



PROBLEMS OF MAHAYANA DEVELOPMENT IN TANGERANG: A CASE STUDY IN PADUMUTTARA MONASTERY

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Received: 16/05/2024

Revised: 23/07/2024

Accepted: 27/07/2024

DOI: 10.53565/abip.v10i1.1218

Abstract This study aims to find out why Padumuttara monastery followers carry out the Mahayana tradition. This research is descriptive qualitative research. In order for the data obtained to be satisfactory, the authors conducted observations, interviews, and documentation so that the data obtained was accurate. Research on the existence of Mahayana at Padumuttara monastery is that people carry out various Mahayana traditions because of teacher guidance, preserving culture and Buddha Dharma, containing teachings of love. In addition, the Mahayana tradition developed at the Padumuttara monastery due to the support from the management of the temple and the Boen Tek Bio Temple. The Mahayana tradition also experiences various obstacles such as language problems, ritual processions, and the lack of interest of the younger generation to participate in Mahayana ritual activities.

Keywords Mahayana tradition, Padumuttara Monastery, Preservation

INTRODUCTION

Indonesia is a unity country that has many diversities, one of which is diversity in the field of religion or belief. In this case, religious diversity cannot be denied or prevented, because in Indonesia, religion has a very important role in the life of its people, both social life and religious life. Buddhism or Buddhism has lasted more than 2500 years. Buddha Dharma developed and emerged various streams that were named Buddhism. There are two large streams known by Buddhists: Mahayana and Theravada. The Mahayana development flourished to the North of India and Theravada flourished to the South. Both schools developed and preserved the Buddha Dharma with various cultural, ritual, and socialization approaches. After the development and known by the broad people there are fundamental differences between the two streams. Every resident in Indonesia is always given freedom to choose, apply, or practice the teachings of their religion or beliefs.

Buddhism has three main streams, namely Theravada, Mahayana, and Tantrayana/Vajrayana. Buddhists who embrace the Mahayana development of 60%, Theravada flow of 30%, and Tantrayana/Vajrayana flow of 10%. 3 (three) streams have their own focus. Mahayana development is a flow that focuses on the heart, mind, and behavior,

the Theravada flow is a stream that focuses on the emphasis of personal behavioral settings, and the Tantrayana/Vajrayana flow is a flow that focuses on the regulation of the heart and mind (Buddhist Center Indonesia). There are many monasteries spread in Indonesia, especially in the area of Tangerang City itself the majority of monasteries in the area are Theravada. Meanwhile, for the monastery that adheres to the flow of Mahayana is very few, although there is but not pure mahayana development but mixed with other streams. Researchers visit one of the monasteries in Tangerang City called Vihara Padumuttara Tangerang, Banten. There, researchers accidentally found the phenomenon that occurred that there was a ritual in the form of ceremonies and devotions that used pure Mahayana development that was routinely performed in the monastery, not as perceived by many people, the real Padumuttara monastery not only did theravada ritual but also performed pure Mahayana ritual. Based on the experience, researchers will dig into information on the existence of the mahayana in the monastery.

METHODS

Research methods are steps that are systematically used to collect data in conducting research and assisting in creating scientific works. Descriptive research according to Moleong (2012:11) is data collected in the form of words, images, and not numbers. Descriptive methods can be used to describe, decipher, and explain phenomena that occur in the object of research. This type of research is qualitative research with qualitative descriptive approach. The research location is on the Padumuttara Monastery. The subject of research is the people of the Padumuttara Monastery. Data Analysis Technique using Miles and Huberman data analysis techniques consisting of data collection, data reduction, data display, and conclusion withdrawal.

RESULT AND DISCUSSION

History of Mahayana Development in Padumuttara Monastery

The development of Mahayana in Padumuttara Monastery can be seen from various religious activities that characterize the Mahayana development. The people of Padumuttara Rutim perform the reading of Mahayana silk on Wednesday and Friday. Puja bhakti on Wednesday is held at the main altar of Padumuttara Monastery and on Friday puja bhakti is held at the altar of Boen Tek Bio Klenteng. Puja bhakti Bodhicitta is performed by reading mandarin-speaking silk (A Mi Thuo Cing) or Amithaba Sutra. Mahayana ritual activities performed by the people regularly and well scheduled based on the direction of monastery and builder. Based on information obtained from various data sources can be obtained historical information formed by the Mahayana activity in Padumuttara Monastery is as follows:

Guidance of Lau Shi Kwok Cing

The establishment of the Paumuttara Monastery is not separated from the existence of Boen Tek Bio Klenteng which is one of the relics of the ancestors of Chinese communities in Tangerang City. Initially, the Chinese community in Tangerang carried out religious activities by performing rituals at Klenteng Boen Tek Bio. The ritual is to give sacrifices and sacrifices to the Bodhisatvas and the gods. The ritual is performed based on the direction of the Boen Tek Bio's manager of the Boen Tek Bio's board on the benefits of carrying out the ritual and its procedure. The main altar in the Boen Tek Bio Klenteng is the Avalokitesvara Bodhisava or commonly referred to as the Goddess Kwan Im or in the Mahayana called Kwan Im Phu Sa.

The development of Buddhism in Tangerang has grown rapidly so that there are some Klenteng Boen Tek Bio studying various Buddhist religious streams in Indonesia. People began to learn to read paritta and began to perform bhakti puja by carrying out the Theervada tradition, but still there are people still performing rituals of the practice of the ancestor's tradition. Seeing the enthusiasm of the people in performing the ritual at Boen Tek Bio Klenteng, Lau Shi Kwok Cing offers people to learn the Mahayana ritual, the event was estimated 23 years ago.

Lao Shi Kwok Cing guides people to learn to perform the Mahayana rituals rituals, to know the silk and its functions, how to use the dharma tool, and to know the various rituals in Mahayana and what silk to read. Based on the direction of Lau Shi Kwok Cing people of Boen Tek Bio Klenteng can carry out the Mahayana rituals mandary. At that time the implementation of the Mahayana ritual was carried out in front of Klenteng Boen Tek Bio, based on the approval of the administrator of the Padumuttara monastery, the people also perform the Mahayana ritual at Padumuttara monastery.

Cultural Preservation

People tend to choose new cultures that are considered more practical than local culture, as well as the aim of implementing the Mahayana ritual in Pamuttara Monastery is to preserve the customs of ancestors. The people explained that the implementation of rituals and observances carried out in harmony with the various activities carried out by the predecessors of Boen Tek Bio. Various traditions of ancestors still held by the people of Boen Tek Bio Fortress include Lunar Cap Go Meh, seat, toapekong gutting once 12 years, and other tradition celebrations. People will read Mahayana silk while celebrating the various ritual activities.

Buddhists of Padumuttara explain that the Mahayana ritual is a religious teaching that accepts the tradition of ancestors. This can be known from the use of language, the recognition of gods, teaching the abundance of services, and explaining various ways to perform respects to ancestors. The main factor behind the people performing the Mahayana ritual is the magnification of the Avalokitesvara Bodhisatva in the Boen Tek Bio Klenteng

which is also described in the Mahayana teachings. Based on this factor, the Mahayana people carry out various activities of Mahayana and do not follow other rituals.

Mahayana Development Supporting Factors in Padumuttara Monastery

The background of Mahayana teachings is known by Buddhists of Padumuttara Monastery is influenced by various factors. Various elements play a big role in the implementation of various routines of Mahayana in Padumuttara Monastery. Unsur-unsur influencing is divided into parts of which cultural influence, knowledge, interests, and spiritual needs. Here are the supporting factors of the Mahayana development in the Padumuttara Monastery:

Culture

Spiritual culture which is part of national culture as it is a cultural heritage and spiritual wealth of Indonesian society. Spiritual culture has been inherited from the ancestors of the nation and each group of communities has a variety of habits that must be maintained. Likewise, Chinese people always maintain culture by incorporating elements of religion. People read silk to perform blessing worship, mourning ceremonies, abundance of services, and commemoration of the great days. The people of silk reading at the time of welcoming the Lunar New Year is a cultural and religious acculturation. Buddhists perform Mahayana rituals with various ornaments or equipment as a form of cultural preservation. The people perform the Bodhisatva-sex rituals and the gods with various expectations and purposes. By carrying out the rituals of the people to implement the blessings and protection of the Bodhisatvas and the gods to be healthy, achieved aspirations, and to gain peace. Buddhists who follow this Puja Bhakti Mahayana all over do pai pies or before performing Puja Bhakti Mahayana people pay tribute to the Bodhisatva or the gods who are in the Boen Tek Bio Klenteng. People believe that by paying tribute to the Bodhisatva and the gods of the people will receive blessings, besides that the people also say that what is done is a habit that is inherited from the parents.

Knowledge

In addition to performing Puja Bhakti or recitation of sacred Parita-Parita, Padumutara Vihara devotees also perform Puja Bhakti Mahayana i.e. by performing Liam Keng recitation (devotional in Mandarin). During this Puja Bhakti devotees recite the Mahayana Sutra and listen to the Dhamma recitations of the figures and monks of the Mahayana maszab. This Bhakti Mahayana Puja is held on Wednesdays at 19.00 till the end. The devotees who attend this Puja Bhakti are about 100 to 200 people and 80% are devotees who are over 50 years old, and as for children who participate because they are invited by parents. The procession of performing the puja bhakti Bodhicitta activities is started by reciting sutra mantras and performing meditation. The devotee continues the bhakti puja by listening to the dharma descriptions of the figures (lecturers). The lecturers invited by the Bodhicitta bhakti puja administrator include Mahayana monks, panditas, Buddhist

figures, and elders. The speaker conveys various Mahayana teachings such as the scriptures, the Bodhisatva concept, and other Mahayana teachings. The speaker also explains the various major days in Mahayana and the benefits of commemorating them, in addition, it is also explained about the correct ritual procession. People understand the teachings of Amithaba Buddhism, which describes wisdom like the Buddha's light, which is able to illuminate the heart of every human being, so that man can be affected, and change for the better, then become wise. This light or wisdom is Dharma, capable of enlightening every person who has understood it. One of the manifestations of Buddha Amitabha's wisdom are the 48 determinations that Buddha Amitabha made, one of which invites man to be born in the heavenly realm of Sukhavati. To be born in this realm, of course, one needs to train oneself in order to elicit one's wisdom, one of the ways is to frequently recite the word "Amithufo". Therefore, a person who recites *Namo A Mi Thuo Fo* in everyday life should have wisdom. For example, when finding a problem, one can act wisely in addressing it.

The Teaching of Compassion

Based on the information obtained from the devotees of Padumuttara Vihara who follow the Bodhicitta bhakti puja, the reason why devotees follow Mahayana activities is the love teachings of Mak Kwan Im (Bodhisatva Avalokitesvara). People are interested in Mak Kwan Im's teachings of love and expect blessings and protection in life. The Ummah believes that by glorifying, praising, and carrying out the teachings of Mak Kwan Im, the Ummah will gain good karma. People feel protected from various bad things after practicing Mak Kwan Im's teachings of compassion. The doctrine of compassion taught by Mak Kwan Im is not to kill, to always apply love to one another and to all beings, and to live by helping one another. In addition, one way to practice Beliau teachings (Mak Kwan Im) is to constantly recite "Namo Kwan Se Im Pu Sa". In addition, the people also carry out the teachings on vegetarianism or better known as *ciak cai* (not eating meat). People believe that one of the implementations of the doctrine of compassion is to carry out *ciak cai*. *Ciak cai* is usually implemented at the time of *ce it* (dark moon) and *cap go* (bright moon).

Boen Tek Bio Vihara

Padumuttara Shrine is part of Boen Tek Bio Shrine. Boen Tek Bio Shrine is the forerunner of the emergence of Padumuttara Monastery, because the devotees of Boen Tek Bio Church are also Padumuttara Vihara devotees. These two places of worship are inseparable. Boen Tek Bio Temple is more of a Chinese tradition, while Padumuttara Vihara promotes Buddhist traditions. Since the majority of the devotees of Padumuttara Vihara are Chinese, before performing Puja Bhakti, the devotees first perform prayers or rituals to worship the gods and Bodhisatva. After performing the traditional ceremony, the devotees go to Dhamasala Vihara Padumuttara. Puja bhakti using Mandarin was originally performed at the main altar of Boen Tek Bio Temple. Liam Keng reading (devotional in Chinese). During this Puja Bhakti devotees recite the Mahayana Sutra and listen to the Dhamma recitations of the figures and monks of the Mahayana maszab. Puja bhakti

performed by glorifying the Bodhisatva Avalokitesvara found on the main altar of Boen Tek Bio Temple.

Management Support

Support Padumuttara Vihara is a monastery that has a larger number of devotees compared to the surrounding monasteries, so the activity at Padumuttara Vihara lasts for one week. The activities of Padumutta Vihara consist of puja bhakti, meditation and meditation practice. Puja bhakti Bodhicitta is held on Wednesday evening at 19:00pm till completion. The performance of the Bodhicitta bhakti puja is carried out under the approval of the administrator of Padumuttara Vihara and is set and carried out regularly once a week. In addition, the administrator of Boen Tek Bio Temple also allowed the reading of liam keng in front of the main altar on Friday at 19.00 WIB. Devotees perform bhakti puja in front of Boen Tek Bio Shrine with the worship of Bodhisatva Avalokitesvara.

Chanting

Puja bhakti Bodhicitta is carried out by beginning by performing sutra recitation, pradaksina, meditation, dharma lectures, and coverings. The administrator organizes puja bhakti with the aim of making the devotees understand and understand the Mahayana teachings, for which the teacher invites qualified sources of Mahayana knowledge to explain the various topics of Mahayana teachings. Lecturers at puja bhakti Bodhicitta from various backgrounds e.g. Bhiksu, Bhiksuni, or Mahayana figures (panditas). The purpose of listening to dharma is to get to know the teachings of the Buddha. Moreover, for puja bhakti which is implemented on friday night only sutra recitation only and dharma message is conveyed only the undertaker or leader of puja bhakti. Lecturers at puja bhakti bodhicitta convey various information about Mahayana teachings such as the benefits of vegetarianism, the teachings of love, the benefits of reciting sutras, the benefits of reciting the Buddha's name, the benefits of performing an abundance of services, and explain the various benefits of meditation.

Rituals

Buddhist use various ways to make it easier for his followers to understand and carry out the teachings he imparts. The various methods are used by the Buddha to adapt to different characters, backgrounds, needs, and to make it easier for his followers to practice dharma. The Buddhist method came to be known as causal effort. Likewise, the ritual practice performed by the devotees of Padumuttara Vihara is believed to be one of the ways to practice the Ajan Buddha, because by reading the sutras and carrying out various religious activities the devotees have practiced dharma. Passing the ritual of the devotees can commemorate the great day of Buddhism, train oneself, carry out various ancestral traditions, and can be used as a activity of peace with other devotees.

Abundance of Services

One of the forms of family devotion to their ancestors is to carry out various good traditions inherited by ancestors. Likewise, Padumuttara Vihara devotees carry out various

ancestral traditions, especially Chinese traditions such as Se Jit, Lunar Celebration, and Ceng Beng. In fact, there are still many heritage traditions of the ancestors of the Chinese people that were preserved by the devotees of Padumuttara Vihara. The purpose of carrying out the tradition is to offer prayers so that the ancestors will always be happy and the abandoned family will always receive the blessing of happiness.

The devotees carry out various traditions of the ancestors by adding Mahayana rituals for example at the time of performing the abundance of services or commonly called Ceng Beng. Ceng Beng is a tradition of grave worship, the devotees clean the graves of deceased families and then the devotees perform the sutra recitation at Padumuttara Vihara. Devotees believe that reciting the sutras taught by the Buddha can give light to the family of the deceased.

Threats and Obstacles

Mahayana Existence in Padumutara Vihara evokes a sense of impressed and happiness as the devotees perform various Mahayana ritual activities with various limitations. These limitations include devotees who follow Mahayana bhakti puja on average over 50 years of age, only certain devotees can become bhakti puja leaders, lack of regeneration or young people are not interested in following Bodhicitta bhakti puja. Here is an explanation of the various constraints and limitations of Mahayana activity in Paumuttara Vihara.

Old Devotees

Puja bhakti Bodhicitta has been performed regularly by devotees of Padumuttara Vihara for more than 20 years. Devotees who regularly follow puja bhakti do not experience much change. Devotees who follow various Bodhicitta bhakti puja activities do not undergo much change so that the average age is over 50 years. Devotees who follow the puja bhakti Bodhicitta understand about the concept of Mahayana teachings so it fits better with the reading of Liam Keng. In addition, another factor is that devotees can follow well the various stages of Mahayana rituals.

Another factor that is the reason why the Bodhicitta bhakti puja is in demand among the old devotees is the assumption that those who are diligent and believe in Mahayana teachings will be born in Sukhavati Paradise. People believe that by praising Amithaba Buddha, people will be happy both in the present and in the life to come. One way is to perform nien fo or recite the word "Namo O Mi Thuo Fo". At first the devotee took his son to follow the Bodhicitta bhakti puja but since his son did not understand the Mahayana procession, language, and ritual intent, the parents allowed his son to follow another bhakti puja using the Pali language. Furthermore, the reason devotees follow the Bodhicitta bhakti puja is the knowledge of devotees who only know puja bhakti in Mandarin.

Lack of Interest

One of the obstacles to the development of Mahayana tradition in Padumuttara Vihara is the lack of interest of the younger generation in Mahayana ritual activities. The reason why young people are not interested in the Bodhicitta bhakti puja is the limited information about Mahayana teachings so that the younger generation is not interested in Mahayana routines. The youth are more interested in rituals using the Pali language for the reason of knowing the various teachings obtained in schools, lectures, mass media, and various other sources of information. In addition, language has also been one of the factors that cause the youth yet to be interested in the bhakti puja of Bodhicitta. The youth has not understood the contained meaning of the various sutras recited on the devotional puja of Bodhicitta, because the speaker does not explain the contents of the sutras but explains other topics.

Other factors that cause the lack of interest in young people following the Bodhicitta bhakti puja are confusion with the stages of bhakti puja such as the beginning of the bhakti puja, the reading of sutras in mandarin, the way to follow the sutra recitation with dharma tools, walking meditation, and discomfort with standing position. Furthermore, the youth asserted that not being familiar with the Mahayana bhakti puja ordinance would be lazy. There is also an opinion that the Bodhicitta bhakti puja is only for the elderly because the average population is mothers and fathers, from this condition young people feel less suitable and decide to follow bhakti puja specifically for young people. Another problem that causes the lack of interest among young people to follow the Bodhicitta bhakti puja is the lack of socialization to the younger generation of Padumuttara Vihara challenges various Bodhicitta bhakti puja activities because there are still young people who do not know that in Padumutta Vihara there is a bhakti Bodhicitta puja.

Extinction

Continuity of Mahayana activity in Padumuttara Vihara will be determined by the next generation who will preserve the various activities implemented by their predecessors. This is the element that should be taken into consideration by bhakti bodhicitta puja administrators because there are some devotees who are beginning to worry about the continuation of Bodhicitta bhakti puja in the future. If the regeneration process does not go well, the bhakti Bodhicitta puja will stop. It is necessary to have a good strategy to get young people interested in Bodhicitta bhakti puja, for example socializing, creating information on social media about various Bodhicitta bhakti puja activities, and bringing in speakers that attract young people.

The socialization of the proper puja bhakti Bodhicitta program would be one of the factors supporting the flourishing of Mahayana in Padumuttara Vihara. Administrators should make training on the introduction of Mahayana tradition and various basic Mahayana teachings so that devotees will be interested in following various Bodhicitta bhakti puja programs.

CONCLUSION

Based on the research carried out, it can be concluded that the development of Mahayana tradition is influenced by several factors. These factors, among other things, underlie the development of Mahayana tradition in Padumuttara Vihara, the presence of Boen Tek Bio Church, which is the legacy of the ancestors of the Chinese tribal people in Tangerang. At first the devotees only performed worship or worshiped the Bodhisatva and the gods at the altar of Boen Tek Bio Temple. The tradition changed after an offer from a devotee who was willing to give Mahayana bhakti puja training, then a Mahayana bhakti puja was formed under the name Bodhicitta.

The Buddhists of Padumuttara Vihara carry out various Mahayana traditions with various goals including the belief that the activities carried out are the practices of the Buddha's agency, through the practice of dharma also preserving the culture, practicing the teachings of love. Another factor that supports the development of Mahayana tradition in Padumuttara Vihara is due to the support of Boen Tek Bio Temple administrators and Padumuttara Vihara administrators. The Mahayan tradition that developed in Padumuttara Vihara 53 blends with the various traditions that exist in Boen Tek Bio Temple. Among the excellent development of the Mahayana tradition, there is concern among the devotees and administrators about the continuity of the Mahayana tradition. Such concerns include devotees who follow Mahayana rituals on average are old, and the younger generation has not been interested in Mahayana bhakti puja with its various sources of language, traditions, and other matters. Based on this phenomenon, people fear that Mahayana rituals will disappear.

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