



Characteristics of theravada sangha bikkhu robes in Indonesia

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ABSTRACT

The aim of developing the characteristics of bhikhu s angha t heravada in Indonesia This arises from the issue of big beliefs that arise from the noble nature of robes in society, addressing the causes of the use of parikkhar a robes as a characteristic of the robes trend. Thank you Angha t heravada has different colors. This type of secondary data comes from data obtained indirectly from objects through interviews, as well as primary data obtained from in-depth interviews. The author did this by using a qualitative descriptive method by collecting data related to the object of research regarding the characteristics of robes. The data presentation model is a structured collection of information that provides the possibility of drawing conclusions and taking action Miles and Huberman. The result is cloth cut into pieces with a tendency to weave to form the pattern of Magadha's rice fields. Its character function is to protect the body from insect bites. Finally, the author hopes that this research can make a contribution to school institutions.

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INTRODUCTION

The aim of the research is regarding the characteristics of monk robes in Indonesia which are shaped like rice fields, such as; there are nine contacts, colored yellow. Basically, the achievement to be achieved from the characteristics of the robes is to continue the traditions of Buddhist ancestors. which, although its character is not yet reflected in simple forms of behavior, which, although its aim is the perfection of the robe, is characterized only by the shape of a rice field plot (Dewantara, 2020). The character of the distinguishing cause of life's purpose as in Buddhism is formed not from its robe but from the willingness to do good (Tri, 2021). In essence, Buddhism has its own uniqueness, just like when wearing robes (Arimbawa & Angriawan, 2020).

The meaning of wearing a monk's robe is seen from the fact that the special characteristic in the form of a rice field is limited to the wearer of the robe and as a result if a different monk's robe is subject to sanctions and can be removed from the community, therefore the distinction is a characteristic feature that has been passed down from generation to generation. It has been proven that the use of robes should not be used in random places. If they are used carelessly then the wearer of the robe will result in sanctions from his community. So, the historical meaning is that

when the wanderer Sajnaya was living in Rajagaha at that time many monks took marks from the remains of dead bodies and sewed them up. until it was shaped like a rice field, then there were monks who did not wear their robes neatly and did not cover their bodies properly, so the Buddha recommended that at this time monks and novices wear robes neatly whenever they go out, whether when going to public places or when going to teach the Dhamma. In fact, if a monk does not wear a robe according to the rules of the yellow warrant, then the monk will be subject to sanctions, therefore, in order for the robe warrants to be the same then the rules are blind, the monk should wear a robe according to the rules that have been marked according to the rules and the color that has been agreed to use the rules so that the robe The monk is distinguished by his shape and color, different from the people. The tawny robe follows Buddhist traditions that focus on inner transformation, achieving enlightenment—a state of inner peace and wisdom (Wijaya, 2017). When followers reach this spiritual level, they are said to have experienced nirvana. The founder of this religion, Buddha, is considered a great being, but not a god. *Kā ṣ āya* is the robe of a fully ordained monk, named for its brown or saffron dye. In Sanskrit and Pali, this robe is also given the more general term *cīvara*, which refers to a robe regardless of color. (Thi, 2018). Even though Bhikkhu Tradition no longer uses natural dyes, it still maintains its traditional colors. In the tradition of Theravada Buddhism, monks still wear bright orange or orange robes to imitate the Buddha. The idea of using robes at the kathina ceremony is a momentum for Buddhists to get closer to the sangha (Risku & Sari, 2023).

The difference in the use of robes only lies in the value of respect, both thervada and mahaya are essentially the same. Likewise, the tradition of wearing brownish orange is the best choice for a Theravada monk in Indonesia. The difference with Mahayana lies in the model and style alone and is intended to symbolize the simplicity and separation from materialism that the Buddhist tradition realizes in its characteristic form (Andriani, 2023). The terms for Buddhist religious leaders can be different, for example monk, bhante, and bhikku. Bhikkhu is used by Mahayana Buddhists, while bhikku is used by Theravada Buddhists. Being aware of these characteristics becomes the basis for thinking about development and progress (Gusti & Ghaznafer, 2024).

Difference

Bhiksu itself is a term for Mahayana Buddhist spiritualists who developed in urban Indonesia. Meanwhile, bhikku is used to refer to Buddhist priests from the Theravada school of thought in Indonesia. But both can be called Bhante (Apriyanto, Anjani, Burmansah, & Tupari, 2023). What are the other characteristics of swah-shaped robes? One, monks are expected to have control over desires of character, two, exercise mental discipline, and make good decisions regarding inner character such as vowing self-control in wearing robes. Another common practice in monasticism is prayer and contemplation of scripture. Monks also often perform charity by wearing robes as a sign and characteristic of good deeds (Syukur, 2022).

The meaning of the yellowish brown color was chosen because of the hereditary characteristic of having a brownish orange color so that the impact of monk robes has not changed to this day and the color is yellowish brown, the dye available at that time. The tradition of wearing fawn is now the color of choice for Theravada Buddhists in Southeast Asia, compared to maroon for tnatrayana adherents (Chia, 2018). The duties of a monk are that monks spend most of their time devoted to their religious practices, such as prayer, mass, reflection, or meditation. But a monk's life would not exist without a fair division of labor - monks would cook, forage for food, or perform various tasks around the monastery (Ismoyo, Rapiadi, & susanto, 2021). The word robe comes from the Latin *cappa* which means "covering the head". Capes aren't just worn by superheroes. A poncho is a type of cloak worn when it rains to stay dry. Talking about waters, a cape is also an expanse of land that extends to waters such as the Serayu River which stretches to the Atlantic Ocean. A gamis is a garment that reaches below the knee, with long sleeves, such as

that worn by Chinese, padres, or judges as outer clothing (Yuliana & Sairi, 2023). Ancient Greece, known for its rich cultural heritage, viewed robes as a symbol of social status. The length and color of the robe were the main indicators of the wearer's position in society. Likewise, during the Majapahit era, priests often decorated beautiful linen or cotton robes during religious ceremonies (Casanti, 2022). The idea of wrapping oneself in cloth after bathing was influenced and traced back to the monk civilization of the Buddhist era. The application of character is basically developed by prioritizing behavioral values (Muhtar & Suryani, 2019). The realization of the character of an educator is formed thanks to the encouragement of character strengthening from within the individual (Syarif & Rahmat, 2018). Character education learning is based on the values adhered to so that it can foster a sense of tolerance, such as; clothing value, shelter value, character value, and life value (Ramdani, 2018). The importance of character education as strengthening, the moral knowledge possessed becomes more applicable to people's moral feelings (Dwi N. T., 2021). The character education approach has an influence on the world of education, such as; instilling fighting values in religion, instilling fighting spirit in the era of modernization (Daryanes, 2017). Character education can be reflected in the form of a just and prosperous country, such as; multilevel education, spirit of quality change, empathy for the Pancasila state (Suseno & Junaidi, 2021). The character of tolerance and a sense of brotherhood is formed from the way of wearing robes or clothes, such as: the spirit of broad-minded youth, the way of dressing in youth groups (Winarni & Lutan, 2020). Teachers as character builders are built thanks to encouragement from the community's enthusiasm, such as: maintaining ethics. Maintain emotions so that emotions are maintained (Widiyamaka, 2021).

External factors are none other than those that exist in Indonesia, at least becoming a monk, thus influencing the social and economic aspects of the Buddhist community in Indonesia. For Theravada monks, they tend to use a type of robe in the shape of a rice field made from kani kasaya or cloth from a deceased person and similar materials to dry and warm the body. In this day and age, because of the limitations of being a monk, especially those who enter and leave are not balanced, so there are more robes than those who want to become monks. This factor at least caused the monk's use of the robe of righteousness to decline. Because the meaning of wearing robes decreases, the interest in becoming a monk decreases, so the character of wearing robes decreases. Like; although the cloak is used as a cover for the cold, and for insect bites (Ariyeesako, 2022). Although robe dye is made from roots as characters and tubers, plants, bark, leaves, flowers and fruit. But reduced robe users can have an influence on the quality of robe users . *The characteristics* of the color of the robe do not determine whether the monk will be perfect, but with good morals the monk will become better. (Situasih, 2020). Theravada , which uses tawny-yellow robes, is a Buddhist tradition that takes inspiration from wisdom , which was generally agreed upon by experts in Buddhist education at that time (Chanthathong, 2021).

RESEARCH METHODOLOGY

Researchers used a qualitative approach, making it easier for researchers to collect supporting data about the characteristics of monk robes. The samples that the researchers took were only 5 monks and two Buddhists. The subjects of this research were Buddhist monks, Sunday School teachers and students as well as six informants who were used as informants. Next, the object studied is the quality of the material, opinions. This data collection instrument uses interview guidelines, observation guidelines, and a camera or recording device. References and supporting materials refer to informant data collection techniques selected in Sunday School research using interviews, observation and documentation.

Data analysis technique uses the method (Milles, 1994). Which consists of data collection, data reduction, data presentation, and drawing conclusions. Data reduction is used as a process of

analysis, improving and creating the focus of research and creating information that is not important so that one can draw a conclusion from the data and then draw conclusions through analysis of its characteristics so that the truth emerges from saturated data and its validity has been tested.

The data analysis technique used is descriptive qualitative, namely a research method that utilizes qualitative data and is described descriptively. This type of qualitative descriptive data analysis is often used to analyze events, phenomena or social conditions of Indonesian Theravada monks.

Data collection techniques: observation, such as; The behavior of a monk when dyeing his robe, which was previously white cloth, turns yellow cloth as a result of the dyeing. interviews such as; the behavior of someone who is an expert in dyeing robes so that the process carried out is different before the interview and after, whether there is a change in color from white to yellowish yellow, documentation such as; When a monk dyes his robes and robes, the yellow color is mixed again so that the sound becomes soft and triangular, on the other hand, the dyeing process directly records the events that are happening and then the three sources of sound are used as a reference, coloring the robes.

Table 1. Characteristics of the shape of a monk's robe

Middle Khanda	Khanda Side	Standard color
base	Baby cloth	reddish
woody nature	Bekasi cloth	yellowish
foliage	Cremation cloth	orange

The results of the interview show that the characteristics of the middle kahnda form that cannot be used by monks are blue, green, yellow, blood red, black, orange and cream, the reason is because these colors are where monks tend to use colorful colors. if it is too flashy, the colors used by the monks are standard colors such as reddish brown, fawn and orange brown, these colors can be used as earth colors.

Khanda apart from its characteristic shape in the form of a sheet of cloth on the edges, its meaning tends to vary even though it has various color patterns, depending on the geographical location and culture of the robe. The standard color that characterizes the form is brown, although the color becomes reddish brown, yellowish brown and orange brown, meaning that the character of the cloth is a respected behavior.

RESULTS AND DISCUSSIONS

Theravada sangha monk robe cutting pattern in indonesia

The finding of Theravada monk robes is that they always retain their original color pattern. Research findings regarding the characteristics of robes reveal data obtained from ongoing field interviews. Based on observations regarding the characteristics of gamis patterns of different colors, it can be seen that due to a slight negligence in giving the yellow color, the color which was previously quite light became darker.

Mistakes that occur cause a decrease in trust in gamis patterns which sometimes do not match the characteristics of gamis in Indonesia. After being given guidance and the results of interviews showed a change in the use of anti-slip fabric patterns. If the pattern is not smooth enough, then the pattern will be harmonious and then color can be added, so that the pattern and character of the old user of fine fabric will be attached to the result, the color characteristics matching the color of the pattern. the monk's robe. The shape is like the pattern of the Maghada rice fields. Table of characteristics of Theravada monk robes. As follows;

Table 2. Types of characteristics of monk robes

Uttarasangha	Antaravasa	Very warm
sarong	Rest	extra robe
left shoulder	bathe	when the weather is cold
together	weather	1 is not separate

A typical type of monk's robe is the uttarasangha

Uttarasangha is the most important part of a monk's robe. Monk robes can be rectangular, saffron colored, about nine feet long so they can be used to cover both shoulders. Findings from the results of the characteristics of Theravada Sangha robes are sometimes not in accordance with the goals of users in Indonesia. general description of monk robes that Buddhists want new, not used. Basically, the previous stitching sometimes does not match the wishes of the gamis user. Even though the community feels they have done good by providing robes, due to lack of cooperation with robe wearers, many of their robes are wasted, just for display. In fact, following the robe in the previous explanation, it is made from quality cloth, made from selected tree bark which is used as a dye for cotton cloth, silkworm cloth and cloth made from animal hair. This robe must not be worn, if it is worn then the consequences if you fail to use it will be subject to sanctions. Likewise, the northern sangha cloth is used as a distinction from cloth covering the body from one shoulder to the left and right which is useful as a robe of glory to honor father and mother.

The connection between the sarong and the left and right shoulders is made into a noble garment that cannot be forgotten while being a monk. From the results of interviews, the interwasaka fabric believes that this cloth is used as daily clothing for monks as a cloth for rest, prayer and is resistant to very extreme weather. Cloth as a cultural plant has the meaning of traditional cloth which must be preserved. The connection between antrawasaka cloth as cloth for bathing in uncertain weather and cloth for resting has the aim of protecting against attack and hot air.

Sanghati cloth from interviews with informants suggests that Sangati is used as an additional robe when a monk goes a long way, it can be used as a shared cloth, such as; the air is hot and cold and the heart cannot be separated from one day. This inseparable relationship from the sanggha has a reason for the monks or sanggha to always be alert. The purpose of wearing robes is not to exceed one day so that the feelings and hearts of the monks place more emphasis on the traditions that Buddha once carried out.

Characteristics of antarvasaka robes

Findings on robe characteristics from research interviews with sangha monks. The discovery of this additional robe was triggered by the growing belief among Indonesian sangha leaders that the bathrobe was something unique. The main purpose of wearing full robes when bathing, for the sake of harmony, monks during rest have the right to close the bedroom. The discovery of bright colors mixed with brown also occurred as a result of collecting color data.

The contemplation before donning the antarvasaka robe of the bhikkhus becomes noble and holy after the determination of the bhikkhu while wearing the robe. The characteristic implications of robe coloring relate to the larger phenomenon of the characteristics of a monk's robe. When dyeing robes brown, monks demonstrate a greater sense of peace and self-confidence. The implications of the interview results show that the characteristics of the robe are not the only ones that bring change but rather bring change if Theravada monks focus more on inner purity. The ceremony and procedures for coloring the robe are carried out well so that a good motif is created to use

How the monks care for their sanghati patterned robes

Sanghati is used as a reflection on winter, good summer and to avoid insect bites. A discovery occurred that made the characteristics of the cloak useful. If you feel comfortable wearing the robe and comply with the applicable norms and rules. Becoming a monk from a Buddhist perspective is based on following the right teachings and not following the wrong teachings. Becoming a monk is not as easy as people imagine, such as; always avoid being attached to worldly things, always develop awareness not to be attached to forms of food. The reflection on the results of the coloring of the robe became a deep reflection, that in fact it was not because of the robe, nor because the head that had been completely cut off became holy. Became a monk because of the values of empathy, the teachings of purity, the teachings of the science of truth.

The reflection of obtaining a cloth robe with its characteristics is as follows, in the Buddhist tradition, when the sangha has finished the rains day, after being appointed to take the cloth from the cold body of the corpse, the monk recites the pamsukula gatha. The aim of the chanting is to contemplate the corpse so that it will not be disturbed by radiating feelings of love.

The way monks care for their robes includes patching, sewing, and sealing, sometimes requiring scissors to cut them. The form of wearing a sanghati robe is basically a formal robe so it is a mandatory robe worn as a distinction when monks pray. Therefore, when leaving the monastery, always wear neat sangha robes with a neat and simple cut. The results of the discussion regarding the characteristics of robe coloring which have a basically very positive influence, so choose white or light brown to give a professional impression and have added value. Avoid wearing bright colored robes with patterns that are too bright. This connection with behavior according to the informant implies robes as a cultural value, as learning, how important the correct color of robes is from Buddhist teachings.

Why is research interested in raising the theme of the characteristics of robes, that monk robes have become idols admired by both earthly and heavenly beings. The informant argued that anyone who knows my teachings and can prove that old age, sickness and death are natural, cannot deny their existence.

The results of this research make it clear how strong the character of robes is, such as; His discovery of how beautiful it is to meditate is not too attached to one's juabhn, therefore it becomes a place of change, a place of relief when problems arise that perhaps a monk has not changed his old robe and replaced it with a robe. monk appointment ceremony.

CONCLUSION

The characteristics of a monk's robe are basically expected to foster confidence, honesty and wisdom in Buddhists. The most important finding from the characteristics of the robe is that it means that it is a simple cloth in the form of patterns from the past with a character that is not affected by changing times, so that from now on the essence of its glory is still visible. The academic value for Buddhists is that it is found as a robe taken from the cloth of a deceased person as an example that has the meaning of simplicity, even though the different ways of making it also have different essences. The value of the sangha robe's contribution to the congregation lies in its simplicity for those who wear it. The concept of the value of simplicity shows full authority and grace. Likewise, monastic life is expected to be a reflection of a growing culture with a simple and wise character. However, the shape is unique and has a yellow symbol which means wise. The prospect of applying further research regarding the characteristics of bhukhus robes to the next stage seeks to contribute to the sangha as the basis for Buddhists' devotion to the Sangha.

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