



The Symbolic Meaning of Sudiro's Grebeg Celebration on Chinese New Year in Solo

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Abstract. Grebeg Sudiro is one of the cultural events in Indonesia that shows the harmony between Javanese and Chinese ethnicities who live in one environment in the city of Solo, especially in Sudiroprajan Village. Despite their differences, they still value and respect each other. This study aims to determine the symbolic meaning of the Grebeg Sudiro celebration on the Chinese New Year in Solo City, how the process of Grebeg Sudiro's formation as a form of intercultural communication between the indigenous population and the Chinese, and the implications of Grebeg Sudiro on the development of Chinese culture and tourism development in the city of Solo. The study used qualitative methods with a phenomenological approach. Sources of data in the form of primary and secondary data. Data collection techniques using interviews, observation and document analysis. Data validity uses data triangulation (by comparing information from one source to another) and method triangulation (by comparing data from observations and interviews and document analysis). The results show that Grebeg Sudiro is a series of events in Sudiroprajan Village to harmonize diversity in creating harmonization between Javanese and Chinese citizens, the collaboration of Grebeg Sudiro and Chinese New Year celebrations is a show that is worth watching for the community, and lanterns in the Pasar Gede area for the community. Solo is only considered as an entertainment medium to be enjoyed.

Keywords: Grebeg Sudiro · Chinese New Year · Pasar Gede Solo

1 Introduction

Chinese New Year celebrations in Solo seem different from Chinese New Year celebrations in other cities in Indonesia. Since the Chinese New Year celebration was first celebrated in 2007, the cultural identity of Chinese (China) has become increasingly clear, coupled with the unstoppable flow of globalization. Through Grebeg Sudiro there are efforts to unite the immigrant population (Chinese) with the natives. Grebeg Sudiro is a Chinese New Year celebration wrapped in Javanese nuances. Grebeg Sudiro is one way to show harmonization between different ethnicities. Ethnic Javanese and Chinese live in an environment characterized by a tradition of mutual respect. Ahead of the Grebeg Sudiro procession, the two ethnic groups help each other prepare a ritual of gratitude to the earth and the universe. Grebeg itself is a typical Javanese tradition to welcome

special days, such as Maulid Nabi, Syawal, Eid al-Adha, and others. At the peak of the celebration, people will fight over crops, food, vegetables, fruit, and others which are arranged to form a mountain. Grebeg Sudiro comes from a combination of two words. The word Grebeg refers to the Grebeg Tradition and Sudiro is short for Sudiroprajan, the name of a village located next to Pasar Gede which is a Chinatown village in the center of Solo. In the Grebeg Tradition, Sudiro fights for a basket cake which is a typical Chinese cake as a form of celebration of the existence of the Sudiroprajan village which is paraded and fought over in front of the traditional market, Pasar Gede Solo.

Culture and tourism are one of the leading sectors of the Solo city government. The field of culture is to develop various cultural potentials (tourism heritage) into tourist attractions, for example Grebeg Sudiro. Grebeg Sudiro and Chinese New Year celebrations are held simultaneously at Pasar Gede. Most of the people of Chinese descent live around Pasar Gede, which is located in Balong Village and Sudiroprajan Village. So many people of Chinese descent live in the area that it is called Chinatown Village.

According to Widyaningsig [1], Grebeg Sudiro is essentially the result of exploring the potential of the Sudiroprajan community. Good communication in Sudiroprajan minimizes conflict. This reality is beautifully packaged into a form of Grebeg Sudiro cultural ritual which is communicated through communication symbols in the context of unity for the people of Surakarta City. The harmonious life between the Javanese and Chinese ethnicities in Sudiroprajan had an impact on the city of Surakarta. To interpret the harmony between the Javanese and Chinese ethnics in Sudiroprajan, the idea emerged to create a celebration that reflects the nuances of assimilation, namely Grebeg Sudiro. This study aims to determine the symbolic meaning of the Grebeg Sudiro celebration on the Chinese New Year in Solo in 2017, how the process of Grebeg Sudiro's formation as a form of intercultural communication between the indigenous population and the Chinese, and the implications of Grebeg Sudiro on the development of Chinese culture and tourism development in the city of Solo.

Humans use language to convey thoughts, feelings, intentions and desires to others. People learn about people through what they say and how they say it, we learn about ourselves through the ways others react to what we say and we learn about our relationships with others through take and give in communicative interactions [2]. The portion of verbal communication in human face-to-face communication is only 35%. Many people do not realize this condition, that language is limited. The language limitations, according to Deddy Mulyana, include the limited number of words available to represent objects, ambiguous and contextual words, words containing cultural bias and mixing facts, interpretations and judgments [3]. In simple terms, nonverbal messages are all cues that are not words. The term nonverbal is usually used to describe all communication events beyond spoken and written words. At the same time we must realize that many of these nonverbal events and behaviors are interpreted through verbal symbols. In this sense, nonverbal events and behaviors are not really nonverbal.

Symbolic interactions are based on ideas about individuals and their interactions with society. The essence of symbolic interaction is an activity that is characteristic of humans, namely communication or the exchange of symbols that are given meaning. The symbolic interaction perspective seeks to understand human behavior from the subject's

point of view. This perspective suggests that human behavior should be seen as a process that allows humans to shape and regulate their behavior by considering the expectations of others who become their interaction partners [4].

George Herbert Mead as a figure of symbolic interaction underlines three critical concepts needed in compiling a discussion on the theory of symbolic interactionism. These three concepts influence each other in terms of symbolic interactionism. From that, the human mind (mind) and social interactions (self/self with others) are used to interpret and mediate the society in which we live. Meaning comes from interaction and not in any other way. At the same time “mind” and “self” arise in the social context of society. The reciprocal influence between society, individual experience and interaction becomes material for study in the symbolic interactionism tradition [5].

Chinese New Year celebrations always provide its own festivities with a red atmosphere which contains the meaning of goodness and joy and golden red which contains the meaning of joy and enthusiasm in welcoming and facing the New Year. Chinese society is very concerned about preserving their own culture so that it is very easy to recognize [6]. One of the characteristics of Chinese New Year is *angpau* or money given from adults to small children. *Angpau* money is kept in a red envelope and then given to a younger or unmarried family member. The goal is to share fortune with each other. Chinese New Year has always been a day to look forward to and a day for family gatherings.

The Chinese community (China) is spread almost all over the world, including in Indonesia, especially in Solo, which is the object of this research. *Grebeg Sudiro* and Chinese New Year celebrations are the momentum for the unity of the Javanese and Chinese ethnic groups. Every time the celebration is held, it always gets a warm welcome from the people of Surakarta City. The *Grebeg Sudiro* celebration shows that the fabric of harmony and unity in society is not limited to the Indonesian motto, “*Bhinneka Tunggal Ika*”, but the motto can really live and have a real form in a pluralistic society, thereby eliminating inter-ethnic prejudice.

2 Methods

This research uses descriptive qualitative research. Qualitative methods are used as research procedures that produce descriptions in the form of written or spoken words of people and observable behaviors (Bogdan and Taylor in Moleong [7]). The method in this study uses a phenomenological approach with data collection through in-depth interviews. Interviews were conducted with key informants, namely Mr. Dalimo as Head of Sugiyoprajan Village and Sumartono as Deputy Chair of PMS (Surakarta Community Association). PMS is an organization whose members consist of ethnic Chinese. Meanwhile, the assistant informants are UNS Cultural Studies Doctoral students, namely Endang and Sawitri. Sources of research data in the form of primary and secondary data. Data collection techniques were carried out in the form of interview, observation, and documentation techniques. The data validity technique uses source triangulation.

3 Result

The Symbolic Meaning of the Grebeg Sudiro Celebration on Chinese New Year Grebeg Sudiro celebration is one of a series of Sudiroprajan residents to welcome the Chinese New Year (Chinese New Year) momentum. This celebration attracted the attention of the community so that many people who came from various regions also witnessed the event. Therefore, it is not surprising that the Surakarta City government then officially included Grebeg Sudiro in the Annual Cultural Activities event in the context of tourism promotion. Support from the government has a positive impact on the implementation of the grebeg celebration so that each celebration is always packaged more attractively and with a variety of themes but is still related to the issue of diversity. The highlight of the Grebeg Sudiro event is a cultural procession of various traditional arts from various regions that accompanies the procession of the Gunung Cake Basket as a characteristic of the Grebeg Sudiro celebration. This Gunung is paraded around the Sugiyoprajan area, then followed by a parade and Javanese and Chinese arts. The cultural carnival begins and ends at Pasar Gede. Next is the event that is eagerly awaited by the community, namely the struggle for 4000 cake baskets which also marks the end of the Grebeg Sudiro celebration. In addition, special culinary Sudiroprajan residents are also served, such as bakpia, ampyang and so on.

Through this activity, it is hoped that the Sudiroprajan residents consisting of residents of Chinese and indigenous descent can always live in harmony in order to apply the concept of Bhineka Tunggal Ika (<http://kesolo.com/grebeg-sudiro-menghapus-sekat-jawa-tionghoa/>). The struggle for the basket cake has an important meaning for some people. The scramble for the basket cake is a symbol of a human being who cannot stand still. Man must move, must strive to get what he wants. Regarding the basket cake as a symbol of China, an informant named Endang (Student of S2 Cultural Studies UNS) said:

Basket cake as a symbol of Chinese society, may have special meaning for Chinese people and it is a representation of certain things that Chinese people believe in where culture and belief are united (Interview with Endang, 11 December 2017).

Celebration Grebeg Sudiro is one of the real ways to show the value of harmonization between two different ethnic groups, namely Chinese and Javanese who are able to live side by side. The Chinese are known as a nation who likes to wander, spread in various parts of the world and is engaged in the economic sector and is even able to control the economy of a city, including in Surakarta. If the Javanese are known for their philosophy which reads eat not eat, the important thing is to get together as a family, then the Chinese are just the opposite. The principle is Chinese people are looking for fortune anywhere in order to stay alive. Regarding this philosophy, Mr. Dalimo explained:

Eating not eating is important for family gathering, it means that a little fortune is divided equally so that all family members can gather. Therefore the Javanese are strong in harmony and mutual cooperation. It is different from the Chinese where they are taught to be independent from an early age, if necessary they study far away to gain success and prosperity. Success and prosperity that can then strengthen the family economy. Through Grebeg Sudiro, ethnic Chinese as Solo residents want to show their family attitude, there is no difference between Java and China, merge into one and live side by side.

In celebrating Grebeg Sudiro and welcoming the Chinese New Year, the two ethnic groups helped each other prepare for the event. As stated by Mr. Dalimo, Head of the Sugiyoprajan Village:

In the celebration of Grebeg Sudiro and the Chinese New Year, Sugiyoprajan residents helped each other to prepare the celebration as a form of harmonization between Javanese and Chinese cultures. Grebeg Sudiro combines two cultures, namely ethnic Javanese and ethnic Chinese to move forward together in harmony and harmony (Interview, 22 August 2017).

The Grebeg Sudiro celebration not only presents parades or carnivals but also presents other attractions, such as lion dance, dances, traditional clothes, palace customs to contemporary arts that are held along Jalan Sudiroprajan. The carnival will stop in front of the Tien Kok Sie Temple, in front of Pasar Gede.

The Process of Formation of Grebeg Sudiro

Grebeg Sudiro was born as a form of preserving inter-ethnic harmony that occurred in Sudiroprajan. The Grebeg Sudiro celebration shows that the fabric of harmony and unity in the community is not limited to the Indonesian motto, “Bhinneka Tunggal Ika”, but the motto can really live and have a real form in a pluralistic society, thus eliminating prejudice between ethnicity. Over time, there was a marriage between the two ethnic groups which then created a new generation. To demonstrate this acculturation, the Grebeg Sudiro celebration was created (<http://www.indonesia-heritage.net/2015/02/tahun-baru-imlek-yang-disebut-grebeg-sudiro-2015-di-kota-solo/>).

Some of the figures who came up with the idea to form Grebeg Sudiro included: Mr. Sarjono Lelono Putro (Jawul) from the artist Sudiroprajan, Mr. Henry Susanto (Chairman of the Tien Kok Sie Temple), Mr. Wiharto from Kompak Pasar Gede, and Mr. Sri Harjo from the elders of Kampung Balong., Mr. Haryanto (Kho Hok Sing) from the resident's representative, and with the then-serving Lurah Sudiroprajan, Mr. Sigit. Meanwhile, the vision to be achieved is that through this Grebeg Sudiro celebration it can spread throughout Surakarta and can become a pilot in Koa Surakarta as an assimilation festival. The mission to be achieved is that the people of Sudiroprajan want to show that in Sudiroprajan the Javanese and Chinese can truly unite. Ethnic Chinese can accept ethnic Javanese, ethnic Javanese can also accept ethnic Chinese. Therefore, ethnic Chinese in the Sudiroprajan area do not want to be called Chinese citizens or Chinese people but prefer to be referred to as Solo residents. As stated by Mr. Dalimo as the Head of the Sudiroprajan Village:

The population of Sugiyoprajan is dominated by ethnic Chinese descent. They do not want to be called ethnic Chinese but prefer to be referred to as Solo residents (Interview, 22 August 2017).

Grebeg Sudiro is not an ordinary celebration but inside it is full of symbols and meanings. The Grebeg Sudiro celebration was first held in 2007 in the form of a festival held seven days before the Chinese New Year (Imlek) in an assimilated version, from village to village which was carried out on Sunday. Meanwhile, Sumartono explained, the acculturation of Chinese and Javanese culture occurred without creating a new culture but instead adding and enriching the culture of the archipelago. Culture which has been limited by regulations, even after the new regulations are enacted, Chinese culture is growing and even giving rise to acculturation and cultural assimilation in Surakarta.

Social interactions that occur with indigenous people provide opportunities for Chinese people to get to know more about Javanese culture [8]. Sumartono in his interview (December 23, 2017) also explained, for the last 3 years the Chinese New Year celebration belongs to the people of Solo. When asked how the implementation of Chinese New Year started, Sumartono explained:

Chinese New Year started after reformation in 1998. The first Chinese New Year was in the form of the largest basket cake where we collaborated with Muri (Museum of the Republic of Indonesia). Muri is a team with the media and that's why we want this activity to be covered and widely known by the public. The hallmark of Chinese New Year is the basket cake. The following year, we held the biggest Lontong Cap Go Meh event. Lontong is an acculturation of this culture where not every city in Indonesia has lontong. The lontong itself is Solo lontong, Javanese lontong. This activity is carried out so that it can be seen by the wider community. It is named Lontong Cap Go Meh because it is witnessed on the 15th day of the Chinese month after the New Year's full moon, the ancients used to pray to the temple while eating lontong with their family. With a family gathering, it is hoped that someone will get a mate. The following year, we branded Solo by holding an iftar for 5000 people in the West City field. Finally, so that this religion is good, we made the tallest Christmas tree. After all the activities carried out, Chinese New Year is increasingly known to the public. Initially received a whisper from Megawati's mother that Chinese New Year would be a national holiday and since then the Chinese New Year has grown. We feel that the Chinese are part of the Indonesian nation.

In another part, Sumartono Hadinoto as PMS management explained that since the last 3 years the Chinese New Year has received a tremendous response from the people and the government of Solo. Chinese New Year will innovate according to the times. As an implication, the PMS management, which is mostly made up of ethnic Chinese, has made a policy of packaging Chinese New Year celebrations as tourism commodities and packaging them into branding, namely branding Solo as a plural city, Solo as a tourist city, branding Chinese New Year tourism in addition to other cities, SME partners making Chinese New Year. Fair and invites all business people to come to the city of Solo in collaboration with PHRI, ASITA, and so on. While the Chinese New Year series consists of Grebeg Sudiro carried out by the District Government of Sudiroprajan, installation of lanterns, Cap Go Meh, and Chinese New Year's Eve. According to Sumartono, Chinese New Year actually represents the year of change from winter to spring where the Chinese people feel it is time to plant crops after a long holiday.

Symbols as signs in messages are exchanged verbally or non-verbally between one person and another. Changes in behavior due to the exchange of symbols which are ideas, ideas and thoughts from one person to another will last for a long time in certain contexts, in certain settings and in certain situations. Changes in behavior in the process of intercultural communication are usually carried out face to face and in certain private settings. Intercultural communication is able to change social conventions through the transformation of intercultural communication, namely the process in which communication takes place at various levels. Both at the level of mass communication (print and electronic), the level of public communication and the level of organizational communication [9].



Fig. 1. Mountain Cake Basket

The messages conveyed at the Grebeg Sudiro celebration have four communication symbols, namely gunung, jodang works of art, art parades, and annual thematic.

Gunungan (Thanksgiving)

The Grebeg incident is always synonymous with gunung. The peak of the Grebeg Sudiro celebration is when the struggle for produce and food is arranged in the form of mountains. The fighting tradition is based on the Javanese philosophy which reads “ora babah ora mamah”, meaning “if you don’t try, you don’t eat”. While the shape of the mountain has a philosophy that the Javanese people are always grateful to the Creator. Gunungan Grebeg Sudiro is composed of thousands of bed cakes (a typical Chinese cake) when welcoming Chinese New Year. This mountain is then paraded around the Sudiroprajan area, followed by a parade and Chinese and Javanese arts (<http://www.indonesia-heritage.net/2015/02/tahun-baru-imlek-yang-disebut-grebeg-sudiro-2015-di-city-solo/>).

The mountain cake basket is prepared by the Tien Kok Sie Temple which consists of approximately 4,000 basket cakes. Before being paraded, the mountains of cake baskets will be prayed for and blessed first at the Tien Kok Sie Temple. Pray first with the hope that what will be shared in Grebeg Sudiro has been blessed by God first. According to Danesi [10], food is a symbolic element as great as its value as an element for survival, therefore food is a very important thing to pay attention to in every celebration (Fig. 1).

3.1 Jodang Karya Art (Religious Harmony)

Jodang Sudiroprajan’s artwork is in the form of miniature places of worship from six religions in Indonesia, namely Islam, Catholicism, Christianity, Hinduism, Buddhism, and Khong Hu Chu. The bearers of the jodang consist of nine youths who wear the clothes of leaders of each of these religions. This Jodang communicates about inter-religious harmony. Grebeg Sudiro tries to embrace every people from every religion. The meaning of jodang works of art is that religious harmony needs to be carried out.

Mutual tolerance and mutual respect for each religion and its adherents are indispensable. Therefore, religious differences do not mean that they cannot live in harmony with different adherents. According to Purwasito [11], multicultural communication is directed at achieving a level of understanding between racial, inter-ethnic, inter-religious, inter-group and class in society, in order to create harmony of life within the framework of peaceful coexistence.

3.2 Art Parade (Racial Unity)

The art parade was not only attended by residents of Sudiroprajan (ethnic Javanese and Chinese), but was also attended by several other areas in Surakarta. This activity makes Grebeg Sudiro a meeting place for various cultures from every region in Indonesia. This Art Parade implies that differences are not a potential conflict, from that difference we should be able to unite and respect each other. Schramm in [12] explained, there is no better or less good culture, no better or less good ethnicity, and no better or less good race. We should not judge other cultures based on our limited culture, but should always try to find a bridge that connects an event in one culture with another.

3.3 Annual Thematic (Diversity)

The theme of the Grebeg Sudiro celebration changes every year and every year the people of Surakarta are always treated to a carnival parade which is attended from various regions outside Surakarta. The themes that are carried every year are always changing, for example: United We Stand, Divorced We Fall (2010), Diversity in Togetherness (2011), Guyub Rukun Agawe Santoso, Sudiro Village of Diversity, United in Diversity (2012), Stringing Diversity, Strengthening Unity (2013), Painting Indonesia Breathing Bhinneka Tunggal Ika (2014), Manunggaling Buddhaya Nguri-uri Luhuring the Nation (2015), Harmony in Diversity (2016), Enchantment of Culture in the Colors of Diversity (2017), Preserving National Culture to Knit Diversity (2018), Grebeg Sudiro and Harmonization in Diversity (2019), Synergizing Caring for Diversity (2020).

Based on the annual theme above, it can be concluded that the meaning of diversity is always the theme from year to year. "Bhinneka Tunggal Ika" is the motto of the Indonesian people, which means that even though they are different in ethnicity, religion, and language, they still maintain unity and integrity in Indonesia. The motto of diversity is closely related to unity; without unity, diversity cannot be created. The message of diversity can be seen as a way to forge unity among the many cultural differences that exist in Surakarta in order to achieve a comfortable and peaceful Surakarta condition. Through this activity, it is hoped that Chinese and indigenous people can always live in harmony in order to apply the concept of Bhineka Tunggal Ika.

3.4 Grebeg Sudiro's Implications for the Development of Chinese Culture and Tourism Development in the City of Solo

In addition to the Pasar Gede area, ethnic Chinese in Surakarta also occupy the areas of Pasar Gede, Pasar Legi, Coyudan, Kampung Balong and Sudiroprajan. The social

interaction between the Javanese and the Chinese can be seen in the life of the people in the village of Sudioprajan. Even though they have differences, the two ethnic groups still respect each other. This can be seen from the two major activities that took place in the village, namely Grebeg Sudiro and the Chinese New Year celebration which is held every year with a different theme and is witnessed by thousands of spectators from various regions outside Surakarta.

Culture as a community identity is not only understood as a differentiator from other communities, but as something that can be used to get to know community life, the ways in which communities construct knowledge, display feelings, and how they act. The role of culture becomes very large in the communication ecosystem, because cultural characteristics between communities can distinguish oral and written culture which is the habit of a community in communicating its identity. This is in line with Taylor's thinking [13] that culture can be interpreted as a way of life of a community or group. The aspect of culture as part of national development is not only assessed by how many awards there are cultural badges and exhibitions of cultural elements, but also recognizes the existence and accommodates the interests of each community and local culture in the life of the nation.

The Grebeg Sudiro tradition is an expression of cultural mixing between Chinese traditions and Javanese traditions. Grebeg Sudiro comes from two words "Grebeg" which means association and "Sudiro" stands for Sudioprajan village. So Grebeg Sudiro is a tradition of the Sudioprajan people created by the association of the Sudioprajan people. Grebeg Sudiro has been going on for ten years and the celebrations always have different themes but still have the same concept, namely diversity.

Culture is communication and communication is culture, experts say. Cultural communication where communication and culture are inseparable relationships. The ways we communicate are a response to and function of our culture [14]. Meanwhile, culture is defined as the way of life of a group of people in the form of behaviors, beliefs, values, and symbols that are passed down through the process of communication and imitation from one generation to the next [15].

One element that seems inherent in the celebration of the Chinese New Year is the existence of lanterns and Lion Dance. Chinese New Year in the Pasar Gede area is filled with decorative lanterns. These lantern lights are able to attract people's attention so that they become a spectacle at night because of their beauty. The period of installing these lanterns is long enough, namely for one month so that people are satisfied with the atmosphere of the lanterns in the area. Even so, not all residents are satisfied with the installation of lanterns for a full month. Regarding the length of time the lanterns were installed, an informant named Endang explained:

The government is very tolerant of ethnic Chinese in installing lanterns for a full month. There are positive and negative sides. In terms of tourism to attract the attention of tourists even at night the peak is very crowded. Installing lanterns for a whole month is unethical. Unethical because it is on a public road which is very annoying. Agree with the Chinese New Year according to the corridor.

The lantern lights that adorn the Pasar Gede area at night look stunningly beautiful and it's not surprising that many people flock to enjoy the beauty of the lantern lights, which amount to approximately 10,000 pieces. Young and old, big and small together

in the silence of the night, taking selfies with joy. Regarding the beauty of the lanterns, Endang in his interview explained:

They come in droves to enjoy their fantasy world and they don't understand Chinese culture. They just enjoy it, as connoisseurs, there is entertainment have fun. Indonesians and even Javanese today have been contaminated with the currents of globalization and modernism.

In this era of globalization, various very diverse ideas are exchanged, contradicted and even collided. Competition to achieve higher levels of quality of life expectancy is increasing. A visitor named Dwi (college student in Solo) accidentally came to the Pasar Gede area to enjoy the lantern lights. Lantern lights look more beautiful at night than during the day. Likewise, a visitor named Yanti came to enjoy the lantern lights.

The Lunar New Year celebration that looked lively was not entirely responded to with a positive attitude because it created pros and cons. As stated by Sawitri (S3-UNS Cultural Studies student) who agreed and disagreed. When asked if he agreed or disagreed with the Chinese New Year celebrations, Sawitri said.

Agree and disagree. Agree because there are groups of people who want to preserve the Chinese New Year culture. Disagree, the spread does not have to be celebrated in a big way but simply. But because of its relationship with commodification it is also to lift the city of Solo. Finally, the culture that is actually light seems to be a culture. Eventually it became a commodity for the city of Surakarta.

The Grebeg Sudiro Celebration and the Chinese New Year Celebration provide opportunities for Chinese culture to develop in Surakarta City. The involvement of the Surakarta City Government and the support of the people who were present to enjoy the beauty of the lanterns in the Pasar Gede area were suspected as community support for the development of Chinese culture. Does the number of people who come to see the lanterns show the support of the people of Solo for Chinese culture? Regarding the Chinese culture that was present in Solo, Sawitri explained:

People who come they just don't see it for real, they only think of it as entertainment, just enjoying it. Those who accept it because many people don't understand the show, don't understand Chinese culture, just want to know.

Many names have been given to the city of Solo, among others, known as Solo City of Culture, Solo The Spirit of Java, Solo City of Batik, Solo City of World Keroncong, and so on [16]. Besides that, Solo is also known as a city that often organizes various events both nationally and internationally and all of them are included in the tourism agenda of the city of Solo. Likewise, Chinese cultural arts that are always performed at Chinese New Year celebrations are the lion dance. Barongsai or also called bu lang say (according to Hokkien pronunciation) is a performing art in the form of a dance which is usually played by two people using costumes resembling a lion accompanied by music that accompanies it [17]. The interesting thing about the lion dance performance is that the players are Javanese. Sumartono as Deputy Chairman of PMS (Surakarta Community Association) explained:

Our residents are small, only 5% of the population of Solo City, therefore we choose residents here to be players (Interview, 23 December 2017).

The acculturation of Chinese art culture occurs unavoidably. The more the lion dance is performed, the more Javanese people are involved in the performance. This condition can raise the question, will Javanese culture fade? Sawitri in her interview explained:

Not. Javanese culture is not easy to leave the tradition even though the tradition is not 100% followed. Javanese culture is difficult to be contaminated, but if there is a mixing of cultures, it might happen but if you leave tradition, it won't. Regarding the lion dance players who are dominated by Javanese, this will not cause a cultural shift. Barongsai players are only paid players and they have a group.

In the lion dance, the dominance of the social object lies in the body movements or movements of the lion dance player in performing the lion dance. This gesture is a nonverbal symbol that has special meanings in it. The movements of the lion dance players depict the emotions and expressions of the lion. This movement or dance is further divided into two categories of lion dance games, namely the floor game lion dance which is usually played with assistive devices in the form of chairs and tables, while the peg or stake lion dance is played on iron poles which is usually competed internationally. According to [18], the development of a sophisticated era has brought changes to the existence of the lion dance, which was once sacred in a religious activity held in temples and temples, now the lion dance has become a world-wide and popular entertainment and sport.

4 Discussion

Grebeg Sudiro tradition is an expression of cultural mingling between Chinese and Javanese traditions. In the Grebeg Tradition, Sudiro fights for a basket cake which is a typical Chinese cake as a form of celebration from Sudiroprajan village. This moment is one of the peak celebrations of Grebeg Sudiro which is part of the Chinese New Year celebration in two mountains. Gunung Jaler (male) and Gunung Estri (female) are very clearly nuanced in Javanese culture and this event symbolizes the acculturation of Javanese culture with Chinese culture.

Grebeg Sudiro and Chinese New Year are two different things. Grebeg itself, Chinese New Year itself. Grebeg without lanterns is a pity. Chinese New Year without grebeg is not crowded, eman-eman. Therefore, with the collaboration of the two activities, the Grebeg Sudiro and Chinese New Year celebrations became crowded. Grebeg is Pasar Gede's birthday which falls one week before Chinese New Year celebrations. Pasar Gede is the oldest market in Solo. The Grebeg Sudiro Celebration and the Chinese New Year Celebration provide opportunities for Chinese culture to develop in Surakarta City. The involvement of the Surakarta City Government and the support of the people who were present to enjoy the beauty of the lanterns in the Pasar Gede area were marked as community support for the development of Chinese culture. This inter-ethnic cultural harmonization shown through good inter-cultural communication activities between Javanese and Chinese ethnicities can be used as an example of inter-ethnic harmony in the city of Solo, which has a population with multicultural dimensions as well as other cities in Indonesia. Inter-ethnic harmony is very necessary so that the city can develop according to the demands of the times without any conflicts between races, ethnicities and religions.

The Grebeg Sudiro Celebration is an activity to welcome the Chinese New Year in Solo City by holding a Cultural Carnival event. This Cultural Carnival was attended by

several Pokdarwis groups (Tourism Awareness Group) and several urban art groups in Central Java. In this carnival there are lion dance performances, reog ponороgo, mountains of produce such as vegetables and fruit, mountains of basket cakes, and so on. Participants follow a predetermined carnival route with unique costumes and appearances. The Grebeg Sudiro celebration was enthusiastically welcomed by the people of Solo City. They deliberately came in droves to watch the carnival with enthusiasm. Even though it was raining, it did not dampen the spirit of the cultural carnival from both the participants and the spectators.

The inclusion of Chinese New Year celebrations in the Surakarta tourism agenda has further added to the Javanese cultural events held in this city. Several cultural events held in the city of Solo include: Solo Batik Carnival, Solo Dancing, Solo International Performing Art (SIPA) Festival, Solo International Ethnic Music (SIEM), and so on [16]. The holding of cultural events always gets wide acceptance among the public and this can be seen from the large crowds of spectators who jostle. The Solo City Government realizes that Solo has a high potential for tourist attraction. Culture, customs and traditions can be developed into tourism commodities that sell well in the market which is also the existence of the city of Solo itself. Solo community participation is very high in various cultural activities. It is not surprising that Solo is known as the Solo City of Culture, apart from the fact that there are places of cultural heritage, it is also due to the many cultural activities carried out by the government and the community.

5 Conclusion

The collaboration between the Grebeg Sudiro Celebration and the Chinese New Year makes the Chinese New Year celebration a show that attracts audiences and even becomes a tourism agenda in the city of Solo. The organizers innovate in every Chinese New Year activity that is adapted to today's conditions so that the Chinese New Year has a selling value and is able to revive the creative industry. The lantern decorations in the Pasar Gede area as many as 5000 lanterns at night look very beautiful and attract attention to be enjoyed. Visitors come only as connoisseurs, considering it as a medium of entertainment to enjoy its beauty under the moon and stars. Harmonization between Javanese and Chinese people unite under the glowing lanterns.

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