

Ritual Communication of Cheng Beng Ceremony on Chinese Ethnic in Balikpapan City

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ABSTRACT

This research explores ritual communication in the Cheng Beng ceremony, a traditional Chinese ritual that may be difficult for those outside the Chinese community to comprehend. The study employs a qualitative approach with ethnographic methods to shed light on the various communicative situations, events, and actions that occur during the ceremony in the ethnic Chinese community of Balikpapan City. The research findings reveal that the ritual communication used by the Chinese ethnic community during the Cheng Beng ceremony is complex and includes formal and non-formal communication situations, ritual agendas, actors, and equipment, as well as verbal and nonverbal actions. The significance of ritual equipment in the Cheng Beng ceremony is highlighted, as it holds symbolic meaning in every step. Nonverbal actions during the ceremony also contribute to non-formal communication situations, which are crucial to the ritual communication process. The study acknowledges its limitations due to the limited time for conducting field observations. Nonetheless, this research offers insights into ritual communication in the Cheng Beng ceremony and emphasizes the importance of using ethnographic methods to study unique and complex rituals.

Keywords: *Balikpapan city; Chinese ethnic community; ethnography; Cheng Beng ceremony; ritual communication*

INTRODUCTION

Communication rituals are unique and often challenging for individuals outside the community to understand. Like the Cheng Beng ceremonial ritual, this ritual is only understood by people who are ethnic Chinese. However, communities can understand rituals on an ongoing basis through coaching and discussion, which causes the understanding of the rituals of the Cheng Beng ceremony to be different from people outside the ethnic Chinese.

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Cultural rituals that are carried out by almost all ethnic groups in the world, including in Indonesia, are a tribute to ancestors. The Chinese have a way of paying respects to their deceased and their families by means of a pilgrimage to the tombs, and this ritual is known as Cheng Beng. Cheng Beng, which comes from the word Qing Ming, is one of the rituals taught by Confucianism (Confucian religious teachings). This ceremony always falls on April 4 or 5. Two conspicuous customs are cleaning ancestral graves and eating cold food (Christine, 2015).

The adherents of this ritual believe in this teaching that serves the ancestors. In this tribute ritual, all extended families gather in the same ancestral bond and will visit the cemetery to pray (Suharyanto & Matondang, 2018). According to Mulyana, ritual communication is closely related to expressive communication. So the phenomenon of communication in this study is that the Chinese ethnic community communicates in the form of their commitment when carrying out ethnic traditions (Mulyana, 2014).

Based on the description above, the researcher is interested in researching and studying further to find out the system of values, norms, attitudes, and beliefs of the Chinese ethnic community in the Cheng Beng ceremony in Balikpapan City; know the meaning, implementation process, and communication patterns of the Cheng Beng ceremony by ethnic Chinese in Balikpapan City which takes place once a year in April. This research was conducted on March 26-April 24, 2022.

With that, the formulation of the problem defined in this study is, "What is the meaning of the ritual communication of the Cheng Beng ceremony to ethnic Chinese in Balikpapan City?"

LITERATURE REVIEW

Socio-Cultural Communication

Socio-cultural communication is the communication process between individuals or groups with different socio-cultural backgrounds (Suranto, 2015). It is the exchange of ideas, values, beliefs, and norms between people with varying cultural backgrounds (Gudykunst, 2005). This process is vital in promoting understanding and building relationships among people from different cultures. However, interacting with different values and norms can lead to misunderstandings and barriers to effective communication.

Socio-cultural communication aims to facilitate mutual understanding and respect between people from different cultural backgrounds. This culture requires individuals to be aware of their own cultural biases and understand the differences in language, customs, and social practices (Chen, 2016). Practical socio-cultural communication skills involve acknowledging

and appreciating cultural differences, being open to learning about other cultures, and developing intercultural competence (Hammer, Bennett, & Wiseman, 2003).

In today's globalized world, socio-cultural communication is critical in promoting cross-cultural understanding and cooperation. It enables individuals to interact and collaborate with people from diverse cultural backgrounds, promoting social cohesion and unity. Developing practical socio-cultural communication skills is critical for building relationships, promoting social cohesion, and contributing to global unity. In summary, socio-cultural communication is a communication process that facilitates mutual understanding and respect between people from different cultural backgrounds. Effective socio-cultural communication requires individuals to be aware of cultural differences, be open to learning about other cultures, and develop intercultural competence. Communicating effectively across cultures is essential for building relationships and promoting social cohesion in a globalized world.

Ritual Communication

Ritual communication involves creating and expressing meaning through verbal and non-verbal rituals. It is essential to everyday interactions, ceremonies, theatrical performances, shamanic chants, political demonstrations, and rites of passage. Ritual communication is not just about passing information but is also about connecting with others to maintain our communities. The ritual view of communication is a communication theory that suggests communication is a process that enables and enacts societal transformation. It represents, maintains, adapts, and shares the beliefs of a society over time. James Carey, the proponent of the ritual view of communication, claims that it is directed towards maintaining society over time rather than just extending messages in space.

Ritual communication is different from transmission communication, which focuses more on the message and its transportation rather than creating relationships. There are three main types of rituals: mythological re-enactment, rites of passage, and personal rituals. Koentjaraningrat explained that there are two activities related to the implementation of a ritual, namely (Koentjaraningrat, 1967):

- a. Pray. Prayer is human speech and desire to God and ancestors. Usually, the prayer is accompanied by gestures and an attitude of respect and humility toward the ancestors.
- b. Serve. The act of serving includes serving food, objects, or others to gods and ancestor spirits.

In conclusion, ritual communication involves creating and expressing meaning through verbal and non-verbal rituals and is an essential part of everyday interactions, ceremonies, theatrical performances, shamanic chants, political demonstrations, and rites of

passage. It is not just about passing information but also about connecting with others to maintain our communities.

Chinese Ethnic Culture

In general, the traditional beliefs of ethnic Chinese attach importance to rituals of respect, namely (Susanto, 2017):

- a. Respect for ancestors, namely respect for ancestors, is the essence of traditional Chinese ethnic beliefs.
- b. The veneration of the gods is the respect for the gods in the traditional beliefs of countless ethnic Chinese, depending on the god's or goddess's popularity.

Cheng Beng Ceremony

In carrying out the Cheng Beng celebration ceremony, the ethnic Chinese prepare the goods and all the necessities needed, such as cooking food to offer to their ancestors the day before visiting the graves. When they arrive at the location, the ancestral graves are cleaned, the essence of which is for the ancestors to see the pilgrims' devotion and respect, reflecting the ancestral home in the afterlife. The following process is to arrange the candles (lak check), incense holders (hiolo), incense (hio), food and drinks, as well as fruits as offerings to the ancestors. After everything is done, then the next process is praying. At this stage, each family member prays by lighting incense (incense) for safety so that the ancestral spirits rest in peace in the afterlife. They are, furthermore, offering duplication of paper items such as clothes, shoes, and other necessities of life such as afterlife money called Kimcua (gold money) and Gincua (silver money) to the ancestral spirits by burning them (Suharyanto & Matondang, 2018).

The final part of the Cheng Beng tradition is the closing stage which is carried out by saying goodbye in front of the ancestral graves. Similar to the prayer stage, each family member will take turns saying goodbye in front of the ancestral grave by saying a prayer that they have carried out their obligations and are now about to return to their respective homes and that the ancestral spirits are willing to come to visit their respective homes on during the Cheng Beng ceremony. This is done because ethnic Chinese usually go to the graves ten days before the Cheng Beng celebration begins (Suharyanto & Matondang, 2018).

The Ethnographic Model of Communication

Chinese ethnic culture, in this case, the ritual communication of the Cheng Beng ceremony, is included in the category of communication components—the communication component, according to the ethnographic perspective of communication (Kuswarno, 2008).

- a. Genre or type of communicative events include jokes, greetings, introductions, fairy tales, and gossip.
- b. Topics of communicative events.
- c. The goals and functions of events in general and also the functions and goals of individual participants.
- d. Setting includes location, time, season, and other physical aspects (e.g., the room's size and the furniture's layout).
- e. Participants, including their age, gender, ethnicity, social status, or other relevant categories, and their relationship to one another.
- f. The form of the message, including verbal, non-vocal, and non-verbal channels, and the nature of the code used, for example, which language and which variety.
- g. Message content, including what is communicated, including connotative levels and denotative references.
- h. The sequence of actions, or the sequence of communicative acts or speech acts, including shifting or everyday phenomena.
- i. Rules of interaction.
- j. Norms of interpretation, including general knowledge, customs, culture, values, accepted norms, and taboos to be avoided.

METHODOLOGY

This research uses an interpretive/constructive paradigm with ethnographic methods. Ethnography is a study that exposes or focuses on cultural studies both traditionally and modernly. In this research, ethnography emphasizes the traditional cultural context of the Kalimantan Chinese community (Priyowidodo, 2020).

Research Subject

This study aims to explore the cultural practices of Balikpapan City's Chinese community during the Cheng Beng ceremony, which will be held in April 2022. The research method employed in this study is ethnographic research, which involves the researcher immersing themselves in the community being studied to gain an in-depth understanding of their culture, practices, and beliefs. The research subject for this study is the residents of Balikpapan City, who are ethnically Chinese and were directly involved in preparing and implementing the Cheng Beng ceremony.

Steps of Ethnographic Research:

Selection of research site

The first step in ethnographic research is the selection of a research site. In this study, the research site is Balikpapan City, where the Cheng Beng ceremony is held. In addition, Balikpapan City has a significant Chinese community, making it an ideal location for this study.

Selection of informants

The second step is the selection of informants. In this study, the criteria for selecting informants are individuals who are directly involved in preparing and implementing the Cheng Beng ceremony. The researcher identified six individuals from Balikpapan City's Chinese community, including the Chinese Ethnic Customary Chairperson and members of the Chinese Ethnic City of Balikpapan, who met these criteria and agreed to participate in the study.

Data collection

The third step is data collection. The primary data collection techniques used in this study are observation and interviews. To begin with, the researcher observed the preparation, implementation, and post-implementation of the Cheng Beng ceremony. They also conducted face-to-face and telephone interviews with the informants to understand better their cultural practices, beliefs, and experiences related to the Cheng Beng ceremony. In addition, the researcher used secondary data from literature studies by collecting information through books and other literature related to theory.

Data analysis

The fourth step is data analysis. The researcher analyzed the data collected from observations and interviews using content analysis. This step involves identifying themes and patterns in the data, which helps to identify the critical cultural practices and beliefs related to the Cheng Beng ceremony.

Research subject

The subjects of this study were residents of Balikpapan City who were ethnically Chinese. The reason for selecting this group is that the Cheng Beng ceremony is a critical cultural practice for the Chinese community. By studying this community, the researcher could gain insights into their culture, beliefs, and practices related to the Cheng Beng ceremony. The researcher selected six informants who were directly involved in preparing and implementing the ceremony, including the Chinese Ethnic Customary Chairperson and members of the Chinese Ethnic City of Balikpapan.

Data Analysis

The primary data collection techniques used in this study were observation and interviews. The researcher observed the preparation, implementation, and post-implementation of the Cheng Beng ceremony. They also conducted face-to-face and telephone interviews with the informants to understand better their cultural practices, beliefs,

and experiences related to the Cheng Beng ceremony. In addition, the researcher used secondary data from literature studies by collecting information through books and other literature related to theory.

The data collected from observations and interviews were analyzed using content analysis. The researcher identified themes and patterns in the data, which helped to identify the essential cultural practices and beliefs related to the Cheng Beng ceremony. The following are some of the critical findings of this study:

1. The Cheng Beng ceremony is a critical cultural practice for the Chinese community in Balikpapan City. It is a time when families come together to honor their ancestors and pay their respects.
2. The preparation for the Cheng Beng ceremony begins several weeks before the event. First, families clean and decorate the graves of their ancestors, prepare offerings and make other arrangements.
3. During the Cheng Beng ceremony, families gather at the graves.
4. Another critical aspect of the Cheng Beng ceremony is offering food and other items to the ancestors. Families prepare a variety of offerings, including fruits, sweets, and other delicacies, and place them on the graves.
5. The Cheng Beng ceremony is also a time for families to reconnect and strengthen their bonds. Therefore, many families come from different parts of the city or even from other cities to participate in the ceremony.
6. The Chinese Ethnic Customary Chairperson and members of the Chinese Ethnic City of Balikpapan play a significant role in organizing the Cheng Beng ceremony. They work closely with the families to ensure everything is in order for the ceremony.
7. The Cheng Beng ceremony is a deeply spiritual and meaningful practice for the Chinese community in Balikpapan City. It is a time for them to connect with their ancestors, honor their heritage, and strengthen their community bonds.

Triangulation is a methodological approach that involves using multiple data sources or methods to increase the validity and reliability of the research findings. Triangulation in this research was carried out through two stages: when the data was being collected or analyzed (Njoko & Priowidodo, 2022). The second is done when the data has been analyzed but requires a data check.

In this study, triangulation was used to enhance the rigor of the research and validate the findings. The following are the steps taken for triangulation in this study:

Method triangulation

This study used two primary data collection techniques: observation and interviews, and secondary data from literature studies were collected. Using multiple data collection methods increases the validity of the findings and reduces the risk of bias.

Data triangulation

Multiple data sources were used to investigate the Cheng Beng ceremony, including primary data collected from observation and interviews and secondary data from literature studies. The use of multiple sources of data provides a more comprehensive and reliable picture of the cultural practices and beliefs of the Chinese community in Balikpapan City.

Investigator triangulation

The study involved two informants, including the Chinese Ethnic Customary Chairperson and members of the Chinese Ethnic City of Balikpapan, who were directly involved in preparing and implementing the Cheng Beng ceremony. Using multiple informants enhances the validity of the findings and reduces the risk of bias.

Theory triangulation

In this study, secondary data from literature studies were used to provide a theoretical background for the study. Using multiple theories and perspectives enhances the validity of the findings. In addition, it allows for a more comprehensive understanding of the cultural practices and beliefs of the Chinese community in Balikpapan City. Overall, triangulation in this study enhances the validity and reliability of the findings and provides a more comprehensive and reliable picture of the cultural practices and beliefs of the Chinese community in Balikpapan City during the Cheng Beng ceremony.

RESULTS AND DISCUSSION

Communicative Situation

The first communicative situation occurred when members of the women's community were preparing for the Cheng Beng ceremony. The following is based on the narrative of one of the informants regarding the communication that took place in preparation for the Cheng Beng ritual.

"The preparation for the Cheng Beng ceremony is usually a week before the pilgrimage to the tomb, including cleaning the tomb. Then periodically, the tomb was renovated. Moreover, a week before Cheng Beng, the women in the family go shopping for Cheng Beng's needs. Because many things are prepared, the women in each family usually divide the work. The first thing to prepare is an offering of wine, three layers of pork, a male chicken with boiled or steamed offal, apem cake, betel nut, two boiled duck eggs, and a banana. Furthermore, there are paper money, incense, candles, paper clothes, and cell phones or paper cars. For clothes, cellphones, and paper cars, it depends on each ethnic Chinese tribe whether they need it or not." (Hindro, 2022)

The second communicative situation occurs when younger community members respond indirectly to orders by using body gestures from the oldest member (head of the

family) to continue the procession when the Cheng Beng ceremony begins. The following is based on the narrative of one of the informants regarding the procedures for carrying out the Cheng Beng ceremony ritual.

"The first thing to do is to prepare the offerings, then start the prayer, which is started by the husband or wife or the oldest son, continuing until the boys have prayed, all then the oldest daughter to the youngest, continue with the grandsons first, then continue by external grandchildren who can pray from families who have died. Then after the whole family finished praying, the banknotes started to burn. Then, the pouring of the wine in front of the tomb begins, then two duck eggs are cut as a symbol of lighting in the afterlife. Moreover, in the end, cross-arranged bills are placed on the grave as a sign that a family has already prayed at the tomb." (Hindro, 2022)

Communicative Events

The first communicative situation occurred when members of the women's community were preparing for the Cheng Beng ceremony. The following is based on the narrative of one of the informants regarding the communication that took place in preparation for the Cheng Beng ritual.

The Cheng Beng ceremony, which ethnic Chinese carried out in Balikpapan City, is a communicative event because it has the same topic, participants, and variety. Because the Cheng Beng ceremony, carried out from year to year, always has the same topic, participants, and style. Based on the results of the researchers' observations when they attended the Cheng Beng ceremonial procession, when family members were waiting their turn, they discussed work or lecture problems they were doing daily. What differs from year to year is the number of participants in the ceremony, which is likely to increase. This condition is because when ethnic Chinese members are old enough and understand the Cheng Beng ceremony, they will begin to participate in carrying out the Cheng Beng ceremony. This tradition causes the number of ceremony participants to have the possibility to increase. The following is based on the narrative from the interviewees about when the interviewees performed the Cheng Beng ceremony.

"Yes, since I was about eight years old." (Hindro, 2022)

Communicative Action

The Cheng Beng ceremony, which ethnic Chinese carried out in Balikpapan City, is a communicative action because there is a limit to a single interactional function. The members of the ethnic Chinese community carried out the Cheng Beng ceremony based on orders given by the older members of the community (head of the family) nonverbally to the

younger members of the community. The following is based on the narrative of the interviewees.

"The first thing to do is to prepare the offerings, then start the prayer, which is started by the husband or wife or the oldest son, continuing until the boys have prayed, then the oldest daughter to the youngest, continue with the grandsons first, then continue by external grandchildren who can pray from families who have died. Then after the whole family finished praying, the banknotes started to burn. Then, the pouring of the wine in front of the tomb begins, then two duck eggs are cut as a symbol of lighting in the afterlife. Moreover, in the end, cross-arranged bills are placed on the grave as a sign that a family has already prayed at the tomb." (Hindro, 2022)

Pray

The rituals carried out in the Cheng Beng ceremony include prayer activities. The prayer, which is performed by bowing oneself three times, is accompanied by pies while holding incense sticks with a total of three sticks according to the rules that have been applied for generations. The following is based on the narrative of one of the interviewees.

Researcher : *"Then why do you have to use three sticks of incense when praying or praying?"*

Cinthia : *"Three sticks?"*

Researcher: *"Yes."*

Cinthia : *"That is how it should be. The rules have always been like that. Want to pray or worship anything, always use three sticks of incense. The exact meaning has never been told. Because in each tribe, the meaning can be different."*

Researcher: *"Okay. So what if there are two pairs of candles for prayer or an even number?"*

Cinthia: *"Yes, for left and right. And it can be just one pair or two pairs. You don't have to have two pairs. And this candle functions as a lamp in the afterlife."*

(Cinthia, 2022)

Served

The rituals carried out in the Cheng Beng ceremony include serving food, drinks, and objects. In this case, what is served is for gods and goddesses, ancestral spirits, and families who have died. The food and drinks served are wine, three-layered pork, and male chicken, complete with white-boiled or steamed offal, apem cake, areca nut, two boiled duck eggs, and bananas, and served the favorite food or drink of the deceased's family. And the objects presented are paper money, incense, candles, paper clothes, or also with cell phones, and paper cars. The following is based on the narrative of one of the interviewees.

"The preparation for the Cheng Beng ceremony is usually a week before the pilgrimage to the tomb, and it is cleaned. Then periodically, the tomb was renovated. Moreover, a week before Cheng Beng, the women in the family go shopping for

Cheng Beng's needs. Because many things are prepared, the women in each family usually divide the work. The first thing to prepare is an offering in the form of wine, three layers of pork, and a male chicken complete with boiled or steamed offal, apem cake, betel nut, two boiled duck eggs, and a banana. Moreover secondly, there are paper money, incense, candles, paper clothes, cellphones, and paper cars. For clothes, cellphones, and paper cars, it depends on each ethnic Chinese tribe whether they need it or not." (Hindro, 2022)

Chinese Ethnic Culture

In general, the traditional beliefs of the Chinese ethnicity emphasize respect rituals, namely:

- a. Respect for ancestors, namely respect for ancestors or relatives who have died, is the essence of Chinese ethnic beliefs. The following is based on the narrative of the interviewees about why the Cheng Beng ceremony needs to be carried out.

"The Cheng Beng Ceremony is one of the traditions of the Chinese people to remember the services of their ancestors." (Hindro, 2022)

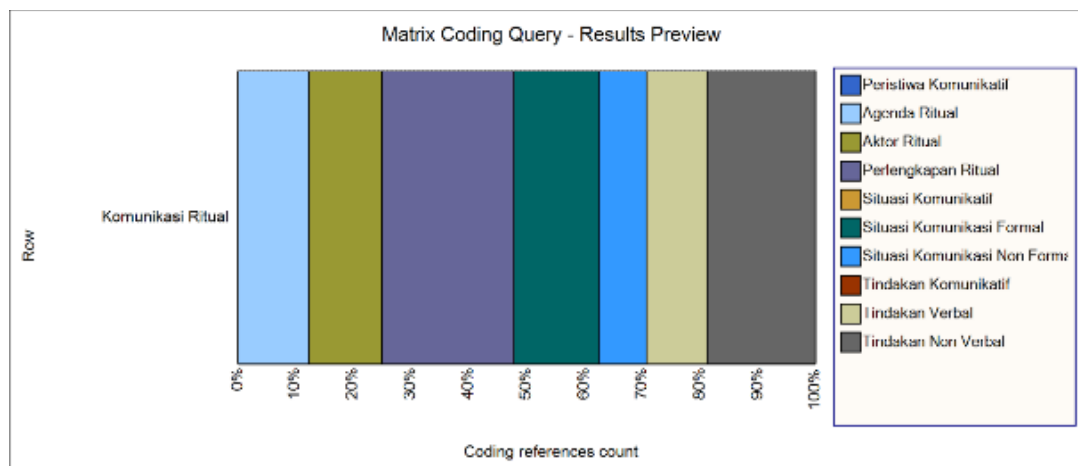
Based on the observations of researchers during the observation, respect for ancestors or family who have died is carried out based on the order of position in the family. That is because the ethnic Chinese community differentiates between internal and external descent.

- b. The veneration of the gods is the respect for the gods in the traditional beliefs of countless ethnic Chinese, depending on the god's or goddess's popularity. Based on the results of observations of the families of ethnic Chinese members of Balikpapan City, three deities are respected, namely the God of Heaven, the God of the Kitchen, and the God of the Landlord.

Based on the observations of researchers during the observation of Cheng Beng ceremony, which was carried out, it experienced a decrease in meaning. This is due to the need for more information provided and conveyed by the previous generation to the next generation. In addition, based on the results of the interviews, the women understand better how to prepare before carrying out the Cheng Beng ceremony than the men. Because in the Chinese ethnic community, the women prepare the prayers.

Discussion

The ritual communication carried out in the Cheng Beng ceremony by ethnic Chinese in Balikpapan City is illustrated in one big model, which is contained in the visualization of the QSR NVivo 12 processing as follows.



Picture 1. Percentage of the ritual communication of the Cheng Beng ceremony to ethnic Chinese in Balikpapan City

Communication rituals carried out in the Cheng Beng ceremony by ethnic Chinese in Balikpapan City are interactions that occur in communicative practices consisting of communicative situations, communicative events, and communicative actions. Based on the results of the NVivo analysis above, the most significant percentage is ritual equipment (communicative events), and the smallest percentage is non-formal communication situations (communicative situations). Ritual equipment has the most significant percentage because the Cheng Beng ceremony is very closely related to the equipment that must be provided during the Cheng Beng ceremony. On the other hand, situations of non-formal communication have the smallest percentage because the ritual communication of the Cheng Beng ceremony only has an effect on preserving hereditary culture. In this case, respecting elders and ancestors.

Communicative Situation

a. Formal communication situations (63.64%)

This shared formal communication situation is the meaning of Cheng Beng, which influences daily life and the celebrations of other ethnic Chinese communities. Therefore, researchers will explain formal communication situations that influence everyday life, Hindro Arie Wijaya.

"What stands out the most is the way they dress. Because ethnic Chinese attach great importance to color in the dress, that's why at the time of the funeral or Cheng Beng, the families involved wore white or blue clothes. And during Chinese New Year celebrations, wearing white or blue clothes is forbidden because these two colors are used only during death ceremonies. And for everyday dress, try not to wear white or blue clothes." (Hindro, 2022)

Situations of formal communication are also shown by members of the Chinese ethnic community who routinely pay respects to their ancestors every year by going to the

tomb marked with the Cheng Beng ceremony. Therefore, researchers will explain formal communication situations that influence everyday life, Hindro Arie Wijaya.

"Cheng Beng is the cultural root of one ethnic group. Especially the Chinese people. Because this tradition has been going on since the Chun Chiu dynasty, roughly 3000 years ago. Moreover, it continues until now. Because that is the root of our tribe." (Hindro, 2022)

b. The situation of non-formal communication (36.36%)

This shared non-formal communication situation is the meaning of Cheng Beng, which influences the daily life of the Chinese ethnic community. Honoring deceased ancestors has always been done since ancient times. Therefore, researchers will explain non-formal communication situations that influence everyday life, Hindro Arie Wijaya.

"Kong Hu Chu taught about filial piety to parents. So the philosophy of Kong Hu Chu teaches that the number one important thing if you want to do good, is to be devoted to your parents. Manifestations in Confucius' teachings are not only for still alive people but also must remember the services of our ancestors who have died. So you can say whether it's the teachings of Kong Hu Chu, you can say yes. And is that a Chinese ethnic tradition? Yes. Because many Chinese people in this world are not only Confucian but at the time of Cheng Beng, they still made pilgrimages to graves. It is just that what makes a difference, which is not the Confucian religion but other religions; they make pilgrimages, but the offerings are different. The difference is there. However, the pilgrimage at the time of Cheng Beng, all ethnic Chinese did." (Hindro, 2022)

Communicative Events

a. Ritual agenda (26.09%)

The ritual agenda that is carried out in carrying out the Cheng Beng ceremony consists of several things. The first thing to do is prepare before carrying out the Cheng Beng ceremony. Therefore the researcher will explain the preparations for carrying out the Cheng Beng ceremony, Hindro Arie Wijaya.

"The preparation for the Cheng Beng ceremony is usually a week before the pilgrimage to the tomb; it is cleaned. Then periodically, the tomb was renovated. Moreover, a week before Cheng Beng, the women in the family go shopping for Cheng Beng's needs. Because there are a lot of things prepared, usually the women in each family will divide the work. The first thing to prepare is an offering in the form of wine, three layers of pork, and a male chicken complete with boiled or steamed offal, apem cake, betel nut, two

boiled duck eggs, and a banana. Moreover, there are paper money, incense, candles, paper clothes, or also with cellphones, and paper cars. For clothes, cellphones, and paper cars, it depends on each ethnic Chinese tribe whether they need it or not." (Hindro, 2022)

The following ritual agenda is carried out on the day of the Cheng Beng ceremony. Therefore the researcher will explain the implementation of the Cheng Beng ceremony, Hindro Arie Wijaya.

"The first thing is to prepare the offerings, then start the prayer, which is started by the husband or wife or the eldest son, continuing until the boys have prayed, all then the eldest to the youngest daughter, then followed by the inner grandson first, then followed by the outer grandson, to pray that of the family who has died. Then after the whole family finished praying, the banknotes started to burn. Then, the pouring of the wine in front of the tomb begins, then two duck eggs are cut as a symbol of lighting in the afterlife. And at the end, cross-arranged bills are placed on the grave as a sign that a family has already prayed at the tomb." (Hindro, 2022)

b. Ritual actors (26.09%)

There are several ritual actors involved in the Cheng Beng ceremony. This will be explained through the results of interviews with informants.

"Mostly children and grandchildren. Also son-in-law. So you could say the whole family." (Hindro, 2022)

c. Ritual equipment (47.83%)

There are several ritual equipments used in the Cheng Beng ceremony. Therefore the researcher will explain the ritual equipment used in the Cheng Beng ceremony, Hindro Arie Wijaya.

"Firstly, there are offerings in the form of wine, three layers of pork and male chicken complete with boiled or steamed offal, apem cake, betel nut, two boiled duck eggs, and a banana. Moreover, there are paper money, incense, candles, paper clothes, cell phones, and paper cars. For clothes, cellphones, and paper cars, it depends on each ethnic Chinese tribe whether they need it or not." (Hindro, 2022)

Communicative Action

a. Verbal action (35.71%)

These shared verbal actions are the verbal actions that occur during the ceremony. Verbal actions that occurred during the Cheng Beng ceremony were very few. The

verbal action taken was the conversation that occurred while waiting for their turn to perform the Cheng Beng ceremony. Moreover, based on the observations of researchers, two languages are used when speaking by the Chinese ethnic community, namely the language of the Confucian tribe and Indonesian. Therefore the researcher will explain verbal actions, Hindro Arie Wijaya.

"But usually, there is also a time when we talk at Cheng Beng. Because Cheng Beng's procession was long, there needed to be more talk while waiting for his turn to pray. Yes, what is usually discussed is daily activities. Like work problems. Alternatively, the young ones talk about college too." (Hindro, 2022)

b. Nonverbal actions (64.29%)

The nonverbal actions due to the Cheng Beng ceremony make the participants more emotional. That is because, at the time of Cheng Beng, they will remember the ancestors who have died. Therefore the researcher will explain why nonverbal actions dominate in the Cheng Beng ceremony, Hindro Arie Wijaya.

"Yes, because we are at the cemetery, so it is not nice if it is crowded like that. Moreover, during this Cheng Beng, we remember our ancestors again. So when Cheng Beng, we feel sad. So at Cheng Beng, do not make unnecessary noises if we can move. Moreover, this Cheng Beng participant already understands what to do. So there is no need to order that." (Hindro, 2022)

The nonverbal action that occurred was during the Cheng Beng ceremony. Nonverbal actions occur because the place where Cheng Beng is performed is a tomb, which is impolite to talk unnecessarily. Therefore the researcher will explain the nonverbal actions in the Cheng Beng ceremony, Hindro Arie Wijaya.

"The first thing is to prepare the offerings, then start the prayer, which is started by the husband or wife or the eldest son, continuing until the boys have prayed, all then the eldest to the youngest daughter, then followed by the inner grandson first, then followed by the outer grandson, to pray that of the family who has died. Then after the whole family finished praying, the banknotes started to burn. Then, the pouring of the wine in front of the tomb begins, then two duck eggs are cut as a symbol of lighting in the afterlife. Moreover, in the end, cross-arranged bills are placed on the grave as a sign that a family has already prayed at the tomb." (Hindro, 2022)

CONCLUSION

In conclusion, the Cheng Beng ceremony for ethnic Chinese in Balikpapan City is a ritual communication that uses ritual equipment with symbolic meaning. The nonverbal

actions displayed during the ceremony are essential to the communication process. The ritual equipment and nonverbal actions give rise to non-formal communication situations, leading to differences in the use of colors on clothes during the Cheng Beng ceremony compared to other Chinese ethnic ceremonies.

This study has provided valuable insights into the cultural practices and beliefs of the Chinese community in Balikpapan City during the Cheng Beng ceremony. However, there is still much to be explored in ritual communication, particularly concerning other types of rituals and ceremonies. Future research could benefit from using other methods, such as communication anthropology, from gaining a more comprehensive understanding of the communication processes involved in rituals.

In addition, it is worth exploring the role of ritual communication in intercultural communication. As globalization continues bringing people from different cultures and backgrounds closer, understanding how ritual communication can bridge cultural differences and foster mutual understanding is becoming increasingly important.

Moreover, this study only focused on the perspective of the Chinese community in Balikpapan City. Future research could benefit from exploring the perspectives of other communities and ethnic groups in the city and how they interact with the Chinese community during the Cheng Beng ceremony.

Overall, this study has highlighted the importance of ritual communication in cultural practices and beliefs. By understanding the communication processes involved in rituals, we can gain a deeper appreciation of the cultural diversity that exists in our society and promote intercultural understanding and harmony. Therefore, future research in the field of ritual communication is needed to advance further our knowledge and understanding of this critical aspect of human communication.

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