

THESIS

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SOCIAL FUNCTIONS AND FORMS OF MANIFESTATION OF
RELIGION IN EVERYDAY LIFE WITH SPECIAL REGARD TO
INDONESIA

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PREFACE

Religion accompanies the life of believers from birth to death. These are shown in baptisms, weddings, funerals, and various ceremonies. In addition, it is also related to different areas of society such as to politics or the economy.

I primarily examine the significance of religion what power it has in society. A common religion can combine several nations and common cultures or common traditions. This organisation is also called society, such as Judeo-Christian or East-Western societies. Therefore, religion as a social phenomenon manifests itself in the ways explained in the second and third parts. As such, one type of division, the force can be physical strength, mental or moral force, an effect that allows the individual to be intense, persistent, and defeat their fears in certain situations or political control or influence as a force.

According to another kind of division, power can be

- the possession of control, authority or influence over others, who has a passion (specifically sovereign state) and what,
- a controlling group,
- the archaic approach is the power of armed men
- its dialectical approach is a large number or quantity.

Although many forces help religious people achieve their goals, one has outgrown other powers hope. I would like to analyse them using the example of Indonesia since all five world religions in Indonesia are present. At the same time, these are also official religions (from Chinese universalism the Confucianism). The rich religiousness of Indonesia includes the main world religions and a variety of beliefs that scientists call native religions and multiple religions.

Pancasila contains the philosophical orientation of Indonesia. One of its principles is monotheism. This means that all religions must be considered monotheistic. Judaism, Zoroastrianism, Shintoism, and Taoism are not banned but they operate without any help from the government (1). The 'stream of spiritual beliefs' (*aliran kebatian* or *aliran kepercayaan* in the Indonesian language) cannot be regarded as religions. Of the native and local beliefs, the latter is ambivalently treated as a culture rather than a religion.

1 Crouch, Melissa A.. "Law and Religion in Indonesia: The Constitutional Court and the Blasphemy Law" , Asian Journal of Comparative Law, 2012.

Religion in Indonesia is of great importance in society and religious politics in Indonesia is linked to history. Indonesian social order reflects both the state, which is not secular but religious, and the majority of Muslim's perceptions.

An international association also shows the power of religion. This is the Interfaith Rainforest Initiative (IRI), formed with faith-based leadership to slow and reverse tropical rainforest destruction. It is an ambitious Global Interfaith Partnership that includes five rainforest countries, including Indonesia. Religious leaders consider this activity as necessary as the Holy Mass or their religious activity. There are moderate and conservative Islamic leaders in Indonesia who want to participate in this defense effort. The organisation has a good chance of producing effective results because religious groups have more political influence than they have hitherto applied. REDD+ (Reducing Emissions from Deforestation and Forest Degradation) is another environmental saving organisation that has projects in Indonesia. Their activities cover curbing carbon emission, biodiversity, deforestation, among others (2)

In Indonesia, every citizen must declare which religious denomination belongs to. The answer to the suggestion whether religion is a powerful act, is also available here, already in the table above. We can see, that 99,93% of the residents exercise one of the religions, which is 266,6 million believers in Indonesia. There are currently 270 million people in Indonesia. We can say, that almost the whole population is sacred, so religion has excellent power in Indonesian society. 2019 data shows that 192 million registered voter residents were from the 270 million inhabitants in Indonesia. This represents 75,26% participation from the total population. This also shows that religion has tremendous importance and influence on political life. Since almost the entire population is religious, and thus nearly all voters are religious.

	Percentage (in relation to the total population) 2015	Absolute number 2015
Christian	31	>2 Mrd
Muslim	24	1,8 Mrd
Hindu	15	1 Mrd
Buddhist	7	4-500 million
Chinese Universism (Confucianism, Taoism, Chinese Buddhism)	6	>232 million

1st table

1. PSYCHOLOGICAL AND PHILOSOPHICAL INTERPRETATION OF HOPE

The scientifically proven fact is that hope has a positive physiological effect from a psychological approach. The American psychologist, Charles Richard Snyder, has studied that hope has emerged in many areas of life such as health, employment, education and personal reporting content. According to him, three factors of hope are the goals (goal-oriented approach to life), routes (finding ways to achieve the goal) and faith (the faith in achieving change and goals). Hope is a cognitive ability that shows an individual's ability to achieve a goal. In the theory of Snyder, hope is a mechanism that can often be observed during psychotherapy. During this, the therapist helps clients overcome the obstacles that hinder them from achieving their goal. The other principal theory of hope creator is Kaye Ann Herth, an American nursing educator, academic administrator, and hospice nurse. According to her, goals should be directly concerned with how a person copes with a disease. According to the definition of hope, it is a sustainer of personal motivation, which leads to a greater sense of optimism. Hope is an essential factor in recovery from illness and brings psychological benefits. Hope helps them cope with the disease more effectively. Hope motivates people to create healthy behaviour: eating fruits and vegetables, quitting smoking, and exercising regularly. This increases the chances of recovering from the disease and prevents the formation of illnesses. Thus, their quality of life also increases.

Faith and expectation are vital factors in hope, blocking the pain in patients who suffer from chronic disease, releasing endorphins, and creating morphine. Then, in the process, faith and expectation can create a chain reaction in the body that is more likely to recover from chronic illness.

From a philosophical perspective, we also look at the interpretation of hope based on the idea of Benedictus Spinoza, who was a Dutch philosopher. His pantheistic view can be linked to the Chinese Universism since examining the Chinese religion. Some considered the Chinese pantheists (it proclaims the unity of nature and God). His main work is the 'Ethic'. He wrote about the motive of hope as a good sign instead of fear, which was a bad sign (Spinoza, 1997). Based on this concept, the reasons for joy and sorrow that we like or hate to hope or remove the causes of fear as obstacles. He said that hope is an emotion. It has several types. He mentioned that passion is an emotion that arises from joy and sadness. Love is a kind of joy. He said that his hope was capricious, of which the outcome is doubtful. The next chapter will deal with the five main religions and hope's literal occurrence and characterisation.

Marcus Terentius Varro distinguished three kinds of theology in his work called 'Antiquities of Human and Divine Things'. These are civil-political, natural-physical and mythical. He was a Roman polymath and lived from 116 to 27 BC. According to him, political theology is the people's theologian, asking how the Gods relate to the state in everyday life. Marcus Tullius Cicero's (166-43 BC) political philosophy also had a similar triple division, except for mysticism. He was a Roman writer, philosopher, and politician. The state and its law are subject to God. Cicero illustrated equality from a moral point of view. He believed that all men were created by God and were born to justice.

Émile Durkheim (1858-1917), a French sociologist, acknowledged that religion has a place in influencing the thinking and behaviour of society. He saw the roots of capitalism in Protestantism and saw the barriers to capitalism in the eastern religions.

Karl Heinrich Marx (1818-1883), who was a German philosopher, economist, historian, sociologist, political theoretical, and journalist, said that religion justifies the inequalities of power and wealth to privileged people (3).

3 Karl Marx (May 5, 1818 — March 14, 1883), German economist, historian, journalist, philosopher, sociologist | World Biographical Encyclopedia (prabook.com)

He looked at religion as a refuge from the harshness of everyday life and the oppression of the controls. The above-mentioned thinkers also found a connection between religion and the state or politics, which also supports our hypothesis that religion is a social power.

2. FEATURES OF MAIN RELIGIONS

2.1. Christianity

85% of the world population is religious. This means that of the 7.9 trillion people, 6.7 million people are religious. Approximately 2,38 billion people are Christian believers. Returning to our premise that religion has significant power and influence, we can say the following. Nearly 30% of the world population is Christian. It follows that this religious trend has a significant influence or, to put it another way, represents a substantial force of power. For this reason, I begin to detail the phenomena of each religion with the Christian faith.

Christianity spread from Bethlehem (Palestine) to Europe, North Asia, and America. The period of early Christianity, called the age of the Apostles, lasted until the 1st century. The Bible, which is the holy document of Christianity, contains Jesus Christ's teachings. The age of Christian interventions (the old Christianity), finished at the end of the 4th century. Then the age of religious disputes and the fathers of the church lasted until the 8th century. Year 756, the Papal State was established. Within the Christian religion, Roman Catholic is the main religion. During the Great Depression, in 1054, the two parts (Catholic and Orthodox) of the medieval Christian Church moved apart (Farrington, 1998). Medieval Christianity was a time of cruel inquisitions and crusades led by the Roman Catholic Church and the Pope. This is how they wanted to get the Holy Land and more believers. The purpose of the inquisition, in the 13th century, was to eradicate heresy which links to the IX. Pope Gregory. The heretics fought against the supremacy of Catholicism this is why Christians, Muslims, and the Jewish grew more distant from each other. There was an increase in abuse within the church, and those who chose monastic life went to monasteries founded by Saint Anthony. Marton Luther was the leader of the reformation. He was an Augustinian order monk, a Roman Catholic Convent (4).

4 Martin Luther and the Beginning of the Reformation - The Reformation (weebly.com)

The reform of the Catholic Church started and he was also questioning the power of the Pope began. French ecclesiastical reformer was János Kálvin (1509-1564) who began to spread Protestantism in France (Farrington, 1998).

During the great geographical discoveries, Christianity reached the rest of the world. Easy was to spread in North Central and South America, the Philippines, and Australia. Christian Churches have more than two hundred religious institutions in the United States of America, and a lot of Protestant churches.

2.1.1 Christianity and hope

In Christianity, after charity and faith, the third major force is hope. In the Old Testament, hope is always something good, a trusting wait closely related to religion. Firstly, it meant the 'Land of the Promise' and then the prosperity and the relief from troubles which was the Lord's Day. This is the day of the beginning of eternal happiness. Hope does not fit together with anxiety and worry, but it includes God's fears. Believers trust in God's help and justice. Hope as morality contains the waiting for coming goods, trust, and patience. Only living has some hope death is the end of everything. Above all the poor and the oppressed in need, the trustworthy people have complete confidence in God's help. The teachings of Jesus are full of the ultimate subject of hope: with the Kingdom of God. One of his teachings was the prayer:

- if people pray earnestly for God every day for help, support and power, they have noble desires
- they have essential aims
- they will search for truth continuously.

Another message was the lent because he came back overcoming temptations with the power of the spirit to teach. Christianity differs from those who have no hope. They are the pagans. Saint John (one of the twelve Apostles, author of the 'Book of Apparitions') mentions only one time hope, but in the gospel, he emphasises eternal life, which is the main object of hope. He wanted to be soft and strengthen with the hope of ultimate victory. Jesus reached them over the enemies of his Christian Church.

2.2. Islam

There are 1,8 billion Muslims worldwide. This is 24% of the global population. Knowing these, we can see that the Islamic religion contributes significantly to the religiousness of the world. In addition, the number of believers is growing at a high rate, and is currently the second-largest religion in the world, after Christianity.

Islam is the newest religion among the five main world religions. Its origin dates back from the 7th century. Islam is one of the four big cultural circles: Christianity, Indian, Chinese, and Islam. Characteristics of Islam are the Arabic language and Arabic letters. In North Africa, the Middle East, West Asia, and Indonesia the main religion is Islam (5). This is a monotheist religion whose root is familiar with the Christian and Jewish faith. Because of disputes, hostilities, lies, mistrust, misunderstandings, and reproaches, they moved away. Muslims worship Allah, whose name derives from the same word 'God' as the Christian or Jewish word 'God'. The *Quran* was exclusively Mohammed's work which is about Allah. Muslim is the name of believers of this religion. The central figure of Islam is the prophet Muhammad who was born in Mekk, in Saudi Arabia which is a holy pilgrim place for Muslims.

Islam spread to Persia, Syria, Egypt, North Africa, the Pyreneine Peninsula, all countries bordering the Mediterranean Sea in Asia and South France at the end of the 7th century. It conquered Sicily, Afghanistan and Indian Sindh province and reached the border of China (Glaserapp, 1998). They also invaded other regions of India and the Malay territories of Indonesia. In Indonesia, they despised their legs, mainly in Java. It is the most populated part of Indonesia. Islam spread to the Philippines and other islands and among the Tatars and Siberian tribes of Russia. Year of 1494, the Spanish expelled Islam from Spain.

Muslims based the theory and practice on five pillars:

- recognition of the truth of the doctrine: there is only one God (*shahadah* means 'faith')
- prayer or worship (*salah* means 'prayer')
- fasting (*sawm*)
- payment of the poor tax, alms (*zakah* means 'almsgiving') and
- pilgrimage to Mekk (*hajj* means 'pilgrimage').

In Islam, there are a lot of kinds of creatures: angels (spirit beings without sex), a lot of ghosts called *djinnns* (they are mortal and they possess miraculous power), prophets (Adam was the first and Mohammed was the biggest and the last) and saints. Islam is more than a religion.

5 Indonesia and the Middle East: Exploring Connections | Middle East Institute (mei.edu)

It is a political phenomenon. This is due to the militant nature of Islam: the 'sacred war' must serve the spread of this religion. Muslims sought to spread their faith in the world with great fanaticism. Muslims founded asceticism by Christian and Buddhism samples to achieve a consensus with God through self-assay and spiritual practices. The wise practise them and their circle grouping communities such as Sufis ('dressed in the wool'), Dervishes (meaning beggars) and Fakirs (poor). Dervishes are one of the most famous people of Islam: some of them do unique contemplative practices; others lead an informal, begging lifestyle.

2.2.1. Islam and hope

According to Islam, God is the author of all good and wrong acts.

In connection with the hope, we mention the Murjites. Murjites are not orthodox representatives of hopeful optimism. Murjites are postponers who do not judge fate and place it in the hands of God. We have to talk about one of the five pillars, including hope.

One of the five pillars of Islam is *salah*. Its meaning is prayer, and it has tremendous significance. Its spiritual elements are:

- knowledge (*tafaghoh*) and alertness (*tafahom*)
- honour (*tazim*)
- piety and fear (*heybat* and *khauf*)
- hope (*reya*) and
- oiliness (*khoshu*).

According to them, hope is knowledge, certainly by God-generosity and grace. If you have difficulties in your life, hope in Allah. Hope helps people become optimistic so that they will be happy and, at the same time, know anything about the future. Abraham told (he was a prophet who was an ancient father) it is only the people can lose hope who go off the straight road. It is written in the Quran that believers who hope in God meet the Lord and in the hereafter. Only the unbelievers are those who have no hope for the grace of Allah. What they do, which is good, is the base of hope.

2.3. Hinduism

1,2 billion Hindu believers are worldwide. This is 15-16% of the world population, representing a significant number of religious people. Thus, here is also true, as I have already explained, in the previous part, to make a substantial contribution to the power of religion.

Hinduism belongs to the Eastern religions. Within the Eastern faiths, it belongs to the Indian religions. This is the ancient religion of India. Indus Valley culture existed in the 3rd millennium BC in Pakistan, in Harappa and Mohendzsodáró. People living here have been honoured by a Goddess and a male fertility God. They have already sacrificed animals for their Gods at the time of ceremonies. When the Aryan appeared on Indian territory in 2000 BC, these cities vanished under mysterious circumstances. The Aryan people believed in many Gods, which strengthened their self-confidence, and this power also inspired the writers of the Vedas, which spread exclusively through oral tradition. The Vedas are 'the book of knowledge' containing hymns and ritual chants (*mantras*). The *mantra* is thought of great spiritual significance contained in a sacred sentence which is a holy syllable with cosmic force (*shakti*). The three main Gods are Visnu, the 'Retainer', Siva, 'Creator and Destroyer', and Brahma, the 'Creator'.

By the tradition, more than three hundred thirteen million Gods exist in the Hindu religion because of Vedic Gods, 'Upanishads', and forest philosophies. The power of the Gods lies in these revelations. In one of the four Vedas, the Rig-Veda, they wrote hymns to thirty-three Gods. The Upanishads are the last chapters of the Vedas. The Upanishads represent the radical changes in religious life in 500 BC. They did not pray to the external Gods, but the emphasis is placed on the sacred power (*bráhman*) that lives in all things. The union with the deity comes with the help of internal transfiguration. In the Upanishads, animal sacrifices of the Vedic tradition were not only abandoned but violently attacked. From the 8th century BC, ascetics turned away from the world to the mountains of Northern India. Believers in Buddhism, Jainism, and Ajivikas formed it from their communities. Ajivikas is an ascetic sect. Its most famous saint was Makkhali Gosala. He was a determinist. He considered that fate to be the most important in the Universe. These wanderers were dragged into the forests or begged for food. Their philosophy was about leaving home (*pravradzsja*). Many of them exposed themselves to great cold and heat to undergo mental control of their bodies. One of their names was the 'struggling' (*sramana*) because of the many physical torments they suffered.

The ascetics achieved the power to transcend the manifestations of the visible world by controlling their spirit. The spirit directs their bodies and their image of the outside world. The main feature of this philosophy was the belief in migration. They often rejected social norms in which they saw the incarnation of mortality. One of the most striking features of forest life was its high degree of organisation. Their number increased significantly in the 6th century BC. Social and economic specialists explained that with the changes being in India at that time. Yoga is also a part of the Hindu religion. It is the practical path to self-realisation, and it helps us achieve enlightenment after purification. The centre of the transcendent deity is the energy centre at the top of the head.

The Bhagavad-Gíta (Exalted Word: is one of India's most important religious texts) is often said to be the book of yoga. It emphasises self-discipline and control over the senses and promotes a balance between individual and universal consciousness.

Hatha-yoga is the yoga of the force whose purpose is to prepare the body for self-realisation. Physical strength can play an important role. Many exercises keep in cord and run the vitality. Eight major magic forces lead to liberation that can be achieved by asceticism or penance (Waterstone, 1996).

Hinduism is a very tolerant and eclectic religion. It has never been a missionary religion. It never sent missionaries to the world, but the Indian guru, who travels to distant countries, is a well-known figure of this spirituality. The great Indian gurus are people, but they sit alongside the Gods as objects of worship. They teach abstinence and meditation.

In addition to the 'Bhagavad-Gítá' already mentioned above, there are two other great Sanskrit epics: the Ramayana and the Mahabharata. Ramayana is a popular source of religious education. Mahabharata presents Krishna as the leader of his people. First, he is a developing superficial warrior, later a teacher. Pandavas and the Kauravas are the protagonists of Mahabharata.

2.3.1 Hinduism and hope

The Ancient Sanskrit contains songs about nature having exalted the power, and they spread through oral tradition in ancient India.

One of its songs can read about hope which signalises tomorrow.

In the Bhagavad-Gítá, demonic people are surrounded by hundreds of hopes. Demons do not know what is right and what is wrong. Neither purity nor proper conduct or righteousness is found in them. Also, in this work it can be read that a reward without hope comes from Goodness. Hope belongs to a worthy farewell to the dead. In our human existence, we understandably react with pain to the loss of every person close to us. Spiritual quotes teach a continuation: we move forward in spiritual evolution or return to our true home. The concept of hope is linked to *karma* (action) and was declared in the rituals. Fate depends on 'karma'. This is the law of nature, which means we will be what we think or do. People cannot escape from *karma*, and its effect will worsen as we try to avoid its consequences. Forest philosophers believed that we could prevent *karma* if we waive goods and illusions. Self-discipline is the way of truth (*dharma*). It is the fund of the religion Hindu. It shows how we have to behave under our *karma*. Every class (Bráhmíns, Ksatriyas, Vaishyas, and Sudras) has its own *dharma*.

2.4. Buddhism

Currently, 6,6% of the world population professes Buddhist views. This is a downward trend, by 2060, this will be 5% according to the forecast. This is a small proportion of the world's population, but it still represents a significant number of Buddhist believers, 520 million people to be exact. Thus, Buddhist believers' contribution to the power of religion is not a small degree. It is not insignificant.

Buddhism is one of the eastern religions. Within the Eastern religions, it is one of the Indian religions. Its founder is Buddha, who 'realised' it. It evolved from Hinduism and he was an opponent of the Indian caste system but there was the cycle of existence (*samsāra*) he adopted. *Nirvana*, *dharma*, *samsāra*, *dharmachakra*, and *karma* contain the basic concepts of Buddhism. It has three branches, the 'small' (*hinajána*), the 'big' (*mahájána*) and the 'diamond' (*vadzsrájána*) ways (Glasenapp, 1998). The first is the most ancient, a sub-branch of which, Theravada Buddhism, is followed extensively in Sri Lanka and Southeast Asia.

In Buddhism, the meanings of concepts are:

- *dharmā*: the eternal world law and the realisation of the infinite diversity of reality (earth, water, air, fire).
- *karma*: cause and effect, more precisely, the relationship and interaction of cause and effect. The law of the consequences of actions.
- *samsāra*: a circle, a series of constantly recurring births and deaths.
- *nirvana*: the soul does not get into a new material body through the *samsāra* (approximately can be compared to the 'pie in the sky' state).
- *dharmachakra*: 'Wheel of Dharma' or 'Wheel of Destiny'. This is an eight-spoke wheel, the shape of which is also found in the Mongolian, Sri Lankan, and Indian coats of arms. (There are also twelve, twenty-four, and thirty-one-spoke versions). It is the best-known Buddhist symbol.

The meaning of eight-spoke:

- good attitude (without prejudice)
- correct intention
- good speech
- the right thing to do
- good lifestyle
- right effort
- correct vigilance
- proper deepening.

The well-known and famous figures of Buddhism:

- Avalókitésvara is a *bodhisattva* in Buddhism who is a Buddhist Holy.
- Maitréja is also a well-known figure in Buddhism. She is currently in Tusita heaven and taught that people could feel him through meditation. Generally, he is shown sitting on a throne. In his headdress, a stupa is visible, which means the relic of the Buddha.
- Amitábha: is the Buddha of Pure Earth. In the case of her statues, gestures have a separate meaning.

In Buddhism, all *bodhisattvas* later become Buddhas. Buddhists identified the Enlightened as a Dharma Wheel, like a throne, a parasol or a footprint.

This wheel had also existed in India before Buddhism, which was connected to the reign. In Buddhism, hope is attached to Buddha's teachings and mentioned in connection with illnesses people could recover from with the help of practical hope. It helps to overcome pain and uncertainty. Their mind and body are also essential to achieving internal and external change. This is a path for Buddhists, which leads them to the recovering. Through Buddhism, people have fuelled the flame of hope in their hearts. They think that each individual has the power to change their own life and society. In this time, people's life can turn in the right direction. If we hope, we activate our inner potential and strength.

2.4.1. Buddhism and hope

The hope in this process is only the question of decision. The purpose of the decision is to achieve the maximum possible benefit under the given conditions. The advantage is significant because it determines the action. After all, whatever one does is to achieve the better or avoid the bad. In this sense, Buddhism accepts that people can benefit from things, can use items to help, they can be helpful, and people can exploit something for their benefit. So, they can not only work on their own lives but also on society.

Other sciences deal with the decisions and their preparation. Economic science, decision preparation (with operation research as a method), and decision theory knows the notion of benefit. Economic science deals with the basics of human society, with the question of production (its aim to produce material goods that meet human needs) and economy. The goal of production companies is to maximize benefit, in other words, profits. Thus, the use is the determinant of action. There is no advanced society that can meet all the needs of its members because it conflicts with financial constraints. So, decision constraints arise. There are constant conflicts and disputes behind decision-making.

Another, the decision preparation, uses scientific tools (mathematics), methods and techniques to solve economic problems. Mathematical statistics and computing are also present in this issue. One of the methods of decision preparation is operational research. Operational research is the branch of mathematics used. It deals with optimising processes and procedures.

Operation research aims to solve complex economic problems considering environmental conditions and needs to achieve the most effective goal. (Raffai, 1992)

The social decision is to coordinate the interests and objectives of residents, organisations, and groups of a particular area, ranking them and resolving conflicts with accepted procedures. Its features: legitimate (generally accepted), directly or indirectly determined by society (society as a whole, an institution or organisation, a group of selected persons, a chosen person), democratic, the rules and observations of individual group organisational decision-making are valid. Types of social decisions: fight, bargain, meaningful exchange of views, voting, chance, competition, authoritarian. (Paprika, 1997)

2.5. Chinese Universism

Within Chinese Universism, Confucian believers make up almost 0,1%, Taoists 0,2% of the world population. That is about 18 million people in total, mainly living in East Asia. Although Chinese Universism is not the most attractive religious trend globally, it enjoys considerable popularity in Asia. I will explain in this chapter why.

The Chinese Universism includes Confucianism and Taoism. Confucianism is a governance philosophy and it also guides the qualities of a good statesman. Confucianism and Taoism belong to the Eastern religions. The Eastern religions belong to the East Asian religions.

Five right relationships determine the ethic of Confucianism. These are the domineering – dependent, father-child, husband-wife, older-younger, and newer friend – older friend (Osváth, 2021). Kung Fu-Ce who was the founder of Confucianism, lived in the 6th century BC, and he was the founder of Confucianism, Jesuit missionaries (the most significant monastic order of the Catholic Church) changed his name to Confucius. Confucius' followers converted his philosophy into religion which says that people are basically good, but they need examples and change their inappropriate attitudes. Taoism teaches that the triad of Heaven, Earth, and Man constitutes the Universe and constantly interacts with each other. Taoism says that our conduct is governed by the *tao*. The main work of Taoism is the 'Way and Virtue'. The founder of Taoism was the Chinese philosopher Lao-ce, who lived in the 6th century (6).

The superstitions of Taoism include eternal or long life and the combination of *yin* and *yang*. Five items found in it generate each other. These are the wood, the fire, the earth, the metal, and the water. Confucianism is the external teaching which deals with human relations (familial and political). Taoism serves to satisfy the intellectual, more precisely, the spiritual needs of an individual. *Tao* is substantive yet invisible. The most famous work of the Chinese religious system is the 'Book of Changes' (Okakura, 1998). The base idea is that all existence arises when the two primordial forces, *yin* and *yang*, pass into each other in lawful changes. According to the Chinese Universism, the remarkable phenomena of the Universe (planets, cardinal points, and seasons) are related to terrestrial phenomena, mainly to the wonders of human life. Records of Ceremonies claim that if heaven and land are the bases, then everything is available. The five elements are not material substances but forces. The five elements owe their existence to the two primordial forces, *yin* and *yang* because they cause continuous change.

The *yin*, the feminine is passive, inclusive, and devoted; the *yang* is the active and creative masculine. All phenomena are created by their collaboration. With the intuitive understanding of these symbols, the sage can understand the essence of happening, know the past and foresee the future. In the *Han* era (from 206 BC to 220), Confucianism became the state religion in China. Confucius scholars were the most substantial supporters of the throne because of their solid moral standards.

The primary moral duty in it is respect for the parent. The meaning of honour of ancestors: is that human gets the spirit from heaven (*yang*) and the body from the land (*yin*). At the time of the death, the two components return to their sources. After death, the spirit survives death for a while until it ceases to exist.

2.5.1. Chinese Universism and hope

A person should strive to follow the example of heaven with the help of his ethical sense. The life of the individual and the society are in a close connection. Chinese literature deals a lot with the problems of state life. In China, state leadership relies heavily on moral principles and virtue. Confucius, a statesman, was full of solid clamps and ambitious power aspirations. Confucianism sought the ways of good governance.

He kept in mind two principles. The first is *li*, which means decency, morality, good manners, and exact observance of ordinances. The second is *zsen*, which means taking into account humans, benevolence, helpfulness and the interest of others.

The material perception of Taoism is the phrase in the idea of Taoist wizards who interpreted it as life force and magic power. They thought that people who knew this could make longer their life. Lao-Ce said that the *tao* (it means: way) was the substantial power and the measure of right action. He said that the selfish world could hope only for improvement. Suppose you find the way back to the unspoiled, natural state and let the *tao* control it. Lao-Ce thought about the hope that this is an action that we do when there is nothing to do.

3. RELIGION AS A PHENOMENON THAT IS A HOPEFUL PASTIME IN EVERYDAY LIFE

Because mainly I deal with the role of hope in everyday life of religious people in Indonesia, I would first like to deal with the appearance of official religions in this country. Java has been the political, economic, and cultural centre from time immemorial. Besides, it was also the centre of Dutch colonial rule. Java is also famous for a prehistoric person who lived near the Solo River more than 100.000 years ago. Taking the history of the religions of Indonesia into consideration, we have to start a detailed examination of the central beliefs of Hinduism.

	Percentage (in relation to the total population) 2018	Absolute number (millions) 2018
Muslim	86,7	231,1
Protestant	7,6	20,3
Catholic	3,1	8,4
Hindu	1,7	4,7
Buddhist	0,8	2,0
Confucian	0,03	0,07

2nd table

3.1. Hinduism and hopeful pastime in it

To introduce this chapter, researchers claim that the Vedas, the ancient Indian texts, celebrate life, offering optimism and hope, denial and pessimism. An Indian professor (Kinnikambala Padmanabha Rao) and a scholar (Damodar Dharmananda Kosambi) whose main field was not religion came to this conclusion in a more detailed study of the Vedas.

Hinduism originated in India, where the most ancient civilisation was found. Its history is full of beliefs. Hinduism is a religious system consisting of Indian cults and spiritual forms. Buddhism and Jainism also rose from this religion. Enlightenment and reincarnation are the main ideas of this religious system.

Reincarnation has to do with the caste system: the priests also proved the subordination of the lower ranks. In the caste system, the lowest rank was the rank of the servants (*Sudras*). They could not participate in any initiation ceremony. Other castes are priests (*Bráhmíns*), warriors (*Ksatriyas*), and merchants (*Vaishyas*). Móhandász Gandhi (1869-1948) abolished the caste system in 1948. Reincarnation has a good effect on society:

- it regularises the everyday life of people and
- it encourages people to do good deeds.

There are no scientific explanations for reincarnation, but there are stories about it. Reincarnation – which Hindu believers believe – is when the soul is reborn in another body after death.

This circle is constant, but hopefully, it will end if we live by these theorems:

- do not be evil
- do good to others
- think pure head.

Karma regulates reincarnation. If we do immoral acts, we have to face their consequences in our new life, after death.

The second concept is enlightenment. It has four parts roughly like the age ranges, but this division is not as detailed as our European life. The four parts are childhood, the years of learning (*bráhmácsarja*), marriage, and family (*grihaszta*). The third is *vánaprasztha* when after twenty-five years, the men go to the *ashram*, a spiritual place where they retreat to pass their time with meditation.

The last part is old age (*szannjásza*). Connected to the enlightenment, the 'guru' is the main character of the Hindu religion. His person is crucial from two points of view: he proclaims and focuses on dealing with children up to twelve years throughout childhood. Their role is essential because of the spiritual development of people. The *gurus* enjoy great respect and worship among people. Such *gurus* are for example Csandra Mohan Dzsain (Ácsárja Radzsnís Csandra Mohan Dzsain, namely Bhagván Srí Rádnyis, commonly known as Osho), Sai Baba of Shirdi *guru*, Sri Sathya Sai Baba *guru* (Szatjanarajana Rádzsu), Nának *guru*, Mahárisi Mahes yogi, Szvámi Mukbánanda *guru* or Móhandász Karamcsand Gandhi, the 'Great Soul' (Mahátma Gandhi).

Chandra Mohan Dzsain (1931-1990) was a spiritual leader and a philosopher in India. He studied at the D.N. Jain College in Jabalpur city of India, till 1955. In 1957 he finished his postgraduate studies at the University of Sagar. After that, he taught in the Sanskrit College of Raipur, the only government Sanskrit college in India. I have mentioned above the caste system social stratification in India. This system is the fund of orthodox Hinduism, a social form. It follows the caste system in any details of their life, such as the position of women in a marriage or each little piece of their life. Chandra Mohan Dzsain opposed this realisation of Hinduism and was anti-Christian. He was famous for his meditation and yoga. Mystical rose meditation was one of his main works. This holds up to twenty-one days, works against self (*ego*), and positively affects the enlightened mind. His yoga included psychotherapy elements, such as catharsis. Here we can mention that as Spinoza connected the notion of hope to love or joy, Csandra Mohan Dzsain's yoga was also about love: he identified sexual love with divine love. He proclaimed the effect of sexual energy, which caused a higher conscience. This concept links to the Hindu *tantra*, which is one kind of non-orthodox yoga. This is the yoga of action and the ecstasy. The energy of the body and soul are at the centre of it. *Tantra* means the prolongation of the spirit, and it aims to resolve conflicts. The *tantric* movement was the most significant in the 10th century. They thought that there was a divine power in women. Chandra Mohan Dzsain also stood for this mystic event.

Sai Baba of Shirdi (~1838-1918) was another *guru*. The '*Baba*' prefix is used in Hindu and Sikh ascetics names to signify respect (another meaning is 'father' or 'Sir'). This is a worthy salutation for this person. He thought that everyone was equal, and he believed in both Hindu and Islam religions. He believed that Hindu yoga, sacrifice, scient, and atonement were the ways to reach God.

His teachings were about love, inner peace, and satisfaction. He lived an ascetic life, and he dismissed the caste system. He was a Hatha-yogi. He was famous for his theurgies, exorcisms, giving advice to the people, healing sick people, and similar, primarily inexplicable acts. Such as bilocation - the concept of bilocation was related to Islam, especially with Sufism. This is an intensely mystical tendency -mind reading, levitation, materialisation, exorcism. The first signs of mysticism are in Indian Upanishads from the 1st millennium BC. He taught people to love all living things indiscriminately and have faith and patience. Sai Baba of Shirdi is also credited with listening to Mawlid – organised by the Sufi order -a holiday held by Islamic believers to celebrate Muhammad's birthday. Sufists preach the esoterica term used for secret doctrines known only to the initiates of a group - branch of Islam. This holiday expresses the love for Muhammad. He listened to *Qawwali* – a Sufi Islamic singing - whose central theme is love, devotion, and longing. Sai Baba of Shirdi was regarded as a saint or even an *avatar* (incarnation). Holy images and his statues can be found in the homes of most Hindus. There was also a movement named after him that started in the 19th century. Some of his followers thought he was the first *bhakta*, a religious devotee.

Sri Sathya Sai Baba guru (Szatjanarajana Rádzsu) was born in 1926 and dead in 2011. He claimed that he was the Sai Baba of Shirdi's reincarnation. He is known as a spiritual leader who made theurgies, and he possessed special abilities. He was a supporter of non-violence, love, and peace. He had hospitals, plumbings and reservoirs built. His followers think he was born to replace the *bhakti*, which means devotional self-surrender. This was whole handling worship between the faithful and the personal God, which manifested in complicated rituals required to know the Sanskrit language. The *bhakti* movement started in South India and culminated about the 5-15th century. There were also female priests in the *bhakti* sects. The notion of materialisation is also known in connection with his name. Holy ash (*vibhúti*) is one of the objects he could bring up, as suitable for healing. It has healing power, giving hope to those suffering from a disease. Before him, Shirdi Sai Baba had given holy ash to his guests. *Bhakti* movement affected the Islam religion, of which the traces can be found in the Islam poems.

Nának *guru* (1469-1539) was a Sikh teacher. To his mind, everyone is equal. Hindu and Islam believers can live in peace side by side. He established the *Sikh* religion in the 16th century. *Sikh* means 'student', 'follower', and *guru* has another meaning in this religion: is not of only one God (*Satguru*), it is also the name of the saint book of *Guru Grant Száhib*.

It rejects the caste system and the *purdah* (covering women's body parts). Its spiritual centre is in Amritszár (a city in the northern part of India). Nának *guru* believed in meditation, with the help of which people can approach the essence of the godship. According to him, every difference in religions is the consequence of illusion (*májá*). *Májá* is an illusion, and the reality is the dream of Brahma (Brahma is one of the main Gods in Hinduism, along with Visnu and Siva). *Májá* is often connected to the water, constantly changing. Water is the symbol of the illusion. Nának *guru* preached the way of *bhakti*, and he protected the untouchable people (*Páriahs*).

Mahárisi Mahes yogi (Mahesh Prasad Varma, 1918-2008) was an Indian yoga *guru*. He was the founder of transcendental meditation, and he thought that people could deploy their full capabilities through this meditation. He promised only the liberation of human consciousness. Through meditation (*dhjána*), the cleaned body and soul reach the lowest concentration. People can calm themselves (*ego*) if they focus on one object.

Swami Muktananda Paramahansa (Baba Muktananda, 1908-1982) was a Siddha *guru* who dealt with Siddha yoga. He was the master of Kundalini yoga, namely snake yoga. The primary technique in it is the breathing technique, and its essence is to unite the sexuality and the religious cast of minds. If the unity comes into existence, the master arrives at the release. According to the followers of Swami, he was in the highest state of consciousness. Waking up to spiritual energy and awakening a sleeping snake was the purpose of this yoga technique. After that, the central energy channel directs from the bottom of the spinal column to the header, which is the primary energy centre, named Thousand-petalled Lotus (Waterstone, 1996).

Móhandász Karamchand Gandhi (Mahátma Gandhi, 1869-1948) was a famous person of the Indian independence movement. After his studies in England, he worked as an advocate in South Africa, in Durban. After that, he dealt with South-African Hindu believers' life, and he protested against race discrimination. His view was most of the non-violence (*ahimsa*) characteristic. In 1914 he returned to India, and his main principle was adherence to the truth. He would like to reach people to get rid of materialism and the unfair caste system. He also took part in political life, and if he could not convince his enemies, he volunteered in jail or fasted. He sought to create peace between Hindu and Islam believers. Some of the scriptures are considered divine revelations (*shruti*), such as Vedas, Upanishads, Ramayana, Mahabharata, Bhagavad-Gita and the Laws of Manu.

As I mentioned above, the parts of Brahman deity (*trimúrti*, namely Holy Trinity) are Brahma, Visnu and Siva. Brahma is the Creator God in Hinduism, but he has the fewest people pray to him. He has four arms and four faces, which recite the four Vedas. He is portrayed as sitting on a lotus flower. He is the most abstract God. He brings diversity into unity and mediates between Visnu and Siva, enemies. Visnu is the Observer who pays attention to justice (*dharma*). He is the embodiment of good in combat. He has ten incarnations (Fish-Matszja, Clypeate-Kúrma, Boar-Varáha, Man Lion-Naraszimha, Midget-Vámana, Justice God-Ráma, Naughty Child-Krisna, Teacher-Buddha and Kalki). Krishna and Rama are the most famous incarnations of Visnu, and they are the heroes of Mahabharata. Krishna is the most approachable Hindu God, and she struggles against Evil. Krishna cult started in the 4-2th century BC.

Krishna is the primary God of the *bhakti* movement, and she was the embodiment of divine love. Krishna's consciousness originated from the worship of Visnu in the 15th century. In 1969, the Krishna Consciousness International Society was established.

Siva is the third primary God in Hinduism. He is the God of asceticism and procreation, and the opposites characterise him. Those pastimes that are kind to people also give them an excellent opportunity to break out of their everyday life. The holidays follow the Indian moon calendar (*vikramaditja*).

The Dipávali (or Diwali), the festival of lights, is celebrated by the Sikhs in India. This is the beginning of their new business year. Exterior spaces, temples, and homes are decorated with electric or oil lamps. This day, they remember that Rama returned to his kingdom, to Ayodhya. This is an ancient city, the birthplace of Rama. On this holiday, the homes are thoroughly cleaned and painted. This celebration is connected to Lakshmi, who is the Goddess of wealth and prosperity and symbolises the goods of the world. People respect Lakshmi as a goddess of good fate and good fortune. Light has significance in homes this day because Lakshmi does not enter a house where there is darkness. She enters places that are the clearest and the brightest. This holiday is held from October to November. Most people offer Lakshmi rituals (*púdzsa*) at home or organise people's ceremonies in churches. In these ceremonies, the deity as a guest is present. The exhibition of the sacred images in the church consists of several moments: first, it is consecrated, then *mantras* are sung, and then clean with incense and camphor. *Mantra* is a sacred syllable that hides cosmic power.

The meaning of the *mantra* is in the sound, not in a sense. After this, they invite God to descend into his image and then bring him to life. They present *púdzsa* sacrifices two or four times a day: in the morning and in the evening or at noon and at midnight. Dipávali is celebrated for five days, of which the third is the most important. People eat traditional Indian food and sweets during this holiday, such as Malpua, Wheat Laddu, Soan Papdi, Besan ki Barfi, Karanji or Guyhija. Gambling has a tradition on this holiday. People usually play cards, such as card-flush and rummy. Lakshmi sculptures and wall hangings, as well as decorative lamps and aromatic candles, decorate the houses. Quotes characterise this holiday well and tell about fresh hopes and undiscovered ways.

The Holi festival is a Hindu spring celebration. It is celebrated in February-March. The basis of this celebration is a fertility rite, but it is also related to the legend of King Hiranyakashipu. People celebrate spring, love, and new life. This is a colourful festival when people spray powder paint and pour coloured water on top of each other and light bonfires to drive away evil spirits.

Balarama Jayanti is the festival of power. This is the feast of Krishna-conscious believers. Krishna believers think that love and self-restraint open the soul before the Krishna consciousness. Lord Balaram symbolises physical strength and power. He was famous for killing the demon called Ahura Dhenuka. They hold this celebration from July to August. This event starts with the 'mantra' of Visnuism, in which *Rama* means 'pleasure' or 'bliss'. This is one part of his name, so Balarama was very pleasing to his family. The second name was given to him. It was Bala Deva. *Bala* means 'strength', and Deva implies all power and spiritual strength. His third name is Ancar Shana. Ancar means 'attraction'. Believers get up early in the morning, making the puja (*púdzsa*), worship, religious practice, and ritual. Krishna and Balaram's idols and sculptures are decorated. One sacred bath is offered for them with purified water, milk, curds, ghee, *gomūtra*, which is cow urine, *gomaya*, which is cow dung, *kuśa* grass water, honey, sweetened water, herbal water, water with nine gems, water with fresh flowers, varieties of fruit juices, black grapes, muskmelon, butter fruit, *chiku*, watermelon, pineapple, kiwi, pomegranate, apple, mango, banana, coconut water, sandal oil with warm water, sanctified water and water with sandal paste to smear the bodies of the statues. This festival is the anniversary of Balaram's birth, the God of agriculture and strength. People this day are fasting, and they do not eat, causing grain and vegetables grown with arable crops and can not drink milk.

The cow is a sacred animal in India, considered one of the mothers of humanity. It was also Krishna's favourite animal. Cows are free animal in India. If you take some of its milk, no one will get hurt. Its products have medicinal properties, which are also used in Ayurveda.

Durga Puja was made in memory of the victory of the goddess Durga, who defeated the buffalo demon, Mahishasura. Other deities are also included during the ceremony, such as Lakshmi, Saraswati, Ganesha, and Kartikeya, the God of war. This celebration holds up to ten days, of which the last five days are the most important. Nowadays, it is mainly a cultural and social event. According to surviving manuscripts, its origin can be made to the 14th century. This festival is a vintage-bound holiday in which the Goddess symbolises the strength in the plants. Durga's name meaning is 'invincible' and 'inaccessible'. The first nine days of the holiday (*navaratri*) show the battle, and the believers fast. On the tenth day (*vidzajadasami*), the image of the Goddess is carried along the street and then drowned in the river. This last day is a national holiday.

Festival Dussehra ('Vijayadashami') is held in honour of Rama to commemorate the victory over Ravana, the demon king. Ravana failed because of his pride. This story is based on Ramayana (Rama's travel) Indian epic. This celebration also takes ten days and coincides with the Durga Puja Celebration, of which the name of the last day is Dussehra. Ramayana is a Sanskrit epic based on martial arts and less on rituals. Its great importance is its religiousness. It holds the Bráhmín priests, is highly virtual, and the steady theme of Good and Evil is the work. The horse also has a vital role in the poem, the most elaborate rite. The horse symbolises the triumph of power.

Janmashtami is another Krishna celebration in Hinduism. This is the day of Krishna's birth. This day, people decorate churches and their homes, and Krishna forms are cleansed, dressed nicely, and decorated with jewellery and florists. Believers fast until midnight because Krishna appeared, followed by an all-night vigil. Temples give plays and dances. This is the most visited period during the year in Krishna temples. Krishna loved butter, milk, and other dairy products, so most Janmashtami recipes are rich in these ingredients. These are Kheer, Taler Bora, Malpua, Maakhan Mishri, Panjiri, Shrikhand, Panchamrit, Chakli, Poha, Pedá, and more.

Maha Shivaratri Shiva's appearance is in February-March. At this time, there are grand celebrations in the Siva temples. This holiday is a memory of Siva *lingam*.

The story is about a hunter who spent the night at the top of a tree without a meal and thirst because he could not get home before sunset. The hunter was so trembling at the top of the tree that the flower petals and dew dropped from the tree to a *lingam*. The next day the hunter died. The overcoming of darkness and ignorance is celebrated this day. Siva *lingam* is bathed in the temples with sacred water (usually with water from Gangesz), milk, ghi, yoghurt, honey, flower petals, and other favourite things. Faithfulness is fasting in some part of the day and singing glorious hymns of Siva. The *lingam* (phallus) is Siva's embodied shape. Nevertheless, even though the Siva is the God of the retreat, he is depicted mainly in the form of a phallus, which is the symbol of erotic and sexual energy.

Raksha Bandhan is a Hindu celebration. The celebration of the 'knitting created by love' was named after the sisters giving a bracelet (*rakhi*) as a gift to their brother, who usually provides sweetness in return. The significance of the bracelet can be traced back to a thousand-year-old Hindu poem. When Indra was victorious in the battle of Indra and Vritra, his wife knitted his wrist, blessed with divine power to win next time in the fight. Indra was the supreme War God.

He increased his ability to drink from the magic and nobility drink. According to Mahabharata, however, he gained Vritra through asceticism. Vritra was a giant demon representing an old cosmic order. This myth is known from Rig-Veda. According to another story, Jama's sister Jamuna binds the thread, becoming immortal. Jama is the Lord of Death. According to Hindus, only the man's body dies. His soul does not destroy. Jama says that death is an illusion caused by ignorance. According to him, people are not aware of the immortality of the soul. The traditional Hindu funeral ceremony is incineration. According to their faith, fire takes the soul into the next life. A worthy farewell to a dead person includes hope. In our human existence, we understandably react with pain to the loss of every person close to us. Texts help this with hopeful spiritual content. All teach that there is a continuation, move forward in spiritual evolution, or return to our true home. The Garuda Purana describes how all rituals, prayers, and positive energy serve as food for the soul, facilitating its journey to its true home. Therefore, the final farewell should be prayer, which will help the soul of the departed, the loved one.

Ganesh Chaturthi is a Hindu event celebrated by a home ceremony or publicly. Groups, associations, and traders organise public celebrations. The holiday has a religious aspect and has economic significance during which many businesses gain revenue during the festival. The Hindu denominations adore him to remove the obstacles and think they bring them luck.

Ganesa brings success to people in personal and business life. According to Hinduism, he is the elephant-headed God, the Lord of the Beginnings. It's so popular because it is a cheat and always ready to help the names in trouble. The elephant is a lucky animal in India. It embodies success, strength, wisdom, independence, power, fertility, piety, composure, and longevity. These are also qualities of excellent people. Shiva, appearing as an elephant, serves justice, and Ganesa, his elephant-headed son, is a defector of the gallows. The cunning rat is his back animal. Today, he is respected as the son of Siva, but according to the legend, Siva was not his birth father. The most widely used version of his birth is that as long as Parvati bathed, got off his leg and ointment. Of this, a man's shape formed and gave him life. He asked to take care of the door until he was bathing. When Siva returned home, Ganésa did not want to let him enter, and Siva slaughtered Ganésa's head. Then he knew that he had killed Parvati's son. Siva then sent daemon and dwarf servants to bring the head of the animal that folded into their way first. Shortly afterwards, they got an elephant head that Siva raised Ganesa's neck and re-revived. They received him with pleasure and gave him the name Ganésa, which means the Lord of Siva's servants. Ganésa became the Lord of the Entrances and the Lord of the New Openings. His images often decorate the entrance of homes and temples and calendars. This festival is celebrated in August-September. During the ceremony, Ganesa's fancy sculptures are accompanied by residents around the city (Waterstone, 1996).

Navaratri is also a Hindu celebration. People keep this religious holiday in September or October, dancing Garbha dance and mapping rhythmically. There are three prominent goddesses at this festival called Durga, Laksmi, and Szaraszvatí. Durga is the wild form of the Goddess of the Hindu mother, depicted with ten arms and eighteen weapons. She is worshipped over the first three nights. In this case, family members visit their parents. The next three nights, they worship Laksmí, then Szaraszvatí. Szaraszvatí is the Goddess of sciences and arts. The 10th day is the day of victory when knowledge wins over ignorance and good over the wrong. We can only list more events held in India: Dzshulan Jatra, Gaura-Purnima, Gítá-Jáyanti, Góvardhan-püdzsa, Hanumán Dzsájanti, Makara sankranti, Naraszingha Dzsájanti, Onam, Rádhasztamí, Rámnavami, Vaszant Pancsami, Sráddha, Camel festival and Vámana Dvádasi.

3.1.1 Hinduism and Hindu events in Indonesia

As we can see in the first table, 99,93% of the Indonesian population is religious and the number of Hindu believers in Indonesia is 4,7 million, representing 1,7% of the population. This does not contribute much to the religiousness of the country, but there is an island, Bali, where this religion is practiced almost exclusively. I will present the most widespread traditions of this religion in this chapter.

Hinduism began to spread to Korea and Southeast Asia 500 years BC. After the 1st century, the Indian impact increased more and more that Indian traders established smaller settlements on the road to the Molukka Islands (Spice Islands).

In the 7th century, the Srivijaya Empire began to develop in the Indian Ocean. Dapunta Hyang Sri Jayanasa, was the first maharaja of Srivijaya. He was a ruler of Indian origin who created the tremendous united Sri Vajra empire. The centre of this empire was in Palembang. This empire made heavy commercial traffic to India, China, and Arabia. They also came to the East African coast and Madagascar. Among the religions of this empire, Hinduism was already present beside Buddhism – from the 2nd century -animism (a belief that all things have a soul), dynamism (a set of philosophical views on the nature of the substance) addition to Javanese folk religion (Gömöri, 1951)

Laccadives Islands are located on the southwestern coasts of India. These islands had an important commercial role in the Middle Ages. They are located on the main trade route between today's West Asia, the Malabar coast, Ceylon, and South-East Asia, namely Indonesia and Malaysia. This is just one example of a positive trade relationship between Arab countries, India, and Indonesia, at that time, which strengthened Indian influence in Indonesia. After 1400, with the advent of Islam, the Hindu religion was displaced from more and more islands in Indonesia, but till this time – or even more by the beginning of the 16th century - the Hindu Indonesian culture flourished on the islands.

The Dutch colonial rule (1596-1803 and 1816-1945) helped prevent religious conflicts. After Indonesia became independent (1945), Indonesia did not recognise Hinduism. They called Hindus *orang yang belum beragama*, which means 'people who are not yet religious' should be spiritual. In 1952 Hindu believers were systematically converted to Islam. At the same time, Bali became an independent holy island.

In 1958, Bali filed a petition to recognise the Hindu Dharma, citing the monotheistic requirement of the Indonesian government because, under the Pancasila national ideology, only monotheism is allowed. In the Indonesian national coat of arms, the mythological garuda bird can be seen as the sacred symbol of the Indonesian people. The caption is: '*Bhinneka Tunggal Ika*', which means 'Unity in Diversity' (7). The garuda bird is a stylised animal emblem, symbolising power and good luck. The garuda bird has forty-five neck pens, eight tail feathers, and 17 wing pens that advertise the Day of Indonesian liberation: 17.08.1945. In 1962 Hinduism became a religion recognised by the state. The most influential political organisation in Indonesia is PHDI (*Parisada Hindu Dharma Indonesia*), which is struggling to protect their rights and is a tool for pressure. In Bali, they could freely practise the Hindu religion. Folk religions, animists (for example, *toraja* people of Sulawesi or *dayak* people of Kalimantan in Borneo Island), and many Indigenous peoples (Sundanese Sunda Wiwitan or Batak Maline) have declared themselves Hindus because this is a more flexible religion than Islam or Christianity.

There are minority and Indian ethnic groups in Jakarta who practice Hinduism (*tamils*, *mulais*, *telugus*, and *punjabi* in Medan, and *sindhis*). Returning to animism concerning the *Dayak* people, it can say that they attribute to rivers forces superior to nature. The major rapids are given unique names and are sometimes given fruit and animal sacrifices to tame them. Before leaving, they read whether their trip will be lucky from the flight of the *isti* bird. Indonesians call the headhunt because these people are famous for their wars with other tribal peoples of Borneo or Kalimantan, which Indonesians call. The headhunt was initially associated with the religion of the Borneo tribes. According to their faith, a spirit dwells in all living beings and inanimate objects. Ghosts are either excellent and valuable or evil and harmful.

To have a good intention, the latter should be kept away from ceremonies, possibly rebuilt with animal victims. More far-reaching wishes, so that the lousy spirit does not drive the game out of the forest or the fish out of the river, they wish for human sacrifice. The severed head serves to persuade the spirit inside the severed head to change the evil demon's bad intentions. According to other tribes, new energy, a new life force, will be added to the family with the severed head, which will make up for the loss. These heads usually ambush and make surprise attacks. Headhunting is also the supreme expression of masculine virtue.

7 *Bhinneka Tunggal Ika: The Significance of Living in Diversity - Youth* (aiasec.or.id)

With each head acquired and its spirit, the tribe becomes stronger. Since headhunting has already been banned, headhunt people take dried heads or pieces of skulls from each other instead of hunting.

Another tribal people in Borneo is the Punan. They live even further from the coast in the jungle than the Dayaks and are even more backwards. They don't even work the land anymore. Their goods are sold with the help of Dayaks. They hunt rhinos to make a living and sell the inedible parts to the Chinese, who use them for medicine. In the same way, they chase the Bangat monkey and Varanus. Among others, they are at war with the Dayak tribe. The head Hunt also stems from this hostility (Fábián, 1968).

On the small island of Tanimbar Kei, most of the population exercises a variety of Hindu religions, including ancient worship.

Hinduism, according to Indonesians, is a monotheistic religion with beliefs that are similar to Islamic beliefs. They are monotheists because Hinduism believes in a supreme self, which is the *Ida Sanghyang Widi Wasa*. All the Gods are manifestations of this. In addition, officially recognised Hindu beliefs include belief in Trimurti (Brahma, Visnu, and Siva) and faith in all other Hindu Gods and God beliefs. In 2018, 1.74% of Indonesia's population were Hindu (more than 4,5 million people), of which 80% lived in Bali. The number of Hindus has increased within Indonesia, but their proportion has decreased due to the lower birth rate of the Hindu population compared to the Islamic one. In addition to Bali, a majority of Hindus live in Tosari village, in the Pasurui Regency and Balinggi District in Java, and South Sulawesi in Mappak and Tana Toraja Regency. There are also significant Hindu populations in Central Sulawesi, in Parigi Montong Regency, in Toru and in Sausu in Java, in Tomoni Timur, in Angkona, in Simbuana and in Tellulimpo in South Sulawesi and in Cakranegra in Lombok.

Hinduism in Indonesia did not generate a strict caste system as in India. Hinduism flourished in Indonesia because it comfortably fits into the context of dominant indigenous beliefs. The Prambanan, built in the 9th century, is a temple group located 14 kilometres from Yogyakarta, a particular area in Indonesia. Between 1945 and 1949, during the Indonesian Independence War, Yogyakarta was the capital of Indonesia. Prambanan was built due to the Sivaism in which Siva and his wife, Durga shrines are the most beautiful. Indonesian archaeologists have restored the ruined temple city. In 1961, an open-air theatre was built in front of it.

Here a dramatised version of the Ramayana was performed every year for quite some time.

The Dipávali festival is celebrated in Bali. Bali is the only island where almost everyone lives according to the Hindu faith. People are sending phone messages to each other to express their love.

In Indonesia, people celebrate Holi this year on 18 March in Jakarta, Medan, and Bali. In Medan, other religious believers (Islam, Buddhist, and Christian believers) are also involved in to this event, arranged to preserve Indian culture. Members of the Indian ethnic group organise this celebration and sprinkle five different flour colours on each other, representing an Indian ethnic combination.

Balaram Jayanti festival is not celebrated in Indonesia – may be among the Krishna believers in a smaller circle or at their home – but the Ratha Yatra festival is famous among Krishna believers in Indonesia. This festival is celebrated In Medan, Banyuwangi, Sulawesi, Lombok and Jakarta. In Medan, the city mayor is also the head of ISKCON Indonesia. There are more than 3000 people in this event who pulled the cart of Lord Jagannatha (*Visnu avatar*), Lord Baladeva (his brother), and Lady Subhadra (his sister). This ceremony is a public procession historically associated with Visnu in Hinduism. In Banyuwangi, this ceremony is celebrated as part of the Kuwung festival. Bali is not so far from this place, and some devotees take part in the organisation of this event. About 300 local Hindus participated in this deployment. The crowd sing and dance, and then oranges are distributed among people.

The Durga Puja event is celebrated in Indonesia in Jakarta, Semarang, and Bali. In Jakarta and Semarang, it holds up five days. In Jakarta, this is the Jakarta Bengali Alliance that organises this event. People celebrate this holiday with great splendour and dress in the same clothes. The members of the committee will visit members in their homes.

Dusshera is also a holiday in Indonesia and it is celebrated in October.

In connection with Janmashtami, in Indonesia, there are lectures such as folk dramas representing the scenes of Krishna's life in some areas. There are rituals in other areas, including money, curds, and butter. The boys form human pyramids. The event is accompanied by 108 meals that are classified as religious. As part of celebrations, traditional parades are held. Many legends tell Krishna's life. They are known for naughty prawns, such as fooling people with fresh spit butter or stealing clothes while bathing in the river. Krishna is known to defeat the 100-headed snake, Kaliya. Many paintings, sculptures, and classical dances depict Krishna's life, showing that your child is dancing and butter bullets.

They are often presented as a divine lover, fluttering and surrounded by worshipping women. The climbing games reflect Krishna's story, who liked milk and butter. Ladies are drawn patterns of small children's footprints walking towards their house to symbolise the infant Krishna's entry into their home. This celebration is held in September-October and is not a public holiday in Indonesia. This event is celebrated in Jakarta.

Maha Shivaratri is another holiday in Indonesia. The day before Shivaratri, people eat once a day. After the morning rituals, people should take Sankalp to observe a full-day fast on Shivaratri. During Sankalp, they ask for the blessing of Lord Siva, pledge for self-determination and seek God's approval. Besides, devotees should take a second bath in the evening before doing Siva Puja (rites to worship the Lord). After they go to the temple.

Believers worship Siva with rituals. Firstly they meditate, and after, they chant *mantras* and invoke Lord Shiva. Then they offered water to Siva and followed by the bathing ceremony. After this, they decorate the statue of Lord Siva with flowers and garland. Then lamp light and offer betel leaf and money to Shiva to tell incantations. At the end of this ceremony, people offer apologies and ask for forgiveness from Lord Siva.

Raksha Bandhan event is celebrated in Kalimantan, on Borneo Island. Approximately 30-40.000 Hindus live in this area. It is also observed from July- to August in Palembang. Hindus account for less than 1% of the population, and this is not a public holiday in Indonesia. Ganesh Chaturthi is not a public holiday in Indonesia. Ritual worshipers are held at this celebration. The Ganeshotsav, which is the festivity of Ganesh Chaturthi, ends after eleven days. This celebration is held in Jakarta, too.

Navaratri is celebrated in Western New Guinea, namely Papua. This is the only Indonesian area found in Oceania. There are less than 1% of the population which are Hindu believers. In the life of the Papuans, superstitions play a significant role. Many difficulties have developed a constant fear of creatures from an imaginary world in them. This was also a deep respect for the wizard who can command the supernal creatures. Magic and tribal customs and ceremonies require them to submit to various bodily transformations without hesitation. This wizard makes it for a fee. Many missionaries have arrived in this region. In many Papuans, the teachings of Christ can be confused with old superstitions and lead to fatal things.

For some time, they thought, and some may still be today, in connection with the resurrection, that they would all be reborn in white skin after death.

Hari Raya Galungan is another holiday. Religious people celebrate the arrival of Gods and ancestral spirits on Earth in Indonesia.

Hari Raya Saraswati is an event that proclaims the importance of knowledge. This is for achieving the goals of human life, which is why the Goddess Saraswati (the Goddess of knowledge) is revered among Hindu believers.

Hari Raya Nyepi (Njepi): celebrated in Bali and its surroundings (Davidsen, Cuandani, 2019). It is the Day of Hindu silence, celebrated by Balinese people every Hindu New Year. This day in silence, meditation, and fasting day. The ceremony is held in high esteem and should not be disturbed. Nobody works this day and the following day is New Year's Day in the Balinese calendar. Nyepi is held at the vernal equinox. On the whole moon night, demons and evil spirits are led out of the village with exciting rituals. Bali is the island of the Gods or the thousand temples. On the island of Bali, every manifestation of life is governed by faith. Hindu belief here is unique in the world.

With the advent of Islam in Indonesia, the people of Java were eager to submit to this faith and to the way of life and moral upheaval that comes with the Hindu faith. Those who did not want this fled first to East Java and then to Bali. These people took with them not only their religion but also artists such as dancers, musicians, painters, and carvers. Bali resisted Islam and preserve Indian culture. At the same time, he not only maintained but also adapted the ancient religion and culture to themselves - to their joy of life, their sense of humour, and their receptivity to beauty. Balinese Hinduism, therefore, rejected the formidable rigour of Indian Hinduism. People on the island of Bali live in cheerful communion with their Gods, honour them, sacrifice to them, but do not allow otherworldly beings to dominate over them. They take on the duties of religion almost with pleasure because they entertain themselves with it. Most extraterrestrial beings were endowed with a benevolent nature. It is true that Durga, the wife of the God Siva, is an exception, but the Balians believe that the Goddess dwells in the most suitable place for her, in the stomach of the fearsome volcano, Mount Agung. Whenever the volcano trouble licked the island, the people showed that Durga's wickedness was infinite, it could not be rebuilt, so there was no idea too much to deal with. The religion of the Balians knows one primary God but honours several manifestations of it, including the triad of Visnu, Siva, and Brahma.

In addition, many Gods and Goddesses dwell in the mountains, rivers, rice fields, seas, trees, and stones. People believe they protect people from evil spirits. Gods incessantly fight demons to protect people. They also offer sacrifices to the nerves that inhabit the Earth. Places of surrender to the God of rice are dedicated, with turrets built of bamboo. There are plenty of churches on Bali Island. Not only a village but almost every family has one. People acknowledge that life is not easy, which already facilitates the tolerance of problems. Eka Dasa Rudra is the most significant religious festival in Bali, which means 'Eleven Rudras', to express the omnipresence of the God of danger and wildness. This holiday is held once per one hundred years. According to the priests, it is recorded in their sacred books that the mountain constantly smokes and moves on this holiday because Goddess Durga wants to disturb the sacrifice of the Balians. The priests reassure people that they do not have to be afraid because the Gods do not release Durga's starting (Fábíán, 1968).

3.2. Buddhism and hopeful pastime in it

Buddhism is rather a philosophy for most believers, but it is undoubtedly one of the most ancient ones in Indonesia. Buddhism originated in India, where the change in religion in India dates back to 500 BC. The rapid development of cities and merchants has brought about a difference in the field of religion and society.

Ascetics, mystics and crawlers followed teachers like Sziddhártha Gautama, later Buddha – founder of Buddhism - and Vardhamana (Mahávira)- founder of Jainism - instead of Bráhmín priests who completely dominated the religious life of Northern India by the middle of the 1st millennium BC. Buddha and Mahavira were ascetics whose primary goal was liberation from the material world and the eternal cycle of death and rebirth. Buddha also belonged to the order of Kshatriyas (order of kings and warriors), so he was of noble origin. The Jainas (*dzsaina* means 'winner') could only imagine this with strict self-discipline and nonviolence (*ahimszá*). One of the main characteristics of Jainism, Ajivika, and Buddhism is the belief in transmigration, striving for liberation from rebirth. As evil deeds cause rebirth, the aim of Askets was the right action, often discarding social norms. The Adjivika was an ascetic sect that emerged simultaneously as Buddhism (Waterstone, 1996).

Buddha sought to find a middle way between asceticism and materialism by eliminating suffering. This was the basis of Early Buddhism. This is what the Upanishads are all about. There are five principles in Buddhism: they disapprove of killing, stealing, lying, drinking, and always having to be good. Buddha's life exemplified well the middle way: Buddha grew up as a prince, protected from the misery of the world, but later joined a group of fastening and self-lawful monks.

Buddha preached enlightenment. His teachings were logical rather than dogmatic. Buddha did not worship any god, but he did not condemn God worship. But he questioned the unconditional acceptance of the Gods if their doctrines did not lead to the alleviation of suffering. The Noble Eight-line Trail is at the centre of the everyday practice of Buddhists (Farrington, 1998). This is a lifestyle and an exercise available to everyone. This reward is to reach Nirvana (complete peace of mind). The new philosophy saw the figure of the *brahmana*, which means sacred force, and the Absolute, in the soul. Union with the deity no longer occurs through external rites but with the help of internal transfiguration. The central theme of the Upanishads is *moksha*, liberation from the cycle of being. All Indian spiritual traditions aim to overcome time. Time is usually depicted as an enemy. It's like a wheel that spins forever, which bounds the soul to the mortal existence of ignorance and suffering. *Moksha* is liberation from the wheel of time, from the eternal cycle. In Hindu texts, it is common to try to overcome time, that is, to outsmart it. According to the Mahabharata, time consumes all beings and destroys beings. When everything else is asleep, time is awake, and it is not easy to control it. According to Buddhism, time is the destructive enemy of all living things. One of the reasons that existence is all suffering is the passage of time. According to Buddha, things that exist pass away (Waterstone, 1996).

Joy, a philosophical concept linked to hope, appears in the Buddha's ideas. He said that those who have truth and holiness are full of fun. Buddhism is a Godless religion. Statues only claim honorary memories of the founder of the faith. Buddha founded a male monastic order and taught monks how to ask for donations. This practice is still alive today. The shrines are essential places for Buddhism where believers take flowers and meals. The flower is a crucial element of Buddhism. The flowering has dramatically influenced the form of Zen Buddhism in Japan. Pagodas evolved from stupas. There were kept relics from Buddhist saints or Buddha, such as cloth, bone, and hair (Galamb, 2012). Stupas are fundamental structures of Indian culture, of which the earliest surviving stone structures are Buddhist stupas (tombs), meticulously crafted designs decorated with sculptures.

It dominated Buddhist art until the 7th century. At this time, Buddhism was almost entirely supplanted by Hinduism, the religion of the ruling dynasty. King Ashoka, who built the first stupas, became a Buddhist believer in the 3rd century BC. These domed structures are the resting places of Buddha's and his most distinguished disciples' remains. The scenes depict events from Buddha's past lives, but Buddha appears only indirectly, in the form of empty thrones, footprints, and emblems such as a wheel. For about a century, in Buddhist art, Buddha appeared as a man, as prince Shakyamuni, who enlightened and preached the doctrines that formed the basis of the new religion. The very first stupas were monuments to the glory of the Buddha. Later, the Three Gems (*Triratna*) were symbols of the Buddha, the Law (*dharma*), and the Community of Monks ('szangha').

The most common Buddhist symbol is the Dharma wheel (Farrington, 1998). But the emblem existed in India before the emergence of Buddhism. It was a cosmic symbol. It is often depicted on the wheel in the company of two gazelles, which refers to the place where Buddha held his first teachings. According to Theraváda, only one single uniform Dharma exists. However, according to the Mahayana and Vajrayana, Shakyamuni (Buddha) - the sage of Sakya (the Sakya tribe was a tribe from Northern India) - preached different Dharma in terms of content and depth depending on the capacity of the recipient. In Mahayana Buddhism, the historical Buddha is called Sákjamuni Buddha. This makes one think of the historical figure born under Siddhartha Gautama, then enlightened at thirty-six. Gautama Siddhartha was born in Nepal in 563 BC. According to historians, such a person existed, but myths and legends surround his life. Buddha spun the Dharma wheel three times to create the Theravada, Mahayana, and Vajrayana, three branches of Buddhism. The threefold spin also refers to the disciple spinning the wheel three times for the Dharma to penetrate. First, you need to hear it, understand it, and finally make it an intimate life practice. Another Buddhist ruler, the Greek Menander - King Milinda - depicted an eight-spoke dharma wheel on coins minted by him (he lived from 160 to 135 BC). The eight spokes symbolise the Noble Eight-pointed Path. The spoke of the wheel is the rules of a clean way of life, the diameter is the justice, the circumference is the wisdom, the centre is the modesty and contemplation, and the truth rests on the axis. The Dharma wheel acts against the rotation of being, so it is vital to maintain the cycle, to pass on the teaching to the next generation. The Dharma wheel is one of the eight auspicious symbols in Tibetan Buddhism.

Some quotes proclaim the importance of hope in Buddhism. Some of these state that hope is stronger than fear. Buddhists, for example, make a subtle distinction between 'expect' and 'hope', which also reflects their meticulousness and sophistication. Buddhists say it always needs to be hoped for but never expected. Hope also appears concerning the *Dalai Lama*, the highest-ranking teacher of the Gelugpa School of Tibetan Buddhism. *Dalai* means 'ocean' in the Mongolian language, and *Lama* means 'wise teacher' in the Tibetan language.

About hope, he claims to find hope in the darkest days and directs his attention to the brightest days. According to Buddhist teachings, we must be hopeful because we do not know what will happen tomorrow. According to them, we should not lose hope because it brings us back to life, and hope is a matter of faith. As I already wrote about it in the previous chapter, according to some researchers, Buddhism is very close to the science because it is interested in getting to know nature, human soul, and Universe. Buddhists believe that human life, after the death of the body, takes on a different form and does not sink into oblivion. This teaching has long attracted many thinkers, scientists and doctors. Buddhists consider traditions very important. In the Buddhist practice of family life, there are some recommendations for being happy and dignified: you have to be faithful, not flirt. In addition, one should not be indignant, and adultery is not allowed. Buddhist monks go to monasteries to study sacred texts or meditate. Both men and women can be members of such a community. (Originally, Buddha founded a male monk order, but later, he admitted the woman who raised him as a nun to the monastic order). Each direction of teaching has its own set of rules to which monks strictly adhere. Some of these prohibit meat dishes, some prescribe carrying out agricultural activities. Others prohibit interference in social and political life. In Buddhism, the monks live on alms. The holiday is a special day with more restrictions than concessions. Its essence is internal and external purification. Buddhists can achieve this state by the special rituals of Buddhism. They repeat *mantras*, play on musical instruments, and use particular cult objects.

During the *Visakha Puja* (Vesak Day) they commemorate the life of the Buddha, who was pure, wise, and compassionate to all living beings. Buddha's birth took place under the trees of Lumbini park (in Nepal), where Queen Sirimahamaya clung to a tree and gave him life. She gave him the name Siddhartha, which means 'consummation'. He lived in the palace until the age of 29, after which he left the court. Six years later, he reached enlightenment under the Bodhi tree on the banks of the Niranjana River and became Buddha.

Then Buddha taught until 80 years old and then entered the entire Nirvana. The place where Buddha has reached Nirvana is located in the Kushinagar district of the Indian Uttar Pradesh State. Kushinagar is a famous pilgrim place in India, which was the last residence of Buddha, where he reached Mahaparinirvana. This is the final state of Nirvana, the state of eternal, highest peace and happiness. The representation of the sleeping Buddha is of great importance.

Buddha fell into a deep trance before his death, so the last moments of his life are considered necessary among Buddhists. Buddhists believe Sri Lanka the cradle of Buddhism. Sri Lankan Buddhism is spiritually the highest and dominant, leading among Buddhist schools. Buddha visited Sri Lanka three times, but there is no evidence to support or disprove it. On this day, people first go to a Buddhist temple where they pray. They commemorate Buddha's way of life. After they meditate, they try to keep their mind on one thing in focus. This is a delightful and peaceful event. They give cards to their relatives or friends, which is about the birthday of Buddha. They make lanterns and gongs ring all night long.

During the New year's celebration, people hope that the next year will be better than the previous one. In Buddhism, a fresh start can happen at any moment. Hope in the eyes of a Buddhist keeps us from being in the present, and the now is the only place where Buddhists believe that we can be free from suffering. Hope benefits our present life and ourselves. It is celebrated on different dates worldwide. Theravadin countries celebrate it for three days. Tibetan Buddhists new year celebration is held in March.

Magha Puja Day is another Buddhist celebration. This is a traditional merit day for Buddhists. The first event of the festival is a ceremony - *nakjake sicu*- in which offerings are made to the 28 Buddhas. For the next ten days, they constantly read from the Pathana to study the Holy Scriptures. Pathana is Buddhist writing about 24 causes of secular phenomena. Several pagodas also host festivals on this Day. Makha is the third lunar month in Thai, and the Thai word 'abucha' means: to pay tribute. Magha Puja Day marks four legendary auspicious occasions in the bamboo grove of Veluvana, near Rajagaha.

Asalha Puja Day is also called Dharma Day. They celebrate the first teaching of Buddha (Dhamma-cakkappa-vattana-sutta), which occurred after his enlightenment and was held in the Deer Park in Benares (India). He told it to his five friends. This occasion is often referred to as the first spin of the Dharma wheel (Farrington, 1998). Asalha Puja commemorates the time when Buddha revealed the eight trails which consists of eight instructions to be followed by Buddhists every Day.

These are the next view or understanding, intentions, speech, actions or behaviour, livelihood, effort, vigilance, and concentration. Buddhists believe that the follow-up of these roads leads to the state of Nirvana. On this Day, Buddhist followers make offerings to temples and listen to speeches. In Thailand, Asalha Puja is a government holiday. In Indonesia, the centre of this festival is around the Mendut temple and in Borobudur.

The eight rules are exercised on the Uposatha Days. In addition to the five rules mentioned above, the other three rules are refraining from eating in bad weather, in the afternoon. They give a picture of the monastic life to secular people. This day is dedicated to purifying the polluted mind, bringing inner calm and joy. These days, layman followers make conscious efforts to retain the five rules. Lay practitioners can listen to the monks' sermons and participate in meditations. Here you can also practise *dhamma* practice, the time of bestowal. This is a self-preservation day, too. Theravada countries have one such Day per week, while Mahayana countries have six days per month for Buddhists. This holiday is mainly associated with Theravada Buddhism but is also practised in China.

The Kathina ceremony is a dress offering ceremony where laypeople donate clothes and other items to the church and monks. This is one of the rituals of Theravada Buddhism. This holiday lasts until *Vassa* (from July to October), after a rainy period, the time of the summer monsoon. The related written memory is about thirty monks who went to the Buddha during the monsoon to meet him. When they got there, their robes became soaked and muddy. According to *Vinaya*, monks may not buy, they may not borrow and may not be able to get a dress. (*Vinaya* is a rule collection for Buddhist monk communities). Usually, two monks are appointed to accept the cloth. Clothing should be given freely and spontaneously. Kathina is not only about the dress but also about a firm commitment to monastic life. People give their donations to the temple early in the morning this day. The monks accept the cloth, and then, having sewn it over into a robe, it is solemnly handed over to the monks in the evening.

Abhidhamma Day is the end of the three rainy months. During this time, monks and nuns stay in one place and pray. It is associated with Burmese culture, and Theravada Buddhists celebrate it. In Buddhism, the Abhidhamma (or Pali) Pitaka ('basket of ultimate things') is an important scripture. This day, people do good deeds, and the day is full of joy. People offer lights in front of the image of Buddha. According to Buddha, the best way to achieve happiness was through community service. The three-month Buddha spent preaching the Abhidhamma Pitaka are a significant event for the Buddhist world.

Abhidhamma's Day is celebrated to commemorate the descent to the ground. When Buddha landed from Heaven's residence, he made it possible for people to see the heavenly creatures accompanying him. They could also see the celestial world. On the other hand, the divine beings could see the millions of people who had gathered to see the Buddha back into the human world. This event is celebrated on 20 October every year across the globe. According to the Burmese lunar calendar, it is celebrated in the seventh month of this calendar, which starts in April.

Songkran is another Buddhist festival. This is the celebration of Thai New Year, of which the most typical tradition is watering. It is held at the end of the dry period. At this time, the Buddha statues are taken out into the open air to be washed. Thais do an extensive cleaning at this time, and people wash their clothes. This festival is like a spring cleaning. Sprinkling and perfuming water on others is a traditional purification ritual, washing away sins and bad luck. Respect for ancestors is an essential part of this tradition. The holiday is known for its water festival. Songkran is celebrated in Thailand, Malaysia, India, Bangladesh, the USA, and Indonesia.

Loy Krathong festival is related to the culture of the Thai people. It means 'have a basket swum'. While people launch baskets on the water, they make a wish for something. During the holiday, water spirits are declared tribute. They also organise beauty competitions and fireworks. The candles are bothered by Buddha's light, while the water-floating basket symbolises liberation from hate. People often put cut nails and hair on the basket as a sign of detachment from past grievances and negative thoughts. Baskets and bowls are decorated with leaves, candles and smokers.

The Ploughing Festival dates back to when prince Gautama was seven years old. Also called the Royal Ploughing Ceremony. This was a prerequisite for an ordeal that later helped him search for enlightenment. This event symbolises the beginning of the rice-growing season. It used to be a practice in Myanmar and is now practised in Thailand, Cambodia, and Sri Lanka. It is usually held in May. Buddhist monks with folded legs sit near a Buddha statue and look down at ploughing rice. Oxen are offered after pressing, including rice, green beans, sesame seeds, corn, freshly cut grass, water, and rice whiskey.

The origin of the Lantern Festival is a Chinese celebration. It is celebrated at the end of February or early March. The festival began to be honoured during the Han Dynasty. By this time, Buddhism had become increasingly popular in China. Buddhist monks had a habit of lighting lamps.

Another story connects the origin of the festival with the Jade Emperor, who is one of the figures of the first God in Chinese culture. The Lantern Festival lasted three days during the Tang Dynasty (618-907) and during the Song Dynasty (960-1279) lasted five days. During the Ming Dynasty (1368-1644), the celebrations lasted ten days (8). The Chinese Lantern Festival was linked to love in ancient China. Today, some say that this is the actual traditional Chinese Valentine's Day. In ancient times people must not go outside after dark, mostly women. People could go out at night only to look at the lanterns. Women were also allowed to leave their houses. Giant lanterns have usually many colours and shapes, such as giraffes, dragons, giant flowers, trees, and palaces. Lanterns often illustrate famous scenes from various historical or mythological stories.

3.2.1. Buddhism and Buddhist events in Indonesia

The number of Buddhist believers is lower in Indonesia than the number of Hindu ones presented above. This means two million people represent 0,8% of the population. With its unique ideas and philosophy, it nevertheless seeks to maintain itself as one of the oldest religions in Indonesia. I show in this section what kind of events usually preserve it.

Buddhism is an old religion in Indonesia. Approximately at the same time as Hinduism, it arrived at the archipelago. Less than half of Indonesia's population identifies as Buddhists came to Indonesia around the same time as Hinduism. The name of the Srivijaya empire existed from 650 to 1275. It became an important Buddhist centre from the 7th to the 12th century. Buddhism flourished in Indonesia for a while because it could easily fit into the indigenous belief world. Borobudur, the world's largest Buddhist building, is located in Indonesia, on Java Island, near Jakarta. It was built in the 8th century. Those who ascend to the top symbolically rise above the profane world. (Mircea, 2009). Secondly, the settled Chinese migrants have brought or reinforced this philosophical trend. Buddhism contains teachings and traditions from Southeast Asia. Thus, Buddhism in Indonesia is an exciting blend of *Theravada*, *Mahayana*, and *Vajrayana* teachings. The past was interrupted by the Islamic conquest and the arrival of the Dutch. In Indonesia, all religions have equal support and enjoy minimal interference or intervention. With the help of the Chinese Buddhist Organization, a Buddhist festival was organised a short time ago in Surabaya.

This was a good time for the visitors and the Buddhist believers to mix, interact, meet, and make friends. The organisers offered cards, books, magazines, and records freely. Visitors could see performances and could talk to each other.

Indonesian Buddhism is very mindful. In the 1st century, Mahayana Buddhism arrived from India in Indonesia to Java. In the 7th century, Buddhism came from China to Palembang, in Southeast Sumatra, a Buddhist centre in Indonesia. There is also another centre in South Sumatra, which is an authentic Buddhist centre. From Java, sellers moved to East Java, Bali, Lombok, South Sulawesi, and Kalimantan in the 8th and 9th centuries. Both Hinduism and Buddhism are present in Bali. There is a Buddhist monastery in Bali called Brahmavihara Arama. In Indonesia, in 2019, they numbered more than two million Buddhists.

As far as holidays are concerned, Waisak Day (*Vesak*) is also celebrated in Indonesia. The first ceremony took place in 1983. The event is held at the Borobudur temple in Magelang. They repeat *mantras* and meditate during a ritual known as *Pradaksina* (walking clockwise around a shrine, image, sacred object, or even a town). The main event of the day is *Pindapata*. This is when monks ask for love from the Indonesian people (Davidsen, Cuandani, 2019).

The holiday Magha Puja Day is celebrated in the memory of an event when Buddha met his first 1250 disciples, and because in memory, this holiday was also called the celebration of Sangha. The disciples came together without making any prior arrangement. According to the story, this meeting was held in Rajagaha precisely ten months after achieving Buddha's enlightenment. Sangha means the brotherhood of monks. A group of monks usually understands it. This Day, Buddhists typically go to a monastery to do virtues such as bestowal, meditation, and listening to the *dhamma* (*dhamma* is the path of practice leading to wisdom and deliverance from suffering). All the students who attended this meeting were arhats. The word comes from the Sanskrit *arhati* and Pali *arahati*, which means the 'awakened person'. Staying from evil, good deeds, and cleaning the mind of the principles of Buddhism.

Asalha Puja Day, called also Dhamma Day, deals with the teachings of Buddha while the Dharma wheel spins around. The instructions are about the full moon and its brilliance and light, and from the light of the full moon, all *Migadaya* shines. *Migadaya* is the name of the Deer Park where Buddha and his followers are sitting. As the sounds of *dhamma* spread, the Buddha's white rays radiate. Gautama Buddha is called the great sage, and he is the one who turns the wheel of *dharma*. Once again, for the three worlds born in the eye of *dhamma*. This day is celebrated in Thailand and Sri Lanka, too.

In Indonesia, the festival centre is Mendut temple and Borobudur Temple. The Mendut temple is located about three kilometers east of Borobudur. Borobudur is a Sanskrit name for a mountain monastery. It is a shrine erected in honour of the Buddha, which is neither a temple nor a home for monks. Bas-reliefs depict certain aspects of Buddha's life and many Buddha statues stand here. It is also a symbol. On the roads running in a circle, the wanderer who climbs to the roof rises from the earthly valley of lament full of struggle and sins to cleaner, more spiritual regions. It was built in the 8th century. In addition to the Buddha, the artists and stonemasons of the time also depicted members of all classes and ranks of society here. Artists have even displayed tigers, elephants, snakes, monkeys, birds, trees, fruits, sailboats, galley prisoners, and prosperous cities. In the middle of the upper terrace is the largest stone bell. In it is a four-meter statue of Buddha, and it is believed that under it lies the ashes of the Buddha. Pilgrims did not use this shrine for a long time. After a while, nature took possession. After centuries it was discovered and restored at the beginning of the 20th century. Islam is indeed the dominant religion on the island of Java, but ordinary people still also believe in the existence of good and evil spirits. Buddha wants good for humanity, so honouring him is not a sin.

For Indonesian people, Uposatha day is the day when Buddhists adhere to the eight rules of morality and the middle ground, as taught by the Buddha during the dark moon and the pale moon. Also, on this Uposatha Day, during the dark moon and the bright moon, the monks perform *Pātimokkha* values. *Pātimokkha* is a rule collection according to which monks and nuns live. These rules are persuaded and convinced of their sins. This event is celebrated in Medan, where inhabitants also made a unique table in the city, the Uposatha Day calendar. In Medan, there is a monastery called *Vihārā Dhammadāyāda*. This monastery emphasises teaching and training, concentration practice (*Samatha*, which means 'fair'), and the practice of wisdom (*vipassanā*, which means 'insight'). All teaching and trainings are based on the *Tipitaka* (Pali Canon). The Atthakatha Buddhist commentaries and the systematic instruction contained in the book of the *Visuddhi Magga* (*Theravada* meditation manual), as instructed by Pa-Auk Tawya Sayadaw (abbot and headteacher of the Pa-Auk Forest Monastery in Mawlamyine in Myanmar).

In the monastery in Medan, the practices are performed to perfect the *Sila Parami*, which is the basis for achieving worldly and supreme happiness. *Sila Parami* is the perfection of morality, the second of the ten *parami* or ten models.

These guidelines refer to the development of our inner qualities. Morality is essential and the basis of our practice. This means we will try to use our bodies, speech, and mind to practice clever actions and avoid the unskilled ones because unskilled steps lead to suffering.

In the case of *Kathina* celebrations, laypeople visit the monastery with donations when they donate new robes or monastic vestments to them. Worldly people do this as a sign of their gratitude. *Kathina* is a Pali word that refers to a wooden frame used to measure the length and width of monks' robes or clothing. The monks also survived the *Vassa* period by practising *dhamma*. Thanks to their success, the Buddha rewarded the monks by showing and teaching them ways of sharing and generosity. He did this by giving some clothes to the thirty monks that the Buddha had received from the laypeople. The Buddha ordered the monks to put on the clothes and preserve their frames to make the clothes. He then named them *Kathina*. In Indonesia, Buddhism has four great days: Waisak Day (*Vesak*), Asalha Puja Day (*Asadha*), *Kathina* ceremony (*Kathina*), and Magha Puja Day (*Maghapuja*). Unlike other great days that happened only once in Buddha's time, *Kathina* is repeated to this Day. *Kathina* Day, commonly known as *Kathina Dana*, is a form of gratitude by Buddhists to monks who went through the *Vassa* period. They stayed for three months in a monastery, forest, or another spiritual place. Before the rule of *Vassa* was founded by Buddha, there was no decree on *Kathina*. *Kathina* has her history. At that time, Buddha settled in Savatthi. In the Jeta Forest (in India, now Uttar Pradesh), a monastery was founded by Anathapindika (he was the main male patron of the sanctuary). He was a wealthy merchant and banker. He was the wealthiest merchant in Savatthi in Gautama Buddha's time. Anathapindika founded the Jetavana monastery in Savatthi. After the thirty monks arrived at Savatthi, Buddha greeted them with the hope that they had received everything: friendship, harmony, and food. The monks replied that they had enough support. Buddha was permitted to make a *Kathina* robe. Buddhists from time immemorial held this event. Even today, in some areas with many monasteries, *Kathina* celebrations are transformed into *anjangsana* between monasteries. One meaning of *anjangsana* is to release the feeling of desire. The other means visiting neighbours, relatives, old friends, and friends' houses. The enthusiasm of the Buddhists is so great that some travel from one monastery to another even in the month of *Kathina*. They did everything to give the clothes to the community. In this month of *Kathina*, monks receive a blessing by expressing gratitude from Buddhists for all guidance from the *Vassa* era. Buddhists support the sacred life of monks with robes, toiletries, medicines, and other objects.

In Indonesia, monks did not occupy all monasteries due to the limited number of places reserved for monks.

Songkran is also celebrated in Indonesia. In this case, they sprinkle with water or walk through the streets with a water pistol to spray people.

The Lantern Festival in Indonesia is celebrated mainly in Bali (*Nusa Dua Light Festival*). The festival is held in July and offers plenty of entertainment. Such as trampolining, hot air balloon rides, dancing fountains, and face painting with life-size lamps.

There are other agricultural holidays in Indonesia, such as the Rice Harvest Festival held in Bali, the *Seren Taun* in Sundanese, the *Wiwitan* held in Bantul, Yogyakarta, and *Demak* and *Bendrong Lesung* in Karanganyar. Rice is at the centre of the celebrations and is held to ward off bad luck.

3.3. Confucianism and hopeful pastime in it

Confucianism arrived in Indonesia in the 3rd century as part of Chinese Universalism. Confucianism is rather good governance of the state, moral conduct, and respect for ancestors that appear as positive values, not so much hope. The philosophy of Confucius was based on morality and ethics, not faith, although he regarded his teachings in part as a gift from Heaven. He claimed that Heaven was inoculated into him the virtue. Although he did not wish to choose teaching as his profession, he decided to teach as his vocation. He edited five canonical books attributed to him but came from several authors. These are the Book of Changes (*Ji king*), Book of Writings (*Su king*), Book of Songs (*Si king*), Notes on Ceremonies (*Li ki*), and the Chronicle of Spring and Autumn (*Csun csiu*). There are four more classic books from the Confucian school. These are the Conversations and sayings, the Great Teaching, The immobility of the middle, and the Meng-ce.

In China, the idea of Confucianism also permeates the business. The following are considered the character traits of a modern Confucian merchant, which means that he adheres to the practice of the values of profit and justice and dares to compete and be good in competition. He implements a human-centered. Governance, be conscious, and can be pioneering and innovative.

These are some of the most fundamental qualities modern Confucian merchants should have, but not all. Confucian merchants are business people who are moral, cultured, and possess the ideal of national social order.

The most crucial difference between Confucian dealers and ordinary traders is that they attach great importance to business ethics and do not take bad profits. Confucianism is divided into a broad and narrow sense. It refers to the businessman who uses Confucianism as a code of conduct in a limited sense. In a more overall sense, it relates to a business person with the power of traditional Chinese culture. It includes Confucianism, Taoism, law, and the School of Strategy – military - in Chinese civilisation (*bingjia*). The trader is a lower, revealed class than a university professor in China, but trade is an essential driving force behind the economy. Because international trade is the additional growth potential for the national economy as the internal economy increases by the activity of foreign markets. In Chinese business culture, *guanxi*, which indicates the importance of relationships over rules, is well documented. Confucianism developed from a hundred schools of later thought, from the teachings of the Chinese philosopher Confucius. The 'Hundred schools of thought' flourished from the 6th century BC to 221 BC. It was a period of significant cultural and spiritual expansion in China. The ideas discussed and refined in this era profoundly influenced the way of life and social consciousness in the Southeast Asian countries and worldwide and the East Asian diaspora. Diaspora refers to a group or community that, under external compulsion, has left their homeland and then lives scattered around the world among other peoples.

After Confucius, Mencius (372-289 BC) was another famous Chinese philosopher (Farrington, 1998). He developed the teachings of Confucius. He was the second most crucial philosopher of Confucianism. According to Mencius, man's essential nature is fundamentally sound and is badly found in humans only due to the impact of external circumstances and the neglect of inner virtues. He also emphasised the importance of education. For Mencius, the basis of integrity was the heart, which, according to him, distinguished good from the bad. He taught that in the heart of man, there are the four fundamental virtues: humanity (*zsen*), fairness and justice (*ji*), ritualism (*li*), and wisdom (*cse*) (9). Mencius emphasised the importance of the family. He can be the first to learn the love and respect for humanity and fairness. Confucianism became more and more popular in China, and candidates for official examinations had to be proficient in the doctrines.

9 Mencius' Explanation of the Virtues (uga.edu)

Thus, these thoughts became ingrained in the everyday life of the Chinese. The two leading practices of Confucianism are the honour of ancestors and temple worship. They combine people and reinforce the community. By worshipping their ancestors, they pay their respects to them. The worship of ancestors is associated with a shrine, where there is also a photograph of the deceased and an incense holder. People usually kneel at the shrine and place the burning incense in the holder. When going to church, the Chinese people express their respect for Confucian. Kneeling and bowing are part of the ritual. They give donations and offerings to Confucian churches. There are two primary scriptures of Confucianism: the five classics mentioned above and the four books of Confucianism. These are the Great learning, the Analects (Confucius' sayings and ideas), the Book of Mencius, and The Doctrine of Meanness (how using the Golden way can help you achieve perfect virtue). Confucianism has many followers in East Asia. Confucianism also influenced European thought and modern Chinese history is also significantly influenced by it. The number of followers of the religion is more than six million.

The two main festivals of Confucianism are the Ching Ming Celebration and Confucius Birthday Celebration. There is another festival celebrated in Indonesia, the Chinese New Year.

The Tomb Sweeping Day (*Ching Ming Festival*) is one of the most important festivals of Chinese culture and Confucianism. It is considered a sacred tradition maintained by many Chinese and people of Chinese origin. The primary purpose of the festival is to commemorate the lives of their ancestors. The oldest record of the *Ching Ming Festival* dates back to the *Zhou* dynasty period (1046-221 BC), when it can be traced back, but the term *Ching Ming* was not used. During the *Tang* dynasty (618-907), Emperor Xuan Zong said the ancient veneration rituals performed by nobles were too lavish and wasteful. The emperor then publishes a decree to reorganise these rituals into a single festival, thus giving birth to the tradition of the Ching Ming Festival. The emperor also made this day a national holiday and commissioned all classes of society, including the commoners and the poor, to commemorate the tradition. They have to visit, clean, and respect the tombs of their ancestors.

Another tradition spread around this time, the consumption of cold foods, which ceased to exist as a tradition during the *Ching* dynasty (1644-1911). After that, the festival now focused heavily on grave sweeping and honouring ancestors. This tradition continues to this day.

During the grave sweep, the graves are also cleaned, and, if necessary, renovations are carried out. All members of the family attend this activity. Kids may, for example, get out of the weeds around the crying. It is pretty common to offer offerings to the ancestor and favourite foods during their lifetime, tea, wine, water, fruits, and other foods. Of course, they pray while burning incense as a form of reverence for ancestors. It is also quite common for those who still have a solid tradition to burn counterfeit money, which is believed to give the deceased more money in the afterlife. Another important tradition of the *Ching Ming Festival* is the flight of dragons. According to them, dragons symbolise luck. So, many Chinese people do not pull their kites back after flying high. Instead, they cut the string and release the Dragon, which they believe will bring good luck in their lives. The runaway dragon symbolises the release of bad luck, diseases, and the prevention of negative energy from their lives. Many traditional dishes are also consumed on this holiday, such as the *Ching tuan* (a dessert made from rice flour with a sweet taste filling), *sanzi* (crunchy, salt snack), and *Ching Ming snails* (grilled or steamed snails with soy sauce).

On 28 September, China celebrates the birthday of Confucius, who founded this religion or system of social and ethical philosophy. This holiday lasts ten days, during which an animal is also sacrificed in memory of Confucius. They also make a short march on the occasion of the feast and sing the Song of Peace. People eat cake on this holiday. Celebrations are held in large churches amid very complicated ceremonies. Teachers' Day is also celebrated as a tribute to Confucius and his ideas. Concerning Confucius's teachings, it is mentioned that he believed to hate it is easy and loving is difficult. According to Confucius, hope is linked to education through confidence.

The *Shang* dynasty (1600-1046 BC) introduced the Chinese New Year traditions. During this period, China was an agrarian culture, and Chinese culture was strongly influenced by mysticism and spirituality. In this period, Chinese New Year was not celebrated as an actual holiday but simply as worshipers of their gods who requested abundant harvest and blessings. In these rituals, it is expected that there have been a lot of offerings such as foods, yields of their crop or even livestock. During the period of the *Zhou* dynasty, the Chinese began to understand the concept and term of the year, so they began to create a primitive calendar system. In addition to the development of knowledge and technology, the worship rituals of their gods have also developed.

People started to build sanctuaries for their gods in the hope of having more blessings and better life. During the *Han* dynasty (202 BC-220), the spring festival was widely celebrated by most people, even commoners and it marks the beginning of a new year. The festival gained tremendous popularity during the *Wei* and *Jin* dynasties (220-420).

The celebration has evolved into the leading entertainment sought by the public every year. During this time, the tradition of cleaning the house, replacing appliances with new ones, and partying late at night became an inseparable part of the festival. People believed that cleaning the house and throwing away old and broken things was a ritual of greeting blessings and new things. They also thought that replacing old furniture with new ones invites good luck to their home. During the *Tang* dynasty, the feast was celebrated mainly as entertainment for nobles and the public. Holidays with the family became a mandatory tradition, and families used this festival as a family gathering of the whole family. During the *Song* dynasty (960-1279), gunpowder was invented. The tradition of lighting firecrackers during the spring festival spread. The *Ching* dynasty created the habits of today's modern Spring Festival when they celebrate with the whole family. They give gifts and red envelopes to the younger family members, and dragon dance and lion dance became the events of the festival. These dances symbolise luck, nobility, and courage. Behind the Chinese New Year is a mystical monster named Nian, who appeared on the night of the Lunar New Year. He always caused trouble to the country, destroying crops, eating cattle, and even people. One Day an immortal hermit was forecasting that Nian was afraid of red and fearful of loud noises from firecrackers. Then the people were prepared to drive Nian. They started wearing different red accessories, clothes, and lights and painted their houses red. People also made firecrackers to scare away the Nian. After that, Nian stopped attacking, and people could live in peace. It is believed that the magic of the red colour calls good luck to the house and fills the house with luck energy. This festival is now celebrated as a national event, and the Imperial Palace also hosts unforgettable events such as parades and carnivals. At family gatherings on the occasion of this festival, a family dinner is a must. They eat dumplings that symbolise reunion, harmony, and wealth. The firecrackers lit by the midnight dispelled the demons and the misfortune, but today they would only make such fun and wish a new year full of blessings. The red envelope symbolises the symbol of good luck and the wishes of the elderly. Young people are blessed with health, wealth, career, and romance.

3.3.1. Confucianism and Confucian events in Indonesia

Confucius' believers are still fewer than Buddhists in Indonesia. Their number can be around 70.000, which is 0.03% of the population. Chinese settlers did not arrive in one wave in Indonesia, and through their commercial activities and culture, they have made an outstanding contribution to the current situation of the country. That is what I present in this part.

There is a large population of Chinese descent in Indonesia because Chinese culture and traditions are deeply rooted in various parts of it. The Chinese communities have settled in many parts of the Indonesian islands, but their culture and traditions have also been shared. They have been fitted with the local population. Most Chinese festivals arise from the belief in the worship to calm God and avoid misfortune. The biggest Chinese holiday is the beginning of the Chinese New Year.

During the *Qingming* celebration in Indonesia (also called *Ching Ming*), Chinese families are also visiting and cleaning the tomb of their ancestors. They pray to their dead ancestors and make rituals. This event is associated with the veneration of ancestors. This has a long tradition in Asia, and these rituals have been turned into a national religion. It spread mainly among farmers, who believed that continuous practices result in a fruitful harvest. Religious symbols are popular, such as pomegranate and willow branches. The willow branches help to overcome unhappy, disturbing and evil spirits.

In connection with the Confucius Birthday Celebration, the name Confucian Institute emerged. Confucian Institute at the National University of Surabaya celebrates this Day. They are going to the first local Confucian Temple (which is the largest in Southeast Asia), and they are dealing with the Confucian culture and the Chinese traditional teacher morality. Students have to go to Confucius Temple to salute Confucius every year on Confucius' Birthday. All the students said they had benefited greatly from this first close experience of Chinese architecture and Confucian culture. They hope to participate in similar activities to understand Chinese culture better.

Chinese New Year is declared as a national holiday in Indonesia. It is always celebrated with many fanfares and celebrations in many towns and cities. This celebration became a national holiday in 2002, to the delight of millions of Chinese Indonesians. Many of their traditions or variations are still adhered to today by the ethnic Chinese community in Indonesia. There are different Chinese communities in Pontianak compared to Medan or Jakarta. On New Year's Eve, Chinese families celebrate the New Year's family with dinner.

The following day, they go to Church to pray, and burn incense and joss sticks. The temples are decorated with red lanterns and giant red candles in preparation for this auspicious occasion. One of the great attractions of the holiday is the lion dance. Dancers are accompanied by loud drums and cymbals. On the occasion of this holiday, people put a red pack of money, (*ang pao*) in their mouths to get good luck from the lions. They celebrate this event in Jakarta in Yin De Yuan church, the most ancient Chinese Church. In the city, shopping malls are decorated with colourful decorations, and people gather in restaurants to celebrate with the whole family. During the holiday, gifting flowers are developed into a tradition. Without flowers, no fruit would arise, so it is essential to have flowers and flower arrangements at home during the holiday season. It is believed that flowers symbolise the revival of nature, the happiness in the following year, the rebirth, the new growth and are closely related to superstitions. Small tangerines or orange trees, symbolising abundant happiness. White jonquils, and narcissus are favourite gifts among Chinese people. They hold unique Chinese New Year-themed shows in most of the malls of the cities and in recreation parks. This event is celebrated in the Chinatown of Semarang named *Pasar Semawis*, which is called *Pasar Imlek* by locals. The market becomes a ceremonial arena where they set up outdoor stages. This time, the audience can enjoy various Chinese dances, music, and cultural performances called *Wayang Potehi*. *Potehi* means puppets made of sackcloth. They perform also 'Gambang Semarang' which is traditional folk art. They interpret the *Barongsai* or Lion Dance which brings good luck. While *Wayang Kulit* from Central Java and West Javan *Wayang Golek* have different Indonesian characteristics, *Wayang Potehi* is a traditional performance created by Chinese immigrants from southern China. While *Wayang Kulit* and *Wayang Golek* depict characters from the Indian epic poems named Mahabharata and Ramayana, *Wayang Potehi* features characters and stories are originated from Chinese legends. *Wayang Potehi* arrived in the Indonesian archipelago between the 16th and 19th centuries, along with the arrival of Chinese merchants and migrants. Firstly, *Wayang Potehi* used the Chinese language with the *Hokkien* dialect (southern *min* language from southeast China) in Indonesia. Over time, however, the art was performed using the Bahasa Indonesia national language so that non-Chinese audiences could also enjoy the show (Fábíán,1968).

Chinese descendants from all over the world, including Chinese-Indonesians, celebrate this *Cap Go Meh* Day with lively festivals. For Sino-Indonesians, this tradition is as crucial as Imlek. Major cities of Indonesia commemorate the occasion with joyful fanfare. The festival generally includes *Barongsai* presentation, lantern parade and fine food festival. This celebration is held in Glodok and Bogor, in Semarang, In Singkawang & Pontianak, in Manado, in Bintan and in Kamaro Island. The name of this event means 'fifteenth day of the first month'.

3.4. Islam and hopeful pastime in it

The pre-Islamic era is called the time of ignorance because of tribal warfare and rivalry. Islam aimed to abolish the economic imbalance and social inequality that prevailed in the society of Mecca. Poverty and inequality as problems play a central role in Islamic teachings in society. In addition, the charity has been declared all poor and deprived rights. Mecca was a thriving trading city at the time of the prophet Muhammad. The Quran criticized socio-economic inconsistencies and aimed at establishing an ethical and egalitarian society. Egalitarianism is a school of thought that equality is between people. The Quran did not oppose the accumulated wealth and insisted that not all wealth belongs to those who earn it and that those in need have the right to it this wealth.

Islam spread by waterway along the west coast of India to Indonesia. It is worth mentioning Kerala state in India, where signs of Islam were found as early as the 7th century. According to a legend, the oldest mosque in Methala (one of the cities of the Indian state of Kerala) was built in 629. The Malik Deenar had this mosque built. He was a Mohammedan Islamic prophet. There are several theories according to which Islam came to Indonesia by traders in the 7th and 13th centuries. This might be conceivable because traces of the Islamic religion were already apparent on the southwestern coast of India – in the Arabian Sea - in the early seventh century. In 674, there were already Arab Islamic settlements on the west coast of Sumatra.

Arabic people love to present the most meaningful events of their religion and characters through fairy tales.

According to them, fairy tales teach life, and they need fairy tales more than bread and teach people how to win.

According to Islam, the concept of hope is very similar to the psychological definition of hope. In Islam, too, there are three components to hope. They are the goal, the faith with which the plan can be achieved, and the positive action. The purpose of the goal is a future thing that they want to reach. This will motivate the man to do the necessary step. Once you have a goal and want to achieve it with strong faith, it will happen, and you will be interested in acquiring it in the end. It is necessary to act for the sake of the goal. This last step is crucial, it is impossible to get there without it, so it is required to operate. These small, simple steps can be taken every day or every week. Believers must take these steps regularly and consistently. These small actions give you hope because you will see your progress. As you move forward, you will see that your hope grows stronger and stronger. The most important is just needed to start. These three steps are the one that leads to hope by the Quran. It is the primary source and sacred scripture of Islam.

According to Islam, hope is faith in Allah and the hereafter. In the spoken language, people use it in the sense of 'hopefully'. Allah is Arabic term to name God. *Insha'Allah* (or *Inshallah*: means: 'God willing') is also an Arabic term used by Muslims when they express hope that an event will then occur.

There is an institution, called Muslim Aid, which still exists today. This is an international faith charitable organisation for those who want to give hope to the nasty people of the world for a better life.

Fasting Month (*Ramadhan*) is a famous period of Islam belief. The word 'Ramadhan' comes from Arab *ramida*, which means 'drought' and 'heat'. This is a commemoration of the first revelation of the prophet Muhammad. Muslims have to abstain from food, drink, tobacco, and sexual relations during the day for a month. Self-control is also a required behaviour because evil and offensive words contradict the spirit of the Sawm, the fourth pillar of Islam. The spiritual reward for this is unity with God. Exceptions to self-denial can only be made by nursing mothers, menstruating women, people on the road, and those who are seriously ill. When old disputes are put aside, Ramadan is preceded by a 'night of forgiveness' (*Laila Al-Bar'h*). Abstinence teaches patience, self-control, self-discipline, and temperance. Since the Muslim calendar is based on changes in the moon, the year is shorter by 11 days. Therefore, *Ramadhan* begins two weeks earlier each year.

The most challenging period during fasting is summer, when they need to refrain from drinking during the day. *Ramadhan* ends with a typical morning prayer called *Eid al-Fitr*, breaking the fast. A three-day celebration follows this. This is the time of spiritual and physical purification. Spiritual immersion is also essential when believers visit mosques and study the Quran. There is also an important social role for the meal because the family eats the dinner together and gives a donation to the poor as a sign of their love (this donation is called *Sadaqah al-Fitr*) (10). The end of *Ramadhan* is called *Eid al-Fitr*. This day believers pray in a mosque, and after they visit their relatives and friends to give them presents. They also send their best wishes by phone. These three days are an official holiday in most countries. This event is celebrated in June. On the occasion of this holiday, Allah is greeted. This is the closing event or day of *Ramadhan*, consisting of morning pray. This day is also called 'the breaking of the fast'.

Laylat al-Qadr is the night of power in *Ramadhan*, the holiest night of it. It is celebrated on one of the last ten days of *Ramadhan*. It is said that it is worth the most during this period when someone prays. This event displays the scene when Muhammad receives revelation from the angel Gabriel. This is the night the angels 'come down' with different orders, although they are down at other times, but for a different reason. On this night, there is peace until dawn.

Day of Arafah is one of the most fantastic days in the eyes of Allah when he forgives sins and fulfils supplications. Moreover, on this day, Allah perfected the Islamic religion. On this day, Allah praises his slaves to the Angels. Allah forgives the sins of the enslaved people and frees them from the fires of hell. This day can be compared to a cleansing process. They are cleansed from sins. This preparation procedure is for An-Nahr Day, when pilgrims perform mandatory circumcision. In addition, the pilgrims must certify behaviour appropriate. They must stand in prayer direction (*Qiblah*), showing the proper posture. They have to show inertia, weakness, and need before Almighty Allah. Pilgrims should beware of wrongdoing such as arrogance, vanity, and attachment to great sins. The pilgrims must come to their Creator with a humble heart and be in a state of hope and fear this day. They must fear God's punishment and hope for his forgiveness and reward. The day of Arafah should remind them of the difficult day when they will be held accountable by Allah. This day is the main event of the pilgrimage to Mecca when pilgrims stay on the Arafat plateau near Mecca. From noon to sunset, they perform the prescribed prayers and continuously pray to God.

10 What is Sadaqah al-Fitr (Fitrah)? | Questions on Islam

Fasting the Day of Arafah is only for those Muslims who don't do *hajj* (pilgrimage to Mecca), as pilgrims are not allowed to fast that day. If a person fasts on the Day of Arafat, God will forgive him for two years of sin.

Eid ul-Adha is a feast of sacrifice in memory of Abraham's willingness to sacrifice his son to God. The participants of the pilgrimage to Mecca perform the prescribed animal sacrifice in the valley of Mina. All free Muslims who can do to buy a sacrificial animal: one sheep per person or one-seven people jointly one camels or beef - then presents a victim. The best sacrificial animals are camel, beef, and sheep. This is because all or most of the meat of the sacrificial animal is distributed among the poor, and the sacrifice of the larger animal gives more meat to the poor. Sacrificial animals must meet quality and age requirements. When the animal is slaughtered, a prayer is said. This holiday is held immediately after the pilgrimage. On the occasion of this holiday, Muslims dress in their best clothes and pray in mosques. This holiday takes place on the tenth day of the pilgrimage. According to the story, before Abraham had swapped his son, Ishmael, God intervened and replaced Ishmael with a sheep. Therefore sacrifice the Muslims, an animal at the *Eid Ul-Adha* feast. However, this is more than a holiday. It is a reminder. They remind us to submit to God's will. Muslims who do not make pilgrimages and who can afford it sacrifice an animal in memory of the trial of the prophet Ibrahim. Animal sacrifice is often misunderstood. God doesn't need blood or flesh, and he does not require any of our acts of worship. God is looking for our love and goodness. The meat distribution reinforces our many efforts to please God with our holiness. This symbolises our willingness to give up our rewards to strengthen the bonds of kinship and friendship and our enthusiasm. This is why to give up the things that are useful to us to help those in need. In the sacrifice, we recognise that all blessings come from God. This day begins with an extra early morning prayer for those not on the pilgrimage. This is done in the church. It is a time of celebration to visit their families and friends and thank God for all the blessings he has given them. They connect with relatives, show kindness to family and neighbours, and show empathy and compassion for the poor. This day reminds them that God is significant and that he is the source of all the rewards.

Mawlid is the celebration of the anniversary of Muhammad's birth. Prophet Muhammad occurred in Mecca. In this case, large street parades are held. They decorate homes, share food and tell stories about the children of Mohammed to the kids.

This holiday is prohibited in Saudi Arabia and in Qatar because the Wahhabi movement disapproves of commemoration. Wahhabism is one of the trends in Islam. His main idea is to cleanse the concepts of Islam from foreign elements deposited on religion and thus unconditional and consistent validation of the original doctrines of the Quran. They reject innovations later incorporated into Islam under foreign influence. Although Wahhabism is a minority position in the Islamic world, it still significantly affects various radical movements throughout the Middle East. In Saudi Arabia, Wahhabism is the official religion. Because of its geopolitical situation, there is a strong influence on Qatar, Kuwait, and the United Arab Emirates. There are many followers in Yemen, where many Sunni Muslims live. Outside the Arabian Peninsula, Wahhabism is generally unpopular, but its influence is always amplified in Islamic crisis zones. The influx of Wahhabi extremism and terrorism into Chechnya, Uzbekistan, Nigeria, Indonesia, and the Philippines can also be observed, although their absolute support in these countries is slight. Concerning the Islamic religion against Wahhabism, some warn that adaptation to an ultra-conservative anti-pluralistic faith not necessarily leads to violence. The *Mawlid* holiday fall in November and December, according to the Gregorian calendar.

Ashura is a religious commemoration of the martyrdom of Husayn, (prophet Muhammad's grandson). This holiday has a great historical and spiritual significance. The prophet Muhammad ordered his followers to do virtuous deeds in honour of the day. This means that they fast, give alms, visit the sick, comfort orphans, feed the hungry, and take great care of the family. Jews also celebrate this event. They believe that it is the day when Moses led the Israelites out of Egypt. *Ashura* day is now a day of mourning and great sorrow, especially for Shiite Muslims, for the massacre of the descendants of the prophet Muhammad. The Battle of Karbala (2003) is the cause of the unsolvable sectarian division between Shiites and Sunni Muslims. In Morocco, *Ashura* has local significance and is celebrated with special rituals. On this day, the rich generally gives alms to the poor and buy gifts for children. People buy nuts and seeds. For those who get up early, sprinkle the family members with cold water. They also splash passers-by from the balconies and windows to create fun.

3.4.1. Islam and Indonesian Islam events

More than 86,7% of the Indonesian population are Islamic believers, exactly 231,1 million people. Thus, in addition to having a significant impact on the situation in the country both politically and economically. It also dramatically affects daily life. This is what I will detail here, what are these religious events of great importance that often last several days or a month.

Indonesia is an Islam majority country, and it is a democratic republic with the highest number of Muslims globally. In Indonesia, nearly 87% of people follow the Islamic religion. The place of worship that Muslims use to perform worship is the mosque or *musholla*. Muslims are in majority in some areas of Indonesia and they form various minorities in Papua, Bali, East Nusa Tenggara, parts of North Sumatra, most mainland areas of Kalimantan, and North Sulawesi. There was talk about the Majapahit empire which eliminated the Srivijaya Empire permanently. (Balogh, 2018). During it, the island of Java was an economic, cultural, and political centre. This empire lived its heyday in the 15th century. Soon after that, the Islam faith began to grow in Indonesia.

In 1300, several Arabic traders arrived on the islands, mainly in the direction of the Maluku, also known as the Spice Islands. In the 16th century, Islamic religion became the ruling religion in Indonesia, with a lack of resistance. Although the Javanian peasants are reluctant to Mohammed and officially worship Allah, they believe it does not harm the spirits. Most of the superstitions are related to rice, the leading life issue. By the way, the superstition in Javanese villages dates back to the time of the Hindu rule of the island, possibly even earlier. According to superstitions, rice is as unpredictable and inconsistent as the woman. It is from the old belief that it is not men but women who reap since a female spirit dwells in rice. Most Indonesians work and celebrate together.

In the first place among their holidays is New Year's Day, the *Tahun Baru* (Davidsen,Cuandani, 2019). This begins after the Ramadhan fasting. After thirty-day fasting, believers eat rice, sauces, cookies, fried bananas, and cakes. Believers dress up and go to the mosque, followed by a feast. They usually eat buffalo meat and entertain themselves with fireworks. The next day, they come to visit each other (Barley, 2015).

Ruwatan is an old tradition in Java, during which people will have a vast puppet shadow performance for the ceremony (11). Believers purify their souls with blessed water in order to get rid of sins.

11 A musical ethnography of the Ruwatan performance in Central Java : tradition and change (otago.ac.nz)

Kirab Kebo Bule (12) is another festival in some areas of Indonesia. Buffalos, which are sacred, are paraded all around the city streets. People are always enthusiastic about watching the parade.

Every year, the Indonesian Muslims fast the *Ramadhan* which ends with the celebration of *Eid*. *Ramadhan* is set in the ninth month of the Muslim calendar and starts with fasting when the sun is rising and they break it when the sun has set. They eat only from the evening until the sun rises again. During fasting, they are not allowed to smoke. They must behave in a disciplined manner and not commit sins. The Muslims also pray with others at the mosque. This act of prayer is called *Tarawih*. After they break their fast (13). Women on their period, sick, children, pregnant, and travellers are unallowed to participate in fastings. Muslims are happy to fast. By them, the goal of *Ramadhan* is to consecrate themselves to God and helps them to control their worldly needs. People are more humble about life and what God has given to them. Adults have been fasting since childhood, so it is not difficult for them. It is harder for children because they are just learning it. During *Ramadhan* favorite food and drink are *Kolak Pisang*, *Bubur Sumsu*, *Es Cendol*, *Siomay*, *Pisang Goreng*, *Jus Kurma* and *Teh Manis* (Davidsen, Cuandani, 2019).

Eid ul-Fitr (*Idul Fitri*) is possibly the most prominent Indonesian holiday for Muslims and non-Muslims, too. Muslims can finally break the fast (*buka puasa bersama*) after they have successfully done it. After the Eid prayer, done in the early morning at the local mosques, they return to their families (*mudik*) (14). Some of them visit their relatives, too. The newest clothes they wear symbolise purity. Relatives travel to reunite with their family members. To whom guests come, they host them and parents give money to the children. People give money to the poor, during this event and this is a good occasion for them to forgive each other. This celebration is the feast of the sacrifice, too. During this celebration, they sacrifice animals, such as sheep, goats, and cows. They share the meat among the people and families cook it. During the even *Idul Adha* people go also back home (Davidsen, Cuandani, 2019).

Mawlid al-Nabi is the day when Muslims in Indonesia commemorate the prophet's birth. By the Islamic calendar, they hold on the twelfth day of the third month. During this festival, the majority of Muslims carry out their prayers together. Many Muslims in Indonesia use this celebration to remind the unity of the country. Muslims remind us to always care for each other.

12 Kirab Kebo Bule: Ritual Sakral Keraton Surakarta di Malam Satu Suro (maioloo.com)

13 How To Tarawih Prayer?, Tarawih, Tarawih Prayer, (quranoasis.com)

14 <https://youtu.be/6coujyfUees>

They see each other as brothers and sisters and they are peaceful. In Lombok, people bring food and fruits to the mosque to eat together. In Aceh, believers eat *lemang* which consists of sticky rice and coconut milk, and in Tangerang, people celebrate it with huge paper boats parading around the city. The ship ends up in the Cisadane River (15).

Isra Miraj festival commemorates the ascension of the prophet Muhammad which is held in the seventh month of the Islamic calendar. In Indonesia, this is a bank holiday. Muslim believers go to the mosques. On this day, families gather and spend their holiday gratefully. The celebration of this event varies depending on areas of the country. In Northern Sumatra, people pray to God for a good harvest, and in another place, in Cirebon in Jawa Barat province, pray to Pangeran Kejaksan and Pangeran Panjunan who are the most important people in the spread of Islam (16). The palace in Cirebon gives some food to the people.

3.5. Christianity and hopeful pastime in it

Since Christianity is the most widespread religion globally, it has had the most significant influence on the development of world history. The number of Christians in the world today is more than two billion. Christianity is one of the Western or Abraham religions and with Islam and Judaism. These religions are derived from God, who created everything from scratch. Hope helps Christian people to change their vision of the future. Hope in the eyes of Christian people is a means to help them through the difficulties they face. There are scriptures found in the Old and New Testaments that help Christian believers find hope as they face the trials of faith. Believers hope that what they pray for will come true. Christians say that hope is in God's love. They put all their hope in God to receive his love, so do good to them. Believers attribute this to specific events, such as helping sufferers, helping women to have children, and making people strong, determined, and steadfast. According to the Bible, hope brings patience, security, and endurance. Judaism and Christianity accept the Bible as inspired by God and therefore sacred. The Bible is considered a standard in the field of faith and morality. The word 'Bible' is a Greek word and means scroll. As I have mentioned above, Christianity divides the Bible into two parts: the Old Testament containing the Jewish Bible, and the New Testament, including the Apostolic writings. The latter may be associated with the name of John the Baptist and Jesus Christ and his first followers.

15 Lemang | Indonesian Culture (culture32.blogspot.com)

16 6 Most Popular Islamic Celebrations in Indonesia - FactsofIndonesia.com

Saint John the Baptist was a wandering Jewish preacher. He was born around 7 BC and lived until 29. He was an important religious figure of Islam and the Bahai faith. (The Bahai religion is a monotheistic religion founded in Persia in the nineteenth century). The Gospels depict him as the forerunner of Jesus, as John prepared people for the coming of Jesus. According to Luke's gospel, he was related to Jesus on his mother's side. John was born six months before Jesus, his father was Zechariah, a Jewish priest, and his mother was Elizabeth. Elizabeth was a descendant of Aaron and probably the aunt of the Virgin Mary. He preached to the people about Christ's coming and repented. He baptised the people in the waters of the Jordanian River. This is where the sanctity of baptism comes from Christians. Jesus of Nazareth, or Jesus Christ, was born around 7 BC and died in 33. He was the central figure of Christianity. According to most researchers, he was an existing person. The Christian world celebrates Jesus' birth on the twenty-fifth of December, his death is remembered on Good Friday. Jesus' resurrection is celebrated on Easter. Christianity is divided into western and eastern Christianity and new religious movements. Within this, Western Christianity includes Catholicism, Protestantism, and a group of Trinitarian deniers. Catholicism is the biggest branch of Christianity, with 1.3 billion believers globally. Protestantism is the second-largest branch of Christianity, with 900 million believers worldwide, including the Anglican Community, anabaptists, and baptists.

Catholics claim to be Christians and trace their origins to the Apostles. The word 'Catholic' was first mentioned in 110 in the Smyrna letter written by St. Ignatius of Antioch. Saint Ignatius was the bishop of Antioch, an Apostolic Father. Antioch is located in Syria. The superiority of the Catholic Church is expressed in dogma, morality, and cult. The essence of Catholic character is to form a second Christ in the believer, that is to say, to make him Christianized through the teaching, discipline, and education of the Church. The sacraments in the Catholic religion are visible and effective signs of God's love, proof that Jesus lives and works among us. The seven Catholic sacraments are at the heart of the Eucharist, also known as an altar sacrament, which is around all the other clusters. The Apostles of the Catholic Church are Saint Peter and Saint Paul. Saint Peter is one of the twelve Apostles of Jesus and, according to the Catholics, is one of the heads of the early Church. Saint Paul or Apostle Paul is the outstanding personality of ancient Christianity, the thirteenth Apostle. The head of the Catholic Church is the bishop of Rome, the Pope, who is considered the successor of the Apostle Peter (17). The Catholic image of God is based on love.

The Catholic faith deeply addresses the issues of sin and redemption. Catholics openly oppose abortion, euthanasia, embryo destruction, homosexuality, the death penalty, and divorce. Christian holidays include the holidays of Sunday, Christmas holiday circle-advent, Christmas, epiphany-Easter holiday circle-lent, Holy Week, Easter, Blessing Thursday, Pentecost, and Holy Trinity. Within the Christian religion, I will focus primarily on Catholic holidays.

The Catholic Church begins the year with the feast of the Virgin Mary since the history of salvation also began with the Virgin Mary. At the beginning of the year, the Virgin Mary encourages us to reflect on what is happening to us. We must do this not to be superficial and have a deeper understanding of what happens around us. On the other hand, think about what is happening to us. This helps us to remember important events more permanently.

Catholic believers remember the wise men's visit on the sixth of January, who was the Three Kings. The term Epiphany refers to the tradition of water consecration. From the very beginning, Eastern Churches sanctify water on the feast of the Epiphany. The Western Church developed this tradition from the beginning of the Middle Ages. In Catholic churches, water is consecrated in memory of the baptism of Jesus, and from it, the faithful can also take it home. The baptism and first miracle of Jesus is one of the threefold contents of the Epiphany outside the sun eastern sages and the wedding feast of Cana. Epiphany Day awakens them from Christmas nostalgia. It is thanks to the Lord that they can free them from sin and that they can be saved.

Easter is the most fabulous Christian holiday. This is an occasion when Christians celebrate the resurrection of Jesus Christ from the dead. The forty days preceding the feast in memory of the great fast, the forty-day fast of Jesus in the wilderness, the time of preparation, spiritual and physical purification. In Western Christianity, Ash Western Christianity is the forty-four weekdays from Easter Sunday. The Sunday before Easter is called Palm Sunday in memory of Jesus' entry into Jerusalem. Through the spiritual struggle and self-denials, they are prepared to be spiritually dying of Christ on the Great Friday to win a new life at Easter on the day of his stretching. From Palm Sunday to Easter Sunday, the last week of great fasting is the Holy Week. A common custom is the consecration of bark before the extraordinary Mass, which the priest then distributes among the faithful. The sacred bark was attributed to a healing, depraving role. He was often stabbed in the ground because it was thought to drive away from the worms. On Holy Thursday, the bells of the churches are silent. It is believed that the bells went to Rome, where they mourned Christ.

It was customary to make noise with a clicker, so they thought it would drive away evil, and bells were replaced. The liturgical custom of washing feet on Holy Thursday. In general, high-ranking clergy members washed the feet of twelve poor people. Also liturgical origin is the custom of pilatebeating or burning. In the temple, the children made a lot of noise or burned a straw puppet representing Pilate on the outskirts of the village. Quintus Pontius Pilatus is known primarily from the narratives of the New Testament part of the Bible. According to the present state of history, he condemned Jesus to death. Still, according to the New Testament, this act was motivated by political interests and acted against his better convictions. A widespread custom is a vigil on Holy Thursday in memory of Jesus' surveillance on the Mount of Olives (Farrington, 1998). In some regions, it was also called Green Thursday since, this day, cooked dishes made from green plants were (sorrel, spinach) in the hope of a bountiful harvest.

Jesus' death was on the Cross on Good Friday. It is a day of repentance, deep mourning, and strict fasting among Christians. In the temples, the altars are covered, and the bells are silent. To this day, passion games and live-action parades are known customs worldwide. In Rome, each year, with the assistance of the Pope, specific moments of the way of the cross are brought to life. Good Friday is associated with superstitious fears in peasant life. Peasants were forbidden to work in animal farming and agriculture. They did not bake bread because it would turn to stone, they did not wash because the wearer of the garment would be struck by lightning, and they did not weave. As an ancient pagan cleansing symbol, water was attributed to magical power. On Good Friday, before sunrise, it was necessary to wash with fresh well water or stream water. It protected against diseases. This dawn water was called golden water.

On Great Saturday, the forty-day fast ends, and the bells ring again. The most important events of the Great Saturday are the consecration of water and fire. Catholic churches light the candle from the flame of the sanctified fire. Ignition of new fire is also a symbol of hope.

A typical custom even on the resurrection circuit march on Saturday night. Easter Sunday celebrates the biggest celebration of Christianity, Jesus' resurrection. This celebration became common around the 8th century, although data from the 3rd century indicate the celebration of Easter Sunday. This day, people placed a red egg in the morning wash water in many places, which was attributed to the role of a health wizard. It was a day forbidden to do women's work, such as sweeping, cooking or washing. The custom of consecrating food is associated with Easter rituals. People blessed ham, lamb, eggs, and cake in the temple. Then magical power was attributed to them. Crumb was also taken to animals to grow well and stay healthy.

The bone of ham was hung on the fruit tree or was taken to the land in the hope of a good crop. At the dawn of Sunday, people habitually used Jesus search'. In this case, they visited the crosses of villages. It is customary to look at Sunday sunrise on a high level in some areas. It is also a symbol of resurrection. In Hungary, Easter Monday is the day of sprinkling. Written records of the custom have survived as early as the 17th century. The belief in the purifying, renewing power of water is the basis of this custom, which has been preserved in the cities to this day in the form of sprinkling with cologne water. Bible origin is also attributed to the tradition of watering. Soldiers guarding the grave of Christ tried to calm the cheerful women who knew his resurrection.

White Sunday or matinee Sunday is the Sunday following Easter. This is the closing day of the Easter holiday for Roman Catholics. White Sunday is the day of betrothal or pard or friendship bonding day. This is the Sunday following Easter, the closing day of the Easter holiday for Roman Catholics. The custom is to seal the friendship between girls, less often between girls and boys. They sent each other bowls of fruit, wine, eggs, and cakes, called 'pard bowl'. The two other symbols of Easter are the bark branch and the lamb. People in the Mediterranean countries dedicate a palm branch or olive branch at this time. Today, people eat less lamb meat at Easter. Instead of this, it is customary to eat ham. Its origin is biblical. The Jews sacrificed a lamb to God and anointed the door of their house with lamb blood. Thus the angel of death avoided them during the years of Egyptian bondage. Jesus' death was also a sacrifice, for, through his death, he redeemed humankind. The symbol of the Easter rabbit originated in Germany. On the Easter Moon, the image of a rabbit was thought to be discovered. The rabbit became a symbol of fertility due to its extraordinary procreation. The fortieth day following Easter is Sacrificial Thursday, the day of Christ's March to Heaven. The Church gave this day the deadline for the one-year-old sacrifice. This is the day of the children's first sacrifice in many places.

Pentecost is the closing celebration of the Easter Period. The Divine Holy Spirit was flooding on the fiftieth day after Easter. The story of the holiday is as follows. On the fiftieth day after Christ's ascension to heaven, the Apostles gathered together, and then a great storm of wind arose, and the Holy Spirit descended upon the disciples in the form of tongues of flame. At that time, Peter started preaching, and many of his speeches were watched and followed. The first Christian congregations were formed. Pentecost also celebrates the birthday of the Christian Church.

Flowers still play an essential role in the celebration of Pentecost, especially peonies, roses, jasmine, and elderberry. The Pentecostal King is chosen from the lads in skill competitions. It was also customary to select a queen of Pentecost from among the little girls in the village. They sang, danced, and as donations, they received apples, nuts, eggs, and possibly a few pennies. According to the belief, whoever is born at the dawn of Pentecost will be lucky. Scrambled eggs have a magical effect. Eggs are a symbol of fertility. It was also mandatory to make some sweet cakes, such as wicker cake, curd cake, and poppy cake. 'Csíksomlyó farewell and pilgrim' is held traditionally at Pentecost. This is the great feast of the Szeklers. Pilgrims come from far away to the Church to glorify Mary.

The Sunday after Pentecost is the feast of the Holy Trinity. Its cult originated in the Baroque era. During the plague epidemics, plague columns were erected throughout Europe, decorated with symbolic pictorial representations of the Holy Trinity.

The feast of the Altar Sacrament is held on the Thursday of the second week after Pentecost. In the churchyard, Lord's day tents are made, decorated with green branches, foliage, flowers, and consecrated plants. These were attributed to a healing effect.

Sacred Heart of Jesus is another religious event. Respect for the heart of Jesus is dogmatically based on scripture. The pierced Jesus' heart on the cross symbolises redeeming love. Believers celebrate the man of God himself, but in the way, he expressed the love of his heart. The feast of Jesus' heart was extended to the whole Church by Pius the ninth. The primary feast day is the second Sunday after Pentecost, the Friday after the Lord's Day.

The feast of All Saints is the own celebration of the Roman Catholic church. The Catholic Christian world holds it on the first of November. It is a compulsory church holiday, so believers must attend Mass. In the East, this holiday was celebrated as early as 380. It was included in the Liturgy of the Western Church thanks to Pope Boniface the fourth.

Sunday of Christ The King is another religious feast. There was no special celebration of the royal dignity of Christ until the 20th century. Pope Leo the thirteenth proclaimed the saviour to the king of the 20th century on the occasion of the jubilee year of 1900, thus preparing the feast. All over the world, crosses and statues of Christ were erected in memory of the saviour on the tops of the highest mountains and high places. Among them is the famous statue of Christ of peace on one of the highest peaks of the Andes.

Another religious event is the Immaculate Conception of the Blessed Virgin Mary. Mary was free from sin since her conception. This item of faith is celebrated on the eighth of December. In the Eastern Church, Anna's conclusion is the name of the celebration. According to the first written memories, the 8th century was still on the ninth of December. In the 9th century, the holiday appeared in Naples and Sicily.

The beginning of Advent is always the fourth Sunday before Christmas. The four Advent Sundays only differ from each other to fix the Lord's table for the first time. Apart from this, the whole Advent time warns of the coming of Christ. Adventism in the Christian Church is the name of the pre-Christmas period. The Advent name comes from the Latin *Adventus* word that means coming. Priests usually wear royal purple toga (*cassula*) during these times. The liturgical colour purple symbolises commitment and repentance, characterised by fasting. The colour of the fourth candle is pink. If we mix the shade of repentance, purple, with the colour of joy (white), which is not yet complete, we get pink since it is combined with the sad time of fasting. On the third Sunday of Advent, it breaks the restlessness. Instead of a priest's purple colour dress, he can choose a pink one. The latter in our time often makes believers smile, but contrary to the prevailing perception in today's fashion, pink began to be used from the Middle Ages to the 19th century it was precisely the colour of men. At the same time, blue was considered more feminine since the Blessed Virgin Mary has always been depicted with a blue cloak and is still represented to this day. Christ's candle is white lit on Christmas Eve or Christmas Day. This is placed in the centre of the circle and symbolises Christ's birth.

Christmas celebrates the birth of Christ. He is the word of God who was born as a man in Bethlehem. He, born in Bethlehem stables, did not insist on wealth, a comfortable environment, and social appreciation but did not want to give up on family and be surrounded by love. Therefore, many say that Christmas is a family celebration. When love appears among us during the holidays, we have opened up and heard the word that night has become day, and now we can pass on the light, too, that will one day cover the world in defiance of all darkness. So, Christmas is also a celebration of hope. Christmas is the second largest celebration of Christianity, with which the birth of God's son on Earth, Jesus Christ, is commemorated. According to the description of the New Testament, Jesus was born in stables because no one accepted to their houses the pregnant Mary with his husband arriving at a census in Bethlehem on the evening of the birth. According to the story, the three kings set out to greet the unborn Messiah with gifts, and a star led them to Jesus.

Even though Christmas is a celebration for Christians, many non-Christians worldwide also celebrate it as a celebration of human love. The modern and popular holiday is accompanied, depending on the local culture, by giving gifts, Christmas music, sending of written greetings, church celebrations, and Christmas Eve dinner. Setting up a Christmas tree, placing Christmas candles, burners, coloured glass balls, garlands, Christmas candy in Hungary, mistletoe, and thorns enhance the atmosphere.

Protestants also celebrate New Year, Epiphany, Great Lent, Holy Week and Easter, communion Thursday, Pentecost, Advent, and Christmas. They also celebrate Reformation Day and New Year's Eve. In connection with these holidays, customs vary by region, by settlement. Not all holidays are celebrated today. Protestant and Catholic holidays are often mixed. Reformation Day is celebrated in several Protestant Churches on the thirty-first of October. According to tradition, it was on the day that Martin Luther hung his ninety-five items on the door of the Wittenberg Castle Church. Hungary also has a long tradition of celebrating the day. Most Protestant congregations hold festive God honours on this day. The day of the Reformation is an official public holiday in several countries, such as Slovenia, some federal states of Germany, and Switzerland. On the evening of New Year's Eve, people drink champagne and watch fireworks. The last day of the year for the reformed believers was Thanksgiving and reckoning. In Protestant lands, symbolic burials of the Old year were also often held. One of the popular customs was to say goodbye to the Old year accompanied by a great racket, noise, and bellowing.

3.5.1. Christianity and Christian events in Indonesia

In total number of Christians are 28,7 million people, which makes up 10.7% of the population in Indonesia. This is the result of the work of several missionary denominations within Christianity, thanks to which Christianity is the second largest religion in Indonesia. Thus, Christian religious events powerfully shape people's everyday views.

Due to Catholic and Protestant religions as official religions in the country, Indonesia is affected by the Western religions of Christianity. Of these two religions, the Catholic faith is where Indonesia is mainly concerned. Because of their commitment to the Christian and Catholic beliefs, these people are distinguished. Under Christians understood protestants, while Catholicism specifically targeted Roman Catholicism.

The way of thinking of Catholicism has a historical background. Since there are no specific data or primary documents related to it, this causes an indifferent attitude on the majority part of people. In Indonesia, Protestant Christian places of worship are the same as Catholic religious places of worship. The holy book that people use is the Bible. A 2018 nationwide census found that the number of Christian believers in Indonesia is 10.7% of the population (28.6 million people), of which 7.6% are Protestants and 3.1% are Catholics.

There is a piece of evidence that Christian communities, an ancient Eastern Church, were present in North Sumatrans in the 7th century, during the precolonial era. According to 13th-century history, there were Christians in Barus, although no trace of these early Christians remained. Barus was an important Indonesian trading post during the Srivijaya period. According to scholars, the Western kingdom of the Srivijaya empire was Barus. Christianity has formed around the 16th century thanks to Portuguese missions. First Dominican, then Jesuit, and Verbite monks arrived in Indonesia and converted thousands of people. Missionaries were successful in Indonesia because they worked hard and showed an example to people. The most educated people are those of the Christian faith in Indonesia. According to a 2016 survey, about 15% of Christians in Indonesia have tertiary education. According to reports and studies, millions of Muslim believers have converted to Christianity.

Between the years 1318 and 1330, Mattiussi, an Italian Franciscan monk, arrived in Indonesia. He led the first mission that had a great impact to bring Catholic influence to the people of Indonesia. He arrived to Indonesia to study the regions such as Sumatra, Java and Banjarmasin. The first Catholic missionaries arrived in Maluku Island in 1534, led by Francis Xavier also to gain spices. He arrived in Indonesia once more between the years 1546 and 1547. He hoped that it would be a good start for the Roman Catholic church. Later, other people continued his work. This region, especially Ambon, was full of Catholic believers at this time when around 10,000 locals were converted to Catholicism. Not much before 1574, the Portuguese were expelled from Ternate. In 1590, there were a great number of Catholic believers on the Maluku Islands, whose number reached 50,000 or 60,000. Portuguese priests' work was successful in Solor because they converted about 25,000 locals to Catholicism. In 1595, Cornelis de Houtman was the first Dutch missionary who led a mission to Indonesia. This mission cannot be considered a successful mission from the point of view of proselytizing, because primarily they would like to obtain spices.

Protestantism was primarily the result of the Dutch Reformed and Lutheran missionary efforts during the colonial period of the country. The VOC (Dutch East India Company, in Dutch: *Vereenigde Oostindische Compagnie*) was in the whole formation in 1602 (18). At that time, the Dutch government operated under the spirit of Protestantism. This is another example of our basic assumption that religion has a big influence on political life. The VOC was also affected. When it arrived at Ambon in 1605, there were a lot of Catholic believers who wanted to convert to the Protestant faith. After that they go to Manado and reached the islands of Sangihe-Talaud. In 1613, the Dutch conquered Solor, which is situated on the Flores Island, and there Protestantism was widely spread. The Catholic mission was powerless against the Protestants, but they persevered and continued their mission in Flores island and the Timor region. Protestant priests took under their supervision many territories in Indonesia.

In 1807, under the leadership of King Louis, the Catholic Church found an apostolic prefecture in the capital of the Dutch East Indies, Batavia (today Jakarta). The apostolic prefecture was established in 1826. Larantuka, which is situated on Flores Island, became the main focus of the Catholic Church because of the treaty made by Portugal in 1859. Other places, such as the islands of New Guinea, West Borneo, Bengkulu, and Bangka, were also influenced by the Catholic Church. Most of the locals in Batak took up the Catholic religion. Catholicism also appeared in Central Java in 1896. In 1898, Catholic influence has spread to an increasing area in the country. In 1900 and in 1904 they built schools for teachers in Muntilan. At the end of 1904, one hundred seventy-eight Javanese people, living in Semagung, were Christened. They held the ceremony in the middle of two trees named Sono. Today, the place is called Sendangsono, located near the province of Yogyakarta. The Roman Catholics taught the first Indonesian priests and bishops in Yayasan Kanisius, which is today a school for children. The first native bishop in Indonesia was in 1940. After the independence of Indonesia in 1945, the Catholic Church began to flourish all over Indonesia.

Good Friday, death on the Cross of Jesus Christ, is one of the Christian holidays in Indonesia. Many Christians worldwide hold Good Friday before Easter Sunday. Besides his death, people commemorate the passion, crucifixion, and death of Jesus Christ through this event. It is also celebrated in April in Indonesia. Indonesia does not have as many Easter traditions as in the west.

18 Glossary: The Dutch East India Company, The *Vereenigde Oost-Indische Compagnie*, VOC (1602-1798) (gotheborg.com)

The core of faith revolves around the Bible and trust in the resurrection of Jesus Christ three days after his crucifixion. Even for most Indonesian Muslims, Holy Thursday is an essential holiday because this day is used to rest. Even if Christians are a minority in Indonesia, this holiday is revered. In Indonesia, many Christians celebrate this day as European Christians. They pray and talk about this day in church to give positivity and inspiration to people in a small town called Kediri in Java, where Jesus' ascension day was held. Many Indonesian churches have a ten-day praying meeting on Ascension evenings on this holiday. In addition to participating in the mask, visiting religious ceremonies is a great way to strengthen and deepen their faith.

Indonesian celebrate Christmas (*Selamat Natal*) every year, except when commemorating the tsunami victims in 2004 and 2018. In most churches and cathedrals, believers create nativity scenes that symbolize Jesus' birth and they perform drama. People celebrate Christmas with artificial Christmas trees, made of plastic or from chicken feathers. The last ones are made by people in their homes on Bali Island and are exported to different countries of the world. *Malam Kudus* is a popular Christmas carol in Indonesia (Davidsen, Cuandani, 2019). This is the Indonesian version of Silent Night which is usually sung in churches on Christmas Eve by a choir. The children's favorite is Santa Claus, called *Sinterklaas*, who brings gifts to children on Christmas Day. People can see him in shopping malls. Gift exchange is typical among Christians in Indonesia. The ascension of Jesus Christ (*Hari Kenaikan Isa Almasih*) is to celebrate this day. Indonesia officially declared it a public holiday. Every year it falls on Thursdays.

4. ECONOMIC AND POLITICAL SITUATION OF RELIGION IN INDONESIA RELATED TO RELIGION

4.1. Economy

The Indonesian economy is not only ASEAN's (Association of Southeast Asian Nations) largest but one of the fastest-growing ones as well. By some estimates, Indonesia's economy is currently the 16th largest in the world. It could surpass the UK and Germany by 2030 to become the seventh-largest economy globally.

The logistical challenges posed by the sheer number of inhabited islands are substantial. Considerable improvements are still needed for Indonesia to lift a greater share of its population out of poverty. The GDP (PPP: purchasing power parity) is \$3.7 trillion, with 5.0% growth. Unemployment is 4.7%, inflation (CPI: customer price index) is 2.8%, and FDI (foreign direct investment) inflow was \$23.4 billion in 2021.

Indonesia is a developing country. There are some examples of licensing in Indonesia. First is *Bata Indonesia*, which belongs to the Indonesian business and buys the license from global *Bata* headquartered in the Czech Republic. The second is Panasonic-Google Indonesia, which also belongs to the Indonesian market. Panasonic-Google Indonesia belongs to the Google family, and the Google family buy the license from Panasonic Japan to produce Panasonic products. The third one is Nike Indonesia. In this case, Nike US sells the license to Indonesia to make and market in Indonesia and overseas markets. This business is located in Bandung.

There are franchise businesses in Indonesia, too, which are successful nowadays. Besides McDonald's and Burger King, other participants in the food market function through the franchise system. These are Ormando Kaffeehaus, the Wing-Stop, the Plov.Com online restaurant, the Momizu House, the Smoothie King, the Cinnabon, Freddie's steakhburgers and the N&B Pancake. Kwik Kopy, Yolé, Krispy Kreme Doughnuts, and Popeyes Louisiana Kitchen in the retail markets, and Pack Send. There is Kinder Dance in the beauty and healthcare franchise market internationally, among others. In the coffee franchise system, we can meet with the company such as Dunkin' Donuts, Chili's, Applebee's, Café2U, Coffee Culture, and Barista Coffee. There are other actors in the entertainment franchise market, namely British School, Arena Space, Urban Air, and Jazzercise, In the field of education, there are also a lot of franchise businesses called Sylvan Learning, ILS International Language School, and Robothink among others.

Here we can mention that the products of most restaurant chains include Asian-spiced and typical local dishes. Their raw material often includes rice, which today is also one of the main ingredients of the Indonesian kitchen (Szarka,2016). Also, as I mentioned earlier, rice is associated with certain religious beliefs and holidays. This can contribute to the importance of religiosity in society through food.

Joint ventures are also popular in Indonesia. There are more benefits of joint ventures in Indonesia:

- there is a bigger capacity,
- there are more resources,
- there is increased expertise and
- there is complete access to markets and channels.

One famous example of a joint venture in Indonesia is the company PT KCIC, which is a joint venture between the Indonesian consortium and Chinese consortium. This company made this high-speed train called KCIC (*Kereta Cepat Indonesia China*, which means Indonesian Chinese Fast Train). This train runs between Jakarta and Bandung, on Java Island. The travel takes three or four hours. This is a big commitment between Indonesian and Chinese businesses. China proved to be a good partner for Indonesia not only in the above case but also in investment. (Suthipand, Chayodom, Aekapol, 2015). China is its top export and import partner before the United States, Japan, Singapore, India, Malaysia and South Korea.

There are some examples of management contracting in Indonesia, too. One of these is the five-star Hilton Hotels, and the other one is consulting companies that establish a management system in higher education.

INDONESIA: Macroeconomics

Annex Table 4: Indonesia's historical macroeconomic indicators at a glance

	2000	2011	2012	2013	2014	2015	2016	2017	2018	2019
National Accounts (% change)¹										
Real GDP	4.9	6.2	6.0	5.6	5.0	4.9	5.0	5.1	5.2	5.0
Real investment	11.4	8.9	9.1	5.0	4.4	5.0	4.5	6.2	6.6	4.4
Real consumption	4.6	5.1	5.4	5.7	4.7	4.9	4.3	4.6	5.1	4.9
Private	3.7	5.1	5.5	5.5	5.3	4.8	5.0	5.0	5.1	5.2
Government	14.2	5.5	4.5	6.7	1.2	5.3	-0.1	2.1	4.8	3.2
Real exports, GNFS	30.6	14.8	1.6	4.2	1.1	-2.1	-1.7	8.9	6.5	-0.9
Real imports, GNFS	26.6	15.0	8.0	1.9	2.1	-6.2	-2.4	8.1	11.9	-7.7
Investment (% GDP)	19.9	31.3	32.7	32.5	32.4	32.4	32.2	32.6	33.0	32.8
Nominal GDP (USD billion)	165	893	918	915	891	861	932	1,016	1,042	1,119
GDP per capita (USD)	857	3,688	3,741	3,668	3,532	3,368	3,605	3,886	3,945	4,193

Source: World Bank, December 2020 Report

3rd table

4.2. Politics

Returning once more to our original assumption, we can read below, that each religion was part of the emergence of the current political situation in Indonesia.

Records suggest that the first modern human to arrive in Indonesia were Austronesians who came on boats from Taiwan around 4000 years ago. The *Srivijaya* Empire, which ran from the middle of the 7th century, was a powerful maritime empire that traded with the Chinese *Tang* and *Song* dynasties, counting much of the islands of Java and Sumatra and the Malay peninsula among them its territory.

It was during the *Srivijaya* period that Hinduism and Buddhism arrived. Islam arrived in the late 13th, spreading quickly across the region and blending with local cultural traditions. The Indonesian archipelago was better known as Spice Island, home to a wide range of spices unavailable in Europe to European merchants. Nutmeg, in particular, was exceptionally high value. Indonesia has a strategic location, an essential link between India and Australia (Gömöri, 1951). In addition, Indonesia benefits from the fact that the archipelago, due to its fragmentation, is very suitable for defensive struggles. Because as islands were there, as many sultanates were there. This fragmentation made it difficult for the colonists and favoured national freedom movements. After Indian, Asian and Arab invasions, the activity of colonisers began in the 16th century in the Indonesian archipelago. After the arrival of the Portuguese in 1514, the Dutch arrived on the islands in 1596, followed briefly by the English in 1811, then the USA in the 19th and at the beginning of the 20th century. A few European countries and Japan, from 1942 to 1945, dominated the archipelago because of the exploitation of the country's natural mineral resources.

In the 17th century, the arrival of the Dutch East India Company led to Dutch control of the region. After the demise of the company in 1800, the archipelago became known as the Dutch East Indies and was administered directly by the government of the Netherlands, lasted until 1942. The region's valuable shipping lanes and oil wells were of significant strategic importance to the Japanese military, which invaded in 1942, staying another three years. An Indonesian Independence movement was allowed and even encouraged to grow during the Japanese occupation. On August 17, 1945, the Indonesian nationalist leader Sukarno declared independence (*merdeka*) from the Dutch and founded the Republic of Indonesia (Davidsen, Cuandani, 2019).

During the years of the Cold War, Sukarno's run as president of Indonesia from 1945 to 1967 was naturally characterised by his distrust of Western powers and epitomised by his role in the Non-Aligned Movement and the constant tensions and confrontation with the newly created Federation of Malaysia. Sukarno (Koesno Sosrodihardjo, the first president of Indonesia) was eventually deposed and succeeded by General Suharto (Haji Mohammad Soeharto, an Indonesian army officer and politician), who ruled until he was forced to resign during the Asian Financial Crisis in 1998. After Suharto's resignation, the country entered a period of 'Reformasi' or reformation, which led to presidential elections and more significant democratic safeguards, making it one of the largest democracies in the world.

The Republic of Indonesia has a vibrant political culture that in this century has moved away from the uncertainty of previous decades. Landmark political reforms enacted between 1999 and 2004 have strengthened the functionality of the government, paving the way for a more effective administration during a time in which Indonesia is looking to bring millions more of its citizens out of poverty.

Another major reform to impact executive power in the country was the introduction of term limits. Indonesians first voted for their president in 2004. This was a political watershed in the country.

Legislative power in Indonesia is exercised by the People's Representative Council (DPR: *Dewan Perwakilan Rakyat*), which is also sometimes referred to as the House of Representatives of Indonesia and the Regional Representative Council (DPD: *Dewan Perwakilan Daerah*) (19). DPR and DPD make up a large chamber, the People's Consultative Assembly (MPR: *Majelis Permusyawaratan Rakyat*) (20). The judicial branch of the Indonesian government is headed by the Supreme Court. It is also responsible for mediating disagreements between lower courts. Indonesia also has a constitutional court, which decides constitutionality cases and has jurisdiction over electoral issues and political parties. The religious courts of the country are an essential tool for solving disputes within a religious context, such as marriage and inheritance.

Mohammedan religious beliefs were linked to politics, so many workers, peasants, intellectuals, and citizens fought for Indonesia's freedom. The Mohammed religion was considered a 'sacred war', a warrior element, but it could lead to the encouragement, support, and incentives to fight against imperialist repression.

19 People's Representative Council, Republic of Indonesia (DPR) (neliti.com)

20 Indonesia - Government and society | Britannica

Masyumi Party Indonesia was a significant Islamic political party. This party was a call for Islamic democracy and Pan Islamism. Pan Islamism advocated the unity of Muslims, and this new party created a network across the country after the Second World War.

5. SOCIAL FORMS OF MANIFESTATION OF RELIGION, THAT IS, RELIGION AS A SOCIAL PRACTICE

Religion has played a central role in people's lives throughout history. Belief usually creates a more or less intense organisation, a community. Societies need norms that specific systems of thought and values must underpin.

5.1. Educational, social and health institutions in Indonesia

After World War II, Indonesia became the first to declare independence as a colonial country. In 1949, 45,000 cities and villages in Indonesia had fewer than 10,000 primary schools. Only a tiny part of the children are required to go to school. 7% of the population could read and write. Under Dutch rule, Dutch was taught in schools under the Dutch government, but people did not universally speak Dutch. On the other hand, the Malay language was widespread, and it was not the language of the colonists. Bahasa Indonesia was also founded in the Malay language in 1928. By the end of 1964, elementary schools had quadrupled. Teaching in elementary schools was free, and they also gave textbooks to children. In the 1960s, students also used the Indonesian language in universities. The new language was based on simple Malay for conducting the sale and purchases. This Bahasa Indonesia language was initially not yet suitable for scientific application. Its vocabulary was too sparse to meet the expressiveness needs of literature. In the 1950s, Dutch was still the language of instruction in universities. In 1954, a congress was held in Medan, where the country's philologists created a unified grammar and made new terms. Since then, several scientific bodies have been engaged in enriching the language.

At first, in most places, the management of cities and municipalities organised schools independently.

Teachers were young intellectuals who volunteered at the call of the government. They taught alongside their work and were paid for it in kind (Fábíán, 1968)

The Ministry of Education, Culture, Research, and Technology (*Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi*) (21) and the Ministry of Religion (*Kementerian Agama or Kemenag*) (22) control the education. All citizens must be required to attend school until the age of 12. Formal and non-formal education exist in Indonesia which is noted in Constitution. Formal education includes primary, secondary, and tertiary ones. Government (*negeri*) or the private sector (*swasta*) runs the schools. There are about 170,000 primary schools, 40,000 secondary schools, and 26,000 high schools. 84% of them are under the Ministry of Education and Culture, and the remaining 16% are under the Ministry of Religion (23).

Education is the area that each religious trend seeks to support and thus expand its power. Through education, they seek to maintain their religion, if possible, to a higher standard, widen their horizons, and develop their knowledge. For this reason, faith is also of great importance in concerning people's thinking.

5.1.1. Christian educational, social, and health institutions in Indonesia

In Indonesia, even though Islam is the religion that most people practice, it is also possible to study in Christian schools. There are more than 15 primary and secondary Christian educational institutions, which are private Catholic schools. These are located in Jakarta, Yogyakarta, Magelang, Semarang, Surakarta, Papua, and the rest in other settlements. Some Christian universities are very well-known in society for their high standard of tertiary education, playing a role in education growth in Indonesia. The most famous and popular Christian universities are located in Jakarta, Bandung, Surabaya, and Tangerang.

The ICRC (International Committee of the Red Cross) (24) and HFI (Humanitarian Forum Indonesia) coordinate the activities of 17 Indonesian faith-based groups. YEU (Yakkum Emergency Unit) is one of YAKKUM's (Christian Foundation for Public Health) units established in 2001. YAKKUM (*Yayasan Kristen Untuk Kesehatan Umum*) provides health care services to those in need, and they seek to expand their services.

21 Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi (kemdikbud.go.id)

22 Indonesian Ministry of Religious Affairs (Kemenag) (neliti.com)

23 Education in Indonesia | K12 Academics

24 International Committee of the Red Cross (icrc.org)

It is also a fundraising platform for marginalised groups who need medical help. They are committed to becoming a health care provider for people with disabilities in practice. A hospital has also been set up for this purpose. They are also engaged in health development. These are public health and humanitarian action. They also participate in education.

Religious leaders can use their influence on the community to aid public health education. Faith-based organisations provide logistical support and health services. The national modality of disaster management brings together the private sector, civil organisations, NGOs (non-governmental organisations), science, and communities, including religious leaders.

5.1.2. Hindu education in Indonesia

There were educational systems in the era of Hindu-Buddhist civilisation. Education at that time meant bringing the student closer to God. The Hindu religion remained mainly on the island of Bali. There are not many Hindu primary and secondary schools in Bali, but they have a Hindu University in Denpasar called the Hindu University of Indonesia. Primary and secondary schools teach Balinese, Old Javanese and Sanskrit languages, Vedic knowledge, yoga, ritual ceremonies, and chanting. There is a Hindu Boarding School also near Jakarta. However, in Indonesia, the education of minority Hindu students was not considered a priority. Boarding school allows students to develop, as well as cheap housing. In addition to academic subjects, the curriculum also includes professional skills, character development and traditional Hindu education. They can also study Hindu philosophy, yoga and meditation.

5.1.3. Buddhist education in Indonesia

In Indonesia, there is a *Paramita Buddhist School* in North Kalimantan, a primary school. There is a Buddhist Education Center in Surabaya where they study meditation and spinal therapy.

In *Dhamma Vihari Buddhist School* in Jakarta, people can study Buddhist studies. With the help of a spiritual counsellor, they developed a learning method. Teaching materials are available in both Chinese and English languages to spread the *dhamma* worldwide.

They also have a Buddhist youth community of 15-25-year-olds. They organise internal and external activities that serve the intellectual and mental development of their members. They also hold a focus group discussion where teenagers' questions are discussed. They participate in events such as *Kathina* and *Waisak Day*. The Indonesian Buddhist Educational Coordination Board (BKPBI: *Badan Koordinasi Pendidikan Buddhis Indonesia*) is the forum for the unit that coordinates national foundations, institutions, and educational institutions. There are several schools in Indonesia that are ruled by this organization. *Tri Ratna Buddhist School* is located in Jakarta, in the same way as *Nalanda Buddhist College* which is the first Buddhist high school in Indonesia.

They practised there traditional Buddhist medicine and Buddhist religious education. There are about 15 Buddhist colleges throughout Indonesia.

5.1.4. Islam educational, social, and health institutions in Indonesia

Pesantren, the *madrasah*, and *Sekolah Islam* are the three types of Islam schools. *Pesantrens* are most popular for faithful Islamic believers. Religious believers send their children to study at an Islamic institution. There are several reasons why they see this kind of school type better. Firstly, because of religious reasons. Secondly, they do this for economic reasons because most of these families face financial difficulties. Other causes are: single parents or parents have health problems, or if there are many children in the family. This includes the fact that the family is far from the school or that no one can take care of the children until the parents work. In most cases, the father of these children is either a farmer or a fisherman, and their mother is home-based, so she has no income. Various alternatives have been created to protect children in Indonesia. Examples include kinship, residential care, foster care, and guardianship. In the early 2000s, 60 million children under 15 lived not with their parents but in their grandparents' or relatives' homes. The institution of the orphanage is also known throughout Indonesia. This number began to grow in the early 20th century.

As Islam is the most common religion in the country, it has the largest Islamic education system in the world. Non-state religious organisations run a huge nationwide *madrasah* network alongside government-owned non-religious schools.

Madrasah schools are specifically reserved for children from a Muslim households. These *madrasah* schools coexist with a mixture of other schools and are ruled by a dual system under the Ministry of Religious affairs. They teach Islamic subjects alongside secular subjects. Graduates are similar to modern-style schools but they differ in that they seek a better understanding of Islam. In the *pesantren* Islamic boarding schools, they teach Islamic studies focused on classical Arabic books. Graduates are placed as a preacher or prayer after performing the school.

Most *madrasah* schools in Indonesia offer especially Islamic education and they operate outside the jurisdiction of the state. The number of *madrasah* schools in Indonesia doubled between 2002 and 2003. Between 2011 and 2012, it increased from 63,000 to 145,000. Indonesian *madrasah* schools attract children from low-income families or from those who are living in rural areas. *Madrasah* schools offer a cheaper alternative to the fee-based private schools. Although thousands of schools provide access to education for both sexes, there is still an unexplained phenomenon that parents prefer *madrasahs* for girls. This may partly reflect the growing influence of conservative ideology in rural areas.

There is another phenomenon that the *Salafista Madrasa School* network has appeared. Transnational Islam, which aggressively advocates a rigid cleansing of the faith under the banner of Salafism, has exercised its influence in Indonesia since the second half of the 1980s. Salafism has raised public attention since the fall of the Soeharto regime in 1998. After that, economic opportunities for women outside their homes are limited in rural areas. These are mostly the salaried manufacturing jobs.

Islamic schools teach religious texts which reinforce traditions on women's roles in the household. This is a concern as the number of women in the labour market is 46.3 million. Indonesia's female labour force participation rate is stagnating. It has remained essentially unchanged in the past two decades at around 51%. Men in backward economies and patriarchal societies would expect obedience and altruism from women.

The Ministry of Religious Affairs of Indonesia with the reformist Sunni organisation *Nahdlatul Ulama* (NU), and an educational and social charity called Muhammadiyah, has created a nationwide network of *madrasah*-educated women. Indonesian *madrasahs* have achieved gender parity in school enrollment. Thanks to this, there are also more girls than boys at the upper secondary level. As mentioned above, there is an Islamic social charity called *Muhammadiyah*. It is a non-governmental organisation that has played an essential role in spreading Salafism in Indonesia.

It also runs a large chain of charity hospitals and, by the end of the 1990s, 128 universities. Although the leaders and members of it are often actively involved in shaping Indonesian policy, *Muhammadiyah* is not a political party. They have committed themselves to social and educational activities with a religious background. It built modern Islamic schools that are different from traditional *pesantren* of which some are also open to non-Muslims, too. In 2006, they owned about 5,754 schools. It is also involved in health care. In 2016, it held hundreds of non-profit medical clinics and hospitals in Indonesia. Their national headquarters was initially located in Yogyakarta. By 1970, committees on education, economy, health, and social welfare were transferred to Jakarta. The *Muhammadiyah* organisation owns several universities located in many areas of Indonesia.

Another of their institution is *Nahdlatul Ulama*, as I mentioned above. *Nahdlatul Ulama* is a group of traditionalist Sunni Islam in Indonesia. It was founded in 1926 on January 31 as a reaction to the birth of the modernist group *Muhammadiyah*. *Nahdlatul Ulama* is one of the largest independent Islamic organisations in the world. Some count that its members are more than 30 million. It acts primarily as a charitable organisation, in particular through the system of schools, hospitals, and universities to combat poverty. In addition to preaching, it supports educational activities in 6830 Islamic schools or *pesantren*. It owns forty-four universities involving economic and agricultural studies. Their activities greatly contribute to population growth.

The infrastructure of the health-service includes government health services, foreign aid, non-profit health organisations (NGOs), religious institutions, and the private sector (25).

5.1.5. Confucianism and its educational institutions in Indonesia

Currently China is the most important trading partner and the second-largest investor in Indonesia. Confucius Institutes presented in the country have been set up to promote Chinese teaching of *Mandarin* and other aspects of Chinese culture. The Chinese government has established six Confucius institutes with famous Indonesian universities.

teaching of *Mandarin* and other aspects of Chinese culture. The Chinese government has established six Confucius institutes with famous Indonesian universities.

They were founded in *Maranatha at Christian University* in Bandung, *Al-Azhar Indonesian University* in Jakarta, *University of Western Kalimantan Tanjungpura*, *Surabaya State University* in Surabaya and *Muhammadiyah Malang University* in East Java. These institutions teach *Mandarin* and promote various aspects of Chinese culture. *Hasanuddin University* in South Sulawesi and *Nanchang University* in Jiangxi province in China created an institute in Indonesia in 2011 (26).

The MATAKIN (*Majelis Tinggi Agama Khonghucu Indonesia*, in English: Supreme Council for Confucian Religion in Indonesia) (27) was established in 1955. This is a religious organisation that promotes the development of the teaching of Confucius.

5.2. Entertainment and its connection to the religion and hope in Indonesia

Music is another field where religion meets with people through rituals. There are traditional music instruments in Indonesia with which music is performed or accompanied by dances. These are gong, gamelan, talempong, sasando or angklung.

There are also famous Indonesian dances that are connected to the religion. These are the *saman*, *hudoq*, *Bedaya Ketawang*, *Sanghyang*, and other Balinese sacred dances such as *Rejang*, *Baris*, *Pendet*, *Szanghjang* and *Barong*.

The *saman* dance, which is called the dance of a thousand hands, is performed by the *gayo* people living in Aceh province on Sumatra Island. They sing during the dance, performed on national and religious holidays. Songs may be spiritual, romantic or humorous. There was a time when they sang the song, during the dance, about protecting the national park in the area. Dancers sit or kneel on their corners while dancing. They clap, hit their chest, thighs, or the ground, twist their bodies, and turn their heads in a changing rhythm.

Hudoq is a dance performed by *dayak* people in East Kalimantan province. It is a dance sacrifice and a ritual request to God in the hope of a bountiful harvest. Usually, every house has a *hudoq* mask. Masks have different shapes, but most *hudoq* masks resemble the form of a bird. The mask is made from jelutong wood and banana leaves.

26 In Indonesia, Confucius Institutes Struggle to Dislodge Anti-Chinese Sentiment – The Diplomat

27 Sekilas Sejarah Matakina | Majelis Tinggi Agama Khonghucu Indonesia

The *Bedaya Ketawang* was created by the Goddess of the South Sea, *Kanjeng Ratu Kidul*. This dance is performed by nine dancers representing the spirit of the Goddess. *Bedhaya Ketawang* is one of the sacred dances of Java. Offerings must accompany all rehearsals and presentations. Dancers must fast, undergo ritual cleansing, be in a wedding dress and cover the upper part of their body with turmeric.

The sacred Balinese *Sanghyang* dance is based on a belief which links to the *hyang* (unseen force). The origin of this goes back to the age-old Indonesian mythology. This dance is performed only on the occasion of the Hindu Balinese religious ceremonies.

Ketjak, namely monkey dance, a dance that is increasing to ecstasy that seeks to illustrate the spirit of monkeys. Event participants coordinate their movements. This dance also exemplifies their adherence to animals and their spirit of a certain group of Indonesian people (28).

Balinese sacred (*wali*) dances can be performed exclusively in Hindu temples' innermost courtyard (*jeroan*). The purpose of all Balinese dances is to atone for ancestral spirits.

6. RELIGIOUS TOLERANCE IN INDONESIA

What I am trying to show is that in Indonesia there are conflicts between people belonging to different religious groups, against the idea that different denominations, ethnic or religious groups coexist peacefully with each other. Religious tolerance had to take some time for the change to be visible in that area of Indonesia.

It is a larger milestone in 1965 when the blasphemy law has been taken. At this time, 6 religions were officially adopted for official religion. The other major step forward in this matter was in 2011 when the Religious Harmony Bill has been created which dealt with proselytization and religious holidays. Since that time, Indonesia has been praised internationally for its religious tolerance. Indonesia was also known as a model of Islamic democracy at that time. This legal action was necessary at that time, because in 2011 more than one case testified that Sunni Islamic militants attacked religious minority groups. Such and similar attacks have been supported by reports from Setara Institute and the Wahid Institute.

According to data from the *Setara Institute*, in 2010 there were 216 cases, and in 2012 there were 264 cases of religious intolerance against minorities in Indonesia. According to data from the *Wahid Institute*, in 2010 there were 130, and in 2011 there were 184 cases, which could be called religious intolerance, committed against minorities (29). These cases all illustrate how members of minority denominations were exposed to threats from attackers who wanted to take justice into their own hands. All these were committed against them because of the religious affiliation of minorities. A few years later, however, a report was published describing that Muslims were encouraged to vote against non-Muslims, during the elections, after 2016, and before, some cases of religious intolerance were brought to light, which was also targeted against religious minorities (30). There was also the case at this time that religious intolerance was used to strengthen building policy support. Thus, it can be said, in the light of these, that although they have tried and succeeded in changing the previous situation, the phenomenon as such has not completely disappeared from ordinary life (31).

What in turn supports tolerance, or at least a shift in the previous situation in a positive direction, is the situation of the Chinese minority in Indonesia. As I mentioned before, Chinese settlers have made no small contribution to the economy of Indonesia in terms of trade. They also left their mark on the pattern of Indonesian batiks, such as the Phoenix motif. Related to history, in 1912, the *Sarikat Islam* was formed, which included Muslim traders who specialized in the batik trade. In those days, members of this organization looted Chinese shops and assaulted Chinese merchants. Today, the situation has changed. Some Chinese residents and businessmen now have connections with political figures. The Chinese minority has successfully assimilated in Surabaya, for example, into the lives of its inhabitants.

It can be said that tolerance in the field of religion has greatly improved, compared to the old state, and a positive image of the country has emerged in this regard.

29 In Religion's Name: Abuses against Religious Minorities in Indonesia | HRW

30 Religious Intolerance in Indonesia (d27r7ebsgu0es2.cloudfront.net)

31 Understanding Violence Against Muslim Minorities in Indonesia (georgetown.edu)

SUMMARY

Data in my thesis supported my first assumption that religion has political power in Indonesia. Since almost the entire population of Indonesia is religious, the only thing left is to look at which religious denominations in what proportion contribute to political power. Specifically, Islam accounts for more than 86%, followed by Protestant religion with nearly 7%, and Catholicism with almost 3%. Hinduism, Buddhism, and Confucianism are the minorities with 1,7%, 0,8%, and 0,03%.

Of the 7,9 billion people on Earth, 5,3 billion people are religious. This means that approximately 67% of the population of the world becomes some religious denomination. Although this multitude is divided into several parts according to who sympathizes with what religious views, it can still say overall that it is a large number of people. This is a sufficiently effective force in terms of a decisive factor within one country and its political situation. certain political parties define their names by declaring their religious affiliation. In addition, some parties are known to be religiously oriented. Thus, it can be said that there is a fundamental connection between religion and political life. Within a country, this rate varies depending on which religion prevails.

Since Islam is the most widespread religion in Indonesia, since all parties accept Pancasila and the Constitution, the main question is only whether the parties recognize the importance of Islam. In Indonesia, parties are divided into secular and Islamic parties. Secular parties include democratic (such as Partai Demokrat or PDI-P) and nationalist parties (such as Golkar or PKPI). In the case of Islamic parties (such as PKS, PAN or PPP), it is crucial whether the party bases its policy on Islamic teachings. the importance of this is already evident in the case of Islamic-based schools because, in the case of Islamic schools, the teachings of Islam make up a fundamental and significant part of the curriculum. Islamic schools are inherently different from others in that students who graduate there have a much more in-depth knowledge of Islam than those who graduate from other schools. For Islamic political orientation, roots begin to start in schools through the more detailed education of Islam. Thus, religion, more precisely, the Islamic faith in the case of Indonesia, is of great importance in the formation of a point of view, which will later manifest in political life.

Parties representing religious trends other than Islam are also present in politics, but undoubtedly Islam is the most decisive. This division can also be observed in the religious holidays of the country. Although not all religious holidays are officially celebrated as public holidays, the main holidays of different religions are also important events declared public holidays. In addition, of course, in my thesis, I also showed how these religious events and celebrations manifested and maintained the community in society. In addition to the official religious holidays, other religious festivals are celebrated, some of which are related to nature or the harvest besides God.

On the whole, it can say that religious holidays also determine the life of society in this area, which has an impact not only on work but also on spending free time. Religious holidays are also part of public holidays more than other non-work days. In spending free time, depending on who is a member of which denomination, religious holidays positively affect people with their diversity, uniqueness, and good mood in their everyday lives.

Religiosity and religious character also appear institutionally in society in the form of schools and social and medical institutions. In religious schools, in addition to subject knowledge, religion also has a personality-forming role, and through belief, it also provides students with specific knowledge related to the given religion. Although Bahasa Indonesia is the official language in Indonesia, Arabic, Mandarin, or Sanskrit, for example, are also taught, related to religion. Several Indonesian universities are now committed to value-based knowledge. Although not the church-sponsored social and health institutions are in the majority in Indonesia, some of them are in the country I mentioned earlier.

Indonesia is already a diverse country in many ways, from ethnicities through language to religion, which affects all citizens. In my opinion, together with such a fragmented and so much population, it is not easy to enable the challenges to be more likely to be better in a relatively short period. Still, quite a lot of attention is paid to this.

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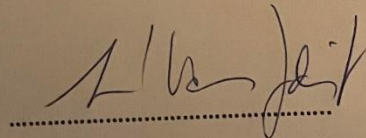
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A szakdolgozatban felhasznált adatokat a szerzői jogvédelem figyelembevételével alkalmaztam.

Ezen szakdolgozat semmilyen része nem került felhasználásra korábban oktatási intézmény más képzésén diplomaszerezés során.

Tudomásul veszem, hogy a szakdolgozatomat az intézmény plágiumellenőrzésnek veti alá.

Budapest, 2022 év 05 hónap 01 nap



hallgató aláírása