

Semana Santa Traditions: The Symbol of the Lamaholot Community Ecological Mindset

¹Imelda Oliva Wissang, Fakultas Sastra ²Dawud, Fakultas Sastra ³Sumadi, Fakultas Sastra ⁴Yuni Pratiwi, Fakultas Sastra

¹²³⁴Universitas Negeri Malang

Abstract

This study aims to explain the symbol of the ecological mindset of the Lamaholot community in the *Semana Santa* tradition. This research is a qualitative research, type of autoethnography that emphasizes the experience and reflexivity of the researcher. Collecting data through observation and interviews with resource persons. Data analysis used autoethnographic techniques, ethnographic-interactive analysis. This study uses ethnosemiotic theory related to the cultural meanings contained in cultural symbols. The *Semana Santa* tradition is a cultural specialty of the Lamaholot community with cultural symbols that express the beliefs held, ideas or ideas, thoughts and attitudes, behavior of the Lamaholot community. The ecological mindset of the Lamaholot community in the *Semana Santa* tradition is revealed in the rituals carried out (1) the *tikam turo* ritual, (2) sea procession or *Tuan Menino's* procession, (3) *sorong serah* ritual, and (4) *serah punto dama* ritual. These four rituals reveal the ecological mindset of the Lamaholot community, namely (1) nature as a source of life, namely providing abundant results, providing fertility, providing wealth that is used for life, (2) nature as a source of fulfilling spiritual needs, namely self-purification, cleansing of evil, purification of intentions, (3) nature as a source of mental strength, namely firmness in principle, courage to face challenges, willingness to sacrifice, and (4) nature as a source of self-harmony, namely harmonious relationships, willingness to share, carrying out the main things in life .

Keywords: semana santa tradition, symbol, ecological mindset

INTRODUCTION

The *Semana Santa* tradition is a Catholic religious tradition in Larantuka, East Flores Regency, East Nusa Tenggara province. The *Semana Santa* tradition as a Portuguese heritage tradition has been acculturated with the Lamaholot tradition and the Catholic tradition. This hundreds-year-old tradition is held every year on Easter celebrations. *Semana Santa* which in Portuguese means holy week, the week before the holidays. The *Semana Santa* tradition is a cultural characteristic of the Lamaholot community with cultural

symbols that express the beliefs held, ideas or ideas, thoughts and attitudes, the behavior of the Lamaholot community which culturally has certain meanings and ideological values that become the views, rationale, philosophy, guidelines in the life of the Lamaholot community.

One of the cultural symbols that is manifested in the *Semana Santa* tradition is a symbol of the ecological mindset of the Lamaholot community regarding the environment, the universe. This ecological mindset is revealed in the rituals carried out in the *Semana Santa* tradition, such as the *punto dama* ritual 'pangkal damar',

namely a damar stick with a fire at the end, symbolizing strength and hope which in Lamaholot culture means inheritance, continuation of care and implementation. *Semana Santa* tradition to be preserved, preserved. This meaning expresses the mindset towards the continuity of the *Semana Santa* tradition heritage that must be maintained in the life of the Lamaholot community. Bebe (2018) stated that the mindset of the Lamaholot community is a living and owned tradition (habit), is a cultural symbol that must be maintained through the presence as a loyal Lamaholot community, a community that from the start was present as a virtuous person, especially in thinking, acting, acting, believing with maintain and preserve noble values in living together.

The Lamaholot community has an ideal insight, mindset towards the universe in this life and life, namely maintaining the harmony, harmony of the universe, by preserving, managing, arranging it according to the norms that apply in society and the Catholic church. According to (Bebe, 2018; Arndt, 2003b) nature or the earth in Lamaholot's perspective is called mother, sister, and home (*ina, ema, heloka lango*), then the interrelation between the cosmos (humans, plants, animals) and the surrounding environment, including abiotic, is an ecosystem that takes care of each other. Earth lives like humans and has a soul to protect. Lamaholot humans are responsible for the harmony of the Lamaholot nature. Peschke (2003b) states that the basic orientation towards environmental ethics in the Catholic church is described in the Pastoral Constitution *Gaudium et Spes* (GS 37), love for nature is ultimately rooted in God's own goodness, wisdom and charm which is reflected in creatures. Because nature is God's handiwork, he must be loved, "man must be able to love all of God's creation." He received them from God, and looked upon them and respected them as they flowed from the hand of God.

The Lamaholot community realizes that as humans have a high and noble position on this earth, namely as leaders or managers of the universe, humans with their minds can control the universe with all its contents. In this understanding, the Lamaholot community should be able to organize life in this universe for a good and harmonious life together. With their minds, the Lamaholot people are able to think and calculate the possibilities that lie in the universe. This research raises the issue of how the symbol of the ecological mindset of the Lamaholot community in the *Semana Santa* tradition? The purpose of this study is to explain the symbol of the ecological mindset of the Lamaholot community in the *Semana Santa* tradition.

LITERATURE REVIEW

Previous Study

Some previous research can be used as a reference, a reference, namely presearch Monteiro (2020) entitled *Semana Santa in Larantuka History and Liturgy*. The results of this study indicate that (1) historically the *Semana Santa* tradition in Larantuka cannot be separated from the history of Larantuka and the origin of the *Semana Santa* tradition brought by the Portuguese. The *Semana Santa* tradition in Larantuka is a unity of Larantuka sociocultural and religious entities with anthropological content of Lamaholot culture in general and Larantuka in particular, (2) the celebration of *Semana Santa* in Larantuka from a liturgical point of view has rich biblical-theological and liturgical content. The celebration of *Semana Santa* is not only an emotional ritual expression but a rational ritual expression.

Study Mulyati (2019) entitled "Semana Santa, Catholic Easter Tradition in Larantuka, East Flores, East Nusa Tenggara." The results of this study indicate that the Procession *Semana Santa* in Larantuka brought by the Portuguese experienced inculturation with local people's beliefs, and church

teachings. This inculturation will enrich the tradition *Semana Santa* itself.

Study Klaping (2018) entitled "Semana Santa (A Socio Theological Review About the Meaning of Semana Santa for the Larantuka Catholics)." The results of this study indicate that the ritual *Semana Santa* in local culture as an expression of gratitude to God and Our Lady for the care throughout the year and for the growth of the faith of the people. This tradition continues to be carried out to preserve the heritage of the ancestors as well as to strengthen kinship and solidarity among Catholics and among each other in society. The peculiarity in the implementation of the *Semana Santa* tradition is that this tradition is maintained, such as the use of ancestral ornaments and the singing is still in Latin. This peculiarity is a special feature of the implementation of the Easter tradition in other cultural contexts in Indonesia.

Study Dias (2013) titled "Presenças históricas portuguesas em Larantuka, History of the Portuguese presence in Larantuka from the second half of the 16th century to the beginning of the XVIII century." The results of this study indicate that the Solor and Larantuka areas, in Flores, are the center of the Portuguese presence in the eastern part of the Malaysia-Indonesian Archipelago. The Portuguese presence in this area was not only for the benefit of the sandalwood trade to the island of Timor. In addition, there was evangelization by Catholic traders and missionaries from the Dominican order. There is an influence of the Malay language with the Portuguese lexicon also influenced by the local language of Lamaholot. This influence is also on the naming of those who fled and settled in Larantuka; and also the influence on a particular set of Catholic traditions, such as the Confraria (or Confraria) Renya (Queen) Rosary (of the Rosary), a strong devotion to the Virgin Mary, to a number of objects of religious art.

The previous research described above can be used as a reference, a reference in this study because it has similar relevance to the object and research location, namely the *Semana Santa* tradition in Larantuka. Previous research has explained the *Semana Santa* tradition from the historical, theological, sociocultural aspects, while this research specifically describes the symbols of the *Semana Santa* tradition from the ethnosemiotic aspect that is revealed nonverbally which reflects the ecological mindset of the Lamaholot community. Therefore, this research is a distinctive and unique research, different from previous research, namely: find a distinctive and unique phenomenon in the *Semana Santa* tradition in the form of a symbol of the ecological mindset of the Lamaholot community.

Theoretical Framework

This study uses the ethnosemiotic theory proposed by Voigt (2013;2014) that ethnosemiotics is a new semiotic between tradition and ethnosemiotic innovation. Ethnosemiotics is directed at traditional culture, in contrast to "socio-semiotics" (focusing on modern signs). Ethnosemiotics is the starting point for anthropology, communication models, and cultural semiotics used to interpret the "ethno" sign system. In ethnosemiotics there are two types of approaches that can be used, namely all types of semiotics used to describe folk culture, and all types of ethnological studies that focus on the use of signs and sign systems. Ethnosemiotics can follow various methodical paradigms and is close to "social semiotics" or "cultural semiotics."

Ethnosemiotics is always related to signs, symbols or symbols contained in various traditions, cultural customs which are referred to as cultural semiotics. Pateda (2001) said that cultural semiotics is a semiotic that specifically examines the sign system that applies in a particular culture. Community life as social beings

has a certain cultural system that is passed down from generation to generation and is maintained and respected. Culture as a system that exists in society uses certain signs that distinguish it from other societies. According to Sutrisno (2018); Marsciani (2015); Montanari et al., (2015); Galofaro (2012), ethnosemiotics is the science of semiotics in interpreting the meaning of the text in an interpretative manner giving meaning to the observed meanings found in symbols of cultural traditions in the rituals or traditions under study.

Voigt (2013; 2014) states that ethnosemiotics is a new semiotics with an emphasis on between ethnosemiotic tradition and innovation with reference to the concept of "ethnosemiotic" applied to cultural symbols, as in the *Semana Santa* tradition. There are several reasons that ethnosemiotics are applied to cultural symbols. *First*, ethnosemiotics views traditions, such as the *Semana Santa* tradition as having its own symbolic form. The form of the symbol is related to the language element as a medium of exposure, the form element as a manifestation of the embodiment and the content element in the form of meaning as a message. *Second*, semiotics or ethnosemiotics try to connect these elements with systems that are outside the background, for example the cultural system, the social system, the life system as a source of creation. *Third*, semiotics or ethnosemiotics not only views each element as having its own system, more than that, semiotics views each element as having its own value or meaning. *Fourth*, semiotics or ethnosemiotics view that each element is considered to have a role and function. Based on Voigt's framework, in this study, researchers need to explore every element that is the reason for ethnosemiotics related to cultural symbols, because that element builds a system in a tradition, such as the *Semana Santa* tradition. (Sobur, 2003; Kurniawan, 2001; Barthes, 2018; Eco, 1979).

The substance of symbols in ethnosemiotic studies lies in the interpretation of the meaning of lingual units as verbal symbols and of tangible objects, procedures, movements as nonverbal symbols found in various traditions, cultural customs that are agreed upon as guidelines or people's views of life. A symbol or symbol that is expressed verbally or nonverbally is a sign that represents something based on agreements (*conventions*) either intentionally or unintentionally, as ideas based on agreements that exist in society (Hoed, 2014; Anggraeni 2016). Symbols as the meaning of cultural concepts are found in tradition *Semana Santa* in Larantuka, East Flores, NTT, such an attractive and distinctive symbol depicts an attitude of enthusiasm, a struggle which is verbally expressed in the term *punto dama* 'pangkal damar,' namely a damar rod with a fire at the end, symbolizing strength and hope which in Lamaholot culture means as inheritance, continuation of care and implementation of the *Semana Santa* tradition to be maintained, preserved. The cultural meaning of the *punto dama* verbal symbol reveals an ecological mindset that the continuity of traditional heritage must be maintained in the life of the Lamaholot community.

The concept of ecological mindset as a cultural pattern is related to idealistic views and attitudes towards God, oneself, others, and the universe. These idealistic views always return to the origin and purpose of Lamaholot human life, namely God Almighty. That mindset is strongly influenced by the environment, the universe, and other objects and is the basis for acting, behaving, and behaving. Ecological mindset is related to the view of the universe that is revealed through various human actions, such as in traditional rituals carried out by the community.

Nyaming (2019) states that cultural ritual expressions or actions actually want to

show the deepest desire of humans to build harmony both vertically (with God) and horizontally (with fellow humans) and harmony with nature. Tradition with ritual What is done can be a guide and can arouse a desire in humans to always try to build a harmonious relationship with God, with others and with nature.

The mindset of the universe is related to the harmony of nature and humans. Building a harmonious relationship with nature is the main thing that must be maintained. In building a harmonious relationship between humans and nature, it is revealed the spiritual needs that must be fulfilled in human life. Harmony of nature and humans is a spiritual need through rituals, cultural traditions that have symbolic meaning to draw closer to God (Donzelli, 2020; Rafsanjani, 2018; Brabec, 2010; Blanchard, 2007).

METHOD

This research is located in Larantuka, East Flores district, East Nusa Tenggara Province. The people of Larantuka are ethnic Lamaholot. This research is a qualitative research with the type of autoethnographic research. Research data in the form of nonverbal data in the form of pictures, photos related to symbols of the ecological mindset of the Lamaholot community in the *Semana Santa* tradition. This data is obtained from the experience of researchers and from sources. The data collection technique was carried out using autoethnographic techniques with the stages of making observations and interviews. Chang (2008) stated in autoethnographic research, data collection is based on the experience and reflection of the researcher related to everyday events, places where people learn about language, customs, culture and can integrate with existing patterns in society, such as religious holidays with guidance, namely (1) in terms of content or research data, autoethnography uses a lot of data that is owned by the researcher himself but still has to use the principles and disciplines of ethnographic research methods, such as in data collection,

writing field data, and using other data to triangulate data validity (interviews, observations, library data, and artifacts), (2) as a result, autoethnography does not only emphasize the story that is owned by the autoethnographer himself but must produce an analysis or interpretation of the cultural context and understanding of the other (other) or others, both directly and indirectly related, and (3) Researchers are required to treat the data critically, analytically, and interpretively to find the existing discourse.

Data analysis was carried out using ethnographic analysis techniques-interactive model (Spradley, 2006; 1980) with six stages, namely (1) domain analysis, (2) taxonomic analysis, (3) component analysis, and (4) presentation of results, and (5) conclusions and (6) verification of findings. After analyzing the data, the last stage is carried out, namely the conclusion of the research results. Conclusion of research results with external evidence in the form of published research results.

DISCUSSION

Semana Santa Tradition

The *Semana Santa* tradition is a Catholic religious tradition that is held before Easter. The word *Semana Santa* comes from the Portuguese language, *semana* which means week and *santa* which means holy. *Semana Santa* means holy week that starts from Palm Sunday, *Trewa*/Abu Wednesday, Maundy Thursday with the unique of the *tikam turo*, sticking candlesticks along the path determined as the procession route, Good Friday or *Sesta Vera*, sea procession or *Tuan Menino's* procession, Saturday Santo/ Holy, until the celebration of Hallelujah Sunday or Easter Sunday. *Semana Santa* in Larantuka language called *Hari Bae* is a ritual for celebrating Easter Holy Week for Catholics in Larantuka which is carried out for a week or seven days in a row. *Semana Santa* in Larantuka cannot be separated from the

Portuguese heritage for Indonesia, especially for Larantuka (Monteiro, 2020; Mulyati, 2019).

Jebarus (2017b) states that the *Semana Santa* tradition was brought by the Portuguese who came to trade spices, including sandalwood from the islands of Solor and Timor in the 16th century, centered in Lohayong, East Solor. For hundreds of years the *Semana Santa* tradition has been carried out, maintained and maintained so that it is in line with the development and progress of the times, the *Semana Santa* tradition in Larantuka has become a religious icon for the people of East Flores and even the world with high appeal for local, national and world tourists.

The *Semana Santa* tradition has become a cultural symbol, an expression of the values that characterize the identity of the people of East Flores, Lamaholot with the increasing tolerance between religious communities in Flores, the stronger solidarity among residents, the strong and

steadfast inculturation of local religions, Portuguese traditions, and church traditions. The *Semana Santa* tradition has reached the age of 500 years, its implementation has become an annual agenda for the East Flores regional government and the church as spiritual and cultural tourism that attracts domestic and foreign tourists (Monteiro, 2020; Mulyati, 2019; Dias, 2013; Viola, 2013; Djawang, 1987).

Lamaholot Community Ecological Mindset

The ecological mindset of the Lamaholot community is expressed in nonverbal expressions as an exposition of the Lamaholot cultural symbols that reveal nature as a source of life, nature as a way of life, nature as the mental, spiritual, and physical resilience of Lamaholot humans. The symbol of the ecological mindset of the Lamaholot community in the *Semana Santa* tradition can be explained as follows.

1) Tikam Turo's Ritual



Description: *Turo* pole that has been plugged in by a burning candle (Document: Valentino Luis)

The *tikam turo* ritual means the sticking of wooden poles in the *Semana Santa* tradition, a ritual that reveals the relationship between nature and humans Lamaholot, nature as a source of life that provides all human needs called *tana no'o*

atan, nure (kayo) no'o atan, wai no'o atan, nature that provides the necessities for equipment used in various rituals, such as the *tikam turo* ritual. The Lamaholot community has a view that nature is the source of life, so Lamaholot humans take

advantage of the results prepared by nature, managed for the necessities of life especially in spiritual, mental spiritual needs that direct the Lamaholot community to the love and goodness of God Almighty who has given the universe with all the results that it brings there is.

The use of natural resources such as kukung wood as a strong wood is usually in the middle of the forest and requires a struggle to cut it symbolizes determination to maintain the principle and main thing. Bamboo is also taken from the forest cut in the same size symbolizing harmony, harmony, justice. The *gebang* rope from the dried palm tree symbolizes a strong brotherly bond. Candles which initially used *dama* (damar) from the forest that produced oil and a wick of yarn (cotton) which emitted a bright flame for the execution of the procession symbolized openness, sincerity to sacrifice. These materials have been cleaned, dried,

prepared a month before the implementation of the *Semana Santa* tradition, symbolizing the openness to prioritize what is the main thing in the life of the Lamaholot community.

Utilization of this produce reveals the ecological mindset of the Lamaholot community which views nature as a source of physical as well as spiritual wealth, nature functions to provide the necessities of human life. The cultural symbol of *tikam turo* means steadfastness, determination, submission, acknowledgment, acceptance, appreciation, respect for the universe as a source of life, openness, the intelligence of the Lamaholot community to use natural resources for the necessary needs. The symbol of the ecological mindset of the *tikam turo* has the value of unity, harmony, and close relations between nature, Lamaholot humans, and God Almighty.

2) Sea Procession or *Tuan Menino's* procession



Description: *Berok* used during the sea procession on Good Friday (Document: Komsos Larantuka Diocese)

The sea procession or *Tuan Menino's* procession is one of the rituals carried out solemnly in the *Semana Santa* tradition. The peculiarity of this sea procession can be seen in the *berok* or wooden canoe used for generations. *Berok* symbolizes authenticity, openness, respect and closeness to nature which provides results

that are used for the needs of the Lamaholot community.

In the sea procession or *Tuan Menino's* procession, the mindset of the Lamaholot community is revealed towards the universe as a source of life, nature which is the guideline for life, especially in maintaining the religious values of the Lamaholot community. For the Lamaholot

community, nature (the sea) is a force that requires mental, spiritual and even physical human beings, especially in facing various natural challenges, such as when going against the current on a voyage or when catching fish.

The sea in the view of the Lamaholot community is a source of life and also symbolizes the proud characteristics of the Lamaholot people, respecting the sea with the sea goddess *Haring Botang*. The sea represents pride, toughness, greatness, success. The sea can give a hint of danger, will come luck, abundance, safety. The people of Lamaholot have a philosophy towards the sea the *kota ujung aro telakang mata wara patah di tangan tidak te rasa*, which illustrates that life has many challenges but must be strong like *telakang* (retaining wood on a canoe) so that it survives in the middle of the vast ocean.

The sea procession or *Tuan Menino's* procession is an expression of an ecological mindset, as a sign of the readiness of the Lamaholot community to preserve nature, respect nature, protect nature, accept nature (the sea). The sea is interpreted as purification, self-cleaning, a place to wash away all bad things, evil and receive freshness, hope and enthusiasm

3. Sorong Serah Procession

and new strength. The nature of the sea can provide balance, harmony between the mental, spiritual, and physical resilience of the Lamaholot community who have to struggle to survive. the sea that teaches the balance of mental, spiritual, physical life. The sea procession is held on Good Friday at PKl. 11.00 – 13.000, walk against the current of the *Gonsalu* strait which is full of threats.

The sea procession or *Tuan Menino's* procession in the *Semana Santa* tradition as shown in the picture is a symbol of an ecological mindset that expresses acceptance, acknowledgment, respect, and submission to the power of God who has given the universe and all its contents to the Lamaholot community for use. The sea in the Lamaholot community's conception symbolizes pride, resilience and amazement at God's grace, the sea that gives results, which is a connecting road, which brings one closer to one another and the sea spiritually symbolizes purification from all bad things and readiness to receive gifts, good fortune, new power inlive by always prioritizing obedience, perseverance, loyalty, alertness of the heart that is directed at the God who gives life.



Description: procession of Sorong Serah, procession of offerings (Document: Komsos Larantuka)

The *sorong serah* procession is carried out in the *Semana Santa* tradition as a thanksgiving ritual for the abundance of the earth's produce. The *sorong serah*

procession reveals the ecological mindset of the Lamaholot community towards nature as a source of fortune that gives abundant results to the Lamaholot

community. The nature in question is the sea and land that provide abundant results, which at the celebration of *Semana Santa*, the harvest is delivered as an offering to God Almighty, as a sign of gratitude for the abundance of results, for maintenance throughout the year, a sign of surrender and gratitude for the results obtained as God's goodness, as well as appreciation, respect for nature.

The *sorong serah* procession is a symbol of the ecological mindset of the Lamaholot community towards a universe that always gives results, nature that becomes a way of life, nature that is able to harmonize the balance of mental, spiritual, physical life of the Lamaholot community so that they are not only proud to have nature that gives results but are aware of the responsibility to preserve, maintain, care for and introduce the nature of Lamaholot to the world because during the *Semana Santa* procession many visitors from home and abroad. *Sorong* symbolizes openness, willingness to give. *Serah* symbolizes sincerity, sincerity to share without calculating profit and loss. The produce that is paraded and handed over is a typical Lamaholot produce from the garden.

Sorong Serah's ecological mindset, the procession of agricultural products is a living tradition and has been passed down

4. The Ritual of *Serah Punto Dama*

from generation to generation in the life of the Lamaholot community where specifically in this ritual the opportunity to parade the offerings of crops is not only Catholic but all citizens, representatives of every tribe and region who inhabit Larantuka delivers agricultural products to those that have been processed as local food. The offering of crops means acceptance, recognition, respect, preservation, harmony, harmony and submission, openness which is a strength in the life of the Lamaholot community.

Sorong handover is a symbol of the ecological mindset of the Lamaholot community towards nature as a source of fortune that gives abundant results to the Lamaholot community. The nature in question is the sea and land that provide abundant results which at the *Semana Santa* celebration, the harvest is delivered as a noble offering to God Almighty in the *sorong serah* ritual, a procession of offerings from the earth, the fortune obtained and gratitude for the care throughout the year. *Sorong Serah* is interpreted as a sign of submission and gratitude for God's goodness, as well as appreciation, respect for nature and uniting the Lamaholot community.



Description:The Ritual of *Serah Punto Dama* (Document: Monteiro, 2021)

Give up punto damais a preservation ritual reveals the mindset of the Lamaholot community towards the universe as the

source of life. The available natural wealth is used in the *Semana Santa* tradition in the ritual of *serah punto dama*, which directs the Lamaholot community to the omnipotence of God who always protects and preserves the life of the Lamaholot community. *Punto dama* as a ritual to maintain the *Semana Santa* tradition in order to remain sustainable, is carried out from generation to generation by the *Semana* tribes with applicable provisions, as a norm, guideline, and way of life for the Lamaholot community.

Dama (damar) produce is used, processed to get oil, the cotton is processed into a wick that is lit during the implementation of the *Semana Santa* tradition in ancient times. Cotton can also be processed into yarn for ikat weaving. *Dama* today has been replaced by candles because dama trees are hard to find anymore. The produce used in the ritual of *serah punto dama*, namely *dama*, wine, local food which is prepared is a reflection of the mindset of the Lamaholot community using natural resources to get closer to the giver of life, God Almighty. *Punto dama* is described as a shoot that revives, nourishes, a sign of hope and enthusiasm that continues, hope for the *Semana Santa* tradition that must be preserved and preserved, hope for God's goodness in the life of the Lamaholot community.

Hand over *punto dama* as a symbol of the mindset of the Lamaholot community depicting unity, wholeness, openness, peace, harmony, harmony, spirit, hope, and victory where the Lamaholot community is proud, respects, preserves the universe, protects the universe as a source of life which is expressed in the ritual of *serah punto dama*, where all residents gather, *merebo merampa*, *bentang tikar*, *belah sirih pinang*, *angka ara sekeli*, carry out the ritual of surrendering *punto*, (the remaining base), *dama* (resin) to the successor who is in charge of the implementation of the *Semana Santa* tradition in the following year.

The symbol of the ecological mindset of *serah punto dama* for the Lamaholot community means acceptance, acknowledgment, respect and hope for God Almighty who gave the universe and all its contents to the Lamaholot community to fulfill their life needs, as well as the inheritance of noble values with ecological insight, openness, willingness, sincerity, unity that becomes the guideline and guide of life as well as the norms that are carried out in the life of the Lamaholot community.

CONCLUSION

In the *Semana Santa* tradition, there are four symbols of the ecological mindset of the Lamaholot community, namely (1) the symbol of the *tikam turo* ecological mindset, (2) the symbol of the ecological mindset of sea procession or *Tuan Menino's* procession, (3) the symbol of the ecological mindset of *sorong serah*, and (3) the symbol of the pattern of think ecologically *serah punto dama*. The symbol of the ecological mindset of the *tikam turo* is a symbol of the ecological mindset that awakens the Lamaholot community to respect nature as a source of life that provides physical, physical and spiritual needs as harmony in adherence to principles, awareness to always come first, unity in working together, mutual harmony help, and respect each other as harmony that is maintained and becomes the life guide for the Lamaholot community. The ecological mindset of the sea procession or *Tuan Menino's* procession is a symbol of the mindset that reminds the Lamaholot community of their existence as a fragile human by always renewing themselves so that they have mental toughness in facing life's challenges, enthusiasm in striving for physical and spiritual harmony through actions to let go of bad things that hinder, purification and self-purification as harmony that must be maintained and become the main thing in the life of the Lamaholot community. The ecological mindset of *sorong serah* is a symbol of the ecological mindset that makes the

Lamaholot community aware of the harmony of their hearts to be open, sincere in giving work, prioritizing obligatory things as gratitude for the abundance of life as harmony that is always maintained in the life of the Lamaholot community.

These four rituals reveal the ecological mindset of the Lamaholot community, namely (1) nature as a source of life, namely providing abundant results, providing fertility, providing wealth that is used for life, (2) nature as a source of fulfilling spiritual needs, namely self-purification, cleansing of evil, purification of intentions, (3) nature as a source of mental strength, namely firmness in principle, courage to face challenges, willingness to sacrifice, and (4) nature as a source of self-harmony, namely harmonious relationships, willingness to share, carrying out the main things in life.

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