

Daoist and Confucianist Schools of Thought in Muslim-Majority Indonesian Society

Panji Guniwa Aria Awangga

Tokio Marine Life Indonesia, Bandung, Indonesia
raden.panjiguniwa@gmail.com

Dody S. Truna

UIN Sunan Gunung Djati Bandung, Indonesia
dodystruna@uinsgd.ac.id

Ahmad Gibson Albustomi

UIN Sunan Gunung Djati Bandung, Indonesia
ahmadgibson@uinsgd.ac.id

Suggested Citation:

Awangga, Panji Guniwa Aria; Truna, Dody S.; Albustomi, Ahmad Gibson. (2024). Daoist and Confucianist Schools of Thought in Muslim-Majority Indonesian Society. *Jurnal Iman dan Spiritualitas*. Volume 4, Number 4: 381–390. <http://dx.doi.org/10.15575/jis.v4i4.42487>

Article's History:

Received December 2024; *Revised* December 2024; *Accepted* December 2024.
2024. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

Confucianism is a school of thought that was born in China in the sixth century BC, founded by Confucius. This teaching emphasizes moral virtue, social relationships, and the connection between man and Heaven. The aim of this article is to explore the evolution of Confucianism from its early teachings to its more complex form of Neo-Confucianism, as well as its relevance in the modern context in China and East Asia. The methods used in this article involve a historical and philosophical approach through textual analysis of the teachings of Dao and Confucius, including the works of Zhu Xi, as well as a comparative study of its influence on culture, society, and politics in East Asia. The results of the analysis show that although Confucianism suffered a decline during the period of division after the fall of the Han Dynasty, its rise through Neo-Confucianism in the Song Dynasty era not only integrated metaphysical and spiritual elements but also strengthened education and self-development as the foundation of morality. In addition, the article reveals how Daoism and Confucianism have successfully adapted to modern challenges, such as interaction with Western thought and far-reaching social changes so that it remains relevant in shaping contemporary culture and ethics in East Asia.

Keywords: *cultural diversity; Confucianism; East Asian culture; religious thought; tolerance.*

INTRODUCTION

Indonesia is a country known for its extraordinary religious and cultural diversity. Islam, as the majority religion, coexists with various other religious traditions, including Daoism and Confucianism, which are adhered to by some Chinese communities in Indonesia (Rosyadi, 2020). In this context, a deep understanding of religious traditions such as Daoism and Confucianism is very important. This understanding not only helps build tolerance between religious believers but also prevents misunderstandings that can trigger negative stereotypes (Gwynne, 2023). Therefore, this research aims to explore the relevance of Daoist and Confucian values for Indonesian Muslim society to strengthen harmony and harmony in diversity.

Interaction between the Muslim community and the Chinese community has become part of the social dynamics in Indonesia. In these interactions, gaps in understanding of the religious teachings and practices of Daoism and Confucianism are often discovered. This gap can trigger prejudice and obstacles in building respectful relationships (Hoogervorst, 2022). On the other hand, if the values contained in the traditions of Daoism and Confucianism are well understood, Islamic communities can enrich their spiritual insight without changing religious beliefs. Thus, this research provides space to explore how these two traditions can contribute to the spiritual enrichment and moral life of Muslim communities (Costanza et al., 2007).

On the other hand, the moral and ethical values in Daoism and Confucianism offer valuable lessons that are relevant in the modern context. Daoism teaches harmony with nature, a simple life, and balance in action (Salemink & Turner, 2014). Meanwhile, Confucianism emphasizes the importance of harmonious social relations, respect for parents, and individual moral responsibility in society. These values have great potential to be integrated into the lives of Indonesian Muslim society, especially in facing the challenges of modernization which often erode traditional values. By understanding how these two traditions adapt to changing times, Muslims can learn to maintain their traditional identity amidst globalization (Tweed, 2020).

Furthermore, it is important to note that tolerance is not only a concept but also a practice that requires a deep understanding of other cultures and religions (Pizzato, 2024). In this case, this research is relevant because it can encourage more constructive intercultural dialogue between the Muslim community and the Chinese community. This kind of dialogue not only strengthens social relations but also opens up space for mutual learning and sharing values that enrich life together. Apart from that, the results of this research can be a reference in multicultural education which aims to create a younger generation that is more open to diversity (Roszko, 2020).

This research is not only theoretical but also applicable. Through literature study approaches, qualitative analysis, participant observation, surveys, and interdisciplinary approaches, this research identifies how interactions between Islam, Daoism and Confucianism occur in the social context of Indonesian society (Laliberté, 2022). In addition, the reflection and interpretation carried out in this research allow the disclosure of ethical values that are not only theoretically relevant but can also be applied in everyday life (Oldstone-Moore, 2023). Thus, this research seeks to offer a comprehensive view of how different religious traditions can complement each other to create a harmonious society.

In an increasingly complex and plural world, this research also acts as a social reflection on the challenges faced by Indonesian society. By exploring the values of Daoism and Confucianism, this research reminds us of the importance of continuing tradition in facing the flow of modernization (Arjun et al., 2022). This tradition not only provides identity to the Chinese community but also offers a moral perspective that is universal and relevant to all religions. In other words, this research functions as a bridge that connects different religious traditions and helps people understand that harmony does not mean homogeneity but rather diversity that respects each other (Fisher & Rinehart, 2017).

The contribution of this research is not only limited to increasing understanding between religious communities. Furthermore, it is hoped that this research can enrich religious and social studies in Indonesia, especially in the context of interreligious and cultural relations. Through a comprehensive approach, this research offers new insights into the dynamics of interaction between religious traditions, which in turn can contribute to the formation of an inclusive national identity. In addition, it is hoped that the ethical values of Daoism and Confucianism can provide practical inspiration for Muslim communities to live a more moral and harmonious life (Oldstone-Moore, 2023).

By uniting these goals, this research seeks to build a solid foundation for constructive interfaith dialogue, meaningful multicultural education, and deep social reflection. In facing a world that is increasingly fragmented by differences, a deep understanding of other religious traditions is not only a necessity but also the key to creating sustainable harmony. Therefore, it is hoped that this research can be the first step in building a more inclusive, tolerant and respectful Indonesian society.

METHOD

This research combines various methods to comprehensively understand the influence of Daoism and Confucianism in Indonesian society. Literature studies are used to collect information from various sources, such as books, academic articles, and historical documents, to provide a theoretical basis for the development of the two traditions. Next, qualitative analysis was carried out through in-depth interviews to explore how Daoist and

Confucian values were internalized in people's daily lives. Through participant observation, this research directly observes ritual practices, celebrations and social interactions that reflect the teachings of these two traditions in the Chinese community (Ahmad, 2009).

This data is complemented by surveys and questionnaires to capture a broader view of people's perceptions of the influence of Daoism and Confucianism. In addition, case analysis is used to explore specific examples of the application of the values of both traditions in various fields, such as social and educational. Integrating approaches from religious studies, anthropology, sociology, and history, this research applies an interdisciplinary approach to provide a holistic understanding. The authors also include reflections and interpretations to analyze the interaction between the teachings of Daoism and Confucianism with the Indonesian socio-cultural context, as well as its impact on social harmony (Soehadha, 2012). This approach is expected to produce deep and relevant insights both academically and practically.

RESULTS AND DISCUSSION

Research Findings

Within a broader framework of understanding, the findings provide an in-depth picture of how the values in the two Chinese traditions can resonate with the principles of Islamic teachings. Some of the main findings that can be summarized from this research are the interaction of culture and religion, the similarity of universal moral values, the importance of tolerance and harmony between religious believers, the relevance of the teachings of Daoism and Confucianism in the context of modern life, the enrichment of multicultural education, and the revival of interest in tradition. spiritual, which includes Daoism and Confucianism (Fisher & Rinehart, 2017). All these findings, when understood in the context of Indonesian society, reveal great potential to enrich the social, cultural and spiritual life of Indonesian society, especially Muslims.

1. Interaction of Culture and Religion

One of the main findings in this article is the existence of cultural and religious interactions between Daoism, Confucianism, and Islam. Although Daoism and Confucianism originate from Chinese traditions that are very different from Islamic traditions, the values taught in these two systems of thought have interesting intersections with the basic principles of Islam. For example, in Daoism, teachings about natural balance and harmony between humans and the universe can be seen as a form of seeking spiritual balance, which is in line with Islamic teachings about the importance of maintaining good relationships between humans and God, as well as with other creatures (Phan et al., 2023). Concepts like *wu wei* (active helplessness) in Daoism, which emphasizes the importance of letting everything flow according to its nature, are similar to Islamic teachings regarding total surrender to Allah's destiny (Fisher & Rinehart, 2017).

On the other hand, Confucianism emphasizes ethics and morality in social relationships, focusing on values such as *li* (courtesy), *ren* (humanity), and *xiao* (children's obligations to parents). These values are very relevant to Islamic teachings, which also emphasize the importance of good social relations, starting from the relationship between individuals and God, family, to society. Daoism and Confucianism teach a deep understanding of morality which can also inspire Muslims to strengthen their social attitudes (Yunpeng & Yusoff, 2024). In this context, the values contained in these two teachings not only provide spiritual insight but also build strong bridges between the teachings of different religions, including Islam. In other words, even though they come from different traditions, there is potential for constructive and mutually enriching cultural interaction between these religious teachings.

2. Universal Moral Values

Another very interesting finding is the similarity of the moral values taught in Daoism, Confucianism and Islam. Values such as benevolence, harmony, and self-cultivation are the main principles taught in Daoism and Confucianism, which apparently also have similarities with Islamic teachings (Wang et al., 2023). For example, in Confucianism, value *ren*, which teaches compassion and concern for others, is very similar to the concept of grace in Islam, which teaches its people to spread love and kindness to all mankind (Awalita, 2024). Similarly, the teaching about the importance of harmony in social relations in Confucianism is very similar to the teaching of Islam about the importance of maintaining harmony in society.

Apart from that, in Daoism, the teachings about harmony between humans and nature, as well as principles *wu wei*, which teaches acceptance of life as it is, are in line with Islamic teachings, which teach inner peace through surrender to God's destiny (*tawakkal*). As Fromm (1956) wrote, although coming from very different traditions, these teachings lead to a deeper understanding of the relationship between the individual, society, and

God, as well as of the importance of establishing balance in everyday life (Fromm-Reichmann & Moreno, 1956). This shows that there are universal values in these teachings that can be accepted by Muslims, as well as providing a way to understand the teachings of other religions without having to sacrifice one's own religious beliefs (Y. Wang & Peng, 2024).

3. The Importance of Tolerance and Harmony Between Religious Believers

One of the themes that is strongly emphasized in this article is the importance of tolerance and harmony between religious communities. Indonesia, as a country that has a multicultural and multireligious society, requires continuous efforts to maintain harmony between religious groups. One way to achieve this is to understand the teachings of other traditions, such as Daoism and Confucianism (Fisher & Rinehart, 2017). In this article, it is explained that by studying the teachings of these two traditions, Indonesian society, especially Muslims, can develop an attitude of mutual respect and acceptance of differences, which is very important in a multicultural society. This is also in accordance with Islamic teachings, which emphasize that human beings were created with various differences so that they can know each other and live side by side peacefully (Mubit, 2016).

For example, in Islam, principles of brotherhood or brotherhood between religious people are highly valued. Likewise, in Daoism and Confucianism, some teachings emphasize the importance of mutual respect, both for fellow human beings and for nature. The concept in Confucianism, which focuses on the ethics of harmonious social relations, is in line with Islamic teachings, which encourage its followers to maintain good relations with others (Fisher & Rinehart, 2017). By understanding and appreciating these values, Indonesian society can create a more peaceful and tolerant social climate, as stated by Zayyan, who emphasized the importance of creating a just and peaceful society through a better understanding of human values (Zayyan, 2023).

4. The Relevance of the Teachings of Daoism and Confucianism in the Context of Modern Life

Another finding that is very relevant to the current condition of Indonesian society is the relevance of the teachings of Daoism and Confucianism in the context of modern life. In the midst of changing times and the challenges of modern life, teachings that teach inner balance, harmony and self-development are very important. One of the practices taught in Daoism is meditation and self-reflection, which aims to achieve inner peace. In modern life, which is full of pressure and stress, practices like this are very relevant to help individuals find peace of mind (Fisher & Rinehart, 2017).

Meditation practices in Daoism, although originating from different traditions, can be integrated with spiritual practices in Islam, such as dhikr or prayer, to improve mental and spiritual well-being. This is in line with the views of Fromm (1956), who emphasized the importance of searching for meaning in human life amidst the challenges of modernity (Fromm-Reichmann & Moreno, 1956). In this case, the teachings of Daoism and Confucianism provide a new perspective that can help Muslims in dealing with various pressures of daily life, both in spiritual and psychological aspects (Fisher & Rinehart, 2017).

5. Enrichment of Multicultural Education in Indonesia

This article also suggests that an understanding of Daoism and Confucianism can be part of enriching multicultural education in Indonesia. Considering that Indonesia consists of various ethnicities, religions and cultures, multicultural education that promotes tolerance, understanding and respect for differences is very important. Understanding the teachings of Daoism and Confucianism can provide deeper insight into how different cultures and religions can coexist in harmony (Arifin, 2022).

Integrating the teachings of Daoism and Confucianism in the educational curriculum, both at school and university levels, can introduce the younger generation to other traditions that have values that are in line with the teachings of their religion. This will help them to be more open to cultural and religious diversity while fostering mutual respect and appreciation for differences. Freire, as quoted by Giroux, in his theory of dialogue-based education, also emphasized that multicultural education is one of the best ways to build critical awareness and mutual respect in a pluralistic society (Giroux, 1979).

6. Awakening of Interest in Spiritual Traditions

Another interesting finding is the resurgence of interest in spiritual traditions, including Daoism and Confucianism, which appear to be increasingly accepted in Indonesian society. Many people are starting to be interested in digging deeper into the spiritual teachings in these two traditions, especially those related to the

concepts of inner balance, meditation, and living in harmony with nature (Fisher & Rinehart, 2017). This interest reflects modern man's search for spiritual peace, which is not always found in a materialistic life.

In this context, Muslims can learn from these teachings to deepen their spiritual practices, such as through dhikr and meditation, which focus not only on their relationship with God but also on understanding and balance within themselves and their relationship with the universe. This is in line with Nasr's (2007) view which states that a more holistic spirituality can help humanity achieve a more meaningful life amidst the challenges of the modern era (Nasr, 2007). Within this framework, there is a great opportunity to develop harmony between religious communities based on the same universal moral values that exist in the three traditions (Maarif, 2019). Therefore, it is important to continue to explore and utilize these teachings to create a more peaceful, tolerant and prosperous society, which in turn can enrich the social, cultural and spiritual life of Muslims in Indonesia.

Theoretical Implications for Indonesian Society

As a country with rich cultural and religious diversity, Indonesia faces great challenges in managing this diversity to create social harmony. In this context, the findings of this research provide a new perspective that is relevant both in academic discourse and in social practice in Indonesia. The three main theoretical implications that can be identified from this research are as follows: strengthening the theory of religious pluralism, the interconnection of moral values between Daoism, Confucianism and Islam, as well as the potential for a more constructive model of interreligious dialogue.

One of the main theoretical implications raised in this research is the reinforcement pluralism theory of religion in the context of Indonesian society, which is predominantly Muslim. Religious pluralism, as explained by thinkers such as John Hick and Wilfred Cantwell Smith, emphasizes that although there are differences in teachings between religions in the world, each religion has a positive contribution to the social and spiritual life of humanity (Hick, 1992). This means that despite differences in doctrine and practice, religions should not be viewed as conflicting entities but rather as something that complements each other and can benefit society.

Indonesia, as a country that has wide religious diversity, is a clear example of where the theory of religious pluralism can be applied in everyday life. Even though the majority of Indonesia's population is Muslim, this country also has a large community that adheres to other religions such as Christianity, Hinduism, Buddhism, Confucianism and other traditional religions. In this context, religious pluralism is not only an adequate academic theory but also an important guide for the development of a peaceful and harmonious society (Fisher & Rinehart, 2017).

Through a pluralistic approach, Indonesian society can overcome tensions between different religious groups. By recognizing and appreciating the values found in diverse religious traditions, Indonesian society can strengthen a sense of togetherness in diversity. In this case, the majority of Islam, with its principles of tolerance and respect for fellow human beings, can be the main driver in developing this understanding of pluralism. This is in line with the teachings in the Koran, which emphasize the importance of knowing each other and respecting differences (Aisah & Albar, 2021).

Thus, the theory of religious pluralism provides a strong theoretical framework for Indonesian society to develop an inclusive attitude towards different religious traditions, not only as a form of tolerance but as an effort to enrich social and spiritual life together. Integrating values from other religious traditions, such as Daoism and Confucianism, which have had a major influence on the culture of the Chinese community in Indonesia, can enrich Muslims' understanding of interfaith relations (Fisher & Rinehart, 2017). This not only has a positive impact on the spiritual life of individuals but also contributes to the creation of broader social harmony.

1. Interconnection of Moral Values between Daoism, Confucianism, and Islam

The findings of this research also reveal a significant interconnection of moral values between Daoism, Confucianism, and Islam. Even though these three religious traditions have different origins and teachings, this research shows that there are deep similarities in the moral values taught by each religion. For example, the concepts of the importance of life balance, respect for parents, and social responsibility are values found in Daoism, Confucianism, and Islam (Fisher & Rinehart, 2017).

Daoism teaches the principle of wu wei, namely acting without coercion, and emphasizes the importance of living in harmony with the universe. This concept can be connected to Islamic teachings about accepting fate and acting patiently in facing life's challenges (Feng & Chen, 2023). Confucianism, on the other hand, emphasizes strong social ethics, especially regarding relationships within the family and society, as well as respect for parents as the essence of good social life. These values are very similar to Islamic teachings regarding the importance of friendship, respect for parents, and social responsibility in society (Sernelj, 2021).

In the context of Indonesian society, which has a strong tradition of moral education both through Islamic boarding schools and other formal educational institutions, these values can be the basis for developing a more inclusive approach to moral education. The integration of Daoist and Confucian values based on social ethics can enrich existing Islamic teachings, thereby creating a more holistic educational approach to building the character of Indonesia's young generation (Sukhoverkhov et al., 2021).

Albert Schweitzer, then *The Philosophy of Civilization*, states that various religious traditions share similarities in their moral goals, although the means of achieving them differ. This illustrates how the moral values contained in Daoism, Confucianism and Islam can be integrated into the Indonesian context to form a society that is more respectful and full of affection (Jackman, 1950).

Furthermore, this interconnection of moral values also opens up space for more constructive interreligious dialogue. By understanding these shared values, Muslims can see that many of the values they hold are also upheld in other religious traditions. This can create a sense of mutual respect between religious believers and reduce the potential for conflict that often arises due to differences in beliefs (D'Ambrosio, 2020). From an educational perspective, an approach that combines moral values from these traditions can help create a more inclusive environment and enrich moral and spiritual insight for the entire community.

2. Constructive Interreligious Dialogue Model

The third theoretical implication that can be drawn from these findings is the potential for a more constructive model of interreligious dialogue. Interreligious dialogue, according to Hans Küng, is a very important tool in achieving a deeper understanding of other religious beliefs and reducing the tensions that often arise due to religious differences (Küng, 1998). In the Indonesian context, where various religious groups live side by side, this dialogue model is very important to create a better understanding between religious communities.

Interreligious dialogue does not only aim to discuss differences, but also to find common values and goals that can underlie life together. Indonesia's multicultural and multireligious society requires a more open and inclusive approach to interacting with other religions. Therefore, implementing a dialogue model based on mutually reinforcing moral values between Islam, Daoism and Confucianism can create space for Muslims to share views with adherents of other religious traditions (Feng & Chen, 2023).

John Hick, in his works on religious pluralism, expresses the importance of recognizing that world religions have moral values that can complement each other, even though they differ in teachings and rituals. In the Indonesian context, this means that Muslims can participate in dialogue that not only emphasizes differences but also focuses on the common goals of these religions to create a better society (Hick, 1992).

This model of interreligious dialogue, if implemented effectively, can reduce social conflict, which is often caused by ignorance or lack of understanding of other religions. Through more open communication and mutual respect, Muslims and followers of other religions can find new ways to work together to create a more peaceful and just society (Romadlan, 2019). For example, in Indonesia, interreligious dialogue has been carried out in various forms, ranging from seminars and community meetings to joint social projects, which prioritize the principles of tolerance and interfaith cooperation. The theory of religious pluralism, the interconnection of moral values, and models of constructive interreligious dialogue not only play a role in the academic world but also have a real impact on everyday social life (Natalia, 2017). In the Indonesian context, which is rich in diversity, the application of these three theoretical implications is very important to strengthen inter-religious harmony and create a more just, peaceful and mutually respectful society.

Practical Implications of Daoism, Confucianism, and Islam

This research brings various practical implications that are very relevant to be applied in the context of social life, education and inter-religious harmony in Indonesia. This country, which is known for its cultural, ethnic and religious diversity, requires an inclusive and collaborative approach to managing these differences, as well as to strengthening social unity in society (Fisher & Rinehart, 2017). The findings from this research can be translated into several practical steps that can be adopted in various fields, such as multicultural education, integration of spiritual practices, strengthening social harmony, and interfaith collaboration.

1. Multicultural Education: Inclusive Curriculum Development

One of the main practical implications of this research is the importance of the educational development of more inclusive multicultural. Considering the diversity of religions and cultures that exist in Indonesia, education that can accommodate the teachings and values of various religious traditions is very important to foster attitudes of tolerance and mutual respect between groups. In this case, this research proposes that the education

curriculum in Indonesia should not only focus on one religion but integrate values from various spiritual traditions, including Daoism and Confucianism, which have universal moral principles and relevance to Islamic teachings (Ziaul Haq et al., 2023).

Multicultural education can introduce students to basic concepts from various religions, such as teachings about peace, balance and harmonization, found in Daoism and Confucianism, as well as ethical principles found in Islam. As suggested by UNESCO, a multicultural approach in education can enrich students' understanding of diversity and reduce prejudice between groups. This can lead to the development of students' characters who are more open, tolerant, and ready to work together with individuals from different backgrounds (Yasunaga, 2014).

For example, in Religious Education and Character Education subjects, the curriculum can include teaching about values in Daoism, Confucianism and Islam which teach the importance of peace, justice and respect for life. With this approach, the younger generation will gain a broader understanding of different ways of seeking peace and morality, which in turn will strengthen mutual understanding and respect for interfaith differences (Fisher & Rinehart, 2017).

2. Integrated Spiritual Practices: Meditation and Reflection in Daily Life

Another practical implication is the implementation of integrated spiritual practices, where individuals can combine spiritual elements from Daoism and Confucianism with Islamic teachings. Spiritual practices, such as meditation and reflection, which play a major role in Daoism and Confucianism, can be adapted to improve the mental and spiritual well-being of Muslims in Indonesia (Feng & Chen, 2023). The concept of equanimity, which is important in Daoism, and the meditation practices used to achieve peace in the Confucian tradition, can provide great benefits to individuals in everyday life (Fisher & Rinehart, 2017).

In Indonesia, where many people face stress due to the challenges of modern life, integrating meditation and reflection techniques can help them achieve balance in their lives. As Fisher said, meditation not only helps individuals achieve inner peace but also deepens self-awareness which is important in spiritual practice (Fisher & Rinehart, 2017). By incorporating reflective elements from Daoism and Confucianism, such as awareness of human relationships with nature and each other, Muslims can deepen their understanding of self-control, simplicity and harmony in life. This practice will not only enrich their spiritual life but can also improve their overall quality of life (Sukhoverkhov et al., 2021).

3. Strengthening Social Harmony through Understanding Interfaith Values

Understanding and respecting the values of different religious traditions can strengthen social harmony in Indonesia. The country is very diverse in terms of religion and culture, and these differences often lead to social tensions. Therefore, it is important for Indonesian people to learn to understand and appreciate the values that exist in other religious traditions (D'Ambrosio, 2020). This research shows that the teachings of Daoism and Confucianism, although they come from different backgrounds to Islam, have similar values that are very relevant to Islamic teachings, such as the values of peace, simplicity, and respect for life (Fisher & Rinehart, 2017).

By understanding these shared values, Indonesian society can reduce interreligious tensions and strengthen social harmony. For example, the teachings about harmony in Daoism and Confucianism are very similar to the concept of peace in Islam. Therefore, by fostering a shared understanding of these universal values, Indonesian society can reduce the potential for inter-religious conflict and increase cooperation between religious communities (Fisher & Rinehart, 2017).

Stronger social harmony is not only socially beneficial but also strengthens the country's stability. As explained by Peter L. Berger (2007) in Davie, social harmony is an important foundation for achieving harmony in a multicultural society. If Indonesian society can live side by side by respecting complementary spiritual values, a more inclusive and harmonious society can be created (Davie, 2013).

4. The Revival of Spiritual Traditions and Interreligious Dialogue

This research also shows a resurgence of interest in deeper spiritual practices, especially among the younger generation who are starting to search for a deeper meaning in life in the modern era. This phenomenon opens up opportunities for more productive interreligious dialogue, which is not only limited to intellectual discussions but also involves collaboration in social, cultural and spiritual activities (Fisher & Rinehart, 2017). For example, Indonesian society can encourage arts and cultural activities that involve various religious and cultural elements, which in turn will increase interfaith dialogue. Through these activities, such as art performances, seminars, or group discussions, Muslims and adherents of other traditions can share beneficial views and practices. This kind of dialogue can facilitate better understanding between religions, as well as reduce the potential for tension and conflict (Hermawan & Rahman, 2024).

Furthermore, this resurgence of interest in spiritual traditions also creates opportunities for Indonesians to deepen their own spiritual practices, while remaining open to the positive influences of other traditions. As Hans Küng said, interreligious dialogue can enrich the spiritual life of individuals and society, as well as build deeper relationships between various religious groups (Küng, 1998). This research proposes that interfaith collaboration in various social and cultural fields should be encouraged to create a more harmonious and mutually supportive environment. Indonesia, as a country with very rich diversity, has great potential to encourage interfaith collaboration in the fields of arts, culture, education and other social activities (Annazilli, 2018). For example, performing arts, cultural exhibitions, and social projects involving participants from various religions can be effective means of strengthening relations between religious communities.

Through collaboration like this, Muslims and followers of other religions can interact, respect each other, and learn from each other. Social and cultural activities involving various religions can be a safe and productive space to bring together different views and lead them toward better understanding and mutual respect (Nur, 2017). Interfaith collaboration in the context of culture and arts can be a channel for creating more harmonious and inclusive relationships amidst diversity (Zaprul Khan, 2018). This is important to create a society that is not only tolerant but also has deep understanding between individuals and groups.

Multicultural education that integrates teachings from various religious traditions, the application of integrated spiritual practices, and an understanding of universal values from different religious traditions will make a major contribution to creating a more peaceful and tolerant society (Matthews, 2004). Additionally, the resurgence of interest in deep spiritual practices opens up opportunities to strengthen interfaith dialogue and mutually supportive cross-religious collaboration, which will ultimately create a more harmonious and stable society.

However, this research has several limitations that need to be considered. *First*, this article focuses more on the geographical context of East Asia, specifically China, Japan, and Korea, which limits the generalization of the findings to Indonesia. Cultural and social differences in Indonesia can influence the acceptance and application of Daoist and Confucian values. *Second*, the lack of empirical data or concrete case studies regarding the application of these values in Indonesia makes the arguments put forward tend to be speculative. Further research using qualitative or quantitative methods is needed to dig deeper into Indonesian society's acceptance of these teachings (Fisher & Rinehart, 2017). Furthermore, interpretations of the teachings of Daoism and Confucianism may vary between adherents, which may influence the relevance of these teachings among Muslims. This research also does not take into account Indonesian social and political dynamics, such as radicalization and intolerance, which could influence the acceptance of foreign traditions. Without a deeper historical analysis, understanding the interaction of Daoism, Confucianism and Islam in Indonesia will feel incomplete (Fisher & Rinehart, 2017).

Practical suggestions for integrating the teachings of Daoism and Confucianism into the daily lives of Muslims may be too general, as they do not take into account individual diversity in religious beliefs and practices. Finally, this article does not cover the perspectives of various groups within Indonesian society, including those who are skeptical of the influence of foreign traditions, which may reduce the diversity of views presented. Thus, further research that addresses these limitations will provide a more holistic understanding of the interactions between Daoism, Confucianism, and Islam in Indonesia (Fisher & Rinehart, 2017).

CONCLUSION

Even though Indonesia is predominantly Muslim, there is potential to integrate the values of Confucianism and Taoism into people's lives. Confucian values, such as the importance of family, education, and hard work, have similarities with principles in Islam, which opens up opportunities for the application of these values in the daily lives of Indonesian people. Apart from that, this article also highlights how, in East Asia, traditions such as Taoism and Confucianism can coexist with other religions, which illustrates that Indonesian society may be able to adopt practices from these traditions as long as they remain respectful and do not conflict with the teachings of Islam.

The emphasis on balance between tradition and modernity is also important to note. In the Indonesian context, this means looking for ways to integrate ethical values from Confucianism and Taoism, which can strengthen morality and social ethics amidst the progress of the times. Apart from that, the revival of interest in Confucianism in China shows a search for meaning in modern life, which can also be a reflection of Indonesian society. This provides an opportunity to enrich spiritual and social life through a broader understanding of these values.

Furthermore, these findings open up space for constructive interfaith dialogue, where values from other traditions can be considered and integrated in a harmonious way without compromising Islamic identity. Dialogue full of understanding and tolerance between religions in Indonesia is the key to building harmony in a diverse society. Finally, the principles of ethics and morality in Confucianism, which are in line with Islamic teachings, can provide inspiration for Indonesian people to strengthen moral values in social interactions and community life. Overall, even though Indonesia is predominantly Muslim, the integration of values from other traditions, such as Confucianism and Taoism, has the potential to enrich the social and cultural life of Indonesian society as long as it is done with respect for Islamic teachings.

References

- Ahmd, T. (2009). *Pengantar Metode Penelitian*. Teras Media.
- Aisah, S., & Albar, M. K. (2021). Telaah Nilai-Nilai Pendidikan Sosial Dari QS Al Hujurat: 11-13 Dalam Kajian Tafsir. *Arfannur*, 2(1), 35–46.
- Arifin, M. Z. (2022). The traditionalism of the Islamic boarding school education system in the era of modernization. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(1), 286–396.
- Arjun, S., Black, J., Das, D., Frame, E., Hannaford, M., Kerr, T., Prestholdt, J., Ridgway, P., de Silva Jayasuriya, S., & Vadlamudi, S. (2022). *Indian Ocean Imaginings: People, Time, and Space*. Rowman & Littlefield.
- Awalita, S. N. (2024). Nilai-Nilai Moderasi Beragama dalam Kurikulum Pendidikan Agama Islam Rahmatan lil'alamini tingkat Madrasah Ibtidaiyah. *Journal of Contemporary Islamic Education*, 4(1), 1–12.
- Costanza, R., Fisher, B., Ali, S., Beer, C., Bond, L., Boumans, R., Danigelis, N. L., Dickinson, J., Elliott, C., & Farley, J. (2007). Quality of life: An approach integrating opportunities, human needs, and subjective well-being. *Ecological Economics*, 61(2–3), 267–276.
- D'Ambrosio, P. J. (2020). Confucianism and Daoism: on the relationship between the analects, laozi, and zhuangzi, part I. *Philosophy Compass*, 15(9), 1–11.
- Davie, G. (2013). The persistence of institutional religion in modern Europe. In *Peter Berger and the study of religion* (pp. 101–111). Routledge.
- Feng, Q., & Chen, W. (2023). The Rise of Confucianism, Mohism, Daoism, and Legalism. In *A Concise History of Chinese Philosophy* (pp. 21–39). Springer.
- Fisher, M. P., & Rinehart, R. (2017). *Living religion* (10th ed.). Daoism and Confucianism.
- Fromm-Reichmann, F. E., & Moreno, J. L. (1956). *Progress in psychotherapy, 1956*.
- Giroux, H. A. (1979). *Paulo Freire's approach to radical educational reform*. JSTOR.
- Gwynne, P. (2023). *Sexism in Major Religions: A Comparative Introduction*. John Wiley & Sons.
- Hermawan, U., & Rahman, M. T. (2024). Dialog Agama Perspektif U. *Integritas Terbuka: Peace and Interfaith Studies*, 3(1), 31–42.
- Hick, J. (1992). On Wilfred Cantwell Smith: His Place in the Study of Religion. *Method & Theory in the Study of Religion*, 4(1/2), 5–20.
- Hoogervorst, T. (2022). The Kwee collection at the fisher library, university of Sydney: An annotated list of Chinese-Malay publications. *Journal of the Society for Asian Humanities*, 53, 285–356.
- Jackman, S. (1950). *The Philosophy of Civilization by Albert Schweitzer*.
- Küng, H. (1998). *Weltethos für weltpolitik und weltwirtschaft*. Piper.
- Laliberté, A. (2022). *Chinese religions and welfare regimes beyond the PRC: legacies of empire and multiple secularities*. Springer Nature.
- M. Haqqi Annazilli. (2018). Relasi Antara Agama dan Media Baru. *Syi'ar*, 18(2), 28.
- Maarif, M. A. (2019). Internalisasi Nilai Multikultural Dalam Mengembangkan Sikap Toleransi (Studi Di Di Pesantren Mahasiswa Universitas Islam Malang). *Nazhruna: Jurnal Pendidikan Islam*, 2(1), 164–189.
- Matthews, M. R. (2004). Thomas Kuhn's Impact on Science Education: What Lessons Can Be Learned? *Science Education*, 88(1), 90–118. <https://doi.org/10.1002/sce.10111>

- Mubit, R. (2016). Peran Agama dalam Multikulturalisme Masyarakat Indonesia. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 163–184.
- Nasr, S. H. (2007). *The Essential Seyyed Hossein Nasr*. World Wisdom, Inc.
- Natalia, A. (2017). Faktor-faktor penyebab radikalisme dalam beragama (kajian sosiologi terhadap pluralisme agama di Indonesia). *Al-Adyan: Jurnal Studi Lintas Agama*, 11(1), 36–56.
- Nur, K. (2017). Moderasi Sufistik atas Pluralitas Agama. *Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 01(02), 166–180.
- Oldstone-Moore, J. (2023). *The Oxford handbook of confucianism*. Oxford University Press.
- Phan, H. P., Chen, S.-C., Ngu, B. H., & Hsu, C.-S. (2023). Advancing the study of life and death education: theoretical framework and research inquiries for further development. *Frontiers in Psychology*, 14, 1212223.
- Pizzato, M. (2024). *European Churches and Chinese Temples as Neuro-Theatrical Sites*. Bloomsbury Publishing USA.
- Romadlan, S. (2019). Diskursus Makna Toleransi Terhadap Non-Muslim dalam Muhammadiyah Sebagai Gerakan Islam Berkemajuan (Analisis Hermeneutika Paul Ricoeur). *KOMUNITI: Jurnal Komunikasi Dan Teknologi Informasi*, 11(2), 101–118.
- Rosyadi, I. (2020). Pluralism in Indonesian Law: The Role of Islamic Law in Contemporary Legal Systems. *International Journal of Law and Society*, 2(1), 24–32.
- Roszko, E. (2020). *Fishers, Monks and Cadres: Navigating State, Religion and the South China Sea in Central Vietnam*. University of Hawai'i Press.
- Salemink, O., & Turner, B. S. (2014). *Routledge handbook of religions in Asia*. Routledge.
- Sernelj, T. (2021). Confucian and Daoist Aesthetics. *Synthesis Philosophica*, 36(2), 251–256.
- Soehadha, M. (2012). *Metode Penelitian Sosial kualitatif Untuk Studi Agama*. SUKA Press.
- Sukhoverkhov, A., Klimenko, A. A., & Tkachenko, A. S. (2021). The influence of Daoism, Chan Buddhism, and Confucianism on the theory and practice of East Asian martial arts. *Journal of the Philosophy of Sport*, 48(2), 235–246.
- Tweed, T. A. (2020). *Religion: a very short introduction*. Oxford University Press.
- Wang, C., Wang, S., & Gao, Y. (2023). Wenhua dachai (great cultural talent): paradoxical discourses and practices in the revival of Confucian classical education in contemporary China. *Asia Pacific Education Review*, 24(4), 695–704.
- Wang, Y., & Peng, N. G. (2024). The Application of Taoist Thought in Vocational Education. *Journal of Humanities, Arts and Social Science*, 8(7).
- Yasunaga, M. (2014). Non-formal education as a means to meet learning needs of out-of-school children and adolescents. *Montreal: UNESCO Institute for Statistics*.
- Yunpeng, M., & Yusoff, M. Y. Z. M. (2024). A Comparative Study of Educational Thoughts in the Analects and the Quran: The Integration of Islamic and Confucian Education in Ma Lianyuan's Philosophy. *QURANICA-International Journal of Quranic Research*, 16(1), 1–25.
- Zaprul Khan. (2018). Dialog dan Kerjasama Antar Umat Beragama dalam Perspektif Nurcholish Madjid. *Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 9(2), 154–177.
- Zayyan, M. (2023). Implementasi Nilai-Nilai Kemanusiaan Dalam Pendidikan Islam (Kajian Surat Al-Insan). *HAWARI: Jurnal Pendidikan Agama Dan Keagamaan Islam*, 4(2).
- Ziaul Haq, M., Samosir, L., Masserie Arane, K., & Endrardewi, L. S. (2023). Greeting Tradition to Build Interreligious Peace in Indonesia: Multicultural Education Perspective. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 12(01), 71–84. <https://doi.org/10.22219/progresiva.v12i01.25778>



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).