

INTEGRATIVE COMMUNICATION IN CONSERVING TAOISM AND CHINESE CULTURE SIU HOK BIO TEMPLE SEMARANG, CENTRAL JAVA

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ABSTRACT. Pagoda as a cultural product and religious institution that must be maintained as a national cultural treasure. Siu Hok Bio Temple is one of the oldest temples in Semarang. The pagoda is able to maintain the authenticity of the building and the values of Chinese culture and Taoist religious values, and even become a center of reference for the culture and values of Taoism. However, there are concerns about its sustainability because there is no younger generation who want to continue their cultural and religious values. The aim of this research is to find out the efforts of pagodas in maintaining the existence of Chinese cultural centers and Taoist values in areas where the majority are of other religions. This research uses a theoretical approach through the perspective of social exchange evolution theory developed by Sillar, 2019 and ICT (Integrative Communication Theory) theory, 2005. The research method uses subjective interpretive research, a qualitative approach through participatory research. The conclusion of the research shows that the external approach to the environment is carried out in participatory communication quite successfully. However, in building communication with the congregation the pagoda tends to be puritanical and conservative, so that integrative communication cannot be carried out, which in the end does not occur conducive social exchange. The recommendation is to separate the values of Taoism and Chinese culture in order to be adaptive to the younger generation who have entered the digital world.

Key words: Conservative, conserving taoism; Chines culture, participatory, integrative separation

KOMUNIKASI INTEGRATIF DALAM PELESTARIAN TAOISME DAN BUDAYA TIONGKOK KLENTENG SIU HOK BIO

ABSTRAK. Klenteng sebagai produk budaya dan lembaga religi yang wajib dijaga sebagai khasanah budaya Nasional. Klenteng Siu Hok Bio adalah salah satu klenteng tertua yang ada di Semarang. Klenteng tersebut mampu menjaga keaslian bangunan dan nilai nilai budaya tionghoa dan nilai religi Tao, bahkan menjadi pusat rujukan budaya dan nilai Taoism. Namun demikian terdapat kekhawatiran akan kelestariannya karena tidak adanya generasi muda yang mau melanjutkan nilai nilai budaya dan religinya. Tujuan penelitian untuk mengetahui upaya klenteng dalam menjaga eksistensi pusat budaya tionghoa dan nilai Taoisme di wilayah yang mayoritas beragama lain. Bagaimana mereka komunikasi untuk menjaga keselarasan budaya dan nilai Taoisme serta bagaimana pula membangun pola keselarasan yang diyakini tersebut dalam mengintegrasikan dengan pola komunikasi antara pengelola dan generasi muda Taoisme, tanpa konflik. Penelitian ini melakukan pendekatan teoritis melalui perspektif teori evolusi pertukaran sosial yang dikembangkan Sillar, 2019 dan teori ICT (Integrative Communication Theory) 2005. Metode penelitian menggunakan penelitian subjektif interpretif, pendekatan kualitatif melalui penelitian participatory research. Kesimpulan penelitian menunjukkan pendekatan eksternal dengan lingkungan dilakukan komunikasi partisipatif cukup berhasil. Namun demikian dalam membangun komunikasi dengan jamaah klenteng cenderung puritan dan konservatif, sehingga komunikasi integratif tidak dapat dijalankan, yang pada akhirnya tidak terjadi pertukaran sosial yang kondusif. Rekomendasinya adalah memisahkan nilai taoisme dan budaya tionghoa untuk dapat adaptif dengan generasi muda yang sudah masuk dalam dunia digital.

Kata Kunci: Konservatif; partisipatif; integratif pemisahan

INTRODUCTION

Indonesia places regional cultures as one of the mainstays of its tourism products. This is related to the cultural potential that varies in each region. This cultural diversity is believed to be one of the basic assets to not only show Indonesia's wealth as a multicultural country, but also to strengthen its image as a country and nation worthy of being an international tourism destination. (Damanik, Janianton and Helmut Weber, 2006)

Pagoda is a cultural product asset that needs attention. As in general, the pagoda is located around the Chinatown area with a dense and heterogeneous population and is in a cultural and religious space dominated by local culture. The Siu Hok Bio Temple, which is located on Jalan Wotgandul, in the Semarang Chinatown area, is also flanked by two towering shophouses. The Siu Hok Bio Temple is an expression of gratitude for the fortune that the people around Wotgandul, who were once known to be quite prosperous, received. Initially the Wotgandul area only consisted of nine houses, so it was called

the Tjap Kauw King area. The Siu Hok Bio Temple itself is sometimes also called the Tjap Kauw King Temple. As in other temples, there are always gods to be worshiped, otherwise known as Sien Bing. At the Siu Hok Bio Temple, it is known that there are three Sien Bing, namely Hok Tek Tjeng Sien who is the main deity in the teachings of Taoism. The altar is in the main room facing the entrance. While on the left and right of the main altar there is a worship altar for Kwan Sing Tee Koen and Kwan See Im Po Sat.

Siu Hok Bio Temple is the oldest temple in Semarang City. Built around 1753 Semarang on Jalan Wotgandul Timur no 38. Siu Hok Bio Temple is in the feng shui position of “skewers” from the T-junction of East Wotgandul road and Jalan New Gang. One of the objectives of building this temple is to absorb and neutralize bad chi so that the lives of the people around it are not disturbed. The temple is a place of worship for the Tridharma in carrying out Taoism and is the last bastion for the defense of Chinese culture, which since its establishment has not been free from various structural and functional pressures. During the New Order era, the beliefs of the Chinese people, which were full of various ceremonies and ritual celebrations and accompanied by art containing a lot of cultural values, were stunted so that many traditions could not be carried out, such as lion dance, lion dance and many other traditions and rituals.

The uniqueness of this pagoda is the ability to maintain religious cultural values that do not mix with the surrounding cultural values which are more dominated by Javanese culture. These conditions make the Siu Hok Bio Temple have cultural potential that needs to be preserved. Preservation needs to be done so that the existence of the Siu Hok Bio Temple along with the wisdom of Chinese culture in carrying out religious rituals can be understood and made into the Chinese cultural values contained therein which can be enjoyed and sustained. However Siu Hok Bio in an effort to preserve culture and religious rituals faces several problems, namely the neutralization of bad Ch'i, local community pressure in carrying out religious rituals and the low awareness of Chinese youth who are no longer familiar with pagodas as a source of re-learning Chinese culture in Indonesia.

Starting from the background of this problem, this research seeks to question cultural harmony in order to maintain Chinese culture in the traditions and values of Taoism. How do they position themselves with their existence as ethnic Chinese in interacting socially with the environment where the majority have different cultures and religions. What is the approach to communication with the environment to

maintain this harmony as an effort to preserve it? And what about intergenerational communication patterns in an effort to maintain its existence as a cultural and religious center for ethnic Chinese youths without causing cultural conflict?

Research research on the preservation of Chinese culture in Indonesia can be recorded in the Case Study of the Toa Pek Kong Temple in Semarang” by Laksmi AKW and Mujati.N (2020). Through qualitative methods it aims to analyze efforts to preserve Chinese culture through the Toa Pek Kong Temple in Semarang. It was recorded The results of the study indicate that Toa Pek Kong Temple in Semarang has an important role in maintaining Chinese traditions and beliefs in Indonesia. Efforts to preserve Chinese culture at Toa Pek Kong Temple are carried out in several ways, including by introducing and maintaining Chinese religious teachings and beliefs, holding various various cultural activities such as lion dance, traditional Chinese music, and holding exhibitions of Chinese culture. This research shows that the Toa Pek Kong Temple has succeeded in maintaining and developing Chinese traditions and beliefs in Indonesia. (Wardani, Laksmi AK & Mujati, Nur, 2020)

Another research related to “Study of the Implementation of Religious Rituals at the Sam Poo Kong Temple in Semarang” by Arif Hermawan (2018) aims to analyze the implementation of religious rituals at the Sam Poo Kong Temple in Semarang. Through a qualitative descriptive research method with data collection techniques through observation, interviews, and document studies. The results showed that the implementation of religious rituals at the Sam Poo Kong Temple in Semarang went well and was in accordance with the teachings of the Chinese religion. The rituals that are carried out include the celebration of Chinese New Year, Cap Go Meh, and the commemoration of the ancestor’s death day. In addition, the pagoda is also a place for carrying out religious and cultural activities such as martial arts training, lion dance performances, and exhibitions of Chinese cultural arts. In conclusion, This research shows that the Sam Poo Kong Temple in Semarang has succeeded in carrying out religious rituals properly and in accordance with Chinese religious teachings. These rituals are an important part of efforts to preserve Chinese culture in Indonesia. (Herman, Arief, 2018).

Research on pagoda communication methods can be recorded as research “Communication Methods of the Tay Kak Sie Pagoda in maintaining the ritual culture of the Chinese community in Surabaya by Lilik Handajani (2017). This study aims

to analyze the communication methods used by the Tay Kak Sie Pagoda in maintaining the ritual culture of the Chinese community in Surabaya.

The research method used is a qualitative approach with data collection techniques through observation, interviews, and document studies. The informants in this study were temple administrators, Chinese religious leaders, and the surrounding community. The results showed that the Tay Kak Sie Temple used several communication methods, namely interpersonal communication: temple administrators and Chinese religious leaders communicated with the surrounding community to introduce and promote Chinese ritual culture. Mass communication: the pagoda uses mass media such as television, radio and social media to introduce and promote Chinese ritual culture to the wider community. Symbolic communication: the temple uses symbols such as Chinese statues, paintings, and ornaments as a means of communication to introduce and promote Chinese ritual culture.

In conclusion, this study shows that the Tay Kak Sie Temple uses several communication methods to maintain the ritual culture of the Chinese community in Surabaya. The communication method used can assist the temple in promoting and introducing Chinese ritual culture to the wider community, thereby strengthening the identity and presence of Chinese culture in Indonesia. (Handajani; L, 2017)

Another research on the conflict between Chinese culture and local culture and how to resolve the conflict researched by Jusuf Irianto and Sudjiman Panjaitan (2019), entitled "Chinese-Local Cultural Conflict in Indonesian Society: A Case Study in Pontianak City" This research uses a qualitative approach with techniques data collection through interviews, observation, and document study. Respondents in this study were Chinese and local community leaders in Pontianak City.

The results of the study show that the conflict between Chinese and local cultures in Pontianak City occurs due to differences in views and understandings between Chinese and local people regarding culture, customs, and values that are upheld. This conflict can trigger distrust, disharmony, and even discriminatory actions between the two groups of people. And in overcoming this, explain by increasing understanding between Chinese and local communities about culture, customs, and values that are upheld by each. Encouraging dialogue and cooperation between Chinese and local communities in developing culture and tourism in the area. Develop programs that integrate Chinese and local culture in formal and informal education in the regions. In conclusion, this

study shows that Chinese and local cultural conflicts can be overcome through efforts that involve both groups of people to understand and appreciate the differences in culture, customs, and values that exist. (Irianto, J & Panjaitan, S, 2019)

The research shows that so far, temples in both Indonesia and Malaysia have been able to maintain their existence as cultural and religious centers of the Chinese ethnicity. However, some of these studies do not highlight social interaction in broadening the involvement of young Chinese to return to their ancestral culture. And no one specifically discusses the pagoda's efforts to maintain social and religious harmony. Research data shows that in an effort to maintain culture it is always done by carrying out its culture and religion as much as possible involving the surrounding community who have different local cultures. These conditions indicate steps that are able to maintain culture and religious rituals are maintained and even able to become a place of religious tourism.

In the theory of social change quoted from an article in the journal *Communication Theory*, Alan L. Sillars This article discusses some of the core concepts of social exchange theory, such as commitment, trust, and conflict. Evolutionary thinking in social exchange theory emphasizes that humans have a tendency to seek partners who are able to provide maximum benefits in the relationship, including emotional, material, and reproductive support. In addition, evolutionary thinking in social exchange theory also includes the concept of altruism, namely behavior carried out by individuals to help others without expecting anything in return. The concept of altruism in social exchange theory can be explained through kinship theory, which states that people tend to help those with whom they are related. (Sillars, Alan L., 2019)

The evolution of the culture-based question exchange theory shows that through networking media and the implementation of shared culture it is believed to be able to change one's mindset about the previous culture. that communication is effective and participatory. Such communication is necessary to build understanding and trust among people with different cultural backgrounds. Kim in his book "Adapting to a New Culture: An Integrative Communication Theory" 2005, discusses integrative theory in intercultural communication. This paper provides an in-depth understanding of how individuals can adapt to new cultures through effective and participatory communication. In his theory, Integrative Communication Theory (ICT) explains how individuals can overcome complex

cultural differences through four main dimensions: mindfulness, emotional intelligence, communicative flexibility, and appropriateness.

Mindfulness, with self-awareness allows individuals to observe and identify cultural differences appropriately. While Emotional intelligence refers to the ability of individuals to understand and manage their emotions and those of others in an intercultural context. Communicative flexibility refers to the ability of individuals to adapt their communication style to interact with people from different cultures. Finally, appropriateness refers to an individual's ability to recognize the norms and values of different cultures and adapt their behavior accordingly. It also explains how individuals can acquire effective communication skills in a new culture, by introducing the concept of "social tuning". which refers to the process by which individuals naturally adapt their behavior to those around them. This theory provides a deep understanding of integrative theory in intercultural communication and provides practical guidance for individuals who wish to adapt to a new culture through effective and participatory communication. (Kim, YY, 2005)

METHOD

To understand the focus of the study, this research uses a qualitative approach with an objective interpretative paradigm. This research was carried out to build knowledge through understanding and discovering the reality of the field, which investigates a social phenomenon and human problems with a phenomenological approach which assumes that all human experience has a unique subjective meaning.

In phenomenological thinking, human experience is the focal point of research, and no attempt is made to evaluate or assess that experience objectively. The main goal of phenomenology is to understand human experience as it really is. This phenomenological idea stems from the German philosopher Edmund Husserl as the basis for this research method in which the researcher seeks to understand the subjective experiences of the people involved in the phenomenon under study, and uses in-depth interview data collection methods, participatory observation, and document analysis.

In this research, the role of the researcher is as a key instrument in collecting data, and interpreting the data. Data collection tools use direct observation, interviews, document studies.

a. Research subjects or informants selected purposively were formal leaders who led village residents and informal customary leaders and

community members as many as 6 people who represented the older generation and the younger generation as participants. Participants are used, especially if the subject represents a certain group, and the relationship between the researcher and the research subject is considered meaningful to the subject. The researcher, as the main instrument in this study, took concrete steps to go directly into the field for 4 months by doing the following:

- b. Conduct observations and unstructured interviews which are deemed more feasible.
- c. Searching for meaning in every behavior or action of the object of research, so that an original understanding of contextual problems and situations is found.
- d. Triangulation, data or information from one party is verified by obtaining information from other sources.
- e. Using an emic perspective, it means comparing the views of informants in interpreting the world from their own point of view.
- f. Verification, among others, through conflicting cases to obtain more reliable results. The researcher looks for various cases that are different or contradictory to what has been found, with the aim of getting results that are more accurate at the level of confidence and cover a wider range of situations that allow him to combine various cases.
- g. Conduct analysis from the beginning to the end of the study. The intended analysis is to interpret the data obtained, as a manifestation that all descriptive methods and descriptions contain interpretations.

Take a phenomenological approach.

The analysis technique uses the concept of phenomenological analysis put forward by Miles and Huberman. (Miles, MB & Huberman, A.M, 1994)

1. There are several stages in the phenomenological analysis method, namely:
2. Description of the phenomenon: At this stage, the researcher seeks to understand the phenomenon being studied in depth by involving participants in their life experiences.
3. Phenomenon reduction: This stage involves the process of collecting data which includes interview transcriptions, field notes and others, then extracting the meaning contained therein.
4. Categorization: The researcher identifies the main themes and categories from the data that has been collected.
5. Analysis: This stage involves assessing and understanding the meaning of each theme and category that has been identified.

Overall description: At this stage, the researcher makes an overall description of the subject's life experiences and how these experiences contribute to understanding the phenomenon under study.

Data that has been patterned, focused, systematically arranged and then concluded so that the meaning of the data can be found. The conclusion is temporary and general. To obtain "grounded" conclusions, these tentative conclusions are accompanied by other new data to strengthen the conclusions made. (Herman, Arief, 2018).

RESULTS AND DISCUSSION

The city of Semarang is capital Province Central Java, Indonesia. As one of the most developed cities in Java Island, Semarang City has a population of almost 2 million people and during the day it can reach 2.5 million people. The city of Semarang is one of the important cities located on the north coast of Java and serves as the main hub connecting Jakarta - Surabaya and cities in the southern interior of Java (Surakarta and Yogyakarta). Semarang City has a height of 2 meters below sea level to 340 meters above sea level with a slope of 0% - 45%. The city of Semarang has an administrative area of 373.70 square km, and is the largest administrative municipality in Java Island.

Etymologically, the name "Semarang" comes from the word "sem", which means "tamarind/tamarind tree", and the word "arang", which means "rare", which are combined to become "tamarind which is rare". The naming of "Semarang" began when Ki Ageng Pandanaran I came to an island called Pulau Tirang (near the port of Bergota) and saw a tamarind tree that rarely grew close together. The naming of Semarang City had changed during the Dutch East Indies colonialism era to become "Samarang". So that the city of Semarang is often used as a center for coastal Javanese culture.

The city of Semarang, Central Java, is known as the city of a thousand temples. The majority of these temples are located near the Chinatown area, namely Chinatown which is in the city of Semarang. One of the many temples in this city is the Siu Hok Bio Temple which is also the oldest temple in the city of Semarang. Siu Hok Bio Temple is located on Jl. East Wotgandul No. 38 Kranggan Village, Central Semarang District, Semarang City, Central Java Province. This pagoda is the first pagoda built in the city of Semarang. Founded in 1753 several years after the Dutch moved the majority of the Chinese who lived in Simongan as a result of the Chinese uprising in Batavia in the 1740s to the area now known as Semarang's Chinatown.

The area around the location of the Siu Hok Bio pagoda itself was very famous in the past as Tjap Kauw King, because it was around this location that the Semarang Chinatown area began to develop until now it has become one of the economic veins of the city of Semarang. The location of the Kediri Pagoda is in the "skewer" position, opposite the Traditional Market, namely Pasar Gang Baru. Because the location of the Siu Hok Bio Temple has skewers, in Fengshui science, a layout like this is a place for bad ch'i (energy) to be disposed of, but the construction of this Temple aims to absorb and neutralize this bad ch'i so that the life of the people around it does not disturbed.



Figure 1. The inside of the Siu Hok Bio Temple

The Siu Hok Bio Temple follows teachings that refer to the basic principles of Taoism which include understanding the Tao (the path of truth) and how to integrate these teachings in daily life. Siu Hok Bio Temple follows the Taoist teachings of the Quanzhen tradition, which are based on classical Taoism and teachings related to Kung Fu Taoism. One of the Taoist texts highly valued by the Quanzhen tradition is the "Zhonghe ji" or "Book of Oneness and Harmony", written by Zhang Boduan, a famous Quanzhen master in the 11th century. This book is considered one of the holy scriptures in the Quanzhen Daoist tradition and discusses the practice of meditation, qigong, and other spiritual cultivation techniques. Apart from that, the Siu Hok Bio pagoda also follows the teachings of the Tao Te Ching book by Lao Tzu.

Meanwhile, the Siu Hok Bio Temple is managed in a simple structure, consisting of the Chairman of the Siu Hok Bio Temple Foundation, Deputy Chairperson, Secretary and Treasurer. Managers or called Fu Chen or Taoist priests in Indonesian, they are responsible for maintaining cleanliness, order and security in the temple, as well as providing guidance and teaching about the teachings of Taoism to its adherents. In addition, they are also often respected

and considered as spiritual leaders in the Taoist community. The Siu Hok Bio Temple adheres to the teachings of Taoism in Indonesia. It does not join the Indonesian Taoist organization. Organizational Taoism can be considered as an independent or independent temple. Management is still very simple and there are also no regular meetings held within the management of the Siu Hok Bio Temple. Meetings are only held when the Temple will have an annual event such as the Earth Alms Festival. For human resource relations at the Siu Hok Bio Temple so far there have been no problems in terms of coordination. It's just that the managers of the Siu Hok Bio Temple are mostly parents who don't have knowledge about communication strategies in getting young people involved. The Siu Hok Bio Temple has approximately 30 permanent members and many of them regularly donate to the Siu Hok Bio Temple. The donations given are usually put in a box every time the congregation finishes praying, the funding is purely from the contributions of the congregation. For human resource relations at the Siu Hok Bio Temple so far there have been no problems in terms of coordination. It's just that the managers of the Siu Hok Bio Temple are mostly parents who don't have knowledge about communication strategies in getting young people involved. The Siu Hok Bio Temple has approximately 30 permanent members and many of them regularly donate to the Siu Hok Bio Temple. The donations given are usually put in a box every time the congregation finishes praying, the funding is purely from the contributions of the congregation. For human resource relations at the Siu Hok Bio Temple so far there have been no problems in terms of coordination. It's just that the managers of the Siu Hok Bio Temple are mostly parents who don't have knowledge about communication strategies in getting young people involved. The Siu Hok Bio Temple has approximately 30 permanent members and many of them regularly donate to the Siu Hok Bio Temple. The donations given are usually put in a box every time the congregation finishes praying, the funding is purely from the contributions of the congregation. It's just that the managers of the Siu Hok Bio Temple are mostly parents who don't have knowledge about communication strategies in getting young people involved. The Siu Hok Bio Temple has approximately 30 permanent members and many of them regularly donate to the Siu Hok Bio Temple. The donations given are usually put in a box every time the congregation finishes praying, the funding is purely from the contributions of the congregation. It's just that the managers of the Siu Hok Bio Temple are mostly parents who don't have

knowledge about communication strategies in getting young people involved. The Siu Hok Bio Temple has approximately 30 permanent members and many of them regularly donate to the Siu Hok Bio Temple. The donations given are usually put in a box every time the congregation finishes praying, the funding is purely from the contributions of the congregation.

Because the Siu Hok Bio Temple is a sacred place of worship for adherents of Taoism who are taught teachings that refer to the basic principles of Taoism which include understanding the Tao (the path of truth) and how to integrate these teachings in everyday life. Simplicity and Natural Existence, Taoism emphasizes the importance of living simply and following the natural flow of life. This involves accepting circumstances as they are and avoiding the excessive pursuit of power or wealth. Yin and Yang, Wu Wei and Spiritual Cultivation through the practice of meditation, qigong, and other spiritual cultivation techniques to achieve deeper awareness, health, and harmony in body and mind.

Meanwhile, in terms of human resources, Fu Chen tends to be of the older and conservative generation, so the preservation of culture and religion is very well protected from eroding by outside cultures. However, the concern for its sustainability is in the regeneration process of management and maintenance of cultural and religious values in the future. The managers of the pagoda are very friendly to visitors and worshipers, which is an implementation of their Taoist practice. This step apparently did not make the younger generation of Taoism comfortable with their Chinese culture. Self-awareness of values regarding rituals and culture is only strongly internalized by managers, but the relational communication that is built does not occur in an integrative process with the younger generation.

Viewed from the dimension of emotional intelligence, the conservative attitude of the administrators provides the advantage of maintaining the religious and cultural values of Taoism from the erosion of cultural and religious values from outside. However, these conditions, on the other hand, result in relatively limited communication adaptability with the younger generation. Many young people who adhere to Taoism are less interested in maintaining the existence of the temple by devoting their energy in temple activities. The weak adaptability of the Siu Hok Bio Temple's communication can be seen from the not yet utilized technology in the management and preservation of the Siu Hok Bio Temple. Until now the Siu Hok Bio Temple does not have an official website and social media belonging to the Klenteng. Communication with the congregation

is only through verbal communication and word of mouth. The way communication has been carried out so far by the management of the Fu Chen temple and the strict adherence to cultural and religious values has resulted in them not having the ability to recognize changes in norms and culture that exist in the younger generation. Young people with digital skills and the ability to access information more broadly are able to differentiate between culture and religious values. So that it is often found conflicts in the understanding of the values of the officials who are relatively old with the younger generation of adherents of Taoism Young people with digital skills and the ability to access information more broadly are able to distinguish between culture and religious values. So that it is often found conflicts in the understanding of the values of the officials who are relatively old with the younger generation of adherents of Taoism.

Fu Chen and the congregation of Siu Hok Bio Temple in their social relations with their environment are very inclusive and participatory. They open themselves in introducing their culture and even their religion from anyone's visit. They were very friendly and volunteered to explain the history of the pagoda and the values of Taoism. All cultural activities and rituals held by them involve community members in all of these activities. Many of the Barongsai and Liong Liong players are performed by young people from the surrounding residents who are not ethnically Chinese and adherents of Taoism. Cap Go Meh activities even up to the funeral ceremony, there seems to be local community involvement. In maintaining the harmonization of their relationship with the community around the pagoda, they involve the local community and culture in the cultural ritual "sedekah bumi", with local phrases. They also carry out social activities that support religious rituals carried out by the majority of residents, such as "breaking the fast together" as well as Christmas and New Year greetings. However, Taoist fears of sustainability always arise within them.

The Siu Hok Bio Temple has a unique Chinese architectural style that can be enjoyed by both local people and tourists who come. Apart from the architectural style, other activities that can certainly be carried out in the Siu Hok Bio Temple are prayers for adherents of Taoist beliefs. And those who don't pray

can also watch the prayer procession of the Siu Hok Bio Temple congregation. Community involvement in temple activities can also be seen in the Earth Alms Celebration which is celebrated routinely every year at the Siu Hok Bio Temple every September. This celebration is open to both the congregation and the general public. Meanwhile, several activities that visitors and tourists can do at the Siu Hok Bio Temple are listening to historical stories from Fu Chen of the Siu Hok Bio Temple. The Fu Chen managers of the Siu Hok Bio Temple are happy to share historical stories about the Siu Hok Bio Temple for visitors and tourists. In addition, visitors and tourists are also allowed to enter the room for worship and also learn about Chinese culture and Taoist beliefs.



Figure 2. Earth Alms Festival at Siu Hok Bio Temple

The openness between the manager and the community to witness and enjoy the distinctive buildings shows the desire to create participatory communication between the pagoda and the surrounding community. The opening of the public pagoda space for participatory communication was carried out on the basis of the awareness of the adherents of Taoism about the existence of their religion. They are aware that their position is as a minority group, so to maintain their existence in relations with an environment where the majority are Javanese and Muslim, there is no other choice but to be inclusive. It is also in line with the teachings of classical Quanzhen Taoism. Likewise, through their unique cultural and religious works, communication is established between them and their environment in an intensive and tolerant manner. Such participatory communication has opened awareness about Taoism. The public's perception that so far has been symbolized as a mysterious place as a closed sect with various mystical issues, this stigma has changed to become an attractive and inclusive space, especially for the Javanese ethnic community in particular. This fact at least makes the existence of Taoism able to maintain the existence of religion and religious cultural rituals without significant disturbances, which is proven in research on previous pagodas. These conditions provide a dimension of

the formation of integrative communication which encourages social tuning among them. This stigma has changed into an attractive and inclusive space especially for the Javanese ethnic community in particular. This fact at least makes the existence of Taoism able to maintain the existence of religion and religious cultural rituals without significant disturbances, which is proven in research on previous pagodas. These conditions provide a dimension of the formation of integrative communication which encourages social tuning among them. This stigma has changed into an attractive and inclusive space especially for the Javanese ethnic community in particular. This fact at least makes the existence of Taoism able to maintain the existence of religion and religious cultural rituals without significant disturbances, which is proven in research on previous pagodas. These conditions provide a dimension of the formation of integrative communication which encourages social tuning among them.

Judging from the Human Resources management of the Siu Hok Bio Temple who regulate religious rituals and interact with core members of the Siu Hok Bio Temple as well as interact with the community through social services, they are over 50 years old. Apart from being elderly, their number is also limited in number, namely only having 4 members. The limited resources also forced the temple administrators to involve the surrounding community in cultural and ritual activities at the Siu Hok Bio temple. The weakness of the human resources of the temple is offset by the strong economic resources they have, which has provided room for mutually beneficial cooperation with the surrounding community. On the other hand, its human resources are aged, they tend to be conservative so they have a strong desire to maintain the authenticity of the culture and values of Taoism. They will act according to the rules of worship and culture that are standardized and standardized according to the teachings of their ancestors, and do not want to be disturbed by the new culture and tend to be puritanical. This condition was also due to the fact that the Fu Chens were not involved in the association of Indonesian Taoism, so they did not have a strengthening reference about changes in Taoist teachings. Under these conditions, Fu Chen will tend to be less able to maintain their emotional intelligence if there is a desire to make management changes and modernize the worship facilities of the younger generation. So it is not impossible that until now there has been no next generation who are willing to learn to continue the management of the Siu Hok Bio Temple.

With the profile of human resources managing the Siu Hok Bio Temple, on the one hand it supports the creation of interactive and participatory communication between the temple and the people outside the temple, but on the other hand puritanism and conservativeness raises concerns about the preservation of Taoist values and culture. On the other hand, with these human resources they will experience difficulties if they are going to use communication technology to support the flexibility of communication between generations in an effort to foster the interest of the younger generation to come forward to maintain the culture and rituals of Taoism. Although on the other hand their conservative attitude will be able to maintain the purity of the pagoda from a cultural and ritual aspect.

In building social relations with the environment, pagodas through all cross-religious and cultural social activities and opening themselves up to be a spectacle and inviting them to be involved will actually only be able to keep their religious rituals away from horizontal conflicts. However, if conservative puritanism is maintained by the temple manager, it will become a source of conflict when dealing with sects or adherents of other religions that are exclusive, for example, with other exclusive religious groups that grow in the community around them. This condition is getting sharper in line with the increasing cultural and religious puritanism of the majority community around them who are strong and conservative. Strengthening conservatism among adherents of different religious values will make it difficult for individuals to be able to recognize different cultural norms and values and adapt their behavior appropriately. Looking at the reality of this research, it shows that the ability of Taoist managers and congregations at the Siu Hok Bo temple can experience difficulties in building integrative communication that supports the creation of Social Tuning among Taoist adherents.

Likewise, management conservatism and the difficulty of adapting to changes in communication patterns, relational in participatory communication will be difficult to create. In the process of social exchange to build social tuning young people tend to look for communication partners who make them comfortable and get the maximum benefit in communicating. With low ability of communication adaptability and appropriateness to understand differences in norms and values it will make it difficult to form emotional bonds and social closeness, so that social exchange will be difficult to occur. These conditions can also make it difficult to encourage the emergence of emotional support,

material and cultural reproduction processes from the next generation. With a wide generation gap between managers and the younger generation as well as a gap in conservative thinking from managers and moderate tending to be liberal from the younger generation, social exchange to ensure harmonization is increasingly difficult. The Conservative attitude in maintaining the authenticity of the ritual and culture of Taoism also hinders the creation of mutual understanding between generations of Taoism. The concept of the evolution of social exchange shows that the approach is based on culture and information technology, which emphasizes how cultural factors and the digital environment can influence human social exchange behavior. So that if cultural and information technology approaches are not utilized in the digital environment of the younger generation, then cultural and religious harmonization will not be formed.

CONCLUSION

The study of the efforts of the management of the Siu Hok Bio Temple in maintaining authenticity and existence as a religious and cultural and religious institution of Taoism, through participatory research shows the reality of the research which can be concluded as follows:

1. The Taoists, especially the management of the Siu Hok Bio temple, are very strict about maintaining their religious and cultural values through a conservative attitude and do not separate religious values from their Chinese culture.
2. The Siu Hok Bio Temple in maintaining harmony with the environment is carried out using a participatory approach through social activities and openness of the temple in social activities as well as openness in religious values. Environmental openness and participation as an approach that is believed by the management of the Temple also functions to maintain the security and smooth running of cultural and ritual activities from disturbances to their social environment.
3. The puritanism of the management in carrying out religion with a conservative attitude was able to maintain the existence of the oldest pagoda in Semarang as a center of reference for Daoist culture and values. The manager is also able to maintain the authenticity of the architecture and religious symbols to this day.
4. However, this conservative attitude in the cultural authenticity and religious values of Taoism makes it difficult to create integrative communication because of the weak emotional intelligence when it comes to the culture and values of the authenticity

of Taoism. These conditions also complicate the flexibility of interactive communication. They tend to communicate linearly.

With these puritan and conservative human resources, in addition to making it difficult to communicate with the next generation who are more moderate and tend to be liberal, it also makes it difficult for social exchanges about Daoist culture and values to be hampered. The ability of managers to recognize different cultural norms and values causes adaptation abilities with appropriate behavior to be hampered so that information technology adaptation is difficult to do in today's digital era. With no social exchange regarding norms and shared understanding of values with the next generation, the regeneration process for the management of the Siu Hok Bio temple is constrained.

1. Recommendation:
2. Maintain inclusivity in relations with their environment through participatory communication.
3. Changing the temple as a public space from a linear communication pattern to a circular one while maintaining the religious values of Taoism. Meanwhile, culture is separated from religious values by accepting input from the younger generation to carry out cultural innovations.

Use information technology in this digital era in interacting with the Congregation of Taoism as well as space for dialogue with the younger generation.

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