

THE EXISTENCE OF KING HOO PING THROUGH CULTURAL REPRODUCTION IN THE SURAKARTA CONFUSIONAL COUNCIL COMMUNITY IN THE MODERN ERA

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Abstract. *King Hoo Ping ancestral prayer is one of the main pillars of the cultural and spiritual identity of the Chinese Confucian community. This tradition faces various challenges of modernization and fragmentation of pluralism in Indonesia. This study aims to determine the process of cultural reproduction that occurs as a way to overcome these challenges. The study was conducted in the Surakarta Confucian Religious Assembly community. This type of research is qualitative, and data was obtained through interviews, observations, and literature studies. The study's results indicate that the reproduction process through the Surakarta MAKIN community forms the habitus of members by objectifying and materializing it into something recognizable. This is by re-presenting the King Hoo ping prayer tradition using symbols, procedures, meanings, and standard prayers. Objectification involves the exchange of cultural capital, social capital, and symbolic capital to support the reproduction process. This process will form individual habitus because there is the internalization of values and knowledge about the King Hoo Ping tradition. Habitus will be re-emphasized through MAKIN with the formation of social values, cultural values, and spiritual values. So the tradition of King Hoo Ping prayer is considered an integral part of their habits in their social life that must be maintained amidst the currents of modernization and pluralism. Although there are innovations in terms of offerings due to modernization factors, local cultural interaction factors, and family factors. However, in its implementation in general, the King Hoo Ping tradition maintains its purity and sustainability into the future.*

Keywords: *Confucian Chinese Minority, Cultural Reproduction, Habitus, King Hoo Ping, Modern.*

1. INTRODUCTION

The arrival of the Confucian Chinese community has brought with it their traditions, culture, and beliefs, including the tradition of ancestral worship which is an important part of their identity (Ibnu Walid, 2020). Ancestor worship is a tradition that has long been rooted and passed down from generation to generation. This tradition is part of the religion and culture of the Confucian Chinese community because it is an ancestral heritage that aims to honor ancestors as a link between generations and is manifested in the form of ancestral prayers. Historically, ancestral prayers in Chinese society, especially Confucian society, are very diverse. One of them is King Hoo Ping which is held routinely once a year. This tradition is an integral part and is used as a cultural and spiritual identity of the Chinese Confucian community. That is why the King Hoo Ping prayer tradition is mandatory for Chinese Confucian society from generation to generation. However, in Indonesia, ancestral prayers during the New Order government experienced extinction. This happened because of the prohibition on the expression of identity and culture for the Chinese community (Ridwan, 2024).

After the New Order, ancestral prayers which are a tradition of the Confucian Chinese community still face challenges amidst the dynamics of a pluralistic society in Indonesia. Especially in terms of acceptance and understanding of the wider community regarding the tradition, considering that each community group practices different traditions. Differences in tradition and culture with the majority of Indonesian society often bring negative sentiments, making it difficult to achieve perfect social integration (Suryadinata,

2023). This situation is what causes the ancestral prayer tradition to experience pressure on its position as a minority in Indonesia. This gives a picture that plurality in Indonesia is very massive, and often this pluralism is fragmented.

Research conducted by (Adam et al., 2023) gives a picture that the Chinese community in Indonesia until now often gets unfair treatment, segregation, exclusivity, stigma, and negative stereotypes that continue to stick. This picture shows that the Chinese community, especially the Confucian community, has not fully had equal space in social life. In addition, the massive flow of modernization is a serious challenge. Especially for the next generation who are more oriented towards the global and tend to adopt a modern lifestyle. So it is quite difficult for them to be actively involved in traditional culture which is a hereditary heritage (Mia & Karsono, 2014).

This modern culture has begun to influence the mindset and actions of the Confucian Chinese community, especially the younger generation. Of course, this can shift their focus on traditional culture and shift to international culture. This issue is a challenge for the Confucian Chinese community. Therefore, they are very active in maintaining, negotiating, and adapting to various other cultures amidst diversity. Previous research (Nukha, 2017) regarding cultural reproduction in the era of globalization in traditional art performances at Balai Soedjatmoko Solo. This study attempts to examine the form of cultural reproduction results whose processes are related to capital and the role of actors. In addition, research from (Ibnu Walid, 2020) also examines the reproduction of cultural identity through the practice of pilgrimage to Ong Tien's tomb. The reproduction of cultural identity here is carried out as a way to negotiate the position of Chinese identity with the local community.

One of the communities that strives to preserve the traditional Chinese Confucian culture is the Indonesian Confucian Religious Council. This community has been established and developed in several regions, one of which is Surakarta. The city of Surakarta has a background of such diverse cultural differences, the Chinese Confucian community under the auspices of MAKIN certainly lives side by side with a pluralistic society. Therefore, it is interesting to know how the Chinese Confucian community in MAKIN Surakarta reproduces the King Hoo Ping prayer culture in the modern era in terms of maintaining or negotiating cultural heritage. This research is different from previous research because it focuses on the traditional culture of King Hoo Ping prayer. It also focuses on the reproduction of culture in the Chinese Confucian community in Surakarta.

2. LITERATURE REVIEW

2.1 Cultural Reproduction

Cultural reproduction is an active process to reaffirm the existence of a group or culture in a social environment. The process of cultural reproduction often involves the process of adaptation. So there are always ways and strategies in the adaptation process (Abdullah, 2015). According to Appadurai and Hannerz, the movement of a cultural group in a social environment requires them to adapt consistently to become part of a broader social system. Simply put, cultural reproduction is the process of passing on values and norms from generation to generation.

Bourdieu explains that the process of cultural reproduction begins with objectification which is the central point. Objectification emphasizes how habitus is continuously reproduced through actions that are agreed upon to become a collective culture and passed down from generation to generation. In this habitus, individuals will form structures and be formed by structures. All of this processes dynamically through the exchange of capital within it. After that, internalization or embodiment occurs which allows habitus to form. This habitus is called a disposition system that forms actions, thought patterns, and individual perceptions of something. After that, the institutionalization process occurs, namely the realm or field acts as a container for all processes to take place and last a long time. Institutionalization is an important part of

the process of cultural reproduction because it reshapes a person's habitus so that the process takes place dynamically (Harker et al., 2009).

2.2 King Hoo Ping Prayer

King Hoo Ping Prayer is one part of ancestral prayer in the Chinese Confucian community. This prayer has values and meanings contained in it. This prayer tradition aims to pay respect to parents, especially those who have passed away. King Hoo Ping Prayer in Confucian teachings is a form of devotion. Devotion is a value that must be upheld as a guideline for life for society Chinese Confucianism (Ekayana, 2020)

King Hoo Ping is held on the 15th of the seventh month of the Chinese calendar or Jit Gwe Poa. In addition to being an expression of devotion, the King Hoo Ping prayer is part of learning ethics and morals. In its implementation, this tradition requires various offerings and equipment that are believed to be symbols of honoring ancestors. The difference between the King Hoo Ping prayer and other prayers lies in the time of implementation. In addition, the King Hoo Ping prayer is carried out together with all Confucian followers (Ridwan, 2024)

3. RESEARCH METHODS

This study uses a descriptive qualitative approach. According to (Creswell, 2010) Qualitative research is a useful method to understand and explore the meaning of a problem. The research was conducted in the Confucian Religious Council community in Surakarta. The informants in this study were MAKIN members who were used as key informants, MAKIN administrators, and other family members.

Data collection in this study used 3 methods, namely, in-depth interviews with 6 informants directly at the research location. Then continued with observation, researchers participated in the ancestral prayer tradition of King Hoo Ping held by MAKIN directly. And observed how the tradition took place. Furthermore, it was supported by a literature study comparing several reading materials from journals and books to support the research. So that the types of data used were primary and secondary data. The data that had been collected were then analyzed using the interactive model from Miles and Huberman, namely data reduction, data presentation, and drawing conclusions or verification (Denzin & Lincoln, 2009).

4. RESULTS AND DISCUSSION

4.1 Description of King Hoo Ping's Ancestral Prayer

King Hoo Ping ancestral worship is the most important part of the cultural and spiritual identity of the Confucian Chinese community. This tradition is a hereditary heritage that continues to be carried out to this day. The seventh month of Chinese New Year is believed to open the door to the afterlife. The spirits of the ancestors were given the opportunity to descend to earth. Therefore, it is obligatory for families of the Chinese Confucian community to pray. The meaning of the King Hoo Ping tradition is basically to carry out Laku Bakti as the main obligation of the Confucian community. The Chinese Confucian community believes that everything they have, from their bodies, limbs, and fortune, to jobs, is received from their parents. In Confucian teachings, doing good deeds by not destroying what has been given by parents is the first step of Laku Bakti. That is the reason that Laku Bakti begins with serving parents, leaders, and oneself. It can be concluded that Laku Bakti is a form of attitude to remember parents while also developing oneself.

The implementation of the ancestral prayer tradition is quite unique, this is reflected in the use of various cultural symbols. All of these cultural elements have their own meaning. Such as offerings ranging from fruits, meats, main dishes of rice and side dishes, and traditional cakes, to tea and water. These offerings are a symbol of respect and a form of gratitude to the ancestors. Because during their lifetime their generation was given sufficient sustenance. In addition to offerings, this tradition also requires a

prayer altar also called an ancestral altar. This altar is the main place used for praying. Usually on the altar, there will be a photo of the ancestor which aims so that the family who prays will continue to remember the face of the ancestor. Then besides that, there are candles or Cik-tai which symbolize light and life. And there is incense which means a holy path for all prayers that are said. In addition, incense also provides peace and concentration when praying. These various offerings and equipment illustrate that each cultural element is present not only as a physical object but also as a sacred meaning for the ancestral prayer tradition of King Hoo Ping.

Praying King Hoo Ping is a shared tradition as a general respect for ancestors. So the implementation of this tradition is carried out in one place, namely in Lithang as the only place of worship for Confucian people in Surakarta. Lithang is managed under the auspices of MAKIN Surakarta. In this tradition, the Chinese Confucian community entrusts the names of their deceased ancestors to be prayed for. In fact, often, many Chinese people who no longer embrace Confucianism also entrust the names of their parents and ancestors who have passed away to be prayed for. The procession in this tradition begins together with all Chinese Confucian people in MAKIN by gathering in front of the ancestral altar that has been previously provided. After they have prayed, the final event of this tradition is the burning of a replica of a large ship. This replica of the ship is believed by the Chinese Confucian community to be a symbol of transportation for ancestors to return to their natural world. This tradition shows a general picture that ancestral prayers have a close bond between ancestors and family. So that the existence of this tradition will continue to be preserved and maintained in the midst of a diverse environment.

Historically, the tradition of ancestral worship has long been carried out as part of the traditional culture of the Chinese people. Over time, in modern Chinese society, the King Hoo Ping tradition has developed. Previously, the King Hoo Ping prayer tradition focused on cultural and spiritual dimensions. But now it can include social aspects, namely to strengthen relationships between families and communities. Although the procession of this tradition has not changed much, there are several aspects that have changed due to factors of modernization, local culture, and geography.

4.2 Reproduction of King Hoo Ping Ancestral Prayer Culture

One of the Confucian teachings is devotional practices. This devotional practice is the basis of all virtues for the Chinese Confucian community. One of these teachings is the obligation to be devoted to parents, both those who are still alive and those who have passed away. One form of devotional practice is expressed in prayers for parents or ancestors who have passed away. Historically, this action was believed to be a social action that has values and is passed down from generation to generation. So this tradition is carried out routinely by the Chinese Confucian community. Therefore, this tradition is used as part of a cultural identity that needs to be maintained and preserved. Through this tradition, the Chinese Confucian community not only carries out but also expresses the cultural values contained in real actions. The symbolic values in this traditional culture are presented again through the tradition of King Hoo Ping's ancestral prayer.

In the tradition of Chinese Confucian society, there are actually many prayers that are shown as a form of respect for ancestors, the King Hoo Ping prayer is one of them. This tradition was previously considered a social action carried out by a group of individuals which was eventually agreed upon together to become a cultural action. This is because the King Hoo Ping prayer is believed to have deep meaning both spiritually and socially. A group of individuals who carry out this cultural action eventually externalize it to give rise to an action that can be observed. So that this tradition is objectified and believed to be a real action institutionalized in the social structure. The objectification of the King Hoo Ping tradition emerged through the standardization of prayer procedures, the symbols used, and the meaning of the values contained.

Objectification also involves the exchange of capital, and in this case, capital becomes something important to be exchanged in a realm of the structure. MAKIN becomes the realm for the process of cultural reproduction to occur. All capital that appears in this study are cultural capital, social capital, and symbolic capital. Cultural capital appears in the aspect of knowledge about this tradition, and knowledge is the basis for the sustainability of this tradition. Both in terms of the meaning of tradition, traditional procedures, and symbols of tradition. All of this is part of the knowledge of how the King Hoo Ping prayer tradition must be carried out in accordance with the applicable values. As explained at the beginning of this article, the King Hoo Ping tradition has values that have been believed in and held firmly by the Chinese Confucian community, including; First, the form of devotion as a form of respect for ancestors. Second, a form of expression of gratitude to ancestors. Third, a form of remembering ancestors. In general, the values contained in this tradition are a form of virtue in Confucian teachings to be devoted to parents even those who have died. The King Hoo Ping prayer tradition is carried out routinely once a year at Lithang Kebajikan MAKIN Surakarta. Therefore, the King Hoo Ping prayer is often also called the general spirit prayer. Those involved in this tradition are required to pray for all the names of their deceased ancestors. In carrying out this tradition, the Confucian Chinese community brings offerings as a symbol of respect for their ancestors. Like food and drink offerings, ancestral altars, photos of ancestors, candles, and incense become important and sacred means of prayer. All of these are mandatory things that are intended as a means of prayer and are offered to ancestors as a form of respect and devotion.

Over time, in this modern era, the offerings used have undergone changes and innovations. Previously, the offerings had to be fixed and seemed traditional, but now the offerings are very flexible. This change is influenced by the interaction factor with local culture. This means that the offerings depend on the availability in each region. If in Surakarta it is identical to its traditional cakes, then that is what will be offered as an offering. This factor is seen as an adaptation to local elements so that the offerings experience innovation. In addition, because of the modernization factor, where in this modern era many increasingly sophisticated technologies have emerged. Technology that cannot be separated from human hands. This triggers changes and innovations for one of the obligatory offerings in the implementation of the King Hoo Ping prayer tradition, namely the refinement or burning of replicas. In MAKIN Surakarta what is always used is a replica of a ship, which has a symbol as a means of mass transportation to transport ancestral spirits back to the real world. However, currently, in several other areas, ship replicas can be transformed into modern tools or technologies. Such as mobile phones, laptops, and even cars. The third factor is the family factor, where the selection of offerings to be presented is adjusted to the family's preferences. Sometimes for families who are considered capable, they will present complete offerings, but for families who are considered less capable, the process of presenting offerings will be shorter.

The second capital is social capital, where social capital emphasizes the formation of social networks. This social network is important because it is considered one way to maintain the preservation of the King Hoo Ping tradition. From this finding, MAKIN Surakarta strives to build relationships, attachments, and trust both internally and externally. Internally, MAKIN strives to strengthen relationships between individuals, families, and communities. Externally, MAKIN strives to build good relationships with non-Confucian communities and interfaith communities. This relationship is reflected in the active participation of MAKIN members in interfaith communities in Surakarta. In addition, networks are also formed through social media which is a new dialogue space, especially for the younger generation. With social media, MAKIN strives to introduce this tradition to the general public. The social media used are Instagram and WhatsApp to spread this tradition to the public. While the symbolic capital that emerges is the existence of status, honor, and recognition that strengthens the identity of the Chinese

Confucian community. This is reflected in a cleric who is considered to have deeper knowledge of the King Hoo Ping tradition, which in the end they are recognized and given honor. In addition, symbolic capital is useful for strengthening this collective cultural identity in its social structure.

These various capitals are exchanged in the MAKIN community as a space for actors who are equipped with capital to interact with the exchange of values and interests to maintain their existence in modern society. Therefore, this objectification process will continue to be carried out to the next generation. This process will result in an internalization process in the individuals involved. Bourdieu in his theory calls this process the embodiment process. Embodiment occurs because of repeated and continuous actions. So that the values of King Hoo Ping's ancestral prayer are consciously or unconsciously internalized by individuals. This process forms a knowledge, understanding, and habit of the Chinese Confucian community to carry out the King Hoo Ping prayer continuously. Bourdieu calls it habitus, namely a disposition system that influences a person's way of thinking, acting, and preferences (Edwards, 2024). The internalization process occurs because of socialization from the family which is the main agent to teach the values of this tradition to the next generation. In addition, it is supported by both formal and non-formal education. Formal education in the Tri Pusaka Foundation which is also under the auspices of MAKIN focuses on teaching values and morals in accordance with Confucian teachings. This internalization that occurs ultimately produces the habitus of the Chinese Confucian community which is seen in their understanding, mindset, and perspective of both the young and old generations that the King Hoo Ping tradition is part of a cultural heritage that contains values of virtue. So that their habitus creates awareness of the importance of carrying out the King Hoo Ping ancestral prayer. Habitus also makes the Chinese Confucian community in MAKIN Surakarta maintain the purity of this traditional culture in the modern era. Although in terms of offerings, there are innovations, in terms of implementation or procedures, its purity is still maintained from generation to generation.

All of the above processes are ultimately repressed through the MAKIN community as an institution that plays an important role in ensuring the sustainability of this tradition amidst increasingly massive modernization. Through the institutionalization process, MAKIN seeks to preserve the values that have been internalized at the individual level and bring their habitus into the institution. This is done by forming values, such as social values, spiritual values, and cultural values. The social values of this tradition are in the form of solidarity between individuals, groups, and communities. The spiritual values that emerge are in the form of legitimacy that this tradition is a reflection of virtue according to Confucian teachings. While the cultural values reflect that this tradition is an ancestral heritage that must be preserved. These values are important points to strengthen the legitimacy of the King Hoo Ping ancestral prayer tradition. So that this tradition can continue to be passed down from generation to generation to maintain its purity amidst the plurality in Surakarta so it is fitting that this tradition remains relevant to the current modernization that brings major changes in various fields.

CONCLUSION

King Hoo Ping ancestral prayer is one of the cultural and spiritual identities of the Confucian Chinese community that needs to be preserved and maintained so that it does not sink into the current of modernization. The history of this tradition emphasizes the importance of paying respect to ancestors in the Confucian Chinese community. MAKIN Surakarta as a community plays a key role in the process of reproducing this traditional culture. This cultural reproduction process is carried out through three stages, namely Objectification, Embodiment, and Institutionalization. These three processes create synergy for the ongoing reproduction of culture.

The King Hoo Ping prayer, which is considered a social act, has developed into a collective cultural tradition. This tradition is objectified through real forms., namely the

standardization of procedures, symbols, and values. In this process, it also becomes an arena for various social, cultural, and symbolic capital to be exchanged to strengthen the position and existence in the social structure in a broad sense in the modern era. So that this tradition can be passed on from generation to generation. Actions that are carried out repeatedly will shape their mindset, perception, and habits about the importance of this tradition as part of their collective identity. All of these processes are finally re-emphasized through the MAKIN community by emphasizing the formation of good social, spiritual, and cultural values. These values are the basis for them to continue to carry out the King Hoo Ping tradition. So that this tradition remains pure amidst changes and innovations due to modernization in various areas of community life.

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