Weddings for Young Christian Families in the Parish of Saints Peter and Paul of Ampah. *Agreed: Catechetical Pastoral Journal*, 6(1), 15-29. <https://doi.org/10.58374/sepakat.v6i1.27>
5. Efriani, E. (2022). Civil Culture: Catholic Church Wedding Values in the Dayak Tamambaloch Wedding Tradition. *Journal of Civic Education: Civic Studies Media*, 19(2), 196-212.
6. Gadamer, G.-G. (2004). *Truth and Method (2nd Revised Edition)*. Continuum.
7. Khair, A. (2022). Marriage Agreements in the Ngaju Dayak Tribe Community Reviewed from Positive Law. *Journal of Law and Society*, 3(2), 121-127.
8. Second Vatican Council. (1964). *Lumen Gentium: A Dogmatic Constitution on the Church*. Libreria Editrice Vaticana.
9. Second Vatican Council. (1965a). *Ad Gentes: Decrees on Church Missionary Activities*. Libreria Editrice Vaticana.
10. Second Vatican Council. (1965b). *Gaudium et Spes: A Pastoral Constitution on the Church in the Modern World*. Libreria Editrice Vaticana.
11. Lincoln, Y. S., and Guba, E. G. (1985). *Naturalistic studies*. SAGE Publications.
12. Masut, V. R., Firmanto, A. D., & Aluvesia, N. W. (2022). *Semina Verbi in the context of mission ad gentes*. *Journal of Theology and Pastoria*, 13(1).
13. Miles, M.B., Huberman, A.M., & Saldana, J. (2014). *Qualitative Data Analysis: Source Methods (3rd edition)*. SAGE Publications.
14. Monteiro, YH (2024). The crisis in the early stages of Catholic marriage and the attempt to overcome the crisis is based on the apostolic letter *Amoris Laetitia*. *Indonesian Pastoral Journal*, 24(2), 320-334.
15. Neubauer, B.E., Witkop, K.T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Views on Medical Education*, 8, 90-97. <https://doi.org/10.1007/s40037-019-0509-2>
16. Novialayu, R. M., Wahida, I., & Rahmadi, R. (2020). The implementation of marriage according to the Ngaju Dayak custom in Timut District, Kapuas District. *Journal of Scientific Education*, 1(1), 1-14.
17. Pope Francis. (2016). *Amoris Laetitia: The Apostolic Call to Love in the Family*. Libreria Editrice Vaticana.
18. Pope Francis. (2019). *Christus Vivit: an apostolic call for young people and all the people of God*. Libreria Editrice Vaticana.
19. Pope Francis. (2020). *Querida Amazonia: Apostolic Appeal Post-Synod to the Beloved Amazon*. Libreria Editrice Vaticana.
20. Pope Paul VI. (1975). *Evangelii Nuntiandi: The Apostolic Call to Evangelization in the Modern World*. Libreria Editrice Vaticana.
21. Pope John Paul II. (1981). *Familiaris Consortio: An Apostolic Appeal to the Role of the Christian Family in the Modern World*. Libreria Editrice Vaticana.
22. Pope John Paul II. (1985). *Dilecti amici: Apostolic Letter to Young People*. Libreria Editrice Vaticana.
23. Press, J. (2023). The Catholic Church's view on interethnic marriage. *Journal of Canon Law*, 6, 352-366.
24. Sari, W. J., Kurniati, Y., & Tejo, E. S. (2024). The Existence of Customary Marriage Under the Influence of National Law: A Comparative Study in Several Regions in Indonesia. *Journal of Law and Society*, 5(2), 1257-1266.
25. Savu, E. S. (2024). Family assistance as the basis for young couples after marriage. *Diary of the Pastoral Family*, X (September), 50-68.
26. Schreiter, R.J. (1985). *Develop local theology*. Orbis Books.

-
27. Schwartz, R.M. (2021). *Die Convalidatio simplex: Eine canonistische Untersuchung*. However, it is lower.
 28. Shorter, A. (1988). *For the theology of inculturation*. Orbis Books.
 29. Synod of Bishops for the Pan-Amazon Region. (2019). *Amazonia: A New Home for All of Us (Final Document of the Synod)*. Libreria Editrice Vaticana.
 30. Holy See. (1983). *Codex Iuris Canonici / Book of Canon Law*. Libreria Editrice Vaticana. [Indonesian translation: Indonesian Bishops' Conference (KWI)].
 31. Vilantari, N.A., & Safitri, M. (2024). The Value of Local Wisdom of Batang Haring in Tourism and Culture of Central Kalimantan. *Stewart*, 22, 125-142.
 32. Yin, R.K. (2014). *Case Studies and Applications: Design and Methods* (5th edition). SAGE Publications.
 33. Zaluhu, L., & Zaluhu, L. (2022). The growth of the church in perspective: inculturation in the context of indigenous peoples of Indonesia. *Journal of Theology and Ecumenism*, 3(2), 85-101.