Po Poe Throwing Rites In Toa Pe Kong Procession At Indonesia

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Abstract: The current research is interesting since it describes the procession of Chinese, namely Cap Go Meh, in Indonesia. It was conducted in the city of Manado-Indonesia. The series of Cap Go Meh celebrations is closed by the presence of an interesting and tense procession of Toa Pe Kong. The excitement is filled with heroic attractions containing symbols of human life reflection. Related to the interesting phenomena, this research was conducted to describe the role of Po Poe throwing in Indonesia. As the results, it is known that the role of Po Poe aims at respecting the ideological principle that has been existed since Chinese people came to Manado-Indonesia.

Index Terms: Po Poe, ritual, Cap Go Meh, Manado city, Indonesia, procession, ideology

1. INTRODUCTION

In various countries where religion is still maintained and respected, it will always have religious celebrations that are claimed to be a great day for its people. Religious adherents commemorate religious holidays with various rituals that are considered sacred. In carrying out religious rituals are always equipped with objects / equipment that is sacred. Indonesia is one of the countries that upholds the principle of God and gives freedom to its citizens to embrace and practice their religion in accordance with the rules and regulations. As an archipelago, Indonesia stretching from Sabang to Merauke and making Indonesia a country rich in diversity of ethnicities, languages and cultures as well as religion and beliefs. North Sulawesi is one of the islands in Indonesia, with the capital city of Manado. Manado City is a unique city with high plurality. Various ethnicities live side by side peacefully, one of which is the ethnic Chinese. The level of tolerance that is held in high esteem causes various religious ceremonies in ethnic communities. One of them is the Chinese New Year, Cap Go Meh, which is celebrated in January or February in accordance with the calendar calculations believed by the ethnic Chinese. The series of Chinese New Year celebrations will end with a Cap Go Meh celebration which will be enlivened by a ritual procession of Toa Pe Kong. It is interesting since the Chinese procession is still conducted in Manado-Indonesia. The unique culture should be described scientifically. Related to that, this paper was written to described the role of Po Poe throwing in Toa Pe Kong procession that held in Indonesia. The following Figure is a photo that shows Toa Pe Kong procession in February 2019. It was held in the city of Manado-Indonesia. In the photo, it shows how Indonesian people join the procession as they were in Chinese.

2 METHOD

Research on Po Poe throwing rituals in the city of Manado is a qualitative descriptive study, observation and interviews are a way to collect the necessary data. Primary data sources were obtained from interviews and were also supported by secondary data through several sources such as: online websites, newspapers. In determining informants, using a purposive sampling method, namely determining key informants and with the snow ball method information and data are collected to be further analyzed and presented descriptively. According to Koentjaraningrat (1994: 89) in qualitative research, the determination of the number of informants is adjusted to the needs of the data in order to achieve the target of answering problems in the study. Therefore there is no absolute requirement 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 the stage of data analysis, in general qualitative analysis, are data collection, data reduction, data presentation, and drawing conclusions.

3 DISCUSSION

The essence of the celebration of the Toa Pe Kong procession is actually to get rid of the bad luck and evil that exists in life, as well as begging for safety from the ruler of nature. The appearance of the Toa Pe Kong procession has interesting colors, patterns and shapes with the dominance of red, and various forms of phenomenal attractions that are the hallmark of the Toa Pe Kong ritual procession.
3.1 Toa Pe Kong Ritual Procession in Manado City
The city of Manado recognizes the Toa Pe Kong ritual celebration as the "Ence Pia" celebration, Ence Pia is a name that refers to the first person to perform the Toa Pe Kong ritual.

Fig 2. Various attractions in Toa Pe Kong ritual procession

Fig 3. Various attractions in Toa Pe Kong ritual procession

Various attractions displayed by Tang Shen and attract the attention of local people and tourists. The presence of tourists from foreign countries, especially from China, increased from year to year. This is supported by data from the North Sulawesi Tourism Office in January: 2015-2017 regarding tourist arrivals from China. There were 7258 visitors from China in February-February 2015 and in January-February 2017 there were 63797 people. The sharp surge was caused by the interest of tourists watching the celebration of Toa Pe Kong in the city of Manado. For the people of Manado city, the Toa Pe Kong ritual procession is a ritual procession from the ethnic Chinese community which generally embraces the TriDharma belief as part of the Cap Go Meh celebration and special rituals which become the closing gongs throughout the long series of Chinese New Year celebrations. The Toa Pe Kong Ritual is a formal activity carried out by the Tri Dharma people in the city of Manado. The concept of ritual itself is reinforced by the opinion of Turner (1962: 2) That the ritual as a formal behavior that is recommended at times that cannot be delegated to technological routines, because it has a reference to belief in creatures and mystical powers. Turner further emphasized that rituals were in turn seen as authoritative sources that were supernatural in nature. Referring to the limitations put forward by Turner, the Toa Pe Kong ritual procession in the city of Manado is a sacred ritual because the process of the ritual procession has a reference as a process of worship to the supernatural in accordance with the belief in the Tri Dharma people. Community members outside ethnic Chinese gave the name of the Toa Pe Kong procession as Pasiar-Tapikong. If explained in detail the word Pasiar in the Manado dialect has the meaning of the streets, whereas in the Hokkien dialect the word tapikong is a term that refers to the meaning of Toa Pe Kong. The Hakka dialect calls Toa Pe Kong with Taipakkung and in Hanyu Pinyin (Mandarin) it is called: Dabogong. The meaning of the word Dabogong, Tapikong, and Toa Pe Kong actually refers to the understanding of a person of the figure of Shen Ming (Si Bing) which means the Holy Spirit and literally means ancestor. Toa Pe Kong when translated as Toa means old, while Pe means uncle and Kong means Opa / Grandfather. In the Toa Pe Kong ritual procession it is never separated from one's role as Tang Shen. Tang Shen as the performer of the Toa Pe Kong ritual procession is a person who has been especially chosen and passed the various stages of the examination. Then, it will play a big role in becoming a medium for Shen Ming. The functions and duties of Tang Shen in the Toa Pe Kong ritual procession are intended as God's ambassadors, intermediaries for humans to communicate with the creator. Tang Shen's position is at the back of the stretcher which contains a statue or Kimsin. Statues or Kimsin placed in Kio (pagoda shaped miniature stretcher). The actualization of the Toa Pe Kong ritual procession is the culmination of the Cap Go Meh celebration. For Tri Dharma followers, the Toa Pe Kong ritual procession is a place to share their joy with the entire city of Manado. The march in the procession is divided into two parts namely the cultural march that displays a variety of ethnic diversity of the local culture of the city of Manado and attractions from various departments in the government of the city of Manado, the participation of educational institutions and the main march which is called by the Tri Dharma rites.Rows of ritual will usually be followed by several attractions. One way is to parade a replica of the temple, then kio will be shaken right and left without stopping. The replica of the temple is 1 x 1 meter with a height of 1.5 meters which has four triangles, red, white, green, black (in the four corners of the roof), and one yellow flag placed in the middle of the roof. All flags bear animals in the shape of a dragon. The replica was carried by four people and paraded around from inside the temple until re-entering the temple. During the parade, the replica should not be placed on the ground, so that when the bearers are getting tired, it will be replaced immediately by a new bearer without putting the replica on the ground. The replica is paraded along the path that has been determined to be the route of the Toa Pe Kong ritual procession, as a ritual activity to provide blessings and protection for humanity. The Toa Pe Kong ritual procession starts at 14.00 local time and is temporarily stopped before sunset and continues after the evening. At night, the replica of the pagoda is paraded out to the street. Before being paraded into the street, replicas will be brought to the river to be worshiped. After the prayer, the replica of the pagoda will be paraded to the road for ± 4 kilometers (Manado tribune News, February 19, 2017). Various attractions that exist in the Toa Pe Kong ritual procession, become an attraction for various groups, people of the city of Manado, the government, tourism industry and tourists. The Toa Pe Kong ritual procession has become increasingly attractive to the people of Manado and tourists, both local and foreign tourists. It also has local cultural content such as the Kabasaran dance, bamboo music, and
3.2 Po Poe Throwing Rites as an Ideology in the Celebration of Toa Pe Kong

Rituals according to (Agus: 2006) relate to supernatural powers and the sacredness of something. Furthermore, it is said that belief in sacredness requires special treatment. There are procedures for treating something that is sacred. From Agus's opinion on rituals in the city of Manado, specifically the Tri Dharma people, the ritual is believed to be a tool to declare a decision from the Thian and the Sin Beng. Tri Dharma people call it the Po Poe throwing ritual. Behind the sacredness and excitement of the Toa Pe Kong ritual procession, the role of Po Poe, as a media, serves as an important and primary tool and is used as a guide and guide. The Tri Dharma community knows and trusts a pair of Po Poe as sacred objects that are part of their religious ceremonies. Po Poe became a respected ideology, held firmly by the people of Tri Dharma. The presence of views, philosophies, and religious concepts evolved into an ideology that became the basis for a religious ritual / ceremony. Religious ideology and ritual activities become a series of inseparable bonds, so ideology becomes the basis, guidelines and pillars of various religious ritual activities for all members of the existing religious community. Furthermore, the ideology that exists and belongs together, with the hope of reaching an understanding, that the summary of ideas, thoughts and concepts that have been agreed upon is a common guideline for achieving better community goals. Barker also revealed that ideology is understood as a number of views on the life of any group that forms their identity as a group and is a reason for justification for the actions they take (Barker: 140). In connection with the ideological concept proposed by Barker, the ethnic Chinese especially those who embraced the Tri Dharma beliefs based their religious activities on ideologies taken from their sacred books as a guide and guide in carrying out their religion. Then, giving birth to the doctrine of the religious organizers, all people must hold fast and carry it out in every aspect of the lives of their people. More about the ideology confirmed by (Widja: 37) who expressed his views on ideological principles that usually represent the interests of the dominant (class) groups in society both politically and social structures. The principles are directed to produce meaning and social order, (Takwin: 2003) reinforce ideology as a set of values and rules of truth that are considered given, natural, universal and become a reference for human behavior. Po Poe is made from bamboo or stone stems that are shaped like a crescent moon, and given a red color. Seeing the appearance of a small Po Poe makes many people assume that Po Poe is only a complement to the ritual. However, the role of Po Poe can hegemony a series of Toa Pe Kong ceremonies. Po Poe's dominance can be seen in the practice of Triharma's religious ceremonies in the Cap Go Meh celebrations where Toa Pe Kong is an interesting part of the meaning contained in it. It is a medium used in rituals.

Fig. 4 Po Poe as the important ritual means before Toa Pe Kong procession

The ritual itself according to Agus is related to the supernatural power and the sacredness of something. Furthermore, it is said that belief in sacredness requires special treatment. There are procedures for the treatment of something that is sacred (Agus: 2006). From Agus's opinion on the rituals of the Ummah, the Tri Dharma people in the city of Manado recognize the ritual which is believed to be a tool to express a decision of the Thian and the Sin Beng. Tri Dharma people call it the Po Poe throwing ritual. Po Poe is a media used to ask the Thian and Sin Beng, if they are going to carry out important activities, such as: asking about a mate, determining a good day, plans to open a new business and want to travel / wander. However, the ethnic Chinese who embraced the Tri Dharma faith in Manado also carried out the Po Poe throwing ritual activities. Ahead of the Chinese New Year and the Cap Go Meh celebration in particular to ask whether in the Cap Go Meh celebration, it is blessed to perform the Toa Pe Kong ritual procession outside the temple so that it can also be enjoyed by all people of the city of Manado and the tourists.
There are three positions of Po Poe that are specifically interpreted, namely: (a) in Cio Poe's condition, that is, if the position of Po Poe falls in a state where both are open. The meaning of Cio Poe's position implies that all people must be patient. The ritual leader repeats Po Poe's throw twice. (b) joy will overflow when the next Po Poe pitch shows the Sio Poe formation, is Po Poe's position falling with one open and one closed.

Sio Poe's position is also called a favorite position for the Tri Dharma people. The meaning in the position of Sio Poe is Sang Thian and the Sin Beng gave blessing to the whole congregation to hold the Toa Pe Kong ritual procession outside the temple and continue to form a pageant up to one kilometer in length, however, if from the beginning of the throwing the two Po Poe had shown the prone position then it is understood that Sang Thian did not approve the procession of Toa Pe Kong out of the temple environment. This happened in 2014 where when the Po Poe throwing ritual occurred, both of them were facedown so that they were repeated three times and still showed the same results, apparently it was caused by a flood disaster in the city of Manado so that the temples in the city center were covered in mud.

3.3 Toa Pe Kong in the authority of Po Poe
The Po Poe throwing ritual phase often creates concern for the Tri Dharma people in the city of Manado. The wait for the final result of Po Poe's throwing position becomes a tense wait, because the final result will determine whether the awaited Toa Pe Kong ritual procession presents itself to the people of Tri Dharma and the people of Manado. The role of Po Poe in the Toa Pe Kong ritual procession dominates the values, norms, and culture of a group of Chinese people which eventually turns into doctrine and has implications for other community groups. The process of domination consciously follows the awareness of the community to respect, and uphold the dominance of the role of Po Poe as it should occur. In the Toa Pe Kong ritual procession, Po Poe is part of the ritual facilities. Then, his role in power is also a central point for the continuation of the Toa Pe Kong ritual procession.
pricking through the cheeks, the mouth of the Toa Pe Kong procession, and various attractions injuring other body parts. All the attractions that occur are actually a picture of human life, the Tridharma people themselves believe it as part of the elimination of sin and a warning to humanity, that the tongue and mouth often make mistakes and cause sin, so it needs to be cleaned up. However, the reflection of the ritual can be enjoyed by people outside the Tri Dharma community and becomes a spectacle of attractions that can attract the interest of the people of Manado and even tourists to enjoy it. If Sang Po Poe is in the position of only Sio Poe. Po Poe is able to make an important event take place or not, with the power that is in him. The belief in Po Poe as a medium of connecting people and the creator is strongly held and respected by followers of the Tri Dharma people, as a guide, and a guideline for the continuation of a large procession in the religious life of the Chinese community in the city of Manado.

4 CONCLUSION
Po Poe as a means of connecting in the Cap Go Meh celebration ritual becomes the most important part for the continuation of the Toa Pe Kong ritual procession. It is the deciding whether the Toa Pe Kong ritual procession is done outside the temple so that it can be performed and enjoyed by the people of Manado and tourists. The presence of the Toa Pe Kong ritual procession at the Cap Go Meh celebration is an attraction that is always awaited. The people of Manado City and tourists. The presence and oneness of the Toa Pe Kong ritual procession became a clue to attendance, and Sang Tian’s blessing blessed the earth and mankind. However, if the position of Im Poe, not all Tri Dharma temples and their followers can participate in the excitement of the Toa Pe Kong ritual procession outside the temple. Po Poe’s strength is still there and it still continues to be held fast by some Tri Dharmadi people in the city of Manado. Thus, the conclusions that can be drawn are: (a) the ethnic Chinese who embrace the Tri darma belief respect the role of Po Poe as an ideological principle in carrying out the Toa Pe Kong ritual procession by the Tri Dharma temple in the city of Manado; (b) the fact that the power of Po Poe influenced the ritual procession of Toa Pe kong at the Tridharma temple in the city of Manado; (c) there is a relation between the Cap Go Meh celebration in Manado and the Po Poe throwing ritual.

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REFERENCES