



## Hari Bae Nagi: Semana Santa Procession in the Easter of the Larantuka People

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### ABSTRACT

The purpose of this research is to find out about the Larantuka religious tradition which they call Hari Bae Nagi, or known throughout the world as Semana Santa Larantuka. In this research, researchers used a qualitative approach with the type of research case study research and in nature descriptive. A qualitative approach is an important approach to understand a social phenomenon and the perspective of the individual being studied. The qualitative approach is also the research procedure produces descriptive data in the form of written words or verbally from the behavior of the people being observed. Research results show that Semana Santa in Larantuka is a legacy of the Portuguese colonial people. However, the inclusion of Semana Santa as a way of life for the Larantuka people from the past until now was not forced because the Larantuka people themselves were historically a mixture of immigrants (Portuguese, Topas, and Malacca natives who were Catholic). They came and lived side by side in harmony with the native people. When Catholicism became the religion of the Larantuka kingdom, there was a real element of peaceful acceptance of this religion, along with its variant in the form of Semana Santa. Semana Santa, which is the culmination of the Larantuka people's spiritual life for a year, is a legacy passed down from their ancestors. The position of tribes which are still taken into account and given a place in Semana Santa provides evidence that this procession is a perfect peaceful merger between local religion and Catholicism, as well as tribal "breeds" in the traditional life of the Larantuka people. This is now just waiting for its development by the current generation, as a true practice of living faith.

## **INTRODUCTION**

Indonesia is an archipelagic country in which there is a lot of diversity. This diversity includes diversity of ethnicity, race, culture, language, customs and religion, of course. When we talk about religion framed in terms of a relationship with God, we also have to talk about religious rites. In the rite there are symbols that function as a means of communication to God in accordance with the goals to be achieved when the rite is carried out. Geertz said that symbols or symbolic elements are all visible formulations of views, abstractions of experience set in a form that can be sensed, concrete embodiments of ideas, attitudes, decisions, or beliefs (Labandi & Haris, 2023).

In Indonesian society itself, there are various kinds of religious rites that are often carried out. Rituals are human efforts to connect with God (Sestino et al., 2023). The rite system is a form of religious behavior, in which there are various kinds of ceremonies, for example praying, prostrating, singing, dancing, processions, meditation, and so on. Rites are an important part of religious ceremonies or celebrations and in social life. Where the rite seeks to present and express a mystical experience to the people who undergo it. As Victor Turner said, the rites held by a society are an expression of religious belief. The rituals carried out encourage people to carry out and obey certain social orders. Rites are also able to unite all humans and direct humans towards things that are sacred, holy, divine. In traditional society, rites aim to strengthen a sense of togetherness and to unite all members of a (sub) clan.

Traditional ceremonies are always faced with problems related to their existence amidst ever-changing life. Traditional ceremonies are understood as a form of ritual or tradition carried out by the people of a particular region or as a relatively common means of communicating with supernatural forces. The local nuances contained in traditional ceremonies must be able to negotiate continuously with the dominant powers that surround their existence (Bhatt et al., 2023). In this context, traditional ceremonies will continue to encounter, interact or grapple with various kinds of power. Such as economic, political, religious, technological and lifestyle powers that are always present in people's lives (Dunlap, 2023)

Thus, supporters and performers of traditional ceremonies are not only in contact with local values, but also the values of other powers whose strength and influence are relatively different from time to time. It cannot be denied that in the friction with dominant power values, many traditional ceremonies are increasingly being displaced and are unable to maintain their existence. Although there are quite a few who are able to show extraordinary resilience in facing pressure from dominant power values. Or even able to reconstruct values that are relatively commensurate through their own logic of reasonableness with the values of the dominant power that surrounds them (Haugaard, 2023)

A comprehensive understanding of the complexity of issues related to relations between humans based on context and locality is important in efforts to preserve the existence of traditional ceremonies. The study of traditional ceremonies does not only lead to a description of their implementation and the logic of "commensurability" between local values and the values of the existing

dominant power. But it also takes into account the heterogeneity of issues from person to person, place to place, and context to context. If relations between people and between institutions are relatively neglected, this will actually result in practices that are contrary to the principles of justice (Endo, 2023) The interests of actors and supporters of local values in traditional ceremonies often do not receive a balanced portion of consideration when faced with the interests contained in the values of the dominant power.

## LITERATURE REVIEW

In this context, the "Pseudo" considerations contained in dominant powers will unwittingly penetrate the minds of the people and gradually shift the considerations contained in local traditions (Ponniah, 2023). Semana Santa or Hari Bae limits itself to seeing it as a cultural product and not merely a liturgy in Catholic theology. Semana Santa here will be seen as an annual cultural event in Larantuka City. This study attempts to discuss culture narrowly and also in its broadest sense in the form of the meanings behind objects, abstract realities, and legacies of the past. The purpose of this research is to find out about the Larantuka religious tradition which they call Hari Bae Nagi, or known throughout the world as Semana Santa Larantuka.

## METHODOLOGY

In this research, researchers used a qualitative approach with the type of research case study research and in nature descriptive. According to Denzin and Lincoln, qualitative research is research that uses natural settings, with the aim of interpreting phenomena that occur and are carried out in ways that involve various things existing methods (Farnworth et al., 2023). A qualitative approach is an important approach to understand a social phenomenon and the perspective of the individual being studied. The qualitative approach is also the research procedure produces descriptive data in the form of written words or verbally from the behaviour of the people being observed. This research uses a case study type of research. Case studies are an intensive, detailed and in-depth approach to certain symptoms. As a first step in research, to achieve maximum results, appropriate methods are needed. This research uses interview and field observation methods in an effort to collect sources of information, analyse them critically and present them in comprehensive written form. The first step taken is the Heuristic stage.

1. Heuristics: The first stage in this research is heuristics or gathering sources, heuristics comes from the Greek "Heuriskein" meaning to obtain (Beck, 2023). At this stage, the author collects sources in the form of data containing historical information or historical evidence (evidence). The data in the form of archives collected relates to data about the Amabi kingdom on the island of Timor. These historical sources are divided into primary sources and secondary sources.
2. Primary Sources: The primary sources used were interviews and collecting important archives and documents related to Semana Santa as well as information from key informants.

3. **Secondary Sources:** Secondary sources are the results of research or rewriting of the first source which is used as a comparative source. This source consists of two types, first in the form of information provided by informants who do not directly observe or are not directly involved in a particular event/circumstance or object, secondly other sources in the form of books or research results that have been published as well as journals/papers that can support the related information, *Semana Santa*.
4. **Verification (Source Criticism):** Source criticism is an assessment or examination of sources that have been collected. Source criticism consists of two types of criticism, namely external criticism and internal criticism. External criticism is carried out through physical examination and testing of the source, examination is carried out on the authenticity of the source based on the age of the source or suitability for the content contained therein. Then the source maker is based on the background of the informant, then the completeness of the source is based on the availability of explanatory attachments and so on. Internal criticism is carried out through testing the content of sources which aims to find relevance between historical sources using comparative analysis from several other sources, including the suitability of the source as a source of information.
5. **Interpretation (Interpretation):** Interpretation is the process of interpreting and arranging facts so that they become a series that makes sense and is relevant to the problem being studied. Interpretation includes two types, namely analysis and synthesis. Analysis means describing facts from sources that contain several possibilities into conclusions that are closer to objectivity and suitable for use as historical information. Synthesis means uniting grouped data into a concept obtained from the results of information synthesized in chronological order. The information resulting from the interpretation is then written as a work.
6. **Historiography (Writing):** Historiography is an activity of writing the results of historical studies in a descriptive-analytical manner, based on systematics and chronology. Writing history as an intellectual activity is the main way to understand history. Writing history is also an imaginative reconstruction of the past based on sources obtained. The final result in the form of written cultural works is largely determined by ability and skills. Writing cultural texts must also use language and spelling that is standard, good and refined so that it is easy for readers to understand and does not give rise to misunderstandings in interpretation. The *Semana Santa* Procession research activity was carried out in East Flores Regency for 9 (nine) days from 4 to 12 June 2023 when the *Semana Santa* procession took place.

## RESULT AND DISCUSSION

### History of Lamaholot

Larantuka is a serani entity that has experienced socio-cultural transformation and its civilization has developed since the days of ancient kingdoms until today. This Royal City has gone through a process of assimilating Lamaholot values with Javanese-Chinese-Malays, as well as the influence of boat-trader cultural values from Bugis-Makasar-Ternate. The Portuguese color in a Mediterranean Sea cultural style. Then the Dutch made it more structured in a city community order (Yohana, 2023).

In the 13th century, around 1365, Larantuka was first known in the book *Negara Kertagama* by Mpu Prapanca under the name Gaiyo, which was ruled by King Lewonama. During the Majapahit expedition which expanded towards the East. According to the living legend, the descendants of King Larantuka were the marriage of Watowele who was the son of Ile Jadi (Ile Mandiri). Watowele is the sister of Lianurat. This Lianurat descended from the tribes that lived around Ile Mandiri, known as the Baipito tribes. Watowele married Pati Golo Arakiang who came from the kingdom of Wehali (Timor and Java) (Wissang et al., 2023).

Majapahit was already connected with the Wehali kingdom in Timor. Flores in Majapahit records is called *Nusa Nipa* or Dragon Island (Sanskrit). The people in this area come from the west and are known as *Ata Sina Java Malaka* and from the East are called *Ata Tena Mao*. This Javanese *Ata Sina* is related to Majapahit Hinduism or Srivijaya Buddhism. Meanwhile, from the east it comes from *Keroko Pukeng*, a place called *Lepang Batan*, an area that was lost due to the tsunami.

The first recorded King of Larantuka was King Sira Demon Paga Molang. In Erns Vatter's book, it is said that during the reign of King Sira Napang, people from *Keroko Pukeng* came. The marriage of Pati Golo Arakian and Watowele gave birth to *Kudi Lele Bala*, who inherited the tribes in *Waiablun*, *Padu Ile* who inherited the Larantuka kings, and *Lahalapan* who inherited the tribes in *Balela* while his daughter inherited the tribes in *Lebao*.

The social relationship between *Ata Ile Jadi* - *Ata Sina Java Malaka* - *Ata Tena Mao* gave birth to the Lamaholot community which became the name of the tribes in East Flores-Lembata and parts of Alor. The communities around Larantuka starting from *Sauh City*, *Lebao*, *Tenga Village*, *Gege*, *Lewerang*, *Lokea*, *Lohayong*, *Pohon Siri*, *Balela*, *Lentukan*, *Pante Besa*, *Lewolere*, *Waibalun* are an assimilated combination of *Ata Sina Jawa*, *Ata Tena Mao Keroko Pukeng* and *Ata Sina Malaka* came later. Meanwhile, the Lamaholot community includes *Pantar*, *Lembata*, *Adonara*, *Solor* and eastern *Sikka*.

In Romo Mangun's notes in his novel *Ikan-Ikan Hiu*, *Ido*, *Homa*, a historical novel, it is stated that the King of Ternate always received tribute in the form of sandelwood from Solor. In Portuguese shipping documents, the area or islands of *Alor Pantar*, *Lomben*, *Solor* and *Larantuka* were called the *Solor Islands*. Dominican priests came and spread Catholicism around the *Solor Islands* which became known as the *Solor Mission*. Since *Malacca* was conquered by the Portuguese in 1511 by *Alfonso de Albuquerque*, Portuguese

expeditions to the East took place. Solor is a stopover area between Malacca-Gowa-Ternate.

The Portuguese, like other European nations, had the Gold Gospel Glory mission and also brought along Dominican priests. In 1520 the Portuguese arrived in Solor and in 1566 Antonio daCruz built a fort in Lohayong Solor. For almost 100 years until the fort fell into Dutch hands in 1613. In Lohoyong Solor, there was already a church, there was even a seminary with around fifty thousand people in the Solor Islands.

It was at the Solor Mission that the Dominican padre, Padre Lucas da Cruz, founded the Confreria Society (Confraternity of Lay Confreria) in 1564 for the spread of religion, because in 1405 Pope Innocentius VII approved the Ascetic Fraternity of Saint Dominicans which in 1484 became Order III (Order of the Laity).

Competition between the Portuguese and the Dutch influenced the conditions of the Solor Mission. The ups and downs of this relationship can also be seen from the fact that Fort Lohayong or Fort Hericus was also given back to Piortugis, around 1613 -1646. Seeing unhealthy conditions due to tensions between the Portuguese and the Dutch, the Dominican priests moved the Solor Mission to Larantuka, which at that time was still known as Lewonama.

#### **History of Semana Santa**

Semana Santa or Hari Bae is a ritual celebrating Easter Holy Week which is carried out for seven consecutive days by Catholics in Larantuka. Semana Santa itself comes from Portuguese, which means Holy Week. Semana Santa is also the Larantuka people's term for the 40-day fasting period during the holy weeks. Group prayers are usually held on Ash Wednesday (the start of the fasting period) until Trewa Wednesday. On Ash Wednesday, people receive ashes in church, beginning the fasting period. During the fasting period, people really make inner preparations through prayer activities and the way of the cross. One activity that cannot be separated is mengaji Semana. Mengaji semana or pray every week during the fasting period (on every Friday and Saturday) at Kapela Tuan Ma, starting with a conferia on Ash Wednesday. Furthermore, there are 13 tribes who in turn are entrusted with carrying out the Semana Koran. In the Semana Santa celebration, there is a statue of Portuguese heritage that is paraded into Larantuka City which has become a myth and center of worship, namely the statue of Tuan Ma (Mother Mary). Therefore, the city of Larantuka is often nicknamed the city of Reinha Rosari (Mother of Sorrows) (Djou & Hamid, 2023).

According to the story, the statue of Tuan Ma (Mother Mary) was discovered by a young man named Resiona around 1510 on the coast of Larantuka (Lokea Beach). The Larantuka people, who at that time still adhered to animist beliefs, considered the statue to be a sacred object. Therefore, the village head ordered that the statue be delivered and kept with respect in their house of cultural worship (korke). Because it is considered a sacred object, residents make offerings to it on certain occasions, for example at harvest thanksgiving celebrations. When missionaries from the Dominican Order arrived there and stated that the statue was the Statue of the mother. This is

where the presence of the statue of Tuan Ma (Mother Mary) and respect for her is an important initial milestone (Wissang & Pratiwi, 2022).

The Semana Santa procession begins on Wednesday Trewa, where residents begin to prepare materials to carry out tikam turo (preparation to take a 7 kilometer route for the next day's procession by placing candles on the right and left along the road) to prepare 8 armida (stopping places) to pray. These eight armida tell the story of Jesus' life journey until his death on the cross. Trewa itself in the Larantuka tradition means sounds. On Trewa Wednesday, some of the congregation will make sounds and this is a sign of entering into an atmosphere of mourning, silence and calm, followed by several prohibitions, namely, not having parties, drinking drunkenly, not being allowed to bestori (noisy), not being able to work hard and not can travel long distances. The city of Larantuka turned into a city of mourning to commemorate the story of Jesus' passion, death and resurrection.

On White Thursday, it begins with a eucharistic celebration at the Reinha Rosari Cathedral Church. White Thursday is intended to celebrate the night of Jesus' last supper with His 12 disciples before giving Himself up on the cross. After the mass, it was followed by the opening of the Chapel of Tuan Ma (Our Lady). In the afternoon, the "Muda Tuan" ceremony was held, namely the opening ceremony of the casket which had been closed for one year by the conferee officer who had been appointed through an oath where the oath was only valid in the chapel. The statue of Tuan Ma (Mother Mary) is cleaned, washed and made up and the opportunity is given to the congregation to offer prayers to Tuan Ma (Mother Mary).

Next is Agung Friday (Sesta Vera), where in the morning the congregation goes to the Tuan Menino Chapel where there is a statue of Tuan Meninu (a symbol of the child Jesus). This Good Friday procession begins with the parade of Tuan Meninu on a sampan (small boat). Tuan Meninu's transportation was headed to Kuce Beach (Betel Tree) to be taken to Tuan Meninu's fleet. The next procession is for the congregation to go to the Chapel of Tuan Ma (Mother Mary) and pick Her up. After midday, devotional activities stopped temporarily and then picked up Tuan Ana (Lord Jesus) at Tuan Ana Chapel.

Then the two of them were paraded into the Cathedral Church. Exactly at 15.00 AM, Jesus' death mass began. During Mass, the story of the Passion of the Lord Jesus is read followed by the ceremony of worshiping the holy cross to honor Jesus who died on the cross. On the peak night of the procession, it was marked by the appearance of four people dressed in white called lakademu (derived from Nicodemus, the person who carried Jesus' body down from the cross). The via dolorosa (path of suffering) procession began accompanied by songs and prayers of sorrow. During the procession, the coffin of Tuan Ana (Lord Jesus) was carried by the four lakademu.

Meanwhile, the statue of Tuan Ma (Mother Mary) which was carried by the confreria's prokado accompanied him from behind Tuan Ana. The procession around the city of Larantuka stops at 8 armida (stopping places). 12 The next devotion is Santo Saturday, where the confreria performs the Kesumi

ceremony, namely returning the statues of Tuan Ana and Tuan Ma to their original place. This day closed with a festive celebration welcoming the resurrection of Jesus Christ at the Larantuka Cathedral Church. The next day, Sunday, the Alleluia Saturday Procession, where Semana Santa closed with the celebration of Easter Mass with the Statue of Mary Alleluia.

The Semana Santa rite (procession) has been carried out for hundreds of years by the Larantuka Catholic community. Every year before Easter this religious rite is always held. The entire Larantuka Catholic community follows this rite very solemnly because they believe that every procession is considered something sacred and must be carried out seriously. From the brief description above we can see that the Semana Santa rite (procession) is something that is considered important and needs to be carried out by the Larantuka Catholic community every time before Easter.

### **Semana Santa Procession**

In an old tradition in Larantuka, before the arrival of the Portuguese, a young man named Resiona met a lady, who then called her name Renha Rosari. The woman then turned into a statue, then the statue was taken to the village head, then placed in the Korke traditional house. When the Dominican priests arrived at Lewonama/Larantuka and were shown the statue, the priests said that the statue was the Virgin Mary who is worshiped by Catholics.

In another story, it is said that a fleet of sunken ships led by Gaspar do Espirito Santo and Agostino de Madalena broke up and sank in the waters of Larantuka so that the statue ended up on Lewonama beach, where it was later found by the youth of Resiona. Previously, in 1641 Malacca was subject to the Dutch, and then in 1660 Gowa Makasar was also subject to the Dutch so that the Portuguese handed over their colony to the Dutch. Lewonama, which changed its name to Larantuka, then became part of the Portuguese colony.

The migration of the Portuguese colonial community from Malacca, Gowa and Lohayong to Lewonama was called Larartuqueiros (Larantuka people) or the Dutch called it Zwarte Portugesen (Black Portuguese) or in the Lamaholot language it was called Ata Sina Malaka. In 1665, King Larantuka, Ola Adobala was baptized as a Catholic and his name changed to Don Francesco Ola Adobala Diaz Viera de Godinho.

In 1887, Don Lorenzo II DVG was appointed King of Larantuka. This coronation was carried out in the church during a mass ceremony. Then in 1888 the scepter was placed on the altar of Our Lady, because Mary was seen as the true queen in Larantuka. The king's role here is very large in the work of the Jesuit mission at Larantuka station. In order for the mission to develop well, the people must be helped both materially and spiritually. Missionaries began to establish schools, agricultural businesses, and health services.

After the Jesuit Mission ended, the SVD (Society of the Word of God) began its mission in Flores, centred in Ende. In 1951 the formation of the Apostolic Vicar of Larantuka with the first bishop, Mgr. Gabriel Manek, SVD. He chose the motto: "Maria Protegente" (With the Protection of Mary) which reflects Mary's role in the history of the life of the faithful. This belief was so

strong among the faithful that they officially handed over the diocese to Our Lady

Before the arrival of the Catholic religion, the Lamahot people with the Lera Wulan Tanah Ekan belief had carried out various ceremonies. In terms of social relations, the Lamolot community is known by 4 functions, namely Ama Koten, Ama Kelen, Ama Hurint, Ama Maran in the symbol of the Sacrifice Ceremony. Koten holds the head of the sacrificial animal, Kelen holds the feet, Hurint cuts the neck and Maran is the prayer leader.

The series of Semana Santa processions as a whole, namely Palm Sunday, Trewa Wednesday, White Thursday, Agung Friday or Sesta Vera, Saint/Holy Saturday, and the celebration of Hallelujah Sunday or Easter Sunday.

Table 1. The Series of Semana Santa Procession

No	The Series of Semana Santa Procession	Explanation
1	Palm Sunday	Palm Sunday is the first part of the Semana Santa ritual. Local people call Palm Sunday Do week <i>Ramu or Daun-Leaf</i> Sunday. Palm Sunday is not only characterized by liturgical celebrations, but also devotional celebrations. The Conferia and the congregation will hold a celebration, namely a procession around the cathedral in memory of Jesus entering the city of Jerusalem. At that time, Jesus was considered king with the title Hosanna.
2	<i>Trewa</i> Wednesday (Shackled Wednesday)	Wednesday in this holy week is called Wednesday <i>Trewa</i> by the Larantuka people. The Wednesday <i>Trewa</i> tradition is unique because it only exists in Larantuka and the surrounding area. Local people call it <i>Trewa</i> because historically, on that day, Jesus was shackled and became the beginning of the story of the passion of Jesus Christ. Wednesday <i>Trewa</i> is a tradition that is characteristic of the <i>Nagi</i> people. On <i>Trewa</i> Wednesday, Larantuka Catholics will fill two chapels, namely <i>Tuan Ma</i> Chapel in <i>Kebis</i> Beach, Larantuka Village and <i>Tuan Ana</i> Chapel in <i>Lohayong</i> Village. <i>Trewa</i> Wednesday in Larantuka is marked by the closing of the Semana Santa "recitation" (praying while singing) which is the turn of the <i>Jentera</i> Captain or <i>Fernandez Aikoli</i> of Larantuka Village. Bernardus Tukan makes it clear that this procession is carried out in turns by 13 tribes. In the Larantuka kingdom there are 13 Semana tribes that have chapels and small chapels called <i>Tori</i> . The Semana tribes are as follows: 1. <i>Raja Ama Koten</i> Tribe DVG 2. <i>Raja Lewokea Aliandoe</i> Tribe 3. <i>Raja Ama Kelen Blanterang</i> tribe from Riosari 4. <i>Aikoli Kapitan Jenntera</i> tribe 5. <i>Kabelen Resiona</i> Tribe 6. <i>Kabelen</i> Tribe, <i>Lewai</i> District 7. <i>Riberu Miseri dCampo</i> tribe

		<p>8. <i>Sau Diaz Tribe Tamarind Tree</i>            9. <i>Dasilva Amakelen Balela Tribe</i>            10. <i>Hurint Lamouri tribe</i>            11. <i>Fernandez Ama Maran tribe.</i>            12. <i>Riberu daGomez tribe</i>            13. <i>Lewerang tribe</i></p> <p>In the morning, prayers will be held at Kapela Maria with a ceremony arranged in a standard manner by the traditional tribes. The Semana Santa prayer itself was delivered by mama muji (singing mothers in Latin or Portuguese), while in the afternoon there was a lamentation (lamentation of the Prophet Jeremiah) at the Reinha Rosari Cathedral Church, Larantuka which was carried out according to the rites of the Ancient Roman Catholic church in Postoh. At the end of the lamentation there was a kind of commotion and commotion with shouts of "trewa, trewa, trewa!". In the past, this event allowed the destruction of ships in the harbor and was also decorated with parties and drunkenness, but this is no longer done.</p>
3	White Thursday	<p>Activities on White Thursday began with a liturgical eucharist celebration by Bishop Larantuka. Meanwhile, Mardomu together with his family, relatives and congregation carried out the <i>tikan turo</i> tradition, namely installing wooden and bamboo poles on which to place candles for Good Friday devotion and building a fleet. The activity then continued with the Muda Tuan ceremony in the afternoon, namely the opening ceremony for the statue of Tuan Ma or Mater Dolorosa which had been closed for one year by a conferia officer who was appointed through an oath. After being opened, the Mater Dolorosa statue is then cleaned, bathed and decorated. This sub-ritual is closed to the public, only conferia and selected people can take part in the <i>Muda Tuan</i> ceremony. Before the congregation and pilgrims could carry out the devotion of kissing <i>Tuan Ma</i>, the chapel doors were symbolically opened by the hereditary king Diaz Viera de Godinho in the afternoon. The opening of the door to the Tuan Ma Chapel, which is called opening the door of the lord, is one part and the beginning sub ritual of kissing Mr. Ma. Before opening the chapel door, the king prayed and asked for blessings from previous kings, including the <i>watowele</i> (ancestors of the Larantuka Kings who came from Mount <i>Ile Mandiri</i>. After the chapel door was opened, the devotion to kissing Tuan Ma began. According to Bernardus Tukan, this opportunity was given to the congregation to prostrate by conveying a <i>promesa</i> (request for blessings and mercy). The congregation believes that Mother Mary will bring her prayers and requests to the Lord Jesus (<i>Per Mariam ad Yesum</i>). As is the tradition of the Catholic Church in general, on White Thursday evening at Reinha Rosari Church there is a eucharistic celebration of the washing of the feet of the 12 apostles followed by adoration (public worship). Prayers take</p>

		<p>turns in front of the Blessed Sacrament, kissing Tuan Ma in Tuan Ma's Chapel, and kissing Tuan Ana in Tuan Ana's Chapel. This stage, called <i>promesa lakademu</i>, is prepared voluntarily by several people. The duties of your lacade are only from Reinha Rosari Church to <i>Tuan Ana</i> Chapel during the Good Friday evening procession. These <i>lakademu</i> members, who are selected voluntarily and in secret, check the travel route and check the readiness of the fleets (stopping places). This action of walking to carry out an "inspection" is called <i>kure walking</i>. The <i>lakademu</i> walked hand in hand along the procession route and stopped at each <i>armida</i> to check the safety of the road and the conditions around the <i>armida</i>.</p>
4	Agung Friday or Sesta Vera	<p>Historically, when this procession was held in its early days, the nuances of repentance and gratitude were very colorful. It is this meaning that continues to be maintained, guarded and defended until now, Larantuka Catholics call it Sesta Vera or Agung Friday. The Good Friday procession is a procession to accompany the body of Jesus Christ after being crucified. The procession of the statues of <i>Tuan Ma</i> and <i>Tuan Ana</i> to the Reinha Rosari Cathedral Church was held at 14.00 AM. The procession is arranged in the following order:</p> <ul style="list-style-type: none"> <li>- <i>Genda Do</i>, which is beaten continuously until the procession ends at night.</li> <li>- <i>Serdati (Panji Conferia Reinha Rosari)</i>.</li> <li>- Children who carry ornaments are miserable.</li> <li>- Cross and Lemongrass (large candle holding a cross).</li> <li>- Singers <i>Ovos</i> and <i>Eus</i>.</li> <li>- <i>Dayabu's hand</i> (devil's hand), which is a symbol of satanic temptation throughout human history.</li> <li>- <i>Gian de Morti</i> (painting of a human skeleton), which is a symbol of death and satanic influence.</li> <li>- <i>Lantern</i> (a symbol of light).</li> <li>- <i>Krenti</i> and <i>Krona Spina</i> (chain and crown of thorns), which are symbols of the shackles of Satan and human arrogance.</li> <li>- Nails and beaters.</li> <li>- Coffers.</li> <li>- Sticks and sponges.</li> <li>- Javelin or spear.</li> <li>- Dice in a plate.</li> <li>- Fruits.</li> <li>- Crock.</li> <li>- Rooster.</li> <li>- Cross.</li> <li>- Ladder.</li> <li>- <i>Tuan Ana's</i> statue.</li> <li>- <i>Tuan Ana's promesa</i> people.</li> <li>- <i>Tuan Ma</i> statue.</li> <li>- The <i>pesadu</i> conferia and <i>irmao</i> conferia with the king.</li> <li>- <i>Tuan Ma's promesa</i> people</li> </ul> <p>At around 18.00 local time, the congregation gathered at the</p>

		<p>Larantuka Cathedral Church to carry out a lamentation. Next, the <i>conferia</i> sang Jeremiah's lament and the <i>popule meus</i> song until the statue paraded out of the Cathedral Church. The atmosphere of this procession seemed quiet, even though it was attended by many people. The procession also runs through the <i>armidas</i>, the <i>armidas</i> are temporal only during the AgungFriday Procession.</p> <p>Meanwhile, in the procession there are 8 <i>armida</i> as follows:</p> <ol style="list-style-type: none"> <li>1. <i>Armida Miseri Cordia</i> from the Dasilva Muluwato Pante Besa tribe</li> <li>2. <i>Armida Tuan Meninu</i> from the Sauh and Rewido Tribes</li> <li>3. <i>Armida Santu Philipus Balela</i></li> <li>4. <i>Armida Tuan Trewa Kapitan Jentera</i></li> <li>5. <i>Armida Mater Dolorosa Tuan Ma Pante Kebi Batumea</i></li> <li>6. <i>Armida Fort Daud Betel Tree</i></li> <li>7. <i>Armida Kuce King's Palace</i></li> <li>8. <i>Armida Tuan Ana Lohayong</i></li> </ol>
5	Hallelujah Sunday or Easter Sunday	<p>On Easter Sunday, the Easter Eucharist ceremony was held in the church, while in the afternoon the congregation together with the <i>irmao conferia</i> and <i>conferia pesadu</i> carried the statue of Mary Hallelujah from the <i>Pentekebis</i> Chapel to the Cathedral Church to be enshrined during the eucharist ceremony. After the eucharistic celebration was finished, the statue of Mary Hallelujah was paraded back to the <i>Pentekebis</i> Chapel for enthronement. This procession is carried out with the <i>Sera Punto Dama</i> event (an activity of handing over mardomu duties from the old to the new). The <i>Sera Punto Dama</i> event was also held at the <i>Misericordia Pante Besar</i> Chapel after the Sunday procession.</p>

## CONCLUSIONS AND RECOMMENDATIONS

Traditional ceremonies are one of the activities that appear to be frequently carried out in people's lives. The *Semana Santa* devotion is a source of pride for Catholics as a whole in Larantuka. With so many pilgrims taking part in *Semana Santa*, this also has an impact on the life of tourism in East Flores. The inculturation of *Semana Santa* in Larantuka is also what ultimately differentiates it from the *Semana Santa* tradition in other countries, such as Brazil, Spain, Peru, Venezuela and Colombia.

*Semana Santa* in Larantuka is a legacy of the Portuguese colonial people. However, the inclusion of *Semana Santa* as a way of life for the Larantuka people from the past until now was not forced because the Larantuka people themselves were historically a mixture of immigrants (Portuguese, Topas, and Malacca natives who were Catholic). They came and lived side by side in harmony with the native people. When Catholicism became the religion of the Larantuka kingdom, there was a real element of peaceful acceptance of this religion, along with its variant in the form of *Semana Santa*.

*Semana Santa*, which is the culmination of the Larantuka people's spiritual life for a year, is a legacy passed down from their ancestors. The position of tribes which are still taken into account and given a place in *Semana Santa*

provides evidence that this procession is a perfect peaceful merger between local religion and Catholicism, as well as tribal "breeds" in the traditional life of the Larantuka people. This is now just waiting for its development by the current generation, as a true practice of living faith.

Semana Santa is also a cultural event because it is a tradition with certain rules that must be obeyed. In a tradition, of course, there are always noble values that must be maintained, guarded and used as a standard for life. There are challenges that the Larantuka people must face. It is to continue to explore and live up to the noble values that are instilled and maintained in Semana Santa. In the end, inculturation makes Semana Santa in Larantuka richer and more enchanting.

### **FURTHER STUDY**

This research still has limitations so further research is still needed on this topic "Hari Bae Nagi: Semana Santa Procession in the Easter of the Larantuka People".

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