

RECONSTRUCTION OF THE ANCESTRAL *SAJEN* TRADITION BY BUDDHISTS

Sukarti

Sekolah Tinggi Agama Buddha Negeri Raden Wijaya Wonogiri; Indonesia
Correspondence email; sukarti@radenwijaya.ac.id

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Abstract

This study aims to describe the implementation of the ancestral offering tradition and analyze the reconstruction of the ancestral offering tradition by the Buddhists. The type of qualitative research with a case study approach. Research at Dharma Dwipa Temple, Sodong, Ponorogo. Data collection techniques used observation, interviews, and documentation. Data analysis used the Milles and Huberman model. Test the validity of the data with triangulation of techniques and sources. The results of the study found that the offering tradition was carried out in various celebration events. Behavior towards the offering tradition describes the cultural life of the Javanese people, which is inseparable from ritual symbols. The reconstruction that occurs in the offering tradition refers to the concept of incorporating several innovations without changing their original nature and characteristics. Changes that occur in the offering tradition lead to three principles, namely: 1) understanding the values of the offering tradition, 2) adjusting the elements (means) of offerings, and 3) integrating into Buddhist rituals. The Buddhist offering tradition refers to the practice of Buddhist teachings, namely the *Pattidāna* tradition. The *Tirokudda Sutta* provides a textual basis for the practice of *Pattidāna* in Buddhism.

Keywords

Reconstruction, Ancestral *Sajen*, Tradition.



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INTRODUCTION

Javanese society, in general, still upholds the implementation of traditions, one of which is the Sajen tradition. Sajen tradition is one of the cultural practices that are still maintained by people in various regions in Indonesia. Sajen is often associated with beliefs and spiritual values that are passed down from generation to generation. According to (Koentjaraningrat, 2002), tradition is a form of culture that is immaterial in nature and serves to strengthen social relations and provide meaning to people's lives.

Respect for local traditions in Buddhism is given attention, especially if they do not contradict the values of the Dhamma. The Buddha, on various occasions, emphasized the importance of adapting to local culture without abandoning the essence of the teachings. This is affirmed in the Vinaya Pitaka, where the Buddha allows monks to respect traditions as long as they do not violate the basic principles of morality (*sīla*) and the teachings on liberation. Traditions that support the cultivation of virtue (*puñña*) are considered to contribute to the spiritual well-being of individuals and society (Ñāṇamoli, Bhikkhu, & Bodhi, 1995). Therefore, offerings in Buddhism serve as a means of practicing virtue as well as teaching the values of generosity and compassion towards all beings (Harvey, 2013).

In the context of Buddhism, sajen is not only interpreted as a material offering, but also as a symbol of virtue and a reminder of intergenerational connectedness. Sajen rituals can be found in various Buddhist practices, such as the Ullambana ceremony (Ullambana Sutra), Kathina, as well as in local traditions such as Vesak commemoration and Chinese-Buddhist rituals in honoring ancestors. Respect for ancestors is not just a ritualistic practice, but also has ethical and spiritual dimensions related to karma, respect, and the value of devotion (*piya-vatta*). The reconstruction of the sajen tradition by Buddhists is an interesting topic to study because it reflects the dynamics of cultural adaptation, syncretism, and reinterpretation of religious values in modern society. Syncretism occurs when elements of local religions combine with major religions (Redfield, 1956). The sajen tradition in Buddhism is the result of a fusion between Buddhist teachings and local belief practices.

For Buddhists, the practice of *selamatan* is closely related to the doctrine of delegating merit to ancestors, called *pattidana*. As taught in the Sigalovada Sutta in Digha Nikaya Section III, 188, when a parent has passed away, the child should always perform merit by doing good in the name of the deceased parent. (Uttamo, 2022). In accordance with the development of religious life,

Buddhists reconstructed the implementation of the ancestral offerings tradition. Reconstruction is the return of something to its original place, the arrangement or redrawing of existing materials, and rearranging as it is or originally happened (Marbun, 2018). Yusuf Qardhawi explains that reconstruction includes three important points, namely, first, maintaining the core of the original building while maintaining its character and characteristics. Second, repairing things that have collapsed and reinforcing joints that have been weakened. Third, incorporating some reforms without changing the original character and characteristics (Qardhawi, 2020).

Reconstructing tradition, according to Hanafi, is not only a matter of historical heritage but also a matter of contributing to the present at various levels (Hakim, 2003) because traditions are hereditary customs that are still carried out in the community on the assumption that the existing methods are the best and the right ones (Tim, 2007). In this case, the blessing of the ancestors is obtained by diligently performing a series of traditional ceremonies inherited from the ancestors. (Asholiha & Khusyairi, 2022; Simanjuntak, 2016). The tradition of ancestral sacrifice is an offering to the ancestors made by families during a series of death ceremonies (Setiawati, 2019). According to Javanese belief, the deceased will return home on the day of death, so other family members must provide food and drink for the ancestor (Wardani, 2019).

Javanese society is very tradition-bound despite differences in belief (religion). As with the Islamic faith, most people still follow traditions related to the Kejawen tradition (Yasinatul et al., 2022). According to Piotr Sztompka, "People are incapable of living without tradition, even though they are often dissatisfied with their traditions" (Sztompka, 2007). Traditional change is caused by the multiplicity of traditions and the clash between one tradition and its rivals. The clash may be between the traditions of a society, between different cultures, or within a particular society. Quantitative changes in traditions can be seen in the number of adherents or followers (Mulder, 2005).

Social change is inseparable from changes in tradition. Social change is usually more about the system of ideas, the system of knowledge, and the system of belief that is the cause of change (Soekanto, 2013). Social and cultural change have one aspect in common: the acceptance of new or improved ways of meeting society's needs. *Sesajen*, in this case, is seen as a form of *slametan* to protect from danger. According to Endraswara, there is a feeling that something is incomplete and that there are nuances of life that are missing. This is why the Javanese maintain this tradition as much as possible in every aspect of their lives (Endraswara, 2015).

The Javanese worldview emphasizes inner peace, harmony and balance, an attitude of *narima* towards all events that occur, and places the individual under society and society under the universe. The forces of nature can be the supreme power that has given life and become the center of hope for various positive aspirations of the community or the power that is believed to have kept the community away from the touch of negativity (Mohtarom, 2022). In essence, the meaning contained in ritual symbols becomes a reference for human attitudes and behavior that cannot be separated from community life with its distinctive cultural orientation (Hafid & Raodah, 2019; Fauziah et al., 2021). Therefore, those who live in harmony with themselves and with society, and also in harmony with God Almighty, will experience inner peace (Sutriyono, 2013)

Pattidana is known as the delegation of merit, which is the duty and obligation of one who understands the Dharma and is a form of devotion to the ancestors (Asih et al., 2022). However, with the advancement of science, Buddhists have made changes relating to the implementation of the tradition of ancestral offerings in a number of salvation ceremonies, including death ceremonies. The changes made are related to the implementation of religious teachings. Buddhists at Dharma Dwipa Ponorogo Monastery have made adjustments related to the implementation of the Sajen tradition with the concept of Buddhist teachings in the implementation of the Pattidana ceremony.

Based on the phenomenon that exists among Buddhists at Dharma Dwipa Ponorogo Vihara regarding the reconstruction of the tradition of ancestral offerings, it is not fully understood by Buddhists in general, and it is necessary to dig deeper into data related to the implementation of this tradition in the concept of Buddhist teachings. Data mining carried out using scientific methods is intended to obtain valid information about existing phenomena at the research site.

The results of research relevant to this research are articles (Mohtarom, 2022) with the title Responding to the Sesajen Tradition in Hadith Perspective. The results of the research outlined are that the practice of offerings can be understood in the category of community traditions because it is related to customs, namely religious magical habits from the life of a native population, which includes cultural values, norms, laws, and rules that are interrelated, and then become a system or regulation that has been established and includes all conceptions of the cultural system of culture to regulate human actions or actions in social life. The difference in research lies in the object of study of the Sajen tradition in Buddhism. The gap appears in the breadth of the study so that this

research discusses the conception of the Sajen tradition in Buddhism and reconstructive behavior in the tradition by Buddhists.

Another relevant research (Wardani, 2019) in his article entitled *Acculturation of Pancen Tradition and Buddhist Religious Attitudes in Supporting the Growth of National Character* found the results that the influence of the pancen tradition on the religious attitudes of Buddhists in Plukisan Hamlet is that the pancen tradition has become the identity of the Buddhist community in Plukisan hamlet. The tradition that has been running for generations affects the religious attitudes of the Buddhist community in Plukisan hamlet as an order that is applied through behavior, attitudes and belief in the values in Buddhist teachings, because the pancen tradition runs and is in line with the teachings of Buddhism adopted by Buddhists in Plukisan hamlet. The difference lies in the breadth of the field of study; in this study, a sociological and anthropological analysis was carried out on the behavior of Buddhists in carrying out the Sajen tradition in the modern era.

The results of research entitled (Widi, 2021) *Buddhist Perspectives on Various Chinese Community Tradition Ceremonies*. The results showed that Chinese cultural traditions are very diverse, complex, and have high religious value while Buddhist cultural traditions are religious traditions; all forms of culture in them lead to the achievement of holiness. The difference lies in the breadth of the object of discussion and the approach used, so that in this study the object of discussion is expanded on the implementation of the Buddhist offering tradition and its relevance. Cultural and spiritual approaches are the basis of discussion in this research.

Based on the background of the problems that have been described, this research has two objectives, namely describing the implementation of the ancestral offerings tradition before being reconstructed and analyzing the reconstruction of the ancestral offerings tradition by Buddhists of Vihara Dharma Dwipa.

METHOD

The type of research is descriptive qualitative with a case study approach. With natural methods, the expected research results are not generalizations based on quantitative measures but also the meaning (quality aspect) of the observed phenomena (Prastowo, 2016). Qualitative research is a research method that produces descriptive data in the form of written or spoken words from people and behaviors that can be observed (Suharsaputra, 2014). A case study is an

examination of most or all of the potential aspects of a clearly defined specialized unit or case or series of cases. (Ahmadi, 2016). Case studies deal with phenomena in real-life contexts where the boundaries between phenomena and context are not well defined (Herdiansyah, 2011). The case study in this research was analyzed with the sociological theory of change (Sztompka, 2007) which states that a tradition has a function for society, among others: (1) In clichéd language, tradition is hereditary policy; (2) Provides legitimacy to existing worldviews, beliefs, institutions, and rules; (3) Provides a reassuring symbol of collective identity, strengthening primordial loyalty to nation, community, and group; (4) Helps provide a place of escape and grievance, disappointment and dissatisfaction of modern life. In addition, analysis in Buddhist theory mentions that in the Buddhist perspective, offerings are not seen as a form of spirit worship but as an expression of respect and cultivation of virtue (puñña) for the doer. This concept is consistent with Buddhist teachings on dana (giving) and the transfer of virtue to deceased ancestors (pattidāna) (Gombrich, 1988).

The research site is Dharma Dwipa Monastery, Sodong Village, Gelangkulon Village, Sampung Subdistrict, Ponorogo Regency. The research subjects were Buddhist religious leaders, temple administrators, and Buddhists at Dharma Dwipa Vihara, a total of 8 people. The research sample was determined using the purposive sampling technique. The sample was drawn based on information from key individuals. Subjects were selected based on research needs. Data sources in the research process were obtained from Buddhist religious leaders, monastery administrators, and Buddhists using data collection techniques through observation, interviews, and documentation. Triangulation of sources and techniques was used to test the validity of the data, i.e., comparing and checking the degree of reliability of information obtained through different times and instruments in qualitative methods. Data analysis was carried out using the Milles and Huberman model.

FINDINGS AND DISCUSSION

Findings

Sajen Tradition

The inhabitants of Sodong hamlet continue to adhere to traditional practices, including the ancestral Sajen tradition. The implementation of the Sajen tradition is adapted to align with the specific requirements of each individual. Nevertheless, the tradition has evolved into a cultural norm for the wider community. The Sajen tradition is observed by the community in a series of

commemorative ceremonies, known as 'ngirim luhur', which are typically held following the death of an individual. These ceremonies are conducted on specific occasions, including three days, seven days, forty days, one hundred days, one thousand days, and even *mendhak*. Similarly, Buddhists who are part of the Sodong Hamlet community have also been practicing this tradition for generations. In the implementation of the offerings tradition, the people of Sodong Hamlet utilize a range of infrastructure facilities. The offerings take the form of a variety of foodstuffs and beverages, as well as items that the family in question deems appropriate according to their means. The offerings typically include *sajen*, a foodstuff held in high regard by the ancestors. The items presented may be broadly categorized as follows: food (rice, side dishes, vegetables, *serundeng*, *apem*, and others), drinks (tea and coffee), cigarettes, *kinang*, and flowers. In the Javanese tradition, offerings are completed with rice and side dishes placed in a container of banana leaves called *takir*. Each offering has its own meaning.

In general, the inhabitants of Sodong hamlet continue to adhere to traditional practices, including the ancestral Sajen tradition. The implementation of the Sajen tradition is adapted to align with the specific requirements of each individual. Nevertheless, the tradition has evolved into a cultural norm for the wider community. The *Sajen* tradition is observed by the community in a series of commemorative ceremonies, known as 'ngirim luhur', which are typically held following the death of an individual. These ceremonies are conducted on specific occasions, including three days, seven days, forty days, one hundred days, one thousand days, and even *mendhak*. Similarly, Buddhists who are part of the Sodong Hamlet community have also been practicing this tradition for generations. In the implementation of the offerings tradition, the people of Sodong Hamlet utilize a range of infrastructure facilities. The offerings take the form of a variety of foodstuffs and beverages, as well as items that the family in question deems appropriate according to their means. The offerings typically include *sajen*, a food traditionally favored by ancestors. The offerings may also comprise food items such as rice, side dishes, vegetables, *serundeng*, *apem*, and others. Additionally, drinks such as tea and coffee, cigarettes, *kinang*, and flowers are also commonly included. In Javanese tradition, offerings are often completed with rice and side dishes placed in a container of banana leaves, called a *takir*. Each offering holds a specific meaning.

In accordance with the data provided by the informant Romo Siman Sudanto, each offer is conveyed to the ancestors through the medium of prayer (*ujub*). The *ujub* is employed as an introductory sentence, with the objective of enabling the intention of the family who presents the

offerings to be conveyed to the ancestors. Each offering presented by the family to the ancestors serves a distinct purpose and conveys a specific meaning. The Buddhist community in Sodong Hamlet offers prayers and offerings to the ancestors as a means of honoring their memory and expressing gratitude for their guidance and protection. The *sajen* tradition is imbued with noble values that are transmitted from one generation to the next, thereby maintaining Javanese cultural identity. The informants asserted that the *sajen* tradition is of significant importance and must be upheld, as it is a tradition that has been passed down from generation to generation. For Buddhists, the tradition is not only observed during the commemoration of death, but also during the commemoration of the Holy Triumph of Vesak, which is referred to as *megengan* Waisak.

There are notable differences between the offering procedures observed in the past and those currently practiced by Buddhists. In the past, the only food served in ancestral offerings was rice and side dishes, as well as drinks that the ancestors used to consume during their lifetime, often referred to as *cawisan*. The *sajen* tradition practiced by Buddhists today has undergone changes and various forms of adaptation. These changes occur both in terms of the types of facilities presented and the procedures for serving. The alterations that result in spiritual adaptation are influenced by the practice of religious rituals and the acceptance of Buddhist teachings in daily life.

The Buddhist *Pattidāna* Practice

The tradition of Buddhist ancestor offerings is very important for the implementation of Buddhist teachings on the bestowal of services to ancestors, called *Pattidāna*. Buddhists at Dharma Dwipa Monastery in Sodong Hamlet practice *Pattidāna* at a certain time. Based on the interview, it is known that Buddhists carry out the practice of giving merit (*Pattidāna*) in a series of activities for a month of Dhamma observance at the monastery. However, Mrs Supatmi also explained that the practice of *Pattidāna* is also carried out by Buddhists at home in connection with the commemoration of death or salvation. The practice of *Pattidāna* is better understood by the Buddhists at Dharma Dwipa Monastery as having the same purpose as the tradition of offering, the only difference being the type of facilities presented.

The items used in *Pattidāna* do not necessarily have to be of a particular shape or type but are usually presented in their entirety in the form of food, side dishes, snack drinks, sweets, fruit, flowers, and other items. These are symbolically offered and placed on the altar to be dedicated to ancestors or beings born in the *peta* realm.



Figure 1. *Pattidāna* Facilities

In addition to providing offerings in the form of food and other equipment, the practice of *Pattidāna* is actually more meaningful as a good deed that is bestowed on the ancestors. The practice of *Pattidāna* provides great benefits for Buddhists at Dharma Dwipa Monastery. Besides being a good tradition to practice, it is also a means to cultivate virtue. The main benefit of *Pattidāna* is to foster gratitude and strengthen the spiritual connection between the living and the dead. It also helps to remember the importance of virtue in daily life. The *Pattidāna* tradition has deep spiritual significance for Buddhists, especially in showing devotion to ancestors and strengthening relationships between people. Although there are challenges in preserving it, fostering efforts in monasteries and the participation of religious leaders are key to keeping this tradition relevant in the modern era.

The Buddha's teachings in the *Tirokudda Sutta* become a reference for Dharma Dwipa Monastery Buddhists in practicing good deeds to ancestors through the bestowal of merit (*Pattidāna*). The *Tirokudda Sutta* is one of the suttas found in the *Khuddakapatha*, part of the *Sutta Pitaka*. Buddhists understand the sutta to be about the importance of offering merit to ancestors or deceased beings and how that merit benefits the ancestors. The Buddha's teaching in the *Tirokudda Sutta* is understood as a teaching of good deeds that have the power to benefit not only the living but also the dead. This reflects the principle of karma in Buddhism. Buddhists of the Theravada tradition, as well as Buddhists of Dharma Dwipa Vihara, understand the *Tirokudda Sutta* as one of the guidelines for religious ceremonies. The *Tirokudda Sutta* is recited at ceremonies such as *pattidana* or transfer of merit. Buddhists believe that through the recitation of this sutta, merit can be offered to the ancestors.

Discussion

Buddhists at Dharma Dwipa monastery regard the sajen tradition as a symbol of local wisdom that harmoniously blends Buddhist teachings with cultural traditions. Sajen is an offering of gratitude and respect to the ancestors, which is also interpreted as a means of offering prayers in the form of food to the deceased in order to gain good fortune in the current realm of life. Each

dish prepared has its own meaning and symbolism. The food, drink, and other items served are not simply for consumption but rather as a spiritual medium to convey messages of hope and prayer to the ancestors. Through the *sajen* tradition, Buddhists at Dharma Dwipa Monastery harmoniously translate their ancestral beliefs into daily life. In addition to the theoretical framework pertaining to the function of tradition, as articulated by Sztompka (2007), which posits that tradition is hereditary policy, provides legitimacy to existing worldviews, beliefs, institutions, and rules, and provides a reassuring symbol of collective identity, strengthening primordial loyalty to nation, community, and group. Offerings in Buddhism serve as a means of practicing virtue and teaching the values of generosity and compassion toward all beings (Harvey, 2013). In accordance with the research results (Wardani, 2019), the tradition that has been running for generations affects the religious attitudes of the Buddhist community in Plukisan hamlet as an order that is applied through behavior, attitudes and belief in the values in Buddhist teachings, because the *pancen* tradition runs and is in line with the teachings of Buddhism adopted by Buddhists in Plukisan hamlet. The results of this study state that the practice of the *sajen* tradition by Buddhists of Dharma Dwipa Monastery is carried out and understood as the implementation of *Pattidāna*.

The *sajen* tradition is carried out by Buddhists in various salvation events. For example, in death celebrations or in commemoration of Buddhist holidays. The presentation of each *sajen* presented, it is conveyed to the ancestors through prayer (*ujub*). *Ujub* is intended as an introductory sentence so that the family's intention to give offerings can reach the ancestors with Javanese sentences. The behavior of Buddhists at Dharma Dwipa Monastery towards the *sajen* tradition illustrates the cultural life of Javanese people who are inseparable from ritual symbols. As stated in a research result that basically the meaning contained in ritual symbols is a reference to human attitudes and behavior that cannot be separated from community life with its distinctive cultural orientation Hafid & Raodah, 2019 dalam (Fauziah et al., 2021). The philosophical meaning of the *sajen* tradition for Buddhists can be interpreted as: 1) respect for ancestors and other beings; 2) expression of generosity; 3) symbol of impermanence; and 4) inner cleansing and purification. In the *Tirokudda Sutta* (Khuddakapatha, Theravāda), it is explained that food and offerings given by descendants to ancestors can bring benefits to them in the next birth realm. This is the basis for the practice of offerings in Buddhism (Bodhi, 2012).

Reconstruction of the *Sajen* tradition

The sajen tradition that has been commonly practiced by Buddhists at Dharma Dwipa Monastery has become a culture for the local community. The sajen tradition is part of the archipelago's culture which is full of spiritual and symbolic values. In the context of Buddhism, reconstruction of this tradition can be done by adjusting the values of sajen to be in line with the teachings of Buddhism without eliminating its cultural roots. The reconstruction that occurs in the sajen tradition by Buddhists at Dharma Dwipa Monastery refers to the concept conveyed by Qardawi, which is to incorporate several reforms without changing its original character and characteristics (Qardhawi, 2020). The changes that occur in the offering tradition lead to three principles, namely: 1) understanding the values of the offering tradition, 2) adjusting the elements (means) of the offering, and 3) integrating into Buddhist rituals.

The reconstruction of the understanding of the values of the sajen tradition points to Buddhists' understanding of the usefulness of the implementation of the sajen tradition. The sajen tradition, which was previously understood only as the continuation of the values of ancestral traditions and the fulfillment of obligations to ancestors, has experienced an expansion of philosophical understanding as a form of respect and gratitude as well as the development of generosity practices through the virtues of donating to all beings. The adjustment of elements (means) in the sajen tradition refers to the process of modernization and cultural change in religious communities in general, as with the theory conveyed by Soekanto that, social change is usually more about the system of ideas, knowledge system, and belief system which is precisely the cause of change (Soekanto, 2013). Changes in the means of the sajen tradition are an adjustment to the concept of religious ritual practice in Buddhism, referring to the tradition of the bestowal of merit (Pattidāna).

The bestowal of merit itself is often understood as a transfer of virtue so that the ancestor can enjoy the transmitted virtue and be born in a happy realm. This understanding of the law of Karma is controversial, as we are born in the realms of happiness or suffering because of our own actions. Only our actions can lead to happiness or suffering. This is in accordance with the law of karma: he who sows shall reap (Widiyanto, 2011).

Adjustments to the means of offering can be shown in two types, namely adjustments to the object and the meaning of the ritual. Adjustments to the objects of offerings include the use of offerings in accordance with Buddhist teachings, such as flowers, fruit, candles, or incense. Avoid

offerings that are against the precepts, such as alcoholic beverages or meaty foods that are deliberately killed to be offered for offerings. Adjustment of ritual meaning refers to changing the meaning of offerings from appeals to supernatural beings to acts of benevolence, such as sharing blessings with all beings or offering merit.

The Buddhists of Dharma Dwipa Monastery view the Tirokudda Sutta as a reminder to continue to practice virtue, meditation, and inner purification as part of the spiritual path. The sutta is also received as a reminder of the impermanent nature of life. By realizing death, Buddhists are encouraged to live a life of virtue and benefit. Buddhists understand the Tirokudda Sutta as a manifestation of the principles of universal love (metta) and compassion (karuna). It emphasizes that spiritual relationships are not limited to the material world but also involve the inner dimension and karma that connect the various realms of existence. According to the research results (Ningsih, 2018), the practice of pattidana is not a transfer of virtue but an attempt to focus the mind from being unable to do good to being able to do good.

The analysis of the reconstruction of tradition on the practice of Pattidāna and the acceptance of the meaning of Buddhism in the Tirokudda Sutta can be depicted in a diagram in Figure 2 as follows:

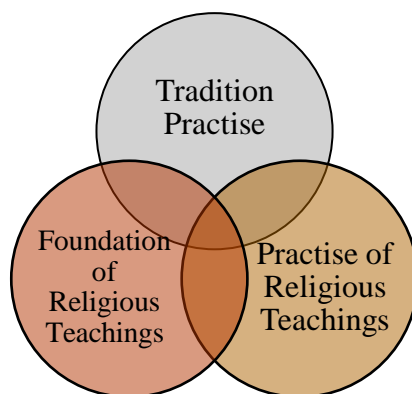


Figure 2. Reconstruction of Tradition

The diagram can explain that Buddhists have understood the sajen tradition as a traditional practice that has become a culture for Javanese people. However, as a religious community, Buddhists of Dharma Dwipa Monastery have an obligation to carry out the practice of their religious teachings. So, in the implementation of the sajen tradition, Buddhists refer to the practice of Buddhist teachings, namely the Pattidāna tradition. The practice of offering tradition by

Buddhists of Dharma Dwipa Monastery is implemented and understood as a form of Pattidāna implementation.

Pattidāna is the Buddhist practice of sharing one's merit (puñña) with other beings, including ancestors, deceased relatives, or beings in other realms. In the Theravāda tradition, it is a form of good deed accompanied by loving and compassionate intentions, with the hope that the merit will help those in the realms of suffering (such as the preta or peta realms). As stated by Wiryanto 2021 in (Tantra & Maharani, 2024), Pattidāna is included in a meritorious act (puññakiriya-vatthu), which is interpreted as bestowing merit (pattidāna).

The foundation of Buddhism in the implementation of Pattidāna refers to the Holy Sutta Pitaka in the Khuddakapatha section, namely the Tirokudda Sutta. The Tirokudda Sutta is one of the suttas in the Khuddakapāṭha that discusses the relationship between living beings and those who have died, especially the peta (beings in the famine realm). This sutta explains that the peta can benefit from gifts made by their living relatives, provided that the gifts are made with faith and directed towards them. Pattidana, or the bestowal of merit for Buddhists, is a way for a person to bestow merit on parents or relatives who have passed away. The Buddha explained in the Tirokudda Sutta, Khuddakapatha, Kuddaka Nikaya Volume 3 (Anggawati & Cintiawati, 2006).

The Tirokudda Sutta provides the textual foundation for the practice of Pattidāna in Theravāda Buddhism. Through this practice, Buddhists are taught to show loving kindness and respect for ancestors and strengthen the spiritual connection between the living and the dead. By understanding and practicing these teachings, Buddhists can build a life full of virtue and benefit, not only for themselves but also for other beings.

The behavior of Buddhists towards tradition and culture and the implementation of religious teachings are relevant to the Javanese outlook on life, which emphasizes inner peace, harmony, and balance, an attitude of acceptance towards all events that occur, and placing individuals under society and society under the universe. Therefore, whoever lives in harmony with himself and with society, and also in harmony with God Almighty, will experience inner peace (Sutriyono, 2013).

CONCLUSION

The sajen tradition of ancestral by Buddhists at the Dharma Dwipa Monastery is considered a local wisdom tradition. The tradition is carried out in various celebration events. Behavior towards the sajen tradition illustrates the cultural life of the Javanese people which is

inseparable from ritual symbols, so that it is implemented in the facilities provided. The reconstruction that occurred in the offering tradition by Buddhists at the Dharma Dwipa Monastery refers to the concept of incorporating several innovations without changing the original nature and characteristics. The changes that occur in the sajen tradition lead to three principles, namely: 1) understanding the values of the tradition of offerings, 2) adjusting the elements (means) of offerings, and 3) integrating them into Buddhist rituals. The implementation of the tradition of offerings by Buddhists refers to the practice of Buddhist teachings, namely the Pattidāna tradition. The Tirokudda Sutta provides a textual basis for the practice of Pattidāna in Theravāda Buddhism. Through this practice, Buddhists are taught to show love and respect for ancestors and strengthen the spiritual connection between the living and the deceased.

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