

CHAPTER IV

DATA ANALYSIS

This chapter will discuss the result of the study on the practice of Chinese New Year celebration in Semarang. It will discuss two different things: how the Chinese in Semarang celebrate Chinese New Year and the reasons to celebrate Chinese New Year. The writer obtained the main data from the first two interviewees as they know a lot about how Semarang Chinese people celebrate Chinese New Year. Then, the writer also interviewed nine other Semarang Chinese people who still keep the tradition in celebrating Chinese New Year.

Based on the data obtained through the interview, the writer makes a summary, which is presented in the following table:

No	Activity	Time	Participants	Remark
1	Clean the temple or monastery (especially Buddhist or Confucius)	Before Chinese New Year	2, 3	Clean heart, good heart, vegetarian or jia cay
2	Clean the house	Before Chinese New Year	1,2,3,4,5,6,7,8,9,10,11	It must be cleaned
3	Come to festival	3 days	1,	

	market <i>semawis</i> which is held yearly for 3 days before the celebration of Chinese New Year	before Chinese New Year	2,3,7,8,9,10,11	
3	Hold ancestral prayer In the afternoon with a table full of various foods as a symbol of their honor to the ancestors.	A day before Chinese New Year	1,2,3,4,5,6,7,8,9,10,11	Kinds of food, the importance food <i>sam sing</i> (3 kinds of animals): Sausage (1,2) meaning: prosperous Shell (3,5)
4	Gather with the big family and have a meal out or at home	A day before Chinese New Year (in the afternoon)	1,2,3,4,5,6,7,8,9,10,11	To strengthen the brotherhood relationship
5	Celebrate Chinese New Year	Chinese New Year	1,2,3,4,5,6,7,8,9,10,11	To keep the tradition.

6	Hold the Lord's worship or often known as <i>king di kong</i> .	The ninth day after Chinese New Year	1,2,3,4,5,6,7,8,9,10,11	With some offer foods for the god
7	Close the Chinese New Year by having <i>lontong cap go meh</i>	The fifteenth day	1 to 11	Closing of Chinese New Year and give fruits for pray Cap go meh

Table 2 Summary of Findings

The table above shows that there are seven activities done by Semarang Chinese people to celebrate Chinese New Year. The celebration has been started a couple of days before the first day of the lunar year and will finish on the 15th day of the first lunar month. The writer discusses every activity in detail in the following paragraphs.

4.1. Cleaning

Cleaning the temple or monastery and/or one own's house is shared by interviewee 2 as the first step for the Chinese people do in the series of activity to celebrate Chinese New Year. The following explanations discuss the activities of cleaning of the temple or monastery and the house.

4.1.1. Cleaning the Temple and Monastery

This activity is done mostly by Chinese people who are Buddhist or those who believe in Confucius. The first interviewee explained that this activity is done because after the temple is used for a year, it is very dirty with ash of incense (*hio*) which is burnt when people pray there. During the year, the temple is not cleaned as people still use it for praying.

With regards to this cleaning activity, there is an interesting story told by the second interviewee. According to him, on the twenty fourth day of the twelfth month of lunar year or six days before the Chinese New Year, the Gods go to heaven to give a report on what people have done during the year:

Itu kita pada tanggal 24 di bulan 12 penanggalan lunar sebelum imlek, sebelum tahun baru imlek itu kita ada tradisi mengantarkan dewa naik. Dimana di dalam kepercayaan konghucu atau buddha e.. para dewa itu naik ke khayangan pada tanggal 24 di bulan terakhir tersebut. Dimana para dewa bisa dibilang melaporkan perbuatan dan seluruh kejadian yang ada di dunia kepada Tuhan Yang Maha Kuasa.

[On 24th of the 12th month in Lunar calendar, before Chinese New Year, we have a tradition of ushering Gods to heaven. In Kong Hu Chu or Buddhist's belief, Gods ascend to heaven on that date, 24th of the last month. It is the time when Gods can be said to report all deeds and events in the world to God Almighty.] (Interviewee 2, Interviewed on February 4th, 2017)

After all of the Gods go to heaven, people are allowed to clean all of the God statues and clean the temples. At the same time, they clean the room or places, they worship the ornaments in the pagoda or monastery. So, the process of temple cleaning basically starts after the tradition of the Gods' ascension. The process above informs that in order to be ready for the New Year people need to be clean because if people are still dirty, they will not have good fortune.

A little different explanation was given by interviewee 3 who does the temple cleaning. The third interviewee said that, "*Bukan, itu salah. Dewa dapur sebulan 2x naik ke atas. Setiap kali perbuatan buruk kita diberi kesempatan untuk bertobat.*" [No, it is wrong. The kitchen god goes to heaven twice a month. We are given the opportunity to repent every bad deed. (Interviewee 3, interviewed on December 3, 2017).

This interviewee claimed that the only God who goes to heaven before the Chinese New Year is the Kitchen God. The God goes to heaven twice a month, giving a report to God the Almighty on the human beings' deeds. Interviewee 3 further explained that everytime people make a small mistake, they are given three days to regret and for big mistakes, people are given 100 days to repent. If on the 23rd of the last month, people still do not repent, they will be reported to *Giok Te*.

In addition, he explained that the temple cleaning usually starts on the 16th of the 12th month which is called *wei ya* or the closing year when the farmers thank the God of earth. Mirroring the tradition of thanking the God of earth, at this time the owner of the company should thank his men

by giving them bonuses so that the worker, like their employer, can celebrate Chinese New Year.

Then, interviewee 2 gave further explanation that on the 24th of the 12th month of the lunar calendar before the Chinese New Year, the Chinese people have a tradition of ushering the ascension of the gods. According to Buddha and Confucius beliefs, the Gods go up to heaven on the 24th of the 12th month. He said that the Gods report the human beings' deeds and all the events that exist in the world to God Almighty. As the Gods leave, people are allowed to clean the statues of the Gods. At the same time, they clean the room or places of worship and ornaments in temple or monastery.

Further, Interviewee 2 said that there is a provision when they want to clean the statues. People who want to clean the statues and the temple have to have a good heart. The sincere heart will make the place of worship clean and neat again after being used for a year. Then, he added that it is better if the people who clean the temple are vegetarians, however, if they are not, the important thing is, once again, they have sincere intention and good heart, so that they deserve to carry out this clean-up event.



Figure 4.1 Clean the Temple (taken on January 15th 2017)

For this section, the writer only include from the second and third interviewee because the other interviewees are not providing enough information about cleaning the temple and they said that they are not cleaning the temple. Both of interviewee above explain that they clean the table (altar), statue and it is for religious people especially for Konghucu and Buddhist.

There are 2 out of 11 interviewees as respondents of this research. Interviewee 2 and 3 do this activity. Both of the interviewee explain that a *jia cay* (vegetarian) are better as cleaners of the statue, table (altar) and all of the things that it used in praying. The cleaning of the temple is usually done on the 23rd - 30th of December before New Year Celebration.

4.1.2. Cleaning the Houses

After finishing the temple and monastery cleaning, people continue with house cleaning. According Interviewee 3 this activity must be done on the 23rd to 29th or 30th before Chinese New Year day and end before the Chinese New Year day. The interviewee stated that,

Bersih-bersih rumah ini bukan membuang rejeki. 24-29 imlek tergantung peredaran bulannya. Di hari itu ... hari bebas jadi mereka dapat bersih rumah, bersih kleneng, renovasi 23-29 atau 30. Yang paling penting pada saat hari imleknya tidak boleh bersih- bersih.

[Cleaning the house is not sweeping luck away. (It is done) on 24th to 29th *imlek* depends on the revolution of the moon. On that day ... (it is) a “free” day so they can clean the house, clean the temple,

(...) to renovate (... the days are) 23rd-29th or 30th. What is most important, during the Chinese New Year, we cannot clean the house] (Interviewee 3, interviewed on December 3rd, 2017).

The process above informs that cleaning should be done before Chinese New Year because it has a deep meaning and story. People should sweep the dirt and dust in the room and prepare Chinese New Year celebration. They are not allowed to clean their houses on the Chinese New Year day because when they sweep the dirt on the Chinese New Year day, they can lose their fortune for the whole year. The third interviewee's statement is supported by the second interviewee,

... pada hari imlek yang bersangkutan kita tidak boleh membersihkan rumah ... Sudah menjadi mitos dan kepercayaan karna apabila kita menyapu atau membuang kotoran itu berarti sama saja membuang rejeki.

[... on the Chinese New Year day we must not clean the house ... it is a myth and a belief that sweeping or throwing away the dirt means throwing away their fortune.] (Interviewee 2, February 4th, 2017)

Thus, cleaning the house before Chinese New Year becomes a tradition. Although it may be a myth, the interviewee still practices this; his family cleans the house before the Chinese New Year comes. It can be done on the 23th to 30th of the twelfth month. On the Chinese New Year day, the interviewee said that they cannot clean the house because they have guests in their house so they can enjoy the time together.

Furthermore, he added a legend behind this practice. Once there was a maid named Ru Yan. Her boss was too cruel to her and forcing her to work until the night of Chinese New Year. On the New Year eve, the boss was very rough on, so Ru Yan became angry. eve Other thing the boss did was throwing away the trash on the day of the Chinese New Year because there was an insect going into the trash bin. After the New Year, his fortune declined. Eventually he realized that the one who gave him the fortune was Ru Yan, the maid. Ru Yan was the goddess of fortune in his family. He shouted to Ru Yan repeatedly, but she did not come. The story becomes the origin of the belief that people should not clean their house on the Lunar New Year. The story also tells people to remember that they should also respect a maid.

Besides cleaning the house, according to Interviewee 1, people also decorate their houses with Chinese ornaments like red lanterns and the zodiac animal of Chinese years. For example, the Chinese year of 2017 is being Chicken with the fire element, so in the Chinese New Year of 2017, he bought that chicken ornament to decorate his house.

The second interviewee explained that the ornaments, such as candles, are red, “... untuk di kalangan orang Tionghoa terutama sembahyang klenteng atau vihara itu yang dipakai biasanya warna merah tersebut menggambarkan keberanian, hoki.” [for the Chinese, to pray in the Chinese temple, they usually use red color to represent bravery, luck] (Interviewee 3, interviewed on February 4th, 2017). There are some other colors such as yellow and white but these two colors are rarely used. The

red colored candles mean dynamic. Now people use electric candles, but in the past they used oil lamp. Based on the interview with the Interviewee 3, red color is taken from the color of five elements that Chinese people believe. In Chinese culture there are five basic elements; they are metal (white), water (black), wood (blue/green), fire (red) and land (yellow). Then, he added that they also put red lanterns with the writing of “fu 福” (hoga) which means luck.

All the interviewee always cleans the house. But the interviewee 2,4,7,11 also explain that they should tidy up all, repaint, clean the windows, fixing the broken thing, throw the thing unused, sweep the floor.

4.2. Visiting *Pasar Semawis*

This is an additional tradition that Semarang people have in the last few years. People can go to *Pasar Semawis* and enjoy shopping all of the various ornaments found for the Chinese New Year celebration. They can also watch *Wayang Potehi*, *Barongsai dance*, *Cheng Ge* of characters like Sun Wu Kong, Kwam Im goddess.



Figure 4.2 Sweet and traditional snacks sold at Semawis

Sweets and traditional snacks sold in Semawis market include sweets (top left and right) and traditional snacks (*Jajanan*) such as *kue ku*

(bottom left) and *kue mangkok* and *bakpao* (bottom right). This photo was taken on January 24th 2017. Interviewee 4 ,5, 6 don't always go to there. The other interviewee (1-3, 7-11) go there and interviewee 1 is one of the committee who held semawis market.

4.3. Holding Ancestral prayer

One day before the Chinese New Year, people who celebrate Chinese New Year will hold ancestral prayer. Interviewee 2 explained that the prayer is held at around twelve to three pm as they have to wait for the members of the family to come to pray in the house. Usually the house where the ancestral prayer is held is the old house or the house of the parents who have passed away. This ancestral worship has a deep meaning because in the Chinese tradition they hold this prayer as a form of their respect to their ancestors, to the great-grandparents, to their grandparents, and to their parents who have passed away, “... *ini sebagai bentuk simbolis penghormatan kita dimana dulu kita masih kecil dirawat oleh mereka sekarang kita berbalas memberikan penghormatan meskipun mereka sudah tidak ada.* [...] this is a symbol of respect from us because when we were little, we were taken cared by them.” (Interviewee 2, interviewed on February 4th, 2017). For the ancestral prayer, the Chinese arranges varieties of food on an altar table or an ordinary table. The food is usually customary dishes like bamboo shoots, pork, chicken meat, and fruit. The food is the offering to those who have passed away.

Further, Interviewee 3 explained that there are fruits put on the table and offered to the ancestors. They are apples, oranges, pears, and

bananas. One important fruit that must be offered is watermelon as it is believed that when people die, they have to bring watermelon to be given to the afterlife king.

Di dalam agama konghucu atau agama budha di akhirat atau di dunia orang yang sudah meninggal itu buah semangka ini semacam menjadi bekal untuk melapor kepada raja akhirat, semacam itu yang masyarakat percaya mitosnya.

[In Kong Hu Chu or Buddha religion, in the afterlife, watermelon is a provision to report to the afterlife king.] (Interviewee 3, interviewed on February 4th, 2017)

Other kind of fruit can be offered without any special meaning. These kinds of fruit are just fruits that the ancestors usually eat with the family. It is a symbol of togetherness between the ancestors and their family.

Interviewee 2 also said that there is no rule about the number of fruits that they have to put on the table. It depends on the economic conditions of the family.

... tidak ada aturan yang baku. Hanya saja kita melihat tentunya dari kemampuan ekonomi masyarakat masing- masingnya. Klau orang yang mampu biasanya menyediakan beberapa macam ntah 5 macam atau 6 macam tetapi ada yang cukup secara sederhana menyediakan 2 macam atau 3 macam saja.

[... there is no general rule. But of course, it depends on the financial capability of the people. If they have money, they usually provide five

or six kinds of fruits. But they can simply provide two or three kinds]
(Interviewee 3, interviewed on February 4th, 2017)

Thus, it is not a must to provide six to seven kinds of food because providing just two or three kinds of fruit is enough. However, the number of each kind of fruit should be even, for example two oranges and two apples.

Besides fruit, they also provide some kinds of snacks and cakes like *moho* cake (*kue moho*), sticky rice cake (*kue keranjang*) and *ku* cake (*kue ku*). The snacks and cakes are the ordinary ones that the ancestors usually eat with the family. Red *moho* cake must be provided as it symbolizes hopes. The shape of the *moho* is like a blooming flower so that hopefully all the prayers can also grow like flowers. Another cake that must be available is sticky rice cake which symbolizes the unity in the family. It is hoped that the family will be bound tightly like the cake. Besides, as the food is sweet, it is expected that the family lives will be sweet too. The other one is *ku* cake. *Ku* cake is a cake made of rice flour, wrapped in convex oval shape, containing green bean flour. The color of *Ku* cake is usually red. It has a banana leaf as its base. There is no rule on how many cakes that must be arranged on the table. Like the fruit, it depends on the economic condition of the family.

Moreover, there are some dishes that must be provided. The Chinese may prepare *sam sing* dishes, three kinds of dishes, which consist of dishes made of animals who live on the land, those who live in the sea, and those who live in the air. Or they may prepare *ngo sing*, five kinds of

dishes which similar to *sam sing* consists of dishes made of animals who live on land, in the sea, and in the air. The dishes with fish is called *nian nian you yi*. *Yi* means abundance so it is hoped that they will get abundant of luck. The dishes with pork is *sam can* which is made of pork with three layers, fat-pork-fat, so that it is hoped that their wealth will also come in layers. In addition, there are some dishes that are identic with ancestral worshiping. They are *opor*, sausage, *sambel goreng*, *tahu pong*, *ca rebung*. *Opor* is chicken (or duck or others) curry with thick coconut milk, usually white or yellowish, cooked with spices. It symbolizes the hope of a prosperous livelihood (Peony, 2011). Sausage is minced meat packaged in a membrane so that the shape of a long cylinder. According to the first and second interviewees, sausage must be served as it symbolizes prosperity. *Sambal goreng* is the brewed eggs that are peeled and then cooked with chicken's liver and Gizzards, chili, and shrimp. *Tahu pong* is a kind of tofu. Bamboo shoot is one of the dishes that is always available because in Mandarin, bamboo shoot is called Zhúsǔn (竹笋) that it is spelled like a word means the whole family's abundant fortune.

For the prayer, they use even number of incenses (*hio*), two, four or six. The even number symbolizes pairing of right and left. The Chinese starts the prayer by asking permission to the local land god or local god who rules the area to invite the dead relatives. They also ask permission to the god of the afterlife to invite the dead ancestors. After that they proceed immediately to pray to their ancestors who have passed away. In order to know that the ancestors have finished their meal, they will throw two

coins. If two heads or two tails appears after being thrown, it means that the ancestors have not finished yet. But if one head and a tail come up, it means that the ancestors agree to close the offerings. Usually they will close the prayer around three o' clock after all the family members come and pray to the ancestors.

The Chinese will close the prayer by burning paper money or *kim cua* which symbolizes money for the ancestors. They believe that in the afterlife, the dead people live in a society like what they were on earth, So the descendants burn the paper money as a way of sending money to support their ancestor's lives. The values of the money are millions or billions depends on the descendants' economic condition.

The Chinese uses red paper to ask permission to the god of the land to invite their ancestors. Therefore, before they send to their ancestors the money, they also offer money to the god of land as a form of gratitude to him for allowing the Chinese to hold the celebration for the ancestors. After that they have to burn silver and gold money and also they send permission letter to burn together. They will send a little food and tea that is poured around the burning money as the supply to the ancestors who go back.

Gin coa or silver money paper (*gin coa*) is for *Thian* is always aimed to the sacred the silver money paper or metal ones that become the symbol of the earth is burned to be sent to the people who passed away (Rebecca Milka Natalia Basuki, Acep Iwan Saidi, n.d.). Meanwhile, gold money paper (*kim coa*) is for dead people. The border on the paper is the

symbol of the nature of life and death incidents which become the symbol of those who have crossed. In addition, permission letter or *wang seng* prayer paper and travel paper are delivered to the spirits as a payment to the next destination.



Figure 4.3 Permission letter (left) and silver and gold money (right).



Figure 4.4 Fruit, food, and cakes for ancestral prayer

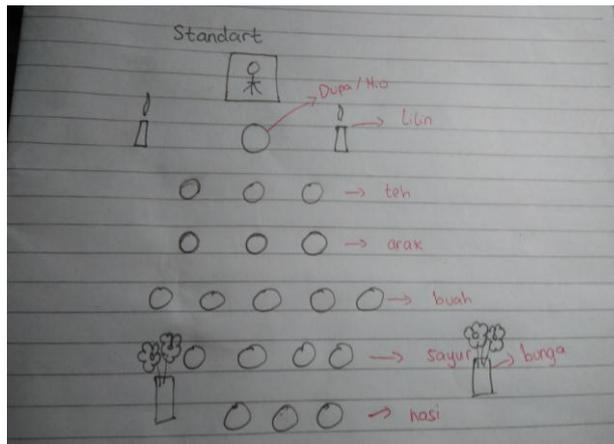


Figure 4.5 The arrangement of offerings on the altar

Figure 4.5 is the arrangement of offerings on the altar during the ancestor's prayer according to interviewee 3. It consists of incenses (*dupa/hio*), flower, water, fruit, candle/ oil lamp. It is called *wu gong* or five dedications. They can add cake or snack next to the fruit, depending on their financial condition.



Figure 4.6 Sample picture of praying to the ancestors.

The red colored candles mean that there is dynamicity (move, active, totality), energetic, and spirit. White color means that sadness and black

mean that power and fight. Now people use electric candles, but in the past they used oil lamp. Based on the interview with the Interviewee 3, red color is taken from the color of five elements that Chinese people believe. In Chinese culture there are five basic elements; they are metal (white), water (black), wood (blue/green), fire (red) and land (yellow). Then, he added that they also put red lanterns with the writing of “fu 福” (hogi) which means luck.

Eight interviewees as respondents out of eleven said that chicken, pork and fish (*samsing*). But the first interviewee said that sausage and shells should be offered. Also add kinds of snacks and cakes like *moho* cake (*kue moho*), sticky rice cake (*kue keranjang*) and *ku* cake (*kue ku*)

4.4. Gathering and Having Dinner

On the New Year eve, the night before Chinese New Year, there is a gathering and a dinner. The first interviewee said that the *angpao* (money in the red envelope) will be given by the elder to children, nieces, and nephews who are unemployed. In turn, the children, the nieces and the nephews will give respect by doing *bai*, the left hand is put above the right hand. The hand is clenched and moves back, forth to the respected person, and also bowing the body. The left one symbolizes yin and the right one symbolizes yang. The *bai* is done by lifting the clenched hand as high as the nose.

During dinner, the family should sit down with the family in a round table. The third interviewee explained that round table has a

meaning. It is a symbol of harmony and equality. If they do not have a round table they can use a square table. The most important thing is that the table should face the door. Usually the eldest sits in the middle facing the left side of the door, beside him sits the second oldest, the third oldest and so on.

All of my interviewee gather together and have dinner in the night before the day. Gathering with family is important to strengthen the brotherhood relationship.

4.5. Celebrating Chinese New Year

All interviewees begin the celebration of Chinese New Year by holding ancestral prayer in the afternoon before the Chinese New Year with a table full of various foods as a symbol of their honor to the ancestors. Then, on the first day to the fifteenth day of the first month, they should wear red color and do *bai jia* (visit other's home). On the first day, it is time for children to visit the father's family. On the second day, the children visit the mother's family. On the third day, it is time to visit friends or other relatives. On the fourth and fifth day, they can start to work again. The next day they can do anything, but on eighth day (a week after the Chinese New Year), it is time to hold the Lord's Worship.

The third explained that in the Chinese New Year tradition, an employee should say "*Gong Xi Fa Cai*" to the employer. Then, the employer gives a gift (*Li se*) to the employee. It is a gift from income, a kind of a year bonus from the employer. The amount of the money depends on the employer. *Gong Xi Fa Cai* can be used by children to their

parents. The purpose of saying *Gong Xi Fa Cai* to the parent is that they hope their parent's business can be successful. They can also say *shen ti jiang kang* which contains a hope that they will always be healthy. People should say *xin nian guai le, wan shi ru yi* to their friends which means "every year fortune and desire can be achieved". Meanwhile, *angpao* (money in the red envelope) is a generic word for happy moment such as wedding, birthday.

Interviewee 1 said that the *angpao* (money in the red envelope) will be given by the elder to children, nieces, and nephews who are unemployed. In turn, the children, the nieces and the nephews will give respect by doing *bai*, the left hand is put above the right hand. The hand is clenched and moves back, forth to the respected person, and also bowing the body. The left one symbolizes yin and the right one symbolizes yang. The *bai* is done by lifting the clenched hand as high as the nose.



Figure 4.7 Sample of celebration Chinese New Year with lanterns, stickers, and trees

Interviewee 2, 3, 4 on the first day at home and interviewee 1 do not explain about it. All of the interviewee uses red colour. Interviewee 1-11 say that red is a meaning for happiness, fortune, and being lucky.

4.6. Holding the Lord's Worship (*King Thi Kong*)

This is done on the eighth day of the first lunar month or after celebrating Chinese New Year. According to Interviewee 1, the Lord's worship must be done in the middle of the night at 00:00 on the 8th day (a week after the Chinese New Year) and it is practiced by *Hokian* tribe only.

When praying to *Thi Kong* (God), the number of *Hio* is one or three. They have to offer twelve kinds of fruit for worshipping God. The fruits are *srikaya* (*Fān lizhī*) grapefruit, oranges, apples and others. *Srikaya* 番荔枝 or *Fān lizhī* is a must as it is the symbol of richness. Oranges are the symbol of a lot of lucks. Those fruits have many seeds. Pineapples can also be served as they are believed to bring luck as it is pronounced as *hōgi* (luck) in Mandarin. There are also candles to worship Lord.



Figure 4.8 The arrangement of altar for the Lord's Worship (King Thi Kong)



Figure 4.9 The arrangement of accessories made of sugar cane in front of a temple during the Lord's Worship (King Thi Kong)

4.7. Closing the Chinese New Year Celebration

Chinese New Year celebration will end on the fifteenth day after the Chinese New Year. This celebration is called as *Cap Go Meh* which literally means the 15th day of the first month of the year. This celebration is identical with *Lontong opor*. *Lontong* is a dish made of compressed rice cake in the form of a cylinder wrapped inside a banana leaf. The rice rolled inside banana leaf and boiled, then cut into small pieces. This *lontong* is served with *opor ayam*, a dish consisting of chicken cooked in coconut milk and some ingredients.

Based on the information given by the third interviewee, the writer found out that the celebration of Chinese New Year in Semarang is different from the one in the past. Nowadays, during *Cap Go Meh* celebration, people will do *Thian Kuan* prayer. *Thian Kuan* is the ruler of the heavens. Usually they use lanterns to decorate the house and prepare grapefruits. However, in the old days, *Cap Go Meh* celebration was used

to find a partner. In Indonesian language, this tradition is called *liat-liatan* (seeing each other), where a man was citing rhymes in temple. Other than that, *Cap Go Meh* was also the time to undo the matchmaking. Arranged marriage could also be canceled during the event of *Cap Go Meh*. In the old days *Cap Go Meh* was closed with a parade of a god named *Cheng Ge* around town. Then on day 19, the employees must get ready to go back to work. These traditions do not exist anymore in this present time.

After that Interviewee 2 also said that *Cap Go Meh* is associated with happiness. Interviewee 2's information is approved by interviewee 3 who said that, "... *Cap Go Meh ini identik dengan sukacita, identik dengan gembira. Jadi biasanya kota-kota diadakan arak- arakan atau kirab memikul tae pek kong atau memikul dewa, hiburan, barongsai, atau kumpul bersama. Hal in juga identik dengan lontong opor*" [... *Cap Go Meh* is identical with cheerfulness, identical with happiness. So people in the city usually organize a parade by carrying *Tae Pek Kong* or the gods around, arrange entertainments, barongsai, or get together. *Cap Go Meh* is also identical with *lontong opor* (Interviewee 3, interviewed on February 4, 2017). So, the closing event of Chinese New Year, *Cap Go Meh* is the celebration of happiness for Chinese community.



Figure 4.10 : Lontong Opor offered during cap go meh