

The Development of Catholicism in Early 20th Century Malang City

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Received 21 August 2024; Received in revised form 3 September 2024; Accepted 4 September 2024

Abstrak

Kota Malang merupakan salah satu kota di pedalaman Jawa yang kerap kali disebut Klein Switzerland atau seperti layaknya Swiss versi kecil dengan pemandangan indah nan hawa sejuknya. Kondisi tersebut menjadikan Malang ideal sebagai sasaran penerapan kebijakan salah satunya UU Agraria 1870 dan pembangunan rel kereta api tahun 1876 yang kemudian semakin berkembang menjadi sebuah kota. Mobilisasi masyarakat tidak dapat dihindari seperti halnya kedatangan orang Belanda maupun migrasi penduduk lokal itu sendiri. Interaksi yang berlangsung menghadirkan perpaduan gaya hidup indies dalam segala lini kehidupan yang salah satunya bidang arsitektur pembangunan gereja-gereja. Penelitian ini bertujuan untuk mengetahui kedatangan agama Katolik di Malang dan pengaruhnya terhadap perkembangan masyarakat setempat dengan fokus pada Gereja Ijen dan Kayutangan. Metode yang digunakan menggunakan metode penelitian sejarah yang terdiri dari heuristik, verifikasi, interpretasi, dan historiografi. Hasil penelitian menunjukkan misionaris Katolik berperan penting dalam penyebaran agama Katolik di Malang yang dibuktikan dengan pendirian bangunan Gereja Hati Kudus Yesus Kayutangan dan Gereja Katedral Ijen yang masih eksis bahkan menjadi landmark ikonik Kota Malang.

Kata kunci: penyebaran, katolik, gereja.

Abstract

Malang City is one of the cities in the interior of Java which is often called Klein Switzerland or like a small version of Switzerland with its beautiful scenery and cool air. These conditions made Malang ideal as a target for implementing policies, one of which was the 1870 Agrarian Law and the construction of the railroad in 1876, which then increasingly developed into a city. Community mobilization was inevitable as the arrival of the Dutch and the migration of the local population itself. The interaction that takes place presents a blend of indies lifestyle in all lines of life, one of which is the architectural field of church construction. This research aims to find out the arrival of Catholicism in Malang and its influence on the development of the local community with a focus on the Ijen Church and Kayutangan. The method used uses historical research methods consisting of heuristics, verification, interpretation, and historiography. The results showed that Catholic missionaries played an important role in the spread of Catholicism in Malang as evidenced by the establishment of the Kayutangan Sacred Heart of Jesus Church building and the Ijen Cathedral Church which still exists and has even become an iconic landmark of Malang City.

Keywords: propagation, catholicism, the church.

INTRODUCTION

Geographically, colonial cities in Java are classified into two types: coastal cities and inland cities. Malang is one of the colonial cities located inland. Malang is at an altitude above 450 meters above sea

level surrounded by several volcanoes, hills and the confluence of four valleys. This situation makes Malang have cool air and beautiful scenery (Handinoto, 2010). The fertile area, cool air and comfortable place, supported by access to the Port of

Surabaya, has made Malang a potential primadonna city and has grown rapidly since the time of the Colonial Government (Erine, Rimasari, & Sapto, 2022). Seeing this potential, Malang City is more suitable for use as a residential city and a stopover rather than an industrial and trade city (Basundoro, Budiman, & Kusno, 2012). In its development, Malang was known to the European community as a comfortable and ideal vacation spot and was known as “Het Dorado van Oost Java” (Gold from East Java) (Saffanah, 2018).

The colonial government issued the Agrarian Law in 1870 which regulated private investment in the Dutch East Indies. This law encouraged the development of coffee, tobacco, rubber and sugarcane plantations to meet the needs of high-value exports (Erine et al., 2022). Massive development was carried out by the government and the private sector as a means of supporting plantations such as roads, offices, factories, warehouses, and other facilities (Basundoro et al., 2012). Malang slowly transformed into a growing city with sugar and coffee industrialization (Basundoro et al., 2012).

The success of coffee exports from South Malang encouraged massive land clearing since 1832 as a coffee plantation area in northern Malang (Hudiyanto, 2020). In addition, Malang is also a distribution route from the inland area to the port of Surabaya, which automatically

affects the rapid growth and development of the Malang area (Abubakar et al., 2020). These conditions certainly require adequate transportation facilities to facilitate the process of shipping plantation products and at the same time supervision by the Dutch. Furthermore, in 1876, the colonial government built the Malang-Surabaya railroad network (Wicaksono, 2017). This condition then encouraged Europeans to mobilize and move to Malang (Erine et al., 2022).

The migration of Europeans to Malang to stop and settle caused a significant increase in population (Basundoro, 2018). Initially in 1800 the population of Malang was 12.040. This number increased 2.45 times to 29,541 in the following 105 years (1905). In the early 20th century, the population growth accelerated, reaching 46.500 people in 1914, consisting of 40.000 natives, 4.000 Chinese, and 2.500 Europeans (Wikantiyoso, 2006). This increase in population was also due to a significant increase in the birth rate and a minimal number of deaths (Basundoro, 2018).

During the colonial administration, Malang metamorphosed into a developing city that was plural as it was inhabited by Javanese, Chinese, Arabs, and Europeans. This diversity shaped the settlement pattern in Malang City. The development of Malang City was supported by good planning and the availability of adequate infrastructure (Steprih, 2018). In 1914, the

Colonial Government established Malang as an autonomous municipal area with Gementee status. This policy gave Malang the authority to manage its own territory (Kurniawan, 2006).

Gementee Malang established a spatial planning policy that regulates the position of buildings. The alun-alun ring is the core government area for the resident assistant's office, regent's office, prison, mosque and church. The Rampal area became the military headquarters and settlement (Ridhoi, Erianti, & Andik, 2020). As for population settlements, they are classified by ethnicity with the division of Chinese Ethnic settled in the Pasar Besar area (southeast of Alun-alun), ethnic Arabs in the western area of Alun-alun (behind the Mosque), natives in the southern area of Alun-alun and the Dutch in the southwest of Alun-alun and around Ijen (Handinoto, 2010).

Malang's change in status to an autonomous city also encouraged rapid architectural development. The construction of roads, lighting, health, education and religious facilities signaled that Malang was growing. The main purpose of the development was solely for the interests and needs of Europeans (Abubakar et al., 2020). This architectural development is inseparable from the development planning or Bouwplan of Malang City in several stages which are adjusted to existing funds (Basundoro, 2018).

The development planning and spatial arrangement of Malang City became one of the best in the Dutch East Indies. This is inseparable from the influence of the Mayor of Malang, H.I. Bussemaker, and Ir. Herman Thomas Karsten as an advisor (Handinoto, 2010). The city was built as similar as possible to the city in Europe in accordance with the expectations of the European Community in Malang (Basundoro et al., 2012). The implementation of Malang City planning was carried out in 1914-1929, including the construction of European settlements, roads, parks and open spaces, structuring the Ijen area, building regulations, and moving the center of government to Aloun-Aloun Bunder (Tugu) (Handinoto, 2010).

The planning and spatial planning policies implemented in Malang City have significantly influenced the architectural characteristics of buildings in the region. These policies, both general and specific to certain areas, have shaped Malang's urban landscape with all its dynamics of change. Starting from regulations related to land use, building typology, to the allowed architectural styles, all contribute to shaping the face of the city and providing a distinctive visual identity.

This research aims to trace the arrival of Catholicism in Malang and its influence on the development of local society and culture. It documents the history of the construction, development

and role of Ijen Church and Kayutangan Church in the religious life of the people of Malang, including their architecture and cultural heritage. In addition, this research also seeks to understand the historical role of catholic churches in Malang in the context of urban development. This research is expected to provide an understanding of historical catholic churches in Malang City.

METHOD

In this research, the method used in this article is the historical research method. This method contains procedures to reconstruct past events systematically (Herlina, 2020). This method consists of four main stages, namely heuristics, verification, interpretation and historiography. The first stage is heuristics, which is searching for historical sources that are relevant to this research. The data sources used include scientific articles, books, archives, Dutch magazines, theses, research reports, government archives, newspapers and other relevant sources (Setyosari, 2016). Primary sources used include the magazine "De katholieke missiën; geïllustreerd maandschrift, in verbinding met het Lyonsch weekblad van het Genootschap tot Voortplanting des Geloofs" (1906), the official report "Berichten uit Nederlandsch-Oost-Indië; ten dienste der eerwaarde directeuren van den Sint Claverbond" (1905), church

archives, government regulation leaflets, and photos from KITLV.

The second stage, namely verification (source criticism), is carried out by conducting a critical study of the data obtained both internally and externally. Internal criticism is carried out on the information content to assess the accuracy and relevance of the data. Meanwhile, external criticism is carried out to verify the authenticity of the information source (Sukmana, 2021). Interpretation is carried out by assessing and interpreting the information obtained by carefully and carefully reviewing the relevance of the source to this research. Interpretation is done by interpreting the data found and reconstructing it into a historical story that is easy to understand (Kuntowijoyo, 2013). The final step is historiography, which is the writing, presentation or reporting of the results of chronological and systematic historical research (Sukmana, 2021).

RESULTS AND DISCUSSION

Catholic Mission in Malang City

Christianity, the second largest religion in Indonesia, has a long history of development. The core teachings of Christianity are the teachings of the Christian Jesus and his life, crucifixion, resurrection, and ascension. Jesus Christ is believed to be the only son of God who was revealed to the world as the redeemer of mankind's sins and savior.

Christianity has three major factions, namely Catholicism, Protestantism, and Orthodoxy (Zazuli, 2018). Catholic Christianity in the Dutch East Indies was first found in Pancur and Barus in the 7th century AD, brought by Christian traders from Persia. Barus in that period had become a significant maritime entrepot, with intense trading activities and a bustling harbor (Sirait & Malau, 2022).

After a period of decline that lasted for several centuries, Christianization efforts in the archipelago strengthened again in the early 16th century in line with Portuguese colonial expansion. Eager to spread Catholicism, the Portuguese made Eastern Indonesia the main focus of their mission (Tinambunan, 2023). Through various strategies, such as the establishment of mission posts and religious education, they sought to convert the local population to Christianity.

However, Portuguese dominance in the archipelago did not last long. The arrival of the *Verenigde Oost Indische Compagnie* (VOC) in the following century brought significant changes in the political and religious landscape of the Dutch East Indies. With the main focus on trade activities, the VOC officially stopped the Christianization mission previously promoted by the Portuguese. This policy was taken to avoid conflict with the local population, which was predominantly

Muslim and could potentially destabilize trade (Tinambunan, 2023).

Although the mission of Christianization was formally discontinued, the influence of Christianity continued to be felt in the Dutch East Indies. Many Europeans living in the region, both as VOC employees and as private traders, informally carried out missionary activities. However, their efforts did not have a significant impact on the number of converts to Christianity among the indigenous population, due to several factors, including strict VOC policies, local resistance, and a lack of resources allocated to missionary activities.

During the colonial rule, the spread of religion was carried out by official missionary societies and other government-authorized organizations. These institutions determined which areas would be targeted for Catholic missionaries (Junaidi, 2017). The development of Christianity, both Catholic and Protestant, in Malang was brought by Dutch and European citizens living in Malang (Lumbantoruan, 2018).

The early traces of Christianization in Malang City can be traced to the mid-18th century, around 1767 to be precise. The arrival of the Dutch military and the establishment of a lodge in the Celaket area became the starting point for the presence of the Christian community in this region. Initially, the Christian

community in Malang was very limited and only consisted of Dutch military personnel serving in the lodge. Based on historical data, their number in 1850 was estimated to be only around 20 people. Under the leadership of a lieutenant, this small community formed a solid social group in the Celaket area. Thus, it can be concluded that the Dutch military community in Celaket lodge was the forerunner of the Christian community in Malang Raya (Hudiyanto & Wirayuda, 2011).

Two decades later (1872), the number of Europeans in the community had grown to 284. This is according to the Reports of the Two Afdeeling and the Archives of the Pasuruan Karesidenan Collection. Prior to the French Revolution (1789) the majority of Dutch citizens were Protestant Christians. It can be strongly assumed that the Europeans in Malang were Protestant Christians (Hudiyanto & Wirayuda, 2011). Although there were some Catholic Christians, their numbers were relatively small.

Christianization at this time was very limited, as the Dutch lived in communities in the lodge. If there were Javanese who embraced Christianity (Catholic and Protestant), they were Javanese who interacted intensively with Dutch soldiers such as servants or soldiers' wives (Junaidi, 2017). A few years later, citizens of the Netherlands and several other European countries (mainly from Germany

and France) came and lived in Malang. The increase in the number of residents also coincided with the expansion of the European settlement area in Malang. Settlement areas began to spread, with agglomerations in the northern and central sub-areas of Malang (Hudiyanto & Wirayuda, 2011). These developments led to widespread Christianization missions and an increase in Christian adherents.

The main objective of spreading Catholicism in Java was first centered in Batavia. This mission was carried out by the organization Het Apostolisch Vicariaat van Batavia (Handinoto, 2010). At this time, Catholicism was still in the form of an apostolic prefecture, not yet a diocese with a priest as its leader (Junaidi, 2017). In 1874, under the leadership of Mgr. Claelssen, a number of missionary posts were established in the Dutch East Indies. Many Javanese natives, especially from underprivileged families, attended Catholic Missie schools for free. In addition to schools, missionaries also established sakti houses, orphanages and elderly homes, social houses and other facilities at free of charge (Steprih, 2018). This approach led to a drastic increase in the number of Catholics spread across several regions.

The expansion of the Catholic mission in Java was then led by Van Lith in 1898, and continued to grow under the leadership of Dutch missionary Edmundus Luypen (Basundoro, 2018). The

development of Catholicism in eastern Java was first in the Surabaya area. The spread extended to inland cities such as Pasuruan, Bangil, Blitar, Madiun, Tulungagung and Malang (Makarius, 2018). In Java, Protestant Zendeling was considered more successful in its Christianization mission than Catholic missionaries. This is because the Catholic missionaries' base is the eastern region (Nusa Tenggara, Sulawesi, Maluku, Papua) not Java and Sumatra (Junaidi, 2017).

The development of Malang City in the early 20th century was in line with the intensification of religious mission activities, especially Catholicism. According to Handinoto (2010), after 1900, the interest of European missionaries to work in Malang increased. This was in line with the rapid growth of the Malang region, especially in terms of the expansion of Dutch settlements (Handinoto, 2010). Dutch colonial expansion in Malang not only had an impact on economic and social aspects, but also opened up opportunities for the spread of Christianity. The establishment of missionary posts in the Dutch East Indies in 1874, including in Malang, became a turning point for missionary activities. The existence of these mission posts provided the necessary facilities and support for missionaries in carrying out their duties, so that they could move more freely and reach a wider community (Compilation Team, 2015).

The spread of Catholicism in the era before 1900 was quite significant through marriage efforts between Europeans and local natives (Steenbrink, 2007). It was only after 1900 that the spread of religion became more intense with European missionaries also moving to the Malang area (Handinoto, 2010). The colonial government, which was tolerant in responding to the development of religions in Malang, also became a supporting factor for the rapid development of Christianity, which later established many cathedrals in various regions.

Development of Catholicism in Malang City

In 1899 the first Cathedral church was established in Batavia with the full support of the Colonial Government and the Vatican Vicariate. During Luypen's leadership, many Catholic churches were built in several regions. This was in line with the increasing number of Catholics in the Dutch East Indies in the period 1900-1930. In the 1900s, the number of Catholics in the Dutch East Indies was 50,238 and rose significantly in 1930 to 566,302 people (Junaidi, 2017).

The development of the spread of Christianity (Catholic and Protestant) in Malang can be seen from the construction of churches during the Dutch Colonial rule. In the Malang area, the existence of churches had already been established

before the change in the status of Malang City. These churches were built with the aim of meeting the needs of Dutch and European citizens as a means of worship who lived in Malang (Lumbantoruan, 2018). There are at least three churches that still exist today. The churches consist of two catholic churches and one protestant church, namely Idjen Cathedral Church, Kayutangan Sacred Heart of Jesus Catholic Church, and Immanuel Malang Protestant Church (Widodo, 2006). The three churches are a sign that the presence of Christianity is open to the people of Malang and the splendor of the church building is a symbol of the might of the European nation standing (Makarius, 2018).

Prior to the establishment of sturdy permanent church buildings in Malang City, the European community that settled in this region had first established simple chapels as a means of worship. The practice of establishing these chapels, as revealed by Kurniawan (2006), is scattered in various locations in Malang City. The existence of these simple chapels indicates an urgent spiritual need among the European community, as well as their efforts to maintain their religious identity in the midst of a predominantly non-Christian environment (Kurniawan, 2006).

In the late nineteenth and early twentieth centuries, the Catholic mission area in East Java covered a considerable area, encompassing the Malang, Besuki,

and Madura Prefectures with a total area of approximately 24.409 km². Within this vast geographical context, the Catholic community in East Java, especially in the Malang area, experienced significant growth. Nevertheless, the organizational structure of the Catholic Church in this region at that time was not as complex as it is today. The centers of Catholic worship in Malang in the early days were generally centered at Kayutangan Church. Kayutangan Sacred Heart of Jesus Parish Church, which was founded in 1897 and inaugurated in 1906 by Bishop Luypen, became the central point for Catholics in Malang. It should be noted that at that time, the parish was still under the auspices of the Apostolic Prefecture of Surabaya, and did not yet have independent diocesan status (Compilation Team, 2015).

The mission area of Malang was de facto separated from the Apostolic Vicariate of Jakarta since December 12, 1922. Furthermore, on February 19, 1923 Fr. Elias Magennis O.Carm as general of the Carmelite Order received the mission area of the Jesuits in East Java from the S.C de Propaganda Fide. (Hello, t.t.). In the early 20th century, the center of religious activities of Catholics in Malang was centered at Kayutangan Church, which was administratively under the auspices of the Apostolic Prefecture of Surabaya. This condition shows that the Catholic community in Malang was still in

a developmental stage and did not yet have an independent diocesan structure. Nevertheless, the growth of Catholics in the region was quite significant, especially marked by the conversion of a number of Javanese citizens to Catholicism. Historical data records that in 1910, several Javanese women had received the sacrament of baptism at the Sacred Heart of Jesus Church in Malang. Their diverse origins, such as Salatiga, Jombang, and Kediri, indicate the process of integration of Catholics from various regions in Java in Malang's Catholic community. By 1903, the number of Catholics in Malang had reached 1128, consisting of civilians and military personnel. This figure indicates an increase in public interest in Catholicism and the success of evangelization efforts in the Malang area (Compilation Team, 2015).

The development of the Catholic Church in Malang entered a new phase on April 27, 1927 with the establishment of the Apostolic Prefecture of Malang. Previously, the mission area of Malang was under a broader jurisdiction. The establishment of this prefecture marked greater autonomy in the pastoral management of the Malang area. As the Catholic faithful, especially the indigenous faithful, grew, the need for more adequate worship facilities that accommodated cultural diversity became more pressing. In response, in 1929 St. Joseph's Church was established on

Semero Weg. This church was specifically designed to serve Javanese-speaking Catholics, considering that the Sacred Heart of Jesus Church in Kayutangan, which had previously been the main worship center, mostly served Europeans with homilies in Dutch and Latin. Thus, the establishment of St. Joseph's Church not only answered the need for a larger capacity, but also accommodated the linguistic and cultural preferences of the indigenous people, making it easier for them to worship (Compilation Team, 2015).

During the inauguration of St. Yoesoef's Church, Msgr. Clemens van der Pas O.Carm submitted a request to the Malang Government to be able to provide a plot of land that would later become the Ijen Cathedral church. Unfortunately, Msgr. Clemens could not accompany the construction process of the Ijen Cathedral church until it was completed due to his death, but the construction continued by Father Linus Hencken O. Carm as the pro-prefect. The Ijen Cathedral Church was specifically intended for the Catholic congregation of European nationality who lived in the elite Bergenbuurt area (Compilation Team, 2015). This was based on the large number of Catholics in the Bergenbuurt area and a number of Catholic schools around it such as HIS in Semeruweg, Inlands Schoolen der 2e Klasse in Betek, Froebel-school, and RKAMS St. Albertus on Talang street (Widodo,

2006). Ijen Cathedral Church was formerly known as St. Theresia Kerk Church which was officially established in 1934, also established the Cathedral Parish of Santa Theresia Malang led by the first parish priest Dominicus Blommesath O. Carm and Kapelen (associate priest) named J.Ardts O.Carm (Compilation Team, 2015).

Based on data from the Prefecture of Malang as of June 30, 1933, it is also known that the distribution of stations (chapels / small churches) in several areas is based on the ethnic concentration of residents. The distribution of stations in Malang with a concentration of European congregations includes Turen, Dampit, Mulyoarjo, Supiturang, Sumber Rawa, Ngredja, Bululawang, Kepanjen, Kreet, Bantum Punten, Pujon and Ngantang. While the distribution of stations with the majority of the congregation of indigenous people or Java includes Watesbelung, Tumpang, Pulungan, Tamiajeng, Tajinan, Karangjambe, Bambang, Kebonsari, Bumiayu, Senggreng, Kecopokan, Turus, Pakisaji, and Dadapan (Missionarissen van het Goddelijk Woord-Missiehuis St. Willibrordus's-Hertogenbosch; Overijse-Uden, 1906).

In 1935 during the time of Pope Pius XI appointed Msgr. Avertanus Evaritas Johan Albers O.Carm as the leader of the administrative authorities or Apostolic Prefect of Malang II which is equivalent to a Bishop. In the next development, namely the period of Pope Pius XII on

March 15, 1939, increasing the status of the Apostolic Prefecture of Malang to the Apostolic Vicariate, namely a diocese in a mission land that is not yet independent, the leader of the Apostolic Vicariate is Bishop Msgr. Avertanus Evaritas Johan Albers O.Carm who was consecrated by a delegation of Australian Bishops, Bishops of Jakarta and Bishops of Maluku. During the Japanese entry, services by Dutch priests and nuns in the Cathedral Church were prohibited so that for the first time church services were carried out by native priest Gerardus Singgih O.Carm (Compilation Team, 2015).

In the era of Pope John XXIII, the status of the Indonesian church, which was originally a missionary land, changed to become independent with the status of the Apostolic Vicariate, which changed its designation to Diocese/Diocese. The Cathedral Church of Malang was officially declared part of the Diocese based on the Apostolic letter *Sacrarum expeditionum* dated March 20, 1961. At the time of the change in the status of the land the mission was independent and still led by Bishop Msgr. Avertanus Evaritas Johan Albers O.Carm and he was also the first Bishop of Malang. The change in status certainly affects the management authority of the church which is free to make arrangements / policies which certainly bring various changes, including: (1) Official name change from St. Theresia Kerk Church to Cathedral Church B.M.V De

Monte Carmelo-St. Mary of Mount Carmel; (2) Termination of management duties formerly held by the Carmelite Order based on the Commission since 1923; (3) Renewal in the field of liturgy by involving the active role of the people in holy celebrations so that it is not only the priests; and (4) The use of language during the liturgical process from Latin to a language that is easy to understand. In addition, the relationship between the Bishop and mission institutions such as Orders, Societies, Congregations, and Associations is helped by the SD de Propaganda Fide instruction which contains principles and norms (Compilation Team, 2015).

Existence of Catholic Church in Malang City

In general, churches have six main functions, namely places of worship, fulfillment of needs, educational facilities, social facilities, deepening faith, and means of cooperation (Sumiyatiningsih, 2007). Many churches were built during the Dutch Colonial Government, so they became old buildings with historical value. Some of the old Dutch churches in Malang City are the Sacred Heart Parish Church (Kayutangan Church) and the Cathedral Church (Ijen Church) (Limanto, Wicandra, & Yuwono, 2014). These two churches have a unique architectural power that is Neogothic. This Neo-Gothic style was sweeping many

church buildings in Europe in the 19th-20th centuries (Limanto et al., 2014). The architecture of the building affects the sound quality of the liturgy in the form of beautiful singing. In addition, churches with beautiful architecture have the added value of providing a symbol of majesty and inviting people to pray.

The general structure of this building is that it has a solid frame on the walls and roof as a cover and has large doors and windows. The size of the church in Malang is smaller than in Batavia. This is adjusted to the number of Catholics in Malang. Since its inception until now the church building has not undergone significant changes, the shape of the building and its architectural style remain the same as the beginning of its establishment (Limanto et al., 2014).

1. Kayutangan Sacred Heart of Jesus Church

The Kayutangan area in Malang City has been historically important since the early 20th century, becoming the city center around 1914 due to its strategic position for trade and services, connecting Malang with Surabaya (Erine et al., 2022). The architectural landscape of Kayutangan in this period was heavily influenced by Dutch colonial styles (Handinoto, 2010). Buildings constructed before the 1920s featured the "Indische Empire" style, which is a classical European model (Steenbrink, 2007). Meanwhile,

buildings built after the 1920s were influenced by the “Nieuwe Bouwen” style in accordance with local climatic conditions and building techniques in the Dutch East Indies (Santoso, Suryasari, & Antariksa, 2013). This also applies to the construction of churches in Malang City.

The Sacred Heart Parish Church or better known as Kayutangan Church is one of the Catholic Churches in Malang City which is a relic of the Dutch Colonial Government (Limanto et al., 2014). Kayutangan Church is currently located on Jalan MGR Sugiyopranoto No. 2, Kiduldalem Village, Klojen District, Malang City, East Java. Kayutangan Church is the oldest church in Malang City and a very important building for Catholics in Malang (Ridjal, Antariksa, Suryasari, & Santoso, 2016).



Picture 1. View of the Kayutangan Sacred Heart of Jesus Catholic Church in 1920 and Currently in 2024 (Source: Left photo from KITLV 34814, & right photo Researcher Documentation on June 22, 2024)

In 1897, Catholic worship was centered at the Malang Regency Hall (east of the Square). The parish service was led by Father Godefriedus Daniel Augustinus Jonckbloet. The Regent of Malang (1854-1898), namely R.A. Notodiningrat III prepared all the facilities for church worship in full with confessional orgel, pulpit and communion bench (Malang City Government, 2018a). Five years later, the construction of the Church in the Kayutangan area was planned. At first the church building was made of teak wood planks and was located to the east of the current church building (Kurniawan, 2006).

The Kayutangan church was built with the architect Marius J Hulswit at a relatively small cost, around 30,000 guilders collected from donations from Europeans (“Berichten uit Nederlandsch-Oost-Indië Ten dienste der eerwaarde directeuren van den Sint Claverbond,” 1905).

Construction of the church began in 1905 with the laying of the first stone by Mgr Edemus Luypen (Missionarissen van het Goddelijk Woord-Missiehuis St. Willibrordus's-Hertogenbosch; Overijsse-Uden, 1906). The architectural style used in the construction of this church is the Neo Gothic style. This style is currently being used in the construction of churches, such as Notredame Church in

Paris and Wetsminster Abbey in England (Santoso et al., 2013).

Construction of the church was carried out in seven months from May to December 1905. On December 30, 1905, the cross was placed. The statue of the Sacred Heart of Jesus, which was brought from the Netherlands, could only be installed in 1906. The church bell was already in place before the construction of the church with a diameter of 78 cm, a weight of 303 kg and a base tone of A. The second bell weighs 185 kg, a diameter of 65 cm and a tone of E. Both bells were manufactured directly in the Netherlands by the Petit en Fritsen company in Aarle-Rixtel, the Netherlands (Junaidi, 2017).

On the right and left sides of the main building are stairs leading to the second floor. There are also two towers on the side of the church that characterize the Neo Gothic flow (Ridjal et al., 2016). The tower was only erected on December 14, 1930 with the blessing of Monseigneur Clemens van der Pas. The church tower collapsed twice, on February 10, 1957 when it was used for worship and on November 27, 1967 when it was hit by an AURI training plane (Steenbrink, 2007).

At the front of the building is a classic wooden entrance in the shape of a pointed arc with a row of large

windows. The detailing and ornamentation are in keeping with the materials and building techniques available in the Dutch East Indies (Limanto et al., 2014). There is a large cross with an iron Gothic-style ceiling located behind the altar (Kurniawan, 2006). Inside this Sacred Heart of Jesus Catholic church, there are not many ornaments or other decorations, thus creating a calm and solemn atmosphere for the congregation praying inside. The magnificent architecture with a striking facade and located in a strategic location (three-way intersection) makes this church an iconic landmark for Malang City (Junaidi, 2017).

There is also an inscription in Dutch stating that the church is dedicated to the Sacred Heart of Jesus. A marble inscription was installed on March 16, 1907 with an inscription in Dutch, which can be translated as follows:

- *“This church is dedicated to the Sacred Heart of Jesus,*
- *Built by the generosity of His Eminence Monseigneur Edmundus Sybrandus Luypen,*
- *Designed by the architect Marius J. Hulswit during the time of the reverent ministry of Fr. G.D.A. Jonckbloet and Fr. F.B. Meurs in 1905.*

- *The work was carried out by the contractor C. Vis.*
- *The church was blessed on January 7, 1906 by His Excellency Monseigneur Edmundus Sybrandus Luypen, Titular Bishop of Oropo, Vicar Apostolic of Batavia.”*

2. Cathedral Church of Malang or Ijen Church

Cathedral-Parish Church of the Blessed Virgin Mary of Mount Carmel or better known as Ijen Cathedral Church is one of the Catholic churches left by the Dutch Colonial Government. This church is located at Jalan Buring No. 60, Oro-oro Dowo Village, Klojen District, Malang City. The church is located at the intersection of Jalan Guntur, Jalan Buring and Jalan Ijen. Its position at the corner of Jalan Ijen (Ijen Boulevard) is what causes this church to be called the Ijen Church (Murdiyanto & Yoedono, 2018).

The church is also called a cathedral church because it is located in the center of the city and within the main diocesan area. Its cathedral status makes it a diocesan church and the main place of Catholic worship. The construction of this church cannot be separated from the proposal of the Catholic Bishop of Batavia (Jakarta) who decided to build a Cathedral Church in Malang in 1923. Following

up on the Bishop of Malang, Mgr. Clemens van der Pas carried out the construction of this church (Abubakar et al., 2020). Another factor in the construction of this church was because the capacity of the Catholic church in Kayutangan was no longer adequate (Wijaya, Lutfi, Hudiyanto, Wahyudi, & Ariska, 2023).

The construction of this church was carried out for eight months marked by the laying of the first stone on February 11, 1934. The church was designed by R. Rijkssen (1854-1928) and Henri Louis Joseph Marie Estourgie (1885-1964) two Dutch architects from the Eduard Cuypers Architect Bureau. Meanwhile, the construction was carried out by NV Bouwundig Bureau Sitzen en Louzada (Kurniawan, 2006). The design of this building is included in a complex, complicated and detailed building. So that it requires a long time in the process. The church blessing was held on October 28, 1934 under the name Santa Theresia Church (Santa Theresia Kerk) (Malang City Government, 2018b).





Picture 2. View of Malang Cathedral Church in 1938 and Today in 2024
(Sumber: Left photo from KITLV 182454, & right photo Researcher Documentation on June 22, 2024)

This church was originally named for the Catholic Europeans around the Bergenbuurt area. The construction of this church was carried out in line with the expansion of European settlements to the west in Bouwplan VII (1929-1935). The initial location of the church was in front of Buring Park or Boeringplein (Steenbrink, 2007). In 1961 the church changed its name to Santa Maria Bunda Carmel (Wijaya et al., 2023).

Ijen Cathedral Church, is one of the most beautiful Cathedral churches in Indonesia with Dutch characteristics. This can be proven from the design of the interior, exterior, and ornaments (Wijaya et al., 2023). Another uniqueness is that the architect combines classical European elements such as Romanesque and Gothic with a touch of Art Deco. This reflects the interaction of Javanese and European cultures in Malang City, giving birth to a unique Indies architectural style. The

Gothic arches, domes and towers are combined with the geometric shapes and bold lines of Art Deco. Javanese ornaments such as batik and wood carvings are combined with geometric motifs and Art Deco patterns. This combination symbolizes the effort to harmonize traditional and modern values in one building (Government of Malang City, 2018b).

More than just a place of worship, Ijen Cathedral symbolizes the harmony between Javanese and European cultures. Its architectural splendor, historical value, and serene atmosphere make Ijen Cathedral one of the most iconic landmarks in Malang City, attracting tourists from all over. Visitors can enjoy the beauty of the colorful stained glass windows and intricate carvings on the walls of the Cathedral (Government of Malang City, 2018b). This beauty reflects the rich culture and history of Malang City that is closely intertwined with religious values (Kurniawan, 2006).

CONCLUSION

Catholic missionaries played an important role in the history of Malang City. Their mission of Christianization brought significant changes to various aspects of community life, including religion, education, and social life. Since the Dutch colonial era, Christianization has grown rapidly with the establishment of official

institutions and the enthusiasm of Dutch missionaries, especially during the leadership of Mgr. Claelssen and Mgr. Edmundus Luypen. The missionaries built schools, hospitals, orphanages and churches to attract indigenous people to embrace Catholicism. The existence of Catholic churches in Malang such as the Sacred Heart of Jesus Church in Kayutangan and the Ijen Cathedral Church are clear evidence of the role of missionaries in spreading Catholicism in this city. Packaging the history of Catholic churches in Malang as learning media can help expand people's knowledge of the city's history and culture. By implementing the suggestions that have been mentioned, it is hoped that the history of Catholic churches can be preserved and understood by future generations. The recommendation from this research is the packaging of material about the History of the Development of Catholicism in Malang and its heritage in the form of attractive media that can be used as information in classroom learning.

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