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Chinese Temples and Buddhism Unite in Harmony

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Abstract

Relationship history between China and Indonesia Archipelago has been recorded since 1st century and followed by Chinese community to migrate to the archipelago at that time. The migration also brought their beliefs and culture to enrich archipelago culture. Chinese people and their temples role in developing Buddhism were not discussed in detail, even, there were many misunderstandings between temples and Buddhism institutions. Further, to overcome this problem, we must understand how Chinese belief system and temple role in developing Buddhism in 18th to 21st centuries. Chinese temple's track record is dominant in Buddhism development. Benqing monk's record who traveled from one temple to another in providing services for people in temples or Mahayana Buddhist was possible to be traced. In addition, role of Dizang Yuan in Jakarta to educate the "flower monks" as prayers. Even the role of spreading Buddhism through symbols could be seen in various temples. Absolutely, this role requires better establishment and deeper understanding of Chinese people beliefs and temple function as an effort to build harmony. Furthermore, Chinese temples division and belief systems with "Three Teachings" are required to be studied deeper. So, we can all understand that the core is "harmony".

Keywords: Buddhism; Chinese Temples; Three Teachings; Harmony

Introduction

China diplomatic relationship with archipelago kingdoms, particularly the island of Java with Java Dvipa (Yetiao guo 葉調國) was recorded in the era of Han dynasty in “Book of the Later Han” (*houhanshu* 後漢書)¹ (Huang Kunzhang, 2007). “Book of the Later Han” stated that in the era of Shundi Cesar 順帝 sixth Yongjian government era 永建 (131 C.E)², there came a representative of Java Dvipa Kingdom. China records and chronicles stated Chinese arrivals to the archipelago and vice versa. An example is Yi Jing's note 義淨 (635-713 CE) stated that many monks³ from China had lived in Srivijaya kingdom (Sumatra) for a long time and mastered Kunlun language. 昆侖語^{4 5}.

The historical wave of China arrivals to Southeast Asia (including archipelago-writer) according to Zhu Jieqin, there are three periods of arrival: first pre-Christian era and post-Christian era to 15th century (between Han dynasty (202 BCE-220 CE) to Ming dynasty (1368 -1644); second, from 16th century to mid-19th century; third, from mid-19th century to mid-20th century. From the beginning of century to mid-16th century there was no high tension between Chinese and Natives. The ups and downs between Chinese and Natives were recorded since 1740⁶ post-Javanese war.

Despite wars in China from the end of third century to 6th century AD and then chaos in the end of 10th century, and Mongol occupation in 13th century, Chinese migration to the archipelago did not occur massively until 17th century. 17th Century changed Chinese migration map in the archipelago. This situation occurs because the need of workers to build Batavia by Jan Pieter Coon meets limited numbers. Alongside the development, Batavia also requires people who can develop the city, yet the most frequently used as workers are Chinese, both in commercial and factory workers, especially sugar factories.

A large number of migration occurred in the middle of 19th century when China experienced many problems in the country. The country decline was worse by emergence of various rebellions and wars with western countries. Therefore, all this situation led to Qing dynasty defeat and compensation from western countries. The chaotic situation made Chinese people suffered. So, they migrate to Southeast Asia by grasping hope in the new land. This Chinese migration also brought their beliefs and culture.

Chinese temples exist before the 18th century alongside Chinese people arrival in Indonesia. Each temple has a main deity and other deities who are worshiped in a temple. Most temples use names based on the main deity worshiped such as Lu Ban Gong or Lu Ban temple; Guanyin Ting or Guanyin temple; and many also use the word *Fude* or *Hoktek*, for example Hok Tek Bio Bogor. The existence of temples or often referred to as *tepekong* / *toapekong* (Hokkien dialect) is generally located

¹ Han dynasty historical book or Hanshu 漢書 is a one of the 24 Chinese Histories and “Book of the Later Han” compiled by Fan Ye 范曄 (398-445 CE) stating that in the era of East Han on 6th Yongjian reign years 永建 (131 CE) there is a representative of Yetiao or Java Dvipa. While “Han Geographic Book” 漢書地理志 writes the relationship between China, the kingdoms, and Malaya Peninsula. Moreover, it discusses about Han royal trade officials who accompanied merchant ships.

² The Chinese calendar system in the past is used reign years. Generally refers to the time when the emperor was in power until he died or stopped serving.

³ Use of word 'monk (bhiksu)' refers to term priest (holy men) in Mahayana Buddhism while the word 'monk (bhikku)' refers to term priest in Theravada Buddhism.

⁴ Kunlun language is a name of Ancient Malay language given by Chinese people in Tang dynasty era (618-907 CE).

⁵ Liang Liji . *From Tribute Relations to a 2000-year Strategic Partner in China-Indonesia Relationship*. (Jakarta : PT Kompas Media Nusantara.2012),63-68.

⁶ Zhu Jieqin 朱傑勤. *東南亞華僑史 (外一種)*. (北京 : 中華書局.2008),5

in city center where initially Chinese came from traders and settled in that area, and spread to surrounding areas in Indonesia, especially the coast of Java..

Methods

This study used a qualitative research method with a descriptive approach. This method is carried out by collecting various sources of literature by reading and analyzing then processing the research material that has been obtained. Data collection is done by doing research first and then review the contents of the journal that is considered appropriate. The data analysis technique in writing this research is to analyze the contents of the journal to ensure its suitability and this kind of analysis is used with the aim of obtaining a valid source of material according to the stages and fields

Result and Discussion

China Religions and Beliefs

According to Van Schie, religions is: "The whole myth, rite and order of life which is a statement and expression of human belief, and a" mysterious style "affects all aspects of its life"⁷. According to Olaf Herbert Schuman: "basic component of religion is an existence of worshiped and worshipping, which is worshiped as a primat factor so, it has power or has an effect on that relationship ". As we know that religion or belief⁸ is diverse and in author's opinion, it actually does not have fundamental differences if seen from religious understanding by Schie and Schuman.

Traditional religions and Chinese people's beliefs are strikingly different from Abrahamic religions. One of the differences is inclusive in the sense of being able to accept "gods" outside Chinese culture and able to absorb components outside their beliefs. On the other hand, Chinese temples are equipped with both structural functions and social functions, for instance: social control; education function; security defense; orphanage; nursing home; free lodging and others⁹. However, the main function is the expression of Chinese culture as outlined in their temples such as: the art of calligraphy; performing arts; sculptures; literatures; origami; and architecture. Joachim Wach divides two types of religious groups: natural groups and specifically religious. C.K extends its definition becomes: diffused religions dan institutional religion¹⁰. C.K stated that: "ancestor worship had all the primary qualities of religion diffused into the institutional structure"¹¹.

Religion is modern Chinese is *zongjiao* 宗教 meaning that: "back to ancestor's teaching" originally came from Chinese Mahayana Buddhism term¹² and *zongjiao* is used as religion translation into Chinese¹³. Meanwhile, in Classic Mandarin there are two words refer to religion's meaning. First, *jiao* 教 meaning as "teaching" in recent definition. The use of *jiao* as a meaning of religion is represented here: *Jingjiao* 景教 refers to Nestorian Christianity which developed in China mainland in the seventh century AD; *Qingzhen jiao* 清真教 means Islam; *Fojiao* 佛教 means Buddhism; *Rujiao*

⁷ G. Van Schie. Summary of Christian Church in the Historical Context of Other Religions History (Jakarta: Torch Publisher, 1994), 44

⁸ Chinese people have regional beliefs (cult) that are not always related to institutional religions such as Taoism, Buddhism or Confucianism.

⁹ See Ardian Cangiarto (2012). Living the Temple as Community's Expression

¹⁰ Yang C.K. *Religion in Chinese Society-A Study of Contemporary Social Functions of Religion and Some of Their Historical Factors*. (Los Angeles : University of California Press, 1967), 294

¹¹ Ibid. 296

¹² Peneliti menekankan kata Tiongkok untuk agama Buddha Mahayana yang berkembang di Tiongkok karena sudah mengalami sinifikasi.

¹³ Chen Zhiping 陳支平, 徐泓. *閩南宗教*. (福州: 福建人民出版社, 2007), 4. Dalam tulisan Chen dikatakan tulisan 宗教 sudah ada dalam kitab Buddhisme Mahayana. Yang memiliki arti sekte-sekte dalam agama Buddha.

儒教 (Confucianism or Ruism); *Daojiao* 道 (Taoism)¹⁴. The author tries to explore religion meaning according to Zhongyong book 中庸: “Heaven’s gift / mandate is called original nature, following this original nature is called Dao (path), developing this Dao is called “Teaching” 天命之謂性, 率性之謂道, 修道之謂教 -中庸“. Ming has a meaning of : mandate is a concept of balance, unity, and harmony (*yinyang*, five elements). Xing has a meaning of five human noble natures. 仁义礼智信 (humanity, justice, ethics, wisdom and integrity), dao is one of the way to reach it. So, religion understanding according to author is: religion is a teaching to develop true nature of human and always step in the 5 main virtues corridor.

People who worship in temples have the characteristics of "Samkauw or Three Teachings" generally. It calls three teachings since it comes from: Buddhism, Confucianism, and Taoism. Temples especially in Central and East Java, and Sumatra are known as Three Teachings Place of Worship (TTTD). The term Three Teachings only exists in Indonesia. Generally, it is called as baishen or worshipping shen (ancestors and gods). The temple can be briefly said to be the building of worship for Buddhism: Taoism, or Ruism, or often called as samkauw (Three Teachings).

Temples' Roles

The term "temple" is the first term known in Java island and widespread then. In general, this term refers to places of worship nuanced in Chinese cultural architecture, either Mahayana Buddhism, Taoism, or Chinese community beliefs. Actually, from the itself (temple) it can be sorted which are places of worship for Buddhism, Taoism, and people's beliefs. Further, it can be seen the composition of altar and trinkets in the "temple". However, it must be underlined that the division cannot always be used since "gods and goddess" in the temple can come from the three main teachings in China or included in people's beliefs either. For instance, Buddhism place of worship which is always difficult to define. Its definition such as: Jinde yuan 金德院 Jakarta, Chaojue si 朝覺寺 Cirebon, Dajuesi 大覺寺 Semarang etc. The author estimates this is the temple of Taoism, seen from its trinkets in Baoan gong 保安宮 Solo. The temples above generally have an altar of Taoism; Ruism or popular beliefs.

In general, Chinese temple classification is¹⁵ :

1) Buddhism, *siyuan* 寺院 in general.

1.1) *Si* 寺, generally is place of worship for ‘foreign’ religion entering to China, and uses word *si* 寺¹⁶. There are many temples in Indonesia use *si* or *sie* in Hokkien dialect.

1.2) *Yuan* 院, this definition is wider than *si* vihara, because it covers education places, monks self-training places. For instance, Jinde yuan 金德院 Jakarta.

1.3) *An* 庵, generally translated as *an* 庵 is a monastery for women monks, but *an* is not always for women monks 尼. *An* 庵 can be used for : *daogu* 道姑¹⁷ ; or *zhai jie* 齋姐¹⁸.

¹⁴ In general, people often interpret Confucianism and Taoism as teachings or philosophy. In Chinese terms, the word *jia* 家 (house) is a teaching or philosophy. Example: Fojia 佛家 (Buddhism philosophy); Daojia 道家 (Taoism philosophy); Rujia 儒家 (Ru or Confucianism)

¹⁵ This division does not strictly apply in Indonesia since many "temples" are combining Taoism or Buddhism, and sometimes Ruism elements as well. This phenomenon can also be found in Chinese places of worship in Chinese diaspora countries especially Southeast Asia or rural China.

¹⁶ *Si* origin is a guesthouse for foreign guests which then used as a name for places of worship for foreign religions entering China. For instances: *Fosi* 佛寺 (vihara), *Jingsi* 景寺 (Nestorian church), *Qingzhensi* 清真寺 (mosque).

¹⁷ *Daogu* is a name of Taoism women monks.

1.4)*Ta* 塔 (pagoda), this building has a view of Buddhism, where it is a location to save relics of Buddha, holy books and or monks, who reach *parinibband*¹⁹.

2.) Taoism, is called as *gong guan* 宮觀 in general

2.1) *Gong* 宮, means palace. Xihe gong 西河宮 (See Hoo Kiong) is one of the example located in Semarang.

2.2) *Guan* 觀, means observing, this utterance refers to sky observing platform 觀臺 in the era of Tang dynasty. Its function is similar to *yuan* 院.

2.3) *Dong* 洞, means cave. It is usually a place of ascetics. 2.3) *Dian* 殿, means hall. Its status is lower than gong 宮. Example: Baoan dian 保安殿 Pekalongan.

3) Ruism (Confucianism)

3.1) *miao* 廟, means a place to give tribute to ancestors. It's also used to give tribute to meritorious figures, such as Kong Miao 孔廟, temples to give tribute to Kong Zi²⁰. Example: Wen miao 文廟 Surabaya

3.2) *ci* 祠, is generally translated as ash house, where can be a house of ashes with a surname or for respected figures. In addition, it can also be general such as Gongde ci 功德祠 (Kongtek Siu) Semarang.

3.3) *Li tang* 禮堂, is tribute hall. The author never finds *li tang* as Ruism place of worship in other countries, beside Indonesia.

4) People belief, they use the term *miao* 廟, in general but in many people belief's place of worship, we can see the use of *gong*; *ci*; *tang*. Another term is *tang* 堂 (hall), which means it is a small-private temple. Other is *shentan* 神壇 means "gods' altar"; *dian* 殿 (hall). *Tang* and *shentan* belong to someone frequently but many times open for people and have a function as prayer. *Tang* is commonly related to *Fotang* 佛, but it is not static since Taoism also uses term of *tang*. Meanwhile, *shentan* is related to Taoism or people belief.

Mircae Eliade stated, " The man of the traditional societies is admittedly a homo religiosus, but his behavior forms part of the general behavior of mankind and hence is of concern to philosophical anthropology, to phenomenology, to psychology."²¹ Chen Zhihua wrote, "Temple has many functions, not only as a medium of worship or shamanism. However, since temple has many public functions, then it becomes very profane and realistic."(廟宇的用途其實是很多方面的, 不僅僅用於崇祀或巫術迷信活動。正因為它們有許多公共性的功能, 所以它們常常是很世俗化, 很現實化的。)²². Therefore, temples have tqo functions of sacred and profane in the same spatial /space.

¹⁸ *Zhaijie* are women who vow to live unmarried and provide spiritual services for those who need it. Generally, *zhaijie* is coming from Hakka people sub-ethnic. You can find *an* 庵 for *zhaijie* in several big cities in Indonesia.

¹⁹ Ling Guang si 靈光寺 temple, Bandung, has two small pagodas to give tribute to late shifu (monks or women monks). The pagodas location is inside or outside the vihara.

²⁰ However, not all *miao* 廟s categorized as Ruism. *Wenmiao* 文廟 and *wumiao* 武廟 are categorized as Confucianism temples.

²¹ Mircea Eliade. *The Sacred and the Profane-The Nature of Religion*(William R.Trask, translator).New York: Harcourt, Brace&World,Inc,1968),15.

²² 陳志華 & 李秋香 (主編). 廟宇-鄉土瑰寶系列(北京:生活·讀書·新知 三聯書店,2006),50.

The majority of temples in Southeast Asia can be categorized as diffused religions. It is an often-heard term in Indonesia, or "Samkaw" (三教). It has a characteristic of worshipping the ancestor. In addition, the word "samkaw" in Indonesia refers to three Chinese beliefs, those are:

- a. Ruism or widely known as Confucianism. David Jordan stated it is not Ruism²³. Yet, Indonesia acknowledged Ruism not Taoism. Ruism's influences are seen mainly on the ancestor's tribute ritual.
- b. Chinese Mahayana Buddhism. The author emphasizes Chinese Mahayana Buddhism (漢傳大乘佛教) to differentiate it with Theravada Buddhism (小乘佛教) or Chinese states as "Buddhism that evolves in south area of China" (南傳佛教). This differentiation aims to stress which Buddhism gives influences on Chinese people beliefs. Therefore, Buddhism gives huge influences on Chinese culture.
- c. Taoism as traditional religion which born and grew in China has unique characteristics that represent Chinese culture. 作為中國土生土長的傳統宗教，道教具有鮮明的民族文化特征。(Chen & Xu 2007: 17). Luxun 魯迅 (1881-1936) stated: "the roots of Chinese culture are all in Taoism" 魯迅先生曾經指出，'中國根底全在道教' (Chen & Xu 2007: 17). Luxun statement indicates that Taoism gives huge influences on Chinese culture.

Basically, Chinese people adhere to Chinese Mahayana Buddhism (漢傳佛教) and Tao (道教). Besides, the two religions, there are so-called popular beliefs (民間信仰), sometimes also called as animism (精靈崇拜, sometimes called as 'popular' religion (大眾宗教)²⁴. This people beliefs contain not only the elements of Shamanism but also Taoism and Buddhism. Shamanism is spiritual core clan culture. It creates and actualizes clan-oriented collectivism spirit. "薩滿教是氏族文化的精神內核。它所弘揚和體現的氏族至上的集體主義精神"²⁵.

In addition, temples with ancestral ash altars become a binder for overseas and Chinese people to conduct social activities by meeting basic needs, mainly for one clan or region²⁶. According to Jean DeBenardi, "this community temple further served as the headquarters for the chinese kapitans, leaders whom colonial authorities invested with the responsibility for governing their communities, and also served as the temple's director, the keeper of the incense urn. (these community temples further served as the headquarters for the chinese kapitans, leader whom colonial authorities invested with responsibility for governing their communities, and who also served as the temple's directors, the keepers of the incense urn.)"²⁷.

We need to look at the efficacy of cult especially in Chinese gods, as Robert W. Crapps stated: religion (the writer uses the term cult to be clearer) is belief and feeling, organism and

²³ (美)David K

Jordan(焦大偉). 神·鬼祖先：一個台灣鄉村的民間信仰 (丁仁傑譯). (台北：聯經出版事業股份有限公司, 2012), 41.

²⁴ (美)David K

Jordan(焦大偉). 神·鬼祖先：一個台灣鄉村的民間信仰 (丁仁傑譯). (台北：聯經出版事業股份有限公司, 2012), 42.

²⁵ 郭淑云 & 王宏剛. 活著的薩滿- 中國薩滿教. (沈陽：遼寧出版社, 2012), 1.

²⁶ Bdk C.K Yang in "Religion in Chinese History" page 29.

²⁷ Jean DeBenardi. *The Way That Lives in The Heart: Chinese Popular Religion and Spirit Mediums in Penang, Malaysia*. (California: Stanford University Press, 2006), 17.

organization, act and exist²⁸. Nicholas Berdyaev argues more brilliantly that religion (cult-writer) is: an attempt to overcome silence to release ego from its closed condition, to achieve togetherness and end²⁹. We can see these indicators in community temples. So, the author argues that the cult of gods and goddesses is aimed to binding Chinese people around them become more solid and release individual egos, especially in new areas for them. In addition, their incensation is not only a representation of a point to connect with gods but also as a collective identity (the incense urn represented a point of contact with the gods but also a collective identity)³⁰.

Religion or belief can provide a "protection" of security especially those who travel outside their origin. In general, overseas Chinese people "bring" their gods, both profession, for instance Lu Ban 魯班; community, for instance Kaizhang Shengwang 開漳聖王; common, for instance: GuanGong 關公. In general, gods in the temple are apotheosis or appoint someone to be holy, mainly for those who are heroes or live tragically. This idea is common in Chinese culture³¹. The goals are diverse and one of them is "establish an altar establish teachings" (設壇設教). Ancestor worship is a teaching about devotion to seniors and loyalty, maintain community good name. Temple as a place of worship can also absorb local beliefs. Worshipped gods in temples are not only Chinese deities but also sacred local figures, such as *Eyang Suryakencana*, *Eyang Jugo*, *Raden Mangunjaya*, *Eyang Jayadiningrat*, *Prabu Suryakencana*, and others. The entry of local figures occurred since inclusive nature of Chinese beliefs. In addition, it becomes a "reminder" and "link" of Chinese community to new place where they lived. In social psychology, schemes are mental frameworks centered on specific themes that can help us govern social information. Moreover, there are three issues on effect of scheme, namely: attention (attention), coding (encoding), and retrieval (*retrieval*)³².

There are many temple ritual activities involve various components of Chinese and non-Chinese society without being insulated by Ethnicity, Religion, Race, and Inter-group relations. For instance, when "carrying *toapekong*" there is "sense of involvement" both those who help these activities or spectators. We can see it as a form of harmony bond as described by Geertz: "the belief that people (especially if they are neighbors) must get along well, must cooperate and help each others (almost no one avoids when there is *slametan*). So, people beliefs should be viewed as it is (realistic)³³. Javanese people acknowledge *slametan* and as a medium to be connected with people, which gathers various aspects of social life and personal experience. It is reducing uncertainty, tension, and conflict³⁴. In addition, it can be as described by Jean Debenardi the formation of new interethnic collaboration in the diaspora communities, these diasporic communities new forms of interethnic collaboration³⁵.

²⁸ Robert W. Crapps. *Psychology and Religion Dialogue since William James to Gordon W. Allport (A.M Harjana-translator)*. (Yogyakarta : Kanisius Press, 1993), 16

²⁹ Ibid. 16

³⁰ Jean DeBenardi. *The Way That Lives in The Heart: Chinese Popular Religion and Spirit Mediums in Penang, Malaysia*. p. 20

³¹ Apotheist gods in Chinese belief include: Guangong (Guanyu 關羽); Kaizhang Shengwang (Chen Yuanguang 陳元光); Tianshang Shengmu (Lin Moniang 林默娘); Sanbao daren 三保大人 (Zheng He 鄭和), etc.

³² Robert A Baron & Don Bryne. *Psikologi Sosial (vol.1 10th edition)*. (Ratna Juwita et.al penterjemah). (Jakarta : Penerbit Airlangga, 2003), 81.

³³ Geertz, Clifford (1981). *Abangan, Santri, Priyayi Dalam Masyarakat Jawa (Aswab Mahasin-trans)*. (Jakarta : PT Dunia Pustaka, 1981), 490.

³⁴ Ibid. 13

³⁵ Jean DeBenardi. *The Way That Lives in The Heart: Chinese Popular Religion and Spirit Mediums in Penang, Malaysia*. p. 20

Chinese temples can also become a "tool" of self-training for people or figures from the three main religions of China to reduce "lust for possess" the temple is not belonging to only one group. Temple provides lesson about sharing "space" and "time" for Buddhism; Taoism, and Ruism equally.

Buddhism Traces on Chinese Temples

Buddhism is a religion from India that experienced significance

(漢化 佛教) but this process went through ripples. One of them was during Tang dynasty which some Ruists considered monks to disrespect their parents and emperors, so, in 631 Tang Taizong emperor (598-649) issued a decree for monks to respect their parents but later appeared opposition. This problem occurred many times so, it can be reborn decree of respect for parents and movements against these decrees³⁶. In addition, political battles to fight royal support for taoists or monks, but discussions between taoists and monks in the palace produced positive results such as realizing the point of similarity among them³⁷.

Three Tang emperors, Tang Gaozu (566-635), Tang Taizong (598-649) and Tang Ruizong (662-716) tried to defuse the "battle" between Ruism, Taoism, and Buddhism by issuing statements: "The three teachings are equal; and have compassion in it"³⁸. In addition, they also held a discussion of three religions by inviting their main figures from: Buddhism; Ruism, and Taoism, which was conducted in the palace where the three religions were ultimate "weapons" to govern and pacify the country³⁹. These discussions formed the basic of "*Sanjiao heyi*" and "*Sanjiao pingdeng*" in the next period⁴⁰. However, strong criticism and opposition from some Ruism figures re-emerged in the Song dynasty (960-1279) such as Sun Fu 復復 (992-1057), Shi Jie 石介 (1005-1045), Li Gou 李覲 (1009-1059), Ouyang Xiu 歐陽修 (1007-1072) on Buddhism, made two Buddhist monk figures namely: Qi Song 契嵩 (1007-1072) and Zhiyuan 智圓 (976-1022) carrying *sanjiaoheyi*⁴¹. Wang Chongyang 王重陽 (1113-1170) a taoist who founded Taoism of Quanzhen sect 全真派 also emphasized the concept of *sanjiaoheyi*. The onjective was to establish harmony with mutual respect and learn from each other. Further, the result created friction reduction among people and Chinese community could live "without burdens" based on the three religions. The temples could peacefully "accommodate" the three religions.

Contradiction among the three religions in China was giving many disadvantages, so, it needed a willingness to open a dialogue and open up. The Tang Dynasty had held an official dialogue on behalf of country even it had not resolved the problem yet. The willingness of religious institutions and their leaders to deconstruct habit gave birth to habit of tolerance among their people. The elders Chinese Mahayana Buddhism and Taoism gave birth to tolerant figures who had no "burden" when discussing Taoist or Buddhist scriptures. For instance monk Jingkong 淨空法師 (1927-), daoist Chen Liansheng 陳蓮笙 (1917-2008). The events above gave birth to the concept of "Samkaw" (Tridharma) which was translated into Chinese temples.

³⁶ 薛克翔著·季祥林主編. *佛教與中國文化*. (北京: 昆侖出版社, 2006), 177-178

³⁷ Ibid. 175-177

³⁸ Ibid 178

³⁹ Ibid 179

⁴⁰ *Sanjiao heyi* 三教合一 (three religions become one) and *Sanjiao pingdeng* 三教平等 (three equal religions) are Chinese people philosophy in seeing these three religions (Taoisme; Buddhisme dan Ruisme) as equal, there is no higher or lower position among them. Have same basics. Therefore, it does not become a new sect. It is contrast with Sanyjiao religions 三一教 (Tri teachings religions) founded by Lin ZhaoEn 林兆恩 (1517-1598) is syncretism of the three religions and creating new books outside the canon of Taoism and Buddhism.

⁴¹ Ibid. 267-270

“Gods and goddess” of institutionally religions from China are : Guan Yin; Buddha; Maitreya; Bodhidharma of Buddhism, Taishang Laojun 太上老君; Xuantian Shangdi 玄天上帝; Gantian dadi 感天大帝(Xu Xun 許遜) of Taoism often worshiped both in Chinese Mahayana Buddhism or Taoism. All of them are depicted in temples, in the form of paintings (pictures); statue (ruphang); calligraphy, which are often referred to as material culture by anthropologists. However, we need to realize that the temple is not only a physical space used as a mere human activity, but various artifacts with philosophical values of historical reflection as human life model to achieve much better live.

A symbol is originally an object, a sign, or a word, used to recognize each other with understood meaning⁴². How the symbol relates to humans can be seen from Cassirer's view. Cassirer gave instructions to human nature about symbols, which are always related to: (1) symbol ideas (based on consideration of empirical principles for visualizing ideas in the form of symbols), (2) circle symbolic functions and (3) symbol systems (as a system, contains various threads that make up the symbolic webs)⁴³.

Ernst Cassirer stated: "First, language is not expression of thoughts or ideas, but the expression of feelings and affections⁴⁴." We can see many temples filled with Chinese Mahayana Buddhism symbols. Rapid development of Mahayana Buddhism in China could be said to have begun during Sui dynasty (581-619). Fang Litian is even called this era as triumph of popular Buddhism where belief in "holy land" (淨土) is an important factor among common people. Further, making of Amitabha Buddha ruphang (statue) was most then followed by Maitreya Buddha; Avalokitesvara Bodhisattva and Sakyamuni Buddha⁴⁵.

We can see the figure above in various temples, especially Avalokitesvara bodhisattva or which is translated into Guan Yin puta moheśa 觀音菩薩摩訶薩 in Chinese. This guanyin is a symbol of compassion which is one of Buddhist doctrines in spreading the teachings by prioritizing the concept of "teaching without words"⁴⁶.

Many people do not realize that Chinese temples are also full of Chinese Mahayana Buddhism teachings yet Buddhism "gods and goddess" are in temples. For instances are⁴⁷:

- a. Avalokitesvara bodhisattva or Guanyin puta 觀音菩薩.
- b. Maitreya Buddha (Mile Fo) 彌勒佛
- c. Vaisravana(Pishamen tianwang毗沙門天王). Known as Lijing Tuota Tianwang 李靖托塔天王 (The emperor of sky who brings).
- d. King Yama (Yanluowang閻羅王).
- e. Nalakuvara (Nezha 哪吒) is third child of Vaisravana⁴⁸

Besides, the “gods and goddess” above there are many widely-known Buddhism figures worshiped in the temples. For instances: Jigong monks 濟公 (1130-1207); Guangji monks 廣濟和尚 (784-876)⁴⁹; Qingshui zushi 清水祖師 (1047-1101)⁵⁰ etc.

⁴² F.W Dillistone(2002).*The Power of Power-Symbol a Symbol Power*. (A.Widayamartaya-translator). (Yogyakarta: Kanisius, 2002),21.

⁴³ Ernst Cassirer. *Human and Civilization: An Essay About Human*. (Translator Alois A.Nugroho). (Jakarta : PT. Gramedia, 1987),36-40.

⁴⁴ Ibid.40

⁴⁵ 方立天主編. *中國佛教簡史*. (北京 : 宗教文化出版社,2001),135.

⁴⁶ Concept of “teaching without words” is originally coming from Daodejing hoy book, refers to not using verbal language but symbolic language.

⁴⁷ 薛克翔著·季祥林主編. *佛教與中國文化*. (北京: 昆侖出版社,2006),238-245.

⁴⁸ 馬書田. *華夏諸神*. (北京: 北京燕山出版社,1999),630.

⁴⁹ Worship ceremony to Guangji can be found in Wende miao 文德廟 temple Tangerang.

Chinese Mahayana Buddhism tradition and habits seen in temples are:

- a. *Anjali* (holding the palms together and put it in front of chest). Chinese or Han tradition commonly knows it by *gongshou* 拱手 or *soja*.⁵¹
- b. Vegetarian.
- c. Offering without uses any living things.
- d. Invite monks for *Ulambara* ceremony or other rituals.

There are many unrevealed points that should be elaborated by the author. Furthermore, the author tries to explain some issues related to the spread of Buddhism through temples. This presentation explores Chinese Mahayana Buddhism spreading in the Archipelago.

First, Benqing monk's role 本清老和尚 (Ven. Sanghanata Aryamula 1878-1962) in spreading Buddhism. He spread Mahayana Buddhism in various countries such as, Jakarta; Bandung; Semarang; Cirebon; Kerawang. The place where He used to live and and pray was called as temples. While, there were some temples which did not use the word *si* 寺 (vihara with China architecture). The temple where He lived in Bandung was Xietian gong 協天宮 and called by big temple. Guandi miao 關帝廟 in Kerawang has ever been managed by Him, before it became huge nowadays⁵². The journey of Benqing in spreading Mahayana Buddhism gave birth to the generation of monks who were ordained in Indonesia. Monk Ashin Jinarakkhita, a disciple of Benqing, named Tizheng 體正. Next generation: they used Yuan 圓, including monk Yuanshan 圓善. The next generation was Ding 定. In general, these generation of monks use Sanskrit name with generation name: Dharma or Arya. For example: Monk Aryamaitri 定盛 (Dingcheng) and Monk Dharmasagaro 定海 (Dinghai). The next generation was Xue (學). The Great Sangha Indonesian monks of this generation use Sanskrit name: Nyana. The next generation was Xian (賢)⁵³.

Another temple is Dizang yuan 地藏院, which also known as Triratna monastery at Laotze Street, Jakarta. it is used to be a place for orphans and remains till today. The tradition in this temple is educates those orphans to become "monks"⁵⁴ with ritual procedures using Hakka dialect⁵⁵. One of the students comes from Dizang yuan, Master Moi Cin then becomes a "prayer" at Lingguang si 靈光寺 Bandung. Based on the author's observation, the temple is Buddhism Linji sect 佛教宗宗 and in Zhengguo temple, located in Solo, the author found ancestral boards of monks in that temple from Linji sect.

The temple's role in spreading Buddhism is certainly not only written in the explanation above. We can find various writings with Buddhism, sutras (jing 經) and even "words" of virtue in the name of Guanyin.

Conclusion

⁵⁰ One of His special temple is located in Tanjung Kait.

⁵¹ 薛克翔著·季祥林主編. 佛教與中國文化. p.223

⁵² <http://web.budaya-tionghoa.net/index.php/item/1148-riwayat-singkat-ya-sanghanata-aryamula-maha-bhiksu-pen-ching> accessed on : 2019-09-15

⁵³ <http://web.budaya-tionghoa.net/index.php/item/1153-bhiksu-ben-qing-yang-terlupakan-1878-1962> accessed on : 2019-09-15.

⁵⁴ The writer gives quote because based on the writer's observations, they are included in "xianghua heshang" 香花和尚.

⁵⁵ Benqing speaks in Hokkien dialect.

The arrival history of Chinese people brings a philosophy that promotes harmony in religion and respects local beliefs. Temple's role as a "medium" that is accommodating various activities of Chinese either sacred or profane, and as cross-ethnic collaboration. The influence of Chinese architecture on the three main religions makes people unable to distinguish them. However, people can distinguish them actually by giving name, but the distinction merges into a mutual tolerance "medium".

The friction among the three religions in China has been going on for long time until it gave birth to the concept of equality and mutual respect. It can occur since the openness of various religious figures at that time with political power possessed by the emperor. Mutual acceptance between one and another enrich each other's treasures. Harmony in differences exists in the temple, and people can feel it by learning to divide "space" and "time" and control "sectarian ego" equally. Whether we realize it or not, temples has already contains "practical" teachings of Buddhism, one of which is compassion through GuanYin. Temple's role in the spread of Buddhism in Indonesia, in this case Chinese Mahayana Buddhism gives birth to Buddhist figures from 20th century untill today.

Indonesia does not need to build a "temple" to overcome frictions among religious communities. However, we can build togetherness through dialogue and acceptance of one another. Build a "community center" for learning to share "space" and "time" for religious people to conduct their activities and gather people from various groups to collaborate among ethnics. In nutshell, it is important to restrain sectarian ego because religion can play an important role in establishing the country and pacifying the state.

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