

SYMBOLIC MEANING OF LANTERN MARCH AND ITS CONTRIBUTION TO SOCIAL EDUCATION

1st Sukamto

*Department Social Studies
Universitas Negeri Malang
Malang, Indonesia
sukamto.fis@um.ac.id*

3rd Siti Malikhah Towaf,
*Department Social Studies
Universitas Negeri Malang
Malang, Indonesia
siti.malikhah.fis@um.ac.id*

2nd Basela Kristin Dhamayanti

*Department Social Studies
Universitas Negeri Malang
Malang, Indonesia*

4th Nurul Ratnawati
*Department Social Studies
Universitas Negeri Malang
Malang, Indonesia
nurul.ratnawati.fis@um.ac.id*

Abstract— This article disseminates the description (1) the background of the lantern parade, (2) the activity of the lantern parade, (3) the meaning contained in the lantern parade, (4) the opinion of the community, both participants of the lantern parade and the surrounding community against the event and (5) the contribution of lantern parade to social education in Junior High School/MTs. The research was conducted at Jawi Wetan Christian Church (GKJW) Ngoro congregation by using qualitative approach. This research is a symbolic interaction research. Research shows that the lantern parade is the background of the birth of Jesus or Isa Almasih. In addition, the participants are the church congregation and the surrounding community with different religion. The meanings contained in this lantern parade are: 1) the embodiment of light coming into the world; 2) the form of GKJW Ngoro congregation as witness; 3) a form of communication with the community; and 4) a form of solidarity and harmony. Public opinion as a participant or audience of the parade in the form of positive responses. Finally, the contribution of lantern parade in social education can be used as material to support KI-2, KD 3.3, KD 3.4 and theme 4 for class VIII in SMP / MTs in curriculum 2013.

Keywords— *latern parade, GKJW Ngoro congregation, symbolic meaning*

I. INTRODUCTION

Indonesia is an archipelago consisting of various cultures. From Sabang to Merauke can be found a variety of different cultural treasures. Indonesia's diversity in ethnic, racial, and cultural including language, knowledge systems, social organization, living equipment and technology systems, livelihoods, religious systems, and arts [1] have been unified by the Bhineka Tunggal Ika where in the slogan shows a hope that in differences the people of Indonesia still can be united.

The ideal of Indonesian unity is not easy to realize. Uniting Indonesia with many differences without triggering disputes has not been done. There is still a lot of friction

between certain groups and finally cause riots that offend the Tribe, Religion, Race and Interaction (SARA) that occurred in Indonesia and more riots occur is in the name of religion as happened in Ambon and Poso. So there needs to be an effort to conflict in the name of religion can be overcome in Indonesia.

Effort to maintain harmony is the Lantern parade. This event is one of a series of Christmas events organized by GKJW Jemaat Ngoro in every December 26th. Participated in Lantern Parade is not only from the congregation of GKJW Ngoro Community, but also non-Christian community who participated in the Lantern Parade so that there is a cultural plurality in Lantern Parade in GKJW Ngoro Congregation. This event brought the theme of harmony so that participants who participate the parade and also the people who witnessed Lantern Parade are expected to at least be able to foster a sense of tolerance to the differences in Ngoro society.

Formulation of problems in this study are: 1) What is the background of Lantern Parade in GKJW Ngoro congregation ?; 2) How is Lantern Parade activity in GKJW Ngoro congregation ?; 3) What meanings contained in the Lantern Parade activity in GKJW Ngoro congregation ?; 4) What is the opinion of the community, both participants of Lantern and the surrounding community against the Lantern parade in GKJW Ngoro congregation ?; and 5) How does the Lantern contest at GKJW Ngoro congregation for Social Education in Junior High School/MTs?.

II. METHOD

The study was conducted at Jawi Wetan Christian Church (GKJW) Ngoro Jemaat located on Jl. Soropathy No. 15, Ngoro Village, Ngoro District, Jombang Regency. This study used a qualitative approach with the type of symbolic interaction study. [2] stated that "the term symbolic interaction is used because in conducting qualitative research, the researcher assumes that human experience is

obtained by intermediate interpretation or interpretation". Therefore the essence of symbolic interaction research is a practical scientific study of the life of human groups and human behavior whose source is derived from the interpretation of the studied human group.

Researcher in this study was as moderate participant researchers. Sources of data in this study were obtained through observation results at research sites and observations of activities, interviews with key informants and documents relevant to the study. The process of collecting data was conducted by observation, semi-structured interviews, analyzing documents, and looking for additional audiovisual materials. Data analysis technique using spiral model [3]. It is called as a spiral because the researcher moves in a circle of analysis rather than moving linearly. The stages in the analysis of spiral model data are: 1) organizing data; 2) reading and making Memos (memoing); 3) describing, classifying, and interpreting data into codes and themes; and 4) presenting and visualizing the data.

Data validity test used credibility steps [4]: 1) that was conducted by increasing perseverance, discussion with friends, using reference materials, and re-check data collected; 2) transferability, ie by making the report in detail, clear, systematic, and reliable so that readers can understand the research results; 3) dependability, conducted by auditing data obtained by a supervisor to audit the researcher's activities in conducting the research; and 4) confirmability, tested the objectivity of the research results. Stages performed in the study include the preparation stage, implementation, and reporting.

III. FINDING AND DISCUSSION

GKJW Ngoro congregation is located at Jalan Suropati Number 15, Ngoro Village, Ngoro Sub-district, Jombang Regency. GKJW Ngoro congregation is the forerunner to the establishment of GKJW throughout East Java. As a part of Ngoro Village, GKJW Jejak Ngoro also participated in establishing harmonious relationships with the community. The harmonious interaction is realized by GKJW Ngoro congregation in Lantern Parade held in every December 26th. Lantern Parade is a celebration event, not a religious ritual so that the participants of Lantern Parade are not only from the congregation but from the surrounding community in which they have different religion. According to Mr. Puji, the reason is called Lantern Parade is because the word procession is taken from a term that is already familiar to the surrounding community. So that Lantern procession is a joint activity conducted by GKJW Ngoro congregation in every December 26th as the peak of Christmas with a procession carrying lanterns and also displaying various other arts from the community around Ngoro Village which has different religion.

The background of the Lantern Parade is the birth of Jesus or Isa Almasih which in the Bible, Jesus came to be like the Light coming into the world. Here is a description from Pastor Priyono related to the background of Lantern Parade.

"The background of this Parade is that Christ in the Bible was mentioned as the light who comes into the world. We GKJW Ngoro want to visualize 'the light' by carrying it

around Ngoro by the intention that 'the light' was not dazzled anyone but brought peace to anyone."

Lantern Parade held by GKJW Ngoro congregation was held on December 26, 2011 with the route of Jalan Suropati, Jalan Trunojoyo, Jalan Bupati Ismail, Jalan Slamet Riadi, Jalan Supriadi and back to Jalan Suropati which is a road to Ngoro Village. Prior to the implementation of the Lantern Parade, the pastor along with several pilgrims visited the grave of C. L Cool. Pastor Priyono explained that the reason for making a pilgrimage to the grave of C. Cool Coolen was intended to honor C.L Coolen who introduce the Gospel Ngoro society in ancient time.

Lantern Parade has meanings the researcher wants to be explored. Based on the results of interviews with key informants, researchers found the meanings contained in the Lantern Parade. The meanings contained in the Lantern Parade are: 1) The Embodiment of the Light Coming to the World. The Lantern procession was therefore held on the 26th because otherwise on the basis of a collective agreement, December 26, approaching December 25, which the Christian community commemorates December 25 as Christmas Day; 2) The form of GKJW Ngoro congregation as Witness; 3) a form of communication with the community; 4) The form of Solidarity and Harmony seen from the participants of Lantern Parade not only from the congregation, but from surrounding society with different religion. Participants are drum band groups, patrol groups, art groups of *Barongsai* and Leang-Leong, as well as groups from local cultures such as Reog Ponorogo group.

Results of field research based on interviews showed similar answers from key informants. Most of them have a positive opinion about the Lantern Parade. The following are the informant's responses related to the Lantern Parade.

"Yes, I thought that this activity shows togetherness with different cultures. Leang Leong from China, and what had surprised me was patrol women, even it was regarded as Christmas activity but there are veiled women participate to enliven the event and it is very good."

In addition, according to the head of village, Mr. Edi, Lantern Parade can popularize Ngoro Village by adding tradition. In addition, Lantern Parade can bring sustenance for those who have sold previously in the route passed by the Lantern Parade. Here is the opinion of Sihab, who helped his parents to sell meatballs on the roadside passed by Lantern Parade.

"In my opinion, Lantern Parade is very amazing because it is entertaining for surrounding society and help seller in the roadside earn more income."

Lantern parade in GKJW Ngoro congregation can be example of material for social education in Junior High School/MTs. Contribution of this Lantern Parade in social education is utilized as supporting material for KI-2, KD 3.3, KD 3.4 and theme 4 of the eight graders of Junior High School/MTs. Therefore, students can be more understand material on the theme because it is based on real example in environment also can increase knowledge related to culture diversity in Indonesia..

Lantern Parade is a joint activity conducted by GKJW Ngoro congregation in every December 26 as the peak of the

Christmas event where participants of the Parade carrying lanterns and also displaying various other arts from the community around Ngoro Village which has different religion. Lantern Parade is a celebration event and not a religious ritual so that the participants of Lantern Lantern Contest are not only from the congregation but also from the surrounding community where they have different religion.

Lantern Parade was the idea of Pastor Priyono. An idea or a thought is one of the foundations that constitute symbolic interactionism, according to Mead idea or mind is the ability to use symbols of the same social meaning, in which each individual must develop their thoughts through interaction with other individuals [5]. One of the symbols of mind in the Lantern Parade is the background of the Lantern Parade itself. The idea is motivated by the birth of Jesus or Isa Almasih which in the Bible, Jesus came to be like the Light coming into the world.

At the beginning of its implementation in 2011, the participants who participate the Lantern Parade were only congregations, some from the partner church, and the drum band group from SDN Ngoro II. Furthermore, in 2012 and 2013 there are additional participants from the art group of *Barongsai* and *Leang-Leong* from Jombang. In 2014, the addition of participants increased further, because there is a patrol group from Mojowarno Village, drum band from Jogoroto Village, Reog Ponorogo group and a group of Becak drivers from around participating Ngoro Village. While in 2015, there are additional patrol groups such as Patrol Kyai Mojo Group and Patrol Mas Bro Group but Reog Ponorogo group did not participate in Lantern Parade because in 2014 there is an accident that is broken reog and also the possession of frightening trance that will disturb the audience so Reog Ponorogo group is not included in the Lantern Parade in 2015.

Before Lantern Parade, the pastor and some of the pilgrims visited the grave of C. L Cool. If tracing the past, the figure of Coenrad Laurens Coolen commonly called Tuwan Kolen by the Javanese is a charismatic leader figure. He began introducing the Gospel to the Ngoro community in 1835 [6]. The Gospel that goes in Ngoro through Coolen's teachings is not solely because of colonialism but through the elements of culture that have been rooted in the Javanese society. In introducing the Gospel, Coolen did not necessarily change the confidence of the Ngoro people at that time still animistic and dynamism but first began by discussing Javanese science together with the Ngoro people and then diverted into the Gospel and the story of Jesus. Coolen also introduces Christianity by adding Jesus to a song aimed at Mount Semeru, Dewi Sri [7], besides Coolen incorporating the biblical story in wayang, dikir, prayer events which further forms the pattern of Christian life and is known as the term "Javanese Christian Pattern". Because Coolen was the first person introduced the Gospel in Ngoro and as a forerunner to the establishment of GKJW in East Java, pilgrimage to the grave before the implementation of Lantern Parade is a must. This pilgrimage is no element other than as a form of respect.

A meaning cannot be separated from the symbol, because in the symbol contained the implied meaning. Symbols are the subject matter in the theory of symbolic interactionism because of the interaction that occurs naturally between

individuals within a society develop through the symbols they create, so the use of symbols becomes important because of the symbols humans mutually translate and define each other's actions [8]. Symbols in Lantern procession can be in the form of thoughts, behaviors, and also physical objects.

Lantern Parade is a symbolic activity, this is in accordance with one of the cultural traits; the culture is symbolic. The symbolic characteristic is shown within process of communication between people who use symbols to identify themselves, actions, attitudes and behavior [9]. In this case the use of symbols becomes important because of the symbols human is mutually translating and defining each other's actions. Responses to such actions are based on meaning through individual interactions that are bridged by the use of symbols, interpretations, or attempts to understand each other's intentions [8]. Therefore, there are meanings in Lantern Parade.

The first meaning in the Lantern Parade is the embodiment of the Light Coming to the World. The Lantern parade was therefore held on the 26th because in addition to the mutual agreement, December 26 approaches December 25, where the Christian community commemorates December 25 as Christmas Day. The lantern used in the Lantern Parade is a symbol of the Light that likens Jesus to come into the world. In Lantern Parade to be conveyed is the meaning of lanterns which means the Light has come, so in this case the shape and color does not affect the meaning because the shape and color of the lanterns is the result of the creation of Lantern Lamps contest participants in GKJW Ngoro congregation. Other than lanterns there are other symbols depicted the coming of Jesus, the Middle Eastern costumes, costumes and Christmas accessories like Santa Claus, a replica of camel and camel mentioned in the Bible.

The second meaning is that Lantern Parade is a form of GKJW Ngoro congregation as witness. GKJW Ngoro congregation believes that if they are the salt and light of the world as written in the Gospel of Matthew 5: 13-16, therefore they hope to apply the salt and light of the world by holding the Lantern Parade. With the holding of Lantern Parade, the congregation can bring a shalom or bring peace to fellow human beings by being able to live side by side and maintain harmony among humankind and can have good functions and roles in society. The GKJW Ngoro congregation hopes that the Lantern parade will not disturb the community, but it can be a blessing for others. Therefore, the route used in the parade is a 1.5 km passed Jalan Suropati, Jalan Trunojoyo, Jalan Bupati Ismail Regent, Jalan Slamet Riadi, Jalan Supriadi and back to Jalan Suropati in hopes of minimizing traffic jam.

Communication with Society. Lantern Parade held by GKJW Ngoro Congregation is intended to interact with the Ngoro community and contribute to Ngoro community. The symbol of the physical object that accompanies the Lantern Parade associated with the form of communication with the community is a replica of the first Baptism Monument. Indirectly, this replica shows the existence of GKJW Ngoro Community as a Christian community that became the forerunner of GKJW in East Java. The First Baptism Monument consists of three pillars, a dove, a Bible, and also a house form. The three pillars in the first baptismal

monument signify the Trinity: God the Father, Jesus Christ, and also the Holy Spirit. While the dove signified as a symbol of the Spirit God. The symbol of the Bible signifies the basis of Christian truth. While the shape of the house meaningful world (gkju.web.id). Lantern Parade conducted by GKJW Ngoro congregation is covered by private television station, namely Jtv with the aim that people who watch can understand the essence of Lantern Parade and can be an example for other area because Lantern Parade is symbol of evidence and also harmony so that people from other regions can maintain harmony because the differences are beautiful and can be power of Indonesia.

The form of Solidarity and Harmony is visible from the participants of the Lantern Parade not only from the congregation, but society with different religion. Participants of non-congregation are drum band groups, patrol groups, art groups of *Barongsai* and Leang-Leong, as well as groups from local cultures such as Reog Ponorogo group. The organizing committee is also working with a security unit consisting of the police and the Multipurpose Ansor Barrack of *Nahdlatul Ulama (Banser)*. Lantern parade starts at 19:00. This is because the route traveled by the parade of Lantern Ladder participants passes the mosque and musholla, namely At-Taqwa Mosque and Waqaf Langgar. So it is expected to be implemented after isya' is to be able to respect the Muslim who prayers in the mosque.

Lantern Parade held by GKJW Ngoro Congregation is not only enjoyed by Christian, but also from Islam society which became the majority religion in Ngoro. By the years, people who see Lantern Parade increases. It means that Lantern can be accepted by the Ngoro people and they can appreciate the Christians who are the organizers of the Lantern Parade. So that sense of tolerance does not appear directly in this activity.

The opinion of the society both participants and those who saw the Parade in give positive responses because previously in Ngoro there has been no such event. The audience also increased year by year, and enthusiastic society is also remarkable because even though in the rain they still stay on the Lantern Parade. In addition, according to Village Head, Mr. Edi, Lantern Parade can popularize Ngoro Village because this is one of the activities that have a characteristic as a symbol of harmony. In addition to popularize Ngoro village by adding tradition, it turns out with the Lantern Parade can bring sustenance for meal seller in the route passed by the Lantern Parade. Many people around the village Ngoro utilize this activity to increase their business by opening a stall on the roadside which is the route Lantern Parade. This is clarified by [10] in which ritual tourism is a driving force for the development of the village economy, which has the effect of generating many activities that support the increase in the incomes of citizens. Residents who sold meal on the edge of the route passed by Lantern Parade has increment income to 15%. In addition, Lantern Parade can be unpermanent job opportunity for Ngoro Village community. Many residents use Lantern Parade to sell around the route passed by the parade that they can increase their income.

Examined from the Curriculum 2013 Lantern Parade in GKJW Ngoro congregation can be used as additional material samples to support the Core Competence (KI) 2

appreciating and live the honest behavior, discipline, responsibility, care (tolerance, mutual assistance), polite, confident, in interacting effectively with the social and natural environment within their association and its existence (Ministry of Education and Culture, 2014: 1). Basic competence (KD) which can contain about Lantern Parade is KD 3.3 that describes function and role of social institute, culture, economy, and politics in society. In addition to supporting KD 3.3, Lantern procession also supports KD 3.4, which describes the forms and nature of the dynamics of human interaction with the natural, social, cultural and economic environment in which this basic competence exists in class VIII. The theme in the Curriculum 2013 which can contain about Lantern Parade is the theme 4 that is the social-cultural diversity as the basic capital of national development. In theme 4 there is a material about the nature of the associative and dissociative interactions, the function and role of religious diversity, and the function and role of religious institutions that learners can have better understanding on the material on the theme because it is based on real examples that exist in the environment and can add the treasury of knowledge related to the cultural diversity in Indonesia.

Through community-based learning, learners can build their knowledge and make social education more useful. This is in accordance with what was stated by [11] that "In addition to the source of learning derived from the community, to bring learners closer to real life, it is also necessary to make the community as a learning laboratory" he said "From and in the community learners can learn real. This learning model is very important to make learning social more useful for learners ". Thus, the Lantern Parade can help learners to build their knowledge because learning comes from the community itself and also can shape the character of learners especially in respecting the differences and tolerance among religious people.

IV. CONCLUSION AND SUGGESTION

Lantern Parade is a celebration, not a religious ritual so that the participants of Lantern Parade are not only from the congregation but from the surrounding community in which they have different religion. Lantern Parade is the idea of Pastor Priyono who is motivated from the birth of Jesus or Isa Almasih. Named Lantern Parade because the word parade is taken from a term that is not familiar to the surrounding community, namely the word parade which means the activities together or a convoy.

Lantern Parade held by GKJW Ngoro congregation was first held on December 26, 2011. Prior to the implementation of the Lantern Parade, the pastor along with several pilgrims visited the grave of CL Coolen intended to honor CL Coolen considering that CL Coolen was the first to introduce Gospel to the people of Ngoro in the past. Participants of Lantern Parade consist of congregation members and society. Participants of the church congregation consisted of Galatia, Philadelphia, Philippi, and Pepanthan Mundusewu where they walked with lanterns. While society consisted of drum band groups, patrol groups, art groups *Barongsai* and Leang-Leong, as well as groups from local culture such as Reog Ponorogo group.

Lantern Parade is a symbolic activity because there is a process of communication between people who use symbols to identify themselves, actions, attitudes and certain behaviors. The meanings contained in the Lantern Parade are: 1) The Embodiment of the Light that comes to the world; 2) The form of GKJW Ngoro congregation as a witness; 3) Form of communication with the community; and 4) a form of solidarity and harmony. Third, the opinion of the community both participants and those who see the procession is in the form of positive responses that this activity can popularize Ngoro village, bring sustenance, and can increase the sense of tolerance among religious communities. The four contributions of Lantern Parade in social education subjects are Lantern Parade can be used as material to support from KI-2, KD 3.3, KD 3.4 and Theme 4 for class VIII in SMP / MTs.

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