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THE PRACTICE OF CELEBRATING

CHINESE NEW YEAR IN SEMARANG

A Thesis

by:

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Student Number: 11.80.0009

ENGLISH DEPARTMENT

FACULTY OF LANGUAGE AND ARTS

SOEGIJAPRANATA CATHOLIC UNIVERSITY

SEMARANG

2018

THE PRACTICE OF CELEBRATING

CHINESE NEW YEAR IN SEMARANG

A Thesis Presented as Partial Fulfillment of the Requirements to Obtain the

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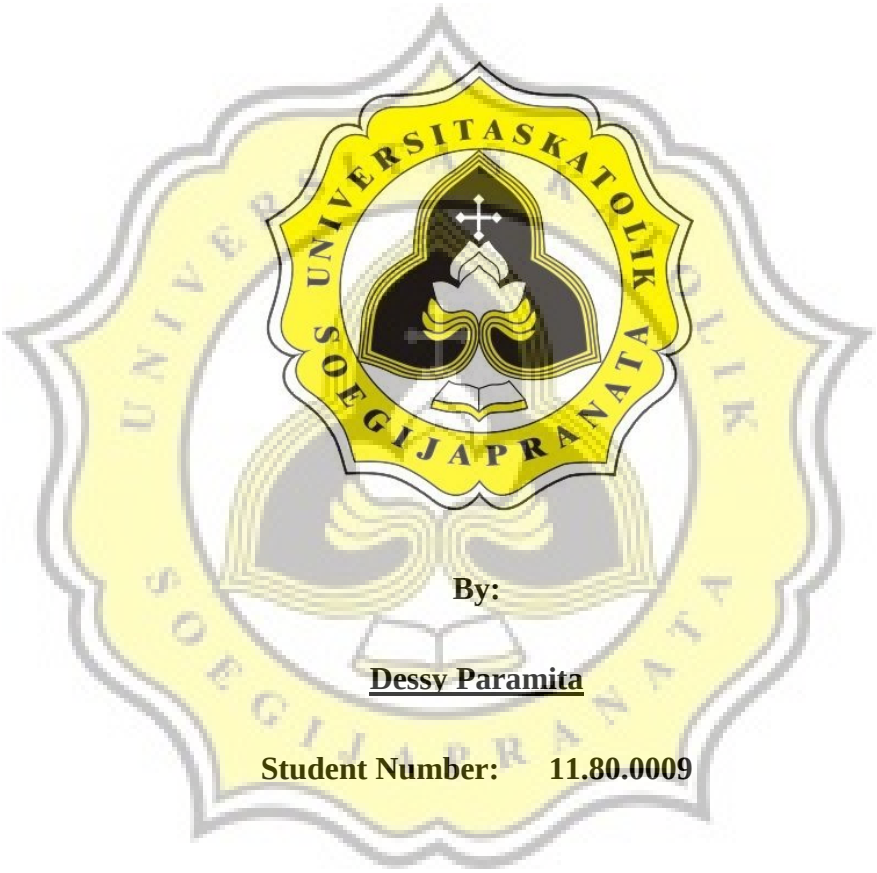

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by:

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ACKNOWLEDGEMENT

Firstly, I am grateful to the Supreme One, my beloved God and Lord Buddha for the love and mercy. Because of His mercifulness I can write well. I believe that God has given a miracle to write this thesis. God is my savior and my Guard in every step I take. I also wish to thank the following people that God has sent me, i.e. the people, whom without their help and support, this thesis would have never been accomplished.

In this opportunity, I would also like to send my deep gratitude to:

1. My parents who are always beside me and support me financially in my study and always pray for my success. I will never forget the struggles and prayers for everything that has been done for me.
2. My aunts: Waik, Angkuyng and his family (Angkim, Wewe, and Andhika), who encourage me and support me. Thanks for your advice to make me finish this thesis especially, Andhika and Wewe who accompany me with their laughter and help me when I need to get something done for my thesis.
3. My older sister, Metta Sari, S.H who always accompany me when I need to go and give me advice when I almost gave up, also, my younger sister, Syanti Oktaviani, for her support. Thanks for everything you have done to help me by taking care of the treasure of my heart so long.
4. My major an co major Dr. Dra. Ekawati Marhaenny Dukut and Angelika Riyandari, SS, MA, Ph.D. for their help in commenting and correcting of this thesis. They always gave me a time for consultations although having a busy schedule.
5. I would also like to thank Ms. Emilia Ninik who is coordinator for students' thesis and all of my other lecturers: Mr. Retang Wohangara, Mr. Anton Suratno, Ms. Cecilia, Ms. Wuryani, Mr. Budiyana, Ms Heny, Mr. Adhy, and Ms. Linggayani who teach and give great experiences in this faculty. Then, I would also like to express my gratitude to FLA's staff Ms. Retno, Mr. Udik, Mr. Agus and Michael who are willing to help me during my study. They teach me with their skills and the have given me a lot of knowledge about English and thesis writing.
6. For my entire respondents who help me, I also thank you. Without your agreements as interviewees, I can't do my thesis. Thank you very much for helping me on my thesis.
7. I also give thanks my special boyfriend for his faithfulness to accompany me to find the subject of research. Honestly, I don't know what to say except one thing, I just want you to know that I am so blessed to have a boyfriend like you. To me you are not just a friend. Deep down in my heart, I would like to say that love in me is the same as the love in you. Benny, thanks a lot for your kindness and your smile. When I almost gave up, you always stay by my side and support me. Thanks for your advice, prayers, tears, and your kindness. Without your help and your heart, I can't finish this thesis.

8. Tina and Maharani who support me to finish my thesis and always listen to my problem. Thanks a lot for pushing me to continue and finish this thesis.
9. All of my best friends in junior high school Clara, Ivone, Yenny, Dian, who always support and share problems. You always ask me about my thesis and finally I am finished now. Without your spirit I can't do it.
10. My friends Citra and Tari who help me when I'm doing this thesis. Thanks a lot for your kindness and your time to read my thesis and help me solve the problems I have with my thesis.

January 2018,

Dessy

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ABSTRACT

This study is conducted to find out how Chinese Indonesians in Semarang celebrate Chinese New Year. The participants of this research were five males and six females of Chinese Indonesian living in Semarang who still celebrate Chinese New Year. In finding participants, the writer used snowball sampling in which one participant was asked to mention potential participants for the research. The writer did the research by interviewing the participants with open-ended questions by recording the conversation, taking pictures, and making outline to understand how Chinese people in Semarang celebrate Chinese New Year. Based on the data that the writer got from the interviewees, it can be concluded that different people in Semarang may celebrate Chinese New Year differently. They celebrate the Chinese New Year by cleaning the temple or monastery (especially Buddhist or Confucius), cleaning the house, holding ancestral prayer with a table full of various foods as a symbol of their honor to the ancestors, gathering with the big family and having a meal out or at home holding the Lord's worship or often known as *king di kong*. Finally, they close the Chinese New Year by having *lontong cap go meh*. One interesting thing that the writer finds is that they celebrate by visiting *pasar semawis*. This is not done by Chinese people, as only in Semarang is there *pasar semawis*, which is held yearly for three days before the celebration of Chinese New Year.

-

ABSTRAK

Penelitian ini dilakukan untuk mengetahui bagaimana orang Indonesia Tionghoa di Semarang merayakan Tahun Baru Imlek. Peserta penelitian ini adalah lima laki-laki dan enam perempuan Tionghoa yang tinggal di Semarang yang masih merayakan Tahun Baru Imlek. Dalam mencari peserta, penulis menggunakan snowball sampling dimana satu peserta diminta untuk menyebutkan calon peserta penelitian. Penulis melakukan penelitian dengan mewawancarai para peserta dengan pertanyaan terbuka dengan merekam percakapan, memotret, dan membuat garis besar untuk memahami bagaimana orang Tionghoa di Semarang merayakan Tahun Baru Imlek. Berdasarkan data yang penulis dapatkan dari orang yang diwawancarai, dapat disimpulkan bahwa orang yang berbeda di Semarang dapat merayakan Tahun Baru Imlek secara berbeda. Mereka merayakan Tahun Baru Imlek dengan membersihkan kuil atau biara (terutama Budha atau Konfusius), membersihkan rumah, mengadakan doa leluhur dengan meja berisi berbagai makanan sebagai simbol kehormatan mereka kepada nenek moyang, berkumpul dengan keluarga besar dan makan di luar atau di rumah sambil mengadakan pemujaan kepada Tuhan atau sering dikenal sebagai raja di kong. Akhirnya, mereka menutup Tahun Baru Imlek dengan makan lontong cap go meh. Satu hal menarik yang penulis temukan adalah bahwa mereka merayakannya dengan mengunjungi pasar semawis. Hal ini tidak dilakukan oleh orang-orang dari daerah lain, karena hanya di Semarang ada pasar semawis yang diselenggarakan setiap tahun selama tiga hari sebelum perayaan Tahun Baru Imlek.