

## CHAPTER 5

### CONCLUSION AND SUGGESTION

#### 5.1 CONCLUSION

This study shows that the *Cap Go Meh* Festival in Ketapang, West Kalimantan presents a unique parade of the *Tatung*. *Tatung* is an ordinary human who is used as the medium to be possessed by Gods, or ancestral spirits that they believe, *Tatung* is also known as a character that is believed to be the medium for the spirits (spirit-medium) of either the ancestors, ancient Chinese knights, or the Chinese gods. During the festival, the *Tatung* is possessed by the spirit of the aforementioned and is believed to “communicate” with the designated people who will help to relay the message from the *Tatung* to the audience. In the writer’s experience of witnessing how “the communication” works, the spirits usually ask for offerings that can avert people from evil. In short, *Tatung* is believed to be possessed by the good spirits that can protect people from the bad spirits.

Another interesting finding in the study is that the social status of the *Tatung* can easily be seen from whether the *Tatung* is carried in a stretcher or walks. The ones who are on the stretcher are the high-level *Tatung*, while the ones who walk are the low-level *Tatung*. The high-level *Tatung* is usually famous so that he can hire people to be his stretcher-bearers.

In this study, the writer also found some additional information about the *Tatung* and the parade. The first one is before the parade, the *Tatung* usually thanks God for his blessing in life. Other than that, the higher level *Tatung* also cleanses the street to ward off evils. Another information is that the *Tatung* is not

only found in Ketapang. Because initially, the *Tatung* was Khek people who inhabit Singkawang, there are many more *Tatung* found in Singkawang. Furthermore, after the parade, the spectators will hunt for the offerings. The last one is that a *Tatung's* ability is passed from one generation to the other in a family, from a father to a son.

Finally, based on the interviews, the writer can say that *Tatung* is part of the Ketapang people's life and history, particularly the Chinese Indonesians'. *Tatung* is unique because *Tatung* represents two cultures in one event, the Chinese culture and the local Kalimantan culture. Because of its importance, the people of Ketapang give their support to the *Tatung*. For the people of Ketapang, *Tatung* is a healer, a peacekeeper, and a protector. Additionally, there should be a further research on the existence of the *tatung* wearing dayak warriors costume in a Chinese celebration. As known, Dayak people are the native of West Kalimantan, while the Chinese are the migrants. The *tatung* with dayak warrior costumes represents the mix of Dayak and Chinese culture. The mix itself is possibly a kind of polite gesture from the Chinese community toward the native, stating their good intention as the migrants to the locals. However, because this study's focus did not cover the reasons for such a mix, the writer did not discuss the matters in her thesis.

## **5.2 SUGGESTION**

With this research, the authors hope that this traditional event can still be carried out and can be preserved so that many people know that Indonesia still has cultural diversity which is very, very valuable, and hopefully more research will be carried out to concern with this culture. The author recommends that further

research be carried out more about what rituals should be done before participating in the parade or researching how to become a *Tatung*, so the readers can know more about this culture

