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Transformation of *Toa Pe Kong* Process in Indonesia: From Scarcity to Tourism

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Abstract

Transformation is a change that cannot be separated in the joints of human life both as individuals and as groups. The current research was conducted in Indonesia, especially in Manado city. People of Manado are built on differences of opinion, language, culture, religion and beliefs. The plurality of the lives of the people of Manado city is an important part as a driving force for the transformation of the forms and meanings of the *Toa Pe Kong* (TPK)ritual procession in the city of Manado. From the realm that is sacred by *Tridharma* followers, it shifts to the tourist attraction. The sacredness of the rituals of the majority of the *Tridharma* people has mingled with the charm, uniqueness, beauty and togetherness of the local culture. The transformation of the TPK ritual procession becomes a fixed tone every year, still supported by the people of Manado and tourists visiting in January-February. The research of TPK in the city of Manado was conducted for (1) describing the shows and rituals needed by men and women, and (2) describing the transition of TPK ritual procession function.

1. Introduction

Globalization is an inevitable wave. Various sectors of human life have been touched. As a result, it builds relations between nations that are interconnected through trade, tourism, and also cultural interaction. The form of interaction that has boundaries becomes narrow. Globalization is also a process of non-new dissemination formed by advances in the field of communication, information technology that can eliminate the boundaries of space and time between one country and another.

Benny (2011) states that the global economic system which then began its development in the economic field, the factors causing the fading of national borders in the modern economic world were: (a) the development of capitalism; (b) the development of information, communication and transportation

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technology; and (c) the development of the tourism industry. The scope of globalization also discusses the cultural sphere, namely, the formation and spread of the development of one nation in various other countries (Benny, 2011) The tidal wave of globalization also regulates various regions in Indonesia, including the city of Manado.

Manado is also a city with plural nuances, various tribes, languages, cultures and religions are a part of it. The Chinese are part of the population of the city of Manado. with various religions that he followed such as Buddhist *Tridharma*, Catholic, Christian and Confucian. The Chinese are full of freedom to participate in celebrating religion together with the ritual they have, by actualizing the Chinese New Year and Cap Go Meh celebrations. Chinese New Year celebrations are known by other ethnic groups as Chinese New Year holidays. The uniqueness of the city of Manado, one of which is a form of religious freedom that is maintained. Until now, Chinese New Year celebrations are not only Chinese but also celebrated by other ethnic groups as well as the Minahasa ethnic groups associated with the indigenous population in the city of Manado. The Chinese New Year is a thing to look forward to by all Manado people.

The Chinese New Year celebrations begin with the Cap Go Meh celebration, and as the culmination of the celebration closes with the Toa Pe Kong procession or often in the Manado dialect it becomes the *Tapekong pasiar*. The Toa *Pe Kong ritual* will further be abbreviated with the acronym TPK. As a sacred celebration, the TPK does not belong to the Tri Dharma community in the city of Manado. However, in the course of time, it has become part of the event organized by the Manado city government. Support from the Manado city government in every Cap Go Meh community by collaborating with various local cultures, traditional music, and various elements of the community, with the aim of making the appearance of the TPK ritual procession an attractive tourist attraction.

2. Materials and Methods

Research on the transformation of the *Toa Pe Kong* ritual procession was conducted using a qualitative descriptive study. The process of collecting data was conducted through observation and interviews. The data sources were divided into primary data sources obtained through interviews, and secondary data extracted through various sources such as online websites, various media, and reading newspaper.

In determining the informant, it used a purposive sampling method, which is to determine the key informant. Then the information was obtained by the snowball method. After collecting the information, and after data has been collected, then the data was then reviewed. The results of the data collection that have been reviewed were described descriptively.

According to Koentjaraningrat (1994: 89), in qualitative research, the selection of the number of informants is adjusted to the needs of the data in order to achieve the target as it answers the challenges in the study. Therefore, there is no provision for the number of informants. The process of data analysis in qualitative research takes place during and after data collection. Suprayogi and Tabroni (2002: 192) state that a data analysis process in qualitative research, in general, are data collection, data reduction, data presentation, and merging. Based on the proposal of Suprayogi and Tabroni (2002), this research was conducted. Finally, the purpose of this study is to describe the election-planning and rituals carried out by Chinese who embraced Chinese hope "*Tridharma"*, and analyzing changes in the *TPK* ritual procession in Indonesia, especially in the city of Manado.

3. Results and Discussion

Chinese religious life in the city of Manado is also part of the construction of society in the city of Manado, which is built from fragments of text and arranged in harmony of life (Barker: 288) books and magazines. However, in the view of cultural studies, the text is something that is generate meaning through marking practices. The country is a metaphor in which it contains meaning through various imaginations, object sounds, and activities.

The starting point for Chinese citizens in meeting religious holidays, based on Presidential Instruction Number 14/1967 in 2000. Then, by President Abdurrahman Wahid followed up with Presidential approval

No. 19/2001 dated April 9, 2001. The impact of revocation and the desired decision in expression in carrying out his belief and religion is enlightenment for ethnic Chinese.

The dynamics of Chinese religious life in the city of Manado is characterized by various religious ritual activities as a form of actualization of its adherents. Ritual is a dominant part of religious activity. This discusses the Koentjarangrat (1990: 190) which describes the ritual, namely: the ritual ceremony is a system of activities or a series of actions arranged by law in force in the community relating to various related types that are produced in the society in question. In accordance with the ritual concept of Koentjaraningrat, in the implementation of religious rituals, a religious community, in general, expresses a number of views, philosophies, and concepts that will be understood and obeyed as a basis for activities.

Chinese ethnic who live in the city of Manado embrace various religions and beliefs, including Confucius, Islam, Christianity, Catholicism, Hinduism and *Tridharma* Buddhism. Referring to this fact, implied facts lead to consequences of intolerance. This, supported by the reality of the people of Manado, is one reason for not understanding, not respecting or harassing other ethnic groups, as well as different religious communities.

3.1 Chinese New Year Celebration in the city of Manado

Various celebrations of the religious holidays of *Tridharma* about the nature of respecting the various meanings of life of humanity. As a people who have an interest in life, and also believe in what needs to be done, and trust the Thian (the term for God in Mandarin) and the ancestral spirits (Sin Beng). This was stated in the Chinese New Year celebration and *Cap Go Me*h which presented the *TPK* ritual procession as a series of elections. People outside the Chinese tribe call the Chinese New Year as a celebration of the Chinese New Year or Xinjia, which is characterized by natural signs, such as continuous rain, heavy winds. Even the people of Manado city always associate the rainy season with the coming of Chinese New Year celebrations. Manado people will say "Chinese New Year is a blessing for Chinese people, so that's how it feels if Chinese New Year there is no match. It means "Chinese lunar rain, for Chinese, is a blessing. It is strange if, in Chinese New Year, there is no rain.

In addition, the Chinese New Year celebration is also marked by the presence of trinkets that can be seen in all shops in the city of Manado. Celebrating Chinese New Year for Chinese people who embrace freedom is a celebration of the new year and encourages their birth to welcome new hopes.

Chinese New Year celebrations also carry important meanings for the birth of harmony in life, creating harmony and harmony. The Chinese New Year celebrations for ethnic Chinese in the city of Manado are a vehicle for the creation of unity. A unity that is formed not only between fellow Tri Dharma communities but can bridge various differences: the differences in religion and beliefs between ethnic Chinese and other ethics in the city of Manado.

The creation of togetherness in social activities, and friendship between brothers. The older siblings usually get a visit from their younger siblings regardless of their religious and religious differences. At the gathering there is sharing the joy in the form of eating together, sharing life experiences and sharing prayers and congratulations with one another. Not much different from celebrations such as Eid al-Fitr and Christmas. The friendly gathering event was also attached to the Chinese New Year celebration. This can be seen in the compilation of relatives, relatives, and colleagues with different religious backgrounds and beliefs while visiting there will be different types of dishes provided specifically. For example, the host serves yam meat and fish dishes as pork. For guests who are not allowed to eat pork dish.



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Figure 1. Chicken, fish, pork dishes
Photo Source: Collection of *Kwan Kong* temple and various 2019 sources

Chinese New Year celebrations in the city of Manado in 2019 fall on February 5. Some other myths that exist in the Chinese New Year celebrations, such as those that are attached to a variety of colour combinations that are on the decoration used. The red and golden yellow of the lanterns that adorn Chinese ethnic homes, shops and temples are related to Chinese New Year celebrations that begin on the first day of the first month, called zhēng yuè. Then, end up celebrating Cap Go meh. New year's eve before the Chinese New Year celebrations is known as Chúxī which is meant to be the New Year's Eve. Chinese New Year celebrations in the city of Manado in 2019 fall on February 5.

3.2 Chinese New Year and Knick Knacks

Chinese New Year is identical to the red colour. The colour dominates all his trinkets. Lanterns hang along with Chinese settlements in the city of Manado, a village known as the Chinese / Calaca village, in various shops and malls. Chinese New Year is a tradition of the turn of the year. The origin of Chinese New Year actually comes from China. Chinese New Year is called *Chung Cie* which means spring day.



Figure 2.
Red Colours that dominate in Chinese New Year
Photo Source: Collection of *Kwan Kong* temple and various 2019 sources

In Chinese New Year celebrations Introduced to several traditions carried out by Chinese citizens include (a) cleaning the house; interpreted as cleaning impurities. Dirt is assumed as a symbol of bad luck, secure the whole house, fill the house, secure it, safe house, new holiday, because it can be used to expel anything in the house; (b) must have a red uns. According to the belief of ethnic Chinese people, *nian* or a type of wild

creature that lives on the seabed or mountain will come out in the spring or during the lunar new year. Welcome, little children. Action to decorate the house, clothes and accessories in red is conducted to drive away because the creature was afraid of the colour red. Therefore, it feels red so clearly visible during Chinese New Year; (c) *angpao*; For children and parents who are single, *Imlek* means a flood of money because parents or those who are married are required to provide *angpao* (red envelope). *Angpao* is usually filled with the amount of money they have. Amounts of money that are not the focus but what is important consist of new banknotes and those not in the form of coins. Philosophical from the division of *angpao* to smooth the fortune in the future; (d) Preparing foods such as; basket cakes, *balapis* (layer cakes), *polote colombies* (cupcakes), the cakes and fruits include: oranges, bananas, apples, pineapples. Not only that, it symbolizes wealth. One more time, when the Chinese New Year they asked to avoid eating porridge because for Chinese citizens, porridge symbolizes poverty; (e) Fireworks; Fireworks is one of the most popular performances to enliven the Chinese New Year, because the noise is believed to make evil creatures and difficulties; (f) visiting extended families. Chinese New Year is also one of the right moments for you so that the brotherhood is not broken.

3.3 The Cap Go Meh Celebration Stamp and Toa Pe Kong Ritual Procession (TPK) in the city of Manado

Cap Go Meh is the fifteenth day, the final series of Chinese New Year celebrations. *Cap Go Meh* celebration. *Tridharma* people in the city of Manado are held routinely, the phenomenon that there is a compilation of *Cap Go Meh* celebrations takes place, the roads around the Chinese village area (Chinatown) will be closed. The *kio* procession passed the route that had been agreed by the pagoda with the city of Manado and lasted until the evening until the prayer time. In the *TPK* procession, each temple participant paraded certain gods based on the belief in the gods offered by their respective temples. The *TPK* is a *Tridharma* religious ritual that is embraced by most ethnic Chinese. Turners debate about the meaning of ritual as follows: ritual as formal is agreed upon at a time that cannot be delegated to technological routines, therefore there is a reference to belief in the needs and strengths mystic Turner (1962). Turner further agreed that this was a ritual when agreed upon given the authoritative source that invited supernatural beings. Referring to the limitations put forward by Turner, the *TPK* ritual procession in Manado city is a sacred ritual because the process of the ritual procession has a reference as the worship process for the supernatural in accordance with the belief in *Tridharma*.

The *TPK* ritual is also sacred. According to Pals (2001: 275) sacred is a supernatural that is extraordinary, impressive and important; eternal full of substance and relativity; order and perfection (cosmos), home of ancestors, heroes and gods. Sacredness itself is often shown appearing in religious ceremonies and is an activity carried out routinely by community groups governed by applicable community law.

This is in accordance with the opinion of Koentjaraningrat (1984: 190) that the ritual ceremony is an affixation system and a series of actions arranged by customary law applicable in the community which is related to using various kinds of issues at stake in the requested community. Furthermore, Butanuddin (2006: 97) states the power or ritual Rite is related to the supernatural power and the sacredness of something. Therefore the term rite or ritual performed as a religious ceremony is completely different from nature, profane and daily rational economic activities. The ritual is carried out as one of the facilities for seeking safety and evidence about the beliefs given by groups or members of the community about the power possessed by supremely powerful human beings.

A ritual is also a form of respect to God, gods, ancestors and spirits. Koentjaraningrat (2002: 204) states that religious ceremonies or rituals are manifestations as a system of beliefs, and understanding of God, gods and spirits, hell, heaven and so on, as well as those related to the form of ceremonies, both questionable or those which sometimes.

Community members outside the Chinese tribe informed the *TPK* procession as *Pasiar-Tapikong.* If downloaded in full, the word *Pasiar* in the Manado dialect means travelling, while in the Hokkien dialect the word *tapikong* is a term that is related to the understanding of the *TPK*. The Hakka dialect refers to the *TPK* as *Taipakkung* and in Hanyu Pinyin (Mandarin) it is called: *Dabogong*. The meaning of the word *Dabogong*, *Tapikong*, and *Toa Pe Kong* is actually about the understanding of someone of the figure of *Shen Ming* (*Sin*

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Beng) which means the Holy Spirit and literally means ancestor. *Toa Pe Kong* is approved for publication by old *Toa*, while *Pe* means uncle and *Kong* means Opa / Grandfather. In the procession, the *TPK* ritual can never be separated from one's role as Tang Shen. *Tang Shen* as a *TPK* release ritual procession is a person who has been chosen and passed various tests. Then, it will be twisted to become a medium for Sang *Thian* and the *Sin Beng*. The functions and duties of *Tang Shen* in the *TPK* ritual procession are intended as God's ambassadors, communicating for humans to communicate with the creator. Tang Shen's position in the *TPK* ritual procession was at the back of the stretcher which contained a statue or Kimsin. Statues or *Kimsin* in *Kio* (stretchers form miniature temples).

The actualization of the *TPK* ritual procession was the culmination of the *Cap Go Meh* celebration. For followers of the *Tridharma* faith, the *TPK* ritual procession becomes a place to share their joy with the entire city of Manado. The march in the procession is divided into two parts, the cultural march that presents a variety of local cultural diversity of the city of Manado and the contribution of various departments in the government of the city of Manado, participating educational institutions and the main sequence which is called by the Tri Dharma rites rituals.



Figure 3.
Tang Shen attraction in the *TPK* ritual procession

The *TPK* procession is an extremely interesting phenomenon and has become a vital part of the *Cap Go Meh* celebration. Various invitations of *Thang Shen* are known in Manado as *Ence Pia*. Acting as a medium by *Thian* (call for God) and the spirits of the *Sin Beng* (spirits of the ancestors) to provide blessings and support for his people. The heroic activities in the *Toa Pe Kong* procession are *Tang Shen* doing several things such as: cutting his tongue, cutting his arms or stabbing his body parts with a sword, machete, (*Po Kiam*). For the Chinese citizens, the *TPK* procession is a very sacred event, a tribute to *Thian* and the *Sin Beng* which is manifested through the *Tang shen* as mediators.

The embodiment of Tang's actions is an analogy of the responsibility of *Thian* and the Sin Beng for humanity so that the nature of the *Toa Pe Kong* procession itself for Chinese ethnic is interpreted as a spiritual procession that contains impurity.

The *TPK* procession's rites are enchanting, in the form of a grand procession. The essence of the *TPK* procession as a sacred ritual can then be enjoyed by the entire city of Manado and tourists, which can lead to a program of interpretation in each of the community groups. From various interpretations, get variations of various meanings of the sanctity of the *TPK* procession.

3.4Transformation of the TPK procession from sacrality to Tourism Watch

Umar (1991) states that transformation as a dialectical bargaining process which then produces a big change, the response to transformation is corroborated by Abdullah's opinion (1994), transforming it into a process of change (change). Both expert opinions about transformation reinforce the facts about the transformation of the TPK ritual procession in the city of Manado.

The transformation that occurs in the TPK ritual procession does not necessarily just happen, there are several factors that improve the phenomenon of transformation in the TPK ritual procession, namely; (a) the openness of several parties in the city of Manado to the invitation of the city of Manado to take part in the

tourism program; (B) the plurality of Manado people who developed in the awareness and great empathy for the differences of the community, made it easy to accept the TPK ritual procession as part of their culture so that it increased the sense of the TPK ritual procession. That was evidenced by the participation of senior local culture in every TPK ritual procession performance in the city of Manado so that the ties of friendship from different ethnicities, cultures and religions could be established.

Time travel narrates the transformation that has taken place creating diversification in the TPK ritual procession. TPK as a sacred ritual then becomes more colourful in appearance. With the inclusion of Minahasa seniors and culture as well as various meetings from interfaith communities, some drummers from schools and *SatPol PP*, viewed from the TPK ritual procession, were patterned as beauty, togetherness. The sacredness of the TPK procession changes in the form and meaning that replaces it. TPK ritual procession by the people of Manado city as a procession full of beauty, togetherness between various segments in the community.

When the Chinese ethnic groups as followers of the *Tridharma* faith liberated themselves from the freedom that lived in the era of freedom. Then the fabric of cooperation was opened with the Manado city government as the holder of the agreement on the world of tourism. The uniqueness of the TPK ritual procession is approved to have the allure that is entrusted as an attraction of the world of tourism in the city of Manado. There was a big change, the compilation of the Manando city government proposed to become one of the events in the city of Manado.

The picture below shows a large banner which implies that the Manado government city is very serious about the TPK ritual procession as competition for tourism.



Figure 4.
A banner describing the Manado city tourism calendar
Photo Source: SM Private Collection 2019

As part of the *Tridharma* temple program which is involved in the *TPK* procession and opened by itself so that there is a sweet collaboration. The religious celebration that combines art and culture is the main magnet for the people of Manado, and the tourists who come. Dances, bamboo music from Minahasa, *Kabasaran dance*, Minahasa war dance, dance with choreography about soldiers competing in warfare, also together in the *TPK* procession parade.



Figure 5.
Kabasaran dance and bamboo music

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Rows of religious leaders other than Muslims, Catholics, Christians, Buddhists, Hindus also enlivened the *TPK* procession. The presence of an interfaith community was also an integrated attraction, from the ranks of religious leaders implies harmony and togetherness. This will appear in the photo below.



Figure 6.
Rows of cross-religious community leaders
Photo Source: Personal Collection SM 2019

The transformation of the form of the *TPK* procession also changed the meaning of the *TPK* procession, the intervention of the Manado city government that took it to enter the realm of tourism, scheduling it to become one of the cities in Manado. which can be enjoyed by other community members. The table below shows the transformation that has taken place in the *TPK* ritual procession in the city of Manado.

Table 1
TPK Ritual Procession

Variable	Past	Present time
(1)	(2)	(3)
TPK Ritual Procession Owner	Only T.I.TD Temple and people	Government, Society Manado City
Form of a *TPK* ritual procession	Simple just carry out religious rituals	Glamorous and more varied
Decoration	Simple	Ornamental train owned by the pagoda, ornamental train from Manado city government
Type of offerings	Cake, Fruit, Meat	Type of fruit, cake, meat serving Adjusts to economic capacity
Funding	People, and a Chinese pagoda	People and pagoda and the existence of donations by the Manado City Government
Performers of the TPK ritual	People, The Temple	The people, the pagoda and the Manado city government
Time	From Morning to Until Sick	Longer duration of time in the morning
Function	Invite to sing Thian and *Sin Beng* help, bless protect humanity	Creating a combination of sacred and profane In the packaging of the world of Tourism

Aim	Carry out religious ceremonies	There is a tourist content, togetherness with various cultures
Hope	All humanity receives blessings, protection from Sang Thian and Sin Beng	There is harmony, beauty in sacred and profane steps
Participant	People of TITD Temple, Pandita, Servants, Tang Shen	Line of Cultural Performers Minahasa, Traditional Music Community, *SatPol PP* drum band

Source: Data from 2019 Processed Temples

The table above shows that there are several variables that strengthen the *TPK* ritual procession that has changed the transformation of the government regulating parts of the *TPK* ritual procession with a variety of ethnic Minahasa cultures. Participation from various groups, among others: interfaith, the Ministry of Education, and security made the *TPK* procession more tangible, thus making it one of the attractions of the city of Manado.

For the people of Manado city with some forms of change such as the formation of a line of religious leaders, incorporating the indigenous Minahasa culture which is an ethnic origin in the city of Manado by combining those who support, and things that encourage the world of education in the city of Manado to advance. The presence of tourists is a driving force in the life of the people of Manado. Data from the Manado Provincial Tourism Office show the number of tourist arrivals in January-February, the time of Christmas celebrations, *Cap Go Meh* and the *TPK* procession. The number of tourist visits can be seen in the table below

Table 2.
Tourist Visit Data from 2015-2018

No		Years			
	Country	2015 Amount	2016 Amount	2017 Amount	2018 Amount
(1)	(2)	(3)	(4)	(5)	(6)
1	Tiongkok	7258	28008	63797	
2	Australia	2786	1719	1639	1039
3	Jerman	1679	1598	2037	2348
4	Inggris	1550	1258	1465	-
5	Singapura	1538	1408	955	2546
6	Filipina	1537	1254	925	-
7	USA	1272	822	820	1721
8	Jepang	936	781	776	-
9	Prancis	739	682	720	780
10	Belanda	738	510	630	-
11	Swiss	-	682	-	983
12	Itali	-	-	-	934
13	Malaysia	-	-	776	890
14	Hongkong	-	-	925	1058

Data source: North Sulawesi Tourism Office

The world of tourism rises, and the rise in various sectors of life in the city of Manado rises. The economic sector produced by the service sector. Visiting other tourist destinations that are not related to Chinese New Year celebrations, Cap Go Meh gets the attention of tourists. The presence of foreign tourists Opening business opportunities in the field of translator services, a guide for foreign tourists, in the culinary field, developing restaurants, culinary tourism sites typical of the city of Manado, a place to sell souvenirs of each typical foods and souvenirs. Hotel and residential rentals are growing rapidly. The revival of the world that was present and coupled with the *TPK* ritual procession as part of the tourism event had a positive impact on

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the victory of jobs for the people of Manado. Many vocational schools specialized in hospitality vocational high schools, the high school hopes of their students because there are many hotels that require professional staff.

The world of tourism embraces the *TPK* ritual procession as part of the charm, warmth and recreation of tourism. Sacredness then goes to the profane world, rituals become commodities that can be enjoyed by the public and tourists. The transformation of the *TPK* ritual procession from year to year is increasingly enlivened by the number of participants outside the *Tridharma* community, the sacredness of the *TPK* ritual procession becomes full of beauty and togetherness so that it can present a tourist spectacle. The lively and enthusiastic people of Manado took part in the euphoria that is part of the hubbub of the world of tourism. But it still means that the sacredness is eroded by the cheerfulness of the world of tourism.

4. Conclusion

The sacredness of religious rituals is the most vital part, for its adherents, ritual routines which are the focus of activities to encourage the omnipotent space of the creator of the earth in any form (God, *Thian*, *Hyang Widi*), and the sacred city of those related to what is requested is the activity that can be seen as a ritual of worship or a performance of a culture. Related to the phenomena, the *TPK* procession has been a procession nuanced in religious rituals for followers of the *Tridharma* religion.

The activities carried out during the *TPK* procession were interpreted as the delivery of blessings, the expulsion of evil participation, and remembering speech acts that truly pleased the creator of the celestial earth, the spiritual totality needed for the procession was needed. The procession is open to the public. Then the procession becomes more popular. The *TPK* procession has been noisy, full applause, and admiration, beer compilation, mouth pricking with iron, or also chopping. Furthermore, the people of Manado have interpreted the *TPK* procession as an attractive cultural display, while the compilation of tourists enjoys it as a joint attraction that might not be found in their own country.

In the opinion of the Manado city government, all the positive responses were captured as an opportunity to make it a valuable commodity that could also boost government revenue by igniting the charm and uniqueness of the *TPK* ritual procession as a tourist attraction. In this phenomenon, who is the most benefited? The answer to this question is based on the need for mutual agreement between the pagoda and the government. Therefore, at the end of the current paper, it is suggested that there will be another research that conducted to find the question of a beneficial factor in the transition of TPK.

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