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The "*Cia Peng An*" Food Waste Phenomenon Among the Tridharma Buddhist Community at Kesadaran Vihara, Cilaku Village, Tenjo Subdistrict, Bogor Regency

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ABSTRACT

Cia Peng An is a blessing food from the temple that is distributed to the community. However, at the Tridharma Awareness Temple in Cilaku Village, Tenjo Subdistrict, Bogor Regency, this food is reportedly discarded by some worshippers. This study aims to examine the phenomenon of food waste behavior related to Cia Peng An among temple worshippers. Employing a qualitative method with an interpretive paradigm, data were collected through field observations and in-depth interviews with fifteen informants selected using a snowball sampling technique. Interpretive analysis was conducted by examining the phenomenon through phenomenological, commodification, and reception theory perspectives. The findings reveal six interconnected factors contributing to food waste: excessive food portions without consideration of personal capacity as the dominant factor, incompatibility of taste or health conditions, limited awareness of food as a sacred blessing, technical factors arising from excessive food variety, children's age-related factors due to insufficient supervision, and the weakening of Tridharma cultural values. The food waste process occurs when worshippers are unable to finish their portions, resulting in discarded food being disposed of through incineration, while some remaining food is processed as animal feed. This phenomenon generates a social stigma of redundancy, leads to the inefficient use of temple funds amounting to Rp800,000–Rp1,000,000 per activity, contributes to environmental impacts, and diminishes spiritual values, including the transmission of wasteful consumption behavior to children who imitate adult practices. This study concludes that normative guidance, the revitalization of harvest thanksgiving rituals, and the development of integrated food waste management facilities are needed to restore collective awareness regarding the sacredness and value of food.

INTRODUCTION

In Indonesia, the phenomenon of food waste has become a national problem. A survey by the Ministry of National Development Planning/Bappenas in 2021 stated that during the 2000-2019 period there were around 23-48 million tons of wasted food (food loss and waste) per year, with the largest proportion coming from grains (44%), followed by fruits (20%) and vegetables (16%), while the rest were fish (9%), oily fruits/seeds (3%), starchy foods (3%), meat (2%), and oils/fats, eggs, and milk 1% each (Ministry of National Development Planning/Bappenas, 2021), as presented in Table 1. The latest data from the Ministry of

Environment and Culture (2025) from 244 districts/cities that reported to the National Waste Management Information System (SIPSN) recorded 25.14 million tons of waste in Indonesia, 40.76% (10.247 million tons) of which was food waste. This condition has implications for economic losses of up to IDR 551 trillion and a significant contribution to methane gas emissions Ministry of National Development Planning/Bappenas, 2021).

Table 1. Percentage of Food Waste in Indonesia by Type (2000-2019)

No.	Types of Food	Percentage
1	Grains	44%
2	Fruits	20%
3	Vegetables	16%
4	Fish	9%
5	Oily fruits/seeds	3%
6	Starchy foods	3%
7	Meat	2%
8	Oil/fat	1%
9	Eggs	1%
10	Milk	1%

Source: Ministry of National Development Planning/Bappenas (2021), in Mustajab (2023).

During 2000–2021, Indonesia's Global Hunger Index (GHI) score improved from 26.1 (serious) to 18 (moderate), ranking 73rd out of 116 countries (Mardianto et al., 2022). In 2024, the score reached 16.9, although the available data remain incomplete (Global Hunger Index, 2024). The 2021 GHI score was based on four indicators: the prevalence of undernourishment at 6.5% (low), underweight toddlers at 10.2% (moderate), stunted toddlers at 30.8% (serious), and child mortality at 2.4% (low) (Mardianto et al., 2022). Amid the persistence of malnutrition affecting millions of people, millions of tons of food are wasted annually. Food waste, which is categorized as organic waste, also generates methane emissions that contribute to global warming and climate change (U.S. Department of Agriculture, 2022).

Human life has always been inseparable from food. In Buddhism, the expression *Sabbe sattā āhāraṭṭhitikā* meaning "all beings depend on food" emphasizes the fundamental role of food in sustaining life Suttacentral, (2016). Within Tridharma beliefs (Buddhism, Confucianism, and Taoism), food holds a sacred position. Buddhists express gratitude for food offerings through the *paritta Bhojanānumodanā Gāthā*, which originates from the *Bhojana Sutta* (Khemacari, 2020). Confucianism teaches profound respect for food as reflected in the *Lun Gi* (Adegunawan, 2018), while Taoism prohibits disrespect toward the five grains (*bú jìng wǔ gǔ* 不敬五穀), which is believed to disrupt cosmic harmony (Pleco Inc., 2024). Therefore, blessed food such as *Cia Peng An* (吃平安) should be consumed with appreciation and should not be wasted. However, empirical observations indicate a different reality. Preliminary observations at the Tridharma Awareness Temple on October 13, 2024, revealed that among approximately 60–80 worshippers attending one service session, 15–25 worshippers (20–30%) discarded their *Cia Peng An* food, particularly elderly worshippers.

To date, no research in Indonesia has comprehensively examined the phenomenon of food waste from a Tridharma perspective. Research by Thitipasitthikorn and Phookhokwai (2025) in Thailand demonstrates that Buddhist principles of mindfulness (*sati*), moderation, and

interconnectedness (*paṭiccasamuppāda*) can reduce the impacts of the climate crisis, including food waste practices; however, the study does not incorporate Confucian and Taoist values. Qian et al. (2022) found that rural households in China with religious beliefs exhibited lower levels of food waste due to Taoist teachings on moderation and Buddhist vegetarian principles, but the study did not examine the three teachings of Tridharma holistically. Liao et al. (2018) revealed that Confucian principles of "using no more than necessary" and the concept of "face-saving" reduce intentions to order excessive food, while Deng (2024) explored the historical roots of Confucian food-saving ethics within ancient Chinese agrarian societies. Wang et al. (2025) found that the communal cultural background influenced by Confucian values produces lower levels of food waste compared with individualistic-consumerist cultures. These previous studies mainly address one religious or cultural tradition separately; therefore, this study offers novelty through a holistic examination of Tridharma values using an eclectic approach that integrates phenomenological, commodification, and reception theories to explore the phenomenon of *Cia Peng An* food waste at the Tridharma Awareness Temple.

Based on the aforementioned description, this study formulates three research questions: (1) what factors contribute to the phenomenon of *Cia Peng An* food waste among devotees of the Tridharma Awareness Temple; (2) how does the food waste process occur from the acquisition of the food until it becomes waste; and (3) what are the implications of this phenomenon for the social, cultural, economic, environmental, and religious dimensions of community life? The general objective of this study is to comprehensively examine the phenomenon of *Cia Peng An* food waste among the Tridharma Awareness Temple community, with specific objectives to identify its causes, describe the waste process, analyze its implications, and formulate relevant corrective measures based on Tridharma values.

Theoretically, this research is expected to contribute to the development of Buddhist Religious and Cultural Studies, particularly by mapping the dialectical relationship between Tridharma values and contemporary community behavior toward blessed food. This contribution is important because contextual studies of Tridharma (*Buddhism–Confucianism–Taoism*) in relation to contemporary social issues remain limited in Indonesia. Practically, this research is expected to benefit the wider community by providing references for responsible food consumption behavior; serve as educational material for Tridharma leaders and assemblies; provide reference materials for the Regional Office of the Ministry of Religious Affairs, particularly the Directorate General of Buddhist Guidance, in developing religious counseling programs; and support future researchers interested in expanding food waste studies through different research gaps, approaches, and paradigms.

This research employs three complementary theoretical frameworks. First, phenomenological theory is used to understand the lived experiences and meanings constructed by individuals regarding *Cia Peng An* food consumption and disposal practices. The term phenomenology originates from the Greek words *phainómenon* (that which appears) and *lógos* (reason or intellect). Husserl developed this approach through the relationship between *noesis* (acts of consciousness that provide certain meanings or feelings, such as judging or appreciating) and *noema* (the ideal structure of meaning and the object of consciousness), which are inseparable from one another (in Apollo, 2023). Phenomenology examines problems originating from meaningful sensory experiences (*phenomena*) toward meaningful objects (*noumena*), which initially emerge individually and subsequently develop collectively through

interactions of consciousness. Alfred Schutz emphasized that human actions become social relations when individuals assign meaning to their actions, which can be understood through two motives: *in-order-to motive* and *because motive*. In religious studies, religious phenomenology highlights that religious phenomena do not necessarily possess a single interpretation but may be understood differently by participants according to their cosmological and soteriological perspectives.

Second, commodification theory explains the process through which an object, including sacred food, is transformed from possessing use and symbolic values into exchange value within production and consumption relationships. In this study, commodification theory is applied to examine how *Cia Peng An*, which was initially understood purely as a sacred blessing, may shift into a participation strategy for worshippers from the perspective of temple administrators and become a consumption object from the perspective of the community. Third, reception theory is applied to examine the diverse ways in which worshippers receive, interpret, and respond to the existence of *Cia Peng An*, demonstrating that the same food object may generate multiple layers of meaning: as a sacred blessing, a communal meal, or an ordinary dish. These three theoretical perspectives are integrated with the values of Buddhism, Confucianism, and Taoism to obtain a comprehensive understanding of the Tridharma dimensions underlying the phenomenon of *Cia Peng An* food waste.

METHOD

This research used a qualitative method with interpretive paradigm and phenomenological design, in order to understand the subjective meaning behind *Cia Peng An's* foodwaste behavior in the Tridharma Monastery. The research is located at the Tridharma Awareness Temple, Cilaku Village, Tenjo District, Bogor Regency, West Java. The research used primary data in the form of informant words and actions, as well as secondary data in the form of documents, literature, and supporting statistical data (Fiantika et al., 2020). The key instrument of the research is the researcher himself, assisted by interview guidelines and supporting tools such as cameras, microphones, and voice recorders (Kaelan, 2010).

The determination of informants using the snowball sampling technique starts from the Chairman of the Tridharma Awareness Temple as the starting point because of his competence and direct involvement with the phenomenon being studied, then rolls over to other informants until it reaches a saturation point (Salmaa, 2023). This study involved fifteen informants as presented in Table 2.

Table 2. Research Informant Profile

Code	Name	Remarks
N1	Sanlih Susanto	Chairman of the Tridharma Consciousness Temple
N2	Emus Mother	Temple-keeper
N3	Mrs. Lilis	Ummah
N4	Ucen Language	Temple manager
N5	Reyhan	Ummah (teenagers)
N6	Bhante Teja	Clergyman (Buddhist)
N7	Xianjie Temperature	Pastor (Bhadraloka)
N8	Warso	Ummah
N9	Chan Eng	Ummah

Code	Name	Remarks
N10	Lunch	Ummah
N11	Lili	Ummah
N12	São Paulo	Ummah (teenagers)
N13	Winnie	Ummah
N14	Eriska	Ummah
N15	Mango	Ummah

Source: Documentation of the researcher's personal triangulation.

Data collection techniques are carried out in three ways: direct and indirect observation of the behavior of the people in the temple environment; in-depth interviews using semi-structured guidelines; and document studies in the form of religious sacred texts, articles, journals, and photo/video archives of *Cia Peng An*'s activities (Fiantika et al., 2020; Kaelan, 2010). Data analysis uses the verstehen technique followed by interpretation (Kaelan, 2012). Verstehen is interpreted as a deep understanding of cultural meaning, values, and symbols through insight and *einfühlung* (empathy) (Kaelan, 2010), with two levels: *aktuelles Verstehen* (direct understanding) and *erklärendes* Verstehen (motivational understanding). The stages of analysis include: (1) empirical data inventory; (2) an in-depth understanding of the dimensions and their relationship to the value system; (3) understanding through insight and *einfusion*; and (4) data interpretation to reveal the essence of the reality of the research object (Kaelan, 2012). The results of the analysis are then presented in the form of narratives, tables, and pictures according to the needs of the research.

RESULTS AND DISCUSSION

Overview of Research Location

The Tridharma Awareness Temple is located in Cilaku Village, Tenjo Subdistrict, Bogor Regency, West Java. The village has a population of 8,097 people and has been classified as an *independent village*, although it has not yet achieved complete self-sufficiency (BESTIE, 2024). The majority of the population works as homemakers, laborers, and students, with most of the area still consisting of rainfed rice fields. The local community's waste management practices tend to rely on incineration, consistent with waste generation data from Tenjo Subdistrict, which reaches 39 tons per day, while only 6 tons are transported to the landfill (BPS Bogor Regency, 2024b). The temple serves as the center of Tridharma religious activities (Buddhism, Confucianism, and Taoism) for approximately 235 Buddhists and 4 Confucians in the village (BESTIE, 2024). It is also the location where the post-service *Cia Peng An* (吃平安) food distribution activities are conducted.

Causes of *Cia Peng An* Food Waste

An interpretive analysis of testimonies from fifteen informants revealed six main causes underlying the *Cia Peng An* food waste phenomenon. Phenomenologically, these causes consist of the *noema* (the immediately apparent meaning or cause) and the *noesis* (the deeper consciousness or underlying reason behind the observed behavior).

a. Taking Excessive Portions Without Considering Personal Consumption Limits

Most informants interpreted *Cia Peng An* as a "collective fund from the community for the community" as well as a communal meal served after religious services. This collective meaning encourages some worshippers to feel entitled to take large portions because they are

concerned that the food may not be available later. This situation was acknowledged by the temple chairman:

> *"The community has actually been encouraged to take sufficient portions, to scoop food moderately, and if it is insufficient, they can take more later. In reality, sometimes people may still be satisfied by taking more than necessary..."* (Interview N1, Sanlih Susanto)

Ten out of fifteen informants emphasized that taking excessive portions beyond personal consumption capacity was the most dominant cause of food waste. Phenomenologically, the *noema* of this behavior is the inability to finish food due to excessive portions, while the *noesis* behind it is the lack of awareness regarding individual consumption limits. This reflects a *because motive*, as the action occurs unintentionally rather than as a deliberate act of wasting food.

b. Incompatibility of Taste or Health Conditions

Eleven informants stated that food was discarded because it did not match personal preferences, was considered too salty or spicy, or conflicted with certain health conditions, such as hypertension. Parents who take food for their children without considering their preferences also contribute to food waste, as explained by one informant:

"Sometimes there are mothers who take food for their children, but the children do not like it... eventually, it is thrown away." (Interview N3, Mrs. Lilis)

The *noema* of this cause is the perceived mismatch of taste, while the *noesis* behind it is the lack of communication between food providers and recipients regarding individual preferences and health conditions. Another informant confirmed that complaints about food being too salty or spicy are frequently expressed, although, according to the informant, the taste remains within reasonable limits. Therefore, the taste factor is subjective and varies among individuals, rather than solely indicating poor food quality.

c. Lack of Awareness of the Value of Blessings and the Sacredness of Food

According to the temple's religious teacher, some worshippers lack awareness of the blessing and sacred value of *Cia Peng An* due to limited supervision and insufficient explanations regarding appreciation of food:

> *"Yes, when no one observes, supervises, or reminds them, such actions may occur. No proper explanation has been consistently conveyed by the Dharmadatas..."* (Interview N7, Xianjie Temperature)

Similar behavior is also observed in the disposal of unfinished bottled water. The *noema* of this cause is the lack of awareness regarding appreciation of food, while the *noesis* behind it is the absence of guidance and supervision emphasizing the value of blessings and the sacredness of food. From a Buddhist perspective, eating should be understood as a form of contemplation to sustain life so that the body can be utilized to perform virtuous actions. This principle is reflected in the *Majjhima Nikaya 2 Sabbāsava Sutta*, which teaches that food should be consumed with wise reflection and not merely for enjoyment (Suttacentral, 2016). Ideally, this contemplative value should be repeatedly communicated during community gatherings before meal distribution. However, based on the religious teacher's statement, such reminders are often only temporarily remembered and easily forgotten once worshippers return to their respective homes.

d. Technical Factors Due to Excessive Food Variations

Four informants interpreted *Cia Peng An* as a "strategy to attract worshippers" to participate actively in religious activities, resulting in the management's tendency to provide various menu options. Excessive food variation creates technical consequences, including food becoming stale due to prolonged storage or worshippers taking multiple types of food beyond their actual needs. One religious teacher explained:

> *"The most frequent causes are the large quantity of food and the variety of food types themselves. When food is provided on the table, people tend to take as much as possible."* (Interview N6, Bhante Teja)

The *noema* of this cause relates to technical food conditions, such as stale or excessively seasoned food, while the *noesis* behind it is the excessive variety of menus presented as a strategy to encourage worshipper participation.

e. Children's Age Factors Without Adequate Supervision

Data triangulation from all informants mapped the actors involved in *Cia Peng An* disposal practices, as presented in Table 3. Children were identified as the most frequent contributors due to spontaneity and limited understanding of the meaning and value of food. They were followed by adults or parents, who not only contributed to disposal practices but also played a role in shaping children's consumption behavior. Adolescents were identified as the group with the lowest frequency of involvement.

Table 3. Mapping of the Perpetrators of the Exile of the *Cia Peng An*

Order of Perpetrators	Resource Person Code	Character Meaning
Children (most)	N1, N2, N4, N5, N6, N7, N9, N10, N11, N12, N13, N14, N15	Children's spontaneity in action
Adult/parent (second)	N3, N6, N7, N8, N10	Perpetrators as well as habit cultivators
Teenagers (third)	N4, N5, N9	Less proportion because we have a better understanding of the meaning of food

Source: Documentation of the researcher's personal triangulation.

Two informants (the head of the monastery and a administrator) assessed the parents as the initial initiators who were imitated by the children, as one of the informants said:

"... Parents, initially. Thus, the children must see it from their parents... If the parents give a good example, the children will also follow." (Interview N8, Warso)

Phenomenologically, the nomena of this cause is the age of children who tend to be spontaneous, while the nomena behind it is the absence of strong supervision or explanation of the appreciation of blessed food.

f. Destruction of Tridharmaan Cultural Rituals

The sixth reason is deeper, namely the understanding of the people who tend to be superficial in the meaning of *Cia Peng An* as a blessing. Some informants associate appreciation for food with ancestral teachings in the form of the symbolic expression 'crying rice' when it is not spent, as well as the tradition of ngeriung or earth alms as an expression of gratitude to God (Thian) and the God of the Earth for the harvest. However, many laypeople no longer know

deeply who the god who endows food, both in the teachings of the Tridharma and in the local Sundanese beliefs, due to the lack of guidance of the Tridharmaan by the Pandita Tridharma.

One informant linked the appreciation of food to the relationship between humans and nature according to the teachings of the Taoists, especially the teachings of Laozi (Locu), which teaches humans to live in harmony with nature so that throwing away food is seen as an act of disrespecting nature. Unfortunately, only one in fifteen non-clerical informants was able to provide this kind of religious perspective, even if it was only partial to Taoism, which indicates that the understanding of the values of the tridharmaan among the laity still needs to be thoroughly deepened. The nomena of this cause is the superficiality of the people's understanding of the meaning of food blessings, while the nomena behind it is the fading of rituals and cultural values of the Tridharmaan due to the lack of sustainable religious guidance.

The Process of Cia's Foodwaste Peng An

Cia Peng An's food waste process takes place in several successive stages. First, the faithful need to be present in the temple environment, either to attend the service or just to be there, because attendance is the main context for obtaining *Cia Peng An*. Second, the faithful wait for the *Cia Peng An* session to be opened by the administrators, generally after monthly services (Ce It Cap Go) or special events such as Sejit Kongco. Third, the people queue up and take food at a buffet. Fourth, after eating, some people especially adults and children throw unfinished food leftovers in the trash can in the temple environment or dishwasher area.

Fifth, the fate of discarded food waste is divided into two paths: (i) those that are not successfully sorted will mix with other waste and end up in the garbage incinerators around the temple, only used incidentally by wild animals; and (ii) what is successfully sorted by the kitchen team at major events will be reused as animal feed by several residents who have pets. This utilization is incidental and situational, depending on the availability of sorting teams and the concern of local residents, not the result of a planned food waste management system.

Implications of the Cia-Peng An Foodwaste Phenomenon

This phenomenon has implications for the five dimensions of people's lives. In the social dimension, three types of stigmas emerge: the stigma of 'redundant' from the surrounding community, the stigma of not appreciating food and the hard work of cooks, and the stigma of concern because there is still a community that lacks food. In the cultural dimension, food disposal behavior has the potential to become a new habit that is not good and imitated by the younger generation, considering that adult perpetrators also influence imitation by children.

In the economic dimension, this waste causes the waste of temple cash funds of around IDR 800,000 to IDR 1,000,000 every time *Cia Peng An* is held, it can even be higher if a lot of food is wasted, considering that the source of funds comes from the collective donations of the people who should be allocated for other temple needs. In the environmental dimension, this phenomenon triggers unpleasant odors, waste decay, the appearance of animals and insects, as well as an additional workload of cleaners, which has the potential to have an impact on public health such as leptospirosis and dengue fever. Some informants assessed that the perceived environmental impact was not significant, but scientifically and Buddhist teachings, the collective and sustainable habit of food waste still has the potential to worsen the quality of the environment and agricultural food in the long term, in line with the findings that organic waste contributes to methane gas emissions (US Department of Agriculture, 2022).

In the religious dimension, the implications are a reduced understanding of the value of blessings, a decrease in awareness of the hard work and long process of obtaining sustenance from farmers to being presented at the table, as well as the emergence of negative judgments from people outside the temple of religious practices that take place in it. These five implications are interrelated: social stigma and negative views from outside the monastery also affect the image of religious life of the people, while waste of funds and environmental damage are rooted in the same lack of religious awareness, namely the fading appreciation of food as a blessing and a thankful result of hard work.

Curative Efforts and Resource Persons' Expectations

Temple administrators have taken at least four curative steps to reduce this phenomenon, namely: (a) encouraging the faithful to consume adequate food; (b) restricting or regulating food doses, especially for children; (c) wrapping some of the food so that it is not taken excessively by the people; and (d) socializing and instilling the value of appreciating food in temple activities. Local clergy Bhante Tejadhammo and Xianjie Temperature (Bhadraloka) have also been coaching to reduce this habit, with Xianjie Temperature specifically and intensely emphasizing the importance of appreciating food in every opportunity to build people. However, more structured and continuous coaching efforts from the Pandita Tridharma as the highest religious authority have not been running optimally, so the understanding of some laypeople on the value of food blessings is still superficial and partial.

Based on the results of the interviews, the informants conveyed four main expectations related to this phenomenon. First, so that the people of the Tridharma Awareness Temple appreciate *Cia Peng An*'s food more and not waste it. Second, so that the people are more aware of the business and long process behind the presentation of the food, starting from farmers to cooks. Third, so that the people take enough food first because the portions can be increased again if they are still needed, while the leftover food that has been wasted should be reprocessed into eco enzymes or animal feed so that it still has useful value. Fourth, so that religious leaders and administrators can play a more proactive role in providing direction to the people, so that the phenomenon of wasting *Cia Peng An* food can be curated in a sustainable manner, not just a situational appeal.

Research Findings

This research affirms the classical phenomenological theory of Husserl and Schutz regarding the relationship of phenomena and because motive in explaining the causes of foodwaste, as well as the Buddhist theory of *paticcasamuppada* (interdependent causation) which asserts that the six causes are intertwined, not independent. This research also produced new theoretical findings in the form of the concept of 'Blessed Food Commodities', namely the epistemic transformation of *Cia Peng An* from just a sacred food to a dual commodity: for temple administrators (producers) as a strategy to attract the participation of the people, and for the people (consumers) as a consumption commodity obtained by participating in religious activities.

Factually, this study maps the five dimensions of the meaning of *Cia Peng An* by the people, as presented in Table 4, ranging from sacred blessing food to strategies to attract the participation of the people.

Table 4. Mapping the Meaning of *Cia Peng An* for the Ummah

Dimension of Meaning	Resource Person Code	Character Meaning
Sacred Blessing Food	N1, N5, N6, N12, N13, N14, N15	Blessed food, sacred by the gods
Communal meals	N2, N7, N8, N9, N10, N11, N12, N13, N14	Togetherness and collectivity of the people
Strategies to attract ummah	N1, N4, N5, N11	Religious participation strategies
From the ummah, for the ummah	N1, N4, N7, N10	Collective funds from the faithful, monastic-managed, for the faithful

Source: Documentation of the researcher's personal triangulation.

Other factual findings show that there is a secondary phenomenon of packaging food residues that are still left on the buffet table by local residents so that they do not go to waste, as well as confirmation that the administrators and clergy have taken a number of curative steps even though they have not involved structured coaching from Pandita Tridharma.

CONCLUSION

The phenomenon of *Cia Peng An*'s food waste at the Tridharma Awareness Temple is caused by six intertwined factors excessive portions due to ignorance of personal consumption limits as the dominant cause, incompatibility with tastes or health conditions, lack of awareness of the value of blessings and sacredness of food, technical factors due to too many variations of food, age factors of children without strong supervision, and damage to Tridharma cultural values due to the lack of guidance of Pandita Tridharma which The process starts from the presence of the faithful at the temple, the collection of food buffet, to the disposal of a small part of which is still used as animal feed and most of it ends up in the garbage incinerator. The implications range from the social stigma of 'redundancy', the potential for cultural imitation by the younger generation, the waste of temple cash funds of around Rp800,000-Rp1,000,000 per activity, environmental disturbances in the form of odors and pests, to the decline in the religious awareness of the people towards the meaning of food blessings. This research also found a new theoretical concept of 'Blessed Food Commodities' that explains the epistemic transformation of sacred food into a consumption commodity and a commodity of religious participation strategies. It is suggested that the people be more aware of the long process behind the presentation of *Cia Peng An* and take enough food, especially parents whose actions have the potential to be imitated by children; so that the monastery management provides integrated food waste management facilities and revives the ritual of seed endowment and harvest thanksgiving to the God of the Earth; so that the Pandita Tridharma makes this phenomenon the focus of mutual development through Dharma lectures; and for the researcher to further explore the damage to the Tridharmaan tradition related to the endowment of produce and further develop the concept of 'Blessing Food Commodities' in the context of other houses of worship.

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