

Grebeg Sudiro as a form of Harmonization of Ethnic Javanese and Ethnic Chinese in Sudiroprajan Village, Surakarta

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Abstract. Local wisdom is a form of the culture of the past should be continuously used as a handle for a living. Culture in Indonesia since ancient times become habit in behave in society. The existence of the culture surrounding this society will bring a unity in diversity and become its own characteristics within the community. For example, as we will describe are Grebeg Sudiro which is acculturation of Javanese and Chinese culture. This research uses qualitative-descriptive research methods. The purpose of the use of this method is to uncover the facts, circumstances, phenomenon, variable, and circumstances that occur when doing research. The source we got using the method of interview, observation and literacy. Grebeg Sudiro was a tradition of celebration to welcome the Chinese new year or Imlek in Surakarta, Central Java. Grebeg Sudiro was born as a form of preservation of harmony between ethnic happens in Kampung Sudiroprajan. Grebeg Sudiro contains a number of activities, such as the ceremony of the Umbul Mantram, the Carnival culture, race copyright Creations Lanterns, decorative River boat tour of Pepe, bazar, Sudiroprajan and potential on the cover with the celebration Fireworks.

Keywords: Ethnic Chinese, Ethnic Javanese, Grebeg Sudiro, Harmonization, Sudiroprajan

INTRODUCTION

Local wisdom is a form of past culture that should be continuously used as a grip on life. Culture or culture contains a very broad understanding and contains a very complex understanding of the feelings of a nation that includes knowledge, belief, art, morals, laws, customs, habits, and other traits derived from members of the community. This culture is the embryo of the identity of Indonesian society.

Culture in Indonesia since ancient times became a habit in behaving in society. The existence of culture around this society will bring a unity and become its own characteristic in the society. The diversity of cultures in Indonesia has never escaped the influence of outside cultures. For example as we will examine the Grebeg Sudiro which is the acculturation of Javanese and Chinese culture.

The existence of Chinese society in Indonesia has existed since the time of the kingdom. This is evidenced by the relics of Chinese chronicles that tell the history of kings in a kingdom. The number of Chinese people in Indonesia increased rapidly in the mid-19th century, when the colonial economy increased as a result of the establishment of the system of forced cultivation. But during the colonial rule of 1740 ethnic Chinese were massacred by the VOC in Batavia (Dahana, 2000: 29).

In the 20th century Chinese ethnic in Indonesia, especially on the island of Java, ethnic Chinese have mingled with ethnic Javanese. One example is in Sudiroprajan, Surakarta, where the proximity of the Chinese community and the indigenous population is

clearly visible. The social interaction with indigenous peoples provides an opportunity for Chinese people to know more about Javanese culture. This is evident from the Sudiroprajan Grebeg event in the Sudiroprajan area in addition to the attraction of Barongsai and Liong who participated in the event, also the Javanese culture that completed the event.

The Grebeg Sudiro tradition consists of two words: grebeg which means crowded or walk together and Sudiro is short for sudiroprajan name of a village located next to Pasar Gede which is a village of Chinatown in downtown Solo. In Grebeg Tradition Sudiro competing for a basket cake which is a typical Chinese cake as a form of celebration from the existence of the Sudiroprajan village which was paraded and contested in front of the traditional market, Pasar Gede, Surakarta. This moment is one of the celebration of the summit of Grebeg Sudiro which is part of the celebration of Imlek in two “gunungan” (conical offerings containing agricultural products) (Ardina, 2011: 58).

The Grebeg Sudiro tradition is held one week before Imlek and coincides with the celebration of Pasar Gede's birthday. This celebration starts from the citizens who are in the market making a basket cake and fruits. In this event also displayed some typical Indonesian dances, such as Reog Ponorogo. Grebeg Sudiro from here the researchers can see directly the harmony between the two ethnic very different both culture and religion. However, they can blend into one and mutual respect for each other.

The only Grebeg Sudiro tradition in Surakarta raises many questions. Especially in the early history of the

formation of Grebeg Sudiro tradition. Therefore, we intend to present our research entitled "The Message and Meaning of Grebeg Sudiro as a Harmonization of Javanese and Chinese Ethnic in Sudioprajan Village, Surakarta" to find out the message and meaning presented in Grebeg Sudiro and how to create inter-ethnic harmony of Javanese and Tionghoa in Surakarta.

MATERIALS AND METHODS

This research uses Qualitative-Descriptive research method. Qualitative-Descriptive Research is a research that is included in this type of qualitative research. The purpose of using this method is to reveal facts, circumstances, phenomena, variables, and circumstances that occur when research is done. This research method is described with words according to the respondent's opinion and is as-is, in accordance with the research question. At least three things are described in qualitative research, ie characteristics of actors, activities or events occurring during the study, and the circumstances of the environment or characteristics of the research site (Husaini Usman and Purnomo Setiady Akbar, 1997: 130).

This research uses sociological approach that is Functional Structural approach and symbolic interaction, and historical approach. The approach that researchers use this serves to facilitate analysis, clarify the understanding of the object, providing value objectivity, while limiting the area of research (Nyoman, 2010: 294).

RESULT AND DISCUSSION

The background of the formation of the Grebeg Sudiro tradition Grebeg Sudiro is a celebration tradition to welcome the coming Chinese New Year or Imlek in Surakarta City, Central Java. Grebeg Sudiro was born as a form of inter-ethnic harmony conservation that took place in Sudioprajan village. Grebeg Sudiro is derived from two words, Grebeg which refers to Grebeg and Sudiro Tradition which stands for Sudioprajan, which is the name of a village which is the village of Chinatown in Pasar Gede Hardjonagoro. This tradition is also an expression of cultural mixing between Chinese traditions with Javanese traditions. Cultural blending on Grebeg Sudiro makes this art scene become accepted by the public in addition to its uniqueness.

Chairman of Surakarta Society, Mr. Sumartono Hadinoto revealed that in Sudioprajan village or formerly called Balong village, the Javanese and Chinese people have become one. The security and harmony of the village is well preserved, and there are even Perkumpulan Masyarakat Ngunjuk Ciu (community gathering who drink liquor), but do not disturb the local

people. In several riots in Solo, this village is always safe because it has been guarded by the community.

The Grebeg Sudiro tradition started in 2007 by the residents of Sudioprajan namely Oei Bengki, Sarjono Lelono Putro and Kamajaya as the founder of Grebeg Sudiro who received approval from the Sudioprajan Sub-district Head and his staff, cultural and community leadVers and NGOs (Tissania CA, 2012: 5). One of the cultural figures in Sudioprajan, Mr. Jawul, revealed that Grebeg Sudiro started on February 3, 2008. While the preparation has been done since 2007. The phrase affirms that Grebeg Sudiro was established and officially recognized by the local government around 2007 and 2008.

Grebeg is very deserving of appreciation because the role of the parties involved has actively encouraged the implementation of new cultural activities that reflect and build a sense of unity. Grebeg Sudiro Peak brings a special mission for the people of Surakarta that is to convey the messages communicated through the symbols that exist in the culture Grebeg Sudiro. From the celebration of Carnival Sudir Grebeg is a struggle for two "gunungan", namely Gunungan Jaler which means male and Gunungan Estri meaning female. Both are very strong nuanced Javanese. While they kirab is a basket cake. This shows the symbol between Javanese culture and Chinese culture.

Pak Jawul reveals that the formation of a tradition is influenced by the residential factors and habits that are often done by the people in it. He also explained that Sudioprajan village was once known as a village of assimilation. That is, both in terms of culture or acculturation by race. There is a mixed marriage in this village that gave birth to a cultural marriage. One example is the barong game mostly played by the Javanese and not the Tionghoa. Actually, the beginning of this grebeg is made for mangayu for the big market anniversary. At the same time, Klenteg Tieng Kok Xie and the village were asked to create an event to support the birthday. From there, Grebeg Sudiro was born. That is, grebeg was established to jointly achieve a goal (Jawul, interview on 28 August 2017).

Grebeg Sudiro is an activity that is celebrated from the village to the village. But because that was introduced is a unique culture Between ethnic Javanese with ethnic Chinese was successful to be a concern and received a positive response from the Government of Surakarta. Grebeg Sudiro, has now been officially included in the event of Annual Cultural Activity by the Government of Surakarta City in order to promote tourism and develop regional culture.

Preparation and Process of Grebeg Sudiro Celebration

Grebeg Sudiro is a cultural event that has become an annual routine for Sudioprajan, Surakarta. Ibu Septi, the head of the organizing committee of Grebeg Sudiro in

2015 and 2016 explained that the implementation of Grebeg Sudiro includes several parts of the event that are in a series. So it does not only last one day, but many days starting from one week before Chinese New Year. There are several events in this series, including Umbul Mantram, Creative Cipta Lampion Contest, Pepe River Boat Tour, Cultural Carnival, and Sudiroprajan Potential Bazaar (Septi, interview on 9 September 2017).

Initial preparation for this grebeg activity usually starts 3 months before the day of execution. The selection of the committee is fully accounted by the government, since Grebeg Sudiro is already under the auspices of the Surakarta Tourism Office. The first step taken to establish a stewardship is by holding meetings and citizens in the law. The selection of committee in this activity is volunteer because it is social activity. Then after forming stewardship, the next step is to determine the concept. Formation of the concept is done by deliberation. Not only the committee that plays a role in the formation of this concept, but also involves certain parties such as representatives of Pasar Gede, Tien Kok Sie Pagoda, and Sudiroprajan Urban Village. All three are the main authority in Grebeg Sudiro in Sudiroprajan.

When the concept has been established, then the next is consulted to Kasunanan Surakarta. If approved, the concept will be announced to the Sudiroprajan community. In addition to preparing the concept, technical preparation should also be done. Technical preparation regarding the determination of dates and meetings is usually done in correspondence. Which will then be in response and confirmation. One of them is confirmation of the ability to fill the event in the series of grebeg activities. Then for the outside preparation of the concept and technical is the preparation of security. Security includes security in events, press conferences, and security in general.

The Grebeg Sudiro procession runs event after event because it is a series of activities. His first activity was Umbul Mantram. Umbul Mantram is a ritual that is held as an expression of gratitude to God Almighty. In addition, Umbul Mantram is also held to provide a spell or prayers to the ancestors. Some offerings are loaded with the value of local wisdom was presented in this ceremony as a form of gratitude. "Gunungan" used in this event. Usually, the activity begins at 19:00 pm with the start of the procession carnival from within the village Sudiroprajan. Umbul Mantram activity is closely related to the Javanese nuances. Even in the year 2016, wayang in degree in this Umbul Mantram activity.

The next activity is a cultural carnival. Cultural carnival is a carnival by showing the potential that exist in Sudiroprajan. These potentials include culinary, religious, and artistic. In the symbols appear on the mountains are presented. "Gunungan" takes two sides as a symbol of ethnic Chinese and ethnic Javanese in Sudiroprajan. One "gunungan" with the theme Klenteng, can be miniature pagoda in stacked together with kranjang cake. While the other mountains with the theme

Pasar Gede, and realized with food processed cash Sudiroprajan community marketed in Pasar Gede.

In addition to mountains, in terms of decoration can also be seen that the presence of lanterns and palm tree leaves are also installed. Lanterns are usually installed in the area of Pagoda while the janur market around Pasar Gede and shops nearby. Then in terms of participation, carnival involving the community Sudiroprajan, in terms of education involving schools that exist, in terms of religious not only involving pagoda but also churches and mosques, such as the displaying art of tambourine. For externals, the committee also receives from outside Sudiroprajan like other arts such as Reog Ponorogo or Balinese dance.

Cultural carnival activities include into the group of tourism awareness that take shelter in the City Tourism Office. Therefore, in this carnival activity many show pokdarwis-pokdarwis that exist in the scope of Surakarta, of course selected in accordance with the previously determined theme. After the carnival takes place, it is usually followed by other activities such as Lampinto Creative contest, Pepe River ornamental boat tour, Sudiroprajan potential bazaar, and closed with fireworks celebrations held on the night before Chinese New Year or Lunar New Year.

The messages and meanings contained in the Grebeg Sudiro tradition

Ethnic Chinese and Javanese, this is the dominant ethnic population in the village Sudiroprajan, Surakarta. When starting to enter the center of Surakarta, we will see the two sides are used as the main symbol in the celebration of Grebeg Sudiro namely Tien Kok Sie and Pasar Gede. The form of both, usually represented by two mountains with their respective conquests.

Grebeg Sudiro is a routine event held in each year. Participating figures include all elements of society in Surakarta without any discrimination. This grebeg emerged on the basis of kinship and strong cooperation. The originator of this grebeg also emerged from both parties, namely ethnic Chinese and ethnic Javanese figures. This grebeg emerged in 2007. With support from several parties including Sudiroprajan Urban Village, the first grebeg implementation was implemented without any conflict.

Back to look back in the past, where ethnic Chinese people suffered great depression due to the disaster that struck them. Most of them were massacred, looted, their houses burned, and other bad things. Being memorable that can never be forgotten. But there are interesting things to be gained from our research. Based on the interviews we conducted on the perpetrators of the history of ethnic Chinese in Sudiroprajan, we get the fact that when the conflict occurred in 88 and 98, some villages one of the village Kepanjtjen not experience the bad. Based on the expression of the perpetrators of history, efforts to protect one another have been formed in the village of Kepantjen long ago.

From the phrase can be drawn meaningful thing, that harmony, attitude of mutual protect and respect of difference have been done Sudioprajan society for a long time. Then the next step is how to be able to keep the subject, of course not an easy thing.

A sense of mutuality between the two ethnic sparked the formation of an event, which aims to increase and maintain harmony that has been established. The event is Grebeg Sudiro. There is a key message to the Sudioprajan community and the wider community that it reflects harmony in the differences reflected in Chinese and Javanese cash symbols used, cultural performances presented, Chinese, Javanese, and prawn cuisine, as well as combinations - other combinations such as music art that is packed in a beautiful union.

In the implementation of this grebeg indeed all elements of society should be embraced to participate. There is no ethnic distinction or dominance, so it does give priority to equality and peace. By prioritizing the equality, it brushes off the social gap in Sudioprajan.

The implementation of Grebeg Sudiro successfully delivered a message of harmony between the two ethnic groups. These activities show that they are not only locals and migrants alike, but are united and form a culture. The diversity that previously existed, then united to form a harmony. Harmony in diversity, that is what is raised in the activities of Grebeg Sudiro in order to give a message of mutual respect.

In addition to the message that has been clearly submitted, there is also a meaning that we can know from these activities. In addition to what is contained in the message about harmony, there is another meaning that we can know is the extension of the message. After the researchers conducted interviews with some community leaders and Sudioprajan community, the implementation of Grebeg Sudiro not only convey about harmonization between the two ethnic Chinese and Javanese. But also diversity in this diverse ethnic, ethnic, and cultural unity in Indonesia. So the values of Indonesian-ness in the implementation of Grebeg Sudiro this we can see clearly because the symbol of the elements shown.

CONCLUSIONS

Grebeg Sudiro which is acculturation of Javanese and Chinese culture. This research uses qualitative-descriptive research methods. The purpose of the use of this method is to uncover the facts, circumstances, phenomenon, variable, and circumstances that occur when doing research. The source we got using the

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