**Conflict of Meanings In Ciamsi Prediction Texts (Hermeneutics of Ciamsi Prediction Texts at Vihara Dharma Bhakti and Dharma Jaya Toasebio)**

**Daniel Susanto, Fabianus Fensi**

Universitas Bunda Mulia Jakarta, Indonesia

E-mail: [yirui689@gmail.com](mailto:yirui689@gmail.com), [fabianusfensi@gmail.com](mailto:fabianusfensi@gmail.com)

\* Correspondence: [yirui689@gmail.com](mailto:yirui689@gmail.com)

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| **KEYWORDS** | **ABSTRACT** |
| Meaning Interpretation; Role of Symbolism; Paul Ricouer's Hermeneutics; Chinese Tradition; Divination; Temples | Ciamsi, a long-standing historical legacy, continues to be popular to this day, serving as concrete evidence of its enduring appeal. Spanning the tumultuous shifts of historical epochs, Ciamsi has persevered and been preserved within various temples, both large and small, playing a pivotal role as a divination tool. The enduring presence of Ciamsi not only underscores its unquestionable intrinsic value but also reflects the unwavering spirit of Chinese tradition and its cultural heritage. Consequently, this research is deeply rooted in the environment of centuries-old temples in Jakarta, where Ciamsi has become an inseparable part of the local cultural fabric. The primary objective of this research is to delve profoundly into the intricate meanings and interpretations embedded within Ciamsi. Additionally, the research aims to unveil the profound role of symbolism within the realm of Ciamsi, as employed by Vihara Dharma Bhakti and Vihara Dharma Jaya Toasebio. To achieve these objectives, this study employs the comprehensive hermeneutical framework introduced by the eminent philosopher, Paul Ricouer. This research fundamentally aligns with the qualitative research paradigm, enabling a profound and nuanced understanding of the subject matter. |
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**Introduction**

The journey of human history has provided evidence that belief in prophecies and predictions about the future has existed since ancient times (Adzim, 2021). In various cultures, divination has played a significant role in helping communities understand and plan for their future. One example of divination known in Chinese society is the practice of "Ciamsi" prophecy.

Ciamsi is an ancient tradition of the Chinese community, used as a method to ask for luck at the turn of each year (Hidayat, 2023). The text of the Ciamsi prophecy has a significant role in the religious practices and beliefs of the Chinese community. In this context, Dharma Jaya Bhakti Vihara and Dharma Jaya Toasebio are two places that are the center of use and interpretation of the "Ciamsi" divination text passed down from generation to generation (Ahmadi & Wibisono, 2022).

However, similar to the interpretation of other cultural texts, the text of the "Ciamsi" prophecy has also undergone disputes and changes in meaning. Various factors such as social changes, cultural shifts, and societal developments can influence how people understand and interpret the text of the "Ciamsi" prophecy. Therefore, an in-depth study is needed to understand the changes in the meaning of the "Ciamsi" prophecy text in the context of Vihara Dharma Jaya Bhakti and Dharma Jaya Toasebio (Loho, 2018).

Based on the background research conducted, the researcher aims to analyze the interpretation of the existing text in the "Ciamsi" prophecy. This interpretation involves the symbols that interpret the "Ciamsi" prophecy text with various underlying meanings (Farquhar, Michels, & Robson, 2020).

In the context of communication, Hermeneutics is a method of understanding primarily through the process of interpretation of texts. Texts in communication, as described by Littlejohn, can be scriptures, literature, rare manuscripts, individual actions or activities, as well as social activities (Littlejohn, 1999, p. 206). According to Ricoeuer's (2006: 57-58) view, Hermeneutics is a theory that explains how comprehension works in the process of interpreting texts. In this context, understanding is not only seen as a way of acquiring knowledge, but also as an existence and a way of relating to all that exists. Understanding has the dimension of being a "way of being" and a relationship with existence itself (the beings) and existence (the being). Thus, understanding involves more than just aspects of knowledge, but also involves a feeling of existence and interaction with the world we face (Gunawan, 2020).

Paul Ricoeuer (1965) in his work De‟Intrepretation provides a definition of hermeneutics that emphasizes the textual exegenical focus as elements of theory that govern the interpretation of a particular text or a collection of signs of existence that are considered as a text. Hermeneutics is understood as a process of inquiry that moves from a visible meaning to a hidden, hidden meaning. The object of interpretation in a broad context can be a symbol in a dream, a myth in society, or a literary work (Habibie, 2016).

This research will focus on the Chinese ethnic community that uses the "Ciamsi" prophecy in Indonesia, particularly in the city of Jakarta. There are specific reasons why the researcher chose Jakarta as the research location. Research on "Ciamsi" in Jakarta is relatively scarce or non-existent (Shanty & Bustamin, 2016). Another reason is that Jakarta is the capital city of Indonesia with a significant Chinese ethnic population. The phenomenon of the "Ciamsi" prophecy is unique because it is not only practiced by the Chinese ethnic community but also by non-Chinese ethnic communities (Hamida & Nurhajati, 2022).

This research will consider contextual factors such as culture, beliefs, and spiritual practices associated with the use of the "Ciamsi" prophecy text. Suitable research methods for this study may involve text analysis and participatory observation within viharas to gain a deeper understanding of the variations in meaning within the "Ciamsi" prophecy text (A. Aziz Alimul Hidayat, 2011).

Through this research, it is expected to contribute to a deeper understanding of the "Ciamsi" prophecy text. Therefore, this research is titled "The Contested Meanings of the Ciamsi Prophecy Text (Hermeneutics of the Ciamsi Prophecy Text in Vihara Dharma Jaya Bhakti and Dharma Jaya Toasebio).".

**Research methods**

In this research, the researcher adopts a relevant constructivist-interpretive paradigm. This paradigm acknowledges that humans have the ability to act and construct their understanding of the reality they encounter. The researcher views human behavior not as predetermined but as a result of complex interactions between individuals, culture, and social context. With a constructivist-interpretive approach, the researcher understands that culture is an integral part of communication and offers new perspectives to each individual. Culture is seen as a means to comprehend existing reality and also as a tool to create new interpretations and unique understanding for each individual (Sugiyono, 2019).

In this study, the researcher also employs a subjective approach to understand how members of the Chinese ethnic group attribute meaning to "ciamsi" and how the process of meaning construction unfolds. This research utilizes a qualitative approach that positions the researcher as the primary instrument. The researcher selects 10 informants from the Chinese ethnic community who perform the Ciamsi and Shinkaw rituals to understand the significance of these rituals.

The data sources in this research include primary data obtained directly through interviews with informants or original sources by visiting Vihara Dharma Bhakti and Vihara Dharma Jaya Toasebio, which are some of the oldest places of worship in Jakarta. Additionally, the researcher also utilizes secondary data sources involving various references, including books, journals, and relevant documents, substantially supporting the research process related to Hermeneutics..

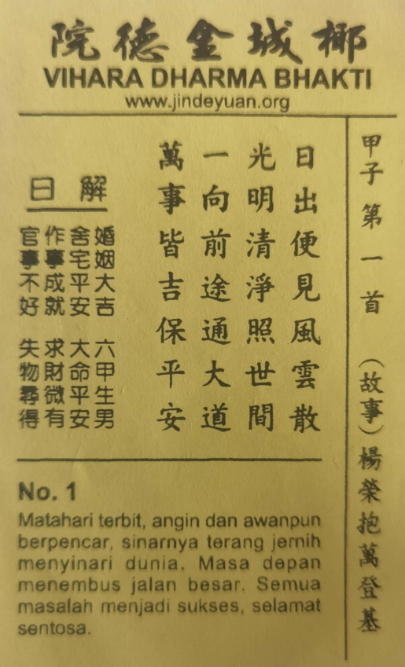
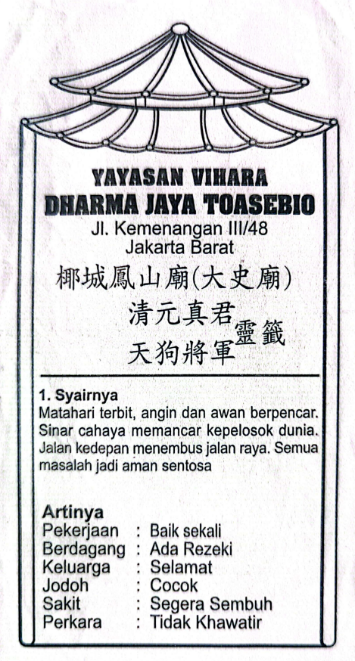
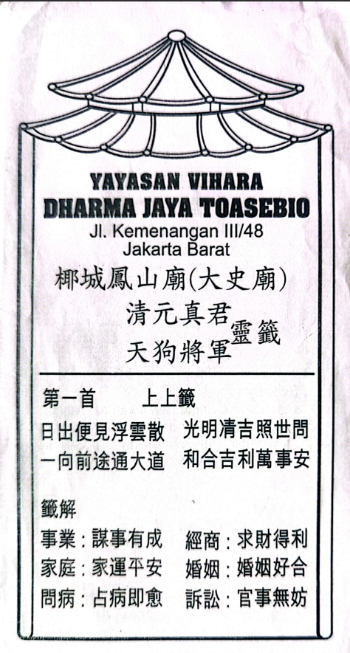
**Results and Discussion**

**Content and Form of Ciamsi Divination Text**

In line with the flow of changes in the flow of history and shifts in time patterns, the practice of divination through poetry underwent a significant transformation. From its historical roots which were originally only a form of literary work, it has now metamorphosed into a variety of forms that are very diverse and complex.

As for the context of the purpose and benefits of adding variations of this form, this opens up new opportunities for adherents to not only passively depend on the interpretation given by divination practitioners, but also provides an opportunity for them to proactively formulate rough speculations about the meaning contained in each prophecy (Kaswadi, Wulandari, & Trisiana, 2018).

Thus, the forecasting paradigm has undergone a significant shift from a single interpretive direction towards a more inclusive and interactive view. Adherents now have more room to relate the meaning of divination to their personal experience and knowledge, so that the experience of divination becomes not only an outside interpretation, but also a form of deeper and personal inner dialogue (Kleden, 2020).



**Figure 3 Form and Structure of the Ciamsi Prophecy Text**

**Temple Name**

At the top of each page of the Ciamsi prophecy verses, there is generally a clear marker in the form of the temple name associated with it. However, beyond serving as a tool for easy identification, the presence of this marker also has deeper implications in the context of introducing and commemorating the respective temple. Through this visual strategy, it not only aids in recognizing the temple linked to the held prophecy but also creates a stronger impression of the identity and presence of the temple in the minds of its followers (Ricoeur, 2006).

Furthermore, the appearance of the temple's name on each page of these prophecies has a positive effect on increasing the temple's recognition among the community. With the temple's name consistently displayed, the adherents and recipients of the prophecies become more familiar and connected to the temple that serves as the center of their spiritual and religious activities. This marker becomes a form of subtle branding that initiates or deepens emotional bonds and recognition of the temple.

From the description provided above, it is clear that both of the mentioned temples have a unique identity with their temple names prominently displayed on the pages of the prophecies. They are not just places of worship but also spiritual entities recognized and acknowledged on a broader scale within the community.

**Title of the Ciamsi Prophecy Text**

In a broader context, the names of prophecy poems are often carefully placed at the bottom of relevant temple entities. Beyond being mere mentions, this position holds profound significance, becoming a symbol that extends meaning and acts as a pointer reflecting the essence and identity of a temple.

In this in-depth study, the focus is on a thorough analysis of prophecies related to the pattern of the sixty-cycle zodiac changes, unraveling the connections that link prophecy practices with the rhythm of the universe's rotations.

As a striking example, "Vihara Dharma Bhakti" adopts a different approach by not including names in every prophecy it provides. Meanwhile, the entity "Vihara Dharma Jaya Toasebio" asserts its identity in each of its prophecies through meaningful names, such as "Qing Yuan Zhen Jun" and "Tian Gou Jiang Jun." However, ironically, through an in-depth analysis of the essence of these prophecies, it is revealed that the core of the prophecy texts practiced by "Vihara Dharma Jaya Toasebio" actually revolves around similarities with what "Vihara Dharma Bhakti" adopts. In this context, both tread parallel paths, drawing from the sixty-cycle zodiac as the cornerstone of the prophecies they present.

In this situation, the evidence of this finding equips the understanding that, behind the differences in names and appearances, the true substance of the prophecies carried by both temples has the same roots in the sixty-cycle zodiac. This revelation leads to a deep understanding that there is a very close relationship between them in the application of traditional astrology knowledge that has spanned eras and generations. As a consequence, both temples become pillars that depict the continuity of spirituality and tradition deeply rooted within the framework of the understanding of the times.

**Explanation of the Short Sentence "解曰"**

The term "解曰" refers to a series of short sentences aimed at providing in-depth explanations. In the context of prophecy poetry, this term is used to elaborate on the essence and context contained in each stanza of poetry, covering both positive and negative aspects and involving the dynamics of fortune depicted in the prophecy.

Beyond summarizing the literal meaning, "解曰" actually presents an indirect guide for those who may find it challenging to fully comprehend the content and hidden messages within the poetic verses. Through a series of simple yet directed sentences, this explanation serves as a bridge between potentially complex poetic language and a more easily understandable general comprehension embraced by a wider audience. It helps adherents to form a rough understanding of the core message and meaning of the prophecy, even if they do not possess a deep understanding of the presented verses.

In each of the two temples located in Jakarta, namely "Vihara Dharma Jaya Toasebio" and "Vihara Dharma Bhakti," there are rich categories of "解曰" with diverse meanings and implications. Each of these categories forms a guide to help adherents understand the messages and guidance contained within the prophecy verses they receive.

First, "Vihara Dharma Jaya Toasebio" presents a range of "解曰" categories that encompass various vital aspects of daily life. These include matters related to careers and work, family dynamics, health-related questions, opportunities and challenges in trade, marriage prospects, and even legal disputes. Through these categories, the temple provides comprehensive guidance on how adherents can view and address various aspects of their lives, while also linking them to the spiritual messages contained in the Ciamsi prophecies.

Then, "Vihara Dharma Bhakti" delves deeper into various areas. The "解曰" categories in this temple cover more specific fields, such as marriage and relationships, the meaning of the sixty-cycle zodiac that transcends time, questions about households and residences, the search for financial sources, steps taken in various endeavors, potential legal consequences, and the search for lost items. By offering these categories, the temple provides in-depth guidance in various significant areas of adherents' lives.

In daily practice, adherents approach prophecy practitioners to seek interpretations or "解曰" for the prophecies they receive. Prophecy practitioners, who have a deep understanding of the Ciamsi prophecy texts and tradition, then provide in-depth explanations of the message, meaning, and implications of the prophecies. As such, the practice of "解曰" becomes a crucial bridge between sometimes complex prophecy texts and the understanding of adherents, which may not be deep in that regard. Through the understanding provided by practitioners, adherents can integrate spiritual messages and practical guidance into their daily lives, bringing deeper meaning and significance to every step they take.

All of the pre-mentioned poems have a "解曰" section, which is usually explained by the divinator to believers:

1. Application for Wealth "求财"

Applications for wealth generally come from business people. For them, seeking wealth is a very important and meaningful thing, because they hope through this to make the right business decisions.

1. Business and Investment "事业"

The term "事业" is also known as "建业" or investing in property such as houses or land. Whatever the form, everything is the process and result of property ownership. Owning land and houses is the same as having wealth. Therefore, many people will ask the gods whether investment is suitable, or whether there will be losses after investing.

1. Perkawinan "marriage"

For a long time, fortune-telling and seeking guidance on marriage and love have always been deep considerations for both men and women who want the best. Asking about a temple wedding is not an act of chance, but rather an aspiration to soothe restless souls through the help and enlightenment provided by supernatural powers.

1. Kehamilan "Rokko"

"六甲" is also known as "Pregnancy". Inheriting the bloodline has always been a highly valued thing in traditional society. Women who cannot get pregnant can ask for blessings, while those who are pregnant can do divination to find out the sex of the child to be born, or ask for smoothness during the pregnancy process.

1. Melakukan Tindakan "does things"

Before preparing yourself to do something, doubts may arise. This is caused by uncertainty in oneself, where you don't know what is appropriate or even what should be done. Therefore, consulting divine will for guidance is optional.

1. Home and Family "家宅"

The term "家宅" is also known as "family fate", "family state", or "residence". It generally refers to everything related to large and small affairs within the household.

1. Urusan Hukum "Official"

"官事" in Indonesian translates as "Legal Affairs". If involved in legal affairs or legal matters, generally believers will ask God for guidance on good or bad results.

1. Kehilangan Barang "lost property"

It's normal to feel anxious when you lose something important. If human efforts are unsuccessful, going to the monastery to ask for guidance from the gods and goddesses becomes a last resort.

1. Inquire about Disease "问病"

In an age when medicine had not yet developed in ancient times, if someone suffered a serious illness, generally they would return to the temple to beg gods and fortune-telling. Some are asking for blessings so that their bodies heal quickly, and some hope to get guidance from gods to know the results of treatment.

**The Sequence of Prophecy Texts**

The Sequence of Prophecy Texts is a divination method that involves shaking a stick or rod with specific markings, and then taking that stick to read prophecies or messages from gods or supernatural forces. These prophecy poems have sequence numbers or identification numbers that help in identifying which poem is being referred to or viewed. Each poem has a specific sequence number. This assists adherents or visitors in referring to a particular poem and receiving a message or prophecy corresponding to the sequence number.

The Sequence Number of Prophecy Texts is a way to provide numeric identification to prophecy poems or messages related to specific divination practices or religious ceremonies. This helps in organizing and referring to the poems more easily and clearly.

**Signs of Fortune and Misfortune**

From the above image, it can be seen that Vihara Dharma Jaya Toasebio uses upper, middle, and lower levels in their prophecy poems to indicate signs of fortune and misfortune. However, in contrast, Vihara Dharma Bhakti does not explicitly include signs of fortune and misfortune in their prophecy poems.

Overall, the presence of each prophecy poem not only symbolizes the temple's symbolism but also inherits the spirit of its thousands of years of history. However, based on the above analysis, it is possible that adherents may not fully understand these prophecy poems because the different formats result in different interpretations during reading. At the same time, these interpretations are only rough guesses about the meanings contained within. Therefore, through analyses like this, it is hoped that the importance and existence of prophecy poems can be better understood and appreciated.

**Differences in the Content of Ciamsi Prophecy Texts between Vihara Dharma Bhakti and Dharma Jaya Toasebio**

Because of their age, the spread process, and copying errors in various temples, or modifications made by the temples themselves, various versions of a set of prophecy poems may exist. This results in differences in some words in the prophecy poems and differences in the text's content.

In this research, various issues were found in the Ciamsi prophecy texts. These issues include Similar Translation Results, Different Translation Results, Synonymous Words and Phrases, Opposite Meanings, and the Use of Borrowed Words. Here are further results of the analysis:

**Ciamsi Prophecy Texts with Similar Translation Results**

The term "Similar Translation Results" refers to a situation where the text or message in a prophecy has a translation or interpretation that is similar to another prophecy text. In the context of Ciamsi divination or Chinese divination, this indicates that two or more diviners or fortune tellers can respond or interpret the message from a prophecy in a similar or matching way, resulting in the same or nearly the same conclusion or understanding of the prophecy's content.

In practical terms, this could mean that when two different fortune tellers translate or interpret the same prophecy, they arrive at a conclusion or meaning that is similar or identical. This can be seen as a sign of accuracy or consistency in the divination process, where the results of various divinations conducted by different fortune tellers lead to similar or matching messages. This can enhance trust in the divination results.

In this study, there are 38 ciamsi divination texts that have similar translation results. Here are the results of the study:

**Table 1: Ciamsi Divination Text with Similar Translation Results**

|  |  |  |  |
| --- | --- | --- | --- |
| **No Ciamsi** | **Vihara Dharma Bhakti** | **Vihara Dharma Jaya Toasebio** | **Category** |
| **Contents of Divination Text** | **Contents of Divination Text** |
| 13 | Fortune arrived at the door difficult | On the way was meeting a hitch | Similar Translations |
| 14 | Fate and wealth are determined by God | Wealth and glory have all been destined by God | Similar Translations |
| 15 | Choose the first Botan (Piony) flower | Choosing bouw-tan flowers, choose the stalk to One | Similar Translations |

**Ciamsi Prophecy Texts with Different Translation Results**

The term "Different Translation Results" refers to a condition in which there are varying translation outcomes for Ciamsi prophecy texts. In the context of Chinese divination or Ciamsi fortune-telling, this means that when several individuals attempt to understand the message in the same prophecy, they may arrive at different conclusions or interpretations from each other regarding the meaning or message contained within the text.

These differences in translation results can arise due to variations in the translated text compared to the original text. Fortune tellers may have different perspectives or approaches in understanding the prophecy, or it could be a result of differing interpretations of the language or symbols used in the Ciamsi prophecy. This indicates that divination does not always yield consistent or uniform interpretations, and various individuals or groups may have differing views regarding the message contained in the prophecy text.

In the practice of divination, these differing translation results can lead to diverse and varying interpretations of the prophecy, resulting in different understandings of the events or situations described in the prophecy.

In this study, there are 44 ciamsi divination texts that have similar translation results. Here are the results of the study:

**Table 2 Ciamsi Divination Text with Different Translations**

|  |  |  |  |
| --- | --- | --- | --- |
| **No Ciamsi** | **Vihara Dharma Bhakti** | **Vihara Dharma Jaya Toasebio** | **Category** |
| **Contents of Divination Text** | **Contents of Divination Text** |
| 2 | Clouds scattered, bright moonlight appeared | The sun rises, the wind and the clouds scatter | Different Translation Results |
| 4 | The results of the way forward have not been in accordance with the will of the heart | Searching for names and positions has not yet arrived | Different Translation Results |
| 6 | The departure this time saw a big river of unknown flow | Want to sail to a big river in the middle of fog | Different Translation Results |

**Ciamsi Divination Text with Synonymous Words and Sentences**

The term "Synonymous Words and Sentences in ciamsi" refers to a concept in which there are words or sentences in the text that have the same or very similar meanings in a particular context. This means that in the text of the prophecy, there are words or sentences that are considered synonymous, which means that they can be used in a substitute for each other in a given context without changing the overall meaning of the message or prophecy contained in the text.

In the context of prophecy, synonymous words or sentences may be used to refer to the same concept or message in the prophecy, and the use of variations of these words or sentences can provide a richer or more varied understanding of the message. Although such words or sentences have the same or very similar meanings, they can give different nuances or provide different ways of responding to or understanding the same prophecy.

It is important to remember that in the science of divination such as ciamsi, the interpretation and use of these words or sentences may vary between various forecasters or forecasters, and the results of interpretation can depend on the context and experience of each individual.

In this study, there were 20 ciamsi divination texts that had Synonymous Word and Sentence Results. Here are the results of the study::

**Table 3 Ciamsi Divination Text with Synonymous Words and Sentences**

|  |  |  |  |
| --- | --- | --- | --- |
| **No Ciamsi** | **Vihara Dharma Bhakti** | **Vihara Dharma Jaya Toasebio** | **Category** |
| **Contents of Divination Text** | **Contents of Divination Text** |
| 1 | The sun rose, the wind and clouds scattered | The sun rises, the wind and clouds scatter | Synonymous Words and Sentences |
| 2 | No need to ask about the future | No need to hesitate to ask about the future | Synonymous Words and Sentences |
| 3 | Profits advance slowly | Happiness slowly becomes real | Synonymous Words and Sentences |

**Ciamsi Prophecy Texts with Antonym Meanings**

The term "Antonym Meanings" in the context of Ciamsi prophecy texts refers to a linguistic concept that describes the presence of words or sentences that contain meanings that are in direct opposition or contrast to each other. This phenomenon creates an additional dimension of deeper and more complex meaning in the text, allowing readers or listeners to contemplate contradictions, ambiguities, or conflicts that may exist within the context of the story or message being conveyed.

In the context of Ciamsi prophecy texts, which are often associated with mystical, symbolic, or predictive elements, Antonym meanings become an essential element in conveying the message or achieving a deeper understanding of the content of the prophecy. The use of words or phrases with Antonym meanings in Ciamsi prophecies can reflect various things, such as inner conflicts within an individual, potential changes in one's life, or even contrasts within the situations described by the prophecy.

The phenomenon of Antonym meanings in Ciamsi prophecies invites readers or message recipients to delve deeper into the hidden messages behind these words. This creates a more complex interpretive experience, allowing individuals to ponder and unearth deeper meanings from Ciamsi prophecies, thereby enhancing their understanding and contemplation of the future or situations described in the text.

In this research, there are 2 Ciamsi prophecy texts that have Antonym Meanings. Here are the results of the research:

**Table 4: Ciamsi Divination Text with Opposite Meanings**

|  |  |  |  |
| --- | --- | --- | --- |
| **No Ciamsi** | **Vihara Dharma Bhakti** | **Vihara Dharma Jaya Toasebio** | **Category** |
| **Contents of Divination Text** | **Contents of Divination Text** |
| 4 | Both parties will have losses | Both parties must take care of losses | Antonym meanings |
| 4 | Advise you to step back, not to be disappointed | You'd better take a step back so you don't get tired | Antonym meanings |
| 47 | Right and wrong finally has not received certainty | Right or wrong finally gains certainty | Antonym meanings |

**Ciamsi Divination Text with the Use of Loanwords**

The use of loanwords in the text of a prophecy refers to the practice of taking words or phrases from a foreign language and putting them into Indonesian, often with the intent to add nuance or detail meaning in the prophecy. These loanwords are usually chosen because they may carry deeper connotations or meanings, or they may be related to specific terms or concepts in the practice of divination.

The use of loanwords in the text of the prophecy reflects the influence of foreign cultures and languages in the formation of the text, and can also give an exotic or mysterious touch to the content of the prophecy. This can create a higher level of complexity in the divination message and may require a deeper understanding of a particular language or culture to interpret it correctly.

The use of loanwords in the text of ciamsi divination can also relate the text to certain traditions or beliefs that contain foreign elements. This can enrich the meaning in the forecast and provide an additional dimension in the interpretation of the message conveyed.

In this study, there are 8 ciamsi divination texts that have the Results of Using Loanwords. Here are the results of the study:

**Table 5 Ciamsi Divination Text with the Use of Loanwords**

|  |  |  |  |
| --- | --- | --- | --- |
| **No Ciamsi** | **Vihara Dharma Bhakti** | **Vihara Dharma Jaya Toasebio** | **Category** |
| **Contents of Divination Text** | **Contents of Divination Text** |
| 3 | Patiently look at the Hoa kwie flowers in the middle of the moon | Relieve the heart to see flowers in the moonlight | Use of loanwords |
| 12 | There must be a kwie jin helping | There will also be progress from the dear person | Use of loanwords |
| 17 | Will meet Kwie Jin someday | Definitely get help from a dear person | Use of loanwords |

**Discussion**

In the discussion stage of this study, the research will analyze a number of 13 texts that have been compiled. It consists of 10 texts that intensively use loanwords in context, as well as 3 texts that contain opposite meanings.

The analytical approach applied to these thirteen texts is very in-depth and comprehensive, and this study uses the hermeneutic method developed by Paul Ricoeur. This method has three dimensions that are very relevant in this context, namely the appreciation of symbols, the giving of meaning, and the use of philosophical thinking.

**A. Hermeneutic Analysis of Ciamsi Divination Text Order No.3 on the Use of Loanwords**

**1. Hermeneutic Analysis of Ciamsi's Divination Text "Patiently See Kwie Hoa Flowers in the Middle of the Moon" at Dharma Bhakti Temple**

a. Symbol Appreciation:

This sentence contains several symbols, namely "patience," "kwie Hoa flower," and "middle of the moon". "Patience" reflects an attitude or action that requires believers to have patience when seeing something. This can illustrate the importance of patience in understanding or observation. "Kwie hoa flower" is a loanword from Hokkien where in Chinese it is read as "Gui Hua" which has the meaning of sublime, beauty, luck, friendship, loyalty, unshakable distinctiveness. "Mid-moon" refers to a specific time or certain circumstances relevant to viewing kwie Hoa flowers.

b. Giving Meaning:

The text of this divination can be interpreted as an exhortation or invitation to observe or understand something patiently, perhaps in the context of understanding the beauty or significance of the "kwie Hoa flower." The "kwie Hoa flower" becomes a symbol of beauty or an object that requires deep observation to understand its beauty. "Mid-moon" indicates that the intended time to see kwie Hoa flowers is a special or special time.

c. Philosophical thinking:

In the text sentence "Patiently look at the kwie Hoa flower in the middle of the moon" by hermeneutic method involves a deeper understanding of meaning.

1) Patience as Time: Time is a central aspect in understanding. The phrase "Patiently look at the kwie Hoa flower in the middle of the moon" highlights the importance of patience in dealing with time. Patience teaches us not to rush, but rather to look at things deeply. It refers to the understanding that time is an essential element in human experience and understanding.

2) Flower Symbolism: The Hoa kwie flower can be considered as a symbol in this context. Philosophically, we can ask, what is the symbolic meaning of this flower? The kwie hoa flower becomes a symbol of beauty or an object that requires in-depth observation to understand its beauty

3) Subjectivity and Interpretation: This sentence reflects one's subjective understanding of flowers and the moon. Each individual may have a different view of the meaning of this sentence, which reminds us of the subjective aspect in philosophical interpretation.

**2. Hermeneutic Analysis of Ciamsi Divination Text "Relief to see flowers in the moon" at Dharma Jaya Toasebio Temple**

a. Symbol Appreciation:

"Flowers" and "moon" are the two main striking symbols in this sentence. "Flowers" are often associated with beauty, life, and aesthetics, while "moon" often refers to the tranquility, clarity, or beauty of the night. With the appreciation of this symbol, this phrase has the meaning to reflect on the beauty and serenity in the experience.

b. Giving Meaning:

In the provision of meaning in the understanding of symbols. This phrase can be interpreted as an invitation to find peace and happiness in simple things, such as seeing flowers on a beautiful night. This giving of meaning has the meaning to cherish the little moments in life that can bring relief and happiness.

c. Philosophical Thinking:

In the stage of philosophical thinking, we can reflect on the deeper implications of the text of the prophecy which refers to the meaning of human life as well as human subjectivity in understanding between individuals.

**3. Findings**

The findings of "Patiently See Kwie Hoa Flowers in the Middle of the Moon" at Dharma Bhakti Vihara and "Relieved to see flowers in the moon" at Dharma Jaya Toasebio Vihara can be explained as follows:

1. Symbolism in Language:

The use of symbols in language can stimulate philosophical thinking about deeper meanings in texts or sentences.

1. Meaning in Simplicity:

The importance of cherishing life's simple moments and seeking meaning in things that are often overlooked.

1. Subjectivity in Comprehension:

The recognition that understanding and interpretation can be subjective, which opens up questions about the extent to which individual views influence understanding.

1. Time as a Central Aspect:

Time and patience are important ingredients in understanding, which raises questions about the relationship between time, patience, and understanding.

1. Beauty and Perseverance:

Notions of beauty and serenity in observation may raise questions about how the two relate in life.

**B. Hermeneutic Analysis of Ciamsi Divination Text No.12 and 17 on the Use of Loanwords**

**1. Hermeneutic Analysis of Ciamsi Divination Text "There must be kwie jin who help" and "One day will meet Kwie Jin" at Dharma Bhakti Temple**

a. Symbol Appreciation

"There must be a kwie jin that helps": The main symbol in the first text is "kwie jin", which refers to a spiritual entity in Taoist beliefs. Kwie jin is a symbol of supernatural powers that can provide assistance or intervention in human life. It reflects the belief in the existence of an influential spiritual world in human life. "One day will meet Kwie Jin": The second text contains the same "Kwie Jin" symbol, but with an emphasis on meeting or connecting with this entity. This symbol reflects the hope or belief of a personal interaction or spiritual experience with Kwie Jin in the future.

b. Giving Meaning

"There must be a helpful kwie jin": The meaning of the first text is the belief that in human life, there is always help or intervention coming from a spiritual entity like the kwie jin. It contains the message that there are forces beyond human beings that can influence or help in everyday life. "One day will meet Kwie Jin": The second text implies that someday, individuals who read or hear this text will experience a personal encounter or connection with Kwie Jin. This meaning reflects the expectation of a deep spiritual experience or transcendental encounter with this spiritual entity.

c. Philosophical Thinking

First, Kwie Jin's concept reflects a view of human existence and its relationship to the spiritual world. This belief in the existence of supernatural entities suggests that humans often seek meaning and help in higher dimensions in everyday life. Secondly, there is the question of determinism and human freedom. How these beliefs affect perceptions of individual freedom in dealing with problems. Lastly, an experience or encounter with Kwie Jin can be considered a spiritual experience that provides a deeper view of the meaning of life. This provides a deeper insight into human existence and the purpose of life.

Overall, these two texts present the concepts of spirituality, existentialism, determinism, and meaning in unique contexts.

**2. Hermeneutic Analysis of Ciamsi Divination Text "There will also be progress from the dear people" and "Surely get help from the dear people" at Dharma Jaya Toasebio Temple**

a. Symbol Appreciation

"There will also be progress from the Dear One": The main symbol in the first text is "Dear One", which refers to individuals who are wise, moral, and have high integrity. This symbol represents the hope or belief that progress can be achieved through wise and moral actions and behavior. "Surely get help from a dear person": The second text also contains the symbol of "dear person" with emphasis on the help that this individual can give. This symbol reflects the belief in the kindness and generosity of wise individuals in helping others.

b. Giving Meaning

"There will also be progress from the Dear One": The meaning of the first text is the belief that progress can be achieved in life through the example and actions of wise people. It contains the message that moral and wise behavior has a positive impact on the development of society. "Surely get help from a Dear One": The second text implies the meaning that a wise individual is always ready to help others. This meaning reflects the belief in human goodness and the importance of providing assistance to those in need.

c. Philosophical Thinking

Both texts refer to deep reflection on morality, human help, and the search for the good in life. They illustrate the importance of being wise and highly moral individuals, and following their example. In a philosophical context:

1. Morality and Ethics: Morality is key in shaping our view of what is good and right. Dear people are respected for their high morality, which guides the achievement of goodness and success.
2. Help and Social Roles: These two texts highlight the importance of social solidarity and providing assistance to others. They invite us to consider the positive role of wise individuals in helping others, creating a better society.
3. The Search for Goodness and Success: Following the advice of a dear person is a step towards achieving goodness and success in life. Confidence in the help and guidance of those with high wisdom and morality gives hope and inspiration.

**3. Findings**

In the divinatory texts "There must be a kwie jin to help" and "One day will meet Kwie Jin" at Dharma Bhakti Temple:

1. There is a strong belief in the existence of supernatural forces or spiritual entities (Kwie Jin) that have a role in human life.
2. This belief reflects the view that there are spiritual aspects to human existence that can provide assistance or intervention in daily life.
3. The emerging philosophies relate to existentialism, the relationship between man and the spiritual world, as well as how these beliefs influence human actions and views on destiny.

In the texts of the prophecies "There will also be progress from the righteous" and "Surely get help from the dear people" at Dharma Jaya Toasebio Temple:

1. There is a belief in the important role of the wise man in achieving progress in life and society.
2. This belief reflects the view that wise and moral behavior has a positive impact on the development of society.
3. The emerging philosophies relate to the relationship between morality and progress, the role of wise people in society, and how beliefs in human goodness influence behavior and social interaction.

In general, the findings of these two analyses show the importance of beliefs, whether in the form of spiritual entities or moral values, in guiding man's view of existence, actions, and relationships with the surrounding world. These beliefs can provide moral guidance and hope for progress in the lives of individuals and society.

**C. Hermeneutic Analysis of Ciamsi Divination Text Order No.22 on the Use of Loanwords**

**1. Hermeneutic Analysis of Ciamsi Divination Text "There must be kwie jin who helps All problems see the time cu (Rat), Thio (Buffalo) and Yin (Tiger)" at Dharma Bhakti Temple**

a. Symbol Appreciation:

In this text, there are several symbols that need to be analyzed: "Kwie jin" is a symbol that refers to a spiritual entity or supernatural power in Taoist beliefs. Kwie jinns are often seen as helpers or protectors of humans.

"Time cu (Rat), Thio (Buffalo), and Yin (Tiger)" refer to the symbols of the Chinese zodiac that symbolize the year of birth in the zodiac cycle. Each zodiac sign has different characteristics and properties.

b. Giving Meaning:

The giving of meaning in this text can be interpreted as the belief that there is help or assistance from spiritual entities such as Kwie Jin in dealing with problems that arise in everyday life, especially those related to the zodiac sign of the year of birth.

The text also contains the message that in the face of problems, it is important to pay attention to the aspect of time associated with the zodiac sign of the year of birth of the individual. This giving of meaning reflects the relationship between spirituality, Chinese astrology, and views on how supernatural entities affect human life.

c. Philosophical Thinking:

First, the text raises the issue of man's relationship with the spiritual world. The belief in help from spiritual entities like Kwie Jin reflects the view that there are forces outside of ourselves that can influence and guide our lives. This raises questions about human existence and how we interact with the spiritual world in everyday life. Secondly, the concept of time in the context of the Chinese zodiac brings us to the question of the influence of time in human life.

Overall, the text reflects on the complexity of the relationship between man, the spiritual world, time, and individual freedom. It enriches the human view of meaning in life and how we adapt to the various influences that shape our destiny.

**2. Hermeneutic Analysis of Ciamsi's Divination Text "In all matters must look carefully at the open cloud" at Dharma Jaya Toasebio Temple**

a. Symbol Appreciation:

In this text, there are several symbols that need to be analyzed: "Open clouds" are symbols that can refer to various things depending on the context. Clouds are often thought of as a metaphor for uncertainty or possibility. In this context, an "open cloud" can refer to a state or situation that is still open to various possibilities or interpretations.

b. Giving Meaning:

The giving of meaning in this text can be interpreted as a message to be careful and careful in every matter or decision taken. The text suggests that in the face of situations that are still open or uncertain, it is important to carry out careful observation and analysis before taking action or making decisions. This giving of meaning reflects values such as wisdom, good judgment, and vigilance.

c. Philosophical Thinking:

First, related to epistemology and uncertainty, this text highlights the reality that uncertainty is a natural part of human life. Although we have knowledge and beliefs, we cannot always predict the future with certainty. It reminds us of the limits of human knowledge and its vulnerability to uncertainty. Secondly, in the context of ethics and decision-making, this text raises the question of whether there is ethics in taking action based on certain omens or signs. This raises a debate about whether we should rely on omens in decision-making or whether there is a stronger ethic in actions based on rational and moral thinking.

Lastly, this view reflects the reality of human ignorance about the future. It emphasizes the importance of being wise in the face of uncertainty and making decisions based on careful thought and moral values. In the face of uncertainty, man must seek a balance between the knowledge he possesses and the fact that there are many aspects of life that remain a mystery.

Overall, this text of Ciamsi's prophecy reflects on epistemology, ethics, and uncertainty in life. It reminds us to appreciate the knowledge we have, but also to acknowledge the limits of human knowledge and the importance of being wise in the face of uncertainty.

**3. Findings**

The findings of "There must be a kwie jin that helps all problems see the time cu (Rat), Thio (Buffalo) and Yin (Tiger)" at Dharma Bhakti Temple and "In all matters must look carefully at open clouds" at Dharma Jaya Toasebio Temple can be explained as follows:

1. The two texts have different focuses: the first text is more related to spiritual and astrological beliefs, while the second text focuses more on ethical considerations in the face of uncertainty.
2. Both texts contain moral messages, however, they are related to different contexts and symbols.
3. Both encourage readers to reflect on important aspects of life such as beliefs, ethics, considerations, and relationships with the spiritual world or uncertainty.
4. Both texts encourage philosophical thinking by asking questions about existentialism, destiny, freedom, and human responsibility in dealing with various life situations.

**D. Hermeneutic Analysis of Ciamsi Divination Text Order No.53 on the Use of Loanwords**

**1. Hermeneutic Analysis of Ciamsi Divination Text "See until you meet the emperor" at Dharma Bhakti Temple**

a. Symbol Appreciation:

The main symbol in this text is the "emperor," who is the supreme ruler in the imperial system of government. The emperor is often regarded as an authoritative and powerful figure who wields great influence in government and society. The text proposes an order or suggestion to "see until meeting the emperor," which can be interpreted as a call to continue or consider actions or decisions until meeting with the ruler or supreme authority.

b. Giving Meaning:

The giving of meaning in this text reflects messages about the importance of understanding, respecting, or obeying higher authorities in a given context. It can also be a warning so that one is not reckless in taking actions or decisions without the approval or guidance of a higher authority.

c. Philosophical Thinking:

The text "See until you meet the emperor" of Dharma Bhakti Temple teaches us about the importance of patience, dedication, and striving in achieving high goals in life.

First, it influences our view of leadership by highlighting the importance of struggle and dedication in achieving extraordinary achievements. Only those who are willing to put in great time and effort can achieve the level of achievement like meeting an emperor. Therefore, the concept of leadership has become more related to perseverance than mere luck. Second, the text stimulates the question of how the concepts of patience and dedication relate to our view of happiness and success in life. In the face of challenges and obstacles, one may feel discomfort and difficulty, but through patience and dedication, happiness and success can be achieved with higher value. Finally, this text raises the question of the extent to which the effort expended is proportional to the results achieved. In the context of achieving high goals or dreams, this text reminds us that extraordinary achievements often require great extra effort. Therefore, there is meaning and wisdom in navigating a difficult journey to high achievement. This text encourages us to reflect on the meaning of struggle, sacrifice, and perseverance in achieving our dreams and goals. Patience, dedication, and hard effort become the foundation for truly meaningful achievements in life.

**2. Hermeneutic Analysis of Ciamsi's Divination Text "Old age meets Boen-Ong" at Dharma Jaya Toasebio Temple**

a. Symbol Appreciation:

The main symbols in this text are "Age" and "Boen-Ong." "Age" refers to the stage in the life of a person who has reached old age or old age." Boen-Ong" may refer to a particular person or entity that has special significance in the context of beliefs or traditions at Dharma Jaya Toasebio Temple. However, without further information, we can think of it as a symbol that reflects a spiritual entity or a figure that has deep meaning.

b. Giving Meaning:

The meaning given in this text can be interpreted as a statement that in old age, one "meets Boen-Ong." It may reflect expectations or beliefs of spiritual experiences or significant transcendental encounters in the later stages of life. Other meanings can imply that in old age, a person can achieve certain understandings or realizations that may not have been achieved in earlier stages of life.

c. Philosophical Thinking:

The text has a philosophical meaning to reflect on the meaning of advanced stages in life, the relationship with spiritual aspects, and the potential for deep understanding that can be encountered in old age. As people grow older, people are often faced with questions about the meaning of existence and the role of spirituality in their lives. The encounter with Boen-Ong, which may refer to spiritual entities or transcendental experiences, highlights the importance of the spiritual dimension in the human journey. It reminds us of the possibility of life-changing experiences and a deeper understanding of the meaning of life as we enter the aging stage.

Thus, this text stirs us to reflect on the nature of existence, the relationship with the spiritual, and the significance of transcendental experience in the course of human life.

**3. Findings**

The first text, "Look until we meet the emperor," teaches us about the importance of patience, dedication, and striving in achieving high goals in life. The concept of leadership has more to do with perseverance than just luck. Patience and dedication in facing challenges bring more meaningful happiness and success. The great effort is often proportional to the results achieved.

The second text, "Old age meets Boen-Ong," invites us to reflect on the meaning of advanced stages in life and the relationship with spiritual aspects. As people age, they often seek a deeper understanding of the existence and role of spirituality. The encounter with Boen-Ong reflects the potential for life-changing experiences and a deeper understanding of the meaning of life as it enters the aging stage.

These two texts encourage us to appreciate struggle, sacrifice, and perseverance in achieving our dreams and goals, as well as to consider the meaning of existence and the spiritual dimension in the course of human life.

**E. Hermeneutic Analysis of Ciamsi Divination Text No.4 on Different Meanings**

* + - 1. **Hermeneutic Analysis of Ciamsi Divination Text "Both parties will suffer losses" and "Advise you to withdraw, not to be disappointed" at Dharma Bhakti Temple**

First Text: "Both parties will have a loss"

a. Symbol Appreciation:

The main symbols in this text are "both sides" and "losses." "Both sides" may refer to two entities or individuals involved in a situation or conflict. "Loss" reflects the negative consequences or losses that both parties may experience as a result of the situation.

b. Giving Meaning:

The giving of meaning in this text reflects a warning or prediction that in a particular conflict or situation, both parties involved will suffer losses. This can be interpreted as a message to find a solution that benefits all parties or prevents conflicts that harm everyone.

Second Text: "Advise you to retreat, not to be disappointed"

a. Symbol Appreciation:

The main symbols in this text are "advise," "retreat," and "disappoint." "Advising" reflects the act of giving advice or guidance. "Step back" can be interpreted as a suggestion to avoid adverse situations or unnecessary confrontation. "Disappointed" reflects feelings of dissatisfaction or disappointment.

b. Giving Meaning:

The giving of meaning in this text is the exhortation to back off from a situation or action that might result in disappointment. This can be seen as a message to think wisely before acting and avoid decisions that can be disappointing.

c. Philosophical Thinking:

In a philosophical context, these two texts raise important questions relevant to ethics, justice, and decision-making in conflict situations.

First, the question of conflict ethics raises the issue of moral value in conflict and war. Both texts highlight that seeking peace and avoiding losses could be considered a wiser choice than continuing the battle. This reflects an understanding that conflict ethics do not necessarily involve aggressive actions or relentless combat. This triggers reflection on the importance of respecting moral values in dealing with conflict situations.

Secondly, the question of fairness and compromise arises when we consider the possibility of reaching a fair agreement or compromise in conflict situations. Compromise can be a way to resolve differences without having to incur a large loss. This triggers deliberations on how to achieve justice in the context of negotiations and how moral values can be integrated into the solutions reached.

Lastly, questions about emotions and decision-making highlight the role of emotions, such as disappointment, in influencing our ability to make wise decisions in conflict situations. Sometimes, emotions can cloud rational thinking and lead to decisions based on emotional reactions rather than careful consideration. Therefore, avoiding disappointment can be considered as a strategy to ensure more objective and wise decision making.

Taken together, these two texts invite us to reflect on the philosophical aspects of dealing with conflict, including considerations of ethics, justice, and the role of emotions in decision-making.

* + - 1. **Hermeneutic Analysis of Ciamsi Divination Text "both parties must take care of losses" and "you should take a step back so you don't get tired" at Dharma Jaya Toasebio Temple**

First Text: "Both parties must take care of losses"

a. Symbol Appreciation:

The main symbols in this text are "two sides" and "loss." "Two sides" may refer to two entities or individuals involved in a situation or conflict. "Loss" reflects the negative consequences or losses that both parties may experience as a result of the situation.

b. Giving Meaning:

The meaning given in this text reflects a warning or advice for both sides to exercise caution in conflict situations. This message may remind that in a conflict, not only one party may suffer losses, but both parties can lose.

Second Text: "You'd better take a step back so you don't get tired"

a. Symbol Appreciation:

The main symbols in this text are "retreat" and "tired of heart." "Retreat" reflects actions to avoid situations that might drain energy or cause fatigue. "Tired of heart" refers to a negative emotional state, i.e. mental exhaustion or disappointment.

b. Giving Meaning:

The giving of meaning in this text is the advice to retreat or withdraw from situations that might affect one's emotional well-being. This message may remind you of the importance of maintaining mental and emotional health in the face of difficult situations.

c. Philosophical Thinking:

Both of these texts have philosophical implications related to the concepts of conflict, conflict resolution, and decision making.

First, they highlight the importance of ethics in dealing with conflict. Minimizing losses and finding fair solutions are important moral values in conflict situations. It invites us to reflect on the ethics of confrontation and how to avoid adverse actions in the context of competition.

Second, these texts invite us to reflect on the role of wise decision-making in dealing with conflict. Sometimes, the best move is not to stubbornly defend the position, but it may be to retreat or find a better alternative. It reflects philosophical considerations about the relationship between emotion, leadership, and wisdom in conflict situations.

Overall, these two texts contain messages about wise conflict resolution, ethics in dealing with conflicts, and decision making based on moral values. They invite us to reflect on how to deal with conflict wisely and find solutions that are fair to all.

* + - 1. **Findings**

In the first text, "Kedua belah pihak akan mendapat kerugian," the symbol "kedua belah pihak" refers to the entities involved in the conflict, while "kerugian" reflects the negative consequences of the situation. The conveyed meaning is that in a conflict, it is important to consider the losses that all parties may experience, and the message may serve as a reminder to seek solutions that benefit everyone. This triggers philosophical questions about the ethics of conflict, justice, and decision-making in conflict situations.

The second text, "Menasehati anda mundurlah, jangan sampai kecewa," uses the symbol "mundurlah" to depict the action of avoiding situations that may lead to disappointment or drain one's energy. This message underscores the importance of maintaining mental and emotional well-being when facing challenging situations. It raises philosophical questions about the role of emotions in decision-making and how to avoid decisions that may result in disappointment.

Overall, both texts invite us to reflect on moral values, ethics, and the role of emotions in dealing with conflicts and difficult situations. They provide valuable insights into how we can make wise decisions and seek fair solutions for all parties in the context of conflict.

**F. Hermeneutic Analysis of Ciamsi Divination Text Order No.47 on Different Meanings**

**1. Hermeneutic Analysis of Ciamsi's Divination Text "Right and wrong finally has not received certainty" at Dharma Bhakti Temple**

a. Symbol Appreciation:

The main symbols in this text are "right," "wrong," and "certainty." "Right" and "false" refer to the concepts of truth and error, while "certainty" refers to the state in which something is considered certain or accurate.

b. Giving Meaning:

The giving of meaning in this text reflects the message that in some situations or considerations, it is difficult to decide what is right and what is wrong. Even after careful consideration, it is not always possible to achieve absolute certainty in determining truth or error. This can be interpreted as a recognition of moral and ethical complexity.

c. Philosophical Thinking:

First, moral subjectivity raises questions about the nature of moral values: Are these values relative, dependent on individual or cultural viewpoints, or are there universally applicable objective standards? It invites us to reflect on the nature of ethics and morality within a broader framework.

Second, epistemology and certainty highlight the challenges of understanding and ascertaining truth in moral judgments. This question reflects the limits of human knowledge in dealing with ethical issues and the extent to which we can achieve a strong belief in the understanding of moral values.

Third, the comparison between consequentialism and deontology raises questions about the basis of ethical judgments. Should actions be judged based on their consequences or are there certain moral principles to be followed? It invites us to consider different ethical frameworks and their impact on our view of moral action.

Taken together, this text opens the door to deep philosophical thinking about ethics and morality. It invites us to reflect on the nature of moral values, the limits of our knowledge, and the theoretical frameworks used in assessing human actions.

**2. Hermeneutic Analysis of Ciamsi Divination Text "Right or wrong finally gets certainty" at Dharma Jaya Toasebio Temple**

a. Symbol Appreciation:

The main symbols in this text are "right," "wrong," and "certainty." "Right" and "false" refer to the concepts of truth and error, while "certainty" refers to the state in which something is considered certain or accurate.

b. Giving Meaning:

The giving of meaning in this text reflects the message that in some situation or consideration, we will finally know for sure whether something is right or wrong. This can be interpreted as acknowledging that time and research can bring certainty in determining truth or error.

c. Philosophical Thinking:

This text encourages us to reflect on the nature of subjectivity in moral judgments, explore the process of acquiring knowledge in an ethical context, and consider how time affects our understanding of right and wrong in moral situations. This text broadens our horizons on the complexity of moral values and invites us to consider different points of view in ethical judgments.

1. **Findings**

The findings of "Right and wrong finally not getting certainty" at Dharma Bhakti Vihara and "Right or wrong finally getting certainty" at Dharma Jaya Toasebio Vihara can be explained as follows:

Similarities:

Both texts have similarities in the use of symbols and philosophical themes. They use the symbols "right" and "wrong" to refer to the concepts of truth and error, and associate them with the concept of "certainty." Both texts also highlight the moral and ethical complexities of determining truth and wrong.

Difference:

The difference between the two texts lies in the final understanding related to certainty. The first text states that "the end has not yet been assured," indicating uncertainty in judging truth and error. Meanwhile, the second text states that it "finally acquires certainty," emphasizing that eventually, truth and error will be revealed. This creates differences in the philosophical perspectives underlying the texts.

Philosophical Questions:

Both texts invite philosophical questions around moral subjectivity, epistemology, and the role of time in judging truth and error. They also raise questions about the complexity of ethics in decision-making.

These findings suggest that the two texts are intertwined in their understanding of truth and error, although they present different nuances in philosophical contexts. These similarities and differences can open up deep philosophical discussions about the nature of truth, subjectivity, and the role of time in ethics.

**The Results of Ciamsi Divination Text Research**

The findings of the hermeneutical analysis in this research reveal several profound insights into the understanding of the texts from Vihara Dharma Bhakti and Vihara Dharma Jaya Toasebio. Here are the findings that can be drawn from this hermeneutical analysis:

1. Symbolism of Language and Meaning in Simplicity: In texts like "Dengan Sabar Lihatlah Bunga Kwie Hoa di Tengah Bulan" and "Legakan Hati Melihat Bunga dalam Rembulan," it was found that the use of symbols in language can stimulate philosophical thinking about deeper meanings in the text or sentences. This emphasizes the importance of appreciating simple moments in everyday life and finding meaning in things often overlooked.
2. Subjectivity in Understanding: This finding acknowledges that the understanding and interpretation of texts can be subjective. This raises questions about the extent to which individual perspectives influence understanding, highlighting the diversity in interpreting texts.
3. Time and Patience as Central Aspects: This finding underscores that time and patience are essential elements in understanding. It prompts questions about the relationship between time, patience, and understanding, as well as the importance of respecting the understanding process that takes time.
4. Beauty and Diligence in Observation: Hermeneutical analysis shows that understanding the beauty and tranquility in observation can raise questions about their relationship in life. It teaches us to appreciate beauty in simple things and seek tranquility in observation.
5. Belief in Supranatural Powers and Wise Individuals: In prophecies like "Pasti ada Kwie Jin yang membantu" and "Akan dapat juga kemajuan dari orang bijaksana," a strong belief in the existence of supranatural powers or spiritual entities that play a role in human life is revealed. This reflects the view that there is a spiritual aspect to human existence that can provide assistance or intervention in everyday life.
6. Moral Messages in Different Contexts: This finding highlights that moral messages in the texts are related to different contexts and symbols. It teaches us that moral values can be applied in various contexts and can have different meanings.
7. Ethical Considerations in Facing Uncertainty: Hermeneutical analysis notes that certain texts are more related to spiritual beliefs and astrology, while others focus more on ethical considerations in facing uncertainty. This emphasizes the importance of considering ethical values in dealing with uncertain situations.
8. Patience, Dedication, and Struggle in Achieving Goals: Texts like "Lihat Sampai Bertemu Kaisar" teach about the importance of patience, dedication, and struggle in achieving high goals in life. It reminds us that great efforts often correspond to the results achieved.
9. Meaning of Advanced Stages in Life and Relationship with Spirituality: In texts like "Usia Telah Tua Bertemu dengan Boen-Ong," the significance of advanced stages in life and their relationship with spirituality is emphasized. It teaches us to seek a deeper understanding of existence as we enter the aging stage.
10. Ethical Considerations in Conflict and Decision-Making: Hermeneutical analysis notes that some texts encourage us to consider ethical values in facing conflict and in decision-making. It reminds us to seek solutions that benefit all parties in conflict situations.

Therefore, these findings provide a deeper understanding of the moral, ethical, and philosophical values that emerge in these texts and how these texts can guide human perspectives on existence, actions, and their relationship with the surrounding world.

**Conclusion**

The conclusions in this study illustrate the key findings found through hermeneutic analysis of texts originating from Vihara Dharma Bhakti and Vihara Dharma Jaya Toasebio. This analysis has provided a deeper understanding of the philosophical, moral, and ethical messages contained in the texts. These findings reveal various aspects of understanding and value that can be applied in everyday life.

One significant finding was the recognition of symbolism in language and meaning in simplicity. The use of symbols in language can stimulate deeper philosophical thinking, and the importance of appreciating simple moments in everyday life has been emphasized. Subjectivity in comprehension becomes important, given that the interpretation of texts can vary from individual to individual.

Moreover, these findings underscore the central role of time and patience in understanding. Time is an important element associated with patience in the process of understanding, and the importance of respect for the process of understanding that requires time has been emphasized. Beauty and perseverance in observation are also in focus, raising questions about the relationship between the two in everyday life.

Divination texts indicate belief in supernatural forces or spiritual entities that have a role in human life. This view reflects that there are spiritual aspects of human existence that can provide assistance or intervention in daily life. In addition, moral messages in a variety of contexts and different symbols have been found, teaching that moral values can have different meanings.

Ethical considerations in the face of uncertainty become important in some texts, giving rise to an understanding of the importance of ethical values in uncertain situations. Patience, dedication, and striving in achieving goals became emerging themes, highlighting that great effort is often proportional to the results achieved. Furthermore, an understanding of the advanced stages in life and their relationship to aspects of spirituality teaches the importance of seeking a deeper understanding of existence as it enters the aging stage.

Lastly, these findings note that ethical considerations in dealing with conflict and decision-making are important, given the importance of finding solutions that benefit all parties in conflict situations.

Taken together, a hermeneutic analysis of these texts provides valuable insight into philosophical, moral, and ethical values in the culture and understanding of the societies that view these texts. These findings can be an important foundation for understanding more deeply important aspects of life and delving into meanings in classical texts of high cultural and spiritual value.

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