

Church Music Ministry In Worship According To Pierre Bourdieu's Social Practice Theory Approach

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Abstract. Music has an influence on human life, including in religion. The Church exists and stands as part of a social group in society, which means that it is also related to social conditions that can be examined from a sociological approach and perspective. This article seeks to describe and explain the three elements of Pierre Bourdieu's social construction (i.e., field, habitus, and capital), which will then be linked to social practices in the Church music ministry at GKI Gejayan. The main activity of the Church is worship, where there is a congregation that is the focus of service (that is served), worship leaders, and a place of worship that all require good arrangement and management. Church music is included in worship. The music ministry in the Church needs to be maximized so that worship can be more attractive, encouraging and motivating the congregation to come together and worship.

Keywords: Music Ministry; Church Music; Pierre Bourdieu; Social Practice

INTRODUCTION

The phrase "ecclesia reformata, semper reformanda," which means the Church will always be reformed, is a well-known expression during the period of Church renewal or reformation that attempted to criticize the teaching and faith of Christianity in the early 16th century by the Church reformer figures led by Martin Luther, followed by Johannes Calvin and other reformers (Kadarmanto, 2018). The Church reformation movement with a new theological understanding is the genesis of the formation of the Protestant Church that separated from the Catholic Church until now.

The Protestant Church in Indonesia, with its tradition, seems to exist and run with its own culture and is separate from the social context of the community where the Church is located. The Church culture with its Western colonial heritage continues to be performed and maintained, although it does not originate from Indonesia's original culture without making adjustments or contextualization with the local community's culture. This difference becomes a problem that causes the Church to be seen as a foreign or alien culture and unable to integrate with the cultural context of the community where the Church is located.

One of the most visible and routine forms of fellowship carried out by Christians is Sunday worship. On Sundays, where the worship service is held, Christians come to Church to worship together. And it cannot be denied that the level of attendance of congregation members in this Sunday service is much higher compared to other

fellowship activities held outside of Sundays, such as Bible Study, Morning Prayer, and others. However, the attendance of congregation members in Sunday worship is sometimes felt to have decreased compared to previous times. The decrease in the number of worshipers is felt especially by traditional Churches. The factor that is often accused as the main cause related to the decrease in the number of visitors is the worship service which is seen as less lively, rigid, and monotonous. Therefore, many traditional or mainstream Churches carry out various forms of variation in their worship services.

Today, many Churches make liturgy as part of their identity. Certain forms and elements of liturgy are standardized as the uniqueness of the Church. As a result, Churches are reluctant to change the form and elements of liturgy to be more varied. Even some Churches consider their liturgical forms and elements to be the most correct and biblical. Conversely, there are also groups of Churches that try to present variations in worship with the intention of making worship more lively, such as in the songs of praise sung and the music used to accompany worship. Perhaps the Church also needs to pay attention to the congregation's needs by presenting worship that can be an attraction in itself.

The Church exists and stands as part of a social group in society, meaning the Church is also related to social conditions that can be studied from a sociological approach and perspective. The phenomenon of the Church culture that exists in society in Indonesia, which is still strong with the pattern of Western

traditional heritage, will be examined, related, and studied using a sociological paradigm approach.

According to Dillon (Dillon, 2003, p.7), the sociology of religion treats religion as a social fact that can be observed empirically. As a social fact, religion is like other social phenomena that can be studied at various levels and units of analysis based on various theoretical concepts and research designs that are characteristic of the sociology discipline. Dillon's opinion further emphasizes that the sociology of religion is a social science that uses a sociological perspective to describe, understand, and explain various ways in which religion behaves in society. The sociology of religion does not seek to prove the truth of the existence of God. It also does not aim to demonstrate the compatibility between science and religion or between religion and science. The main focus of the sociology of religion is to understand the beliefs of religious adherents, and then explain how they relate to their worldview, religious social practices, religious group identities, interpretations of religious values, differences in religious expression, and their relationships with the actions of individuals or groups. In short, the sociology of religion does not study religious teachings but people who practice religion.

In Pierre Bourdieu's theory of social practice or structural constructivism theory, it is stated that individuals as agents are influenced by the construction of three main elements, namely habitus, capital, and field. This article attempts to explain and elaborate on the three social construction elements of Pierre Bourdieu that will be linked to social practices in the Church music ministry at GKI Gejayan.

METHODS

This study employs a literature review method to analyze the Church music ministry in the context of worship according to the social practice theory of Pierre Bourdieu. The literature review method is employed in this study because it allows the researcher to investigate the relationship between the Church music ministry in worship and Pierre Bourdieu's social practice theory through the analysis of relevant literature. By utilizing existing knowledge and concepts, this study aims to provide new insights and a deeper understanding of the role of Church music in the context of worship using a social practice theory approach.

Church Music Ministry Management

The management of an organization in a more systematic way is often referred to as governance. The understanding of governance in corporations can generally be defined as the structure and processes/techniques to direct and control the company so that its objectives can be achieved more effectively (Widiastuti et al., 2019). Governance is often also associated with management. The term management comes from the English word "to manage", which means to organize. Management is a series of integrated steps taken by many people, with the use of various tools and resources that help to achieve goals that have been set (Wiryoputro, 2001).

Governance is a general term for managing organizations, while within the scope of governance in Church service activities, the term "penatalayanan" is more commonly used, which comes from the combination of the words "penataan" (as an organization) and "pelayanan" (toward God, the congregation, and others). The Church, as part of a religious organization in society, of course, is related to governance activities, which are efforts to organize and manage the Church so that it can become a more orderly and better organization, and the goals of the Church can be achieved more effectively. Governance or penatalayanan efforts in the Church have been carried out generally, both with traditional and more modern types of governance.

Unfortunately, the management of the Church has not been able to evenly reach all areas to its maximum potential, as usually, the focus is on general organizational governance, while management in the field of Church music ministry is still lacking and unevenly distributed. This is due to many Churches still viewing Church music as relatively unimportant and treated as just an accessory, without the need for specific management and organization. The management of Church music ministry is limited to having instruments and players considered enough, without thinking about the development and education of Church music. According to Hugh M. Miller, Church music is referred to as religious music, and is divided into two types: (1) liturgical music, which is composed specifically for Church ceremonies, with the aim of creating or supporting worship patterns; (2) non-liturgical music, which is composed mainly for concert purposes rather than worship in the Church, although it has a serious religious nature. Non-liturgical music can also mean Church music that

is used not for liturgical purposes or not in worship (Miller, 2001).

Musik liturgi is Church music that is specifically related to or used in the series of liturgies (worship services), whether it is vocal music (singing) or instrumental music (accompaniment). Liturgical music is an important part of worship because music is generally used in every worship service, both singing and instrumental music. Vocal music is an important part that supports the elements of liturgy, through singing, the congregation can express their faith to praise God, glorify, give thanks, pray to God, and testify to fellow believers. Accompanying music or instrumental music plays an important role in liturgy, generally used to accompany and support vocal singing in worship so that vocal music can be sung better and livelier. Accompanying music helps the congregation to sing more uniformly, using the right basic notes and regular tempo. The congregation is an important subject in worship, the largest group, also called the faithful, which is the focus of success for liturgical or worship service officers. The purpose of the liturgical service officers is actually to serve and lead the congregation to be able to worship better, more able to experience and celebrate the encounter with God in worship. Liturgical music as a part to support or serve liturgy is always needed. The use of music in liturgy needs to be well managed or arranged to support the success of the worship service.

The Church as an organization needs governance in its activities, but on the other hand, the Church is not like an organization in general because the Church is a religious organization that enhances the spirituality or spirituality of its congregation. Church management is not just about material and not about pursuing as much profit as possible, but rather Church management is aimed at serving its members, and even the community around it. The purpose of leadership in the Church is also for the growth of faith in the congregation, which means there is an improvement in the spiritual life of the congregation being served. For the "servants" in liturgy who are also called "liturgos," they are tasked with serving the congregation to be able to worship better, including those serving in the field of music. They are not playing music like "artists" who seek material and fame to be praised, but the position of Church musicians is as servants to serve the congregation through the music they play. Training for Church musicians

is not just about serving with the skill of playing music, but also serving with self-denial, eliminating self-centeredness and arrogance, but being willing to humble themselves to be sanctified as sacred liturgical music servants.

Music Ministry In Gki Gejayan

GKI Gejayan is one of the 200+ Churches within the scope of the Synod of the Indonesian Christian Church (Gereja Kristen Indonesia) and one of the 7 GKIs in the Yogyakarta Classis (<https://www.gkiswjateng.org>).

Although gathered within the Classis and Synod, each GKI congregation is an independent entity with relatively independent leadership institutions. Such a leadership institution model is called Synodal Presbyterian. At the congregational level, the institution of Church leadership is the Congregational Council, consisting of Pastors (or ministers) and Elders (Presbyters). Pastor is a special position given to someone after meeting certain criteria and being ordained/inaugurated/affirmed to serve in one congregation, while Elders are members of the congregation who are qualified and selected by the congregation to be Elders (Church Order of GKI article 10). To carry out the service duties of a Church, the Congregational Council is assisted by Commissions, Committees or Teams, Church Employees formed and appointed by the Congregational Council. Christian worship can be likened to a theatrical performance. There is a scenario called liturgy or order of service, and there are actors: elders, pastors, lectors (Bible readers), worship leaders. There are also musicians who accompany the worship. The entire worship program needs to be managed so that the service runs smoothly and orderly, so that the congregation can worship in devotion.

Gereja Kristen Indonesia (GKI) Gejayan is a Church in Yogyakarta that was established on March 3, 2000. GKI Gejayan holds 4 forms of worship with 7 worship times every week. The seven worship times are: 1) Innovative Worship held on Saturday at 4.30 pm, 2) General Worship held on Sunday with three worship times at 6.00 am, 8.00 am and 10.00 am, 3) Expressive Worship held on Sunday at 12.00 pm, and 4) Impressive Worship held on Sunday at 4.00 pm and 6.30 pm.

The development of various forms of worship is one of the responses to the changes that GKI Gejayan has undergone to become an open Church. The forms of worship are based on the

character of the accompanying music: (1) Innovative Worship with light and soft acoustic music suitable for family worship, (2) General Worship with standard hymnal music suitable for conservative Church members, (3) Expressive Worship with full band accompaniment and contemporary Christian songs suitable for young people, and (4) Impressive Worship with orchestral music suitable for classical music enthusiasts.

GKI Gejayan has 4 worship teams according to the worship category: General Worship Team, Expressive Worship Team, Impressive Worship Team, and Innovative Worship Team. The composition of each team includes: Chairperson, Secretary, Treasurer, Equipment Section, Liturgy and Music Section, Consumption Section, Costume Section, and Usher Section. To ensure the quality of service, the Worship Team conducts an evaluation after the worship service has ended. Any input and complaints from the congregation are discussed in the evaluation.

Pierre Bourdieu's Theory Of Social Practice In Church Music Ministry At Gki Gejayan

In Pierre Bourdieu's theory of social practice or structural constructivism, it is mentioned that individuals as agents are influenced by the construction of three main elements, namely habitus, capital, and field. Individuals are agents who operate within the habitus corridor, while also actively shaping habitus. Agents are shaped and shape habitus through the capital at stake in the field. Then, practice is a product of the relationship between habitus and field involving capital within it. Here is an explanation of the three social construction elements by Pierre Bourdieu that will be used to examine social practices in Church music activities at GKI Gejayan.

Field

Bourdieu (Bourdieu, 1990, p.123) stated that the concept of the arena is included in the social structure that cannot be separated from habitus. The concept of the arena is defined as a space where social agents compete with each other. As Bourdieu (Bourdieu, 1990, p.134) stated, the field is a battlefield where agents compete with each other to gain various forms of material resources and power symbolically. Competition in the arena aims to ensure differences and the social status of actors that are

used as a source of symbolic power and to fight for social position or status. This competition aims to gain more resources, creating differences between one agent and another. The more resources they possess, the higher the social structure they have. These differences provide a social hierarchy structure and are legitimized as a natural process. Furthermore, Siregar (Siregar, 2016, p.82) concluded that through these differences, the actor gains symbolic power and this power will be used to achieve further success.

The concept of arena or realm in Bourdieu's thought, when connected to Christian activities, refers to the Church building, as it is the center of worship for Christians. In the GKI Gejayan Church building, it is the place of worship for all members of the Church, both the congregation in general and the Church officials who have prepared the worship. Worship activities at the GKI Gejayan Church are generally held every Sunday and are prepared in seven different worship times with four variations of worship models. The congregation can choose from the seven worship times and four worship models according to their preferences.

Every concept and idea of the agents is prepared and embodied through actions in the activities carried out in the Church. Church officials, commission officials, liturgy officials, and musicians are agents who perform service actions in worship activities at the Church. In the GKI Gejayan Church building, there is a "competition" of music groups that is disguised but has positive goals, meaning that there is competition among music group agents to present their musical performance so that the congregation can be more interested, motivated, and more people can attend worship. In the Church building, there is a "competition" among music player groups consisting of four worship teams that will play the music accompaniment in worship according to the available worship variations, namely general worship, expressive worship, impressive worship, and innovative worship.

The Church can be likened to a "performance art venue" that is carried out for the congregation in general, and the congregation is the "audience" who will unconsciously assess it through the form of activity/industry of coming together and worshipping. The Church music ministry carried out by the Church officials in the various forms of worship can be seen in the number of congregations involved in it. For example, there is research conducted in 2013 that

shows the number of congregations attending worship in each category of worship form (Suryanto, 2014):

Table 1. The Average Number Of Worshipers Who Attend Each Category Of Forms Of Worship

No	Worship	Implementation	Average	Percentage
1	Innovative	Saturday, at 17.00	191	4
2	Traditional	Sunday, at 06.00	404	9
		Sunday, at 08.00	872	19
		Sunday, at 10.00	1088	23
3	Expressive	Sunday, at 12.00	486	10
4	Impressive	Sunday, at 16.00	633	14
		Sunday, at 18.30	969	21

Habitus

Habitus is a concept developed by Bourdieu that comes from the internalization of social structures. The habitus concept synthesizes the dualism between agents and structures or rules. Bourdieu uses the habitus concept to overcome the conflict between subjectivism (agents) and objectivism (structure) by stating that individual actions cannot be separated from the social structure. Bourdieu (Bourdieu, 1990, p. 131) explains that habitus encompasses all kinds of cultural activities such as production, perception, and appreciation of daily social practices. According to Bourdieu, habitus is also a historical product that produces individual and collective practices in accordance with the schemes generated by history. In practice, habitus does not apply instantly. Siregar explains that "Habitus is a historical product formed after humans are born and interact with society in a certain space and time. Habitus is not a natural or innate trait, but the result of learning through nurturing and socializing in society. The learning process is very subtle, unconscious and appears as something normal" (Siregar, 2016, p. 80).

The internalization of habitus by social agents takes place through nurturing, education, and various daily activities, whether consciously or unconsciously. Because it is not instant, habitus appears to be something natural or given, whereas it is actually a construction that is formed or built slowly. Therefore, it can be concluded that habitus is a process that runs smoothly and slowly, like athletes absorbing knowledge and strategies in sports through their "sense of play". The sense of play makes an athlete naturally skilled at making quick and precise movements. Bourdieu (Bourdieu, 1990, p. 13) explains that in this way, habitus becomes an acquired disposition and a principle that organizes action. When acting, agents are not like robots that move

exactly according to orders. Agents are individuals who are free to move according to their will, but within the boundaries or rules that apply in society. This dialectic is what is called habitus. Social practices are not absolute, so habitus can also be dynamic. It can last a long time, but it can also change over time (durable, transposable disposition). Siregar (Siregar, 2016, p. 81) explains that habitus produces and is produced by social life, meaning habitus as a structure that structures society, and also habitus as a structure that is structured.

The presence of the Church in the midst of society has three service tasks known as the tri-calling of the Church, namely: Koinonia (fellowship), Diakonia (service), and Marturia (witness) which are expected to contribute to society. The social practices in this writing are more related to the Church's task in the field of Koinonia, namely fellowship or organizing the congregation's gatherings in worship activities in the Church, and it can also be classified as one of the habitus in Christianity according to Bourdieu's thought.

The core activity that is commonly and routinely carried out, and can be called a habitus in Christianity, is worship. Worship is a habit or ritual tradition performed by Christians in the Church. The habitus of worship is regular and patterned in its concept. It is an activity that the congregation has conceived to be carried out routinely. GKI Gejayan holds 4 forms of worship with 7 worship hours every week. These seven hours are: 1) Innovative Worship held on Saturdays at 4.30 pm, 2) General Worship held on Sundays, with three worship sessions at 6.00 am, 8.00 am, and 10.00 am, 3) Expressive Worship held on Sundays at 12.00 pm, and 4) Impressive Worship held on Sundays at 4.00 pm and 6.30 pm.

Within this habitus of worship, there is also a habitus of Church music service that supports

the implementation of worship so that it can run well, meaning that every worship activity also has Church music in it. Church music is an important part of worship so that it needs to be managed, namely that Church music is arranged and managed properly so that it can better support the congregation's worship.

In the Church music management carried out at GKI Gejayan, there are 4 variations of worship model types that also differentiate the use and selection of types of Church music in them, namely:

1. Traditional Worship (General Worship); using a common or routine liturgy model. Using piano and/or organ music.
2. Expressive Worship; more towards a dynamic, enthusiastic worship atmosphere, with more room for expression. Using full band music.
3. Impressive Worship; more towards a meditative or contemplative worship atmosphere. Using orchestra music.
4. Innovative Worship; more towards a new, creative, and non-rigid atmosphere, for example, ethnic worship, family worship, musical worship, etc. Using acoustic music or a certain genre that matches the worship theme used.

Capital

According to Bourdieu (Bourdieu, 1990, p.128), capital is an asset that determines an agent's position in a particular field or arena. Capital is divided into four types: (1) economic capital, (2) social capital, (3) cultural capital, and (4) symbolic capital. Economic capital is related to an individual's ownership of tangible assets, social capital consists of relationships and social networks that directly benefit the agent, cultural capital is the knowledge, skills, and education possessed by an individual, while symbolic capital is derived from the honor and prestige of an individual.

Siregar (Siregar, 2016, p. 81) states that habitus is related to capital, as some habitus serves as a multiplier of capital. Capital is used to acquire and maintain differences and domination. Capital must exist in every field, so that the field has meaning. Siregar emphasizes that an actor's legitimacy in social action is influenced by the capital they possess. The capital held by an agent can be exchanged for other forms of capital, and can also be accumulated between different forms of capital. This is crucial in any field. Someone who initially only has one form of capital may

acquire another after going through a certain process.

Although it is a religious organization, the Church as an organization also has a structure and system that serve different functions, so that Church activities can be carried out in an orderly manner. The Church has a vision and mission, basic and household budgets, and a board of elders consisting of pastors, elders, and deacons to help facilitate its activities. The structure within the Church is expected to function effectively, be interconnected, and integrated so that a sense of order and balance can be achieved within the Church community.

Similarly, in the governance of worship activities, which are often referred to as liturgy, each Church has its own tradition or custom in organizing its liturgy, which has been adapted to the norms established by the local Church leaders, who also follow the rules set by the central governing body of the Church according to their respective denominations or synods.

In the music ministry of GKE Gejayan Church, the management structure is carried out by the congregation council consisting of the Executive Board, Department Council, Service Board, and Worship Team. The selection process for the congregation council members is not arbitrary, as they are required to have at least one form of capital as conceptualized by Bourdieu. The congregation council members possess social capital and are considered spiritually worthy individuals who can serve as role models for leading the Church. They are also ethically sound individuals in their social lives and are chosen based on their possession of reliable forms of capital, such as expertise or education in a particular field, occupational status, cultural influence, economic ability, and so on.

Christian worship can be said to be similar to a theatrical performance, where there is a script called the liturgy or order of worship which includes the "actors/players" such as elders, pastors, lectors (readers of the Bible), worship leaders, and the worship team that accompanies the service. The entire sequence of events in the worship service needs to be managed so that the service runs smoothly and orderly, enabling the congregation to worship with devotion. The responsibility for conducting the worship service lies in the hands of the Congregation Council as the Leader of the Congregation. However, of course, in its implementation, the Council needs the assistance of activists. They are:

1. The worship team that accompanies the service. This team will accompany all the songs sung by the congregation during the service (5 to 15 people).
2. Worship leaders/Song Leaders. They are the ones who guide the congregation in singing (2 to 5 people).
3. Liturgy guide (2 people).
4. Bible readers (Lectors) and Psalm singers. They are responsible for reading the Bible and singing the Psalms (3 people).
5. The preaching pastor (1 person).
6. Usher team and collection bag distributors (10-20 people).

CONCLUSION

In accordance with Bourdieu's thought, The Church, as a social organization although operates in the spiritual realm, also requires good management in order to achieve its goals. The main activity of the Church is worship, where there is a congregation being served, worship leaders, and a place of worship that all require good organization and management. Music is also an integral part of worship. The management of Church music needs to be maximized so that worship becomes more appealing, motivating and encouraging the congregation to come together and worship.

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