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Tiwah as Locus Theologicus: Participatory Liturgical Catechesis for the Transformation of Participatio Actuosa Among the Dayak Dusun Bayan Community

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ABSTRACT: This study explores the low active participation (participatio actuosa) of the congregation at St. Francis Xavier Station, Pendreh, North Barito Regency, Central Kalimantan, which tends to be trapped in formalistic ritualism despite possessing strong communal cultural roots. Prior studies indicate that low liturgical participation is often rooted in weak contextual catechesis rather than a mere lack of liturgical knowledge (Chupungco, 2010; Gita Safitri et al., 2022). This study employs a single-cycle Participatory Action Research (PAR) approach following the Kemmis and McTaggart (2005) model, integrated with Groome's (1991) Shared Christian Praxis (SCP) model, to design a contextual participatory liturgical catechesis model. The novelty of this research lies in utilizing the Tiwah tradition as a locus theologicus (Bevans, 1992) to explain the concept of Eucharistic anamnesis. Data were collected through participatory observation, in-depth interviews, Focus Group Discussions structured around the five SCP movements, and documentary study involving eleven informants (one parish priest, one lay leader, one catechist, and eight laypeople) across three months of a single PAR action cycle. The findings show that a mystagogical-andragogical approach that values local wisdom can produce an initial change in the congregation's understanding, from passive physical presence toward conscious and active inner engagement, as reflected in more punctual attendance and the initiative to take seats inside the church before services begin, as well as a shift in the meaning of the Eucharist from routine obligation toward an encounter of faith. This research contributes to the development of contextually grounded liturgical catechesis models for mission territories with strong indigenous cultural characteristics.

KEYWORDS: Active Participation; Participatory Liturgical Catechesis; Locus Theologicus; Tiwah; Shared Christian Praxis.

1. BACKGROUND

The liturgy is the center of the Church's life, for it is through the liturgy that the Church makes present in a real way the saving work of Christ through the celebration of the sacraments, above all the Eucharist. The Second Vatican Council affirms that the liturgy is "the summit toward which the activity of the Church is directed" and "the font from which all her power flows" (Catholic Church, 1963, No. 10). This statement shows that the whole of the Church's pastoral activity draws its meaning and vitality from the liturgy, while the liturgy itself is directed toward forming the life of the faithful so that they may become ever more conformed to Christ.

The concept of *participatio actuosa* is one of the most important renewals produced by the Second Vatican Council (Catholic Church, 1963). The active participation intended here is not merely physical involvement through singing, liturgical responses, or the performance of altar-service duties, but the involvement of the whole human person—intellect, will, affections, and action—in the mystery of salvation being celebrated (Martasudjita, 2011). The faithful are no longer regarded as spectators in the liturgy, but as subjects who, together with Christ, take part in offering thanksgiving to God.

Various studies show that the low liturgical participation of the faithful is not caused solely by a lack of liturgical knowledge, but by the weakness of catechetical processes capable of connecting the faithful's lived experience with the meaning of liturgical symbols (Chupungco, 2010). This finding is also consistent with the research of Gita Safitri et al. (2022) at the Cathedral Parish of Santa Maria Palangka Raya, which showed that the low participation of the Dayak faithful in the liturgy (particularly in singing) is rooted in the lack of the faithful's involvement in the formation process, not in the absence of local cultural potential as a pastoral resource. In many remote communities, the liturgy is still understood as a series of rituals to be carried out without an accompanying deep understanding of their theological meaning, so that the faithful are physically present but not yet fully engaged inwardly.

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This condition was also found at St. Francis Xavier Station, Pendreh, Santa Maria De La Sallete Parish, Muara Teweh, Diocese of Palangka Raya. Preliminary observation carried out by the researcher during the initial diagnostic phase (reconnaissance) in May 2026 found that most of the faithful still displayed a passive tendency in following the celebration of the liturgy: responses to acclamations, common prayer, and liturgical singing remained limited, and when asked to explain the meaning and sequence of the Eucharistic Celebration in a coherent way, most of the faithful tended to answer "just following along" without deeper understanding.

This phenomenon becomes even more interesting to examine within the context of the Dayak Dusun Bayan community, known for its strong communal life, marked by a spirit of mutual cooperation (*gotong royong*), solidarity, reverence for ancestors, and the maintenance of a harmonious relationship among human beings, nature, and the Creator (Riwut, 1979). These values bear a close affinity to the ecclesiological principles and liturgical spirituality of the Catholic Church, which emphasize *communio*, solidarity, and thanksgiving for God's saving work, yet they have not been fully integrated into the process of catechesis or liturgical formation.

From the perspective of contextual theology, this situation reveals the need to build a deeper dialogue between the Christian faith and local culture. Since the Second Vatican Council and through various subsequent magisterial documents, the Church has continued to affirm the importance of inculturation as a process of creative encounter between the Gospel and culture (Holy See, 2020). Inculturation is not meant to blend the teachings of the faith with local custom in a syncretistic manner, but to allow the Gospel to take root in culture so that it can be understood, lived, and embodied according to the concrete context of the faithful's lives (Chupungco, 2010).

One cultural element with great potential as a medium for theological reflection is the Tiwah tradition. Among the Dayak people, Tiwah is not merely a customary ritual, but an expression of reverence for ancestors, the preservation of communal bonds, and belief in the continuity of life beyond death (Riwut, 1979). These values open a space of dialogue with the concept of anamnesis in the Eucharistic liturgy. Through a contextual-theological approach, Tiwah can be understood as a *locus theologicus* (Bevans, 1992), that is, a cultural space in which God reveals His saving work, thereby becoming a meeting point between the lived experience of the Dayak people and the mystery of the Christian faith.

This study does not intend to make Tiwah a substitute for the Church's liturgy, nor to blend customary practice with the Church's sacraments, but rather to use it as a hermeneutical bridge.

To this end, this study employs the Shared Christian Praxis (SCP) model developed by Groome (1980, 1991), combined with the Participatory Action Research (PAR) spiral model of Kemmis and McTaggart (2005). SCP allows the concrete experience of the faithful to become the starting point for faith reflection through critical dialogue, while PAR provides space for the faithful to become subjects of change rather than mere objects of research.

Research on *participatio actuosa* generally focuses on liturgical renewal, liturgical education, or pastoral strategy in urban settings and large parishes, as seen in the study of Dayak inculturated liturgical music at the Cathedral Parish of Santa Maria Palangka Raya (Gita Safitri et al., 2022), as well as studies on liturgical inculturation in the Batak ethnic context (Tibo, 2022) and the Dayak Kanayatn context (Amadi, 2021). Research on liturgical catechesis in remote indigenous communities that simultaneously integrates contextual theology, local culture, and PAR methods remains relatively limited. This study therefore offers conceptual novelty by employing the Tiwah tradition as a *locus theologicus* in developing a model of participatory liturgical catechesis for the Dayak Dusun Bayan community, a remote mission station that has not been widely touched by similar research.

Specifically, this study aims to: (1) analyze the factors causing the low *participatio actuosa* of the faithful at St. Francis Xavier Station, Pendreh; (2) explain the relevance of the Tiwah tradition as a *locus theologicus* in the process of liturgical catechesis; (3) develop a model of participatory liturgical catechesis based on Shared Christian Praxis; and (4) evaluate the contribution of that model to increasing the active participation of the faithful in the liturgical and pastoral life of the Church.

2. LITERATURE REVIEW DAN THEORETICAL FOUNDATION

2.1 Participatio Actuosa as the Theological Foundation of the Liturgy

One of the most fundamental renewals brought about by the Second Vatican Council is the affirmation of the importance of *participatio actuosa*, that is, the participation of the faithful that is conscious (*conscia*), full (*plena*), and active (*actuosa*) in the liturgy (Catholic Church, 1963, art. 14). Before the Council, liturgical life tended to be centered on the role of the priest, so that the faithful were more often observers than actors in the celebration of faith. Through *Sacrosanctum Concilium*, the Church affirmed that every baptized person is called to take full part in the liturgy because they share in the priesthood of Christ (Catholic Church, 1964).

Martasudjita (2011) explains that active participation must be understood as an involvement born of the consciousness of faith, not merely physical activity. He distinguishes between the faithful who are "actively noisy" and those who are "actively conscious": the former may sing or speak a great deal without necessarily understanding what is being celebrated, whereas the latter are able to live the whole liturgical sequence as an encounter with Christ that transforms their lives. This view affirms that the quality of participation is far more important than the quantity of activity—a distinction that, as will be shown in the findings section, is highly relevant for reading this study's field data.

This understanding is reinforced by the teaching of *Lumen Gentium*, which places the whole community of believers as the People of God (Catholic Church, 1964). Through baptism, every person shares in the common priesthood of the faithful and thus bears joint responsibility for the liturgical life of the Church.

2.2 Liturgical Catechesis from the Perspective of Shared Christian Praxis

Catechesis is one form of the Church's ministry aimed at helping the faithful grow in faith. The *Directory for Catechesis* emphasizes that catechesis must lead the faithful to an experience of encounter with Christ, which is then embodied in daily life (Holy See, 2020).

Groome (1991) offers a distinctive approach through the Shared Christian Praxis (SCP) model. According to Groome (1980, 1991), human lived experience is an important starting point in the process of faith learning, which is then critically reflected upon, brought into dialogue with Scripture and Church Tradition, and finally leads to a new commitment in life. The SCP model consists of five interrelated movements: (1) naming/expressing the participants' concrete lived experience; (2) critical reflection on that experience; (3) making present the Christian Story and

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Vision through Scripture, Church teaching, and liturgical tradition; (4) dialectical dialogue (dialectical hermeneutics) between human experience and divine revelation; and (5) decision-making or concrete commitment as a form of response in faith (Groome, 1991). This approach is also consistent with the basic assumptions of Malcolm Knowles' (1980) andragogy, which affirms that adults learn most effectively when learning departs from their own lived experience, as well as with Paulo Freire's (1970) critical pedagogy, which positions the facilitator as a dialogical partner rather than the sole custodian of knowledge and authority.

Within the context of the Dayak Dusun Bayan community, the SCP approach becomes increasingly relevant because communal life is an inseparable part of their cultural identity. Shared lived experience, deliberative consensus (*musyawarah*), mutual cooperation, and reverence for ancestors provide a rich starting point for entering into faith reflection, so that catechesis does not feel foreign but departs from a reality already familiar to the faithful.

2.3 Culture as Locus Theologicus

The development of contextual theology shows that the proclamation of the Gospel never takes place in a space devoid of culture. Bevans (1992) calls this reality *locus theologicus*, that is, the place where theological reflection unfolds, departing from concrete human experience. In this perspective, local culture does not replace Scripture or Church Tradition, but becomes a space of dialogue that helps the faithful understand the mystery of faith more deeply.

For the Dayak Dusun Bayan community, the Tiwah tradition contains values of togetherness, reverence for ancestors, family solidarity, and belief in the relationship between present life and life beyond death (Riwut, 1979). In this study, Tiwah is not positioned as equivalent to the Eucharist; the two remain on different levels. Nevertheless, the cultural experience embedded in Tiwah can serve as a pedagogical bridge that helps the faithful more easily understand the concepts of anamnesis, the communion of saints, and the meaning of Christ's sacrifice in the liturgy (Bevans, 1992; Chupungco, 2010). The criteria for valid inculturation—consistency with the Christian faith, the enrichment of meaning, and communal acceptance (Chupungco, 2010)—serve as an important reference point for reading the field findings presented in the results section.

2.4 Prior Studies and the Novelty of This Research

Several recent empirical studies show the development of research on liturgical inculturation and contextual catechesis in indigenous communities in Indonesia. The table below maps the position of this study's novelty in relation to three related studies.

Researcher (Year)	Research Focus	Method	Main Findings	Gap Addressed by This Research
Gita Safitri, Romas, Adinuhgra, & Hamu (2022)	Dayak inculturated liturgical music as a pastoral approach to increasing the faithful's participation, Cathedral Parish of Santa Maria Palangka Raya	Descriptive qualitative	The faithful's lack of participationin singing is rooted in minimal involvement in musical training/formation	Focuses on a large urban parish and a single liturgical element (music); this study targets a remote mission station and the whole of the participatio actuosa dimensions through an SCP-based catechesis model, not only music
Amadi (2021)	The Basaru' Sumangat customary Ceremony of the Dayak Kanayatn and its relation to the Church's liturgyin the context of the Sacrament of Baptism	Descriptive qualitative	Customary ritual holds values that can be linked to the Church's sacramental meaning without equating their status	Focuses on a single ritual and a single sacrament (Baptism); this study explicitly applies Bevans'*locus theologicus* framework to the Tiwah ritual and links it to Eucharistic anamnesis, accompanied by a PAR intervention
Tibo (2022)	Liturgical inculturationas an effort to preserve religious-cultural identity for prospective Batak catechists	Descriptive Qualitative With interviews	Prospective catechists understand the basic principles of liturgical inculturation in music, dance, dress, architecture, and language	Focuses on the conceptual understanding of prospective catechists; this study directly tests the impact of a participatory catechetical intervention on changes in the faithful's participatio actuosa in the field through a PAR cycle

Based on this mapping, the novelty of this study lies in three respects at once: (1) the research location at a remote mission station within the Dayak Dusun Bayan sub-ethnic group, which has not been widely studied; (2) the explicit use of the Tiwah tradition as a *locus theologicus* to explain Eucharistic anamnesis, rather than merely as an expressive element of inculturation; and (3) the use of a Participatory Action Research design that introduces a genuine catechetical intervention and measures the initial change in *participatio actuosa*, rather than being merely a descriptive study.

3. RESEARCH METHODOLOGY

This study employs a qualitative approach using the Participatory Action Research (PAR) method. This method was chosen because the research aims not only to describe the phenomenon of low *participatio actuosa*, but also to bring about real change through a process of shared learning between the researcher and the faithful. The faithful are not positioned as research objects, but as subjects actively involved in identifying problems, formulating solutions, carrying out actions, and reflecting on the changes that occur.

The study was conducted at St. Francis Xavier Station, Pendreh Village, South Teweh District, Santa Maria De La Sallete Parish, Muara Teweh, Diocese of Palangka Raya, North Barito Regency, Central Kalimantan, over a period of three months, covering one full cycle of PAR action following the spiral model of Kemmis and McTaggart (2005): planning, acting, observing, and reflecting. In keeping with the characteristics of a pilot study,

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this single cycle is understood as an initial step to be continued in subsequent PAR cycles.

Subjects and Informants. Informants were selected using purposive sampling with the following inclusion criteria: Catholic faithful at least 17 years of age, active in church life for at least the past six months, and willing to take part in the entire research process, including involvement in the participatory liturgical catechesis process. Based on these criteria, this study involved eleven informants divided into two groups: (1) key informants—the parish priest, the lay leader, and the catechist (n = 3), who hold strategic positions from which to observe the overall dynamics of the faithful's participation; and (2) main informants—eight members of the faithful representing variation in age, occupation, and level of involvement in church life (n = 8). The number of informants was determined according to the principle of data saturation.

Table 1. Profile of Research Informants

Code	Category	Age	Sex	Role/Position	Interview Date
YTNS	Key Informant	42 yrs	Male	Parish Priest	31 May 2026
DDS	Key Informant	30 yrs	Male	Lay Leader	25 May 2026
STLL	Key Informant	22 yrs	Female	Catechist	25 May 2026
AKS	Main Informant	59 yrs	Female	Homemaker	23 May 2026
PLW	Main Informant	36 yrs	Female	Civil Servant	23 May 2026
AND ("Amang")	Main Informant	52 yrs	Male	Private-Sector Worker	20 May 2026
NLS ("Achir")	Main Informant	49 yrs	Female	Civil Servant	20 May 2026
TSY	Main Informant	23 yrs	Female	University Student	1 June 2026
YTE	Main Informant	34 yrs	Female	Civil Servant	1 June 2026
DLA	Main Informant	23 yrs	Female	University Student	28 May 2026
AST	Main Informant	24 yrs	Female	Teacher	28 May 2026

It should be noted that two informants, AND and NLS, are addressed in direct quotations using the respectful customary Dayak Dusun Bayan terms "Amang" and "Achir," as they appear in the original interview transcripts, in order to preserve the authenticity of the local cultural nuance.

Data Collection Techniques. Data were collected through four techniques: (1) participatory observation of the various forms of the faithful's participation in the liturgy; (2) semi-structured in-depth interviews; (3) Focus Group Discussions (FGD) structured according to the five SCP steps (Groome, 1991), which simultaneously served as part of the research intervention; and (4) documentary study of Church documents (*Sacrosanctum Concilium*, *Lumen Gentium*, *Directory for Catechesis*), station pastoral programs, and Station Council meeting minutes.

PAR Procedure. The research followed five operational stages. First, initial diagnosis (reconnaissance) in the first month, through participant observation and in-depth interviews with all eleven informants to map the initial condition of *participatio actuosa* across three dimensions: *conscia*, *plena*, and *actuosa*. Second, action planning, namely the design of an SCP-based participatory liturgical catechesis program together with the catechist and lay leader as local partners, with Dayak Dusun Bayan culture positioned as a *locus theologicus* and pedagogical tool. Third, implementation of catechesis in the second month, through thematic Focus Group Discussions following the five SCP movements. Fourth, ongoing observation and reflection, carried out continuously through the end of the second month and the beginning of the third month. Fifth, evaluation, comparing the condition of the faithful's participation across the *conscia*, *plena*, and *actuosa* dimensions before and after the catechetical intervention, understood as an initial change rather than a total transformation, given that this study is a pilot study within a single PAR cycle.

Data Analysis. Data analysis was carried out interactively following the model of Miles, Huberman, and Saldaña (2014), comprising data reduction/condensation, data display, and conclusion drawing and verification. All interview, observation, and FGD results were transcribed, followed by thematic coding and in vivo coding to identify themes related to liturgical participation, understanding of faith, the catechetical process, and the use of local culture as a medium of theological reflection.

Data Validity. Data validity was ensured through source triangulation (comparing information from the priest, catechist, lay leader, and the faithful), method triangulation (comparing the results of observation, interviews, FGDs, and documentation), time triangulation, and member checking.

Research Ethics. This study obtained permission from the parish priest and the Station Council of St. Francis Xavier Station, Pendreh, prior to data collection. All informants were given an explanation of the purpose and benefits of the research and their right to withdraw their involvement at any time without any consequence. The identities of informants were kept confidential through the use of initial codes (AKS, PLW, AND, and so forth). [The author may supplement the institutional ethics approval number if available.]

4. RESULTS AND DISCUSSION

4.1 The Initial Condition of the Faithful's Participatio Actuosa

The results of the initial diagnosis show that liturgical life at St. Francis Xavier Station, Pendreh, has been carried out routinely, but the involvement

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of the faithful remains dominated by outward participation. A term that recurred repeatedly in the interviews was that the faithful "just follow along," as expressed by NLS when asked to explain the meaning of the Mass's sequence in detail:

> *"There isn't any, there isn't any. We really just follow along."* (NLS, interview, 20 May 2026).

A similar pattern appeared with AST and DLA, two young liturgical ministers who claimed to actively respond and sing because of the duties assigned to them, yet had difficulty explaining the sequence of the liturgy in order:

> *"Sometimes I lose focus because I panic about what the next song is going to be—I get a bit confused, especially if we don't know the tune."* (AST & DLA, interview, 28 May 2026).

These findings show that the *actuosa* dimension (outward activeness) is relatively well maintained, particularly among the Catholic Youth who serve as liturgical ministers, but the *conscia* dimension (a full understanding of the meaning and sequence of the liturgy) remains shallow. This finding is consistent with Martasudjita's (2011) view that active participation cannot be measured merely by the amount of activity carried out during the liturgy ("actively noisy"), but by the extent to which the faithful enter into the mystery of salvation being celebrated ("actively conscious").

Interestingly, the field data show variation that is not entirely linear. PLW, for example, showed relatively high *conscia* and *plena* dimensions inwardly—able to describe the liturgical sequence in detail and interpret the Eucharist as an encounter with the disciples of Jesus—yet her level of activeness was strongly influenced by an external factor, namely the priest's style of delivering the homily. Meanwhile, AND (addressed as "Amang") emphasized inner silence as the core of living the Eucharist:

> *"In taking part in that celebration, we must be silent. That means we are living the presence of the Lord."* (AND ["Amang"], interview, 20 May 2026).

yet he admitted that his outward involvement (singing, liturgical responses) was limited to "just following along." This finding enriches the theoretical framework in section 2.1 by showing that the *actuosa* dimension is not solely a matter of the faithful's personal willingness, but is also influenced by the quality of pastoral mediation.

4.2 Factors Influencing the Low Level of Active Participation

The results of this study show that the low *participatio actuosa* is the product of the interaction of three factors. First, the factor of work-related fatigue: STLL, as catechist, explained that the main obstacle to the faithful's participation is the demands of farm work, which consumes time and energy, so that some of the faithful attend in a state of exhaustion. Second, the factor of the quality of pastoral mediation, as expressed by PLW, whose homily delivery style, lacking in variety, made her sleepy, compounded by Latin liturgical terms whose meaning was not always explained. Third, and this particularly enriches the field findings, is the cultural relational pattern that makes the faithful tend to remain passive, waiting to be appointed to a task rather than taking the initiative to assume a ministry role themselves. As DDS, the lay leader, expressed it:

> *"They would rather wait to be chosen than choose to volunteer themselves."* (DDS, interview, 25 May 2026).

This finding shows that the core problem does not lie in the local culture itself, but in the as yet unoptimized process of inculturation in faith formation (Chupungco, 2010), as well as in a specific socio-cultural pattern that hinders the faithful's initiative for active ministry.

4.3 Implementation of Participatory Liturgical Catechesis through Shared Christian Praxis

The implementation of catechesis took place in the second month through thematic Focus Group Discussions (FGD) following the five movements of Shared Christian Praxis, with the catechist and lay leader serving as local facilitators who guided the process dialogically.

Table 2. Implementation of the Five SCP Steps in Liturgical Catechesis

SCP Step (Groome, 1991)	Activity in the Research	Findings/Participant Responses
1. Naming concrete lived experience	Participants were invited to recount their experience of attending the Eucharistic Celebration and their daily church life	Participants expressed a range of experiences, from "just following along" (NLS, AND) to deep engagement (PLW, AKS)
2. Critical reflection	Discussion was directed toward the question of why outward involvement had not yet been accompanied by an understanding of the liturgy's meaning	Awareness emerged that the obstacles stemmed from work demands, homily style, and unfamiliar liturgical terms
3. Making present the Christian Story and Vision	The catechist and priest explained the theological meaning of the Eucharist (anamnesis, communion, fellowship) using everyday language and analogies	Participants found it easier to understand liturgical terms when they were linked to lived experience, particularly the meaning of the symbols of bread, wine, and candles
4. Dialectical dialogue (hermeneutics)	Participants were invited to connect their lived experience as a Dayak community—deliberative consensus, mutual cooperation, reverence for ancestors—with their experience of faith	The atmosphere of the discussion changed significantly; Dayak communal values became a gateway to understanding the Church as the fellowship of the People of God

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5. Concrete decision/commitment	Participants formulated follow-up steps in their church life (attendance, readiness, involvement in ministry)	An initial change was observed in earlier attendance and the initiative to take seats inside the church (see 4.5)

STLL, as catechist and facilitator, assessed this approach as effective precisely because of its dialogical nature:

"The participatory liturgical catechesis model is quite effective because the faithful not only listen to material being presented, but are also invited to discuss, share their experiences, and become directly involved." (STLL, interview, 25 May 2026).

4.4 Tiwah as Locus Theologicus in Understanding the Mystery of the Eucharist

This study affirms that Tiwah is not equated with the Eucharistic Celebration; the two have different natures. The field findings in fact refine the study's initial assumption: rather than simply accepting the customary ritual as a direct equivalent of the Eucharist, the majority of informants explicitly distinguished the customary ritual itself from the communal values that accompany it. PLW, for instance, explained this distinction explicitly with regard to the Wara ritual:

"Tiwah is based on the Hindu religion… it doesn't feel like it fits. For us, our Lord did not remain dead—our Lord rose again." (PLW, interview, 23 May 2026).

A similar view was expressed by NLS, who regarded the customary ritual and the Church's liturgy as two separate domains, while DDS explained that the relationship between local culture and the Church's liturgy at Pendreh Station follows the principle of "liturgy/worship first, custom afterward." This theological distinction is consistent with Chupungco's (2010) criterion of consistency, namely that inculturation must not conflate the sacramental meaning of the Christian faith with other belief systems—a caution on the part of the faithful that is evidence of communal theological maturity, not a limitation that needs to be overcome.

By contrast, the communal values accompanying Dayak Dusun Bayan culture—mutual cooperation, togetherness, kinship, and reverence for ancestors—were consistently regarded by all informants asked as values that are present and in harmony with the living of the Eucharistic liturgy. STLL affirmed the potential of this theological bridge:

"The faithful have come to understand and are able to interpret the celebration of the Eucharist as an encounter with the Lord, not merely as an obligation to be present at church." (STLL, interview, 25 May 2026).

This finding reinforces Bevans' (1992) idea that culture can serve as a *locus theologicus*, a space in which faith reflection develops through the concrete experience of the community. Furthermore, the suggestions of young informants AST and DLA regarding inculturation in the aspect of the local language (for example, the Lord's Prayer in the Ma'anyan language), distinctively Dayak hymns, and the visual style of the priest's liturgical vestments show that the space for inculturation most readily accepted by the community lies in the expressive-symbolic elements, rather than in the substantive incorporation of customary rites into the Eucharistic celebration.

4.5 The Transformation of Participatio Actuosa Following the Catechetical Process

The most tangible change following the implementation of catechesis was not first seen in an increase in the number of liturgical ministers, but in the way the faithful interpreted the liturgy, as well as in aspects of attendance and readiness. DDS, the lay leader, observed a concrete change during services conducted without a priest:

"No one waits outside anymore; instead, they go straight to find a seat inside the church." (DDS, interview, 25 May 2026).

The faithful now arrive earlier and go directly to find a seat inside the church, no longer waiting outside as before; when the priest's visit is scheduled, the faithful are also more punctual and better prepared to take part in the Mass. STLL added that the change also touched the *conscia* dimension—a shift in the meaning of the Eucharist from a mere routine obligation toward an encounter of faith with the Lord—reflected in increased attendance at Sunday Mass as well as involvement in prayer, singing, and liturgical responses.

These results show that the change in active participation arose from a change in the way the faithful understood the meaning of the liturgy, consistent with Groome's (1991) emphasis that meaningful faith learning departs from lived experience that is critically reflected upon. Consistent with the iterative character of the PAR design, this change should be understood proportionately as an initial change within a single PAR cycle, not as a completed transformation: the pattern of "waiting to be appointed" to assume a ministry role, identified by DDS at the initial diagnostic stage, was still reported as a challenge not yet fully overcome after the catechesis, and therefore requires further reinforcement in subsequent PAR cycles.

5. CONCLUSION

This study concludes with four points that explicitly answer the study's four objectives. First, the low *participatio actuosa* of the faithful at St. Francis Xavier Station, Pendreh, is caused by the interaction of three factors: fatigue arising from work (particularly farm work), the quality of pastoral mediation (homily delivery style and unexplained Latin liturgical terms), and a cultural relational pattern that makes the faithful tend to remain passive, waiting to be appointed to ministry duties. Second, the Tiwah tradition proved relevant as a *locus theologicus* that bridges the faithful's understanding of the concept of Eucharistic anamnesis, without equating the standing of the two—the faithful themselves consistently separated the customary ritual from the communal values accompanying it (mutual cooperation, togetherness, reverence for ancestors), which were in fact judged to be in harmony with the living of the liturgy. Third, a model of participatory liturgical catechesis based on Shared Christian Praxis was successfully developed and implemented through five steps that integrate Dayak cultural experience with the proclamation of the Catholic faith. Fourth, this model proved to contribute to an initial change in the faithful's active participation, particularly in aspects of attendance, punctuality, the initiative to be present inside the church, and the shift in the meaning of the Eucharist from obligation to an encounter of faith, even though change in the initiative to independently assume ministry roles still requires further reinforcement.

Limitations of the Study. This study has five limitations. First, the relatively short duration of implementation (three months, one PAR cycle) limits the possibility of observing a deep and sustained transformation; the changes observed are initial in nature and require further verification in

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subsequent cycles. Second, the study was conducted at a single location (St. Francis Xavier Station, Pendreh), so that the findings are contextual and not intended to be broadly generalized, although they may offer lessons for communities with a similar cultural context. Third, the researcher's position as part of the community under study carries the potential for interpretive bias, which was managed through reflexivity and triangulation of sources, methods, and time, though it cannot be entirely eliminated. Fourth, this study did not include a control group, so it cannot be methodologically ascertained that all of the observed changes were caused solely by the catechetical intervention. Fifth, some interviews were conducted in an informal setting at informants' homes with variation in the local language and dialect of Dayak Dusun Bayan, which required additional care in transcription and the interpretation of meaning.

Suggestions for Further Research. Further research is recommended to continue with subsequent PAR cycles, emphasizing the strengthening of the faithful's initiative to independently assume liturgical ministry roles, as well as further developing forms of expressive-symbolic inculturation (local language, distinctively Dayak hymns, the visual style of liturgical vestments) that have received initial acceptance from the faithful, particularly the younger generation. Replicating this catechetical model in Dayak communities of different sub-ethnic groups, as well as employing a mixed-methods approach to measure the significance of participatory change in a more standardized way, may also be directions for further research.

Practical Recommendation. The local Church, particularly the Diocese of Palangka Raya, is recommended to develop catechetical materials that systematically engage in dialogue with local culture and to train catechists and lay leaders as capable SCP facilitators, given that genuine active participation can only be achieved when the faithful feel a close connection between what is celebrated in church and what they live daily as an indigenous Dayak community.

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