

Color Analysis of Warak Ngendhog in Semarang Dugderan Tradition

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ABSTRACT

The emergence of color in human life has a significant role to play in all aspects. In culture, colors are used as symbols of courage, strength, or nationalism. The various colors in the Dugderan tradition illustrate the distinctive cultural identity of Semarang City and the spirit of togetherness in celebrating important events. In the Dugderan tradition, the Warak Ngendhog festival is displayed with a combination of bright and striking colors used in the Dugderan tradition. This research can help describe and classify the colors of Warak Ngendhog based on the types that exist, so as to strengthen the unique cultural identity and there has been no research that discusses the colors of Warak Ngendhog in the Semarang Dugderan tradition. It is necessary to conduct research on the color of Warak in the Dugderan tradition in Semarang. The method used is descriptive to obtain a description and classification of the colors on Warak Ngendhog, data collection through literature and observation of the existing Warak Ngendhog. observation plays an important role to find information based on facts through documentation of Warak Ngendhog in the Dugderan tradition in Semarang. The purpose of this research is to describe and classify the colors of Warak Ngendhog based on the existing types and make detailed observations of the colors of Warak Ngendhog. The result of the research is that the dominant colors of Warak Ngendhog consist of red, yellow, and green and are the colors of the unity of the three ethnicities of Java, China, and Arabia. In addition to these three colors, every year the community is creative in the color of Warak Ngendhog.

Keywords: Dugderan, Semarang, Traditional, Warak Ngendhog, Color.

INTRODUCTION

Human life from ancient times to modern life today has a close relationship with color. Color has an important role and has a significant influence in various aspects of human life. In addition to providing visual aesthetics, color can influence human emotions, perception, communication, and preferences (Elliot, 2015). The diversity of color responses and preferences demonstrates the complexity of human relationships with color in the context of psychology, design, art, and culture. In psychology, color research has been conducted to explore the relationship between color and human emotions, as well as its effects on behavior and perception (Elliot & Maier, 2014). In design and art, color research looks at how the use

of color in a visual context can create different experiences and influence audience response (Kwallek et al., 1997).

Color plays an important role in human culture. In various cultural traditions, arts and symbolism, color is often used as a powerful and meaningful medium of expression. The scientific study of the influence of color on culture has provided a deeper understanding of meaning and symbolism in a broad cultural context (Simpson & Gage, 1998). For example, some colors are often associated with specific cultural values.

For example, red is often used in various cultures as a symbol of courage, strength, or nationalism. On the other hand, white often symbolizes purity, cleanliness, and peace in some cultures. These cultural meanings are often reflected in rituals, ceremonies, and traditions that involve the use of certain colors (Phillips, 2019).

Meanwhile, in Indonesia, color has a very important role in the rich and diverse culture and cultural traditions. Because color is often used as a symbol, identity, and expression in various aspects of people's lives. The use of color in Indonesian culture reflects cultural values, spirituality, beliefs, as well as the diversity and richness of the nation's cultural heritage (Rahardja & Purbasari, 2018). Cultural traditions in Indonesia are often accompanied by the use of distinctive and meaningful colors. For example, in the tradition of Mask Dance in West Java, bright colors such as red, yellow and green are used to represent certain characters and convey social and moral messages to the audience. These colors have deep symbolic meanings in the context of local traditions and culture (Rahmawati, 2022).

Color can also illustrate the diversity of Indonesian culture. In Nusantara culture, each region often has distinctive and different colors in its traditions and traditional clothing (Purbasari et al., 2014). Semarang City, as one of the important cities in Indonesia, has a rich cultural tradition with the use of distinctive colors. Colors in the cultural traditions of Semarang City play an important role in enriching and strengthening local cultural identity, one of which is the use of colors in Semarang's Dugderan tradition. Dugderan is a celebration held ahead of the holy month of Ramadan filled with various events and attractions, including a parade displaying striking colors held since 1881 by Kanjeng Bupati Raden Mas Tumenggung Arya (RMTA) Purbaningrat as the main actor in the Dugderan tradition in Semarang City (Maya, 2021). At this event, a variety of bright colors such as red, yellow, green, and blue are used in the form of decorations, costumes, and decorations to attract attention and provide excitement to the people who attend.

The use of color in the Dugderan tradition (Figure 1) not only has aesthetic value, but also has a deep symbolic meaning, such as, the color red is often used as a symbol of courage and enthusiasm in facing life's challenges. Yellow can symbolize happiness, cheerfulness, and abundance of sustenance. Green is often associated with elements of nature, fertility, and hope. Blue can symbolize calmness, trust, and spirituality. The use of these colors in the Dugderan tradition illustrates the distinctive cultural identity of Semarang City as well as the spirit of togetherness in celebrating important events. These bright and diverse colors also reflect the diversity of the people of Semarang who live in harmony and togetherness (Sugiarto, 2018).



In the Dugderan tradition, there is a Warak Ngendhog parade festival that can be paraded, ridden and carried by the people of Semarang, which is one of the main parts of the Dugderan tradition. In the Dugderan tradition, the word Warak comes from the Arabic word "Wara'I" which means holy and Ngendhog which means laying eggs is a symbol of the reward that a person receives after the previous sacred process. Warak Ngendhog as a representation of Urban Muslim identity in Semarang contains values of solidarity, equality, and openness due to the belief that tradition and culture are still maintained in the community. The acculturation of Javanese, Arab, and Chinese Muslim cultures in Warak Ngendhog as a symbol of Dugderan tradition represents social harmony in Semarang (Muhammad, 1995).



Figure 1. Dugderan Tradition
(Source: pecihitam.org)

Warak Ngendhog (Figure 2) is displayed with a combination of bright and striking colors used in the Dugderan tradition. The use of Warak Ngendhog in the Dugderan tradition provides an interesting visual beauty and adds to the vibrancy of the celebration. The bright colors used in the costumes, ornaments, and decorations create an atmosphere full of joy and cheerfulness. In addition, the use of Warak Ngendhog also reflects the spirit of togetherness in celebrating important events and illustrates the cultural richness and diversity of Semarang society. According to (Asri, 2016), colors in cultural traditions have philosophical meanings and symbolism that are relevant as guidelines for human life living in any era. This research will explore knowledge about the role of color in enriching and strengthening traditions regarding the Dugderan tradition in Semarang using descriptive analysis of the use of color in this tradition. Previous research studies that discuss Warak Ngendhog mostly focus on analyzing the meaning and form, there is no research that discusses the colors of Warak Ngendhog and there is no research that discusses the color of Warak Ngendhog found in the Dugderan tradition in Semarang.



Figure 2. Warak Ngendhog
(Source: infobudaya.net)

Therefore, it is necessary to conduct research on the colors found in the Warak Ngendhog procession festival which will be explained in detail about the use of Warak Ngedhog colors in the Dugderan tradition in Semarang related to these colors. This research was conducted to obtain data on the colors of Warak Ngedhog in the Dugderan tradition in Semarang. The results of the research are expected to provide a deeper understanding of the role of color in strengthening local cultural identity and cultural diversity in the community of Semarang and become additional knowledge in the field of design, art and culture.

METHOD

This research uses descriptive method. With this method and through the data that has been collected, this research can classify the colors of Warak Ngendhog in the Dugderan tradition. as stated by Mestika (2014), descriptive research is used to describe a symptom, event, and event that occurs at the present time where researchers try to photograph events and events that are the center of attention to then be described as they are. So this research can describe and classify the colors of Warak Ngendhog based on the types that exist and make detailed observations of the colors of Warak Ngendhog.

Data collection in this research uses literature study and through observation. Literature study is done by tracing Warak Ngendhog color data from books, magazines, internet sources, and research journals. Data collection is done by utilizing existing sources in libraries or publications to obtain research data on Warak Ngendhog colors, as well as using observation which plays an important role in finding information based on facts through Youtube media documenting Warak Ngendhog during the Dugderan tradition in Semarang. Observation used in research is quite varied, depending on the needs, functions, and objectives of the research

itself (Santana & Mulyasari, 2007). With the data collected, this research can classify the colors of Warak Ngendhog in the Dugderan tradition in Semarang.

RESULT AND DISCUSSION

Dugderan Tradition

As a cultural tradition, Dugderan takes place regularly every year (Figure 3), consisting of three programs: Dugder market (night), rituals at the beginning of Lent and Warak Ngendog Cultural Carnival. The three agendas are a unity of Dugderan tradition. This tradition continues until now to preserve and realize with all its dynamics (Suparmono, 2007).

Dugderan market is held from day to night for a month and is centered around Johar Market or Kauman Mosque due to its economic and historical value. Interestingly, the market is full of people at night. After the night market takes place throughout the month, the beginning of the fasting month is followed by the culminating event, the ritual procession announcing the beginning of fasting and the Dugderan cultural carnival. Starting from the cultural carnival led by the highest leader of Semarang city, the mayor.

It starts from City Hall, goes through Jalan Pemuda to Kauman Grand Mosque and ends at Central Java Grand Mosque. Before the departure, an art and cultural attraction was held at Semarang City Hall. The group leader boarded the Kencana carriage. Other officers entered the carriage. Behind him followed a row of floats from the main group. The floats were followed by participants from various regions, UPTD in the field of education, tourism activists and religious organizations and communities in the Semarang area. Among the decorated cars in the parade, Warak Ngendhog is the main attraction (Rokhmat, 2014).

Warak Ngendhog

Warak Ngendhog during the Dugderan tradition is made with a giant size and varied to be ridden and carried. Warak Ngendok has various visual forms that are displayed during the Dugderan tradition. Although according to historians from Semarang, Djawahir Muhammad and Amin Budiman argue that no one can determine who was the original creator or inventor of Warak Ngendhog because it is not written in historical records in Semarang or even in Indonesia (Sahal & Ichwan, 2011). As one of the main elements in the Dugderan procession, Warak Ngendhog is a cultural and historical heritage of the people of Semarang that has survived the socio-cultural changes to become the mascot of the people of Semarang (Muhammad, 1995).





Figure 3. Semarang Dugderan Tradition
(Source: detik.com)



Figure 4. Warak Ngendhog
(Source: infobudaya.net)

The origin of Warak Ngendhog comes from a combination of several animals as cultural symbols. Different views on Warak Ngendhog by Supramono (2007), in his study explained that, Warak Ngendhog has a head of "kilin" is a powerful and influential animal in China, the body "bouraq" of Warak Ngendhog is a sacred animal ridden during Isra' Mi'raj by the Prophet Muhammad. Many people think that Warak Ngendhog has a dragon head which is a symbol of the Chinese people combined with a goat body, which is a pet of indigenous Javanese and is used for sacrifice during Eid al-Adha. Meanwhile, the color element of Warak Ngendhog is dominant due to the influence of Chinese, Javanese, and Islamic cultures (Suparmono, 2007).

In 1881 Warak Ngendhog was made from very simple and easy-to-find materials at the time such as bamboo, wood and coconut fiber. But as time progressed, the use of materials changed



such as wood, oiled paper, and various decorations made of cardboard, cork, and so on were used as materials for making Warak Ngendhog (Sahal & Ichwan, 2011).

Colors in Indonesian Cultural Traditions

The use of color in Indonesian cultural traditions has deep meaning and symbolism (Putu Wijana, 2015). Some colors that are often seen in Indonesian culture are red, yellow, green, and white.

The color red in Indonesian cultural traditions is often associated with passion, courage and joy. For example, in Indonesia's Independence Day celebrations on 17 August, the color red is used extensively in decorations, clothing and other attributes to represent patriotic and national spirit. In addition, the color red is also often used in traditional celebrations such as traditional weddings, ceremonies, and art performances to add a dramatic and vibrant feel (Nida, 2019).

The color yellow is often associated with cheerfulness, wealth and prosperity in Indonesian culture. During Chinese New Year celebrations, for example, yellow is often seen in decorations and clothing as a symbol of luck and wealth. In some local cultures in Indonesia, yellow is also used in wedding ceremonies as a symbol of happiness and glory (Nida, 2019).

Green is a color that symbolises nature, fertility and hope in Indonesian culture. In Eid al-Fitr celebrations, the color green is often used in home decorations and clothing as a symbol of welcoming victory after the month of fasting. In addition, green is also often associated with agriculture and nature in traditional traditions in some parts of Indonesia (Nida, 2019).

The color white is often associated with purity, holiness and peace. In Indonesian culture, the color white is often used in religious ceremonies, such as the Nyepi Day celebration in Bali, which is a Hindu holiday where Balinese fast and reflect in a calm atmosphere. In addition, the color white is also often used in wedding ceremonies as a symbol of purity and new birth (Nida, 2019).

Warak Ngendhog colors 2017 to 2019

Warak Ngendhog comes from a combination of several animals as cultural symbols. Different views on Warak Ngendhog by Supramono in his study explained that, Warak Ngendhog has a "kilin" head which is a powerful and influential animal in China, the "bouraq" body of Warak Ngendhog is a sacred animal that was ridden during Isra' Mi'raj by the Prophet Muhammad. Many people are of the opinion that Warak Ngendhog has a dragon head which is a symbol of the Chinese combined with a goat body, which is a pet of indigenous Javanese and is used for sacrifice during Eid al-Adha. Meanwhile, among the elements of name, form and meaning of Warak Ngendhog are dominant due to the influence of Javanese and Islamic culture (Suparmono, 2007).

The Warak Ngendhog's colors are a combination of red, yellow, green, white and black, a blend of three ethnic cultures in Semarang: Javanese, Chinese and Arab. In the city of Semarang, this has developed in a long process since the city was founded. One of the symbols reinforced among the people of Semarang is the Warak Ngendok at the annual Dugderan festival. Each color can be classified from 2017 to 2019.


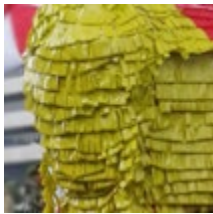


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The following is a classification of colors on Warak Ngendhog from the results of observations that have been made through Youtube media following the video link used as an observation (www.youtube.com/results?search_query=warak+ngendog+semarang), the video shows the variety of colors created by the community each year, so that the colors of Warak Ngendhog are not limited to dominant colors such as red, yellow, and green:



Figure 5. Warak Ngendhog 2017 - 2019
(Source: semarangcityheritage.wordpress.com)

Color	Classification
<p>Red</p>  <p>Figure 6.</p>	<p>The classification results through observation of Youtube videos, the color red is taken from the typical Chinese color and also the typical color of coastal communities. For the Chinese community, red is considered very majestic and has a positive meaning, often symbolising prosperity (Pribadi, 2010). Red is the color that existed at the beginning of the Warak Ngendhog until 2019, the red color that often appears in the Warak Ngendhog procession in the Dugderan tradition.</p>
<p>Yellow</p>  <p>Figure 7.</p>	<p>The yellow color is taken from Javanese culture which has spiritual connotations, such as in the use of color in tengkar in everyday life (Wandansari, 2015). Yellow is also the color in which the Warak Ngendhog was originally made and until 2019 yellow often appeared in the Warak Ngendhog procession in the Dugderan tradition.</p>
<p>Green</p>	<p>The color green is taken from Arabic culture because it is often associated with fertility, life, and eternity (Pribadi, 2010). The green color is the color that the Warak Ngendhog was originally made as red and yellow and until 2019 the green color also often appears in the Warak Ngendhog procession in the Dugderan tradition.</p>




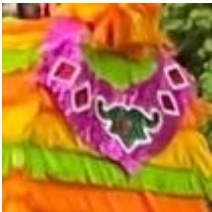

 <p style="text-align: center;">Figure 8.</p>	
<p style="text-align: center;">Blue</p>  <p style="text-align: center;">Figure 9.</p>	<p>The blue color is taken from water, the ocean, and the sky that gives life and natural beauty (Putu Wijana, 2015). The blue color in Warak Ngendhog from 2017 to 2019 is a new color and did not exist when Warak Ngendhog was first created.</p>
<p style="text-align: center;">White</p>  <p style="text-align: center;">Figure 10.</p>	<p>The color white is associated with purity and spiritual cleansing (Putu Wijana, 2015). White is also a new color for Warak Ngendhog from 2017 to 2019 and did not exist when the Warak Ngendhog was first created, such as blue.</p>
<p style="text-align: center;">Black</p>  <p style="text-align: center;">Figure 11.</p>	<p>The color black is associated with strength, eternity, and courage (Putu Wijana, 2015). The black color is a new color in Warak Ngendhog from 2017 to 2019, a color that is new and did not exist when Warak Ngendhog was first made, such as blue and white.</p>

Warak Ngendhog colors in 2023 In addition to red, yellow, green, blue, white, and black, there are now additional colors such as turquoise, pink, and orange. These colors may not have originated from the original Warak Ngendhog, but from the creativity of the people of Semarang who created the Warak Ngendhog character displayed at the 2023 Dugderan tradition held at Semarang City Hall and ending at the Great Mosque of Central Java (MAJT).



Figure 12. Warak Ngendhog 2023
(Source: Author Document)

In addition to the creativity of the people of Semarang, the additional colors of turquoise blue, pink, and orange could become new variations of the Warak Ngendhog color in the coming years. It is likely that from 2024 onwards there will be new color variations in addition to turquoise, pink and orange. The new color variations can be classified, and the following is a classification of the colors of Warak Ngendhog as observed at Semarang City Hall and Simpang Lima Semarang during the Dugderan tradition on 20-21 March 2023:

Color	Classification
<p data-bbox="225 987 304 1021">Tosca</p>  <p data-bbox="199 1270 325 1303">Figure 13.</p>	<p data-bbox="416 987 1302 1133">Blue is associated with clear sea water and clear skies (Putu Wijana, 2015). Turquoise blue is a new color for the Warak Ngendhog procession in 2023, which was obtained through direct observation at Simpang lima Semarang and Semarang City Hall.</p>
<p data-bbox="233 1323 296 1357">Pink</p>  <p data-bbox="199 1603 325 1637">Figure 14.</p>	<p data-bbox="416 1323 1302 1503">The color pink is often associated with beauty, tenderness, and cheerfulness (Putu Wijana, 2015). Pink is also the latest color variant to appear in the Warak Ngendhog procession in 2023 as is turquoise blue, which was obtained through direct observation at Simpang lima Semarang and Semarang City Hall.</p>
<p data-bbox="213 1659 316 1693">Orange</p>  <p data-bbox="199 1877 325 1910">Figure 15.</p>	<p data-bbox="416 1659 1302 1839">This orange color is often associated with the rising sun that gives life and joy (Putu Wijana, 2015). The orange color, like turquoise and pink, is a new color that appears in 2023 in the Warak Ngendhog procession, which was obtained through direct observation at Simpang lima Semarang and Semarang City Hall.</p>

Previous Research

Previous research on Warak Ngendhog was made by Suparmono in 2007 entitled "The Meaning of Warak Ngendog in Dugderan Ritual Tradition in Semarang City", published in Unnes Repository (Suparmono, 2007). Suparmono's research focused on the values contained in Warak Ngendog through semiotic studies. Suparmono's research provides an in-depth understanding of the meaning and cultural context of Warak Ngendog, while the research on color analysis of Warak Ngendhog can contribute to understanding the visual and aesthetic aspects of the tradition. Thus, both studies can complement each other in providing a comprehensive understanding of the Dugderan ritual tradition in Semarang City.

CONCLUSION

Based on the analysis of the colors of Warak Ngendhog above, it can be concluded that there are additional types of colors used in Warak Ngendhog, namely from 2017 to 2019 there are colors; Red, Yellow, Blue, White and Black. in 2023 there are additional colors, namely; Toska Blue, Pink, and Orange. The colors of Warak Ngendhog from 2017 to 2023 that become the dominant colors are red, yellow, and green which are the union of the three ethnicities of Java, China, and Arabia. In addition to these three colors, every year the community creates other colors to be applied to Warak Ngendhog such as white, blue, black, turquoise, pink, and orange, the color creations of the community add to the character of Warak Ngendhog to be more vibrant. But every year the original color of Warak Ngendhog is still maintained by the people of Semarang.

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