



The Concept of Prajna in Buddha's Teaching Toward Crises of Identity in Globalization Era

Mohammad Djaya Aji Bima Sakti¹, Yusuf Muhtadi²

^{1,2}University of Darusslam Gontor, Ponorogo, Indonesia

djaya.aji.bimasakti@unida.gontor.ac.id, muhtadiyusup@gmail.com

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ABSTRACT

***Abstract:** This article aims to explain the nature of Prajna as one of the various teachings in Buddhism. As the main concept, Prajna teach the fundamental aspect for mindfulness steps, that the nature of man is to wise for reality. This teaching of Prajna become one of the variant of doctrine toward the Globalization era. Meanwhile this era produced many problem of life, such as identity crises, moral degradation and the weakening of spirituality. This study aims to examine the essence of Prajna in Buddhist teachings and its relevance in addressing the challenges of globalization, especially toward Crises of Identity. This article used a library research by using the phenomenological approaches. The findings reveal that Prajna is relevant in guiding modern humans to act wisely in the use of technology, to be critical of global popular culture, and to show concern for the environment.*

***Keywords:** Prajna, Buddhism, Globalization, Crises of Identity*

***Abstrak:** Artikel ini bertujuan untuk menjelaskan hakikat Prajna sebagai salah satu dari berbagai ajaran dalam Buddhisme. Sebagai konsep utama, Prajna mengajarkan aspek fundamental bagi langkah-langkah kesadaran, bahwa hakikat manusia adalah terlalu bijaksana untuk realitas. Ajaran Prajna ini menjadi salah satu varian doktrin menuju era Globalisasi. Sementara itu, era ini menghasilkan banyak masalah kehidupan, seperti krisis identitas, degradasi moral dan melemahnya spiritualitas. Penelitian ini bertujuan untuk mengkaji hakikat Prajna dalam ajaran Buddha dan relevansinya dalam menghadapi tantangan globalisasi, khususnya terhadap Krisis Identitas. Artikel ini menggunakan penelitian kepustakaan dengan menggunakan pendekatan fenomenologi. Temuan penelitian mengungkapkan bahwa Prajna relevan dalam membimbing manusia modern untuk bertindak bijaksana dalam penggunaan teknologi, bersikap kritis terhadap budaya populer global, dan menunjukkan kepedulian terhadap lingkungan.*

***Kata Kunci:** Prajna, Buddhisme, Globalisasi, Krisis Identitas*

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INTRODUCTION

Globalization is a major phenomenon characterized by the rapid development of technology, communication, and information, which has had a far-reaching impact on modern human life. On the one hand, globalization provides easier access and accelerated information flow; but on the other, it also gives rise to various issues related to identity, morality, and a crisis of values within society. (Taufik and Afendi 2021) Anthony Giddens calls globalization a process of modernity that has profound consequences for the social and cultural order of world society (Giddens 1990).

In this context, world religions have important contributions in offering values and wisdom to address



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the problems of globalization. One such religion is Buddhism, with its concept of prajna (wisdom), which in Buddhist tradition is understood as the ability to deeply understand the nature of dharma and distinguish truth from false. (Harvey 2013) Prajna is seen as the foundation of ethical and spiritual wisdom that can guide humans to act wisely in facing global change (Rahardjo 2018).

Furthermore, many of studies show that the teachings of the Prajna Paramita Sutra not only contain theological dimensions, but are also relevant to answering the challenges of modernity and globalization. (Nyoto, n.d.) This is in line with Huston Smith's view that the world's great religions, including Buddhism, are not merely spiritual traditions, but also sources of universal wisdom that can engage in dialogue with the challenges of the times (H. Smith 1995).

Based on this background, this article seeks to examine the essence of the concept of prajna in Buddhism and its relevance in facing the challenges of globalization. The focus of this study is how prajna can provide philosophical education in the face of identity crises whose curve is increasingly downward.

LITERATURE REVIEW

A good literature review does more than just summarize relevant previous research. In a literature review, researchers critically (Leedy and Ormrod 2005) evaluating the literature study is as follows: First, the concept of wisdom in Mahatma Gandhi, This research was written by Nur Rochmad to fulfill the bachelor's degree at the Faculty of Ushuluddin, Department of Aqidah Philosophy, Walisongo State Islamic Institute, Semarang 2009 (Rochmad 2009). The methodology used in this study is library research, as the data source consists of written texts. This study examines Gandhi's concept of wisdom and its influence on subsequent thought, stating that to discover the spirit of God's truth, humans must be able to manifest love in various activities. This study also examines the nature of wisdom in Buddhism and its relevance to globalization. (Hakkari, n.d.) So, the focus of this research is to discuss the nature of the concept of prajna and its relationship to globalization.

Meanwhile, Ahmad Farafis Hakkari wrote *The Relationship between Wisdom and Emotional Intelligence in Adolescents*. This research was written by him using library research. (Hakkari, n.d.) In this thesis, he discusses the relationship between wisdom and human emotional intelligence, where wisdom is always closely related to age, and the meaning of wisdom when viewed from a gender perspective has almost the same meaning. In the research written by Ahmad Farafis Hakkari, this is not only different, but the data he obtained can help us who want to discuss the relationship between prajna and globalization, because wisdom is related to a person's age. So, the difference between this study and previous research lies in the study being examined, namely this study focuses on the concept of prajna in Buddhism.

In the line of this, the explanation of the teachings in the Prajna Paramita Hdraya Sutra (Sin Cing), was written by Nyoto at the Sriwijaya State Buddhist College (Nyoto 2019). This study discusses the implementation of the Prajna Paramita Hdraya Sutra which aims at happiness and freedom from all forms of birth and death. This sutra explains that there are two conditions in the universe: conditions that exist but are impermanent (sunya) and conditions that appear to not exist but actually exist (sunyata). This sutra also contains the path to Nirvana. The explanation of the teachings of the Prajna Paramita Hdraya Sutra does not connect wisdom with globalization, but the data explaining the teachings of Prajna helps researchers to understand the true meaning of the concept of Prajna. So this study can provide a little insight into analyzing the relevance of Prajna in matters of globalization.

METHODOLOGY

This research uses a qualitative approach that refers to literature research (library research) (Creswell 2014). The approach used in this research is phenomenological, collecting data in a scientific setting with the aim of interpreting the phenomena that occur. The phenomenological approach will be



used to examine subjective religious facts and related literature (J. A. Smith 2009).

In this discussion, the author uses the "Descriptive Analysis" method, namely research that describes the characteristics or traits of individuals, conditions, symptoms, or certain groups. In using the Descriptive Analysis Method, it is very useful for analyzing data obtained from research results. The author uses the "Deductive" way of thinking, namely a thought process that starts from general statements to specific statements and uses rational reasoning (Bogdan and Biklen 2007).

Researchers use a qualitative approach that refers to data sourced from the library. This type of research places the researcher's elaboration on the key to analyzing a concept and the problems raised (Creswell 2014)

FUNDING AND DISCUSSION

The Challenges of Globalization's Era

This international development has given rise to a new terminology: globalization. To date, there is no single, standard definition that can encompass all the interests and perspectives used to understand globalization. What is clear is that globalization is a term associated with the increasing interconnectedness and interdependence between nations and people worldwide through trade, investment, travel, popular culture, and other forms of interaction, resulting in the blurring of national boundaries.

In terms of language, the word globalization comes from the word global, according to the Oxford Erlangga Bilingual Dictionary, the word has a comprehensive meaning (Hawkins 1996). In Indonesian, the addition of the suffix "isasi" at the end of a word means process, so globalization is interpreted as the globalization of all aspects of life (Gunawan 2001).

The term "globalization" is derived from the word "global," which has a universal meaning. Globalization does not yet have a definitive definition, except for a working definition, so its meaning depends on the perspective of the observer.

To assess the meaning of globalization from an Islamic perspective, we will explain the opinions of several Islamic scholars regarding the definition. We will also discuss whether the current concept of globalization aligns with Islam. We will also discuss the methodology that can be used to address the negative impacts of globalization.

According to Al-Jabiri, "globalization" comes from the French word "mondialisation," which first appeared in the United States. Globalization means making everything international, moving something from the limited to the unlimited. Thus, globalization encompasses the elimination of national boundaries in economic interactions (finance and trade) and allowing all issues to flow freely throughout the world. Based on this understanding, national boundaries, nationalism, and societal groups will disappear (Al-Jabiri 1996).

Al-Alwani stated that globalization is the effort of parties who have power and influence (global power) to realize centralization, namely forcing their economic, political and social agendas on weak parties.(Al-Wani 1999) This superpower will lead and guide other countries within the guidelines provided by placing them at the center and other parties at the periphery. Furthermore, Chandra stated that globalization is a process that involves countries, capital, services, some work that crosses borders and requires transfers and changes of a national nature (Chandra 2001).

According to Al-Qardawi (2004), when reviewing the definition of globalization, Al-Qardawi tends to adopt Al-Jabiri's view, stating that globalization aims to elevate something to an international level. That is, moving something from a limited, controllable area to a borderless realm far from any control. Rather, globalization encompasses the goal of eliminating national boundaries, establishing national identities in the economic sphere, and allowing all affairs to move freely across nature and space within the Earth's environment. Based on this, nations with national identities, kingdoms, and



communities are living in an era supported by globalization.

Waters defines globalization from a different perspective. He states that globalization is a social process in which geographical boundaries are irrelevant to socio-cultural conditions, which ultimately manifest in individuals' consciousness (M Waters 1995). This definition is nearly identical to Giddens's. Globalization is the interdependence of one nation on another, and one person on another, through trade, travel, tourism, culture, information, and extensive interaction, resulting in increasingly narrow national borders. (Giddens 1990) This meaning of globalization has also been conveyed by several experts who say that globalization is a process of individuals, groups, communities and countries interacting, being related, dependent and influencing each other, which crosses national borders. (Beerkens 2006)

However, so far, the use of the term globalization has not provided a clear definition. Although several features and dimensions have been widely stated, as mentioned above, the concept of globalization needs to be explored in more depth so we can assess its influence on civilization and behavioral change. Indeed, to date, we still lack a clear definition and concept of globalization. We assume that expert consensus on the definition of globalization has not yet been reached, or will not be reached. Similarly, there is no scientific consensus on the formulation of the concepts of culture and civilization themselves (Osman 2008).

As explained above, the scope of globalization is very broad. According to experts, a comprehensive definition of globalization is a collection of global flow processes involving various types of objects involving every area of human activity, both physical and non-physical, including information, ideas, institutions, and systems. These flow processes and the areas of human activity involved are increasingly interconnected, interdependent, and increasingly complex.

Globalization is a contemporary development that has influenced the emergence of various possibilities for global change. The influence of globalization can eliminate various barriers, making the world more open and interdependent. It can be said that globalization brings a new perspective on the concept of a "Borderless World," which has now become a reality and has significantly influenced cultural development, ultimately bringing new changes.

Globalization is a unique phenomenon in human civilization that continues to move within a global society and is part of that global human process. The presence of information and communication technology accelerates this globalization process. Globalization touches all important aspects of life. (Nurhaidah and Musa, n.d.) Globalization creates various new challenges and problems that must be answered and solved in an effort to utilize globalization for the benefit of life (Maharani 2015).

Prajna in Buddhism

In Buddhist teachings, prajna is viewed as a sublime wisdom that occupies a central place on the path to enlightenment. This sublime wisdom is a necessary achievement for Buddhists, with the process of calming the soul or mind becoming a popular focus. According to Peter Harvey, this attainment of wisdom is not merely an intellectual ability, but an intuitive wisdom that arises from experiencing the Dharma through the practice of meditation and contemplation (Harvey 2013).

In its interpretation, the phenomenon of mindfulness (soul regulation) is a discourse and core idea of Buddhist teachings. Etymologically, the term Prajna itself comes from Sanskrit: pra (beyond) and jna (knowledge), thus meaning "knowledge that transcends ordinary knowledge." Prajna in Sanskrit is often translated as wisdom or profound understanding. In Eastern spiritual traditions, particularly in Buddhist and Hindu philosophy, prajna refers to the ability to see and understand reality as it is, beyond illusions or limited concepts (Harvey 2013).

Etymologically, the word prajna consists of two parts: "pra," meaning beyond or prior, and "jna," meaning knowledge or awareness. This combination indicates a form of knowledge that transcends ordinary intellectual understanding, leading to intuitive understanding or enlightenment.



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In Buddhism, prajna is one of the three main aspects of the Noble Eightfold Path, along with sila and samadhi. Prajna in this context encompasses Right View, the correct understanding of the four noble truths and the transitory, insubstantial, and suffering nature of life. Then there is Right Thought, the ability to maintain an intention free from lust, hatred, and delusion (Conze 2008).

Prajna Paramita is a noble act of wisdom, namely: deepening and clearly understanding the essence of Dharma from the teachings of the Buddhas. Wisdom can conquer ignorance, eliminate attachment to sensual desires, all tendencies towards power and ego, and free from the shackles of suffering and achieve Samma-Sambodhi. The practice of meditation directs the mind to the development of prajna. In this meditation, when perfect, a vision that directly sees the truth will be achieved and wisdom or spiritual intelligence will develop. The objects of prajna include Tathata, Dharmadhatu, and Bhutakoti. Wisdom is the highest knowledge that includes the real truth and universal love (Ching-chung and Lin, n.d.).

Wisdom is the ability to distinguish between good and bad, to judge things correctly and wisely. Whatever kind of material form, whether past, future, or present, internal or external, gross or subtle, low or high, far or near, all material forms should be seen as they really are with wisdom, with this wisdom can be described as follows, this is not mine, this is not me, this is not my self. (Subhash 2006)

The Vimokshamarga Sutra explains that Sila, Samadhi, and Wisdom are the paths to liberation. Sila eliminates the dust of evil deeds. Samadhi eliminates the dust of attachment. The third stage of practice is training in higher wisdom designed to awaken insight into the true nature of all things and eliminate the dust of wrong views. The practice of the path is a gradual practice that extends gradually from the first step to the final goal.

Functional Prajna, which eliminates darkness and ignorance, gives rise to eternal Prajna. Functional Prajna is knowledge that contains analytical, critical, and comprehensive power. This Prajna is achieved through rigorous self-discipline and self-cultivation. Mahayana adherents assert that emptiness is not an intellectual object but rather Prajna. Prajna Paramita concludes that Prajna is the mother of all Buddhas and that Prajna is the source of All Knowledge of everything. The last statement means that Prajna is the source of all knowledge, that what is generally called knowledge is born from Prajna itself and not the object of knowledge (Huineng and Hua 2002).

Two aspects of Prajna are noted here: Prajna within oneself and Prajna in relation to knowledge. Similarly, Mahayana speaks of suchness, which also has two aspects: the first is unchanging suchness or emptiness within oneself, and the second is conditioned suchness or non-emptiness. Prajna Paramita is the highest virtue, although to attain it, all the other Paramitas must be practiced together. Possessing this Prajna Paramita in its entirety is tantamount to attaining Nirvana. Ordinary people can only try to attain a glimpse of the splendor of Prajna that the Bodhisattvas fully radiate. Prajna is the efficient cause for attaining enlightenment (Yuliyono, n.d.).

The morality that governs the lives of Sangha members is intended to condition the mind and body to prepare them for the eventual realization of Prajna. However, according to Mahayana, morality alone is not enough. The mind must be trained and matured to possess Prajna through the discipline of Dhyana (meditation), because Prajna is deeply embedded.

Some Mahayana Sutras on Prajna that are briefly explained include the Prajna Paramita. This sutra is the oldest and most fundamental of all sutras, dealing with the idea of emptiness, developed from the theory of cause and effect in early Buddhism. There are conditions for wisdom contained in the Anguttara Nikaya. There are eight causes and conditions for acquiring wisdom, which are very important for spiritual life. These eight things are: 1. Having a deep sense of shame and moral fear for people and viewing them with love and respect. 2. Clearing what is obscure and dispelling confusion about many confusing things. 3. Having studied the Dhamma (Dharma), dwelling alone (solitude of body and solitude of mind). 4. He is virtuous, perfect in his behavior and conduct, aware of the danger



of the smallest mistakes. 5. He has studied much, remembers what has been learned and strengthens what has been learned. This can establish a perfect and completely pure spiritual life. 6. He is energetic, he lives with a spirit directed towards abandoning all bad things and to gain all good things, he is persistent and strong in his efforts. 7. He does not utter nonsense and meaningless speech. 8. He abides observing the ebb and flow of the five aggregates (Panca Skandha) that can cause clinging, thus: "such is appearance, such is arising, such is passing away; such is feeling, such is perception, such is volitional formation, such is consciousness." (Hua 2003).

These are the eight causes and conditions for attaining wisdom, which is crucial for spiritual life, if wisdom has not yet been attained, and for generating growth, maturity, and refinement through the wisdom already acquired.

Due to the spread of its teachings and the diversity of its schools, the concept of Prajna itself varies from one group to another. For example, in the Mahayana tradition, Prajna is called the "Mother of all Buddhas" because this wisdom gives rise to true enlightenment. This meaning, of course, is not linguistic, but rather philosophical, meaning that the essence of Buddhist teachings is the ability to cultivate oneself and the soul. As a core teaching, the concept of Prajna essentially means the process of controlling oneself and one's desires. Furthermore, the Prajna Paramita Hrdaya Sutra emphasizes that without Prajna, all spiritual practices will lose their direction. This concept is also closely related to the understanding of sunyata (emptiness), anicca (impermanence), and anatman (nothingness of self), which are the core of Buddhist philosophy.

Through an understanding of the essence of the Prajna teachings, it is clear that Buddhism, as a philosophical religion, presents natural values that lean toward humanism-psychology rather than theology. This makes the teachings, in one aspect, quite relevant in facing the diverse demands of globalization, which are increasingly approaching ambivalence, both verbally and intellectually.

Globalization in the Context of Crises of Values and Spirituality

Globalization, as explained by Anthony Giddens, is the intensification of global social relations that connect events in various places simultaneously. In Malcolm Waters' view, globalization is a social process that causes geographic boundaries to become increasingly blurred, making human life increasingly interconnected (Malcom Waters 1995).

The phenomenon of globalization has indeed brought many benefits, such as advances in technology and communication. However, it has also given rise to serious problems in the form of a moral crisis, cultural degradation, and a lack of spirituality. Huston Smith asserted that modern humans are often "rich in information, but poor in wisdom," because the flow of globalization is not balanced by spiritual values (Malcom Waters 1995).

In the Indonesian context, research by Ali Taufik and Tatang Afendi shows that globalization without value control causes deviant behavior among teenagers, ranging from a consumerist lifestyle to promiscuity (Taufik and Afendi 2021). Thus, globalization can be called a multidimensional challenge: not only economic and political, but also moral and spiritual.

The Relevance of Prajna in Facing Globalization

The concept of prajna can be used as an ethical framework to assess the currents of globalization. According to Moh. Rahardjo, prajna is the foundation of ethical wisdom that enables humans to distinguish right from wrong and guides them to appropriate action (Rahardjo 2018). In the era of globalization, this is relevant for guiding the wise use of technology; encouraging selectivity in absorbing foreign cultures; and fostering ecological awareness that all living things are interconnected.

The process of globalization was initially marked by advances in information and communication technology. These advances then influenced other sectors of life, such as politics,



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economics, social issues, culture, and so on. Globalization encompasses all important aspects of life and also creates a variety of new challenges that must be addressed.(Maharani 2015) The impact of globalization on society, while positive, has also had negative consequences. The positive impact is that globalization has made life easier. The negative impact is that technology and electronic media are globally freely accessible to everyone.(Ciappei 2025) All information used as a basic source of social, personality and attitudes and actions (Taufik and Afendi, n.d.).

Progress, which has permeated various aspects of human life, including social, economic, cultural, and political, requires humans to adapt to these changes quickly and decisively. However, in reality, not everyone is capable of doing this, resulting in society being severely impacted (Maharani 2015).

In the following globalization problems, the concept of prajna can be a solution or foundation in facing the challenges of globalization, such as making wise decisions, distinguishing between good and bad, and can help humans in choosing information from social media, which information is appropriate and useful for humans and which information is not appropriate to be used as a basic source of personality, attitudes, and actions (Nyoto, n.d.).

Prajna in Buddhism plays a crucial role in addressing globalization. Globalization brings many opportunities, but also complex challenges, such as economic disparities, cultural change, social pressures, and rapid technological development. In this context, prajna paramita acts as a moral and intellectual guide, helping individuals and societies make wise decisions. In this discussion, the concept of prajna plays a role in addressing the current phenomenon of globalization, namely:

It helps people make wise decisions. Prajna helps people not act solely on emotional impulses or immediate interests, but also considers the long-term impact of all decisions. This is crucial in an increasingly complex world where hasty decisions can have negative social and economic consequences.

Maintaining a balance between cultural values and modernization. Globalization often brings foreign cultural influences that can alter local values. Prajna helps us understand what is good and appropriate, and what we can adopt without losing our cultural identity and noble moral values.

Reducing conflict and increasing tolerance. Globalization unites diverse cultures, beliefs, and ways of life. Prajna teaches greater openness, empathy, and understanding of differences, thereby reducing the likelihood of conflict and promoting social harmony (Lama 2011).

Addressing technological challenges intelligently. Rapid technological advances are changing the way we communicate, work, and socialize. With the wisdom of Prajnaparamita, we can use technology ethically and responsibly, avoiding negative effects such as the spread of misinformation and social media addiction.

Prajna, therefore, not only concerns individual lives but also has a broad impact on global society. By applying this wisdom in various aspects of life, we can face the challenges of globalization with greater calm, justice, and harmony.

The connection between Prajna and the phenomenon of globalization lies in how this wisdom can provide guidance for responding to rapid and complex changes in the world. Globalization brings many challenges, including social inequality, cultural change, rapid technological development, and environmental crises (McMahan 1988) . In this context, Prajna functions as a principle that enables individuals and society to act with awareness, ethics, and balance.

There are several connections between Prajna and the phenomenon of globalization, namely awareness in the face of global change. Globalization often pushes people to act quickly and adapt to dynamic changes. Prajna helps individuals better understand these changes, recognize their benefits and risks, and make decisions with full awareness and wisdom.

Balance between tradition and modernity. One impact of globalization is the change in values



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and culture due to the flow of information and influences from various parts of the world. Prajna allows us to classify and weigh modernization against traditional values that remain relevant so as not to lose our own identity amidst global trends (Syahfitri 2019).

Preventing conflict and building tolerance. Globalization brings together diverse cultures, religions, and ideologies, which can lead to social friction and conflict. Prajna promotes greater understanding of differences, greater tolerance, and more constructive dialogue between nations and the international community (Nyoto 2019).

Using technology wisely. Digitization and technological advancement are essential elements of globalization. However, if not carefully considered, this technology can also be used for harmful purposes, such as spreading misinformation, manipulating information, and misusing resources. Prajna is committed to using technology ethically and responsibly for the benefit of all.

Overall, Prajna serves as a moral and intellectual foundation for facing the challenges of globalization. By applying this wisdom, individuals and societies can live more balanced, just, and harmonious lives in an ever-changing world (Hershock 2006).

The concept of prajna provides a crucial perspective for facing the challenges of life's problems in today's era of globalization. By integrating this wisdom into each individual's decision-making process, society can create a better, more just, and more harmonious world. The values of prajna are relevant not only to individuals but also to communities, making them a universal guide in the era of globalization (Harvey 2013).

The application of prajna teaches people to view globalization not merely as an economic or political phenomenon, but as a process that requires wisdom to maintain a balance between material progress and spiritual values. Prajna helps overcome the crises that often accompany globalization, such as the loss of local identity, environmental damage, and social inequality, by teaching principles of wise decision-making, harmony, and respect for diversity (Capra 2010).

Wisdom serves as a moral and practical guideline for addressing the challenges of globalization. By integrating wisdom into decision-making, humans can steer globalization toward a more positive, just, and holistic future. In an increasingly connected world, wisdom is not only a necessity for individuals but also for ensuring that the benefits of globalization are felt by all humanity without compromising environmental sustainability and social balance (Sachs 2015).

The concept of wisdom in Buddhism is highly relevant to facing the challenges of globalization today. In Buddhism, wisdom is the ability to understand the true truth about life, the world, and existence. In the context of globalization, this wisdom can be applied to address social, economic, cultural, and technological challenges in a manner grounded in religious and ethical values (Hershock 2006).

In Buddhism, Anicca (impermanence) teaches that everything changes and is temporary. This is particularly relevant in globalization, where technological, social, and cultural change occurs rapidly. This understanding helps individuals and societies more easily adapt to different circumstances, situations, or environments. Buddhist wisdom helps individuals accept change wisely, without excessive attachment, thus becoming more flexible in facing global dynamics.

In globalization, competition and individualism often take center stage. The concept of anatta (non-self) reminds us that there is no permanent "self," and everything is interdependent. Therefore, this understanding encourages global cooperation and solidarity, reducing conflicts that arise from egoism (Nikaya, n.d.).

Globalization often encourages consumerism and materialism. The concept of Nekkhamma (giving up worldly desires) teaches us to focus on our needs, not our desires. In Buddhism, we are taught to live simply and not to overdo things.

Buddhist wisdom concepts, such as anicca, anatta, karuna, and sati, provide practical and



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spiritual guidance for facing the challenges of globalization. These teachings help individuals and societies live more wisely, ethically, and harmoniously amidst the rapid changes of the modern world.

Prajna teaches that everything is interconnected. In the context of globalization, this means that the actions of individuals or groups in one part of the world can have far-reaching impacts in other parts. Prajna serves not only as a tool for achieving individual enlightenment but also as a guide for interacting with the world more wisely (Rahardjo 2018).

However, the philosophical and abstract nature of prajna makes it more suited to universal inspiration than practical solutions. Therefore, contextualization and integration with other value frameworks are necessary for its practical application in the face of globalization.

CONCLUSION AND RECOMMENDATION

Globalization is a phenomenon that has a dual impact on human life. It brings technological advancements, accelerated communication, and global connectivity, but it also creates an identity crisis, moral degradation, and a weakening of spirituality. To address these conditions, a framework of values is needed that can serve as an ethical and spiritual guide for modern society.

The concept of prajna in Buddhism offers wisdom that transcends ordinary rational knowledge. As an ethical and spiritual foundation, prajna serves to distinguish truth from error and guide humans in responding wisely to changing times. The relevance of prajna in the era of globalization is evident in its role in guiding the wise use of technology, critically responding to global cultural currents, and fostering ecological awareness.

However, the philosophical and abstract nature of prajna limits its practical application to social problems. Therefore, integration with other, more applicable value frameworks is crucial. The Islamic worldview can be a dialogue partner that strengthens the relevance of prajna, as Islam emphasizes wisdom as transcendental wisdom that touches both the normative and practical aspects of life.

Thus, the synergy between prajna and the Islamic worldview opens up space for the emergence of a more holistic global ethic, balancing rationality, spirituality, and morality. This integration is not only important for religious communities but also relevant in addressing contemporary humanitarian problems in the era of globalization.

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