

Semana Santa Tradition Educational Symbol

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Abstract

This article aims to explain the educational symbols of the Semana Santa tradition, a religious tradition that exists in Larantuka, East Flores, East Nusa Tenggara. This research is qualitative research using an autoethnographic type of research that emphasizes the experience and reflexivity of the researcher as a source of data supported by data from sources and field notes. Collecting data using observation and interview techniques. Data analysis used autoethnographic techniques with ethnographic-interactive analysis stages. The theory used is ethnosemiotic theory to find the meaning of culture as a peculiarity contained in the symbols of the Semana Santa tradition. The Semana Santa tradition is a cultural specialty of the Lamaholot community with educational symbols that describe the life of the Lamaholot community. The educational symbols of the Semana Santa tradition are (1) korke bale, (2) trewa, (3) berobok, (4) denga deo, (5) persian Tuan Ma, and (6) serah punto dama. These six educational symbols as an upbringing express the beliefs, thoughts, and attitudes of the Lamaholot community, namely (1) maintaining religiosity as a legacy that strengthens faith, (2) maintaining unity as a legacy that strengthens brotherhood, (3) maintaining purification, self-purity as a strengthening legacy. harmony of life, (4) maintaining the uniqueness, distinctiveness of cultural traditions that strengthen identity, characteristics, identity, and (5) preserving nature as a heritage that maintains the balance of spiritual, spiritual, and physical, physical life.

Keywords: symbol, educational, semana santa tradition

Introduction

The homeland of Indonesia has cultural diversity as a nation's wealth. The culture that lives and belongs to a community such as traditions, customs, rituals experience the power that unites ethnicities while revealing the identity, identity, characteristics of the community. The culture in question includes actions, values, ideas in which mind is the main thing that continues to be nurtured.

[1] states that the culture of life in society surrounds a system of actions, values, systems or ideas, and materials that are the result of copyright, taste and because humans fulfill their complex needs which include knowledge, belief, art, morality, customary law and every skill, and habit in people's lives.

The culture that is owned by the community, such as the *Semana Santa* tradition has local knowledge that describes beliefs, thoughts, attitudes towards God, others, ourselves, the universe, and the environment. Through local knowledge, the

community is able to adapt to its environment, can regulate life together with norms, guidelines, guidelines, philosophies, local values that are obeyed and agreed upon by all members, such as educational values such as symbols that regulate the relationship between humans and animals. humans, humans with themselves, with the universe and humans with their divisions passed down to generations.

The *Semana Santa* tradition as a Catholic religious tradition in Larantuka which is hundreds of years old is a cultural heritage with symbols as an expression of messages containing noble-noble values that unite the Lamaholot community. [2] States that the *Semana Santa* Tradition is a Portuguese heritage that came to the spice trade, such as Sandalwood on Solor Island based in Lohayong, East Solor and on Timor Island in the 16th century. Hundreds of years of Santa traders being carried out, guarded and maintained with the development and progress of the times, the *Semana Santa* tradition in the Lounge has become a religious icon for the Lamaholot community, East Flores.

The Lamaholot cultural symbol refers to the reality of the Lemamaholot community, namely the complexity of (1) patterns of belief or belief, (2) patterns of thought or knowledge, and (3) patterns of attitudes or behavior of the lamaholot community found throughout the Santa Tradition. Cultural patterns, such as belief patterns, thought patterns, and attitude patterns as a fact of life are those that are able to symbolically show the characteristics or characteristics of the lamaholot society and culture [3-7].

Semana Santa tradition as a cultural symbol that inherits educational values that describes the uniqueness, distinctiveness, characteristics of the identity of the Lamaholot community as a society that prioritizes God, cares, responds, is critical and sensitive to life, such as the Ritual Trend as a symbol of education that expresses sensitivity, is critical, cares about nature that gives a warning, draw humans to improve themselves. This study focuses on the problem of what is the symbol of the *Semana Santa* tradition in the Lamaholot community in the Lounge, East Flores, East Nusa Tenggara? The purpose of this study is to describe the symbol of education in the *Semana Santa* tradition in the Lamaholot community in Larantuka, East Flores, Timu Nusa Tenggara.

***Semana Santa* Tradition**

The *Semana Santa* tradition is an oral tradition as a *tutu maring usu asa* story of the origin of oral life in the midst of the Lamaholot community in Larantuka and inherited from his generation. The *Semana Santa* tradition as a Portuguese religious tradition has become a unique and unique tradition in Larantuka, East Flores, East Nusa Tenggara. According to [8] stated that the *Semana Santa* tradition is a Portuguese heritage that came to the spice trade, such as sandalwood on Solor Island based in Lohayong, East Solor and on the island of Timor in the 16th century. Hundreds of years of Santa traders being carried out, guarded and maintained with the development and progress of the times, the *Semana Santa* tradition in the Lounge has become a religious icon for the Lamaholot community, East Flores.

The *Semana Santa* tradition is a Catholic religious tradition that is carried out every year before the Easter holiday which is attended by thousands of people. Santa comes from Portuguese, which means semana week and Santa which means holy. *Semana Santa* means Holy Week held from Palm Sunday, Trewa Wednesday or Ash Wednesday, Thursday with a series of processions held, followed by Good Friday or Sesta Vera with a series of processions held on Saint / Holy Saturday, and Hallelujah Sunday or Sunday. *Semana Santa* in Larantuka called *hari bae* is a Catholic Easter celebration ritual in Larantuka which is carried out for a week or seven days in a row [2, 8].

The *Semana Santa* tradition is a cultural symbol, the expression of values that describe the characteristics, identity of the Lamaholot community, East Flores with the fact that it increases tolerance between religious people in Flores, the stronger the solidarity among the residents, is strong and underdog. inculturation of local religions,

Portuguese traditions, and Church traditions. The *Semana Santa* tradition has reached 500 years of age, its implementation has become an annual agenda for the local government of East Flores and the *Semana Santa* Church and Tradition has become a spiritual and cultural tour that attracts domestic and foreign tourists [2, 9-11].

The *Semana Santa* tradition as the *tutu maring usu asa* tradition, the origin story expressed by the secondalisans with symbols which are typical symbols of education and social communication to provide teachings, advice, information, moral messages that are inherited from the next generation with the next generation with the life of the Lamaholot community. [12] says that oral traditions, oral testimonies that are transmitted orally, from one generation to the next or more, oral traditions are conveyed orally from generation to generation through symbols that are habits, guidelines for people's lives.

Literature Review

Previous Study

Previous studies on the *Semana Santa* tradition as a distinctive and unique religion have been carried out by Indonesian researchers and foreign researchers. Previous research that can be used as a reference, a reference in this study, is the research by [13] entitled *Semana Santa* in the history and liturgy of Larantuka. The results show that (1) historically the *Semana Santa* tradition in Larantuka cannot be separated from the history of Larantuka and the origin of the *Semana Santa* tradition brought by the Portuguese. The *Semana Santa* tradition in Larantuka is a sociocultural entity of Larantuka unity and religiosity with anthropological content of Lamaholot culture in general and Larantuka in particular, (2) the celebration of *Semana Santa* in Larantuka from a rich and liturgical point of view. The celebration of *Semana Santa* is not only an emotional ritual expression but a rational ritual expression.

Research [14] raises the peculiarity of religious traditions with the title "Semana Santa, the Catholic Easter tradition in Larantuka, East Flores, East Nusa Tenggara." This study shows the results that *Semana Santa* in Larantuka tradition is a Portuguese heritage that has been measured by the beliefs of the local community, and the tradition of the Catholic Church. This inculturation will enrich the meaning of the *Semana Santa* tradition as a religious tradition.

[15] Entitled "Semana Santa (a socio-theological review of the meaning of Semana Santa for Larantuka Catholics)." The results show that the *Semana Santa* tradition in the Lamaholot culture is a meaningful expression of gratitude to God and respect for the Virgin Mary who sustains and preserves life. The *Semana Santa* tradition is preserved as an ancestral heritage that strengthens kinship and solidarity in the life of the Lamaholot community. The ornaments used in the implementation of the *Semana Santa* tradition depict peculiarity and its uniqueness as a cultural inculturation.

The study was conducted by [2] entitled "Presenças Históricas Portuguesas em Larantuka, the history of the Portuguese presence in Larantuka in the 16th century to the early 18th century." The results show the Solor and Larantuka regions, on Flores, are central to the Portuguese presence in the eastern part of the Malaysia-Indonesia Archipelago. The Portuguese presence in the region was in addition to the sandalwood trade to the island of Timor. In addition there is evangelization by Catholic merchants and missionaries, of the Dominican order. There is a Malay influence with the Portuguese lexicon also influenced by the regional language of Lamaholot. This effect also gave the names of those who were transferred and settled in Larantuka; And also influence on a certain set of Catholic traditions, such as the Contraria (or Confraria) Rosary (from the Rosary), a strong service to the Virgin Mary, to a number of objects of religious art, lists of songs and prayers in special Portuguese and Special forms of some religious celebrations, namely *Semana Santa* when celebrating Easter.

The previous research described above serves as a reference, the reference in this study because it has similar relevance to the object and research location is about

the Semana Santa tradition in Larantuka. Previous research describes the Semana Santa tradition from the historical, theological, and sociocultural aspects, while this research specifically describes the symbols of the Semana Santa tradition from the ethnosemiotic aspect which are expressed nonverbally as educational symbols that animate the beliefs, thoughts, attitudes of the Lamaholot community. Therefore, this research is a distinctive and unique study, different from previous research, which is to find a distinctive and unique phenomenon in the Semana Santa tradition in the form of a symbol of Lamaholot community education.

Theoretical Basis

The theory used to reveal the symbols of education in the Semana Santa tradition in Larantuka, East Flores, East Nusa Tenggara is the ethnosemiotic theory. Ethnosemiotics is related to symbols and meanings contained in the culture of society. [16] says that word symbols come from Greek, Symboion says from Syimballo which can be interpreted as drawing conclusions, giving an impression, putting it in an idea or idea on a visible object so that the object represents the idea, explaining it and even simplifying it. Symbols or symbols are used as a means or mediation to transmit messages or epistemological systems and beliefs that are adopted. The meaning of symbols usually follows conventional signs built by the community with certain meanings that are agreed upon and used in people's lives as ethnosemiotics. Part

Ethnosemiotics as part of semiotics to assess signs as a tool commonly used to find a common path of understanding. Semiotics explores the study of signs and symbols as an important part of communication that occurs in people's lives including non-linguistic, non-verbal signs and symbols [17, 18].

Community life as a social being has a certain cultural system which is inherited from its generation and is maintained and respected and is a distinctive characteristic that distinguishes other people in the rituals or traditions studied [19, 20].

[2] says that ethnosemiotics is a new semiotic between tradition and ethnosemiotic innovation. Ethnosemiotics is directed at traditional culture, in contrast to "socio-semiotic" (focusing on modern signs). Ethnosemiotics is the starting point for anthropology, communication models, and cultural semiotics used to interpret "ethno sign systems."

The semiotic sign system will be reviewed more deeply to get the right meaning according to certain ethnic cultures when ethnosemiotics emphasizes that symbols that have been found must be found and found again., [20, 21].

Ethnosemiotics will review meaning in depth with the stages of identifying, documenting, and classifying the main types of signs and methods of use in representative activities because symbols or signs in every culture are different where symbols or signs will form a public view of the world [22, 23].

Methodology

The location is carried out by the Semana Santa tradition in Larantuka, the capital of East Flores Regency, East Nusa Tenggara Province. The Larantuka ethnic people are a very well-preserved cultural heritage. The study of the symbol of the *Semana Santa* tradition of education uses qualitative research methods with this type of research. Research data, namely nonverbal data in the form of pictures, photos related to the symbols of education in the *Semana Santa* tradition. These data were obtained from the researchers and from the speakers. Data collection techniques were carried out using autoethnographic techniques that followed the stages of observation and interviews. [24] states that data collection in this type of autoethnographic research is based on guidelines, namely (1) at the content level, autoethnographic research data uses data owned by the researcher himself, complemented by observation data, interviews, library data, and artifacts, (2) on the results, experiences and reflections researchers must produce an analysis or interpretation of the cultural context studied, and (3) researchers are required to analyze their data critically to find the intended discourse.

Data analysis was carried out using the ethnographic-interactive model technology [25] with six stages of analysis, namely (1) domain, (2) taxonomy, (3) components, (4) presentation of results, (5) concluded, and (6) verify the findings. After the data analysis is carried out in the last stage, namely the conclusion of the research results. Research results in the form of publications .

Findings and Discussion

Semana Santa Tradition Educational Symbol

The *Semana Santa* tradition education symbol found in the Lamaholot community in Larantuka, East Flores, East Nusa Tenggara contributes nonverbally as a cultural expression that describes the beliefs, thoughts, and attitudes of the Lamaholot community which is described as follows.

1) *Korke Bale*



Photo Caption: Korke Bale Rumah Rumpo Resiona Tribe (Private document)

Korke Bale is a traditional house of the Lamaholot community which is believed to have fallen, sacred. *Korke Bale* as a nonverbal symbol expresses closeness to other people outside of humans as a sign of respect for the highest form, *Lera Wulan Tana Ekan*, Lord of the Rulers of Life. In the view of the Lamaholot community, *korke bale* is a safe haven that provides peace, happiness, safety as a place for families to gather for various traditional affairs, the right place for parents to educate their children to become *ata diken* (good men). Nurturing, caring for *korke bale* means honoring the God of Life. *Korke Bale* is also a manifestation of loving the universe because *korke bale* is built from natural materials, the produce that appears in the construction of *korke bale*, the *rumpo* house belonging to the Resiona Tribe, which is a quiet, peaceful house, where all family members gather. Various traditional rituals, such as when implementing traditions *Semana Santa*.

Korke Bale is a symbol of the meeting of *Semana Santa* education to firm, maintaining faith, harmony in life which expresses the values of chaos, openness, family, togetherness, harmony with the universe. This educational symbol becomes the norm, a way of life that strengthens unity, unity, brotherhood, harmony in the life of the Lamaholot community.

2) *Trewa*

Photo Caption: The *Kemamu* ring their utensils as a sign of nature during the *Trewa* ritual (Document: Komsos Diocese of Larantuka)

Trewa it is held on a Wednesday night in the week of *Semana Santa* when during the day he has performed the *Tikam Turo* ritual. In the evening at 7:00 pm. All villages are ready to start the implementation of the *trewa* ritual which is followed by *kemamu*, young people traveling around the village call natural objects such as wood, bamboo, pebbles to be thrown into the boat or boats that are late on the beach while shouting *trewa* three times to warn residents that the whole city of Larantuka will enter silence and the next day there will be no heavy activities, such as garden work, sea work, building project work, in fact all needs have been prepared the previous day and nothing is violated. *Trewa* as a sacred attraction, village cleansing rituals, purification to ward off evil things and ask for fluency in the application of the *Semana Santa* procession. There fore, at the time of trate's cry, residents stood up to greet him and the doors and windows of the house were opened as a sign of cleansing and purification. After *Trewa's* screams finished all Larantuka town became deserted until *Sabtu Santo*.

Trewa is a symbol of education tradition *Semana Santa* who provides education to be sensitive to nature, respects nature which gives warnings, signals, calls to prioritize the main thing to attract spiritual strength, spirituality, increase prayer, excuses, worship, fasting, charity for salvation. *Trewa* expresses the values of openness, obedience, sensitivity, responsibility, purification. This educational symbol is a guide that strengthens the messenger, unity, harmony of the life of the Lamaholot community.

3) *Berobok*

Photo Caption: Cemetery pilgrimage (*berobok*) in Larantuka

(Document: Valentino Luis)

Berobok (tomb) as a place that is considered sacred, holy and sacred which is believed to give peace, peace. The Lamaholot community has a habit that is carried out for generations, namely visiting graves, visiting ancestors, parents, family or people who are role models, role models, leaders, leaders. Visiting the *berobok* opportunity for the *baka lilen di kubo untu bua terang tempa tingga Bapa Nene* which means burning candles at the cemetery to illuminate the ancestral residence and the old one the people in the special ritual tradition of *Semana Santa* which is usually performed at street vendors. 18.00 wits after the ceremony in the Church. Blow visits is the main thing as an obligation that must be done to get success, safety so that residents of Lamaholot who are abroad will become *bale nagi* (go home) in the implementation of the *Semana Santa* terman tradition to carry out this obligation.

Against the symbols of traditional education *Semana Santa* gives education to defend the faith, heritage traditions that express religious values, openness, respect, appreciation, close relationships with the care of the dead family, protect the living family, protect the living family. The culture of cursing visits or pilgrimages of graves is preserved, preserved. This educational symbol becomes the norm , a way of life that strengthens the religiosity, unity, and brotherhood of the Lamaholot community .

4. Denga Deo

Photo Caption: Denga Deo who faithfully carries out his duties in

***Semana Santa* procession (Document: Komsos Larantuka Diocese)**

Denga Deo as a group of pious, obedient, diligent, faithful mothers to carry out their duties during the *Semana Santa* procession. *Denga Deo* is better known as a behind-the-scenes person who works in silence with prayers and *permesa*. *Denga Deo* carries out his duties completely, takes responsibility for his decisions and promises him as God Servant who is ready to serve during the *Semana Santa* procession. *Denga Deo* bertun to prepare and serve all spiritual needs in the house of prayer , such as at Chapel *Tuan Ma* so that pilgrims can pray with a solution. *Denga Deo*, which consists of pious mothers as the main person who carries out her responsibilities according to *permesa* and her promise to God. There fore, during the week of *Semana Santa*, *Denga Deo* diligently and faithfully ministered to the needs of the Chapel.

Denga Deo as a symbol of education, the *Semana Santa* tradition provides education to defend the faith, brotherhood that expresses religious values, openness, loyalty, sacrifice, responsibility. This educational symbol is a guide that reinforces messenger, unity, respect and appreciation for others.

5. Persisan Tuan Ma



Photo Caption : *Persisan Tuan Ma* event at the procession

Sesta Vera Good Friday (Document: Komsos Larantuka Diocese)

This is a series of *Semana Santa* processions by walking together with prayers and *lamental* songs through a long procession that is only lit by the light of *lilen toru*, candles stuck on *toru* poles along the procession path which are carried out on Friday after the ceremony at the church *begins* 19.00 wit until the wee hours before Saturday Saint. The celebration of *Persisan Tuan Ma* is a tribute to *Tuan Ma* (Mother Mary) who in the history of *Semana Santa* was named *Ratu* (King) of Larankuda. *Persisan Tuan Ma* was held at the *Tuan Ma* was placed in *tumba* (palm), brought by several *konfreria* members as the main person running the permit. *Persisan Tuan Ma* as a symbolic act expresses the Lamaholot Community Envoy who respects *Tuan Ma* called *Ina Maria*, Ibu, *Em*a, a mother who is loving and loyal to guard, listens to prayers and gives them.

Persisan Tuan Ma is a symbol of education, the *Semana Santa* tradition of providing education, brotherhood, togetherness that expresses religious values, openness, loyalty, obedience, responsibility, sacrifice, submission. This educational value is a guide that strengthens the messenger, harmony, unity and harmony of the Lamaholot community.

6. *Serah Punto Dama*



Photo Caption: Ritual of *Serah Punto Dama*

The *Serah Punto Dama* as a ritual of handing over responsibility for the implementation of the *Semana Santa* tradition from the *suku semana* who has carried out the obligation as the person in charge of the implementation of the *Semana Santa* tradition to the *suku semana* who continues it so that this tradition remains sustainable, carried out from generation to generation every year. The *serah punto dama*, as a

manifestation of maintaining cultural sustainability, *punto* (tip, residue), *dama* (resin) as a source of lighting, a fire that continues to burn which symbolizes the spirit, struggle, strength, preserving the tradition of *Semana Santa*. *Dama* (damar) as a result of the use of the Earth, processed by oil as a source for lighting, and cotton is processed into a wick to be brought to life when the tradition of *Semana Santa* is carried out. The rest of the *dama* used is collected so that in the ritual of giving *punto dama* it will be handed over to the *suku semana* in charge of preparing for the implementation of the *Semana Santa* tradition after the following week 's hallelujah after the ceremony at the Church. The *suku semana* who will receive the task in the ritual for the sensation of *punto* prepares for its implementation through prayer, *permesa*, fasting, Charity for a year until the time of carrying out the *Semana Santa* tradition.

Serah Punto Dama's hand in the view of the Lamaholot community is an expression of gratitude for having completed a task with full responsibility and as an expression of openness, willingness, and readiness of the tribe who received assignments for the following Santa Semana tradition. Heath Punto Damamsekupary Symbol of Education Semana Selayang gives to maintain faith, togetherness, love of nature which expresses the value of openness, sincerity, responsibility, enthusiasm, sacrifice, family, submission to God. Lamaholot this educational micball.

Conclusion

Symbol of *Semana Santa* education tradition choose the noble values that provide education for the Lamaholot community, namely (1) the educative symbol of *korke bale*, (2) the symbol of *trewa* education, (3) the symbol of *berobok* education, (4) the symbol of education *denga Deo*, (5) the symbol of education *persisan Tuan Ma*, and (6) Educational symbol of the *serah punto dama*.

The educational symbol of *korke bale* is a symbol that provides education to respect God, respect ancestors, maintain brotherhood and family integrity, maintain the legacy of life as delicious *ata diken* (good people), respect nature. *Korke Bale* expresses religious values, openness, kinship, togetherness, respect, harmony with the universe. This educational symbol becomes the norm, the guideline that strengthens the unity, unity, brotherhood, and harmony of the Lamaholot community. *Trewa* educational symbol is a symbol of purification that provides education to be sensitive to the call of nature, respects nature that gives warning, a signal to improve itself, prioritizes the main thing to attract spiritual, spiritual strength, worship, *permesa*, fasting, charity for salvation. *Trewa* expresses religion, openness, sincerity, obedience, sensitivity, responsibility, criticism, and purification. This educational symbol is a guide that strengthens the courier, unity and harmony in the life of the Lamaholot community. The educational symbols *berobok* developed provide education for the Lamaholot community to maintain a united relationship and respect the deceased in the family. This educational symbol expresses religious values, openness, respect, appreciation, close relationship with the dead family which is believed to always maintain and protect their family. This educational symbol becomes the norm, a way of life that strengthens the courier, unity, brotherhood of the Lamaholot community. Symbols of education *Denga Deo* of giving have been discussed for diligent and faithful service, devotion of pious people to God and others who express religious values, openness, humility, loyalty, enthusiasm, sacrifice, responsibility. This educational symbol is a guide that strengthens the messenger, respect, and by the life of the Lamaholot community. The education symbol of *Persisan tuan Ma* gives education to realize, know oneself, and give up. *Persisan tuan Ma* is a symbol of the traditional education of *Semana Santa* which expresses religious values, openness, loyalty, sensitivity, obedience, responsibility, sacrifice. This educational symbol is a guide that strengthens the messenger, harmony, unity and harmony of the Lamaholot community. The educational symbol of *serah punto dama* provides gratitude for being always grateful,

and always ready to serve, serve, and submit to be a guide that strengthens the messy, unity, family, harmony with nature in the life of the Lamaholot community.

The symbol of education is because this education expresses the beliefs, thoughts, and attitudes of the Lamaholot community, namely (1) maintaining reliability as a legacy that strengthens faith with sincerity, sincerity, sensitivity, submission, self-purification that expresses confidence in God (2) Maintaining unity as a legacy strengthen brotherhood with openness, responsibility, cooperation, sacrifice that reveals the strong relationship of brotherhood in the life of the Lamaholot community (3) maintain purity, self-purity as a legacy that strengthens harmony. Living with loyalty, obedience, harmony that expresses a strong vertical relationship with the gods and horizontal relationships with other people and the surrounding environment in the life of the Lamaholot community, (4) maintaining the uniqueness, distinctiveness of cultural traditions that strengthens identity, Characteristics, identity as a community that is firmly established in the community. principles, dare to face challenges, are willing to sacrifice, and (5) maintain harmony with nature as a heritage that balances spiritual, spiritual, and physical, physical life .

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