

Vegetarianism as religious observance: Comparative Study of Maitreya Buddhists and Adventist Christians

ABSTRACT

Religion is a human guide in living life. Religion regulates all aspects of life so that humans will always be good people to God and to fellow human beings. Included in the selection of food consumed daily both in Buddhist Maitreya and Adventist Christianity. In each religion there are regulations on how to choose food and become a vegetarian for each adherent. This study aims to find out how the vegetarian tradition is in Maitreya Buddhism and Adventist Christianity, along with the agreements and differences between the two religions. The research model used is qualitative research. While the method used is a comparative method. The comparative method is a method used to compare two data sources to find agreement and differences. The formulation of the thoughts in this study is the theory put forward by Joachim Wach regarding three religious expressions (theoretical, practical, sociological). Based on research and discussion, it is known that the vegetarian tradition in Buddhist Maitreya and Adventist Christianity has agreements and differences. The similarity lies in how Maitreya Buddhism and Adventist Christianity both have theoretical doctrines about what they will get in the afterlife if they become vegetarians so that their adherence to religion can be seen from their lifestyle as vegetarians. While the difference lies in the selection of food they consume daily. Maitreya Buddhists tend to avoid all forms of meat, while Adventist Christians still eat fish and tolerate meat when they are sick.

Keywords: Adventist Christianity; Maitreya Buddhism; Vegetarianism

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INTRODUCTION

Traditionally, when people want to get an answer to life's most important and basic questions such as; *where are we? Why are we here? What should we do?* – they will immediately look for the answers in the texts that were revealed to them or in the myths of their ancestors. However, as the times progressed and modern science began to rise, humans began to turn away from this matter to get answers. This is understandable because the development of human nature is increasingly empirical and positivist because science offers experiments that are carried out in a controlled manner and of course can be proven (Smith, 2015).

This is of course somewhat wrong considering that not all things can be answered by science when it expects answers to fundamental questions about human life because the existing methods are not designed for that. So that in subsequent developments, a field that seriously examines essential questions about life begins to open its way for study: religion. Religion, of course, cannot be separated from binding doctrines that make its followers faithful in carrying out every rule in it. Doctrine is one of the factors that greatly influences how much the adherents of a religion are aware of their respective beliefs. Including about the lifestyle of every religious community, in this case the food consumed daily.

Food is a very important part of lifestyle. Food is a basic need for humans that is needed at any time and needs good and correct processing so that it is beneficial to the body. Food products or commonly called food are everything that comes from biological sources, both processed and unprocessed which are intended for food or drink for human consumption (Nurdin, 2017). The biological sources in question can be from plants (vegetable) or from animals (animal). In general, all humans have the freedom to enjoy the food they like without any restrictions as long as the food is good and does not cause disease. Food is a very important thing because it is from it that energy is obtained to carry out daily activities and this energy is obtained from food that is four healthy and five perfect, in which there is food that comes from animals, whether in the form of meat or eggs or milk.

However, the writer finds that Maitreya Buddhists and Adventist Christians choose not to eat animal foods (which come from animals) but become vegetarians. Vegetarian according to the Big Indonesian Dictionary itself means a person who (for religious or health reasons) does not eat meat, but eats vegetables and plant products (KBBI, 2018). There are several types of vegetarians namely; *flexitarian*, *pescatarian*, *lacto-ovo* vegetarian, *lacto* vegetarian, *this* vegetarians, and vegans (Amadea, 2019). People's obedience to God can be seen from the way they choose food for consumption, because in religion food may have a very important value because of the existence of dogmas, doctrines and religious traditions that have regulated it as well as having spiritual and theological-eschatological consequences (Latief, 2002).

Being a vegetarian, of course, has restrictions that some people will find difficult or easy, considering that humans are basically omnivores (eaters of all things) who eat both animal and plant foods. By becoming a vegetarian, there will be changes to health conditions, because as understood by vegetarians, they will lose the intake of nutrients found in animal food sources. For example, being a vegetarian can cause a person to suffer from anemia.

Epidemiological studies (science of disease patterns) in nutrition show that dieting or being a vegetarian provides health benefits, namely reducing the risk of chronic degenerative diseases, such as diabetes mellitus, coronary heart disease, cancer, and others, as well as extending life expectancy. However, in addition to providing benefits, vegetarians also have some drawbacks, namely a high risk of deficiency of several types of protein and amino acids, omega-3 fatty acids, vitamin D, vitamin B12, calcium, zinc, copper, and iron. Some of these nutrients have a role in the synthesis of hemoglobin and the best sources are in animal foods. Iron and zinc in animal foods have *bioavailability* and better absorption effectiveness than plant foods (Sukma, Dewantari, & Kusumajaya, 2015).

The prevalence (total number of anemia) in vegan vegetarians (only eating pure vegetables) is 50%. A total of 59.4 vegan vegetarians have different types of consumption with sufficient and good categories. All vegetarians and vegans have low levels of zinc consumption. Most vegan vegetarians who are anemic have low levels of protein and iron consumption (Sukma et al., 2015). So that there is an impact of being a vegetarian, namely the symptoms of weakness due to anemia. Meanwhile, psychologically, being a vegetarian has different impacts that are felt depending on the body's acceptance and the vegetarian's thoughts. There are those who feel more empathetic, more willing to accept circumstances, and emotions that can be controlled properly (Febriyanto, 2011).

It is believed by adherents of Buddhism, that Gautama Buddha was not the first Buddha to exist on this earth, but there were previous Buddhas such as Buddha Kakushanda, Buddha Konagamana, Buddha Kassapa and the Buddha who would be born named Buddha Mettaya (Maitreya) (Nagasena, 2023). If viewed through a historical lens, Buddha Maitreya is part of Mahayana Buddhism because Buddha Maitreya is a continuous development of Zen Buddhism whose lineage came from China. In short, Maitreya Buddha is a sect in Buddhism based in Taiwan. They believe that gradually the teachings of the Buddha's Dharma will be forgotten from the face of the earth, because there is no one left to practice the Dharma, observe the Vinaya and observe the Precepts. Then when the Buddha's teachings appear and disappear, then the earth will be affected and destroyed. When chaos and wrong views rule the universe, a Bodhisattva (Buddhist candidate) will come to the human realm and will teach the Dharma that was once lost (Nagasena, 2023).

Bodhisattva Maitreya will be born as a human who will then attain enlightenment to become a Buddha. Then taught the Dharma of the Buddhas, namely the Dharma that was the same as the Dharma taught by Gautama Buddha, who at that time no longer existed on this earth. Maitreya currently resides in the Tusita Heaven, a Buddha-to-be waiting for the ripening of favorable conditions for birth in the human realm. One of the conditions that support it is as mentioned above as a prerequisite for the arrival of a Buddha (Nagasena, 2023). So these Maitreya Buddhists have some kind of goal to be able to welcome Maitreya Buddha when he finally comes to earth. The writer finds that there is a doctrine to be a vegetarian in Maitreya Buddhism. This doctrine was put forward by the Buddha Maitreya himself so that all people who believe in him must emulate it. Meanwhile, of all the major religions, Christianity is a religion that has the most adherents and is the most widespread. And from the complexity that often causes confusion, there is one thing that is best known from the complexity of Christianity, namely the division into

three main streams in this religion namely: Roman Catholic, Eastern Orthodox, and Protestant (Smith, 2015).

Christianity focuses on the life of Jesus of Nazareth, from his birth, during his life, and to his resurrection. It is the resurrection of Jesus that becomes the axis of faith that produces the Church and Christology. The resurrection of Jesus reverses the cosmic position where the cross actually perpetuates the immortality of Jesus (Smith, 2015). The belief that Jesus lives on has made his twelve sad followers one of the most dynamic groups in human history. They spread all over the world to spread *l'm well* which is now known as the Bible (Smith, 2015). In the denomination of the church after the first protest filed by Martin Luther King against the Catholic Church, the theological developments of Christians continued to occur. One of the well-known is the Adventist Church, a Protestant denomination whose movement was started by husband and wife Ellen G. White and James White. The Adventist Church believes in *Parousia* (the second coming of Jesus) which is immediate, visible, real, and universal which will be preceded by a time of trouble.

The second coming of Jesus is to continue the reign of the Kingdom of God and the Adventist Church rejects theology *dispensationalist* (theological system about the time that God has set in organizing the world) and the rapture *pretibulation* (the church's rapture doctrine) which teaches that the church (God's palace) will remain on earth during the end-time crisis. They taught that Christ's thousand year reign would be carried out in heaven, not on earth. Adventists believe that they must have a healthy body because it is God's temple that must be maintained. And one of the tips is to also become a vegetarian. The concept of health in which there is a doctrine regarding food that can be consumed by its adherents was formulated by Ellen G. White.

There are several reasons the author examines longevity by becoming a vegetarian from the perspective of Maitreya Buddha and Adventist Christianity. *First*, seeing the uniqueness of Buddhist Maitreya and Adventist Christianity regarding the concept of being vegetarian as a religious expression that can be compared or compared. *Second*, studies on religion, its doctrines and health efforts to avoid disease so that one will have a long life such as becoming a vegetarian which, according to the author, is interesting to study and examine from both religions. So that raises a fundamental question; *Why do Maitreya Buddhists and Adventist Christians become vegetarians?* For these explanations and reasons, the author finally decided to conduct research with the title; "Vegetarian Practice as Religious Compliance to Maitreya Buddhists and Adventist Christians.

LITERATURE REVIEW

In this study, the authors reviewed several other scientific works that discussed the same subject in previous studies and books, including:

First, thesis at Sunan Kalijaga State Islamic University Yogyakarta in 2008 written by Muhammad Ali with the title: *Ellen G. White's Contribution to the Seventh-day Adventist Church (Study of Ellen G. White's Thought on Health)*. This thesis discusses the thoughts of Ellen G. White in Adventist Christianity, which the leaders of the Adventist movement believed from the beginning to all their thoughts, even to the prophetic fantasies. Ellen G. White's view of health is a law that is familiar

in the Adventist Church in particular, regarding the concept of health which is interpreted as a lifestyle that must be emphasized while things that damage health are things that must be avoided because it will be a sin because the essence is the same. by destroying the man himself (Ali, 2008).

Second, thesis at the University of North Sumatra in 2009 written by Meyni F. Saragih with the title:Vegetarianism (A Study of the Eating Habits of Maitreya Buddhists). This thesis discusses the eating habits of Maitreya Buddhists, including how Maitreya Buddhists at Vihara Maitreya Pematang Siantar and Maha Vihara Maitreya Medan choose food based on their obligation to be vegetarians. The author stated that the vegetarian diet for Maitreya Buddhists serves to respect what is the doctrine of Buddha Maitreya which abstains from meat only, and functions on the health side (Saragih, 2009).

Third, thesis at Raden Intan Lampung State Islamic University, 2018 written by Rima Fitria Wati with the title:The Doctrine of Food and Beverage According to the Congregation of the Seventh-day Adventist Church in Banjar Agung Village, Jati Agung District, South Lampung Regency. This thesis discusses the views on doctrine or rules in the Adventist Church Congregation regarding what foods can and cannot be eaten. The purpose of this food doctrine is for them to feel the concern of others. The results of his research show that the congregation considers that this food doctrine is something that must be Biblical (based on the Bible) and must not conflict with the Bible. Those who violate the prohibition on eating unclean food will get a sin and if shunned will get a reward. It is also about maintaining health so that one day you can experience the garden of Eden (Wati, 2018).

Fourth, article on Indonesian Journal of Clinical Nutrition Volume 11 No. 4, April 2015, written by Lusia Anggraini, Wiryatun Lestariana, Susetyowati entitled 'Nutritional Intake and Nutritional Status of Vegetarians in the Vegetarian Community in Yogyakarta'. This article discusses how being a vegetarian can be a means of a healthy diet, by calculating the FFQ (Food Frequency Question) and nutritional status which led to the conclusion that the vegetarian diet program lacto-ovo still in good nutritional status during the program and the quantity and quality of food is maintained to cover malnutrition due to not eating meat/animal food (Anggraini, Lestariana, & Susetyowati, 2015).

If most of the research that has been done deals with the doctrine of food and drink in Buddhist Maitreya and Adventist Christianity and the nutritional status of vegetarianism itself, this research does not discuss the concept of vegetarianism in the two religions. The author's study is different from previous research, namely discussing the comparison of the concept of vegetarianism from the perspective of Maitreya Buddha and Adventist Christianity which are then compared to one another. The literature review becomes the author's reference point in finding data, theory, information needed to facilitate the author in preparing this thesis.

METHOD

In a comparative study of the concept of vegetarianism in Buddhist Maitreya and Adventist Christianity, researchers used a research approach in religious studies, namely a comparative approach (Sugiyono, 2005). The comparative approach is a method that seeks basic answers regarding causation by examining

the factors that cause the emergence of certain phenomena and the comparative approach belongs to the descriptive method. The first source of this research is Maitreya Buddhist leaders or religious leaders from Bandung Adventist Christians, as an additional source in collecting this data, the author will add information from adherents or members of each religion using interview data collection techniques. While the secondary data sources from this study, namely books or books related to Buddha Maitreya and Adventist Christianity which discuss, explain and relate to the two religions.

RESULTS AND DISCUSSION

1. *Vihara Maitreya Datu*

The Maitreya Datu Temple is a monastery in the city of Bandung that serves Buddhists, especially the Maitreya sect, for worship. This monastery is located at Jalan Kebon Sirih No. 21, Babakan Ciamis, Sumur District, Bandung City. This monastery was built in 1970 by Tan Aoei from Surabaya and currently has approximately 100 congregations when all gather. The service schedule at this monastery is held three times a day, namely in the morning at 06.30-07.30 WIB, afternoon at 12.00-12.30 WIB, and in the evening at 18.30-19.00 WIB. There are Dharma classes as well viz *Che It* and *Cap Go* at 18.00-20.00 WIB.

The Maitreya Datu Vihara building is a two-story building with the first floor usually used as a multi-purpose room and the second floor used for worship. When the writer visited this monastery last February, this monastery was undergoing renovations. The monastery building is attached to a small cafe managed by the temple caretaker in the corner. This cafe sells a variety of food that can be consumed by vegetarians.

Maitreya Datu Temple has two smiling Maitreya Buddha statues. One is in the middle of the main room on the second floor, the other one is below near the main door. According to information from Mrs. Marsani as a priest, Maitreya smiles because it symbolizes joy and happiness (Marsani, Personal Communication, 5 June 2020). This joy and happiness is obtained from the realization of the world of one family. The world of one family means that including nature and its contents, there must be peace with one another. Apart from carrying out routine services, this monastery also often carries out other activities such as lectures and social services. If a disaster or disaster occurs, the monastery will also provide assistance in the form of basic necessities.

2. *Naripan Seventh-day Adventist Church*

The church for Adventist Christians around the world has the same name, namely the Seventh-day Adventist Church. Such naming follows their regular service schedule which is held on the seventh day (Sabbath Day) according to what is written in the Bible. Naripan Seventh-day Adventist Church is one of the many churches for Adventists in the city of Bandung. This church is located at Jalan Naripan No. 91, Kebon Pisang, Sumur District, Bandung City which was built in 1931 and inaugurated on October 15, 1932. This church is a two-story building with the lower floor as a place of worship and there is an office to receive guests next to it. This building is also adjacent to the Adventist Kindergarten, Elementary, Middle

School and High School complex. Currently the Naripan Adventist Church congregation numbers 410 people.

The Adventist Church lives up to its name, "Advent" which means waiting or long waiting for the coming of Jesus (Isa Al-Masih) which will not be long in coming by holding fast to the teachings of God's word in the Bible and living the righteous teachings. The Adventist Church also has several institutions, including Adventist Hospital, Adventist printing, Adventist University, and four schools including Adventist elementary/middle/high school. The Naripan Adventist Church has regular services on Saturdays. Apart from that, the church also often holds social services such as distributing groceries to residents around the church, distributing Eid packages to traders around the church.

3. Vegetarian tradition in Agama Buddha Maitreya di Vihara Maitreya Datu

Vegetarian Theoretical Expressions in Maitreya Buddhism

As previously known, the essence of religious experience is all experience related to the presence of religious people with Absolute Reality and one of the expressions of this experience is theoretical expression. Theoretical expressions can be in the form of doctrines, myths, and prayers. In Maitreya Buddha, being a vegetarian is something that is recommended to be done by its adherents. There is a theoretical reason behind it and most of it is obtained from the officials of Maitreya Buddhism, because until now Maitreya Buddhism is no longer guided by any scriptures (Hari, Personal Communication, 25 February 2020). These theoretical reasons include the following:

Following in the Footsteps of Maitreya Buddha

According to information obtained from Hari as an informant, Maitreya Buddhists become vegetarians based on their desire to follow in the footsteps of Buddha Maitreya, who is told in the Buddhist scriptures that he has become a vegetarian many times in his life incarnating as a human being (Hari, Personal Communication, 25 February 2020).

The myth of Shakyamuni Buddha

Hari also said that there is a myth in Maitreya Buddhism which tells of the story of Buddha Maitreya and Buddha Sakyamuni (Sidharta Gautama). This story was directly said by Sidharta Gautama that Buddha Maitreya had been a vegetarian for a long time. In one lifetime Buddha Maitreya was born as a hermit and Buddha Sakyamuni or Sidharta Gautama became a rabbit. At that time there was an epidemic that caused the hermit to starve because there was no food. A rabbit saw this hermit was hungry so he felt he had to help him. The rabbit then plunged into the fire so that the hermit could eat it. From there, this hermit then vowed that this was the last time he would eat meat. He vowed that he would not eat animal flesh and would remain a vegetarian forever (Hari, Personal Communication, 25 February 2020).

Quoted by Anton Jason from the book *Buddha Maitreya* published by DPP Mapanbumi North Sumatra, it was told that at that time, in the forest there were five

hundred forest rabbits (Jason, 2008). The rabbit queen saw the hermit starving and looking almost dead, she felt she had to help the hermit by sacrificing herself for the hermit's survival. Quoted by Anthon Jason from the book *Pancabudi Rani* by Hao Che Ta Ti, the Queen of the rabbits also left a message to the other rabbits, "*I will sacrifice myself for the sake of the Buddha Dharma. Later, after we all part, take good care of yourself.*". At the same time, the tree god and forest god came to make a bonfire. Unexpectedly, the child of the queen rabbit actually jumped first into the flames. The mother rabbit then immediately followed him jumping into the fire as well. Not long after, the two rabbits were cooked and the forest god called the hermit to eat them.

Seeing that, the hermit actually felt sad and melancholy. He then said, *Let my body melt away, let pain and suffering torment me, forever I will not dare to devour the flesh of any living creature.*. Further he vowed "*May I never have the intention of killing for several lifetimes and will never devour the flesh of living beings. I will forever practice abstinence from meat. That's how I struggle to radiate Mahakasih until I reach perfection.*". After confirming his vow, he then jumped into the fire and died along with the two rabbits. The Buddha Shakyamuni then said, "*At that time the mother rabbit was myself. That little bunny is my son Rahula, and the hermit is the present Bodhisattva Maitreya.*"

There is a Reward for People in Life After Death

Like religion and belief in general, Maitreya Buddhism also believes in the existence of life after death and there will be a reward for what the people have done while in the world. They believe in a place where people live after death which they call Kampung Ilahi (God's Village), a place where beings are united with the source of all things. In it there are the following classes (Hari, Personal Communication, February 25, 2020):

Grade A is filled by Buddhas, Bodhisattvas. Here consists of 5 levels. The condition for being here is to be a vegetarian. This realm is called nirvana and it is here that there are heavenly pleasures. *Grade B*, consists of 3 levels and the lowest is called Mahadewa. The condition to be here is also to be a vegetarian. *Grade C* is the Education and Training Room which is further divided into 4 levels. This space is inhabited by people who are considered spirits, no longer called Buddhas or Bodhisattvas. *Grade D* is a room for repentance, a room for self-introspection, and a room for self-development.

Sky Prison.

Hell, this hell is for those who once made a vegetarian vow but broke it on purpose. From this list it can be seen that becoming a vegetarian is the easiest shortcut to be able to occupy the place of Buddhas and Bodhisattvas and enjoy heaven. There are some people who can occupy the place of Buddhas and Bodhisattvas, that is, those who have made great contributions to society. In one story, it is mentioned that there was a war general named Kwan Yi who became a Bodhisattva because he had led wars, fought for the people, made the people calm and peaceful. It is not easy. There are actually other ways to level up *Grade A* or *B*, namely when there are descendants who help elevate their rank (Hari, Personal Communication, 25 February 2020).

The doctrine regarding these classes was obtained from a special ritual which was later written into a book entitled *Holy Mandate*. The writing of the title of this book is determined by who is called to convey the message, for example "*Sacred Mandate from Kwan Yi*". There is a ritual to summon those who will give this sacred message. This ritual is performed by three children under the age of 16 who are specially selected by a priest since they are babies and are cared for in the monastery so that they are protected from the outside world. Usually this baby is given voluntarily by the people. These three children serve as Ambassadors for Heaven, Earth Ambassadors, and Human Ambassadors, so they are called Triduta. This ritual is mystical because it invites the spirits of deceased ancestors or relatives to be asked to share stories or give advice to people who are still alive in the world. However, this practice has been discontinued for a long time, because monasteries find it difficult to find Triduta candidates (Hari, Personal Communication, 25 February 2020).

There are 4 Renewal Movements in Maitreya Buddhism

In the book entitled *The Path of Human Survival* there is a doctrine of four reform movements. The renewal movement itself aims to give birth to a "new human culture" which means a culture of universal love. This book was written by an expert in Buddhism Maitreya from Taiwan and the original book is in Chinese. In fulfilling the universal culture of love there are several movements which include the following:

Uphold the Love of the Universe

The culture of universal love is loving the heavens, loving the earth, loving all mankind, loving all beings and all life. The culture of universal love is a human culture that lives in harmony with the universe (Kuang, 2017). So far, humanity's perspective on the concept of love for nature is still limited to protecting the environment and endangered species. Humans only think about how to prevent the water from getting more polluted, the air from getting more polluted, the earth from getting damaged, and the food from being contaminated. The concept of love for nature like this is actually still in a small scope (Kuang, 2017).

The concept of the culture of universal love that Maitreya Buddhism wants to develop is that of the culture of love for nature which is 'broad, high and deep'. If a culture of universal love does not include loving all mankind and all forms of life, in other words it is only limited to certain animals, then the concept of love for nature like this is still shallow. They think that not only endangered species deserve to be protected and loved. Therefore, according to Maitreya Buddhism, it is important to develop a wider, higher, and deeper culture of universal love. Only then can this world lead to harmony (Kuang, 2017).

In this case, then they realize in the form of their daily practice of becoming a vegetarian. They think that a culture that offers meat or animal food to gods, a culture that slaughters animals, and a culture that hunts is a culture that is low, rude, loses identity and loses human values. All of these traditions are at odds with the universal culture of love because they destroy human harmony with nature and are

considered not to understand the meaning of loving humans and all creatures (Kuang, 2017).

Upholding the Dignity of Every Life

Every life means not only humans but all living things in this case animals too. People become vegetarians due to the increasing awareness of their own health and awareness of the ecosystem. There is only one way if humans want to live in harmony with the universe and everything in it, namely starting from respecting and upholding the values and nobility of life for all forms of life (Kuang, 2017).

Maitreya Buddhism holds that today most of humanity does not know how to uphold the living dignity of all forms of life. Therefore, every day many cows, goats, chickens, fish, shrimp, ducks and various other animals are killed to fulfill human desires. With reasons to maintain life, humans then think that killing animals is a natural thing (Kuang, 2017).

In Maitreya Buddhism they believe that every life that exists on earth comes from a spark of God's spirit. Therefore they assume that all life is equal, there is no difference. A person's life and life are not more valuable than the lives and lives of others. All are equal, including animal life. This makes Maitreya Buddhists think that every time you eat animal meat, it feels like eating your own brother.

Creating the Universal Morality of One Family World as the New Morality of Mankind

The morality of the world of one family is that although different countries are still one family; although they have different teachings and beliefs, they are still one family; different ethnicity and skin color are essentially still one family; different cultural backgrounds, viewpoints, habits, languages and writings are all one family; everyone who is poor or rich, lowly or noble, stupid or clever, beautiful or ugly, in fact all are one family. In other words, all human beings in the world are one family (Kuang, 2017).

When we love our own parents, then we will love all the parents in the world (Kuang, 2017). So in this case, if we love ourselves then we should also love other living beings. And being a vegetarian is one form of love for other beings.

Affirming that Humanity's New Value Is Invaluable

The new concept of human values is the concept of life that upholds human values and dignity. Human dignity has the highest and noblest place. In this world there is no object or thing that is more important in value than human values and dignity (Kuang, 2017).

Maitreya Buddhists do not eat onions as vegetarians. This is because of their spirituality. Maitreya Buddhism is a teaching in which there are three teachings namely Buddhism, Confucianism, and Taoism. These three teachings were then perfected into Maitreya Buddhism which is based on love (Hari, Personal Communication, 25 February 2020). In Taoism, it is believed that the five types of onions namely shallots, garlic, onions, leeks, and chives will arouse the five types of lust (Hari, Personal Communication, 25 February 2020)

Suardi Haryono, as the caretaker of the monastery said that the first precept of Pancasila Buddhism is "*Fatherñātipātā veramaṇī sikkhāpadaṃ samādiyāmi*" which means "I resolve to train myself to abstain from killing living beings." This is

the main reason why he became a vegetarian (Suardi Haryono, Personal Communication, 29 June 2020).

The Buddhist Pancasila itself is the precepts that should be followed by all human beings, not just Buddhists. These precepts contain social ethics in relation to living beings or other humans. Toharuddin, quoting from the Sutta Pitaka Scripture (Toharuddin, 2016), the five precepts are as follows:

Pannatipata veramani sikkhapadam sammadiyammi, then I am determined to train myself to abstain from killing sentient beings. *Adinnadana veramani sikkhapadam sammadiyammi*, then I am determined to train myself to avoid that which is not given. *Kamesu micchacara veramani sikkhapadam sammadiyammi*, then I am determined to train myself to abstain from sexual immorality. *Musavadha veramani sikkhapadam sammadiyammi*, then I resolve to train myself to abstain from untruthful speech. *Surameraya majjapamadatthana veramani sikkhapadam sammadiyammi*, it means that I am determined to train myself to avoid consuming any substance that can cause loss of consciousness. Another reason for Suardi Haryono to become a vegetarian apart from avoiding killing animals is to make his life healthier. He also felt he was a religious person when he became a vegetarian (Suardi Haryono, Personal Communication, 29 June 2020).

While the people have their own views on this matter. Along believes that vegetarians do not kill or take the lives of other beings just to live for themselves (Along, Personal Communication, 29 June 2020). He underwent a vegetarian because he did not want his body to become a grave for other living creatures. He also said that the commandment to be a vegetarian is not to kill because the wheel of karma will spin. He survived being a vegetarian because it was a habit and could not eat meat anymore. He also considered himself to be a devout believer in religion when he became a vegetarian.

Meanwhile, Minah said that she became a vegetarian because of a calling from her heart. According to him, Maitreya Buddha was a pioneer vegetarian and full of compassion for sentient beings. Minah also said that when she became a vegetarian she felt like she was someone who adhered to her religion. She has had an impact while becoming a vegetarian, one of which is being able to love others more, and it is easier to feel compassion for others (Minah, Personal Communication, 29 June 2020).

According to Vivian, vegetarianism is not eating or using or killing anything that is animate or fellow living things. He became a vegetarian out of compassion for animals as fellow beings and at the behest of religion. Vivian has experienced difficulties in adopting this vegetarian diet, such as when choosing food in restaurants. She persisted in becoming a vegetarian because she had been used to not eating meat for a long time (Vivian, Personal Communication, 29 June 2020).

Christian Veri argues that vegetarianism is a diet that does not consume meat, but only vegetables as well as a lifestyle that minimizes the use or exploitation of animals and their products as much as possible. The reason for becoming a vegetarian is for the sake of animals, the earth, and their health while religiously, he understands to love and respect all forms of life in this world. He also feels that by becoming a vegetarian, he is a person who adheres to religion because as long as he is vegan he is able to love and respect all forms of life more (Christian Veri, Personal Communication, 29 June 2020).

Vincent gave the opinion that vegetarians are similar to herbivores when referring to biology. The reason for becoming a vegetarian is because the nutrients produced are effective, and avoid consuming animals that can be disease vectors, some of which are deadly. According to him, the religious suggestion to become a vegetarian is an example, if our social position is above killing, there will be more problems (both theoretically and factually) (Vincent, Personal Communication, 29 June 2020). Killing animals is also killing, we all come from the same source and have no right to take another's life. He believes that by becoming a vegetarian, he is obedient to religion because it helps realize the world mission of one family.

He also told the author that he had heard stories of pig butcher children dying in conditions similar to the pigs he killed. But he later revealed that it does not support a good idea for vegetarians, it must be based on the heart, not out of fear.

4. Practical Expressions of Vegetarianism in Maitreya Buddhism

In practice, most of the Maitreya Buddhists who become vegetarians are advised by the administrators of the monastery. The monastery actually does not require people to become vegetarians, but only encourages or recommends it. This recommendation is only up to becoming a vegetarian, can be vegetarian *milk, egg, or lacto-ovo* (vegetarians who still consume milk, eggs or both) (Hari, Personal Communication, 25 February 2020):

Vegan Pledge Ritual

There is a ritual practice of reciting vows held by the monastery for those who really want to become vegetarians *vegan* (only eat vegetables) for a lifetime. This special ritual is led by a priest to read the pledge which is then repeated by the people and after the process is complete, the paper containing the pledge is burned down. The vow is written on a piece of paper and is confidential in nature, only priests and those who want to make a vow can know about it, so this form of vow can be oral as well as written (Hari, Personal Communication, 25 February 2020).

If there is someone who wants to make this vegetarian vow, he must go through several processes as well as an assessment from the priest whether this person is capable and worthy of holding the vegetarian vow. This vow is very binding because there is no repentance, it cannot be revoked, and cannot be repeated. That is if someone who has vowed to become a vegetarian *vegan*, then one day he transgresses by deliberately consuming meat or other animal foods, he can do nothing but accept the sin. Unless you accidentally eat meat. For example, when eating at a restaurant it turns out that the food ordered contains meat and it is discovered after the food is finished, this can still be tolerated as long as the intention was not to eat meat at all from the start (Hari, Personal Communication, 25 February 2020).

Pledge *vegan* this can only be done once in a lifetime. So when one day someone who has made a vow feels hungry and doesn't have anything to eat except meat, they still can't. As extreme as that. But for the Maitreya Datu Temple in Bandung itself, this affirmation vow is still only up to the vegetarian level, not yet *vegan* who eat only pure vegetables (Hari, Personal Communication, 25 February 2020).

But this is of course not an imposition. For the general public, the monastery only advises and guides. The decision to perform this ritual must be based on the self-awareness of each member without coercion from parents, friends, wife or husband. This is certainly not easy. A priest must really assess whether this people can maintain their pledge or not. So don't let this ummah make a pledge, they can't keep it. Including if one day he becomes sick, then he is sentenced to malnutrition or other things and then eats meat or other animal food, that is already a major violation. In the Maitreya Buddhist belief, someone who has committed a major violation like that will immediately enter the deepest hell as a consequence because he has violated a vow or promise with God (Hari, Personal Communication, 25 February 2020).

Food and Beverage Selection

While in general practice, Maitreya Buddhists consume vegetables as daily food with a variety of menus, such as vegetable soup, tamarind vegetables, boiled cassava leaves, and others. They don't eat onions either. They even make mock meat dishes out of vegetables. As mentioned in the previous discussion, Maitreya Buddhists also don't eat onions, so they use other substitutes to cook these foods. The selection of drinks by Maitreya Buddhists is also diverse, just like the others. It's just that there are some people who still drink milk, some don't. They also cut down on drinks *soft drink* and switch to plain water, brewed tea, or fruit juice.

The monastery also often accustoms people to vegetarianism by providing banquets after every service so they don't have to bother looking for food. Many of them had come all the way to join the service or had just returned from work. Actually this is not necessary, but just to make the people comfortable, as well as build communication and maintain friendly ties. However, many large monasteries with large numbers of devotees have abandoned this because it is too much of a hassle (Hari, Personal Communication, 25 February 2020).

Being Vegetarian At Certain Times

For people who are not used to the vegetarian lifestyle, they will usually do it on the 1st and 15th of Chinese New Year because on these two dates the monastery holds services that are different from ordinary days. So that people can take advantage of this specificity by being vegetarian. They do it according to their own self-awareness. If you don't do it, there are no sanctions (Hari, Personal Communication, 25 February 2020).

While the people choose food according to their body's needs because they follow their respective health reasons. Most people who have not made the vegetarian pledge still consume milk or eggs as an additional source of energy for their daily activities. Aliong consumes vegetables, legumes, processed soybeans such as tofu and tempeh on a daily basis (Aliong, Personal Communication, 29 June 2020). While Minah eats bread, cakes and milk for breakfast, during the day and at night she eats a variety of green vegetables, tempeh, tofu, soup containing carrots and potatoes. The benefits she feels are healthier (Minah, Personal Communication, 29 June 2020).

While Vivian said she was *alacto-ovo*vegetarians because they still consume milk and eggs in their daily lives. He also sometimes makes fake meat from several types of plants as a variation of his lunch and dinner menu (Vivian, Personal Communication, 29 June 2020). The benefits he felt included weight gain. He told me that when he first became a vegetarian he gained nine kilograms in weight, whereas during junior high school his weight only ranged from twenty to twenty one kilograms. After becoming a vegetarian, in a matter of months her weight increased to thirty kilograms.

Meanwhile Christian Veri consumed *oatmeal (oatmeal)*, green beans, tofu, tempeh, vegetables, rice, fruit and grain pastes (Christian Veri, Personal Communication, 29 June 2020). However, he said that he often experienced difficulties because there were not many choices for vegetarian restaurants, so he had to be more careful in choosing food. The benefits he felt included being happier than before, perhaps the effect of not killing other sentient beings anymore.

Vincent said that the types of food he consumed included rice, fruit, green vegetables, tempeh (Vincent, Personal Communication, 29 June 2020). Vincent has also experienced difficulties such as food that tastes bland, also difficulty cooking because the texture of the food is not right for cooking, such as tempeh. But he persisted because he felt being a vegetarian could reduce the risk of strange diseases. He does not feel any benefit by being a vegetarian because he has been used to it since birth.

5. Vegetarian Sociological Expressions in Maitreya Buddhism

In Maitreya Buddhism, especially in the Maitreya Datu monastery, almost all adherents are vegetarians. Starting from ordinary people, Buddhist students, to priests. Pandita encourages his followers to become vegetarians, apart from the existence of religious doctrines, this is usually coupled with several scientific facts in other fields regarding the benefits of being a vegetarian, for example in the field of health or the environment (Hari, Personal Communication, 25 February 2020).

Maitreya Buddhism is indeed famous for their aggressiveness in campaigning for vegetarian eating habits compared to other Buddhisms. Pandita as a leader in the monastery has the authority to guide people to become vegetarians. How is the charisma in the priest, so that people will voluntarily follow the advice given. People will be guided to familiarize themselves with a vegetarian diet until *vegan* gradually, but of course not by force.

Maitreya Buddhism had a group for vegetarians in the 90s called the Maitreya Indonesia Vegetarian Family (KVMI), but it was finally disbanded in the early 2000s and a new community was formed called *Indonesia Vegetarian Society (IVS)* and a special community for vegetarians *vegan* named *Vegan Society Indonesia (VSI)*. This replacement was made so that religious divisions would not occur again, because vegetarians are not only followers of Maitreya Buddhism. Today there are many Christians, Catholics, fellow Buddhists, and even atheists who follow a vegetarian diet. This is because the reason for becoming a vegetarian is no longer just because of religious doctrine, but there are other factors such as health (Hari, Personal Communication, 25 February 2020).

While some of the parishioners interviewed by the authors there are many who join the vegetarian community. Like Along who followed *Indonesia Vegetarian Society* (IVS), and he found it helpful in understanding and adopting a vegetarian diet while he was a member of IVS. He also often attends seminars held by IVS. Along recommends this vegetarian diet to be followed by many people in order to stop global warming, eating vegetables is also cheaper than eating meat (Along, Personal Communication, 29 June 2020).

Minah and Christian Veri also said the same thing. He finds it helpful to attend seminars or studies on vegetarianism at IVS even though he is not a member. Meanwhile, Christian Veri has participated in the Vegan Festival Indonesia which was held by IVS. Both of them also recommend this diet because according to them being a vegetarian has a tremendous impact on oneself, is more able to control appetite, and is better for many people than being alone. Vivian said different things. He does not join a vegetarian community or organization, but he always attends lectures about vegetarianism from monasteries or vegetarian activists on the internet. It doesn't matter to him as long as he can learn and have his heart set on a vegetarian diet (Vivian, Personal Communication, 29 June 2020).

Meanwhile Vincent joined a community *Vegan Way* and often attend seminars and lectures related to vegetarianism at the monastery. For additional knowledge, usually he also attends seminars or *talk show* held by IVS or VSI because it is not only for Maitreya Buddhists but also the community in general (Vincent, Personal Communication, 29 June 2020). He suggested that this vegetarian diet be widely known and followed by many people because he had read that the world population could reach forty billion as long as the flow of effective nutrition was not limited to livestock. According to him, if someone says that going vegetarian is not effective, that is wrong because they only evaluate the number of calories needed compared to the amount of water and land used. If meat is compared to green vegetables, it is clear that green vegetables are far inferior in calories per water and land. So coupled with the consumption of whole grains or nuts with high calories will definitely be higher than meat. Vegetarianism is an easy thing because there are many varieties that can be used to fulfill nutrition.

6. Vegetarian Tradition in the Naripan Seventh-day Adventist Church

Vegetarian Theoretical Expressions in Adventist Christianity

According to information from Rev. Simbolon, a vegetarian diet in Adventist Christianity is actually not required. It's just the same nature as the law *sunnah* in Islam that is better done or recommended to be done (Simbolon, 28 February 2020). In Adventist Christianity, there are several kinds of factors that cause them to theoretically become vegetarians.

Basic Principles of God's Word in the Bible

This is found in the Bible, namely in the book of Genesis 1:29 which reads:

God said: Behold, I have given you every seed-bearing plant in all the earth and all the fruit-bearing trees of all the trees; that shall be your food" (Guthrie, 1996b).

The main food according to Christians is grain or fruit. This is based on the story of the Prophet Adam and Eve when they were both placed in the Garden of Eden before they fell into *sinvegan* (pure vegetarian) or even can be referred to *asin the fruit shop* (consuming fruit only). The fruits consumed are also fruits that contain ideal nutrition (Simbolon, 28 February 2020).

However, after humans entered into sin, when the Prophet Adam and Eve were tempted by the devil or Lucifer, that's when God started ordering people to eat vegetables (Simbolon, February 28, 2020). This is found in the book of Genesis 3:18 which reads: "The thorns and thistles they will produce for you, and the vegetation of the field will be your food," (Guthrie, 1996b).

The standard of life in the Garden of Eden or before entering sin was still frutarian, after entering sin we became vegetarians. Until in further developments, according to Christian records (Genesis 3:1-24) in the beliefs of Adventist Christians, humans (Adam and Eve) became more evil and their appetites could no longer be controlled so they started killing animals and consuming their meat (Symbolon, February 28, 2020).

Healthy Living Principles

This commandment for healthy living is found in the Bible 1 Corinthians 6:15 which reads: "... don't you know that your body is a member of Christ?..." (Guthrie, 1996b). From this verse it can be seen that the Adventist church has a belief that our body is the temple of God that must be looked after. So that whatever food that enters the body must be something healthy. Rev. Simbolon added several examples of unhealthy foods that are not good for consumption, such as *asjunk-food*, fast food, *soft drink*, and others (Simbolon, 28 February 2020).

Principles of Protecting Natural Ecosystems

Rev. Simbolon said that another reason for becoming a vegetarian is to protect the natural ecosystem. This is mentioned in Psalm 115:16 which reads: "The heavens belong to God, but He has given the earth to the children of men," (Guthrie, 1996b).

From this verse, it can be seen that humans indirectly have a responsibility towards the earth as something that has been given by God. To fulfill this responsibility, cooperation from fellow human beings is needed to protect natural ecosystems amidst rampant environmental issues and global warming (Simbolon, 28 February 2020).

In a journal article *Proceedings of the National Academy of Sciences of the United States of America*, title "*Analysis and valuation of the health and climate change cobenefits of dietary change*" by Marco Springmann et al in 2016, it is estimated that dietary changes to vegetarian (*less animal-sourced food*) can reduce greenhouse gas emissions by up to 63% in 2050 (Springmann, Godfray, Rayner, & Scarborough, 2016).

Ellen White's Health Doctrine

Ellen G. White is the wife of James White, a pastor who joined William Miller's movement in preaching the second coming of Jesus (Tambunan, 1999). Quoted from Rima Fitria Wati, Ellen G. White is a person known as a prophetess among Adventists

(Wati, 2018). Ellen admitted receiving various visions and these visions she claimed confirmed what was put forward by Hiram Edson and Joseph Bates about the observance of the Seventh day as the Sabbath and about the kaabah (temple) (Tambunan, 1999).

In addition, Ellen White is also known as a prolific writer. His writings which contain his understanding of the Bible have made him known as the "messenger of God" apart from the Bible (Wati, 2018). The Seventh-day Adventist Church has a different view from the church in general regarding health. Doctrines from verses in the Bible greatly influence the interpretation and implementation of a dogma in the church, including in matters of health (Wati, 2018).

Ellen G. White's views on health are familiar views among Adventists. The theological basis that guides Ellen G. White and is implemented to the Seventh-day Adventist Church congregation, namely the verse in the Bible, Romans 12:1 as follows: "That true worship is to offer the body as a living sacrifice, which is holy, which relates to God ,"

Ellen G. White expressed her opinion that all diseases that attack the human body are caused by humans themselves being negligent in obeying the rules in the Bible, even though the Bible is a guideline so that humans can be safe (White, 1975). According to him, it is impossible for us to maintain devotion to God while our passions are indulged. A sick body and a confused mind hinder the devotion of body and soul to God (White, 1975).

In the book titled *Building Eating Patterns and Diets*, Ellen G. White shares how she reduced her meat consumption for one year and replaced it with whole-grain bread, fruits, and vegetables. He felt positive changes such as less dizziness, and his body felt healthier. This makes Adventist Christians follow their habit of reducing meat consumption in their daily diet.

The Second Coming of Jesus Christ

Adventists refer to waiting for the return of Jesus Christ to this world, and adherents believe that this coming is certain and immediate. This belief is in accordance with the words of Jesus Christ to His disciples on the Mount of Olives just before His ascension (Tambunan, 1999). The fulfillment of Christ's promise that He will return to this world becomes a noble longing and hope for Christians. That is a prophecy from ancient times until now. The news about the arrival became the core of the message delivered by the apostles and then became a noble hope for its fulfillment (Tambunan, 1999). The coming of Jesus will be seen by those living on earth. The Bible emphasizes the truth that God will see openly when He comes (Tambunan, 1999). As contained in the following Bible Titus 2:13: "...by waiting for the happy fulfillment of our hope and the revelation of the glory of the great God and our Savior Jesus Christ," (Guthrie, 1996a). When Jesus Christ comes back to earth, the dead will be resurrected first as found in the Bible 1 Thessalonians 4:16 as follows: "For when the sign is given, that is when the archangel shouts and God's trumpet sounds, then God himself will descend from heaven and the dead in Christ will rise first," (Guthrie, 1996a).

While those who are still alive at the second coming of Jesus Christ will be raptured together with Jesus Christ as in the following Bible 1 Thessalonians 4:17: "After that we who are alive, who remain, will be raptured together with them in the

clouds meet God in the sky. Thus shall we be forever with God," (Guthrie, 1996a). In reality, Seventh-day Adventists live a healthy lifestyle so that their bodies are always clean and healthy even until death takes them, so that they can be with Jesus Christ in His kingdom when He comes later (Simbolon, 28 February 2020). Meanwhile, Adventist Christians share a different view. One of them is named Thomas. According to Thomas, vegetarianism is the behavior of eating fruit and vegetable foods (Thomas, Personal Communication, 29 June 2020). He became a vegetarian is the choice of a healthier life. He knows that his religion recommends becoming a vegetarian but there is no compulsion, everything is returned to the decision of each individual to choose. However, there is an important point to emphasize, namely the food consumed must be clean even if it comes from meat or animal elements.

Another believer named Putri Dwi said in an interview with the author that vegetarianism is a lifestyle or eating pattern that does not consume food derived from animals (Putri Dwi, Personal Communication, 29 June 2020). The reason for becoming a vegetarian is as a diet and detoxification of toxins in the body and it is proven by the fact that the weight tends to be stable and the body feels light. He does not consider himself a vegetarian because he still eats eggs and fish. Meanwhile, according to Jay, a vegetarian is someone who only eats plants and does not consume food derived from animals or their preparations (Jay, Personal Communication, 29 June 2020). He said it was still permissible to eat animal foods such as cloven hooves, long pointed nails, and chew cud. He considers that his habit of reducing animal consumption does not necessarily show that he is a person who adheres to religion, because in truth they are still allowed to eat animal-based food according to the instructions given.

7. Practical Expressions of Vegetarianism in Adventist Christianity

Under conditions in the field, there are many types of vegetarians in the Naripan Adventist Church, including vegetarians lacto-ovo, vegetarian lacto, and in the fruit shop. There are also those who avoid eating poultry or four-legged animals, but still eat fish and other marine animals. It depends on the needs of each individual. But for some other Adventist churches there are already many who are pure vegetarians or even vegan. They had intended to become vegetarians from the start as part of their worship for God (Simbolon, 28 February 2020). Adventist Christians make food and drink selections according to the following rules (Departemen Kependetaan Gereja Masehi Advent Hari Ketujuh Sedunia Advent, 2006):

Nutritional food

The Bible regulates the selection of food consisting of rice or wheat, vegetables, fruits, which contain enough nutrients to promote health at an optimum level. Rev. Simbolon in interviews often emphasizes that Adventist Christians are endeavored to always consume good, nutritious food. The good food is the food previously mentioned in the Bible, and is taken from a clean place. For the types of meat consumed when sick, only meat from cloven and ruminant animals. For people who still consume fish meat, it is also recommended to consume those with scales and fins or those that swim at a certain depth.

Refood

In accordance with what has been previously explained that the pattern and lifestyle of the inhabitants of the Garden of Eden is vegetarian (not eating meat). Thus, such a lifestyle is considered ideal to follow. For anyone who has not been able to do it, it is recommended to continue to eat good food to maintain optimal health.

Good Drinks

In his statement, Rev. Simbolon also conveyed that Adventist Christians also drink good drinks. Adventist Christians do not drink alcohol, caffeine (coffee or tea), or fizzy drinks. On the contrary, they often drink only plain water every day. The church itself routinely holds a joint meal for vegetarians once a month, on the second Saturday of the week. The agenda is devoted to eating only vegetables without meat, fish or eggs. Meanwhile, on normal days, after the service they will have a meal together again but with more variety (Simbolon, 28 February 2020).

Practice in religion is a realization of doctrinal understanding, so basically being a vegetarian is included in good worship. Although not required, being a vegetarian has special religious value because it involves a personal commitment to God. However, this must also be accompanied by a health consultation, or depending on the condition of the body. Rev. Simbolon said that when he was sick, he would also consume goat soup or meat soup as medicine or to increase stamina (Simbolon, February 28, 2020).

People are also given the freedom to choose food. As Thomas said, he consumed fruit, rice, tofu, tempeh, and other things in the morning, afternoon and evening (Thomas, Personal Communication, 29 June 2020). He sometimes eats several types of sea fish once in a few weeks. The benefits felt after becoming a vegetarian include feeling youthful, and longevity because of avoiding disease.

Unlike Putri Dwi, she revealed that she had eggs, milk, tofu, fish and some vegetables to eat every day. The benefits that she experienced included a stable weight (Putri Dwi, Personal Communication, 29 June 2020). Meanwhile, Jay consumes eggs, milk, and several processed vegetables in the morning (Jay, Personal Communication, 29 June 2020). During the day he eats eggs, vegetables, milk, and at night he eats fruit. The perceived benefits include better metabolism, brighter skin, and smooth digestion.

8. *Vegetarian Sociological Expressions in Adventist Christianity*

At the Naripan Adventist Christian church, almost all adherents are vegetarians. Starting from the parishioners, church administrators, to the pastor. The pastor is someone who is an example in the church, so on several occasions Pdt. It is a symbol to always maintain health by eating healthy food.

The Naripan Seventh-day Adventist Church in Bandung has a social group in the form of a healthy club that houses Adventist Christians, especially in the city of Bandung. This health club is located at the Adventist Hospital on Jalan Cihampelas No. 161, Cipaganti, Coblong District, Bandung City. In the Setraduta area of Bandung, there is also an apartment that is used by worshipers, as well as a place for members of this health club to gather.

This healthy club not only introduces and accompanies people to be vegetarians, but also in social matters such as charity activities, counseling about healthy living without meat, and so on. This Health Club is general in nature, not only limited to the internal scope of the Adventist Church but also from the outside community, such as from Islam, Buddhism, Hinduism, and Confucianism. In addition there are also sports activities clubs such as the Cycling Club (*Adventist Bicycle Club*) (Symbol, 28 February 2020).

Thomas, as part of the Adventist Christians at the Naripan Adventist Church, has joined the Adventist Hospital's Healthy Living club, and he also finds it helpful to practice a daily vegetarian diet by joining this club. He gets information about what types of food are good for consumption, how to live a healthy life, and so on. He has also attended a Healthy Lifestyle seminar (Thomas, Personal Communication, 29 June 2020).

Thomas recommends this vegetarian diet to be known and followed by many people because it has good benefits. However, there is still no coercion, it all returns to the life choices of each individual. While Putri Dwi and Jay do not join any vegetarian community, they still frequently seek information about vegetarianism and health from the internet. Both of them also recommended this vegetarian diet because for certain groups, such as those who are suffering from illness and old age, it is advisable to eat more vegetables and fruit. This diet is also good for the body if done correctly and in accordance with the nutritional needs of each individual for a certain period of time.

CONCLUSION

By looking at all the results of the data that have been described regarding the practice of vegetarianism in the Maitreya Buddhist and Adventist Christian traditions, the following conclusions can be drawn: *First*, Religious Expression of Vegetarian Tradition in Buddha Maitreya at Vihara Maitreya Datu. The practice of vegetarianism in Maitreya Buddhism is one of the expressions of religious experience experienced by Maitreya Buddhists. There are several religious theoretical foundations behind their choice of vegetarian food. One of the most influential according to the author, is the doctrine of what they will get after death, namely to be in the place of the Buddhas, Bodhisattvas, or Mahadeva and in realizing the mission of "world one family" by not killing animals. This form of hope is then used as encouragement for them to become vegetarians.

In reality on the ground, the vegetarian diet practiced by Maitreya Buddhists is of course more visible in the selection of the types of food and drinks they consume. They also replace ingredients with vegetables, such as beef jerky or rendang with mushrooms. As much as possible avoid food from animal elements. According to the author, this is a totality given by Maitreya Buddhists in becoming a vegetarian.

Almost all people at the Maitreya Datu monastery have adopted a vegetarian diet in their daily lives. This is because the monastery is indeed aggressive in inviting and advocating for its people to become vegetarians. According to the author, a social environment or fellowship at the Maitreya Datu monastery that is related to

vegetarianism in religion is necessary. They can get information or discuss about doctrine, practice, or it could be about the relation of vegetarianism to health.

Second, Religious Expression of Vegetarian Tradition in Adventist Christianity at the Naripan Seventh-day Adventist Church. Like Buddha Maitreya, Adventist Christians also have a theoretical foundation behind their vegetarian diet. One of the most influential according to the author is the belief that the body is the temple of God which must be maintained by consuming good and healthy food. The enthusiasm of Adventist Christians to take care of their own bodies to be able to serve God to the fullest truly deserves appreciation.

Congregations of the Naripan Seventh-day Adventist Church have a vegetarian diet that differs from one another. They always make sure the food they are going to consume comes from good and clean sources. According to the author, this is also the totality of Adventist Christians in maintaining their health. Although it varies, it can be said that all Naripan Adventist Christian church members have become vegetarians. Just like at the Maitreya Datu monastery, the existence of the Health Club is one of the means for the people to defend and develop vegetarian behavior among Adventist Christians.

Third, Similarities and Differences between Buddhist Maitreya Vegetarian Traditions and Adventist Christianity. In this comparative study the authors found some similarities and differences in the vegetarian tradition of Buddhist Maitreya and Adventist Christianity. According to the author, the similarities that can be seen clearly are the groups of people who become vegetarians. All Maitreya Buddhists at the Maitreya Datu monastery and Adventist Christians at Naripan Seventh-day Adventist Church follow a vegetarian diet in their daily lives. Both from the religious leaders (Pandita and Pastor), the administrators, to the entire congregation.

While the most visible difference is the choice of food between the two. Maitreya Buddhists actually prefer to avoid eating meat and are slowly starting to stay away from *itdairy product* and eggs. They also avoid using onions in their daily cooking. While Adventist Christians still eat fish and seafood as long as they live in deep waters. When there is a member of the congregation whose body is weak, they may eat meat as a means of healing.

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