

PRESERVATION OF LIONG, ONE OF CHINESE PERANAKAN CULTURE IN HOO HAP HWEE YOGYAKARTA

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ABSTRACT

Liong in Hoo Hap Hwee is one of the Chinese culture that has sustained in Yogyakarta. *Liong* is a traditional dance and performance in the culture of Chinese society. Like the Lion or Barongsai Dance, this dance often appears at certain celebrations. The objectives of this research are to know role of Hoo Hap Hwee, the government, and cultural tourism in the preservation of *Liong* it's self in adaptation era of new normal used a descriptive qualitative approach. The results showed that the preservation of *Liong* has been done and still run even though in this adaptation era of new normal. Hoo Hap Hwee and the government worked together to preserve the *Liong* by making adaptations such as holding online shows. In addition to adapting the show, training activities are also carried out with strict health protocols. Cultural tourism plays a big role in the preservation of the *Liong* at this time, the demand from cultural tourism makes the *Liong* one of the cultures that is also discussed in cultural activities such as online platforms, webinars and research.

Keywords : *Liong*; Hoo Hap Hwee; Cultural Tourism; New Normal; Preservation

ABSTRAK

Liong in Hoo Hap Hwee merupakan salah satu budaya Tionghoa yang bertahan di Yogyakarta. *Liong* adalah tarian dan pertunjukan tradisional dalam budaya masyarakat Tiongkok. Seperti Tari Singa atau Barongsai, tarian ini sering muncul pada perayaan tertentu. Tujuan penelitian ini adalah untuk mengetahui peran Hoo Hap Hwee, pemerintah, dan wisata budaya dalam pelestarian *Liong* it's self dalam era adaptasi new normal dengan menggunakan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa pelestarian *Liong* telah dilakukan dan tetap berjalan meskipun di era adaptasi new normal ini. Hoo Hap Hwee dan pemerintah bekerja sama untuk melestarikan *Liong* dengan membuat adaptasi seperti mengadakan pertunjukan online. Selain mengadaptasi pertunjukan, kegiatan pelatihan juga dilakukan dengan protokol kesehatan yang ketat. Wisata budaya berperan besar dalam pelestarian *Liong* saat ini, permintaan dari wisata budaya menjadikan *Liong* sebagai salah satu budaya yang juga dibahas dalam kegiatan budaya seperti platform online, webinar dan penelitian.

Kata Kunci: *Liong*; Hoo Hap Hwee; Wisata Budaya; Normal Baru; Pelestarian

INTRODUCTION

For the past decade, tourism has evolved in a remarkable way. Not only has it created a massive economic benefits towards the society in various countries, but also it has impacted their lives in several sectors as well. One of the ultimate influence is on culture. Globalization, for instance, has affected Indonesia as a multicultural country both in a good way and in unfavorable way. One of the unfortunate example is degradation of cultural value. Tourism could be used as an instrument to preserve the local's culture, as well as other cultures that have assimilated and acculturated in Indonesia.

Yogyakarta, popularly known as the miniature of Indonesia, has preserved local cultures for several years. For instance, *Kraton Ngayogyakarta's* cultures have survived many years of challenges. Despite there are countless touristy places in Yogyakarta, *Kraton* carries on becoming the source of Yogyakarta's cultures. As a special region, Yogyakarta consists of multiple identities aside from *Kraton*, such as Javanese culture, Sundanese culture, Melayunese culture, etc. One of the culture that the author would like to put an emphasis on is Chinese Peranakan Culture.

One of the Chinese culture that has sustained itself, is *Liong* in Hoo Hap Hwee, Yogyakarta. *Liong* is a traditional dance and performance in the culture of Chinese society. Like the Lion or Barongsai Dance, this dance often appears at certain celebrations. Chinese people often use the term 'Dragon Bloodlines' as a symbol of ethnic identity.

In this dance, a team of Chinese people plays a dragon-dragon that is carried with a dozen sticks. The front dancer raises, nods, shoves and shakes the head of the dragon-dragon which is part of a dance movement directed by one of the dancers. Sometimes even the dragon's head can emit smoke using pyrotechnic equipment.

The dancers mimic the movements of this dragon creature with twists and turns. These movements have traditionally symbolized the historical role of the dragon displaying extraordinary strength and great dignity. Dragon dance is one of the highlight events of Chinese New Year celebrations in Chinatowns around the world.

Dragons are believed to bring good luck to society because of their strength, dignity, fertility, wisdom and luck. The dragon's appearance looked frightening and valiant, yet it still had a benevolent disposition. These things ultimately made him the emblem of the badge to represent imperial power.

Tourism in Indonesia is the most important economic sector in Indonesia. In 2009, tourism ranked third in terms of foreign exchange receipts after oil and gas commodities as well as palm oil. Natural and cultural wealth is an important component in tourism in Indonesia. Indonesia is also the largest and most populous island nation in the world.

To increase the development of the tourism sector, the government has made various efforts for tourism development in Indonesia to attract more tourists, such as building adequate facilities and infrastructure, increasing the marketing

of a tourist destination. As a tourism destination develops, the manager of a tourist attraction must be able to understand the interests or desires of the target market. Tourism potential is all objects (natural, cultural, artificial) that require handling in order to provide an attractive value for tourists (Syamsu, 2018).

Increased development of tourist attractions must also consider from a marketing point of view, so as to find out information about these tourist attractions. Several marketing strategies have been carried out by the Indonesian government to introduce destinations in Indonesia nationally and internationally by participating in exhibitions, brochures, advertisements and so on (Djamil and Sidik, 2015).

The tourism sector does not always have an advantage, but at this time, the tourism sector has experienced a very drastic decline due to the Corona Virus Disease 2019 pandemic or known as Covid-19 which began to spread throughout the world since the end of 2019. The first case that occurred in Indonesia in March 2020 and the number continues to increase, resulting in policies regarding restrictions on community mobility.

Covid-19 has had a huge impact, especially in the economic sector. So that the government makes a circular regarding providing access to people who want to travel using predetermined standard protocols.

LITERATURE REVIEW

Preservation comes from the word sustainable which means to remain as it was before, unchanged, eternal. Preservation is protection from destruction or damage, preservation, conservation. Preservation is paying attention to buildings that have historical value and also questioning various social values such as city fortresses which are familiarly said to be traditional, as well as community housing arrangements, community activities, and maintaining environmental cleanliness, traditional, religious and cultural parties (Mimura, 1990).

Research on the preservation of cultural heritage previously involved more various aspects others in the preservation of cultural heritage. Sulistyanto (2015), focuses on aspects community social involvement and environmental conditions in the preservation of cultural heritage. Study Al-Hamid (2018), focuses on implementing regulations carried out by the government in the preservation of cultural heritage. Meanwhile, Apriadi (2019) focuses on efforts to preserve cultural heritage in physical buildings and managerial factors in preservation cultural heritage. These studies are field research by collection primary data through observation and interviews.

Referring to previous research, there has not been much research on traditional dances and performances as a cultural heritage that needs to be preserved. This shows that although in theory traditional dances and performances important in the preservation of cultural heritage, but not

much research has shown it preservation of traditional cultural heritage dances and performances. Thus, research is needed that supports this.

METHOD

Type of Research

Research with a qualitative approach emphasizes the analysis on the deductive and inductive inference processes as well as on the analysis of the dynamics of the relationship between observed phenomena, using scientific logic. This does not mean that a qualitative approach is not supported by quantitative data, but that the emphasis is not on testing hypotheses but on efforts to answer research questions through formal and argumentative ways of thinking. Many qualitative studies are small sample studies (Saifuddin, 2016).

Research Approach

The research approach used in this study is a descriptive qualitative approach emphasis on preservation efforts. Aims to describe things related to the efforts preservation of Liong at Hoo Hap Hwee.

RESULTS AND DISCUSSION

Hoo Hap Hwee

Hoo Hap Hwee (*Perkumpulan Budi Abadi*) Yogyakarta was established on the 25th of the 7th of the year 2458 Chinese Lunar Calendar (September 2nd, 1907 CE) as a Chinese trading partnership in Yogyakarta. In a number of other cities, Hoo Hap Hwee also still exist, such as in Jakarta, Bandung, Solo, Jember and others, even though there is no organizational relationship.

Hoo Hap Hwee can go through many social or political obstacles in the past because it adreshes to its social nature, open to all circles, and not affiliated with any political party or group. In its development, Hoo Hap Hwee is a non-profit social organization engaged in:

1. Funeral Services / Song Soe Kiok.
 - a. Social Sector Department: routine health service.
 - b. Culture Department: Preservation of Liong and Samsi
 - c. Youth and Sports Department.
2. The vision of Hoo Hap Hwee is Applying the noble values of Pancasila and the 1945 Constitution in building a nation starting from an organizational and social life in accordance with the principle of And the missions are:
 - a. Dispose of barriers in the community by introducing Chinese cultural values that are in accordance with the surroundings environment,
 - b. Encouraging each member to be useful for others in their own way and in their respective fields,
 - c. Preserve Chinese Peranakan Culture such as Liong, Samsi, Kungfu / Wushu, dances and ritual arrangements.

Since 2012 Hoo Hap Hwee has regularly held healing social services, including spinal massage, needling and energy therapy. This social service is carried out in association buildings and outside the city free of charge. This social service is performed by a trained

therapist. The schedule for social services is Wednesday and Friday for free medications such as acupuncture and prana. Acupuncture itself is served every Wednesday at 10.00-21.00 WIB and Friday at 10.00-17.00 WIB. As for Prana, it is served every Wednesday from 19.00-24.00 WIB.

Apart from health services, Hoo Hap Hwee also helps people who need grief services regardless of social strata, ethnicity, religion and others. This grief service is like the distribution of free coffin assistance from donors for the underprivileged. The association was formed from the beginning to work in the social and humanitarian fields. This is manifested in various activities in the social sector such as serving medical care, matters of death and burial, and sports such as wushu. Especially for hearses, before the existence of a special ambulance for bodies, Hoo Hap Hwee served the public using hearses.

Chairman or Twa Ko (First Brother) Hoo Hap Hwee Harry Setio explained 1923 was a milestone for Hoo Hap Hwee. At that time Hoo Hap Hwee provided services to its members who were mourning the death of their family. "At that time, Hoo Hap Hwee provided facilities in the form of a funeral carriage to take the corpse to its final resting place, both to eat and the crematorium. The burial sites at that time were the cemeteries of Sendowo, Sagan, Terban, Pingit, and Sasana Loyo.

The hearse was not only used by Hoo Hap Hwee members, but also the general public. The general public can rent to use the train. Then, in 1928, Liong A Jong, who was one of the figures and a

member of Hoo Hap Hwee, made the first repairs to the carriage. This hearse continued to serve members and the public until 1966 although its use fluctuated. In mid-1970, the hearse began to disuse and was stored in Hoo hap Hwee's garage, which at that time was still located in the Beskalan area, Jogja. This happened because at that time Hoo Hap Hwee already had an ambulance instead of a train. It was initiated by Twa Ko at the time, namely Tan Poo Kiem.

In 1985 the management of Hoo Hap Hwee was temporarily on hiatus due to the death of Twa Ko Tan Poo Kiem in 1984. The vacuum lasted until 1989. At that time the young generations began to reactivate activities at Hoo Hap Hwee. During the same period the building used as the secretariat was renovated.

Due to limited land, it was agreed that the hearse would be entrusted to the Ambarawa Gotong Royong Foundation, Central Java. The process of sending the train was carried out by several Hoo Hap Hwee figures with the aim of keeping the train well maintained.

Then, in 1994 Hoo Hap Hwee owned his own land and building which was located on Jl Bintaran Wetan No 19 Jogja. Several years after that, the idea emerged to take back the hearse from Ambarawa to be used as a cultural heritage object which is part of the historical process of the association's journey. The actual taking of the hearse was carried out in 2010.

The collection process began with a letter sent to the board of the Gotong Royong Ambarawa Foundation on January 7, 2010. This letter was followed up with an audience between the board of

Hoo Hap Hwee and the board of the Ambarawa Gotong Royong Foundation. During the hearing, it was agreed that the transfer would be carried out on January 17, 2010. Prior to the transfer, Hoo Hap Hwee gave a certificate to the Ambarawa Mutual Cooperation Foundation as a form of highest appreciation for safeguarding and caring for the hearse.

Hoo Hap Hwee renovated parts of the train by replacing some parts that were no longer possible to use. Improvements are being made continuously with the hope of being included in the cultural celebration at *Pekan Budaya Tionghoa Yogyakarta 2010* on February 27, 2010 to celebrate Chinese New Year 2561 as well as mark the return of the train.

Hoo Hap Hwee actively provides social assistance in the form of assistance to victims of natural disasters including raising funds for Aceh and Nias students who were victims of the 2004 Tsunami with YPMJ. In 2006, Hoo Hap Hwee has also assisted in the distribution of basic necessities to victims of the Jogja-Klaten earthquake. Around 2010, Hoo Hap Hwee volunteered to collect data and distribute the Tzu Chi Buddhist Foundation's groceries. In 2010, Hoo Hap Hwee also distributed living necessities and psychological assistance for children who were victims of the Merapi Eruption that occurred in 2010, and together with FKPPi participated in destroying the carcasses of cattle buried in the volcanic ash of Mount Merapi 2010. Then in 2014 distributed masks and glasses. eyes when it rains Mount Kelud ashes. And in 2020, Hoo Hap Hwee has also provided humanitarian assistance in the form of

basic foodstuffs to victims affected by Covid-19 at dozens of points in Yogyakarta.

Hoo Hap Hwee is also actively supporting the activities of the Yogyakarta Chinese Culture Week, the Peh Cun Celebration and the Chinese Chiu Celebration which are always held every year in Yogyakarta.

Yogyakarta Chinese Culture Week is one of the biggest cultural weeks in Yogyakarta. This cultural week is held to commemorate the Chinese New Year every year and is always held in the Kampong Ketandan area, Jl. Malioboro Yogyakarta. Yogyakarta Chinese Culture Week itself was initiated by the Chinese community who are members of the JCACC (Jogja Chinese Art and Culture Center). JCACC collaborates with the Yogyakarta City Government, the Yogyakarta Special Region Tourism Office, and the Yogyakarta Special Region Cultural Office.

In this Chinese Culture Week, we can see a variety of unique and very interesting activities such as the Malioboro Imlek Carnival, Jogja Dragon Festival, Wayang Potehi, Selection of Koko Cici Jogja, to bazaar stands and typical Chinese culinary delights. Apart from that, we can also see a cultural house exhibition which is usually held for seven days, which displays items of Indonesian peranakan Chinese houses. And in the seven consecutive days of the Yogyakarta Chinese Culture Week, one of the acculturation cultural agendas of Chinese and Indonesian especially Yogyakarta will be featured in this event.

Jogja Dragon Festival is one of the things that really attracts attention at the

Yogyakarta Chinese Culture Week. This agenda shows the activities of playing and moving the legendary Liong. This snaking Liong will decorate the Chinese Culture Week and give it an extraordinary glow. When viewed from Liong's exquisite appearance, it is certainly not an easy thing for everyone to do. Only trained people can do this.

At Hoo Hap Hwee itself, the Liong community has been established and continues to do exercises every Tuesday and Friday starting at 19.00 WIB.

Description of Informant Data

Description of the respondent's data is a general description of the characterization of the source of the information studied, which consists of gender, age, occupation and education. In this study the authors conducted interviews and questionnaires to several related sources, namely comitee of Hoo Hap Hwee, member of the community, tourists and local government officials and managed to obtain 100 respondent data. The following is the characterization of the respondent's data. The following is the characterization of the respondent's data.

a. Gender

Characterization of respondents based on gender was grouped into 2, namely male and female. Of the

100 respondents, it is known that as many as 45 (45%) of the respondents were male and as many as 55 (55%) of the respondents were female. The following is a diagram of the respondent's data.

b. Age

Based on the data obtained, it is known that respondents with an age range of 19 to 29 years were 20 people (20%), respondents with an age range of 30 to 39 were 75 people (75%) and respondents aged 40 years and over were 5 people (5%).

c. Work

Based on the data obtained, it is known that as many as 75 people (75%) of respondents work as students/ students, then as many as 10 people (10%) of respondents work as entrepreneurs and 15 people (15%) of respondents work as civil servants / employees.

d. Education

Based on the data obtained, it is known that the data of respondents with the latest junior high school education were 5 people (5%), 75 people (75%) had the last high school education, then 20 respondents (20%) had the latest S1 education.

SWOT MATRIX

as The New Normal Cultural Tourism in Special Region of Yogyakarta.

The following is a SWOT analysis of Liong Preservation in Hoo Hap Hwee

Table 1. SWOT Matrix Analysis

Internal	Strengths	Weaknesses
	<ol style="list-style-type: none"> 1. Accessibility to Hoo Hap Hwee is good enough and easy to access. 2. Has Joined Jogja Chinese Art and Culture Center. 3. Funding in the Hoo Hap Hwee is good 4. Has sufficient social and cultural potentions. 5. Safe Environtment and Surroundings 6. Good relations between human resources 7. Good and friendly service to tourists visiting Hoo Hap Hwee 8. Hoo Hap Hwee cleanliness is good, free of trash 9. The Health Protocol has been well implemented. 10. Hoo Hap Hwee has been officially designated by the Department of Tourism. 11. Target Market of Hoo Hap Hwee are cultural actors, culture lovers, and people who need health services, funeral home services and researchers. 12. Tourist come from local and outside city. 13. The use of technology is already optimal. 	<ol style="list-style-type: none"> 1. Facilities on the Hoo Hap Hwee still lack of supportive facilities. 2. Human Resources for the development and conservation of Culture still lack of participation from outsider. 3. There are many competitors in Yogyakarta with the same field. 4. The Hoo Hap Hwee Promotion has not been maximized.
External		

Opportunities	S-O Strategy	W-O Strategy
<p>1. Target Market of Hoo Hap Hwee are cultural actors, culture lovers and people who need health services, funeral home services and researchers.</p> <p>2. Tourists come from local and outside city.</p>	<p>1. With easy access, it can make it easy for local and out-of-town tourists to come to Hoo Hap Hwee.</p> <p>2. Joining the JCACC can provide a good development in cultural preservation at Hoo Hap Hwee. So that it can bring in visitors according to the target market.</p> <p>3. With the existence of a well-established organization and human resource relationship, it can provide progress for Hoo Hap Hwee to bring in target markets and local and foreign tourists.</p> <p>4. By providing maximum service that is good and friendly to tourists, it can give a good impression to tourists and encourage the interest of Hoo Hap Hwee.</p> <p>5. By keeping the village environment clean and tidy and free of trash can make tourists happy and comfortable so that it will trigger tourists to visit the Hoo Hap Hwee.</p> <p>6. With the availability of the application of health protocols, it can provide a sense of security and comfort to tourists, especially to the target market, namely culture lovers etc. to visit Hoo Hap Hwee.</p> <p>7. With the availability of adequate and quality technology facilities, it can provide progress towards the development of Hoo</p>	<p>1. By upgrading and completing the facilities at Hoo Hap Hwee, tourists can feel comfortable and happy while in Hoo Hap Hwee.</p> <p>2. By providing training and implementing a regeneration program for quality human resources, Hoo Hap Hwee can advance so that it can bring in tourists from local and foreign countries.</p>

	Hap Hwee to bring in target markets and local and foreign tourists.	
Threat	S-T Strategy	W-T Strategy
<p>1. There are quite a lot of competitors in Yogyakarta with the same fields.</p> <p>2. The Hoo Hap Hwee promotion has not been maximized</p>	<p>1. Hoo Hap Hwee Management can increase creativity and new innovation to provide distinctive appeal as a differentiator from other Recreation Sites</p> <p>2. Maximizing and developing potential of Hoo Hap Hwee can differentiate it from other competitors.</p> <p>3. Organizations can approach and discuss together with the Department of Tourism to increase the Promotion of Hoo Hap Hwee.</p> <p>4. With the implementation of a good health protocol can be a difference with competitors who have not implemented health protocols, tourists will choose Hoo Hap Hwee.</p> <p>5. With existing technology facilities, it can be used to increase promotion so that it can bring in target markets.</p>	<p>1. With increase facilities and supported by friendly services to tourists will encourage tourist choices to Hoo Hap Hwee.</p> <p>2. By improving quality and regenerating human resources, it can have a good influence on the development of Hoo Hap Hwee to compete with competitors.</p> <p>3. With sufficient and quality resources, the Hoo Hap Hwee promotion program can run smoothly.</p>

(Source: Data Analysis, 2021)

CONCLUSION

The Chinese role-playing culture is one of the most beautiful cultures and is one of the diversity of cultures in Indonesia. Therefore, this culture needs to be preserved and developed properly. One of the Chinese peranakan cultures is Liong, which has a very strong uniqueness and character as a representation of the existence of Chinese people who have acculturated in

Indonesia, especially Yogyakarta Special Region.

Yogyakarta Special Region is a miniature of Indonesia, cultural diversity and strong tolerance. Hoo Hap Hwee as a community that has the aim of preserving and developing Chinese Peranakan culture has a very important role.

However, in this era of adaptation to new habits, there are many challenges that we face, therefore it takes extra effort to preserve this culture no matter what. It

is necessary to carry out lucrative adaptations to respond to the current uncertain situation. By knowing the analysis that has been carried out, it is hoped that Liong can continue to exist and Hoo Hap Hwee can continue creative and innovative efforts for the advancement of Chinese peranakan culture, especially in the Special Region of Yogyakarta.

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