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MANIFESTATIONS OF RELIGIOUS MODERATION PRACTICES BY CONFUCIANS AND HINDUS IN CATUR VILLAGE

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Abstract

Maintaining harmony in differences is not an easy thing, a number of vulnerable problems can cause disharmony between religious communities. Especially in an area consisting of various ethnicities, religions and cultures, such as the people of Catur Village which consists of two ethnicities and religions, namely Confucianism and Balinese Hinduism. This problem is explained using qualitative research by collecting data through observation, documentation and interviews. The theory used is Structural Functional. From the research carried out, it can be explained as follows: (1) The Divine Aspect, Confucian people in Catur Village feel that the religious teachings they adhere to, especially relating to the divine aspect, are not much different from the teachings of Hindus in interpreting their God.(2) Aspects of Human Purification, Confucians and Hindus in Catur Village have similar perceptions regarding aspects of human purification. It's just that the form of ceremony used looks slightly different but has the same essence.(3) Aspect of Glorifying Nature, Tian is the creator and part of the universe, glorifying Tian as Almighty God can be done by glorifying nature.(4)Aspects of Glorifying the Spirit, Confucians and Balinese Hindus have the same view in treating the dead. Traditional Confucian thought pays very deep attention to the existence of spirits.

Keywords: Confucians, Hindus, Catur Village

I. INTRODUCTION

The Unitary State of the Republic of Indonesia has a typology of society that differs from one island to another. This typology of society concerns differences in language, religious systems, ethnicity and culture, but this is not a reason for all groups of society to unite into one unit in the state (Saidurrahman, 2018, p. 67). Looking at the composition of the elements that make up the Unitary State of the Republic of Indonesia, of course this country is a very unique country because it is able to unite various tribes, religions and cultures into one unit in a country. Indonesia, as a diverse country, is known as a friendly and tolerant nation, including in terms of religious life. Religious pluralism in Indonesia has been going on for a long time and is earlier than in other countries in the world in general. However, maintaining harmony in differences does not seem to be an easy matter, the government must always pay attention so that harmony between adherents of different cultures and religions is always in a peaceful state.

The government's anticipatory efforts towards possible conflicts between religious communities have been carried out by promoting the religious moderation movement which is spreading throughout the country (Saifuddin, 2020, p. 47). As is the case in Bali, relations between religious communities are very peaceful, in fact we often find religious communities in Bali looking after each other when celebrations are held on certain religious holidays. Moderate attitudes are not only shown by Hindus, who are the majority group in Bali, but this is also shown by adherents of other belief systems who live in Bali. This moderate attitude is of course actualized in various actions of interfaith communities, and one of the interesting ones is the practice of moderation carried out by Confucians in Catur Village.

What is unique about the Confucian people in Catur Village is that they adhere to two cultural systems in their daily social and religious life. The two cultural systems adopted by Confucians in Catur Village are Chinese culture and Balinese culture. On this occasion, the researcher wanted to analyze the religious life of

Confucians in Catur Village, and formulated this scientific work with the title "Establishment of Religious Moderation Practices of Confucians and Hindus in Catur Village, Kintamani District, Bangli Regency".

II. METHOD

This research uses qualitative research methods, the research location is in Catur Village. Catur Village is located in Kintamani District, Bangli Regency. This research uses two data sources, namely primary data and secondary data. The primary data source used in this research is the results of interviews with local residents, community leaders and village *Prebeker*. Meanwhile, secondary data used in this research are books, journals or previously existing scientific works that have a correlation with the research being carried out. The selection of informants in this research used a purposive sampling model, namely informants who had certain objectives.

This technique is carried out by determining potential informants according to their field of knowledge and relevance to the research topic. Data collection in this research used several methods including observation, interviews, documentation and literature with the aim of searching and collecting data. Data analysis in research uses certain calculations and steps, namely, reduction, classification, interpretation and drawing conclusions. The presentation of data resulting from analysis is the conclusion of research carried out in an informal descriptive-analytic manner in the form of descriptions of words, sentences or narratives, and presented using deductive and inductive logic.

III. RESULTS AND DISCUSSION

3.1. Divine Aspect

Asian society has a very high religious culture, where the Asian region is the birthplace of various religions and belief systems such as Buddhism, Hinduism, Christianity, Islam and Confucianism. As a place where a belief system grows and develops, Asian people, including Indonesia, certainly cannot ignore the existence of God. Asian people believe in the existence of a person who has greater power than themselves,

in whom they place their hope for protection and help, this person they call God. God is something that humans believe in, revere and worship as an all-powerful person (Sugono, 2008, p. 193).

The figure of God for religious communities is a person who creates without being created, a person who supports without needing to be supported, the source of all existence and the Mother of all that exists. In the theistic view, God is the creator and regulator of all events in the universe. Scholars ascribe various attributes of God to different concepts of divinity. The most common, among them, are omniscient (knows everything), omnipotent (has unlimited power), omnipresent (present everywhere), omnibenevolent (contains all perfect good qualities), none of which is equal to Him, and is eternal.

Apart from having belief in the existence of God and the Gods, generally Asian people also worship their ancestors and ancestors as holy and noble souls through various forms of certain rituals which are specifically offered to the spirits of their predecessors who have inhabited the afterlife. Through Chinese history, it is postulated that the Shang Dynasty (1766-1050 BC) had the worship of a heavenly ancestor called Shang Di and modified during the Zhou Dynasty (1050-256 BC), which instituted a new social order and a new religious system centered around a sky god. . In this system, *Tian/Tián* is considered responsible for the regular functioning of the cosmos including the maintenance of proper seasonal weather that allows for maximum harvests and planting seasons.

The first Chinese emperor (Wang) was believed to be directly affiliated with the cosmological order, as manifested by *Tian*. This connection is most easily seen in the honorific often used to describe these kings, namely *Tian zi* which can be literally translated as Son of Heaven. In this straight line relationship, the king is considered to have the thaumaturgical ability to regulate the cosmos through ritual. In Confucianism, God has many names, such as Siang Tian (Most High God), Hoo Tian (Most Great God), Chong Tian (Most Holy God), Bien Tian (Most Merciful God), Hong Tian (Most Merciful God). Almighty, Almighty Creator), and Siang

Tee (God Who Created the Universe) (Imron, 2015, p. 249).

God in Confucianism as *Tián* is interpreted functionally as the main factor in the formation of high work enthusiasm for its adherents. God is believed to guide humans on earth functionally and support activities to fulfill human needs (Sitohang, 2020, p. 128). This fact is driven by the success of work activities related to efforts to realize prosperity. This automatically strengthens the human relationship with God which is manifested in sacrificial activities. The existence of *Tian*, who represents the spirit of work, is similar to the view of Hinduism which believes that God does work to create and maintain the universe. Confucians in Catur Village feel that the religious teachings they follow, especially those related to the divine aspect, are not much different from the teachings of Hindus in interpreting their God.

God in his form as the creator, preserver, and also the melter of everything in this world is a form of God's working principle in preserving the world. The teaching about the three forms of God and their functions in Hinduism is known as the *Tri Murti* concept which consists of three main Gods (Brahma, Vishnu, Shiva) who play a role in the creation, maintenance, and at the same time the melting pot of the universe and its contents. This is believed to be similar to what is contained in the Confucian holy books, while the book in question is the *Yi Jing* which explains God's role in creating the universe. In the book *Yi Jing*, it is explained that God (*Tian*) created the world based on four main characteristics, namely *Yuan* (all-great), *Heng* (all-penetrating), *Li* (all-blessing), and *Zhen* (all-righteous) (Suratman, 2023, p. 42).

Confucians have an understanding with Balinese Hindus regarding the system of worshiping Gods who are personified in the form of certain statues which they believe have the capacity to provide safety, prosperity, and also other aspects that humans need in living their lives. The embodiment of God as a form of manifestation of *Tian* visualized in a statue is an anthropomorphism carried out by Confucians to attribute their characteristics, feelings, or goals to glorify certain Gods. This phenomenon is of

course in line with the custom of Balinese Hindus who glorify their Gods in the form of statues or statues as a medium of worship to get closer to Ida Sang Hyang Widhi Wasa.

Statues or statues of the Gods venerated by Confucians and Balinese Hindus show human qualities such as beauty, wisdom, strength, and sometimes human weaknesses such as greed, hatred, jealousy and uncontrollable anger. This is certainly proof of humans' limitations in understanding the divine form, so they make it resemble the characteristics and attributes that humans recognize. Gods as manifestations of God who are considered to have power over certain forces in the universe are glorified with various forms of worship and rituals by their followers.

Because Confucians and Balinese Hindus describe the divine as a God with human form and qualities. So human-like forms are not only inherent in the appearance and personality of these Gods, but the figures of these Gods show many human behaviors that are used to explain natural phenomena, such as creation and historical events. Like the Gods falling in love, getting married, having children, going to war, using weapons, riding horses and chariots. This then becomes the basis for Confucians and Balinese Hindus to offer certain rituals and dishes to each character of the God they believe in.

Confucian people apart from worshiping the Gods at their respective worship altars that they build in their yards, they also worship God and the Gods at Panyagjagan Temple which is a holy place for the entire community of Catur Village, which includes the Confucian people in Catur Village. Panyagjagan Temple is a gathering place for these two groups of people from different religions. At Panyagjagan Temple, Confucians have *Konco* as a place of worship, while Hindus have *Pelinggih* as a residence for the Gods they believe in. However, on one occasion, Confucians and Hindus in Catur Village will worship the Goddess of prosperity known as Ratu Ayu Mas Subandar who is set up in the *Konco* Temple at Panyagjagan Temple.

Picture 3.1
Shrine of Ratu Ayu Mas Subandar at Panyagjagan Temple



(Source: Researcher Documentation 2023)

The photo depicts a house of worship (*palinggih*) which is very striking with red attributes and also lanterns hanging on each side. According to the understanding of the people of Catur Village, this building has two names, namely *Sangatgih Konco* and also *Sangatgi Ratu Ayu Mas Subandar*. In fact, in this case the name *Konco* is a name given by Confucians to the house of worship in question, while the Hindu community in Catur Village calls it the *Mostgih Ratu Ayu Mas Subandar*. As time went by, these two groups of people from different religions began to use these two terms to refer to objects in places of worship that were unique in their red color.

Both Confucians and Hindus always pray in front of *Konco* with the aim of glorifying Ratu Ayu Mas Subandar as the Goddess of prosperity who is understood and believed in by both religious groups, both Confucians and Hindus, in Catur Village. This proves that religious fanaticism between Confucians and Hindus in Catur Village is very minimal, and they even always pray together to worship Ratu Ayu Mas Subandar. Through the socio-religious behavior of the community, we can see that Confucians and Hindus in Catur Village actually have the same goals and religious views that are no different towards the figure of God's manifestation known as Ratu Ayu Mas Subandar.

Both religious groups worship the Goddess of

Fertility with the same hope, namely to obtain Her wisdom so that she will always be given blessings in life so that they can live a good life and become a prosperous and abundant society. Based on the description above, one conclusion can of course be drawn that the practice of religious moderation by Confucians in Catur Village can be seen from the divine aspect which appears to be the same as what is believed by Hindus in Catur Village, Kintamani District, Bangli Regency in particular and generally in Bali. Especially regarding the belief in Gods who control certain elements of natural power which are worshiped through various forms of rituals and offerings by the two different religious groups.

Both Confucians and Hindus in Catur Village have certain Gods who they believe can provide protection and blessings for life, but there are also several local Balinese Gods who are also worshiped by Confucians in Catur Village, as well as quite a few Hindus who offer prostrations. Devotional service in front of *Konco* which is the altar of Confucian worship. This is actually a form of understanding between the two different religious groups regarding the aim of worshiping God and the Gods, which they always do as a form of religious behavior that is generally mandatory for religious people.

3.2. Aspects of Human Purification

Purity is an ancient concept that is widely accepted among religious communities.

Purity also means a characteristic of objects or people that is specifically religious. Purification is a process or method used to cleanse the soul and body from dirt caused by sin, blame, and various negative impacts originating from the physical dimension that affect a person's spiritual condition (Sugono, 2008, p. 146). In this case, spiritually humans have two physical dimensions consisting of the soul and physical dimensions, both of which appear to influence each other in humans. This dimension of the soul is often polluted by human actions that are far from virtuous, as well as the impact of a polluted soul will make it difficult for humans to achieve spiritual intelligence.

To cleanse the soul from worldly impurities,

traditional Indonesian communities with various religious sects will perform rituals or ceremonies called *ruwatan*. *Ruwatan* is a form of purification ceremony or ritual that is still preserved by the people of the Indonesian archipelago. *Ruwat* can mean overcoming or avoiding mental distress by holding a performance or ritual. In connection with the aspect of human purification, Confucian philosophy consists of three basic principles, namely *Tian* (God), *Xing* (human nature), and *Ren* (humanity) (Suratman, 2023, p. 61).

Among the three, the dominant conception of humans in Chinese tradition is the *ren* theory in Confucian teachings. The term *ren* has been translated into various meanings such as benevolence, goodness, virtue, humanity, humanness, and being authoritative. These different translations show the complexity of Confucian theory. In introducing *ren* as the central idea of his philosophy, the Confucian Prophet considered it both a general and a specific ethical quality. As a general ethical quality, this term means loving one's fellow human beings. Virtue is considered an appropriate translation to capture the feeling of love and compassion. (Saidurrahman, 2018, p. 80) state that *Ru Jiao* (Confucian Teachings) teaches two things in an effort to purify humans.

The first is done by teaching philosophy to improve morals and maintain ethics. The second is done by determining the obligation to carry out the ritual. These two efforts to purify humans then produce two types of relationships, namely harmonious relationships between humans (*Ren Dao*) and obedience to the creator of the universe (*Tian Dao*). *Ren* as a virtue is distinguished from other types of virtues, such as courage and learning. *Ren* generally refers to a general dispositional state that includes certain narrow character traits such as knowledge, courage, filial piety, loyalty, respect, tolerance, trustworthiness, and generosity. In this sense, *ren* is virtue as a whole or in its inclusiveness.

In the aspect of human purification, Hindus and Confucians have similar views that humans are creatures who always need various purifications from the moment they are born. Human purification is not enough just to know the philosophy of religion and life, but there are

ritual aspects that play a role in other parts of the aspect of human purification. Religious philosophy and also life are able to change a person's attitude to do good deeds, but are seen as unable to cleanse the stains that have been attached to a person's soul as long as they have not been enlightened by the teachings of that religious philosophy.

Therefore, humans need certain rituals to cleanse the dirt that pollutes their souls. Confucians and Hindus in Catur Village have similar perceptions regarding aspects of human purification. It's just that the form of ceremony used looks slightly different but has the same essence, such as when carrying out the ritual of praying to the Lord God. The Lord God Prayer Ceremony is generally carried out when a family is about to marry off their child. The ceremony will be held at exactly midnight the day before the child proposes or is proposed to. The ceremonial activities will begin by praying to the ancestors, the Gods and *Tian* to ask for blessings regarding the procession that will be carried out.

The purification is carried out in front of the worship altar which contains various offerings in the form of fruit, snacks, sugar cane and purification equipment consisting of combs, scissors, mirrors and umbrellas. The purification process will be carried out by the closest family, including the engkong, father, mother, and the closest blood line in the family who are present at the purification ritual. The purification procession carried out by the relatives of the Confucian family, apart from functioning as a physical and mental purification procession, also coincides with the child's request for blessing from his parents and relatives. Because you will live a new household and life in the sense of meeting and establishing family relationships within the husband's family who of course have no blood ties with the child. The marriage that takes place between these two human children will connect the ties of kinship between one family and another.

Picture 3.2
Purification Ritual for Confucian Children
Who Are About to Get Married



(Source: Researcher Documentation 2023)

The photo depicts a teenager sitting in front of an altar accompanied by all of his closest family. On the altar you can see a red bowl containing scissors, a comb, an umbrella and a mirror that has been prepared and has gone through a prayer or sacralization process before all these tools are used in the purification process. The purification process begins at midnight at exactly 12.00 AM, this is related to the Confucian belief that midnight is the best time to ask for blessings from the ancestors, the Gods and Heaven. The procession will start by cutting the ends of the child's hair, this will be done by the oldest family members starting from the engkong, father, mother and other relatives.

Then, after the hair is cut, the next process is the process of combing the child's hair in the same order as before, starting from the oldest family member. After the combing procession, a mirror-looking procession is carried out, and then the umbrella procession continues. All the sequences of the procession are carried out in turns starting from the oldest and closest family member to the child. In fact, all the processions that go through contain a very deep meaning, where cutting the hair means removing all impurities both physical and spiritual, the comb means straightening the path of life so that it always stands on the truth, the mirror is interpreted as a form of self-introspection so that we can always improve from all limitations and shortcomings. that is within you.

Then the last one is an umbrella which means protection for the child given by the ancestors, God, *Tian*, and all his relatives so that he is

always safe in achieving all his life goals. Regarding the culture of human purification, Confucians and Balinese Hindus actually have the same concept, starting from cutting hair and cleansing oneself through certain rituals, only the form of the ritual is slightly different, which of course is in accordance with the methods applied by each religion. But basically the essence is the same, namely to cleanse oneself of all physical and spiritual impurities. And it is not uncommon for Confucians in Banjar Lampu, Catur Village, to follow the culture of human purification according to the culture of Balinese Hindus. Because as we all know, the Confucian people in Catur Village today are ethnic Chinese and Balinese. So, on this basis, they feel entitled to follow the culture of one of their ancestors even though the religion they adhere to is not the same.

In this case, Confucians are no longer fanatical about their religion, but rather they refer to the essence of the rituals they are carrying out, namely the aim of ritually cleansing themselves of physical and spiritual impurities. In fact, what Confucians do is a form of cultural acculturation which is of course based on the same cultural principles and practices so that they can be applied and understood as a form of action with the same goal.

So, based on the description above, it can certainly be concluded that the practice of religious moderation among Confucians in Catur Village is related to the aspect of human purification. Because basically the two religious communities, Confucians and Hindus in Catur Village, have a culture of human purification which is based on religious rituals. These similarities in cultural and religious principles then become the basis for people to always understand each other, especially since the history of the existence of Confucians today cannot be separated from their ancestors who carried out an amalgamation between ethnic Chinese and Balinese. So for Confucians as well as Hindus in Catur Village, they are like brothers who understand each other amidst differences, and this is the basis for tolerance between Confucians and Balinese Hindus in Catur Village, Kintamani District, Bangli Regency.

3.3. Aspects of Natural Breeding

Nature is very important for all life on this Earth, nature was born without human intervention. All elements in nature will work dynamically to maintain ecosystem balance. Nature includes everything in the sky and on earth, nature also includes all the forces, forces, forces that regulate the world (Sugono, 2008, p. 34). The word nature refers generally to various types of living plants and animals, in some cases nature also includes processes related to inanimate objects and how they change themselves, such as the weather and geology on Earth. All matter and energy is something that is composed of nature itself. Nature provides water, microorganisms, oxygen, soil, food, living space and various other natural resources.

Water is a basic need required by every living creature on earth, so water is one of the important things in life. Likewise, microorganisms have a role in decomposing the remains of dead living things. Through a process carried out by microorganisms, the remains will become fertile soil and can provide nutrients to plants. So that plants become fertile and produce lots of oxygen for the benefit of all living creatures. Nature as a living place for all living creatures is certainly able to meet the food needs of all living creatures that are part of it. Nature's love for every living creature in it is so great that humans should be aware of its existence.

Because human life cannot be separated from nature and the environment around it, therefore humans have an obligation to preserve nature and the environment where they live. Damage to nature and the environment will cause various disasters that are detrimental and also threaten the survival of humans and other living creatures, such as floods, landslides, air pollution, and so on. As a religious society, humans must believe that nature is God's creation, in fact every religion and belief has its own concept of creation. In the Confucian religion, the universe and all its contents were created by the Almighty *Tian*. *Tian* is the Beginning and End of everything in this world. In the Confucian religion, the creation of nature and its contents can be studied from the Holy Book of *Yijing*,

which is the Book of Changes and events in the universe and all its events.

Tian Almighty, through His Word has made the universe part of His law which includes two principles (*Liangyi*), namely those in the form of the elements *Yin* (-) and *Yang* (+), where one complements and fulfills the other. From the principles of *Yin* (-) and *Yang* (+) four series or four maps (*Si Xiang*) were created, from four maps eight series (*Bagua*) were created. This *Bagua* was compiled by the Ancient Prophet Fuxi who received the revelation of *Tian*, where this *Bagua* is called *XianTian Bagua* which means the Eight Heavenly Trigrams (before birth). This *Bagua* is symbolized by the Eight Series of creation of the universe.

The *Bagua* was then compiled and produced 64 Hexagrams. The *Bagua* explains the formation of the universe and changes in human life and gives instructions to mankind on how to act in this life. Because of the Greatness of the Almighty *Tian*'s Virtue, all creatures and objects acquire the characteristics of the Five Powers or *Wuxing* which then become the five elements in life, namely water (*shui*) which is moistening, fire (*huo*) which is flaming, wood (*mu*) which is bending, metal (*jin*) which is obedient, and earth (*tu*) which is generative. The relationship between objects in ancient times in China was called the "Relationship of Life" Water, Fire, Wood, Metal and Earth were called the Five Elements.

These five elements create dynamic relationships between objects where continuity occurs. Fire supports earth, earth supports metal, metal supports water, water supports wood, wood supports fire. And there is an inverse relationship, namely water inhibits fire, fire inhibits metal, metal inhibits wood, wood inhibits earth, and earth inhibits water.

Belief in nature is a strong foundation for Confucians to refute accusations that they do not know God. (Imron, 2015, p. 249) according to the view of the Prophet Confucius/Confucius, in the universe there is a substance called *Tian* which must always be respected and worshiped, because it is instrumental in protecting the universe. Confucians are then obliged to carry out simple religious ceremonies solemnly in

order to receive *Tian*'s blessing.

Thus, respecting the universe both through rituals and through concrete actions is an effort to respect *Tian* which is pervasive in the universe. Basically, the universe is sacred, but it is human behavior that causes the purity and balance of nature to be disturbed. This is what causes humans to be obliged to purify nature periodically. The Confucian view of *Tian*, which permeates all life in the world, is not much different from the view of Balinese Hindus who believe in Brahman as the source and essence of the material universe, Brahman manifests as *Hiranyagarbha* (world soul). The similarity of principles and views regarding God as the creator of the universe, provides an understanding between Confucians and Balinese Hindus to always believe that caring for and glorifying nature and its contents is a form of manifestation of devotion to the Creator. In the Book of Liji Chapter XXIV, the Prophets *Zengzi* and *Kongzi* stated:

"Trees are cut only when the time is right, birds and animals are cut only when the time is right."

"Once you cut a tree, once you cut an animal in a timely manner, that is not filial piety."

Based on the words of the Prophet *Zangzi* and *Kongzi*, it can be understood that Confucians are always taught to treat nature and the environment well. Confucians must not destroy nature and kill plants and animals for no apparent reason. So humans as creatures who have reason and wisdom are expected not to carry out despicable and sinful actions due to judging and exploiting nature without noble goals. Killing according to the words above is justified when it is for ritual purposes and survival. For this reason, there will be no deaths of animals or plants in vain. Confucians, in their efforts to glorify the universe, always hold certain ceremonies which actually aim to maintain the stability of the universe. The forms of rituals held also have their own purposes, some are aimed at the spirits of the universe, ancestors, the Gods, and also the Almighty *Tian*. If you look at the ceremony pattern, what Confucians actually do is very similar to what Hindus do in Bali. Balinese

Hindus know the term Panca Yadnya which means five forms of worship. Likewise, Confucians in carrying out their religious rituals will always focus on glorifying the universe and its contents.

Picture 3.3
Ritual of the Four Corners of the Wind



(Source: Researcher Documentation 2023)

You can see in the photo an offering arranged in a circle on a woven bamboo tray arranged in such a way consisting of rice, drinks, snacks and sweets, rice and side dishes along with spoons, there are also banana leaf casings containing lime, betel and tobacco, also equipped with incense burning around the offering. Everything is arranged in a circle in such a way that it has a very attractive aesthetic power. And what is no less interesting is the appearance of half a glass of rice with incense stuck on it and *Canang* which is part of the ritual facilities of Balinese Hindus in general, juxtaposed with Confucian offerings packaged in woven bamboo trays. In fact, all of these dishes are intended to be offered to the spirits who reside in the four corners of the universe.

The existence of *Canang* is a form of acculturation and at the same time an understanding of Confucians towards the cultural values of Balinese Hindus which is considered capable of providing a harmonious impact from both social and supernatural aspects. Like the aim of the Ritual of the Four Corners of the Wind which hopes to realize the stability of the universe from the spiritual dimension as a form of glorifying the universe through religious

rituals. Confucians have great enthusiasm in their efforts to care for and glorify nature. In fact, they do not hesitate to practice Balinese Hindu rituals such as offering *Canang* and even performing the *Macaru* ritual. The *Macaru* ritual is to instill noble and spiritual values in humanity so that they always maintain harmony in nature, the environment and its contents (Saidurrahman, 2018, p. 7).

Caru as one of the cultures of the Balinese Hindu community was implemented by Confucians because of their high awareness of their background, which is of mixed descent between Chinese and Balinese ethnicities. Confucians really revere their ancestors from these two ethnicities, so they feel it is appropriate to adopt Balinese culture which is also part of the history of their lives. The Confucian people in Catur Village also have a firm principle "where the ground is stepped on, there the sky is upheld", this principle leads them to always accept Balinese cultural values as part of their lives.

Based on the description above, of course a conclusion can be drawn that Confucians and Balinese Hindus have the same principles in trying to maintain the stability of the universe. Both religious groups have the same method for glorifying nature, namely by cultivating an attitude of love towards others created by God, and also as religious communities, both Confucians and Balinese Hindus always hold various forms of rituals to maintain the stability of the universe. Like the ritual of the Four Directions of the Wind which is pure Confucian ritual culture, and even *Macaru* is usually performed by Confucians because for them *Macaru* has the aim of purifying the universe, which for Confucians is a form of glorifying the universe. This is also a form of religious moderation practice among Confucians in Catur Village, Kintamani District, Bangli Regency.

3.4. Aspects of Glorifying the Spirit

Spirit is considered the main element that forms human life, because humans are actually formed from three elements, namely spirit, soul and body. The soul is the soul of every life which is believed to reside in the blood. Meanwhile, the body is a material element, also known as

physicality, which functions to accommodate the soul and spirit. In the Big Indonesian Dictionary (KBBI) it is also stated that the spirit is an element in the body created by God as the cause of life (Sugono, 2008, p. 179). In this case, spirit is a dimension of pure consciousness and intelligence possessed by humans. In the sense that the spirit is a non-material element that resides in the human body and plays a role in giving life to the human body, the spirit is also the controller of the human soul and body.

Spirits act as thoughts that humans sometimes do not realize exist. Belief in spirits is a form of primitive religion known as Animism, where Animism is a teaching or doctrine about the reality of the soul or spirit. Spirits are the key to understanding the concept of animism. If developed, animism can be interpreted as a belief in the existence of spirits or spirits found in every object, whether animate or inanimate (Imron, 2015, p. 20).

Animism as a form of primitive religion certainly inspired most beliefs or religions in the following period. Like the Confucian religion which is believed to be an ancient belief by its followers, most of whom come from China. Spirit in the Chinese sense can be understood as a subtle vital force that mediates between the human world and the spiritual realm. For Chinese people, spirits are not the imagination of the mind or the wishful thinking of the heart. Spirits have dimensions of existence, like stones, plants, and animals in the creative transformation of the cosmos. Evil and negative spirits can harm people, haunt the weak, and disrupt the harmony of human communities. However, in general, humans benefit from the positive aspects of spirits, because through the power of the spirits of dead people it is easier for humans to connect themselves with the highest spiritual realm. In spiritual understanding, the idea of the soul is closely related to two concepts, namely, *gui* and *shen* (positive and negative spiritual forces).

Shen, generally translated as spirit in modern Chinese etymologically conveys the meaning of expansion; *gui* on the other hand, means contraction. An expanding spirit belongs to the yang force and is associated with heaven, while a contracting spirit belongs to the yin force and is

associated with the earth. In Confucian beliefs, *shen* refers to good deities and *gui* refers to dangerous demons or ghosts. When the two words are combined they refer to spiritual beings in general. In ritual terms *guishen* can refer to ancestors. The flexible use of these concepts shows the complexity of the spiritual realm in Chinese religiosity. In this case, observers should always pay attention to basic patterns that apply to almost all situations. It becomes clear that the negative spirit (*gui*) and the positive spirit (*shen*) are manifestations of the two vital forces, yin and yang.

It is completely unreasonable to claim that the negative spirit is the physical soul (*p*) and the positive spirit is the heavenly aspect of the soul (*hun*) in Man. Because humans, according to the thesis of continuity of existence, are an integral part of Heaven and Earth with a multitude of complexities. The two souls that exist within humans are a microcosm of cosmic forces. Thus, every human being is closely connected to nature on the one hand and heaven on the other. (Harahap, 2020, p. 50) states that followers of the Confucian religion believe that death cannot be separated from the phenomenon of life.

Death is not interpreted as something scary or terrible. The phenomenon of death only shows the disconnection between the spirit and the body. It is believed that the spirits of the dead can still communicate with their living relatives. Apart from that, the spirits of the dead also need to eat and drink like humans. Death rituals and spirit honoring are then necessary to propitiate the spirits of the deceased family and move on to the spirit realm. Just like the Hindu view in Bali that the Atman is the true element, while the physical body consisting of the *Panca Mahabhuta* is only a temporary layer. When death comes, humans will reach their true essence. It's just that a spirit that has already identified itself with material elements needs to undergo a purification ceremony in order to become aware of its true nature again. Confucians and Balinese Hindus have the same view in treating the dead.

Traditional Confucian thought pays deep attention to the existence of spirits. Confucians believe that to appease the spirits of the dead they

need to carry out death rituals which generally consist of seven stages, including the Jib Bok ceremony, namely the ceremony of placing the body in a coffin. Second, the Mai Song ceremony is held the night before the departure of the body, third, the Sang Cong ceremony is the ceremony for the departure of the body. Fourth, the Jib Gong ceremony, namely the burial of the body, fifth, the *Peng Tuh* or *Ki Hok* ceremony, namely turning over the table. Sixth, the *Siau Siang* ceremony, which is a ceremony carried out after one year of death, then the last one is the *Thay Siang* ceremony, which is a ceremony carried out after three years of death.

These seven forms of ceremony are forms of ritual that must be carried out by Confucians to honor their ancestors and families who have passed away to the spirit world. This is of course not much different from what is held by Balinese Hindus regarding the procession of glorifying the spirits of the dead in their traditions and culture. Where in Balinese Hindu culture there is a ceremonial procession called *Ngaben* which aims to purify the spirit through the process of returning the *Panca Maha Butha* elements or the five elements that make up the universe and all its contents, such as solid, liquid, light, air and space elements which are also forms the gross human body. When relatives succeed in carrying out death rituals for both Confucians and Balinese Hindus, they feel at ease. Because in their perception, they have carried out their responsibility to send the spirits of their ancestors or relatives to a proper place.

Picture 3.4
Cremation Facilities and Facilities for Confucian People



(Source: Researcher Documentation 2023)

The photo depicts the facilities and infrastructure needed for the cremation of the bodies of deceased Confucians. Fruit offerings can be seen lined up on the offering altar. In general, the fruit and sugar cane offerings must be an odd number as a sign that this ritual is being offered to ancestral spirits. What stands out and attracts attention in the picture above is also a miniature house which looks magnificent even in its small form. This miniature house is what is referred to as a spirit house. This spirit house will later be burned after the cremation procession of the corpse is complete. This is in accordance with Confucian beliefs, that an offering intended for a spirit, especially as a provision for the afterlife, must be treated by burning it so that it can later appear in nature as a complete form as desired by the relatives who offered the objects.

This is also the reason why Confucians burn *Yinsizhi* on the graves of their ancestors. *Yinsizhi* is also known as spirit money which is made from paper crafts containing silver stamps on them. *Yinsizhi* is offered by burning it during funeral ceremonies with the aim of ensuring that the spirit remains in the afterlife. Glorification of ancestral spirits is also always carried out in the *Ceng Beng* prayer ritual which is held in April every year. The *Ceng Beng* prayer will be held at the cemetery as a form of grave pilgrimage to pay respects to the spirits of ancestors who have passed away. In this activity the whole family gathers to make offerings to the spirits of their ancestors. Based on the description above, a conclusion can be drawn that the Confucians are a religious group of people who highly honor the spirits of their ancestors. In fact, various rituals are held just to glorify these spirits. The spirit of cultivating spirits that is always practiced by Confucians does not seem much different from that of Hindus in Catur Village and even in Bali.

IV. CONCLUSION

The manifestation of Confucian religious moderation practices in Catur Village, Kintamani District, Bangli Regency consists of several aspects as follows;

- a. Aspects of God, Confucians in Catur Village feel that the religious teachings they follow, especially those related to divine aspects, are

not much different from the teachings of Hindus in interpreting their God.

- b. Aspects of Human Purification: Confucians and Hindus in Catur Village have similar perceptions regarding aspects of human purification. It's just that the form of ceremony used looks slightly different but has the same essence, such as when carrying out the ritual of praying to the Lord God.
- c. Aspect of Glorifying Nature, *Tian* is the creator and part of the universe, glorifying *Tian* as Almighty God can be done by glorifying nature.
- d. In the aspect of Glorifying the Spirit, Confucians and Balinese Hindus have the same view in treating the dead. Traditional Confucian thought pays very deep attention to the existence of spirits.

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