

## The Function and Social Value of Death Rituals: A Comparative Study of Confucian and Muslim Traditions

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### Abstract

The purpose of this research is to uncover the similarities and differences between the Ceng Beng and Grave Pilgrimage rituals and their impact on societal dynamics. Additionally, it highlights how these rituals create sacred and profane spaces for the community. Equally important, the study examines the social functions and values inherent in these rituals. The qualitative research method is used to collect data in the literature review with a descriptive analysis and comparative approach. Then it is analyzed using Durkheim's life cycle ritual theory. This article demonstrates that although the two death rituals have similarities and differences, they provide an understanding of the sacred and profane aspects within the ritual life cycle. Beyond their sacred aspects, the profane elements of these rituals play a significant role in the social functions and values of society, such as affection, family harmonization, reminders of mortality, filial piety, solidarity, and tolerance. The Ceng Beng and Ziarah Kubur rituals indicate that they are not only religious obligations but also social obligations within community life.

**Keywords:** Ceng Beng and Grave Pilgrimage; Comparative Understanding; Confucianism and Islam; Life Cycle.

### Abstrak

*Tujuan penelitian ini adalah untuk mengungkap persamaan dan perbedaan antara ritual Ceng Beng dan Ziarah Kubur, serta dampaknya pada dinamika masyarakat. Selain itu juga menyoroti bagaimana kedua ritual tersebut menciptakan ruang sakral dan profan bagi masyarakat. Tidak kalah penting fungsi sosial dan nilai-nilai dalam ritual tersebut juga tidak luput dalam kajian ini. Metode penelitian kualitatif menjadi pegangan dalam mengambil data-data dalam studi pustaka dengan pendekatan deskriptif analisis dan komparatif. Kemudian dianalisis menggunakan teori ritual life cycle oleh Durkheim. Artikel ini menunjukkan bahwa kedua ritual kematian, meskipun memiliki persamaan dan perbedaan, memberikan pemahaman tentang aspek sakral dan profan dalam siklus kehidupan ritual. Selain aspek sakral, aspek profan dari ritual-ritual ini memainkan peran penting dalam fungsi sosial dan nilai-nilai masyarakat, seperti kasih sayang, harmonisasi keluarga, pengingat kematian, bakti kepada orang tua, solidaritas, dan toleransi. Ritual Ceng Beng dan Ziarah Kubur menunjukkan bahwa keduanya tidak hanya merupakan kewajiban agama, tetapi juga kewajiban sosial dalam kehidupan bermasyarakat.*

**Kata Kunci:** Ceng Beng dan Ziarah Kubur; Konghucu dan Islam; Pemahaman Komparatif; Ritual Life Cycle; Konghucu dan Islam.

## 1. INTRODUCTION

Every religion or belief system has significant moments or celebrations, whether joyful or sorrowful. Among the many religious and belief-based rituals and traditions, one important aspect is the activities performed when someone passes away. These activities are carried out by the living to honor the deceased and to pray for them. This includes the Ceng Beng, or Qingming Festival, in Confucian tradition and grave pilgrimage performed by Muslims. These rituals and traditions remind us as creations of God to continue worshipping and to remember the inevitability of death. On one hand, Ceng Beng (Qingming Festival) involves a series of activities performed by the Chinese ethnic group to honor their deceased ancestors by offering them items they desired in life, cleaning the grave areas, and praying for their peace in the afterlife (SMcom5, 2022). On the other hand, the ritual and tradition of grave pilgrimage in Islam involve visiting the graves of deceased relatives, scattering flowers, cleaning the grave site, and most importantly, praying. This aims to ensure the deceased receive abundant blessings in the grave and to ease their suffering in the afterlife (Rifan Aditya, 2021). According to Islamic principles, grave pilgrimage reminds us of the unavoidable and imminent reality of death.

Additionally, it is necessary to examine the similarities and differences between Ceng Beng (Qingming Festival) and grave pilgrimage. Although both are forms of grave visitation performed by adherents of two different religions, each tradition has its distinct characteristics. This paper aims to provide a deeper understanding of the Ceng Beng (Qingming Festival) and grave pilgrimage rituals, with the objective of preventing misunderstandings among the community. A comparative analysis between Confucianism and Islam regarding the Ceng Beng (Qingming Festival) and grave pilgrimage rituals can enhance religious tolerance. This is supported by scriptural references showing how these rituals are explained and emphasized in the sacred texts of both religions.

Previous studies have touched on the discourse of these two death rituals, ranging from brief discussions to more in-depth analyses. Most existing research or literature reviews emphasize the process and outcomes of Ceng Beng and grave pilgrimage in a single locus. Some earlier studies offer insights and assistance for further exploration of death rituals in Confucianism and Islam in real-life contexts. For instance, previous research has addressed Islamic grave traditions, which were initially prohibited by Prophet Muhammad SAW but are now permitted and aligned with hadith. The study titled "The Tradition of The Grave Pilgrimage According to The Hadith of The Prophet" focuses on understanding the Islamic legal perspective on pilgrimage in accordance with sharia and cultural context (Irfannuddin & Darmawan, 2021).

Furthermore, earlier research on death rituals highlights the significance of symbols in the Ceng Beng ritual for Confucians. The study "Life After Death in a Chinese Community" emphasizes that Ceng Beng, as a death ritual, suggests that the deceased will reincarnate into something good or bad. Thus, the symbols and rituals of Ceng Beng are strongly connected to the deceased. Previous studies on these two death rituals, particularly in Confucianism and Islam, also emphasize two key points (Mohd et al., 2018). One example is the research "Simbol dan

Makna dalam Ritual Cembengan (Cing Bing) Pabrik Gula Madukismo," which views the Confucian death ritual as a form of cultural acculturation and spiritual similarity with local traditions. Ceng Beng is seen as a form of respect to deities, ancestor worship, and animal sacrifices, similar to Javanese culture. Hence, it is evident that the Ceng Beng death ritual can culturally integrate with surrounding traditions through its symbols (Pinandoyo, 2021).

Additionally, these two death rituals offer perspectives from the community, both Confucian and Muslim, as forms of religious or spiritual tourism intertwined with local culture. This serves as a self-reflection tool on life and the afterlife. An example is explained in the research article "Religious Tourism, Pilgrimage, and Cultural Tourism", which emphasizes the spiritual orientation and values of Ceng Beng and grave pilgrimage for the community as educational and spiritual tourism (Jongmeewasin, 2016). Reviewing previous research provides diverse insights into various aspects of the Ceng Beng and grave Pilgrimage death rituals. This study uniquely interprets the similarities and differences between these rituals, including the social symbols and meanings within the community as foundational values for tolerance between Confucian and Muslim communities (Luz, 2020).

The ritual elements, symbols, and meanings in Ceng Beng and grave pilgrimage are always integrated with the community. Viewing from another perspective, the rituals conducted by the community are not merely religious obligations but involve reasons why these rituals are performed, especially in the comparison between Ceng Beng and grave pilgrimage by Confucians and Muslims. According to Emil Durkheim's theory, the essence of rituals lies in the sacred, which must be preserved and not taken lightly, as seen in symbols and other elements. The profane refers to everyday things regarded by the community as outcomes of the sacred, like the values or meanings derived from the ritual. Thus, all community rituals are interconnected with the sacred and profane, influencing the functional system within.

Emil Durkheim's perspective directs the research towards the ritual life cycle system, where the essence and focus of a ritual are not only seen as religious doctrines but as repeated practices that enhance the sacredness within both religions (Confucianism and Islam). The uniqueness of the ritual life cycle is that it offers a perspective that the sacred is not only a religious obligation but also a social duty. Durkheim's discussion on the ritual life cycle presents important values in community life, particularly the profane elements in the essence of rituals (Zainal, 2014). Therefore, this research delves deeper into the death rituals of Ceng Beng and grave pilgrimage, not only comparing their similarities and differences but also examining the ritual life cycle concerning the essential values present in both rituals as social functions within the community. The goal is for Confucians and Muslims to experience the religious emotions shaped by these death rituals.

**Picture 1.**

*Part of Theory Concept in Ritual Life Cycle*



The research method employs a qualitative approach, exploring literature on the death rituals of Confucianism and Islam from journal articles, books, and other sources. This includes analyzing data descriptively and comparatively to understand the doctrines and arguments regarding Ceng Beng and grave pilgrimage. By comparing the data, this paper aims to elucidate the similarities and differences between these two religious practices, thereby fostering important forms of tolerance. The comparative analysis of these rituals seeks to uncover significant values that promote tolerance. Additionally, the literature review compares the social functions of these rituals and their meanings within the community.

## 2. RESULT AND DISCUSSION

### 2.1. Understanding Ceng Beng Ritual (Qingming Festival) in Confucianism

The Ceng Beng ritual is part of the broader Qingming Festival series. What's unique about Ceng Beng is that it encompasses not only sorrow or sadness but also joy and happiness. As part of the long series of Qingming Festivals, it places a particular emphasis on spiritual prayer, commonly known as Ceng Beng. Confucians view Ceng Beng as a form of spiritual worship or respect for family members, ancestors, and others who have passed away (Najibah, 2002). The Ceng Beng Ritual is observed around April 4-5 according to the Chinese calendar, which corresponds to the transition from spring to summer. This ritual is referred to by many Confucians by various names, including All Spirits Day, Bright Clean Festival, Grave Sweeping Festival, and Spring Remembrance Day. The noble purpose of the Ceng Beng ritual is to symbolize the close relationship between the living and deceased family members (Ajmer, 1978).

The Ceng Beng ritual or tradition is also based on teachings or evidence from the words of Confucius and their holy book, as follows: (Arif, 2018)

**Sacred Words I: 9** *The Confucian Prophet said: "Be careful when your parents die and don't forget to remind them even though they are far away. That way the virtue will be thick."*

**The book of Lun Yu I: 9:** *Pay close attention to carrying out funeral ceremonies for parents when we have passed away for a long time, follow it with a sacrificial ceremony. Thus, the people will be full of truth.*

It should be understood that the most unique aspect of these rituals and traditions for Confucians is the meticulous preparation required, including offerings of food intended for their ancestral spirits. These offerings typically include fruit, tea, wine, and meats containing three elements (chicken, beef, and

pork), as well as sweets. Additionally, the family fulfills the first request of the deceased family member. The ritual also involves cleaning the graves, for which cleaning tools are essential, along with prayer equipment such as candles and incense. Although these preparations are extensive and varied, they are integral to the Confucian practice of honoring and praying for the deceased (P, Ninggar 2022).

**Picture 2.**

*Ceng Beng, one of death ritual in Confuciansim*



**Source:** CNN Indonesia

The Ceng Beng ritual, or Qingming Festival, is deeply rooted in Chinese history. Around 636 BC (2,500 years ago), the Duke of Jin accidentally killed his loyal servant Jie Zitui, which led to the practice of three days without fire to honor Jie. Consequently, Ceng Beng (Qingming) became known as the festival of cold food, Hanshi, or the prohibition of smoke, during which lighting or using fire was not allowed as a way to honor their ancestors (Dignity Memorial, 2022). This historical context imbues the Ceng Beng ritual with profound sorrow and a commitment to continually pray for the peace and happiness of ancestors.

In addition to the rituals of cleaning graves and offering food, the Ceng Beng Festival includes activities such as flying lanterns, burning paper money at night, flying kites, and gathering with family to celebrate and mitigate excessive grief (Ariffin, 2019). Thus, while the festival is a form of respect for ancestral spirits, it also embodies joy and family togetherness (Wenly & Sutami, 2022).

The Ceng Beng ritual enhances the Confucians' sense of kinship, solidarity, and moral responsibility. However, not all Chinese and Confucians celebrate the Ceng Beng ritual, especially in China and among some Confucian ethnic groups. Additionally, the celebration can be expensive, requiring significant financial resources. Although the Ceng Beng tradition originates from mainland China, it is also practiced by Chinese Confucians in various countries, including Vietnam, Japan, South Korea, and Indonesia.

## 2.2. Understanding Grave Pilgrimage (Ziyarah) Tradition in Islam

One part of the tradition or ritual that is almost the same as Ceng Beng but from Islam namely the pilgrimage of the grave. For Muslims, it is no longer something foreign to their ears, because every specific time, without any momentum, they also carry out the pilgrimage to the grave. Grave pilgrimage is derived from the Islamic teachings, which means to visit, and pray for our family and even our relatives who have passed away before us. Always get an outpouring of grace from God and ease when in the grave, as well as remind humankind that death can come indiscriminately and at any time (Putri Sari Simatupang, 2018). However, before the ritual or tradition of visiting the graves in Islam was as accessible as it is now, during the time of the Prophet Muhammad SAW, it was a matter of caution and even forbidden. According to him, Muslims on pilgrimage are afraid not to pray for those who have died but to hope and ask for something from those killed. The good news is, the incident in the Qur'an, the verses that discuss this have been in the *nasikh mansukh* (delete erase) and explained with the evidence of the hadith. Where, it is perfectly permissible to make the pilgrimage to pray for others, based on the existing arguments, they are:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

**Meaning:** Remember! Only Allah belongs to the pure religion (from shirk). And those who take a protector other than Him (say), "We do not worship them but (hope) that they will draw us closer to Allah." Indeed, Allah will judge between them as to what they differ. Indeed, Allah does not guide the liars and the disbelievers (Surah Az-Zumar: 3).

قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ، فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ

الْآخِرَةَ

**Meaning:** "Indeed, I forbade you to visit the grave. (Now) it has been permitted for Muhammad to make a pilgrimage to his mother's grave. So, make a pilgrimage to your graves, for visiting the graves can remind you of the hereafter." (H.R. Tirmidzi)



**Picture 3.**

*Grave Pilgrimage as Ritual in Islamic Traditions*



Source: Tempo

Based on these two arguments, Muslims now freely undertake grave pilgrimages with the primary aim of reminding themselves of death and the afterlife. Although the practice of grave pilgrimage has been adapted to local traditions, as seen with "Nyekar" in the Java region, the timing for such pilgrimages is flexible and not fixed. Typically, pilgrimages are made during specific times such as the month of Ramadan and Eid al-Fitr, as advised by most scholars. However, pilgrimages can also be conducted at any time, depending on personal intent (Handriana et al., 2020).

Furthermore, certain etiquettes or ethics must be observed during grave pilgrimages. Muslims are encouraged to perform ablution first to maintain purity. Upon arrival, it is customary to greet the graves as a form of courtesy. Pilgrims should avoid stepping on or sitting on the graves and refrain from forbidden acts such as kissing the tombstone or seeking intercessory prayers directly from the deceased (Putri, 2021).

The practice of grave pilgrimage offers Muslims a vital opportunity to pray for their departed relatives. It serves as a reminder of human mortality and the transient nature of life, encouraging believers to remember and worship God more frequently. Additionally, the motivations behind grave pilgrimage in Islam include seeking blessings through the remembrance of death and fulfilling religious and social responsibilities collectively, thus fostering good values (Ginanjar, 2019; Muttaqin, 2018). Importantly, this practice can adapt to and coexist with local traditions within the community.

### **2.3. Similarities and Differences Ceng Beng and Pilgrimage Tradition**

The two sub-topics above, prompt the next analysis to analyze and compare the Ceng Beng ritual in Confucianism and the tradition of grave pilgrimage in Islam to highlight their similarities and differences, ensuring clarity and ease of understanding for the public. Analyzing these two rituals requires careful focus and foresight to accurately distinguish their similarities and differences. Key aspects of comparison include the meaning or purpose, time of execution, items to

bring, and other general elements. The following are the similarities between the Ceng Beng ritual and the tradition of grave pilgrimage:

- a. **Meaning and purpose:** both rituals serve as a means to honor and remember deceased ancestors and relatives. They provide an opportunity for the living to pay their respects, offer prayers, and reflect on the lives of those who have passed away.
- b. **Time of execution:** although the specific timing of each ritual varies, both are observed during significant periods. The Ceng Beng ritual is typically held around April 4-5 according to the Chinese calendar, marking the transition from spring to summer. The grave pilgrimage in Islam often occurs during the month of Ramadan and Eid al-Fitr, though it can be performed at any time.
- c. **Items to bring:** both rituals involve bringing specific items to the gravesite. In the Ceng Beng ritual, offerings include food such as fruit, tea, wine, and meat, as well as candles and incense. Similarly, during the grave pilgrimage in Islam, pilgrims may bring flowers, and prayer items, and ensure cleanliness of the gravesite.
- d. **Cultural adaptation:** both rituals have adapted to local traditions and customs. The Ceng Beng Ritual, while rooted in Chinese tradition, is also practiced by Chinese communities in various countries such as Vietnam, Japan, South Korea, and Indonesia. Similarly, the grave pilgrimage in Islam adapts to local customs, as seen with the "Nyekar" tradition in Java.

By understanding these similarities and differences, we can promote better tolerance and mutual respect between Confucian and Muslim communities, fostering a deeper appreciation for each other's practices and beliefs.

The following above are some general similarities related to the Ceng Beng ritual (Qingming Festival) and the Tradition of Pilgrimage to the Grave. Next, we need to also look at the points of difference between the Ceng Beng (Qingming Festival) and the tradition of the grave pilgrimage, including the following:

**Tabel 1.**  
*Similarities and Differences Ceng Beng and Pilgrimage Tradition*

<i>Differences</i>	<b>Ceng Beng Ritual (Confucianism)</b>	<b>Grave Pilgrimage Tradition (Islam)</b>
	<ul style="list-style-type: none"> <li>○ It is a form of worship for the souls who have died (still visiting the cemetery).</li> </ul>	<ul style="list-style-type: none"> <li>○ Only visiting the graves of relatives or relatives who have died, and we pray to Allah, to give grace to those who have died (not praying for the souls).</li> </ul>
	<ul style="list-style-type: none"> <li>○ Still in a series of necessary momentum (Qingming Festival), and there is another celebration after it.</li> </ul>	<ul style="list-style-type: none"> <li>○ Not including a series of celebrations, but only a regular visit to the cemetery (grave pilgrimage). No other celebrations.</li> </ul>



<ul style="list-style-type: none"> <li>○ The unique implementation time is around 3-5 April each year, based on the Chinese (Lunar) calendar.</li> </ul>	<ul style="list-style-type: none"> <li>○ There is no time to be devoted so that it can be accessed anytime. However, there are several opinions of the majority of scholars, that it is perfect if you make a pilgrimage during the month of Ramadan and Eid al-Fitr.</li> </ul>
<ul style="list-style-type: none"> <li>○ Performing this <i>Ceng Beng</i> ritual requires offerings or what the person liked during his life. Such as fruit, tea, wine, meat, and incense. So that the prayer that is said reaches the spirit.</li> </ul>	<ul style="list-style-type: none"> <li>○ Do not give or bring offerings, because the purpose is to pray for the deceased (people who have died). Most of them in various regions, especially in Indonesia, bring flowers and water bottles for grave care (no other purpose) (Wita, 2013).</li> </ul>
<ul style="list-style-type: none"> <li>○ There are sad and happy sides. After we grieve (pray for the family or ancestors), there is an atmosphere of Sukanya, a festival as a celebration with family.</li> </ul>	<ul style="list-style-type: none"> <li>○ Due to the momentum as Muslims reminding death, it must be in the nuances of sorrow (sadness). That human living in this world is mortal.</li> </ul>
<ul style="list-style-type: none"> <li>○ Since the beginning, there has been a historical implementation of the <i>Ceng Beng</i> ritual, and it is permissible to do so. Even though some don't.</li> </ul>	<ul style="list-style-type: none"> <li>○ In the beginning, since the time of the Prophet Muhammad, it was strictly prohibited. Because Muslims are afraid to worship and ask about the dead. However, some afterward may be done because with a good purpose, one of them is to remind death (Irfannuddin &amp; Darmawan, 2021) (Irfannuddin &amp; Darmawan, 2021).</li> </ul>

After understanding the similarities and differences related to the death rituals of Ceng Beng and grave pilgrimage, it is important to discuss some intriguing aspects. Among these, the rituals performed by Confucian and Muslim communities can reveal and help understand the social functions contained within them, as well as the significant values that can dynamically interact in society using Emile Durkheim's ritual life cycle theory. These aspects will be discussed and analyzed in greater depth in the following sub-chapters, providing a clearer view of the relevant academic arguments in comparing these two death rituals.

#### 2.4. Ceng Beng and Grave Pilgrimage in Life Cycle Rituals

The dynamics of rituals within a society extend beyond mere ceremonies or commemorations; they are integral to the ongoing dynamics of life, aiding individuals in comprehending the sacred and profane dimensions of their actions. Similarly, the rituals of Ceng Beng and grave pilgrimage, practiced by Confucians

and Muslims respectively, are not merely traditions but are deeply rooted in religious doctrines. These rituals encapsulate elements considered both sacred and profane. Through a comparative lens, these death rituals fall under the concept of the ritual life cycle, evident in both Confucian and Islamic practices, where they are repeated throughout life, embedding sacred and profane elements within their execution. The sacredness can even emanate from the community itself (Greenwald, 1973).

The Ceng Beng ritual, an integral part of the Qingming Festival, is a recurring annual event showcasing religious devotion. Confucians carry out this death ritual with solemnity and reverence as a form of homage to their deceased ancestors. Durkheim posits that the symbolic meanings of rituals can evolve into sacred entities revered by the community. For example, offerings like food, drinks, and paper money utilized in the Ceng Beng ritual symbolize respect and contentment for the ancestors. Through their association with the ritual, these symbols acquire a sacred status, reinforcing the values and beliefs of the community (Gusti Feriyanti et al., 2022).

Similarly, the grave pilgrimage in Islam entails prayers for the deceased, including parents, relatives, or even saints. The sacredness of this practice lies in its regular observance and adherence to religious norms. According to Durkheim, sacred values in rituals can also emerge from behaviors and attitudes. During grave pilgrimages, Muslims maintain a respectful demeanor to avoid invoking God's wrath, and the act of scattering flowers (*nyekar*) becomes a revered tradition within certain Muslim communities. This practice symbolizes hope for divine blessings and protection for the deceased and the living (Wulandari et al., 2021).

The profane aspects of these death rituals, Ceng Beng and grave pilgrimage, reflect how participants derive emotional and intellectual insights from these religious practices. The profane experiences of Confucians and Muslims during these rituals involve moments of reflection, understanding, and personal growth. Durkheim's ritual of life cycle underscores the integration of sacred and profane elements in societal rituals, where the profane transcends mere religious obligation to become a social function imbued with significant community values (Zainal, 2014).

## **2.5. Social Function and Important Values in Death Rituals**

The social functions and important values of the death rituals, Ceng Beng and grave pilgrimage, reflect Durkheim's concept of the ritual of life cycle, where the profane finds a place within society. These rituals foster social cohesion and highlight essential values, encouraging communal solidarity and mutual support.

### *a. Love and family harmony*

The profound significance of both the Ceng Beng (Qingming Festival) and grave pilgrimage rituals transcends their differences, as they embody crucial values for contemporary life, accentuating respect and commemoration for the departed. Confucian practices underscore the significance of filial piety and familial harmony, utilizing the Ceng Beng ritual as a conduit to honor parents and

ancestors, thereby fostering unity and averting familial discord (Munanto et al., 2021; Yeremia & Andayani, 2020). Moreover, the Ceng Beng ritual serves as an educational platform, enlightening individuals about the perils of filial impiety, encapsulated in the Confucian concept of Put-Hao, which emphasizes the enduring importance of filial obligations even beyond the parents' demise. This ritual evolves into a jubilant familial gathering, fortifying bonds and ensuring mutual support within the family unit.

*b. Reminders of Death and Filial Piety*

In Islam, the grave pilgrimage serves as a poignant reminder of human mortality and reinforces the imperative of fulfilling spiritual obligations towards the departed. This practice serves to deepen the faith of Muslims, prompting reflection on the fleeting nature of life and urging them to lead lives of piety. The pilgrimage underscores the paramount importance of *birrul walidain*, or filial piety, as Muslims extend reverence and prayers to their deceased parents, thus nurturing and strengthening the spiritual bond between children and their departed parents (Sobry & Purnamasari, 2021). Additionally, the concept of *zuhud*, or detachment from worldly desires, finds resonance during the grave pilgrimage, encouraging Muslims to prioritize the eternal realm over material possessions. Through this practice, individuals cultivate humility and attain a heightened spiritual consciousness, recognizing the ephemeral nature of worldly existence (Matrokhim, 2020).

*c. Solidarity and Tolerance in Society*

The social functions and values of Ceng Beng and grave pilgrimage extend beyond individual families to the wider community. These rituals, involving large gatherings, foster communal solidarity and mutual assistance, ensuring the smooth and respectful execution of the rituals. Despite their different religious backgrounds, these rituals promote interfaith dialogue and mutual respect, highlighting the importance of tolerance and social cohesion. (Anwar, 2018; Cossu, 2010).

The enduring practice of these death rituals underscores their significance in fostering social bonds and imparting valuable lessons to individuals and society. Beyond their sacred aspects, these rituals' profane elements contribute to their meaningfulness, providing valuable insights and fostering a harmonious and tolerant community.

### **3. CONCLUSION**

The dynamic and multicultural nature of society ensures the continuation of various rituals, such as Ceng Beng and grave pilgrimage, both of which hold significant meaning for Confucians and Muslims. These rituals, which persist to this day, reflect the enduring importance of honoring the deceased and praying for their blessings and safety. A comparative analysis reveals that both Ceng Beng and grave pilgrimage serve similar purposes: they are activities meant to honor the deceased and pray to God for their well-being. Both rituals also emphasize the importance of reflecting on mortality and self-examination. While Ceng Beng is

primarily a form of devotion and respect towards ancestors, grave pilgrimage also involves visiting and praying for the deceased, seeking blessings and safety for them. These rituals continue to be practiced universally and repeatedly within their respective communities due to religious responsibilities and the consistency maintained by Confucians and Muslims. This ongoing practice is part of what Durkheim describes as the Ritual Life Cycle. The rituals of Ceng Beng and grave pilgrimage are imbued with sacred elements through the careful preservation of symbolic interactions, avoiding any violations. Profane elements within these death rituals illustrate that the Ritual Life Cycle allows the community to observe profane aspects within these practices. Social functions and important values, such as love, family harmony, reminders of mortality, filial piety, and fostering solidarity and tolerance within the community, bridge the gap between the profane and the sacred. This comparative analysis of the Ceng Beng and grave pilgrimage rituals highlights the opportunity and responsibility within society to uphold the beauty of togetherness, including tolerance and mutual respect. These rituals are not merely religious obligations but also social duties that must be preserved within the community.

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