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Necessity of The Abhidhamma For The Interpretation of Early Buddhist Discourses

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Abstract

This paper presents an overview about the necessity of the Abhidhamma for interpreting several main teachings found in the early Buddhist discourses. The study is based on the Tipiṭaka and some other information taken from exegetical literatures (Aṭṭhakathā). Several important points found in the early Buddhist discourses are critically analyzed in the light of the Abhidhamma. It is found that certain points referring the two kinds of truths which have not been clearly distinguished in the early discourses, are made clear in the Abhidhamma by introducing the two kinds truths, namely sammutisacca and paramatthasacca. Furthermore, some controversial matters such as the doctrine of puggala promulgated by some Buddhist schools, and the wrong views of eternalists and nihilists which are often stated in the early Buddhist discourses but yet not so much discussed, are successfully refuted in the Abhidhamma. Thus, the present study has highlighted the importance of Abhidhamma in giving a better explanation regarding some important and controversial points found in the early discourses.

Keywords: *Abhidhamma, interpretation, early Buddhist discourses*

Introduction

The Origin of Abhidhamma's Interpretation

The Abhidhammapiṭaka is one of the three collections of Tipiṭaka. The two others are Suttapiṭaka and Vinayapiṭaka. The Abhidhammapiṭaka which literally means as the collection of highly regarded teaching, has its own unique nature. The content of Abhidhamma is highly connected with the most fundamental teachings of the Buddha. Investigating deeper into its content, we can assume that the Abhidhamma can be considered as purely Buddhist philosophy. It deals only with the fundamental teachings of the Buddha. *Abhidhammikas* seem to have extracted the terms or most fundamental teachings of the Buddha and discussed them in detail in these texts. Unlike the Suttapiṭaka or Vinayapiṭaka which contain the prose, name of person, place, etc, the Abhidhammapiṭaka does not contain such things. Due to this reason, the Abhidhammapiṭaka is therefore considered as purely Buddhist philosophy. The most important words like *khandha* (aggregate), *dhātu* (element), *āyātana* (bases), and many other highly significant technical terms and discussions extracted from the early Buddhist discourses are the only discussions found in the Abhidhammapiṭaka.

It should be pointed here that when it is stated as early Buddhist discourses, it refers to discourses of the Buddha and His immediate disciples found specially in the first four *nikāya* and some other texts in the Khuddhakanikāya. The first four *nikāyas* are that of Dīghanikāya, Majjhimanikāya, Saṃyuttanikāya, and Aṅguttaranikāya. They are commonly known as containing the early discourses because they have their resemblances in other texts belonging to other schools. Dīghanikāya has its resemblance in the Dīrghagama, Majjhimanikāya in Madhyamāgama, Saṃyuttanikāya in Saṃyuktāgama, and the Aṅguttaranikāya in Ekottarāgama. Several books in Khuddakanikāya are considered as containing early discourses because some of them are found in other Buddhist traditions. They are Dhammapada, Udāna, Theragāthā, Therīgāthā, Suttanipāta and Itivuttaka.

On investigating the teachings of the Buddha as reflected in the *Tipiṭaka*, it is found that the existing *Tipiṭaka* come into being in a gradual stage. We can divide such process into four stages, namely 1) collecting the discourses, 2) classifying the discourses, 3) the arising of new discourses, and 4) the interpretation. The collection and classification of the discourses of the Buddha are generally known to have taken place for the first time during the First Buddhist Council that happened three months after the Buddha's great passing away. As we know, the Buddha had preached His teachings in various places, in different occasions and to different peoples. Before being collected, His discourses were therefore scattered here and there. Those scattered discourses were thereafter collected by the elders (Thera) during the First Buddhist Council, and classified them in order. Some long discourses were grouped under the long collection known as the Dīghānikāya, the middle length discourses were grouped and known as the Majjhimanikāya, the connected discourses were grouped and named as the Saṃyuttanikāya, some of gradual sayings or discourses are grouped and called as the Aṅguttaranikāya and some other books of minor collections are grouped under the name of Khuddhakanikāya (DA. I, 15). These five collections or *nikāyas* are generally known the Suttapiṭaka. Apart from that, the Buddha's discourses related to the rule and regulation for the Order of monks and nuns were also collected and classified. They were grouped under the Vinayapiṭaka. According to the Cūlavaggapāli of Vinayapiṭaka, the Suttapiṭaka was recited by Venerable Ānanda, while the Vinayapiṭaka recited by Venerable Upali (V. II, 286-287). Most of discourses of the Buddha especially in the Suttapiṭaka are generally being considered by Buddhist scholars as the early discourses of the Buddha. However, it should be noted here that the classification and collection of the discourses of the Buddha took place not only during the First Buddhist Council, but also in the Second Buddhist Council (Sumanapala, 1998:21).

It should be noted that although the discourses of the Buddha had been collected and classified by the elders during the First and Second Buddhist Council, in due time, there arose many controversies with regard to the fundamental teachings of the Buddha especially due to the non

existence of the Buddha. During the time of the Buddha, whenever problem arose within the community of monks or nuns regarding a particular teaching, they will seek the Buddha or His trusted disciples to solve their problems. Such an example can be seen in the Madhupiṇḍika Sutta of the Majjhimanikāya. Nevertheless, after the demise of the Buddha and his immediate disciples, a monk or group of monks began to interpret some teachings of the Buddha according to their own understanding. As a result, various controversies arose among them. Due to this reason, some learned monks tried to collect some important teachings and made new discourses in order to solve the problems. These new discourses were called as *Dharmasūtras*. These particular extracted discourses are devoid of story, metaphor, simile, etc. On seeing the style of their contents, some discourses like Saṅgīti Sutta, Dasuttara Sutta, etc and the contents of Aṅguttaranikāya can be supposed to be *Dharmasūtras* (Sumanapala, 1998:22).

However, it is also to stressed here that with the arising of the extracted discourses, there also arose various interpretations regarding those extracted discourses. Those extracted discourses are discussed and interpreted in detail particularly in the Abhidhammapīṭaka. This is how the interpretation of the early discourses discussed in the Abhidhammapīṭaka texts came into being. When the completion of four stages above mentioned in connection with the teachings, the Tipiṭaka was also completed. The completion of this Theravādin scripture took place probably during the Third Buddhist Council with the Kathavatthu as one of the seven books of Abhidhamma being composed by Venerable Moggaliputta Tissa Thera, the President of the Third Buddhist Council.

The Scope of Abhidhamma's interpretation

At present, the Abhidhammapīṭaka is divided into seven books namely Dhammasaṅgani, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka and Paṭṭhāna. As mentioned earlier, the Abhidhamma is generally considered as purely Buddhist philosophy. Therefore, its content is devoid of story, name of person, place, etc. This text discusses only the fundamental teachings of the Buddha, such as discussions about *khandha* (aggregate), *dhātu* (element), *āyātana* (bases), etc.

Looking into the Abhidhamma texts, we can find that the themes interpreted in these texts do not deviate from the early discourses. Beside that, the topics have actually been first discussed in the early discourses, but they are reinterpreted by Abhidhammikas in more detail. It can be clearly seen in the Vibhaṅga. In this text, there are three stages in discussing some fundamental teachings of Buddha, namely 1) the explanation given in accordance to the early discourses (*suttantabhājanīya*), 2) the explanation given in accordance to the Abhidhamma (*abhidhammabhājanīya*), and 3) the question (*pañhāpuccha*).

In this Vibhaṅga text, a certain important topic is first discussed according to the explanation given in the early discourses. It is then further discussed according to the Abhidhamma's explanation. Thereafter, in this Abhidhammapīṭaka, such topic is elaborated in more detail. The last stage of Vibhaṅga's interpretation deals with various questions which are being connected with its particular topic, such as whether the phenomenon is related to wholesome (*kusala*) or unwholesome (*akusala*) or happiness (*sukha*) or unhappiness (*dukkha*), etc.

The Vibhaṅga of Abhidhamma consists of 18 chapters (*vibhaṅga*). It is interesting to note that this text has discussed all the fundamental teachings of the Buddha, such as *khandha* (aggregates), *āyātana* (bases), *dhātu* (elements), *catusacca* (four noble truth), *indriya* (faculties), *paticcasamuppāda* (dependent co-origination), *satipaṭṭhāna* (the foundation of mindfulness), *sammappadhāna* (right striving), *iddhipāda* (supernormal power), *bhojjhaṅga* (factors of enlightenment), etc. Considering the content of this text, it clearly shows that Abhidhamma's scope of interpretation is not gong away from the early discourses. Beside that, the interpretation given in the Abhidhamma is highly important in the history of Buddhist philosophy for it has given more information in regard with the fundamental teachings of the Buddha found in the early discourses.

Apart from that, it should be mentioned here that in order to interpret Buddhist terms or discourses, Abhidhammikas had based on the two grounds, namely *āgama* and *yutti* (Sumanapala, 1998:46). *Āgama* represents the early discourses. It means that in introducing new theories, Abhidhammakas always bases on the early discourses. It will not deviate from the early teaching. The topics discussion found in the Abhidhamma texts which contain the most fundamental teachings of the Buddha as mentioned above are a clear fact in this regard. Meanwhile, *yutti* means valid reasoning. In this connection, Abhidhammikas always use a proper logic in interpreting the early discourses. When we investigate the Abhidhamma texts, we find there are many new ideas which are not found in the early discourses. Some new terms which are not found in the early discourses are also sometime inserted in the Abhidhamma texts. However, even though some ideas are not found in the early teachings, in raising these new ideas into the Buddhist philosophy, Abhidhammikas use a proper logic, so that these new interpretations will be acceptable in the field of Buddhist philosophy. In this connection, one of the right examples can clearly be seen in the new inclusion of the term “*hadayavatthu*” or heart-basis. As we already know, according to the early discourses, there are six senses, namely eyes, ears, nose, tongue, body and mind. All these six senses have their own objects. Eyes have forms as their objects, ears have sounds, nose has smells, tongue has tastes, body has touch and mind has mind-objects. However, while giving a particular base in each of the first five material senses, the early discourses does not mention anything for the mind-base. This matter had logically become an interesting topic in the later period. Some who strictly followed the early discourses probably did not give any further interpretation and accepted early discourses as they are. Nevertheless, Theravādin Abhidhammikas concluded that there is a mind-base called as heart-basis (*hadayavatthu*). Like that of the five other bases, this mind-base is also material phenomenon. In the Visuddhimagga, venerable Buddhaghosa has explained this heart-basis as follows:

“The heart basis has the characteristic of being the material support for the mind element and for the mind-consciousness-element. Its function is to observe them. It is manifested as the carrying of them. It is to be found in dependence on the blood, of the kind described in the treatise on mindfulness of the body inside the heart. It is assisted by the primaries with their functions of upholding, etc. It is consolidated by temperature, consciousness, and nutriment. It is maintained by life, and serves as physical basis for the mind element and mind-consciousness-element, and for the states associated with them.” (Vism. XIV, 60).

The important of the new inclusion of *hadayavatthu* as one of the sense-bases is that this *hadayavatthu* had been included among the sense-bases due to the fact that all the first five senses have already had their bases. Since the first five senses have their bases, it can be logically accepted that there must be mind-base. Furthermore, since all other five senses have their bases in material phenomena, this mind-base should also be material phenomenon. In this regard, it should be born in the mind here that according to Buddhism mental and material phenomena are always connected to each other. The inclusion of *hadayavatthu* as one of the sense-bases is therefore logically acceptable for it is also material phenomenon. The use of this logical method in introducing new interpretation found in the Abhidhamma texts is what meant as *yutti*.

Furthermore, in the *Nettipakaraṇa-Aṭṭhakathā*, a statement is found that the Theravādin Buddhist commentators had given priority to the *Suttas* (discourses) in determining the meaning of the Buddha’s teachings, and this apparently had been an accepted procedure among them. It is said as follows:

“Here, in this case, these four – *Sutta*, *Suttānuloma*, *Ācariyavāda* and *Attanomati* – should be understood. Here, *Sutta* means the three collections of canonical texts (*tipiṭaka*) which were accepted in three councils. *Suttānuloma* means the four *Mahāpadesas*. *Ācariyavāda* means the commentaries. *Attanomati* refers to the understanding of one’s comprehension and keeping with logical method. Therein, *Sutta* should not be discarded. The four *Mahāpadesas* should be taken in connection with the *Suttas*. *Ācariyavāda* also should be taken only if it

connects with the *Suttas*. *Attanomati* has no place without reference to the *Suttas* because it is the weakest of all” (Sumanapala, 1998:45-46).

Thus, it is clear that the scope of Abhidhamma’s interpretation does not go away from the early discourses. The Theravādin Buddhist commentators had based their interpretations on the early teachings. Even when the new theories are introduced, these should be in concomitant with the early teachings.

The Theory of Two Truths: Sammuti and Paramattha

In order to understand the important of Abhidhamma for the interpretation of early discourses, it is necessary to discuss some main points found in the Abhidhamma itself. One of significant points deals with the theory of two truths, *sammutisacca* and *paramatthasacca*. *Sammuttisacca* means a conventional truth, while *paramatthasacca* is an absolute truth. Conventional truth is the referents of the ordinary conceptual thought (*paññātti*) and conceptual modes of expression (*voḥāra*). They include such entities like living beings, persons, men, women, etc. Since *sammuttisacca* are as a result of conceptual thought, it therefore does not possess the ultimate validity. In contrast, *paramatthasacca* or absolute realities are things that exist by reason of their own intrinsic nature (*sabhāva*). These are the dhammas which are final, irreducible components of existence, the ultimate entities resulted from a correctly performed analysis of experience. In such, the Abhidhammatthasaṅgaha mentions there are four ultimate realities, namely consciousness (*citta*), mental factors (*cetasika*), matter (*rūpa*), and *nibbana* (Bodhi, 1999).

It is important to note that although this theory of two truths is not found in the early discourses there are some statements found in the early discourses which have paved the way for the arising of this idea. Generally, the canonical statements of *nibbāna*, *arahanta* or similar states of final liberation which refer to something that apparently cannot be fully explained by means of conventional forms of language have formed the conception of the two truths. There are some statements in the early discourses that form the conception of absolute truth in the Abhidhamma. For example, we can consider the following statement of *nibbāna* found in the Udāna specially in the discourse named Paṭhamanibbānapaṭisaṃyutta Sutta:

“Monks, there exists that condition wherein is neither earth nor water nor fire nor air; wherein is neither the sphere of infinite space nor of infinite consciousness nor of nothingness nor of neither consciousness nor unconsciousness; where there is neither this world nor a world beyond nor both together nor moon and sun. Thence, monks, I declare is no coming to birth; thither is no going from life; therein is no duration; thence is no falling; there is no arising. It is not something fixed; it moves not on, it is not based on anything. That indeed is the end of suffering”.

Furthermore, in the Suttanipata, the Buddha says to Upasiva that when all phenomena are eradicated all designations are also eradicated, which are in Cannon it is stated, “*Sabbesu dhammesu samūhatesu, samūhatā vādapathā pi sabbe ti* (Sn. V, 1076). In the case of *arahanta*, as mentioned in the Saṃyuttanikāya, it is stated that an arahant might still say, ‘I speak’, or might say, ‘They speak to me’. However, since he has eradicated his conceit tendency and attains the final liberation, he uses such terms as mere expressions (S. I, 14-15). Thus, the above examples statements quoted from the early discourses indirectly have paved the way for the formation of the theory of two truths in later Abhidhamma. Sumanapala (1998:58), in his book, ‘An Introduction to Theravāda Abhidhamma’, has identified some discourses which have led for the arising of the two truths, namely:

1. *Saṅkhittā dhammadesanā* (concise sermon) as *paramatthakathā*, while *vitthāradhammadesanā* (detailed sermon) as *sammutikathā*.
2. *Sāmuikkāmsikā dhammadesanā* (exalted sermon) as *paramatthakathā*, while *ānupubbikadhammadesanā* (graduated sermon) as *sammutikathā*.

3. *Nippariyāyadesanā* (non-discursive sermon) as *paramatthakathā*, while *pariyāyadesanā* (discursive sermon) as *sammutikathā*.

The important of this point is that this theory of two truths has facilitated an easy way to understand the early teaching especially in connection with the two kinds of discourses of the Buddha as mentioned in the *Āṅguttaranikāya*, namely discourses which have an indirect meaning (*neyyattha*) and those have a direct meaning (*nītattha*). According to this text, those who do not understand this distinction and explain the discourses in quite the opposite way have misinterpreted the Buddha as it is said as follows:

“Monks, these two misrepresent the *Tathāgata*. What two? He who proclaims as already explained a discourse which needs explanation and he who proclaims as needing explanation a discourse already explained. These are two” (A. I, 54).

The above statement clearly shows that even in the time of the Buddha there are some people who had misunderstood the two kinds of Buddha’s discourses. Hence, the theory of two truths proposed in the *Abhidhamma*, in fact, has given an easy understanding to distinguish these two types of early discourses. In this regard, on commenting the above statement, the Buddhist commentator referred it to the two kinds of truth, as follows:

“When the Buddha says ‘O monks, there is one individual, there are two individuals, there are three individuals, there are four individuals’, this kind of discourse is called ‘*neyyattha*’ or that which needs explanation. Here, although the Buddha speaks of one individual etc, there is no individual in the absolute sense (*paramatthato*). Therefore, the meaning of this kind of discourse is left to be inferred. However, an ignorant person taking this kind of discourse as not needing explanation (*nītattha*) concludes that there is an individual in the absolute sense. The discourses like impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*), etc are explained as *nītattha*. Here just impermanence, suffering, and soullessness are the meanings intended. An ignorant person, however, takes these discourses as needing explanation (*neyyattha*) and interprets them assuming that there is something eternal, something pleasurable and something that is called soul” (AA. II, 118).

Thus, the introduction of the theory of two truths given by the *Abhidhamma* is therefore very necessary for the easy understanding of the early discourses particularly in distinguishing the two kinds of discourses of the Buddha, namely *neyyattha* and *nītattha*.

The Theory of Person (*puggalavāda*)

Another theme that should be addressed here in relation to the important of the *Abhidhamma* is the theory of person or *puggalavāda*. The theory of person was introduced by some Buddhist schools after the Buddhist Order was split into many sects. Some Buddhist schools like *Sammitīya*, *Vātsīputiya*, *Dhammuttarīya*, *Bhadrayānika* and *Channagarika* were the Buddhist schools who held the theory of person (Dutt, 1998:181). According to these schools, there is a person (*puggala*) who wanders from birth to birth during the course of *samsaric* life. These schools, however, stated that the Buddha had admitted the existence of an impermanent soul quite different from the *Upanisadic* conception of eternal soul (Dutt, 1998:184). These schools were therefore accepting the changing soul which wanders from birth to birth. Although this theory is not found in the early discourses, in introducing this new theory, *puggalavādins* had quoted some early discourses in order to support their argument. Accordingly, when the Buddha said there is a person who exerts for his own good (*atthi puggalo attahitāya paṭipanno*), the term ‘*puggalo*’ had been interpreted by *puggalavādins* as not mere conceptual word but a real thing (Dutt, 1998:185). Furthermore, when the Buddha said that a monk while practicing mindfulness remains always aware of what is passing within his body (so *kāye kāyānupassī viharati*, see in the *Mahāsatiṭṭhāna Sutta*), the term ‘*so*’ meaning ‘*he*’ had also been interpreted by *puggalavādins* as not mere concept (*prajñati*), but it referred to actual ‘*puggala*’. One of the famous statements quoted from the early discourses by these *puggalavādins* is a discourse of the

Buddha in the Bhārahāra Sutta. On the basis of this *Sutta*, *puggalavādins* assumed that the Buddha had made a distinction between the *bhāra* (burden) and *hāra* (its carrier), the ‘*puggala*’ carrying the burden which is *pañcakkhandha* or the five aggregates. In this regard, *puggalavādins* had confirmed that there is an actual *puggala* or entity which is separated from *khandhas* (Dutt, 1998:191).

In order to refute the above interpretation given by *puggalavādins* who had based their idea on the early discourses, the interpretation given by Theravāda Abhidhamma plays an important role in this connection. The refutation of this theory of person has been discussed in the *Kathāvatthu*, the fifth book of the Abhidhammapitaka. In this text, Moggalīputtatissa thera as the composer of the text has in many ways refuted the theory of person. As mentioned in the *Kathāvatthu*, *puggalavādins* include statements like “*There is a person who follows his own good*” or “*There is one person who arises in the world and who is intent on the welfare of the many, the happiness of the many with compassion for the world, for the welfare, benefit and happiness of the many*” (Kalupahana, 1994:137). Moggalīputtatissa thera recognizes all of them, but counters with a series of quotations from the early discourses that emphasizes the non-substantiality (*anatta*) and emptiness (*suñña*) of all phenomena. Interestingly, the series begins with the famous statement of the Buddha, “*sabbe dhammā anatta*” which means “*All phenomena are non-substantial*” (Kalupahana, 1994:137). Furthermore, Moggalīputtatissa has raised some similes in refuting the *Puggalavādins*’ point of view, such as pot of ghee (*thela-kumbha*), pot of molasses (*phānita-kumbha*), pot of honey (*madhu-kumbha*), regular meal (*nicca-bhata*), thick broth (*dhuva-yagu*), etc. One of examples taken from these similes is that one can speak of a regular meal (*nicca-bhatta*) instead of permanent meal (also: *nicca-bhatta*) though still utilizing the same terms (Kalupahana, 1994:137-138).

It should be noted here that as discussed earlier, Theravāda Abhidhamma has introduced the theory of two truths in order to distinguish the two kinds of early discourses. The statements of the Buddha like, “*There is one individual, there are two individuals, etc*” are kinds of discourses which need further explanation. According to the Buddhist commentators, although the Buddha speaks of individual, there is no individual in the absolute sense (*paramatthato*). They are just conventional (*sammuti*) languages. Therefore, the theory of *puggala* brought by *Puggalavādins* is unacceptable in the light of Abhidhamma in which its interpretation based on the early discourses. Thus, by this view, the Abhidhamma Theravāda in the same time maintains the early Buddhist theory of non-self (*anatta*).

The Methods of Analysis and Synthesis

In carefully examining the early discourses, the Buddha had utilized the two kinds of methods to reject the eternalistic view (*sassatavāda*) and nihilistic view (*ucchedavāda*). By means of analyzing the world of experience into five aggregates (*pañcakkhandha*), the Buddha rejects the view of *Sassatavādins* who held the theory of eternal soul that wanders from birth to birth. According to the Buddha, there is no any permanent entity outside or inside the five aggregates. However, if the Buddha only rejected the existence of the soul, he might be considered by his contemporary religious teachers as a nihilist. Nihilists were those did not accept the existence of the soul. Since there was no soul, the rebirth theory was also refused by nihilists. During the time of *upanisads* and other religious teacher contemporary to the Buddha, all religious teachers believed that the rebirth theory could only be accepted when there was a permanent entity which wandered from birth to birth and experienced all happiness and suffering. Although the Buddha rejected the existence of soul, he, in fact, believed in rebirth. In this regard, the Buddha used his theory of *paṭiccasamuppāda* or dependent co-origination to support his theory of rebirth. The theory of dependent co-origination has shown the interconnection of the world of experience which results to the continuation of beings in the cycle of birth and death. The theory of dependent co-origination in connection with the rebirth theory can be clearly seen in the 12 links of dependent co-origination (*dvādasāṅgapaṭiccasamuppāda*). By means of this theory which represents the synthetic method of the Buddha, the Buddha had succeeded to accept the rebirth theory without

falling either to eternalistic view or nihilistic. The synthetic method of the Buddha had become a significant mean to reject the nihilistic view.

Like that of early discourses, the Abhidhamma also has contained the above mentioned two methods in order to reject the two extreme views. In attempt to reject the eternalistic view, the Abhidhamma has analyzed the world of experience into three main factors, namely 1) *Citta* (consciousness) which consists of 89 or 121 in number, 2) *Cetasika* (mental factors) which consists of 52 in number dan 3) *Rūpa* (matters) which consists of 28 in number (See: Abhidhammatthasaṅgaha Chapter I, II and VI).

Citta in the Abhidhamma is equivalent to the *viññānakkhandha* (the aggregate of consciousness) in the early discourses, *cetasika* to the *vedanakkhandha* (the aggregate of feeling), *saññākkhandha* (the aggregate of perception) and *saṅkharakkhandha* (the aggregate of mental dispositions), while *rūpa* is the same as *rūpakkhandha* in the early discourses. After analyzing the world of experience, Abhidhammikas concluded that there is no any permanent entity outside or inside the *citta*, *cetasika* and *rūpa*. In this regard, the soul theory is therefore totally rejected by the Abhidhamma. Apart from that, the Abhidhamma employed the theory of conditional relations (*paccaya*) in attempt to reject the nihilistic view. This theory is the development of the theory of dependent co-origination. The Abhidhamma texts especially in the Paṭṭhāna mentions there are such 24 kinds of conditional relations (*paccaya*) which operate in the continuing process of mental and material elements of existence. They are listed as root condition, object condition, predominance condition, proximity condition, contiguity condition, etc (Sumanapala, 1998:36). Thus, it is clear that the Abhidhamma with its theory of analysis and synthesis has given a great contribution to the early discourses in rejecting the two extreme views, *sassatavāda* and *ucchedavāda*.

Apart from the above-mentioned points, the analysis of the world of experience given by the *Abhidhamma* in fact has contributed a better understanding in other various aspects in the field of Buddhist philosophy. For examples, with the detail analysis of *citta* and *cetasika* into various aspects, we can easily recognize the wholesome consciousnesses or mental factors and their counterfeits; we can know different types of consciousnesses as well as mental factors which lead to different realms of *samsaric* existence; and we can understand the interrelation between *cittas* and *cetasikas*. The interrelation between *cittas* and *cetasikas* can therefore be regarded as the interrelation between feelings, perceptions and mental dispositions which have never been explain in detail manner in the early discourses. Due to all these reasons, it is therefore clear that the Abhidhamma's interpretation of *citta* and *cetasika* has given more light to the Buddhist practitioners while engaging in the cultivation of mind.

As mentioned before, the theory of conditional relations advocated by the Abhidhamma is actually the development of the theory of *paṭiccasamuppāda*. Since it is a developed theory, the theory of conditional relations has given a more detail in understanding the theory of dependent co-origination. This fact can be clearly seen in the Abhidhammatthasaṅgaha, as follows:

“*Tattha tabbhāvabhāvībhāvākāramattopalakkhito paṭiccasamuppādanayo, paṭṭhānanayo pana āhaccapaccayaṭṭhitimārabbha pavuccati*”

Which means:

“The method of dependent co-origination is marked by the simple happening of a state in dependence on some other state. The method of conditional relations is discussed with reference to the specific causal efficacy of the conditions” (Bodhi, 1999:293).

The above-mentioned statement shows that theory of conditional relations has given a more comprehensive explanation regarding the law of dependently arising things. This theory is not only giving a simple happening of state in dependence on some other state, but also giving reference to the specific causal efficacy of the conditions. In the commentary to the Abhidhammatthasaṅgaha, the difference between the theory of dependent co-origination and the theory of conditional relations has also been clearly confirmed. Here it is said that in contrast to the method of dependent co-origination

which deals only with the conditioning states and conditioned states and the structure of their arising, the method of the conditional relations has also dealt with the conditioning forces (*paccayasatti*). It is said that a force (*satti*) is that which has the power to bring about or accomplish an effect. Just as the hotness of chili is inherent in the chili and cannot exist without them, so too, the conditioning forces are inherent in the conditioning states and cannot exist without them. All conditioning states have their particular force, and this force enables them to cause the arising of the conditioned states (Bodhi, 1999:295-296). This point has also been mentioned in the *Visuddhimagga*. In this book, after explaining the dependent co-origination regarding the “*avijja paccaya saṅkhara*” (ignorance is a condition for formations), Venerable Buddhaghosa, the author of the book, says that in order to know fully for which formations and in which way it is a condition, the twenty-four conditional relations (*paccaya*) have provided the answer (Ñānamoli, 1999:542). Here, Venerable Buddhaghosa has explained in detail how the ignorance (*avijja*) has become a condition for the arising of formations (*saṅkhārā*) according to the twenty-four conditional relations (Ñānamoli, 1999:542-552). Thus, the interpretation of Abhidhamma of the theory of conditional relations has given a detail understanding in the study of the early Buddhist theory of dependent co-origination.

Conclusion

The explanation discussed above has shown us a clear fact regarding the importance of Abhidhamma for the interpretation of early discourses. Various new ideas were advocated by the Abhidhamma to give more comprehensive understanding regarding several points which are not being clearly discussed in the early discourses. With the theory of two truths, *sammutisacca* and *paramatthasacca*, for instance, the Abhidhamma has successfully given a more light to some statements of the Buddha which referring to the dichotomy of conventional truth from the ultimate truth such as about *nibbāna* or the condition of *arahanta*, yet not being discussed clearly in the early discourses. Meanwhile, the word *puggala* which is commonly found in many early discourses of the Buddha that had been claimed by Puggalavādins to be a real entity, is successfully rejected by the teaching of Abhidhamma as found in the *Kathavatthu*, a book composed by Venerable Moggaliputta Tissa Thera. The theory of *sammutisacca* and *paramatthasacca* is also utilized by the Abhidhamma to oppose this theory of *puggala*. Furthermore, the analysis and synthesis theory which have not been emphatically stressed in the early discourses, are given in more detail in the Abhidhamma. The analysis of *citta*, *cetasika* and *rūpa* and their synthetical or interrelated nature through the explanation of *paccaya*, are introduced to reject the eternalistic view (*sassatavāda*) as well as the nihilistic (*ucchedavāda*). In fact, the analysis and synthesis theory of the Abhidhamma give us a better understanding with regard to five *khandhas* and their relationship which are not yet been explained in comprehensive manner in the early discourses.

It should be noted here that even though the *Abhidhamma* introduces some new ideas that have never been found in the early discourses, in introducing such new ideas the *Abhidhamma* bases its idea on the two grounds namely *āgama* and *yutti*. *Abhidhammikas* based their interpretation on the early discourses (*āgama*), and introducing new ideas after being logically reasoned (*yutti*). Hence, *Abhidhamma*'s interpretation is therefore always based on the early discourses. This is in concomitant with the statement found in the *Nettipakaraṇa Atthakathā* saying that in commenting the word of the Buddha the four procedures should be taken into consideration. The commentator should first bases on the *Sutta* (early discourses), then *Suttānuloma*, *Ācariyavāda* and *Attanomati*.

Abbreviation

- A *Aṅguttaranikāya*
- AA *Aṅguttaranikāya Atthakathā*
- DA *Dīghānikāya Atthakathā*
- S *Saṃyuttanikāya*

- Sn *Suttanipata*
- V *Vinayapiṭaka*
- Vism *Visuddhimagga*

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The New Challenging Program of 21st Century Women Education to Promote Peace and Harmony

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Abstract

Currently, the role of women to participate and promote peace and harmony is as an essential matter and become a new challenging for them. Especially in the 21st century, women have much more opportunity to be educated, to gain more knowledge in order to improve their life and society as well as they have more beautiful chance to promote peace and harmony for well-beings. However, to be strengthen on promoting peace and harmony in the messy society and cleavage in different religions. Thus the new effective education is as a key important to cope these challenging. Therefore this paper would present the concept of new challenging program of 21st century women education to promote peace and harmony (NCPCWEPPH). The fundamental of NCPCWEPPH is to integrate knowledge of peace and harmony to higher education students' learning courses, continue practice and cultivate themselves from the beginning of studying until graduation, furthermore learn how to promote peace and harmony in to different societies, cultures, believe and religions.

Keywords: *women education, promote peace and harmony, new challenging program, 21st*

Introduction

Presently peace and harmony are crucial part of living in society. However still have the question that “How can women promote and create peace and harmony in society effectively?” In addition in the 21st century society, women have more important roles and responsibilities to promote and create the peace and harmony. Therefore one essential way to answer this question is to integrate between peace and harmony, women education in 21st century and the effective approach to promote peace and harmony in to different and messy society and religious. Thus this paper would like to present the 3 main value concepts which are 1) Peace and harmony idea in each religion and education 2) The new challenging program of 21st century education with integrate between learning and real practice and 3) The reflective learning of peace and harmony promoting program.

Peace and Harmony in Religions

Peace and Harmony in Different Religions

Anjum (2017) The concept of peace in world’s major religions have endeavored to find out from holy texts of religions; a) their teachings on peace, b), Restrictions on violence and c), the social phenomena that contribute to creation of peaceful atmosphere among individuals and communities. It can be concludes that the relationship between religion and peace in general is quite controversial. Some scholars, such as Asghar Ali Engineer, argue that Islam as a religion is all peace and does not allow for violence. On a wider scale, Engineer generally rejects drawing any integral relationship between any religion, including Islam, and violence. Rather, he sees violence as a social phenomenon that takes place as a result of certain negative conditions in specific societies where religion may be manipulated as a result. What a religion teaches can, therefore, be different from how its followers hold it to be in practice, due to the influence of “self-justifying groups” such as religious or political institutions or cultural traits (Anjum, 2017).

1) Hinduism

Hinduism is the most ancient of all living religion of the world. It was not founded by any individual prophet. According to Mohapatra (1990) presented that though Hinduism preserves an exhaustive list of sacred scriptures; mainly the *Vedas*, *Upanishads*, *BhagavadGita* and *six Darshanas* form the fundamental scriptures and great storehouses of Hindu philosophy. Though it has undergone tremendous changes in essence and praxis over the centuries the original texts speak volumes about its rich heritage. Peace is an essential part of Hinduism. By examining the core teachings of Hinduism, it is possible to demonstrate the way Hinduism guides individuals in accomplishing global peace, through attainment of inner peace.

A vedic prayer: “May there be peace in the heavens, peace in the atmosphere, peace on earth, let there be coolness in water, healing in the herbs; And peace radiating from trees, let there be harmony in the planets, and in the stars, And perfection in eternal knowledge! May everything in the universe be at peace! Let peace pervade everywhere at all times! May I experience that peace with my own heart” *YajurVed*, 36:17

Ahimsa (a very important belief in Hinduism) means trying to fight injustice and evil but without using any physical force. Mahatma Gandhi was a great advocate of Ahimsa who, through his ‘*Satyagraha*’ based on peaceful, on-violent protest, successfully led India to freedom. Gandhi (2002) believed: “*Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.*”

2) Buddhism

Like all of the major world religions, Buddhism at its core, is a religion of peace. Buddhism, founded by Gautama Lord Buddha. The basis of Buddhism is essentially a moral philosophy or an ethical way of life aimed at personal reform. One of the principles laid down by Buddha makes it abundantly clear. “One must renounce all desires and all thoughts of lust, bitterness and cruelty. One

smust harm no living creature. One must abstain from all killing. One must work in an occupation that benefits others and harms none.” Khan (2015) In Buddhist texts Ahimsa (or avihimsāinPāli) is part of the Five Precepts(Pañcasīla), the first of which has been to abstain from killing. According to Buddha, the true path of salvation is doing goodness.

Ahimsa or Non-Violence

Buddhism is a gospel of peace and non-violence. Non-violence is a way of life devoid of all extremes of passion like anger, enmity, pleasure and pain. True peace emanates from non-violence which is a rational and mighty force. The practice of non-violence is life-affirming which contributes to human unity, progress and peace. Non-violence teaches one to live in harmony with others and with oneself. It requires adherence to high standards of truth and self-control. Buddhism is considered to be a practical religion of peace and nonviolence.

The four Brahma-viharas, viz. Frindliness, Compassion, joy and equanimity which are ingredients of tight mindfulness tend to promote global welfare. Further, the Bodhisattva ideal based on unselfish and sacrificing spirit, the compassionate and benevolent attitude of the Buddha towards the whole mankind, and the principles of Ahimsa or Non-violence, forbearance and humanitarian outlook all tend to promote peace. No one can afford to overlook the non-violent strategy and social policy instituted by the Buddha. The Buddhist samgha is a true army of non- violence. Buddha probably realized that one individual taming one’s mind was not enough but effort was to be made to tame the minds of millions of men. Hence, he decided to create an army of men wearing orange robes and with shaven heads- an army of non-violent warriors whose battle was to conquer the self. The principle of Non-violence projects an ideal of universal peace.

The Buddhists, in the 21st century, have a responsibility to rediscover how their tradition of Ahimsa, love and compassion can help individuals realize peace, not only in their own life but also in the world community.

Saddharmapundarika Sutra or the Lotus of the True law

The Buddhist ideal of peace is beautifully illustrated in Saddharmapundarikasutra or the Lotus of the True Law, one of the most important of all Mahayan scriptures, setting forth the doctrine of the One Vehicle and the eternal Buddha. The sutra teaches an ethical path which is the way of the Bodhisattva – a life of creative altruism leading to ultimate peace. The Lotus, with its countless teachings, embodies an ideology of peace.

The best foundation for world peace is universal responsibility towards equitable distribution of natural resources and thorough concern for future generations which can make the world one, a pure and peaceful land. The Lotus-sutra is absolutely nothing excluded from this teaching-mind, body, individual, society, mountain, river, tree, grass, bird, fish, animal or seed – everything will be saved. The breadth and boundlessness of the Lotus Sutra is overwhelming. It is, undoubtedly, a profound teaching on peace.

Rakesh (2015) To conclude, one may say that Buddha’s teaching of overcoming evil helped humanity in achieving peace. It had tremendous impact on the general and social being of the society thereby contributing to amity and social harmony. It revived the spirit of social solidarity by putting an end to social conflict. The noble mission of the Buddha helped not only India but also South-eastern and Far-eastern countries to create conditions for justice, political and socio-economic stability, fraternity, peace and social harmony.

Morgan, Kenneth W. (ed.) 2015 *“Buddhism is not just a religion of the past or a mere faith as many have thought, but it is a time-tested scientific religion and philosophy which, in the context of the present world-situation, is more relevant today than ever before for establishing world peace.*

3) Christianity

The word peace is used in the Bible in a very broad sense. It takes in the wellbeing and health of people, as well as the absence of violence. The teachings of Jesus Christ are enshrined in the New Testament. The Jesus' well known 'Sermon on the Mount' goes as:

"To him who strikes you on the one cheek, offer the other also. And from him, who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him, who takes away your goods, do not ask them back." (6:29-30). Attaching great importance to peace Christ observed: "Blessed are peacemakers, for they shall be called the sons of God". (5:9)

Christian Ethics: The New Testament in fact does not present a new code of ethical behavior, but it emphasizes a new motive for it." A large part of Jesus' teachings was ethical. When an earnest young man asked him, "what should I do to inherit eternal life?" Jesus answered in accordance with the old law and said, "Do not kill, do not commit adultery, do not steal, do not bear false witness and do not defraud. Honor your father and your mother".

The contributions of Christian missionary schools, hospitals, relief and rescue operations and many more welfare schemes in the contemporary world need no introduction. Let us look at the scriptures that emanate such brilliant principles. Further the details of Christian ethics include the teachings of the Bible advising its followers to:

- a. Be fruitful: The message from parable of fig tree ... *"A believer should lead a fruitful life, and not just live for himself". Luke, 13:6-8*
- b. Love your enemy: *"Love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven. For He makes His sun shine on bad and good people alike" (Mathew, 5:44-46)*
- c. Do unto others as you would have them do unto you. *"No one could expect others to be good to him, while he himself had no care for their feelings." Luke, 6:3*

On questions of peace and war, Christian ethics seeks to combine Jesus' message of love with the responsible exercise of power in society and the polity.

4) Taoism

Kingsley (2017) Taoism practice as one diminishes doing- doing here means those intentional actions taken to benefit one or actions taken to change the world from its natural state and evolution- one diminishes those actions committed against the Tao, the present natural harmony. As one cultivates the Tao, he becomes more and more in harmony with the Tao and through this he attains the state of "Ming" Ming simply means "clear seeing" or "choiceless awareness" it is in this state of Ming that Taoists is in full harmony with the Tao and having achieved this point of non-action, there is nothing that is left undone. It is upon the achievement of this enlightened status that the sage begins to perform wei-wu-wei (action without action). Here the state of oneness with nature is attained and one discovers the secret of harmonious living with nature and the repulsiveness of detached living in the natural environment.

Taoism as both religion and socio-political philosophy of the Chinese people has provided the modern world with alternative model of peace building and conflict management. This method is anchored on the basic canon of Yin-yang, which encourages pluralism of ideas, opinions, thoughts, culture and approaches. It underscores that truth is not in the extreme and reality/nature (the Tao) does not present itself in mono vision but in diversity of models, often in non-complementary nature. However, in such opposing visions, nature maintains its balance/ harmony. The next important concept of Taoism, through which the society attains peace and stability is Wu-wei (non Interference). Here the imagery of Wu-wei is water or rather a flowing river.

It maintains that water does not struggle with anything. It demonstrates powerlessness and subtlety and does not meddle and yet conquers all oppositions/obstacles and by the principle of non-doing, it achieves everything. This ideology is represented by the epithet 'action in inaction' It notes that the two models are the natural ways of the Tao (nature or reality) and the experience of the horrid

conflicts that have dotted our socio-political history is because we have neglected this pristine approach to human relationship and social organization. Consequently, this paper, having taking time to study these principles of Peace building and conflict management in Taoist tradition, opines that if the current world system organized round the globalization of culture, knowledge, life, business, politics etc, shall adopt the Taoist model, our world of 21st century shall soon be a conflict free world (Kingsley, 2017).

5) Confucianism

Wang (2013) The great learning, one of the Confucian classics, outlines the steps to self-cultivation in detail: When things are studied, knowledge is achieved. When knowledge is achieved, then one reaches sincerity of thought. When one reaches sincerity of thought, the integrity of heart comes. With the integrity of heart, the person can be cultivated. When the person is cultivated, the family life can be regulated. When the family life is regulated, the nation can be rightly governed. When the nation is rightly governed, the whole world can be made peaceful. From the emperor down to the common people, all must consider the cultivation of the person as the root of all. It cannot be that, when the root is neglected, what springs from it will be well-ordered. (1992, p. 1, author's translation).

Peace is usually perceived in the West as between nations or groups, but peace in Confucianism and Taoism is first and foremost about peace within each person, and in this sense, peace education is first of all about personal cultivation for peace within and without.

Lin and Wang (2015) In Confucius' mind, peace is achieved through harmony, and harmony is maintained by virtues, and virtues can be cultivated in every human being through education. The key virtues Confucius advocates are: *ren* (仁), or loving kindness; *yi* (义), or selfless giving; *li* (礼), or civility or actions of virtues; *zhi* (智), or acquisition of wisdom, and *xin* (信), the building of sincerity, trust and faith. He also advocates: *xiao* (孝), piety; *gong* (恭), respect; *qian* (谦), humility; *kuan* (宽), a form of all encompassing forgiveness, and *yong* (勇), courage.

Lin & Wang (2015) Reflection on Confucius' teaching and world peace today: Cultivating peace with others. The greatest challenge today is to shorten the distance between people in heart and mind. Although, we have technology that allows for instant communication, values are needed so that we use the technology in our advantage to build global understanding and respect. The idea of mutuality and reciprocity based on virtues, enhanced by instant communication through technology, can help us realize our interconnected wellbeing and destiny. Adopting Confucius' teaching about interpersonal relationships, harmony should be chosen over conflict and cooperation over destructive competition and domination. Harmony is not a static state but a dynamic living process. Harmony is active and creative because it "is grounded not in conformity, but in dynamics set in motion by difference and multiplicity shifting in a network of creative imagination"

Wang (2013) Confucius says when we relate to others, if we always look for some good quality in others from which we can learn, we will naturally treat them with respect. This is still true today. When we truly care about and respect others, we break down the divisive walls supported by social class, race, gender, cultural background, or political ambitions. We need a new understanding that we share the same root, and the same kind of basic. *Cultivating Peace among Nations* Confucius' teaching can help us put forward a new paradigm for international relations. His assumption on human kindness and altruism – that we are born to be kind - could help us to change our current paradigm of fear of "others" and work on building our common bondage. Adopting Confucius' teaching of harmony, we should strive at an inclusive, cooperative and collaborative paradigm – from oppositional relationship among nations to a new framework in which we become "us" for the common good.

Lin & Wang (2015) Reflection on Peace Education in the 21st Century Incorporating Confucius' ideas into current peace education effort would be a highly valuable process. Through

teaching our students how to cultivate peace within themselves, with others, and how to act as future leaders of peace, we can help our students become pillars for global peace making. Currently, our education system has an overwhelming focus on competitiveness and skills acquisition to the neglect of cultivation of virtues and wisdom. The school reform rhetoric caters to the pressure of market force and focuses mainly on boosting the competitive edge of students. Abilities to embrace people with love and respect, to handle human relationship with wisdom, to resolve conflicts through harmonizing social relationship are not current priorities in education (Lin and Wang, 2015)

Conclusion of Peace in the Various Religion

The peace and harmony are the main teaching of each religion. They can be concluded according this 1) Hinduism, Peace is an essential part of Hinduism. Ahimsa (a very important belief in Hinduism) means trying to fight injustice and evil but without using any physical force Mahatma Gandhi was a great advocate of Ahimsa who, through his 'Satyagraha' based on peaceful, non-violent protest, successfully led India to freedom. 2) Buddhism, its core, is a religion of peace. One of the principles laid down by Buddha makes it abundantly clear. *"One must renounce all desires and all thoughts of lust, bitterness and cruelty. One must harm no living creature. One must abstain from all killing. One must work in an occupation that benefits others and harms none."* Khan (2015) In Buddhist texts Ahimsa (or *avihiṃsā* in Pāli) is part of the five precepts (Pañcasīla), the first of which has been to abstain from killing. Therefore Ahimsa means Non-Violence Buddhism is a gospel of peace and non-violence. Non-violence is a way of life devoid of all extremes of passion like anger, enmity, pleasure and pain. The four Brahma-viharas, viz. Frindliness, Compassion, joy and equanimity which are ingredients of tight mindfulness tend to promote global welfare. Further, the Bodhisattva ideal based on unselfish and sacrificing spirit, the compassionate and benevolent attitude of the Buddha towards the whole mankind, and the principles of Ahimsa or Non-violence, forbearance and humanitarian outlook all tend to promote peace. 3) Christianity The word peace is used in the Bible in a very broad sense. It takes in the wellbeing and health of people, as well as the absence of violence. The important teachings of Christian ethics include the teachings of the Bible advising to promote peace are (1) Love your enemy: *"Love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven. For He makes His sun shine on bad and good people alike"* (Mathew, 5:44-46). (2) *Do unto others as you would have them do unto you. "No one could expect others to be good to him, while he himself had no care for their feelings."* Luke, 6:3 or Christianity is like a love as peace religion. 4) Taoism, it practice as one diminishes doing- doing here means those intentional actions taken to benefit one or actions taken to change the world from its natural state and evolution-one diminishes those actions committed against the Tao, the present natural harmony. As one cultivates the Tao, he becomes more and more in harmony with the Tao and through this he attains the state of "Ming" Ming simply means "clear seeing" or "choiceless awareness" it is in this state of Ming that Taoists is in full harmony with the Tao and having achieved this point of non-action, there is nothing that is left undone. 5) Confucianism, in Confucius' mind, peace is achieved through harmony, and harmony is maintained by virtues, and virtues can be cultivated in every human being through education.

Women Peace Education

The Studies of Women Peace Education

There are several women peace education and research studies. However, some of them are presented in this paper because they relevant to the women peace education, program or activities. The details of the research studies are shown as follows. Maas (1990) had provide the study of the experiential learning and peace education with reference to the Greenham Common Women's Peace Camp in Britain. There are 3 main points of values of experiential learning for peace education that contribution in the camp to the peace movement.

First of all-, with experiential learning, peace issues themselves take on new meaning. What had originally been a "notional" assent becomes much more real in the process of encountering living embodiments of those issues, irrespective of whether one approves of the particular way in which the issues get addressed. To have read about nonviolent direct action in the British peace movement is one thing; to meet someone (perhaps especially someone one's own age) who is living it out is quite another. In that very experience, one's own understanding of the concept is deepened (even if one's commitment to it is not), while knowledge of an important aspect of the British peace movement is increased.

Second, and related, is the direct and immediate challenge that this type of learning presents to one's conceptual framework. Such experiences can, in a unique manner, raise alternative ways of defining concepts. A case in point: what did the Greenham women mean, and what did the students mean, by such concepts as democracy, violence, peacemaking? In the give-and-take of a conversation with people who have chosen to live out a commitment to peace in a unique way, one has the occasion to clarify one's own thinking, to discover gaps in it or to find new evidence for it. In any case, such experiential learning provides an important vehicle for the development of one's analytical skills.

Finally, the direct and immediate evidence that experiential learning examples, such as the visit to the peace camp, present about alternative ways of living out one's beliefs about peace and peacemaking. From experience, students often go through the motions of discussing a topic with a teacher because that is what is expected. When, however, the topic is discussed with people whose very lives flesh out that topic, the conversations move off the "academic" (in the colloquial sense of "not practical") plane and onto a quite real one. Whether the students agreed with the Greenham women, it was clear that they were impressed by their commitment to working for peace.

Few, if any, of the students felt that living at the camp was a trivial commitment, even if many were not sure how "effective" it might be. This lived-out alternative both challenged the students to think about their own citizenship, its value and its imperatives, and gave witness to the empowerment of individuals to act in the civic context. Such an alternative approach to peacemaking puts sharply into focus the question: "What am I willing to do to effect peace?" No unreflective, ready-made answers would suffice in the face of the daily dedication that the women manifest.

However, we would need to see results of a long-term study fairly before reaching any definitive conclusions. But what can be fairly one, said at this stage is that this experiential project made real one exciting part of the contemporary British peace movement and brought to life some of the abstract concepts of peacemaking. In the process students were challenged both conceptually and affectively. Indeed, experiential learning is an approach that involves the whole person and, as such, has great potential for contributing to education about and, perhaps more important, education for peace.

Comins (2009) provided the idea of peace and to coeducation such as in Victoria Camps summarizes the characteristics of care ethics, in contrast to justice ethics, as follows: (a) They are a relational ethics in which the relationship between people matters more than duty. (b) They do not limit themselves to designing a law, but rather to taking an interest in its application in a particular situation. (c) They consider that rationality must be mixed with emotional concerns. (d) They are focused on direct and almost personal involvement and commitment to others. (e) They add a particular approach to the abstract, general approach of justice ethics.

Contribution of care ethics to peace. The thought and practice of caring involve the development of moral values, skills, and competences such as empathy, patience, perseverance, responsibility, commitment, mentoring, listening, and tenderness. All these values are important in building a peace culture. As Betty Reardon points out, "a culture of peace would be a culture of caring." Besides these moral values, the practice of caring

contributes to developing two skills that are fundamental for the construction of a peace culture: skills for the peaceful transformation of conflicts, and civic and social commitment skills. Both of these are applicable to the private and public spheres.

In conclusion of this research, what a gender perspective contributes to peace education is to make clear the need to construct new, more flexible, and peaceful ways of being feminine and masculine that are rewarding for everyone. Ultimately, it is a matter of educating ourselves for peace through coeducation in caring values.

Nario-Galace (2019) Peace education is education that promotes a culture of peace and is essentially transformative. Its purpose is to create social structures and patterns of thought that will reject violence and eliminate social injustice. Thus researchers provided the conceptual framework of this study that emphasizes to make changing of belief and attitude is shown in the figure 1

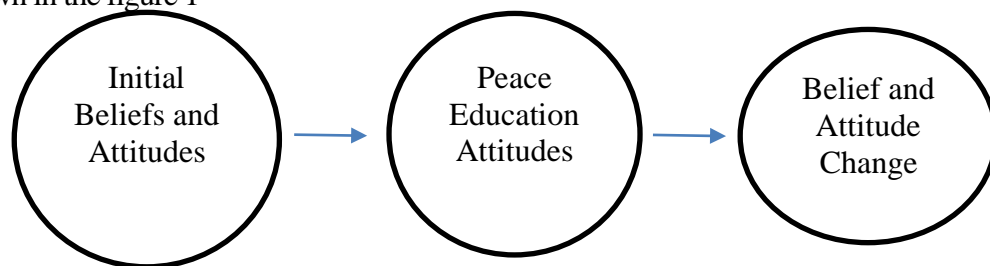


Figure 1: Peace Education Attitudes

To change the attitude students must pass the process of the conceptual framework which start from 1) initial beliefs and attitudes 2) Peace education attitudes 3) Belief and attitude change. The results of this research validate previous studies that peace education positively contributes to shaping beliefs and attitudes supportive of peace and its related themes, namely, nonviolent conflict resolution, tolerance, social justice, and challenging war, militarism and proliferation of weapons.

The research, in addition, also demonstrates that peace education can help in shaping beliefs and attitudes supportive of the peace process even in crisis situations where the gains of the peace process are threatened. Moreover, the study demonstrates that education may result in significant improvement on the youth's belief in and attitude towards their agency to build peace. It also establishes the usefulness of peace education in improving beliefs that arms should be controlled to build peace. However, it is interesting to note that although Christian and Muslim participants both believed in the importance of women's agency in promoting peace and security, the agreement of Christians to the proposition is significantly higher than the Muslim participants. This may be due to the cultural conditioning resulting from gender socialization that the women's place is in the home and not in public space.

This study aimed to show that peace education can be useful in shaping mindsets supportive of peace. Educating for peace need not be solely confined within the portals of the classroom and may have added benefits if the process is experiential and dialogical. This peace education camp allowed contact among youth of differing sexes, cultures, ethnicities, religions, and socio-economic statuses. The improvement in their beliefs and attitudes toward peace, the peace process, and youth and women's agency in getting to peace was most likely not only shaped by the "curriculum" content but also by the cross-cultural dialogue and interaction.

The peace camp also allowed participants to visit the site of the Mamasapano clash where they had a chance to interview families who lost loved ones in the encounter. Visits to conflict-affected areas and interaction with families affected by war have most possibly contributed, as well, to positively shaping beliefs and attitudes supportive of peace and peace building. Hence, as the

intervention helped shape beliefs and attitudes of the youth towards peace and the peace process even in the aftermath of a crisis situation, efforts of women peace advocates to educate the youth for peace should persist. Peace education will prepare new generations of socially active participants desperately needed in our world today.

Conclusion of Women Peace Education Studies

According to the research studies of Maas (1990), Comins (2009) and Nario-Galace (2019) on women peace education. The creating of conceptual framework of peace education is very important and also the experiential learning is necessary because this approach involves the whole person, has great potential for contributing to education for peace. In addition coeducation such as in Victoria Camps summarizes. This can create the desirable characteristics of care ethics such as basic of peace practicing in contrast to justice ethics. Contribution of care ethics to peace. The thought and practice of caring involve the development of moral values, skills, and competences such as empathy, patience, perseverance, responsibility, commitment, mentoring, listening, and tenderness. All these values are important in building a peace culture and live harmony and women also have ability to make it effectively.

Higher Education in 21st Century and Peace Education

Thai higher Education 21st Century and peace Education promotion

Office of Higher Education Commission-Thailand (OHEC) (2015) mentioned that Higher Education (HE) is the important function of creation of human resource with as a power for society (OHEC, 2015). However, producing peace and harmony human resource is not light. The way to producing peace and harmony human resource in the class room by teaching-learning and emphasizing on theories is not enough to gain knowledge and earn experiences already (ST Theresa International College, 2014). The success of peace and harmony teaching-learning needs to provide students to gain peace and harmony working experiences and needed skills of the 21st century which is consisted of 4 main groups, (OHEC, 2015) where they are “(1) core subjects, (2) life and career skill, (3) learning and innovation and (4) information, media and technology skill (OHEC, 2015)”. In addition, producing peace and harmony human resource need to be done according to the 5 domains of learning of the Qualifications Framework for Higher Education, Thailand (TQF: HE) 2006 which are “1) Ethical and Moral Development 2) Knowledge Development 3) Cognitive Skills 4) Interpersonal Skills and Responsibility 5) Analytical and Communication Skills (TQF: HE, 2006)”. It can be concluded that the production of the peace and harmony human resource is as an important and challenge responsibility for us in order to fulfill the needs and messy society in 21st century and globalization.

The Introduction is the statement of the problem that you investigated. It should give readers enough information to appreciate your specific objectives within a larger theoretical framework. After placing your work in a broader context, you should state the specific question(s) to be answered. This section may also include background information about the problem such as a summary of any research that has been done on the problem in the past and how the experiment will help to clarify or expand the knowledge in this general area. All background information gathered from other sources must, of course, be appropriately cited.

How to design the Peace Curriculum

It should start from the 1st year is as the beginning of study until the last year of study. To build the structure teaching-learning, peace and harmony promotion of the curriculum which can integrate peace and harmony teaching to these general education courses such as man and society, life planning and its values, peace study and so on. This teaching and learning courses have the main idea to lay down the foundation of ethics and morals of students to be a good citizen. As well as peace and harmony learning also can integrate into the religions' based teaching and learning. Thus we also can integrate

the peace and harmony teaching into this learning. Furthermore peace and harmony learning should be embed to the internship/Cooperative education/Practicum program that can enhance students' knowledge in to real world practicing.

Cooperative Education and Women Peace Education

History of Coopertaive Education

The history of cooperative education was started from 1906 by Herman Schneider, a professor engineer, architect, and educator, was the main founder of cooperative education in the United States and president of the University of Cincinnati (Sovilla & Varty, 2011). In 2002, the Ministry of Education by Office of Higher Education Commission (OHEC) announced strong policy in supporting any universities employing cooperative education system by allocating some budget to them. Moreover, the OHEC has cooperated with Thai Association of Cooperative Education (TACE) organizing workshops on cooperative education in order to prepare university staff to take an active role and full responsibility in cooperative education. The cooperative education focuses on the learning and practicing together in order to improve students' knowledge and necessary skill such as life skills, working skills and so on. Thus the concept of cooperative education can really support the peace and harmony promotion of women students that they can learn in the institutions as well as they can apply the knowledge and skills of peace and harmony promotion to community, society and workplace.

Models of Peace and Harmony Practicing

Groenewald, Drysdale, Chupka, Johnston (2011) The main ideas for the implementation and perception which begins from the reviewing and considering the word of cooperative education and work integration which are from many perspectives of expertise. In addition to promote peace and harmony of women education in 21st century. The application of idea of cooperative and Work-Integrated Education (WIE), taxonomy, model and sample time table of cooperative students which are the good guideline, provoke and inspiration.

Cooperative education involves and covers more than learning but also including to collaboration and so on. Cooperative learning similar to collaborative group work when they participate and strive for a learning out comes. There for cooperative learning can be employed effectively as a part of a cooperative education program. Furthermore, there is a community of cooperative-independent associations "united voluntarily to meet common social and culture needs such as peace and harmony. Hence the cooperative education when integrate with the curriculum or program it can help to enhance students' learning and quality as well as it can help to spread and cover to the community and society needs such as well beings, peace and harmony.

According to Herman Schneider is the first one that created the idea of cooperative education as he wanted to solve the problems of learning in engineering program that students need to practice in the real world as a part of the learning which cannot earn from the university. So, he provided the idea in his statement as follows:

In order to build the women education program for 21st century to promote peace and harmony. We must to create the effective concept of learning, cultivating of peace and harmony promotion which are:

- 1) The education system aims to the peace and harmony promotion theory, strongly practice and continue cultivate themselves together. Student also complete a peace and harmony apprenticeship, which is as equally carefully peace and harmony worked out as the theoretical curriculum.
- 2) Lecturers coordinate both the university study and the commerce peace and harmony field experience in order that the practical work provides the highest possible educational values.
- 3) The details of the peace and harmony practical work is carefully arranged and knit together in orderly to fashion with the theory of the uniform well-coordinated scheme.

- 4) The aim of the coordination is the establishment of an intimate tie between theory and practice.
- 5) The authentic assessment method and feedback and reflection of peace and harmony practicing must be provided effectively.

Thus, this idea of Herman Schneider had been a foundation of cooperative education which as a pedagogy. Actually, the word of cooperative education also was provided with other ideas such as Sunderland Technical College in Northern England since 1903 as the *sandwich education program* that can enhance educational value of real life experience into the learners and program.

To promote peace and harmony, the frame work of taxonomy of work integrated learning (TWIL) (Drydale, Johnston & Chiupka, 2011) can be applied to the new challenging program of 21st century women education to promote peace and harmony as the figure 2 as below:

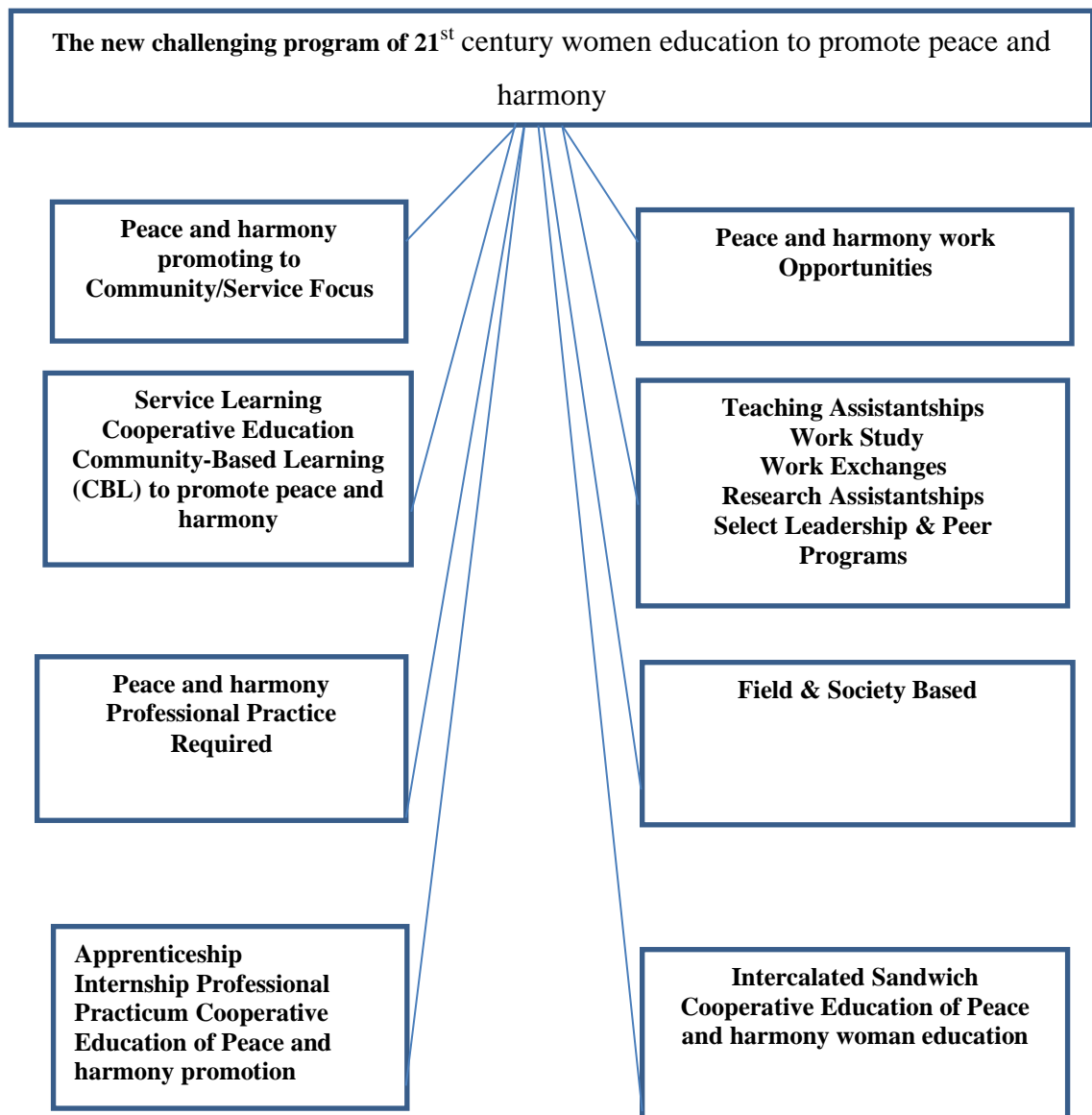


Figure 2.

Taxonomy of Work Integrated Learning (TWIL), which innovates from the community/service focus, will be benefit to both students and community and they also can try to apply in the other WIL opportunities such as Teaching Assistantships, Work Study, Work Exchanges, Research Assistantships, Select Leadership & Peer Programs. Professional Practice Required will require students to apply their own academic knowledge into practice in order to earn a degree and prepare for the real world of working. Field, community & based will be applied as Intercalated Sandwich Cooperative Education between the class room and workplaces so to promote peace and harmony, especially the program that requires the working skills and integrate to academic skills that can earn both in workplace and classroom.

However, in order to enhance students' skills of peace and harmony promotion, the schedule of a typical working can be shown as a sample Table 1

Table 1.

Schedule	Activity
October	Briefing of student and preparation CV
November	Listed of project topic releasing and student apply peace and harmony promotion
December to January	Student interviewed and scheduled for the peace and harmony project
February	Pre workshops, agreement, sign between student and workplace
February to June	Working and mentoring the peace and harmony project
June	Exhibition of project and submission of peace and harmony project report

According to table 1, it has shown the idea of the whole process of cooperative education schedule which start from preparation until ending the program according to the time and activities. So, student and university will know how to apply and prepare before they start working. Besides this, university can provide a stage of learning which start from rule until became a rule behavior in this table 2 as below:

Table 2.

Stage	Education	Behavior
Novices advanced beginner	Peace and harmony program student progress from novice to advantage beginner	Learning the rule/rule based good behavior
Competent	Resident progress further to competent	-
Proficient expert master	-	Applying the rules in increasingly complex contexts/contexts behavior

This table shows the main process and the progress of the developing and improving students since novice, beginner until becomes a proficient expert master, in all stages need to combine together and integrate between the process of education and lay down a well behavior, in here based on rule as they are a medical student, so rule of working is very important for them.

The reflective learning of peace and harmony promoting program

When finishing learning and practicing, the reflective of learning and practicing is crucial to develop students' potentials as well as can support them to confidently choose the future work on peace and harmony after graduation. Eames, C. & Cates, C. (2011) introduced Kolb's experiential and learning model (Kolb, 1984), see in figure 3

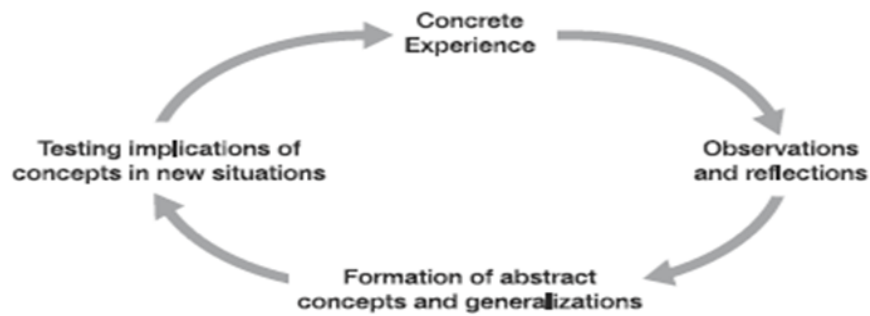


Figure 3. Kolb's experiential and learning model

Figure 3: Kolb's experiential and learning model that describes the learning process as a 4 stage cycle, which student move through on continuing basis.

1. Concrete experience follow by;
2. Observation of reflection which led to;
3. The formation of abstract concepts and generalizations which lead to; and
4. Hypothesis to be tasted in future action, which in turn lead to concrete experience.

This model describe the learning cycle quit eloquently. Student will have concrete experiences through their academic coursework and peace and harmony learning and practicing assignment, especially they will know their practice outcomes and feedback then they know how to improve themselves in the future.

Conclusion of Cooperative Education and Peace Education

The peace and harmony learning, community learning, cooperative education, practicum program, field work, training forms as well as the reflection of learning are part of the identity, character and branding, then the university can embrace a social responsibility and accountability on peace and harmony to stakeholders.

Conclusion

Women promote peace and harmony in the 21st century especially in the different beliefs, attitudes and religions and messy society is not light. However it will not too difficult to make it successfully. The most important is as the foundation is to create the right perception of peace and harmony in the different beliefs and religions. This can build from mind, peace is achieved through harmony, and harmony is maintained by virtues, and virtues can be cultivated in every human being through right education and mid development. Thus the education program must create right perception of peace and harmony teaching and learning and integrate between the real world practice as such the wonder opportunity for women learners to improve themselves of peace and harmony to contribute of care ethics. The thought and practice of caring involve the development of moral values, skills, and competences such as empathy, patience, perseverance, responsibility, commitment, mentoring,

listening, and tenderness. All these values are important in building a peace culture and live harmony and women also have ability to make it effectively. In addition the applying the cooperative education in the peace education is the effective means to build the peace education of women in 21st century by setting the crucial concepts and the approaches such as 1) The women education system aims to the peace and harmony promotion theory, strongly practice and continue cultivate themselves together. Student also complete a peace and harmony apprenticeship, which is as equally carefully peace and harmony worked out as the theoretical curriculum. 2) Lecturers coordinate both the university study and the commerce peace and harmony field experience in order that the practical work provides the highest possible educational values.3)The details of the peace and harmony practical work is carefully arranged and knit together in orderly to fashion with the theory of the uniform well-coordinated scheme. 4) The aim of the coordination is the establishment of an intimate tie between theory and practice. 5) The authentic assessment method and feedback and reflection of peace and harmony practicing must be provided effectively. Especially, digital and innovation technology are necessary to be implied to the 21st century peace education in order to support and encourage learning.

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Being a Minority in a Moslem Neighborhood: Reflective Experience of a Buddhist Priest in Cemani Village

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Abstract

On Tuesday, 1st of October 2019 around 02.30 a.m., Amoghasiddhi Cetiya at Cemani Village, Grogol Subdistrict, Sukoharjo Regency, Central Java, Indonesia, was caught on fire for the second times. The carpet was scorched and the air-condition was fell-down. The crime was reported to the police, but the priest and his followers expect nothing but take it as a blessing in disguise that it's the time for them to repaint and refurnish their prayer house. By applying interview, news research, limited participant observation and reflective-interpretive approach this paper tries to discuss and conclude that in order to be able to survive a religious minority group needs to equipt themselves with personal capacity such as high sense of tolerance, modesty, relenting attitude, and ignoring their rights to justice. Those are the challenges for religious minority groups to live in Indonesia, a country which is ethnically multicultural but ironically only six religions are sanctioned by the state with Islam as the one adhered by around 80% of the population. So then, discussing inter-faith relation will result in a bias conclusion as both majority and minority have their own syndromes. Feeling of fear or being threatened by the existence of something new is the syndrome for the majority, while relenting attitude as well as tendency not to demand their rights to with the fear that struggling for justice may lead to misfortune justice for the minority, as experienced by Meiliana of Tanjungbalai, North Sumatera. The Buddhist woman of Chinese ethnic was accused of committing blasphemy in July 2016 merely because she complaint the high volume of adzan prayer call from a neighbourhood mosque. Not only her house was then destroyed by a mob, but also more than tens of vihara in her town were set on fire. In April 2019 her appeal to Supreme Court was refused, so she has to serve 18 months jail sentence as verdicted.

Keywords: *Reflective experience, Meiliana case, minority syndrome*

Introduction

Tuesday, October 1st 2019 around 02.30 a.m., Bambang Sudarsono¹ – a Buddhist priest – startledly woke up from his sleep by repeated harsh knocks on the door of his small house. When he opened he door a male neighbor who manages internet cafe for online game next door hurriedly explained that the Buddhist prayer house (cetiya or small size vihara) which is connected with his house was on fire. In a hurry the priest came into the cetiya directly from inside his house. Arriving at the cetiya he inhaled a kind of kerosene smell and found the floor carpet scorched, nearly half of the room blackened of the fire, the air-condition fell down on the floor, and the wooden cupboard also burned. Luckily, the flame has already been extinguished by the neighbor from outside using creek water at the left side of the prayer house.

This is the second times the prayer house burned by unknown. The first arson was in 2010, but it was merely afflicted the outside part of the wooden door and made the inside wall scorched. And this time, there is a part of the wooden door which looks like has been forcefully prised up, most probably it was intentionally prised up in order to insert something inflammable into the room. This small prayer house is located directly at the side of the street while at the left side there is a pathway along the creek. There is no any fence encircled the cetiya. He has no any idea whether the perpetrators of both arsons are the same person or different ones.

There was no candle lighted on the night before the room was set on fire. Usually candles be lighted on Thursday night when the members of Buddhist community gather for regular veneration, but the light will soon be finished as the candles are less then 2 centimeters thick. The flame will stop not until the preach be finalized. The Amoghasiddhi Cetiya is merely a small prayer house, around 3x4 square meters and avaragely only 15-20 people come for weekly devotion. That is why it is called cetiya or a small prayer house, not vihara. The allegation that the fire is caused by lighted candle which fell and burned down the carpet is illogical.

The next day, the chief of local police of Kapolsek Grogol AKP Didik Noer TJ in his office said that he has no authority to give statement regarding the cause of the fire considering that the case is being handled by the forensics lab at higher level police office. But *Joglosemarnews.com* on 2/10/2019 uploads news regarding the arson and quotes the chief of local police as saying: “Based on the observation, it is presumably that the arson is resulted from kerosene which was striken by fire. No casualty during the accident, while the materials caught on fire are carpet, a cardboard, wooden door and a fan.” Nevertheless, Buddhist people members of the cetiya raised discussion regarding how they would be better to respond the accident. A view members suggested that they would be better raise the issue in order to gain attention and fair handling by the apparatus. While majority of the members, including the priest himself, would rather to opt to be agree with any steps taken by the police, even if the arson would be declared as an accident instead of as a crime. Meaning that the case would probably be closed and not be followed by any further investigation.

Methods

I give title to this paper “Being a Minority in a Moslem Neighborhood: Reflective Experience of a Buddhist Priest in Cemani Village” with the objective to discuss regarding how a Buddhist priest living at a Muslim majority populated village to respond a terror and crime action which is targeted to his prayer house. As his status as a priest who has devotees, so then his outlook regarding the arson can

¹ In Javanese “Romo” is a honorific term attached to a Buddhist or Catholic priest. So Buddhist people call him “Romo Bambang Sudarsono”, but some of his friends call him “Romo Bambang Cemani” as he stays at Cemani Village. Born in July 3, 1954, he had been learning Tantrayana Kasogatan Buddhism under the supervision of Bhante Dewa Sutha and Bhante Aryasasano and granted abhiseka’s name Samantha Sutha.

be considered as a summary of discussion with his devotees as well as the results of his reflection by considering various aspects of life such as sociopolitics as well as security. Presented using IMRaD (Introduction, Method, Results and Discussion) format, I collected primary data by interviewing relevant sources and secondary data by downloading news and references. I use comparative approach by addressing the case afflicting Meiliana, a Buddhist woman of Chinese ethnic at Tanjungbalai in North Sumatera who had been experiencing persecution, her house was attacked by a mob of people, and this incident spread to the firing of more than ten viharas, and finally after trial processes she addressed appeal but unfortunately in April 2019 her appeal was rejected by the Supreme Court so then she has to experience 1.5 year jail sentence as verdicted for allegation that she had committed blasphemy merely because in July 2016 she complaint that the volume of *adzan* prayer call from neighborhood mosque was too loud.

Eventhough I position the priest as the subject of this paper, of course it does not mean that I need to quote all his explanations – directly or indirectly – because in anthropological perspective the most important thing in field research is to be able to grab the thoughts of the subject community. So, in this title, what I mean by reflective experience of a Buddhist priest is actually my own reflective experience in understanding the problem faced by the priest. In other words, I try to imagine myself being the priest in order to understand his thoughts in dealing with the arson.

In reporting anthropological research, it is not the statements made by the research subject that matter, but instead what the most matter is how would the interpretations be made by the researcher. And in order to be able to draw fair-unbiased-and-proportional interpretations, participant observation within the community research subject is considered as the first and the most method for anthropological field research. For this particular paper with limited subject (which is more individual rather than community) I did very limited participant observation at the priest place for three times; the first was staying with the family of the priest and chatting with the priest for around five hours much before the arson happened (at that time I was conducting preliminary research on Kasogatan for my doctoral thesis); the second was around three hours the next day after the arson while the priest and two members of the vihara were repainting the room; and the third was around two hours joining the weekly veneration ritual with other members 10 days after the arson. The personal character of the priest which is extrovert and easily to talk bluntly made my field research easier. In order to get rounded picture of the arson I did also made brief interview with the local chief of police of Kapolek Grogol and with the head of Cemani Village.

Unlike ethnographic reports at general which used to blur the names of people and places in order to protect the subject community, in this paper I do not require to disguise the name of the figures or the names of the sites as, because in this era of digitalized social media it is impossible to disguise someone's name while let his place publicly known by media. Hopefully, frankly mentioning them will not put any threat to their security.

Reflective Experience

Reflection might be defined as: to mirror; to look back; to cast a light on; to meditate. People use to say that “We learn from experience”, but the correct sentence is supposed to be “We learn from reflecting on experience”. The priest, the subject of this paper, has learned from reflecting on his own experiences as a priest of a minority religion among Muslim majority as well as from reflecting on other peoples' experiences. In composing this paper, I also learn from reflecting on his experiences as a priest as well as from reflecting on other peoples' experiences. While experience, according to Cambridge Dictionary, are: 1) the process of getting knowledge or skill from doing, seeing, or feeling things; 2) something that happens to you that affects how you feel; 3) the way that something happens and how it makes you feel. Reflective experience – as I use the term in this paper – consists of reflective thinking over an experience. Reflective thinking focuses on the process of making judgments about what has happened. According to Dewey (1933 in Halpern 1996), reflective thinking

is most important in prompting learning during complex problem-solving situation because it provides with opportunity to step back and think about how people actually solve problems and how particular set of problem solving strategies is appropriate for achieving their goal.

The difficulty with the experience, however, is that we can only experience our own life, what is received by our own consciousness. We can never know completely another's experiences, even though we have many clues and make inferences all the time. Others may be willing to share their experiences, but everyone censors or represses, or may not be fully aware of or able to articulate certain aspects of what has been experienced. How, then, do we overcome the limitations of individual experience? Bruner (*Experience and Its Expression* 1986: 5) quotes Dilthey's (1976: 230) answers that we transcend the narrow sphere of experience by interpreting expressions. According to Bruner, by "interpreting" Dilthey meant understanding, interpretation, and the methodology hermeneutics; by "expression" Dilthey meant representations, performances, objectifications, or texts. – But, the relationship between experience and its expressions is always problematic and is one of the important research areas in the anthropology of experience. According Bruner (1986: 6) the relationship is clearly dialogic and dialectical, for experience structures expressions, in that we understand other people and their expressions on the basis of our own experience and self-understanding. In this way I try to learn from reflecting on priest's experiences as a priest of minority religion among Muslim majority as well as from reflecting on Meiliana's experience.

Minority Syndrome

There are three definitions of syndrome according to Cambridge Dictionary, and the one which suits to this topic is: a type of negative behavior or mental state that is typical of a person in a particular situation. Minority syndrome then is a type of negative behavior or mental state that is typical of people belong to minority group in a particular situation. What counts for particular situation is, especially for this paper, a situation when the members of minority groups are confronted with threatening situation or imagination in dealing with the majority around them. The consciousness of being minority apparently would lead them to cope with the threatening situation or imagination by relenting or succumbing themselves even if in the situation where they actually are the victims. Regarding the arson beseting the Buddhist prayer house in Cemani Village, the priest and the members of the Buddhist community showed such relenting manners and outlooks. They did report the incident to the local police but do not demand follow up actions for justice eventhough they feel very sure that they are victims, at least of terror. A couple members of Buddhist community I met at the prayer house the next day after the firing said that their community would rather think of the blessing in disguise behind the arson: that it is the time for them to repaint and refurbish the cetiya, and that they would not mind at all even if the apparatus close the case or see it as accident rather than crime. This is what I perceive of a manner or outlook that expresses minority syndrome, even though there are possibly different understandings such as written by Ken Joseph Jr at www.assyrianchristians.com that minority syndrom is when a minority instead of identifying with their historical and moral friends, they identity with their enemies due to intense pressure and influence of living in minority status. According to Ken, in much the way hostages often end up identifying with their captors or abuse victims defending their abusers, those with minority syndrom due to a number of factors identify with those who are in fact hurting them.

While in India, where relations between Hindu and Muslim elites had soured by the 1940s, a writer will inevitably quote Ambedkar in writing about minority syndrome. Rajeev Bhargava (2018) for example quotes Ambedkar (1945) that majority-minority syndrome is a diseased network of relations so poisoned, and accompanied by an assortment of negative emotions (envy, malice, and hatred) so extreme, that it propels groups to vengeful savagery. This send them on a downward spiral of deeper and deeper estrangement. In such syndromes, mutual animosity circulates freely, adding layer upon layer of grievance. Chronic mutual paranoia developes over time and inter-group relations

are perverted. According to Bhargava, Ambedkar appears to have entered the mindset of extremists on both sides, those who act with the sole purpose of humiliating and hurting each other. Hostility to the other is their defining feature. – Bhargava (2002) writes in *Open Democracy* that the term syndrome points, at the very least, to the breakdown of basic trust and common understanding between the majority and the minority. But in fact it encompasses something even more dreadful: a diseases network of neurotic relations, so completely poisoned and accompanied by such a vertiginous assortment of negative emotions (envy, malice, jealousy, spite and hatred) that communities are bound to slide deeper down the path of still deeper hostility and frenzied mutual destruction. – Even though in Indonesia the situation is not as bad as in India where the minority Muslim is regarded strong, it is relevant to share the minority-majority syndrome here in order to get sharpened understanding of the impacts of minority-majority syndrome.

Result and Discussion

The Meiliana Case

Minority and majority are something incomparable. To compare the two will only lead to unfairness. By quantity they are much different and it will lead to other differences. In order to provide general situation regarding the position of minority religious groups living within Muslim majority of Indonesia, in this paper I present the news regarding Meiliana case. The blasphemy conviction of Meiliana, a 44-year-old ethnic Chinese Buddhist resident of Tanjungbalai, North Sumatera, for complaining about volume of the *adzan* (call to prayer) has garnered worldwide attention and condemnation. But how exactly did the case unfold from simple noise complaint to an 18-month prison sentence? Below is the report by Karina M. Tehusijarana and Apriadi Gunawan for *The Jakarta Post*, August 23, 2016 edition.

The complaint

Meiliana's complaint was made on the morning of July 22, 2016 to her neighbor Kastini, who owned a stall near her house. Reports vary on what she actually said – her lawyers claim she merely remarked that the *adzan* broadcast from the nearby mosque was louder than it used to be, while the legal indictment says she asked Kasini, a Muslim, to tell the mosque caretakers to lower the volume as it hurt her ears. -- All parties agree, however, that Meiliana's initial complaint was only a single person. Over the next few days, however, her statement became distorted and rumors spread that a Chinese woman wanted to "ban the *adzan*".

On the evening of July 29, 2016, a small group of people, including a mosque staff member, went to Meiliana's house to confirm the truth of her complaint. According to the indictment, Meiliana said "Yes, lower the volume of the mosque. It's too loud and hurts my ears when I hear it." The group took offense at her statement, which they considered rude, and returned to the mosque. Meiliana's husband Lian Tui went to the mosque to apologize but by then a mob had started to form.

The riot

After the group's confrontation with Meiliana, provocative messages spread like wildfire on social media and messaging applications, with some even claiming the woman had thrown rocks at the mosque and forcefully stopped prayers. Later that night, an angry mob started to gather in front of the local subdistrict office and went to Meiliana's house to throw rocks at it. The violence then spread to nearby Buddhist temples. Fourteen Buddhist temples in Tanjungbalai were burned and ransacked by mobs between the night of July 29 and the morning of July 30, 2016. No fatalities were reported in the incident but damage ran into the billions of rupiah.

Inequity and Buddha Statue

Opinions differ on what caused a seemingly innocuous complaint to spiral into a violent riot. Ethnic Chinese business people said the social and economic gap between those of Chinese-descent and the non-Chinese people in Tanjungbalai was among the main reasons for the riot. Leo Lopulisa, a local fisheries businessman, said a Chinese Indonesian in Tanjungbalai accounted for about 10% of

the city's population of over 10,900. Of that figure, some 3% are categorized as very rich, while the rest are also in a comfortable financial condition.

Muslim community leaders, on the other hand, blamed the riot on underlying tensions resulting from the construction of a six-meter-tall Buddha Amitabha statue on top of a Buddhist temple in the city. "The presence of the Buddha statue in Tanjungbalai is like a ticking time bomb, it can trigger a riot at any time. That's why it has to be taken down soon," Tanjungbalai Interfaith Communication Forum (FKUB) chairman Haidir Siregar said a month after the incident. Haidir said the majority Muslims in Tanjungbalai could not accept the Buddha statue in their region because they considered the city of Islamic. The statue was taken down in October 2016.

The legal consequences

The police arrested 19 people for their role in the riot. Eight were charged with looting, nine with malicious destruction of property and two with inciting violence. All were given one to four month jail sentences. The police themselves built a case against Meiliana based on a report filed by their own officer, Brig. Kuntoro. "How can we prove Meiliana insulted a religion when nobody reported her to the police? To solve this problem, Brig. Kuntoro reported her," North Sumatera Police spokesperson Sr. Comr. Rina Sari Ginting said in 2016. Rina said Kuntoro had reason to report Meiliana because he was at the scene when the mob argued with Meiliana outside her house. Kuntoro came to the location at the request of the neighborhood head.

Kuntoro's report claimed that Meiliana's complaint constituted an insult to Islam, based on the argument he witnessed between Meiliana and the mob outside her house on July 29. Police initially struggled to process the case against Meiliana, with expert witnesses saying that Meiliana's statement contained no expression of hate.

The fatwa

Soon after the riot on Aug. 9, 2016, Indonesian Ulema Council (MUI) chairman Ma'ruf Amin – now the vice president of Indonesia – deplored the fact that local people chose to burn temples to express their anger against Meiliana. He added that it was acceptable to lower the volume of loudspeakers if people in the neighborhood were bothered. "Although [Meiliana] expressed her complaint angrily, such an act should not be replied to with anger. Both parties should sit together to discuss her concerns," Ma'ruf said.

However, in January 2017, the North Sumatera chapter of the Indonesian Ulema Council issued a fatwa declaring that Meiliana's complaint was "demeaning and insulting towards Islam" because the *adzan* was part of Islamic law. Based on the fatwa, police charged Meiliana with blasphemy that same month, but she reportedly disappeared until she was finally arrested on May 30, 2018.

The conviction

Meiliana's blasphemy trial started on June 26, 2018 and later on Aug. 13 the prosecutors demanded that she be found guilty as stipulated in article 156 and 156a of the Criminal Code, and be sentenced to 1.5 years in prison. Meiliana's lawyer, Ranto Sibarani, denied the prosecutions' claims, saying that the blasphemy charges against his client were based on hearsay and that no one had directly heard her say all the words she was accused of saying. The mother of four was nevertheless found guilty by the Medan District Court on Tuesday and sentenced to 18 months imprisonment. Her legal team has said that they would appeal the verdict.

The reaction

Meiliana's conviction has drawn widespread criticism from domestic and international rights groups and two of Indonesia's largest Islamic mass organizations. Amnesty International called the verdict a "ludicrous decision: that constituted a 'flagrant violation of freedom of expression.'" The Institute for Criminal Justice Reform (ICJR) said her case showed once again that the Criminal Code's blasphemy articles were used "to attack minority groups." Executives from Nahdlatul Ulama (NU) and Muhammadiyah also denounced that verdict, with NU legal division head Robikin Emhas saying

that Meiliana's statement did not constitute blasphemy. Muhammadiyah secretary Abdul Mu'ti agreed and said there should be an in-depth study to review the blasphemy-related articles and laws, arguing that the provisions were vague and open to subjective interpretation. Anti Discrimination Movement (Gandi) said that Meiliana's statement was similar to what Vice President Jusuf Kalla said in 2015. Kalla, also the chairman of the Indonesian Mosque Council (MI), criticized to overuse of mosque loudspeakers during Ramadhan that year. Therefore, the North Sumatera's MUI should review their fatwa, said Gandi's secretary general, Amad Ari Masyhuri, who is also the chairman of NU's Quran reciters association.

The supreme court

The news of *The Jakarta Post* on April 8, 2019 said that the panel of justices rejected the appeal by Meiliana and upheld her 1.5-year prison sentence. Meiliana's lawyer, Ranto Sibarani, said he was surprise by the court's decision. Ranto said he expected the Supreme Court to accept the appeal because he claimed there was not sufficient evidence that Meiliana committed blasphemy. "The evidence was only a statement signed by residents. It's strange that the statement signed by other people could be used as evidence of religious blasphemy," he insisted.

Meanwhile, Vincent Bevins wrote in *The Washington Post* on August 23, 2018 that the conviction on blasphemy charges has alarmed many in Indonesia who were already worried about the erosion of religious pluralism in the world's largest Muslim-majority country. In the newspaper he also includes the Ahok case which was similar to Meiliana case:

Meiliana, a 44-year-old Buddhist from the island of Sumatera, was convicted Tuesday of violating Indonesia's controversial blasphemy law and sentenced to 18 months in prison. Her crimes: coplaining about the volume of the Islamic call to prayer blasted by a mosque's loudspeakers near her home.

Last year, popular former Jakarta governor Basuki Tjahaja Purnama, who is a Christian and is commonly known as "Ahok," was sent to prison for two years under the blasphemy law for allegedly disrespecting the Koran. Meiliana, who like many Indonesians uses only one name, may appeal the decision against her, even though convictions of this type are rarely overturned. -- The case has made Meiliana a minor case celebre among more-liberal Indonesians, and the country's two largest Muslim organizations have criticized her conviction.

"She did not commit blasphemy. What she dis was offer a neighborly complain, and that is not an insult to Islam," said Ismail Hasani, a legal expert at the Islamic State University in Jakarta and reseach director at Setara Institute for Democracy and Peace, which he said would work with other civil society groups to fight Meiliana's conviction. "More generally, we believe that the blasphemy law itself does more than anything else to limit freedom of religion in Indonesia."

Indonesia, a multiethnic democracy made up of thousands of islands, officially recognizes six religions as fully equal under the law and has long been viewed as one of the most tolerant Muslim-majority nations in the world. But developments in the past few years, including Ahok's conviction, proposed legislation to ban homosexual acts and the rise of Islamist political groups, have worried supporters of the secular approach.

Meiliana's case has become part of the larger debate over religious pluralism, and tens of thousands had signed an online petition asking Widodo to "Free Meiliana, uphod tolerance!"

Like Ahok, Meiliana is part of Indonesia's ethnic-Chinese minority, which has often been subject to discrimination. Human Rights Watch has found that the blasphemy law has been used to persecute a wide variety of groups, and it is estimates that at least 22 people have been convicted under the law since Widodo assumed office in 2014. Along with groups such as Amnesty International and the Setara Institute, Human Rights Watch has been actively campaigning to revoke the blasphemy law. Meiliana case is apparently a strong mirror to reflect for minority in Indonesia. It gives a strong reflection or a strong message that minority is expected to be very humble, mute, and be better to

succumb even though in times of being victims. Opening mouth will only attract misfortune. So that in order to be able to survive a religious minority group needs to equip themselves with personal capacity such as high sense of tolerance, modesty, relenting attitude, and ignoring their rights to justice. Those are the challenges for religious minority groups to live in Indonesia. With such consideration then most of Buddhist community that used to join veneration rituals at Amoghasiddhi Cetiya tend to see the blessing in disguise behind the arson instead of seeking justice after the terror of arson: that it is the time for them to repaint and refurbish the cetiya. Not only because they are Buddhists, but also because more than half of them are of Chinese ethnic or in short: they are double minority. More over, the arson happened just after big students rallies in several big cities against the signing of the bill by President as they considered that the signing will weaken the Corruption Eradication Commission. Just after the first rally, Wamena city in uphill of Papua was on fire and around 32 migrants were killed. In such chaotic national political situation which only 20 days before presidential inauguration, especially minority groups need to be alert toward any action that may trigger or even provoke bigger chaos. So then, to keep silent regarding the arson of the cetiya is considered wiser attitude.

The Sub-village of Ngruki

Cemani is a village name at Grogol Subdistrict, Sukoharjo Regency, Central Java, Indonesia. By looking at the concrete houses owned by the population in the village which are well-shaped and properly-ordered with asphalted roads, at a glance we may conclude that the densely populated urban village is prosperous enough compared to other (urban) villages in Indonesia. There are two industrious factories at Cemani Village, namely Konimex Sobisco producing biscuits and Batik Keris producing batik fabrics. Without mentioning any figure, the Head of Cemani Village Hadi Indrianto, S.T., said that in his village there are quite view people living under the poverty line. On October 10, 2019, when I was visiting his office in order to collect data regarding the amount of religion-based population, the head of village and his staff claimed that no such data available at their office. Instead, they suggested me to find it at *Kantor Urusan Agama Kecamatan Grogol* (subdistrict level of office of religious affair which mostly deals with Muslim marriage). For me this is a new fact that a village office has no such data. But anyway this constitutes a kind of advancement or good progress. Eventhough I failed in collecting data I expect, frankly speaking I feel happy with this new fact, as it gives me a good perception that the village office seems to apply rights-based approach towards its population disregard of their religious background. Yet the Chief of Cemani Village was able to explain that at this time there are 33 mosques, 3 churches and 1 Buddhist vihara at his village area.

The area of Cemani Village consists of 8 sub-villages, namely: Cemani, Ngruki, Candi, Turi, Gambiran, Jati, dan Waringinrejo. Ngruki? Yes! Ngruki is a nation-wide popular name as in this sub-village there is Al-Mu'min Islamic Boarding School or (*Pondok Pesantren Al Mu'min* or Pondok Ngruki has been perceived as having connection with terrorism. For example when in 2002 Bali was blasted by terrorists attack. The bombings killed over 200 people. The perpetrators of the bombing -- Imam Samudra (38), Amrozi Nurhasyim (47) and Ali Ghufron (48) -- who were then executed in 2008, all have ties to one Pondok Ngruki. The school, according to Merina Dorian at *WPR World Politics Review* (Nov. 10, 2008 edition) is one of the most notorious in the country for espousing a fundamentalist version of Islam and for producing particularly fervent alumni. "We practice Islam as we believe it to be, as fundamentalists," said Ustadz Wahyuddin, the director of Pondok Ngruki, in 2008 to *World Politics Review* (WPR). "And it's a normal condition that some people don't like what we are doing here." Still according to WPR, Wahyuddin said that an Islamic State that practice Sharia Law is a worthwhile endeavor. Wahyuddin denied responsibility for the actions of former studets, saying that any of them, including Ghufron, had trained in Afghanistan during the late 1980s and were influenced by Osama Bin Laden and other non-Indonesians. He offered the school's location -- in a neighborhood that includes Muslims and non-Muslims alike -- as proof of its intentions. "We don't

disturb any of the churches here, we live in peace with them,” he said, as quoted by WPR. But the fact is there have been more than ten of terrorists identified as the alumni of Pondok Ngruki.

According to Briefing of the International Crisis Group dated 8 August 2002 titled “Al-Qaeda in Southeast Asia: The Case of the Ngruki Network in Indonesia”, one network of militant Muslims has produced all the Indonesian nationals so far suspected of links to al-Qaeda. This briefing paper explains how that network emerged, its historical antecedents, and the political dynamics over the last two decades that led some of its members from Indonesia to Malaysia to Afghanistan. The network has as its hub a religious boarding school (*pesantren* or *pondok*) near Solo, Central Java, known as Pondok Ngruki, after the village where the school is located. The “Ngruki network” began to coalesce in the late 1970s Indonesian intelligence operatives embarked on an operation to expose potential political enemies of then President Soeharto from the Muslim right. It drew in additional members in the early 1980s, many of whom had served time in prison for anti-government activities. An inner core of the network, led by the two founders of Pondok Ngruki – Abdullah Sungkar (now dead) and Abu Bakar Ba’asyir – and radicalised by repression at home, fled to Malaysia in 1985. Some associated with the Ngruki network returned to Indonesia after Soeharto’s resignation in 1998; others stayed in Malaysia but continued to be in close contact with those who went back. – Most members of the network share common characteristics: loyalty to Pondok Ngruki or its founders; commitment to carrying on the struggle of Darul Islam rebellions of the 1950s; desire to create an Islamic state by first establishing an Islamic community or *jemaah islamiyah*, and shared experiences of political detention in the 1980s. Many are on the executive committee of an organisation formed in Yogyakarta in 2000 called the *Majelis Mujahidin Indonesia* (MMI, Indonesian Mujahidin Council).

Still according to the briefing paper, the problem is that the Ngruki network is far wider than the handful of people who have been accused of ties of Al-Qaeda and includes individuals with well-established political legitimacy for having defied the Soeharto government and gone to prison as a result. Many Indonesians have expressed concern that pressure from the U.S. and Southeast Asian governments on Indonesian authorities to carry out preventive arrests of suspects without hard evidence could be seriously counterproductive. It could easily turn the targets of that pressure into heroes within the Muslim community – as has happened with Abu Bakar Ba’asyir – to the point that they become the beneficiaries of substantial political and financial support.

When I heard about the arson afflicted Buddhist prayer house in Cemani Village, which the location is just close to Pondok Ngruki, my imagination was easily dragged there. But Romo Bambang Sudarsono, the priest, negated my question. He said, “No. The arson was not committed by *santri*² Ngruki. I am very sure. Because some of the *santri* used to visit me here.” Or, is there any possibility that the arson was committed to terror the priest personally and nothing to do with religion, as addressed by the head of village? The speculative allegation expressed by the head of village – who has been a year servicing at Cemani Village -- is not without any basis. “Well, I know him personally. His attitude is somewhat arrogant. So there are might people who don’t like him. Or may be he has a kind of enemy,” said the head of village.

Land Ownership

But the head of village said that the Buddhist prayer house is occupying a piece of land owned by the state which was planned for a road. It is not constructed on the land with private ownership. As the land is state owned, actually it can be proposed for public use such as for a prayer house. But the problem with Amoghasiddhi Vihara is, the priest and his family members also stay there using rooms just at the back of the prayer room. The priest acknowledged that he has been occupying the land,

² *Santri* is a term for students of Islamic boarding school.

without any legal ownership. He does not possess any land ownership certificate, but he always pays annual tax.

The story of the land occupation begins at 1990 when Romo Bambang Sudarsono started to stay and construct a small house above the land. Aside from being a Buddhist priest, he has been serving his life as a *Hansip*³ since 1980 (now he is the coordinator for 15 *Linmas*⁴). In 1991 he got permit from the Office of Religious Affairs to use the land for a Buddhist prayer house. But after 17 years, in 2008 he was asked to leave the land by the head of village (of that era) supported by 176 signatures of all hamlet people with the reason that the land would be used as a road towards a mosque. But Romo Bambang Sudarsono thinks that the mosque has already got its road towards opposite street. He did resist against the eviction efforts by the head of village and gained advocative support from NU⁵ youth people. At that time the vice regent of Sukoharjo was Pak Toha, an NU figure. Romo Bambang Sudarsono then, accompanied by Rudi -- a vocal youth activist -- was able to meet with the vice regent who then helped him in communicating the case with relevant officers such as regency level members of parliament and Kesbanglinmas⁶. This effort won against the eviction idea of the head of village.

But in 2010, 2 years after the idea of eviction, there was an effort of arson afflicted the prayer house. And again, on October 1st, 2019, the arson happened again, afflicted the small Buddhist prayer house. No one knows whether the perpetrators are the same person or not.

³ *Hansip* is short for *Pertahanan Sipil*, literally translated as Civil Defense, was a type of local security officer on an administrative village. Based on Presidential Decree No. 55/1972, *Hansip* is part of defense and security component in Total Defense and Security System.

⁴ *Linmas* stands for *Perlindungan Masyarakat*, literally means civilian neighborhood guards. *Linmas* (formerly known as *Hansip*) is structurally organized under local governments (municipality/regency, subdistrict and village). A village government, Indonesia's lowest level of government administration, has at least 10 *Linmas* officers.

⁵ NU is short for Nahdlatul Ulama (literally translated to Revival of the Ulama) is a traditional Sunni Islam movement in Indonesia following the Shafi'i school of jurisprudence. NU was established on Januari 31, 1926 in Surabaya as a response to the rise of Wahabism in Saudi Arabia and Islamic modernism in Indonesia. NU is the largest independent Islamic organization in the world.

⁶ *Kesbanglinmas* is short for *Kesatuan Bangsa dan Perlindungan*, literally translated to National Unity and Community Protection.

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Interviewees

1. Rm. Bambang Sudarsono, the Buddhist priest, on 7/5/2018, 2/10/2019 & 10/10/2019 at Cetiya Amoghasiddhi.
2. AKP Didik Noer TJ, the police chief of Grogol District, on 2/10/2019 at his office.
3. Hadi Indrianto, S.T., head of Cemani Village, on 10/10/2019 at his office.

Inter-Religious Relations and Methodologi Issues

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Abstract

Every religion teaches its followers to live peacefully and harmoniously with others, both the same and different religion followers. However, the fact shows that relations among religious people are often to be problematical. This is not only because of differences between religions in doctrines and practices but also because of different interpretations (sects) and organizations. This religious conflict obviously will harm the religious people themselves. As humanity, religious people want to live together harmoniously with others, both fellow religion, and different religions, because they live on the same earth. This article will discuss how are the inter-religious relationships related to methodological problems in the field of religious studies. Methodologically, Comparative Religion that developed in the early time it studied religions from a theological perspective that is looking at the other religions from their own. So, what happened was the pokrol bambu attitude, raising his religion and demeaning on another. This method is not good for students who study religions, particularly for Indonesians who are multi-religious, because it will only look at his/her religion as superior whereas another as inferior. Wilfred Cantwell Smith, on the other hand, offers a method that is personalizing religion as a way of studying religions. Religion should not be seen only as a set of fixed doctrines and ready-made. The problem of religion is essentially a human problem in which the adherents of each religion always understand, experience and realize their religious beliefs and practices in daily life. Therefore, religion is always new every day. This method or approach requires students to study other religions through the perspective of the people who embraced it, so that, biased interpretation can be avoided. This method requires students to come and have a dialogue with the religious followers concerned.

Keywords: *inter-religious relations, religious studies, personalization of religion*

Introduction

Humans are social beings, and therefore, they always want to live together peacefully and harmoniously.¹ To create a harmonious life together so, community elites make or create values and norms that become guidelines for each member. Anthropologically these values and social norms are then called tradition which becomes a part of the culture of the community concerned. Functionally religions contain a set of values and norms that teach each follower to live peacefully. Religious norms teach how humans should do good things concerning God, humans and God's created nature. There are no religions that teach to ungodly to God, hurting fellow humans or destroying creation world of God.²

Nevertheless, the facts show that in human life sometimes there are relationships that are not harmonious, even involved in physical conflict with one and another. World wars (I and II), wars inter countries (India-Pakistan), or conflicts inter-ethnic groups (Sri Lanka and Myanmar) are examples that result from social relations that are not harmonious. Likewise, in the context of religious relations, it is often we find conflicts between one and other religious communities. For example, the Crusades that lasted for two centuries and are not easily forgotten between Islam and Christianity, conflicts between Catholicism and Protestantism in Northern Ireland, conflicts between Sunnis-Shiites in the Middle East, etc. These religious conflicts are not only caused by differences between believed religions but also often occurred only because of differences of sects, interpretations and organizational differences among religious communities themselves.

Besides, religious differences and differences in religious interpretation are often not entirely the cause of conflicts in the religious relations, but rather become vehicles that are boarded by other interests. In other words, certain religious groups often use the issue of religious differences or interpretations to achieve the desired position and economic resources that are contested for. However, this article does not want to explore the issue of misuse of differences or interpretations of religion in the context of inter-religious relations, but it will try to see how to build inter-religious relations from the other side, namely in terms of methodology, so that differences are not to be a thorn in one's flesh in the relationship between these religious people.

Many Religions, One World

The experts on religion often classify religions into several classifications. They classify the religions to the great tradition and the lesser tradition. The great tradition, for example, includes Islam, Christianity, Hinduism, Buddhism; while the lesser tradition includes Sikhism, Shintoism, Bahaim, and others. There are also who classify the existing religions to revealed religions, such as Judaism, Christianity, and Islam, on the one hand; on the other hand, some religions are classified as world religions, namely Hinduism, Buddhism, Sikhism, Jainism, and others. Some classify the religions on this earth into living religions, namely Christianity, Judaism, Islam, Hinduism, Buddhism, and others and religions that have already died (death religions) such as Zoroastrianism. The rest of them classify religions as western traditions (Judaism, Christianity, Islam) and Eastern traditions (Hinduism, Buddhism, Confucianism, Shintoism, etc.). Whatever the classification of religions made by religious

¹ In the relationship between individual and society, Durkheim stated that society is primary, whereas the individual is secondary. He saw the fact no individual was born alone, but each individual was always born and raised amid society. Furthermore, there is no individual can live alone. It is very painful to live alone and alienated from society, from parents who are very affectionate and from people who are loved. Therefore, to be accepted by those around him/her, so individual inevitably have to submit to and obey the surrounding community. As such, an individual depends on and is constructed by society.

² In Islam, for example, although it is allowed to fight the enemy who is attacking, the ethics of war must remain within the limits of humanity, such as not being able to kill women, the elderly and children, not being able to damage plants, etc. Buddhist ethics (*sila*), on the other hand, do not allow people to kill, including small animals, in any situation, because that will cause bad karma.

researchers, these classification clearly show that there are many religions on this earth. In addition to the religions stated above, there are even more religious systems that live and still exist among certain ethnic groups or communities. Adherents of these religious systems still maintain the beliefs and religious practices that they have received from generation to generation from their ancestors amid the current modernization and globalization which continues urge for change. The researchers call these belief systems as tribal religions, local religions, local beliefs, traditional religion, and so on.

Because there are many religions, the researchers classify religion into several classifications so that they are easy to be learned. In other words, the classification of religions is only an effort of the experts to understand so many map of religions in the world. By classifying religions into several groups or categories, it will be easy to understand these religions.

Many religions, one world. There are a lot of religious adherents, while they live on one and the same world. As a result, it often occurs a (seizing) competition for space among adherents of the religion. The space that is the (purpose) essential need of human life on earth is the only place to fight for life, including among religious communities. To maintain that life, religious people build social groups and make the religion they embrace as the identity of their respective groups. The competition for space among social groups based on religious beliefs often gives birth to religious conflicts.

These religious conflicts obviously will harm the religious people themselves. As human beings who want to live together peacefully and harmoniously, the contradictions caused by religious differences and interpretations clearly will disrupt the religious life. How could it be the people practice religious doctrines peacefully when they get threats from other religious people? Or, at least, people will be got with feelings of worry or insecurity when faced with interference from other religious communities. People believe in different religions, even though they live on the same earth. Therefore, how people of different religions can live together peacefully without feelings of fear or worry about other groups disruptions.

Religious conflicts are caused by differences doctrines between one religion and other religion. The existence of differences doctrines among religions is what makes people of one religion assume that his/her religion is the most correct and other religions are not true. Assuming that the most correct is only his/her religion then results in an exclusive attitude and tends to blame other religions adherents. So, there is an attitude of blaming religious followers and others. Because they assume other religious groups are "wrong", then there is also an attempt to invite, call or return other groups to the perspective or belief of his/her group. As a result, there are mismatched relationships, even conflicts inter-religious people.

That conflict also often occurs among groups of the same religion followers. Differences in understanding or interpretation of doctrines of the same religion often produce to different groups. Each of these groups assume that their opinion or view is the most correct, while the opinion or view of the other group considered is "wrong" that needs to be returned to a straight path, that is a view that is in accordance with the views of their group. Because each group feels the most right then there arises conflict among groups even though they are both people of the same religion.

Theologically, there are very different beliefs between one religion and other religion. Islam, for example, like Judaism, firmly believes in The One God, that God is the Creator of the universe and humans. He is not born nor give birth. As well Christianity believes in The One Almighty God, but the oneness of God in Christianity forms the doctrine of Trinity, which is the union between Father, the Son, and the Holy Spirit. Hinduism believes in The One Almighty God called Brahman (in Hinduism in Bali He is called *Sanghyang Widi Wasa*), but Brahman is the creator of the universe is united with His creation, so God according to Hinduism is everywhere. Buddhism does not teach about God because the Buddha does not teach it.³

³ In my dissertation research, I found that although the Buddha did not teach about God but politically Buddhists in Indonesia recognized it with several different names, such as *Sanghyang Adi Buddha* (Buddhayana), *Tuhan*

Besides, every religion has ritual practices that are different between one religion and other religions. As one of religious symbols, that is to approach and serve the God they believe in, each religion has its way, so that the form of ritual in one religion is different from the ritual system in another religion. As other forms of symbols, such as holy books, worshiping places, language used in rituals, social systems, there are differences between one religion and other religion.

Why do people pay much attention to differences? People tend to see differences because these differences become boundaries in constructing group identity. Ethnic groups, for example, will notice and emphasize differences, such as language or performances, with other ethnic groups in their social relationships so that it becomes clear who "we" are and who "they" are. Likewise in the context of religious relations, each religious group will emphasize differences, both doctrine and understanding, with the other groups so that it is clear who belongs to the group of "us" and who belongs to the group of "they". Therefore, differences in doctrine, ritual practices and understanding are always maintained in socio-religious interactions because by keeping these differences the identity of a religious group is clear. Unfortunately, the construction of identity by emphasizing the differences that become the boundaries of identity is rarely accompanied by awareness of the similarities between various social and religious groups.

Rapid technological progress has led to globalization where human relations have become so close and people cannot close themselves anymore, so knowledge of various religions and beliefs embraced by others is inevitable. In social life, for example, a family does not only have neighbors who share the same religion but sometimes have different religions or even understanding. In such conditions, constantly suspect each other is the same as torturing themselves. Therefore, positive knowledge, at least the basics, of other religions is needed to create a harmonious and mutually respectful life together.

The late President Soekarno once said about the existence of religious plurality with the illustration of some blind people who try to recognize the shape of an elephant. One touches its leg, one touches its ear, one touches its trunk so no one gets knowledge about the elephant shape perfectly. Likewise religious people in achieving the Truth, no one can know it entirely, what each can grasp is only a part of it. Indeed, the illustration above can be misleading, because it can be misinterpreted and produce the assumption that all religions are 'true'. However, behind that illustration, there is a very deep philosophical meaning, that the essence of Truth is too large to be understood by the naive human mind. Consequently, every person, every follower of any religion, must be sure of the truth of their respective religions, but at the same time, he/she must also learn to respect the truth of religion as understood by others.

The mistake that often occurs both past and present among certain people is to assume that the truth of the religion they believe is the most correct and insist the others to follow the understanding about the truth of the religion they believe according to their thoughts. Believe in the truth of own religion as they understand is a must because religion is based on conviction or belief that is understood. There is no religion without faith. But forcing their own beliefs or understanding to others can cause problems, because other people may not necessarily be insisted to follow or accept their beliefs and understandings.

The Truth is only one, and the essence of the Truth is too great to be limited by the human narrow mind. So, why do people feel worry about learning other people's religions? This often happens usually because people are satisfied with partial thinking, they do not think the Truth universally. One example is the case of the expulsion of the Rohingyans in Myanmar and the destruction of the vihara in North Sumatra. For Buddhists, the vihara is a sacred place in which they perform rituals honoring the Buddha and meditating to purify their mind from worldly attachments.

Yang Maha Esa (Theravada), *Tathagathagarbha* (Mahayana), *Namyohorenggekyo* (*Nichiren Shoshu*). On the other hand, even though they called God differently, they agreed that He is not personal.

But we also know that the world is only one and a place for all humanity. God never gave this earth to certain people or made an agreement that the Rakhine territory was only for the Arakan people. The questions are: Is it for the sake of his/her love for the Buddha that Buddhists are justified in offending the Rohingya people? Also, is it for the sake of love of Allah and His Messenger that Muslims are justified in offending the Buddhists?

The problem is now to be found in the willingness and effort to understand each other's ways of thinking. Furthermore, it lies in the question: Is there a willingness and effort to work together from every religious community? Technological progress and globalization have caused changes in every aspect of human life, including the religious aspect to be sure. This fact cannot be inevitable, but it must be realized. The side impact of the development of technology and globalization is the growth of materialism, secularism, and the decreasing of spiritual values that are precisely the enemies and challenges for every religious community. It is ironic if every religious adherents are still quarreling with each other while their enemies are in their eyes and even have penetrated their lives. Even more ironic is the quarrel that occur between sects or organization in certain religion while they claim it comes from the same source.

Religions in the Focus of Methodological Debate

The existence of differences between one religion and another religion has indeed long attracted the attention of people so that, they research them. Specifically, disciplines makes the differences and similarities of religions as objects of study is the *Comparative Religion* discipline. The term of *Ilmu Perbandingan Agama* popular in Indonesia is a translation of the term in English *Comparative Religion* or *Comparative Religions*. The term *Comparative Religion* or *Comparative Religions* itself is not the only term that is commonly used among experts in that field because, besides of that term, we also find other terms, such as *Religionswissenschaft*, *The History of Religions*, and *Religious Studies*.

Comparative Religion as defined by Louis J. Jordan, for example, developed among priests and missionaries who together with the colonialists came to the colony land and found the beliefs of local communities different from their own beliefs.⁴ The differences between their beliefs and the local community beliefs made the priests or missionaries more interested in investigating and comparing them than developing the mental and morals of the colonialists of themselves. Besides, because they carry out their religious mission, so the nature of 'selfish' (apologist) tends to be more than to see the reality as it is. This can be understood because the approach they used was more theological.

Religionswissenschaft (Science of Religion), on the other hand, is considered a mother of scientific disciplines that discuss various religions aspects such as Archeology of Religion, Philology of Religion, History of Religion, Comparative Religion, Phenomenology of Religion, Anthropology of Religion, Sociology of Religion, Psychology of Religion, and others.⁵ In contrast with theology which only discusses one religion and normative, the Science of Religion makes religions - both past and present religions - as the objects of the study. Thus, from the point of view of the *Religionswissenschaft* (the science of religion) experts, Comparative Religion that tries to research and

⁴ Mukti Ali said that Dutch scholars who wrote about Indonesia could be divided into 3 groups: first, advisors who gave advice about Indonesia, including about Islam, to the colonial government, to the interests of colonialism; second, missionaries, both from Catholicism and Protestantism, who made significant contributions, especially about linguistics but not about Islam, carried out the mission of broadcasting the gospel; third, the academics are expected to be 'neutral' but apparently still feel a sense of 'ethnic superiority' (*Ilmu Perbandingan Agama di Indonesia*, Yogyakarta, IAIN Sunan Kali Djaga, 1988: viii-ix).

⁵ See, for example, Farichin Chumaidy, 'Comparative Science of Religion and Its Relationship to the Sociology of Religion and History of Religion' and Herman L. Beck, 'Comparative Science of Religion and Phenomenology of Religion: Search for the Essence of Religion?' (In Burhanuddin Daya and Herman Leonard Beck (eds.), *Ilmu Perbandingan Agama di Indonesia dan Belanda*, Jkt, INIS, 1992: 24-29 and 48-56).

study religions by comparing their similarities and differences is only one part of Science of Religion whose nature of study is integral using the 'polymethodic' method.⁶

But otherwise, there is a tendency for contrary opinion⁷ where people understand the Science of Religion only studies one religion⁸ -generally, the religion studied is the religion of the researcher himself- with his research method too. Mukti Ali, for example, wrote an article titled '*Metodologi Ilmu Agama Islam*'⁹ which explained the objects, methods, and approaches in studying Islam. In the other article, '*Penelitian Agama di Indonesia*',¹⁰ Mukti Ali often understands the expert in 'Religion' as an expert ('*alim*') in only one religion, or even 'theologian' (Mukti Ali in the same article and Mattulada in his article '*Penelitian Berbagai Aspek Keagamaan Dalam Kehidupan Masyarakat dan Kebudayaan di Indonesia*'¹¹ said that the thought of 'Religious Sciences' is speculative-theoretical by using the 'deductive' method). Whereas the term Science of Religion in terms of *Religionswissenschaft* as an independent discipline and different from theology, arises among western Europeans, especially Max Muller with his philological-mythological method, in studying religions, even though they are both speculative.

Furthermore, there is another term, *the History of Religions*. According to Kitagawa,¹² different terminological usage of *Religionswissenschaft*, *Comparative Religion* and *The History of Religions* imply the obscurity of character of these disciplines. Despite they are different, however, all of these terms refer to a general knowledge known originally as the *Allgemeine Religionswissenschaft*, which is translated into English "general science of religions". But this term in English is not widely used in the society, because it is too long, and the word 'science' can be misleading, which can be misinterpreted as an empirical science. Finally, scholars engaged in the field adopted another English term, "The History of Religions". In other words, Kitagawa said, the term "*The History of Religions*" is synonymous with "*general science of religions*" and therefore, the characteristic and the disciplines must be seen in the context of *Religionswissenschaft*.

However, in Indonesia, especially in the PTKIN (State Islamic Higher Education), The History of Religions becomes a subject of courses obligatory to all students of Religious Studies. It is considered as part of the 'Science of Religion' (*Religionswissenschaft*) and is a separate course besides the Comparative Religion. The History of Religion studies religion only from a historical point of view

⁶ Farihin Chumaidy quotes this term from Smart's book, *The Science of Religion and the Sociology of Knowledge* (1973), as the method of the Science of Religion. On the other hand, Sharpe suggested that this 'polymethodic' and interdisciplinary method were related to the shift in Smart's ideas when he became the first professor at Lancaster University who tried to combine the Comparative Religion with Philosophy of Religion that was typical of England, but not in Europe generally, and at the same time the department name was changed to Religious Studies, not Comparative Religion or The History of Religions (*Comparative Religion: A History*, London, Duckworth, 2nd imp., 1992: 289).

⁷ Mukti Ali, for example, stated: "Now, under the common term 'Comparative Religion' contained History of Religion, Sociology of Religion, Phenomenology of Religion, Philosophy of Religion, and others that have their respective approaches and methods" (*Ilmu Perbandingan Agama di Indonesia*, Yogyakarta, IAIN Sunan Kali Djaga 1988: 3).

⁸ Harun Nasution made Islamic Studies into 7 fields (*Saresehan Pengembangan Perguruan Tinggi Agama Islam Pada IAIN/PTAIS at IAIN Sunan Gunung Djati Bandung (26-27 Rabiul Tsani 1416 H./22-23 September 1995 M.)*).

⁹ In Taufiq Abdullah and M. Rusli Karim, (eds.), *Metodologi Penelitian Agama: Sebuah Pengantar*, Yogyakarta, Tiara Wacana, cet. 1, 1989.

¹⁰ In Mulyanto Sumardi, (ed.), *Penelitian Agama: Masalah dan Pemikiran*, Jakarta, Balitbang Depag RI, cet. 1, 1982: 20-30.

¹¹ In Mulyanto Sumardi (ed.), *Penelitian Agama: Masalah dan Pemikiran*, Jakarta, Balitbang Depag RI, cet. 1, 1982: 50-68.

¹² Kitagawa, 'The History of Religions in America' in Mircea Eliade and Joseph M. Kitagawa, (eds.), *The History of Religions: Essays in Methodology*, London, The University of Chicago Press, 6th imp., 1973: 15.

and it is not within the framework of the special *Religionswissenschaft* methodology as stated by Kitagawa above.

In addition to the terms above, there is another term, namely Religious Studies. This term is now widely used in Western universities. Nevertheless, according to Sharpe¹³ the term '*Comparative Religion*', burdened with the Darwinian-Spencer evolutionary approach and views religion based on 'superior and inferior' criteria, cannot be easily replaced. In the UK, for example, even though the term '*Religious Studies*' has been used there, there is still the title of professor of '*Comparative Religion*' or '*Comparative Religion*' lecturers. Likewise, the name of the department '*Comparative Religion*' in several universities is still used. It might be easier to use the term *Comparative Religion* than other terms. Likewise, the term *History of Religions* is popular in Swedish and Finnish universities, but the *Temenos* journal covering Scandinavian countries still carries the title '*Studies in Comparative Religion*'. Furthermore, Sharpe stated that indeed the shift of the term from *Comparative Religion* to *Religious Studies* since the 70s it was not merely without cause, but because it involved a methodological debate process among the experts who questioning the controversy whether religious studies will be pure or applied.

From “It” to “We/Us”

Relating to the research methodology in religious studies there is debate among religious researchers. However, to get a complete understanding about the debate process is not easy. According to Sharpe, the difficulty in getting an understanding of the debate caused by several things. First, the debate is occurred in various countries and languages. All is done to respond to stimuli both locally and in general. Second, no way can complete the whole of what happened so that the selection process or the choice is very necessary. Third, the debate process is still ongoing until now.

Furthermore, Sharpe said that the debate revolved around the purpose of religious studies which in turn had an impact on methodological issues in religious research. Simply, the experts who are involved in religious studies can be categorized into two groups.

The first group said that the religious studies must be truly scientific, that is every researcher who really wants to research religions must be truly objective. To get an objective opinion, that is the goal of the research, he/she must get off from his/her religion believes altogether. Because, if a researcher of religions still hold to his/her religion, he/she tends to become a theologian. As long as a researcher of religions still holds their religion, so an objective attitude towards other religions will be difficult to achieve. In other words, he/she will remain subjective and consider other religions from the perspective of his/her religion.¹⁴

That view of point is a form of reaction to the study of religions when the discipline of *Comparative Religion* becomes part of the theology faculty. In Indonesia, at the beginning of *Comparative Religion* was introduced by Mukti Ali at IAIN (State Institute for Islamic Studies) around the 1970s, the *Comparative Religion* became a department that was part of the Faculty of *Ushuluddin* (Islamic Theology). As part of the Faculty of Islamic Theology, studies made by lecturers and the literature used by students tend to see other religions from the perspective of the Islamic point of view. They see other religions by underestimating and make them objects of Islamic proselytizing (*da'wah*)

The second group said that besides the study of religions, learning about the meaning of a religious phenomenon also asks 'what can we do for humans?'

If in the West researchers generally tend to see religion as something static, a mere collection of data, or if not, it only is an organism that must be dissected so that the West is accustomed to

¹³ Sharpe, Eric J., *Comparative Religion: A History*, London, Duckworth, 2nd imp., 1992: xiii.

¹⁴ Sharpe said that Werblowsky and Bleeker were examples of the models of religious research methodologies that developed much in mainland Europe where the idea of purely historical and objective research was emphasized on absolute boundaries and derided those who sought to compromise these criteria at all costs (*Comparative Religion: A History*, London, Duckworth, 2nd imp., 1992: 281-2 f.n.).

spending most of its energy researching ancient religious traditions, then in the East religion is viewed or studied to deepen one's love and understanding of Reality. In other words, eastern researchers do not see religion as a merely passive object that lies on the operating table of a researcher, but religion must be developed within human life. If religious studies cannot help students live better so the study will have little meaning.

But, the problem is not about the East versus the West, because the attitude of seeing religion in an 'intuitive' way can be done not only by researchers in the East but also by those in the West. The real problem is the Western researchers cannot understand life outside Western civilization. They are often reluctant to fix the basic assumptions in their research where 'method' and 'objectivity' have become sacred concepts. Only a few of them want to do that. So, there are now more dogmatism and sacred assumptions in the social science departments than in the theology faculty.

The notion of religion must be regarded as something that has existed in the West since the time of Romanticism. It is just that in public they refuse to compromise scientific reputation with 'subjectivism'. Goodenough, for example, said that the techniques of philological, historical, archeological, and the other studies in which religious research must be based, must be strengthened scientifically and accurately. But these studies should not be regarded as the only final purpose, but must be referred to the problems of the cosmos. In other words, Goodenough has tried to lay the basis for the religious studies that is humanized. Likewise, Smith was one of the researchers who attempted to study the essence of religion as it is interpreted and expressed by its follower. The data collected about one religion is not valid without involving and having agreement from its adherents. In other words, the methodology of religious research is to 'personalize religion'.

Wilfred Cantwell Smith in his article, '*Comparative Religion: Wither-and Why*',¹⁵ said that in the religious studies we must see the religion as 'person'. Or in other words, not just making religion as an 'object' with the pronoun 'it' but as 'we/us'. Smith states how the methodology of religious research has developed from time to time. According to Smith, religion as a dead object and impersonal in the history of the development of religious research is the result and characteristic of the Age of Discovery as the first phase in which the Western-Christian world meets people from other parts of the world who have different beliefs and cultures. They bring a variety of information and data both in the form of documents and their observations about religion and the other cultures to the West. In the nineteenth century, we saw a serious effort to research, record and analyze these facts systematically and interpret it. This effort culminated in the recognition of *Religionswissenschaft* as a discipline in western various universities.

However, although the characteristics of the first phase did not mean missing altogether, in subsequent developments, there was a shift that marked the second phase in which the researchers themselves were present as the people of the different religions. It marks the second phase in religious studies in which the researchers effort to personalize religion.

Furthermore, Smith explained that, because religion is the value of human life all religions are new religions, every morning. Religion is not in the heavens, it has not taken for granted; religion is in every human heart, so it has not finished yet and static. In this second phase, religious research begins with the discussion of religion as 'they'. With this view, Smith criticized the social sciences and humanism that their mistakes and fundamental manipulations were because they had regarded the invisible manifestations of human problems as if the manifestations were the problem itself.

Indeed, external forms of religion such as religious symbols, institutions, doctrines, and practices can be researched separately. This is what has happened to the most researchers lately and especially in the world of European science. But we must pay attention to is that external forms themselves are not religion. Smith is more likely to see that religion lies in the realm of meaning of

¹⁵ In Eliade and Joseph M. Kitagawa (eds.), *The History of Religions: Essays in Methodology*, London, The University of Chicago Press, 6th imp., 1973: 31-58.

these external forms in their point of view of those who embrace and believe in them. Therefore, students who study religions must realize that they are not related to religious systems but with people who are religious, or at least with something that is in the person of these people.

It is recognized that research on the visible external forms of religion as initial work that must be done is still needed because by doing that way the religious studies can begin. Even the religious studies must continue to be fixed in line with the data and the information about research on the external religious factors that are becoming richer and richer and more developing. There is no problem whether the tasks must be carried out by one researcher or the division of tasks should be done among researchers. The thing which must be considered is that the clarity is needed among research that is relating to the external forms of religion in the religious studies and the religious studies itself.

Another thing related to personalization of religion is the fact that the majority of the world's population are religious groups who enthusiastically acknowledge that their religion is the most correct. In dealing with such matters, knowledge of these religions is needed. Knowledge about religions may come from external aspects. If knowledge of external aspects is seen as a guide to the personal qualities of human life, then a sympathetic understanding of these qualities can come from its followers, either as informants or as friends, by asking about the meaning of its religious symbols to the person concerned.

Moreover, the various books about the various religions have been published and people can easily obtain and read it. Books about the religion are not only written by the adherents of the religion and apologetic, but also by others outside the religion who are often loaded with prejudice. In anticipating this, students of the study of religions who write about religions must realize that they write not only for the sake of their studies but also for the benefit of the reader in general. Besides, writing books or articles about religions outside of one's religion is open and allows the adherents of the religion in question to read it. Therefore, according to Smith, a statement about a religion is not valid if it is not recognized by the follower of that religion.

The next stage is that religious researchers themselves are not inanimate objects, but humans are also personal so that now there is a situation when '*we talk about a they*'. Why is that?

First, the 'objective' attitude in the academic world that sees the object of research as impersonal, as noted above, is a legacy of Western (European) academic tradition, or more specifically Western (European) characteristics of the 19th century. Until the early twentieth century, the requirements that are needed to be 'neutral' or scientific in religious research, including other people's religions, is that the student or researcher must get off his own belief or not be engaged. But now, the opposite is often found.

Second, the researchers from various backgrounds of disciplines and cultures come together where the Western dichotomy of secular-religious cannot be fully achieved. Or at least it is recognized that along with secular academic traditions also develops traditions where scholars from different religious backgrounds relate to one another.

Third, in line with this development now even a secular rationalist realizes that he is not as a god or a superior impersonal intellectual, but as a human being like the others and has a certain point of view. Secular-rationalism might be on the right track, it might be also the Truth they stated is true. But now it is felt that there is no *a priori* thought or universal reason to think of it, so that, he is in a position without challenges from the other party who also equally claims to declare the Truth. The rise of philosophy of existentialism, the phenomenon of 'the West returns to religion', the emergence of Communism, the rise of Eastern civilizations based on religion, all combine and produce a completely new condition in which each person and party in a position as one of the members of the world community who must support each other.

In the field of religious studies, each author is recognized and recognizes himself as a supporter and defender of one religion in the world where the others become defenders and supporters of the other religions.

After occurred of personalization of religion on both sides, so a meeting will take place, where 'we talk to you'. And if the situation is more intimate where there is a situation of mutual listening and mutual respect, then there will be a dialogue where 'we talk with you'. This stage is marked by the communication among the two sides in a parallel manner so that, the statements about a religion not only require the recognition of the followers of the religion to be considered valid, but also beneficial and useful - at least not - to themselves, and others.

Finally, the existence of face-to-face dialogue makes it possible to have side-by-side talks where experts from different religious backgrounds no longer merely face-to-face each other but also work together to face the issues that they have. When this happens the situation is '*we all talk to each other about us*'. Because in principle in the study of human religions learn about himself.¹⁶ In other words, the expert in religious studies is no longer just a researcher who studies various religions, but also a person who participates or participates in the problems of the human community.

Conclusion

One important fact is that religion can be a divisive factor of society. Many cases have been shown how social conflicts sometimes occur resulting from different religious beliefs and understandings. Even religion is also often used as a means by certain groups in inflaming people's emotions to face the other religious groups. It is ever and may still be a tendency in the study of religions. If this tendency is tolerated, so social conflicts will continue, especially, as emotions that inflamed by religious beliefs are very deep because it is rooted in the problems of life and death.

The spirit of studying religions has brought researchers to the crossroads where two inclinations become choices. Some researchers emphasize that religion, as well as other study objects, must be studied objectively so that, the results of their research are truly scientific. And some more researchers see that even though religion can be studied objectively, but religion cannot be separated from human life both the researchers themselves and those who embrace other religions. Unfortunately, researching other people's religions from the perspective of the religion of the researchers also does not make the relationship between religious communities better, because it can give rise to mutual suspicion so that it does not support the creation of a peaceful and harmonious human life which is to be achieved.

The problem of religion is a human problem. Even though religion is based on a set of doctrines, the doctrine does not speak for itself but is understood and practiced by humans. Therefore, Religious Studies students especially, who study other religions other than their religion must consider and involve followers of the other religions in their studies. A Muslim, for example, besides studying Buddhism from texts both written by Buddhists themselves and others who study Buddhism must have a partner among Buddhists as informants or one can be asked. Vice versa. A Buddhist who studies Islam is not enough just to rely on written texts, but also must have a Muslim partner as one can be asked about the religion of Islam which he/she studies.

In a larger scope, institutions that study religions, such as the Department of Religious Studies, apparently, it is time to consider recruiting the experts from other religions in their teaching and learning activities. Or, it is time for universities that study certain religion to be open-minded in recruiting students. They may accept student from other religions, for example, or establish student

¹⁶ When Jerald C. Brauer gave introductory speech to *The History of Religions: Essays on the Problem of Understanding*, (Kitagawa, et. al. (eds.) London, The University of Chicago Press, 3rd imp., 1974: ix) said "Perhaps its title ought to have been History of Religions: Essays on the Problem of SELF-Understanding."

exchange programs with other religious universities. Thus, the gap in inter-religious relations can be really bridged.

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Kiprah Perempuan Dalam Membangun Perdamaian Dan Harmonisasi

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Abstract

Kehidupan damai dan harmonis menjadi dambaan masyarakat dewasa ini, terlebih lagi dalam masyarakat majemuk yang kini tengah mendapat ancaman intoleransi. Dalam agama Buddha, kebahagiaan terjadi saat perdamaian dan harmonisasi tercapai, hasil dari pengembangan potensi kerohanian dan pemberdayaan diri termasuk kaum perempuan. Kaum perempuan yang berbudi pekerti luhur, kreatif, profesional, sejahtera dan bahagia dapat menjadi agen perdamaian serta mewujudkan harmonisasi dalam kehidupan masyarakat, saling menghargai termasuk dalam relasi umat beragama seperti umat Buddha dan Muslim.

Keywords: *kedamaian, harmoni, bahagia, toleransi, perempuan*

Introduction

Proses globalisasi adalah hal yang tidak dapat dihindarkan, dan proses ini akan terus berlanjut, sesuai dengan hukum perubahan yang disampaikan oleh Sang Buddha, bahwa segala sesuatu berubah. Perkembangan pesat teknologi khususnya di bidang komunikasi menyebabkan banyaknya berita dan informasi yang dapat diakses dengan mudah. Kemajuan ini berdampak positif dan negatif. Salah satu dampak negatif yang seringkali terjadi adalah semakin mudah dan cepatnya penyebaran ujaran kebencian, berita mengenai kekerasan dan permusuhan. Kondisi ini serta merta mempengaruhi hubungan antar manusia yang dapat menyebabkan kesenjangan yang bisa menghambat proses hidup harmonis dan damai. Penyebaran kebencian yang dilakukan oknum-oknum tertentu, yang mengakibatkan perpecahan, seputar pada Suku, Agama, Ras dan Antar Golongan. Jika ini dibiarkan, maka akan semakin mempengaruhi hubungan antar manusia, sehingga kehidupan akan semakin jauh dari keharmonisan dan perdamaian, yang sangat diperlukan dalam kerjasama membangun berbagai bidang, agar tercapai kesejahteraan dan kemakmuran.

Dunia telah mengalami sejarah kelam, seperti Perang Dunia, yang menghancurkan berbagai sendi pendukung kehidupan, diakibatkan oleh tidak harmonisnya hubungan pada saat itu. Tentunya kita tidak ingin sejarah kelam ini terulang lagi di masa depan. Peperangan dan konflik terjadi biasanya karena tidak bisa menerima hal-hal yang berbeda, disebabkan oleh adanya kepentingan diri sendiri atau golongan yang ingin dipertahankan.

Bahaya intoleransi

Sejak lahir hingga meninggal dunia, manusia selalu menginginkan kebahagiaan. Semua ajaran agama apapun juga mengajarkan langkah-langkah untuk bahagia. Kebahagiaan selalu berhubungan dengan kedamaian dan keharmonisan. Kedamaian dan keharmonisan dapat terwujud jika dalam kehidupan masyarakat yang majemuk dengan beragam suku, agama, ras, golongan dijalankan dengan sikap toleransi dan saling menghargai.

Tentu saja sikap toleransi ini harus dikembangkan, karena dalam kehidupan ini penuh dengan ketidakpuasan, seperti yang dijelaskan oleh Sang Buddha dalam khotbah pertamanya di Taman Rusa Isipatana kepada lima pertapa yang kemudian menjadi lima bhikkhu siswa pertama tentang inti ajaran Buddha yang berisikan Empat Kebenaran Mulia dan Jalan Tengah.

Di dalam Empat Kebenaran Mulia, Sang Buddha menjelaskan Kebenaran Mulia tentang Dukkha, yang artinya ketidakpuasan karena ingin mempertahankan untuk tidak berkumpul dengan yang tidak menyenangkan dan menolak berpisah dengan yang menyenangkan. Tentu saja ini menimbulkan penderitaan, karena di dalam kehidupan hal seperti ini tidak dapat kita hindari. Menyenangkan dan tidak menyenangkan datang silih berganti menghiasi kehidupan ini. Jika tidak disikapi dengan bijak biasanya menimbulkan kemarahan, kebencian, saling curiga, iri yang akan berlanjut kepada konflik yang berkepanjangan.

Kehidupan manusia yang dipenuhi banyak label sejak lahir, dengan beragam kondisi, budaya, pandangan, suku dan agama juga dijadikan obyek konflik bagi sebagian oknum yang mempunyai tujuan tertentu. Konflik terjadi karena tidak bisa menerima perbedaan, yang dikenal sebagai *intoleransi*, yakni sikap yang tidak dapat menghargai dan menghormati antar individu dan kelompok karena adanya perbedaan pandangan, suku, agama, ras dan golongan. Kondisi *intoleransi* ini perlu jadi perhatian sangat serius. Ini harus di perbaiki karena dapat menyebabkan perpecahan dan membuat kondisi tidak harmonis.

Di sisi lain sebagian masyarakat belum menyadari bahwa ada kesalahan yang harus dibenahi karena sebagian masyarakat tersebut justru mendukung berkembangnya *intoleransi*. Dukungan *intoleransi* ini tentu saja sangat berbahaya karena pengaruhnya sangat kuat terhadap lingkungan sehingga menyebabkan perpecahan dan peperangan.

Contohnya seperti kisah dalam *Dhammapada Atthakatha* (320-322), ada seorang Ratu bernama Magandiya, yang benci terhadap Sang Buddha, menyewa beberapa penduduk dan pelayan-

pelayannya untuk mencaci maki Sang Buddha saat Beliau memasuki kota untuk berpindapatta. Orang-orang sewaan tersebut mengikuti Sang Buddha dan mencaci maki dengan menggunakan kata-kata yang kasar seperti `pencuri, bodoh, unta, keledai, yang pasti ke neraka`, dan sebagainya. Hal ini membuat sebagian orang yang tidak tahu ada oknum yang sengaja membuat situasi tersebut, jadi ikut terpengaruh.

Intoleransi antar negara menyebabkan peperangan yang akan membawa kesengsaraan bagi masyarakat negara tersebut, *intoleransi* di dalam lingkungan masyarakat akan menyebabkan perang saudara, *intoleransi* di dalam keluarga tentu saja akan berdampak pada Kekerasan Dalam Rumah Tangga, berdampak terjadi perceraian dan masih banyak *intoleransi* lainnya yang akan berakibat buruk dan dapat menimbulkan penderitaan. Hal ini disebabkan oleh ketidakmampuan untuk menerima kondisi-kondisi yang ada, sehingga menjadi cikal bakal dari ketidakpuasan yang dijelaskan oleh Sang Buddha, yang menyebabkan munculnya benih-benih kebencian.

Masyarakat dunia dan khususnya Indonesia hidup dalam banyak ragam perbedaan. Badan Pengembangan dan Pembinaan Bahasa kementerian Pendidikan dan Kebudayaan telah memetakan dan memverifikasi ada 652 bahasa yang berbeda di Indonesia. Presiden Jokowi dalam debat ke 4 Pilpres 2019 menyebutkan bahwa Indonesia terdiri dari 714 suku dan memiliki lebih dari 1.001 bahasa daerah yang berbeda dan beliau menjelaskan bahwa perbedaan yang ada harus diberitahukan kepada generasi muda untuk mengembangkan sikap toleransi. Masyarakat yang beragam dengan 85% mayoritas beragama Islam diikuti dengan Kristen, Katolik, Hindu, Buddha dan Konghucu menjadi pelengkap begitu banyaknya perbedaan, yang harus disikapi dengan bijaksana sehingga bisa menerima dan memahami dengan baik semua perbedaan.

Perbedaan-perbedaan yang timbul kadangkala dilihat sebagai ancaman sebuah kelompok atau individu sehingga di lakukan usaha-usaha untuk melakukan pemaksaan kehendak. Tentu saja hal ini menjadi tidak baik sehingga mengakibatkan kebencian dan kemarahan antar individu atau kelompok. Kondisi terburuk adalah bertengkar, konflik dan perang yang mengakibatkan banyak korban jiwa, kehilangan kesejahteraan. Seperti yang disabdakan oleh Sang Buddha:

“Sebagian besar orang tidak mengetahui bahwa dalam pertengkar mereka akan binasa. Tetapi mereka yang dapat menyadari kebenaran ini akan segera mengakhiri semua pertengkar” (*Dhammapada* 6)

Perempuan Sebagai Agen Perdamaian

Pertengkar, konflik dan peperangan membawa kesedihan bagi manusia. Perempuan dan anak-anak merupakan bagian terbesar dari masyarakat yang terkena dampak dari konflik dalam bentuk kekerasan seksual dan sejenisnya. Kekerasan tersebut terjadi karena perempuan dan anak-anak seringkali berada di posisi yang lemah tidak berdaya, sehingga mereka sangat membutuhkan perlindungan dan jaminan hukum.

Perlindungan terhadap kaum perempuan dan anak-anak harus dilakukan juga oleh kaum perempuan dikarenakan perempuan memiliki sifat keibuan yang memberikan rasa nyaman dan aman terhadap lingkungan sekitarnya, seperti yang di sampaikan Sang Buddha 2560 tahun yang lalu: “.. Sebagaimana seorang ibu mempertaruhkan jiwanya melindungi anak tunggalnya, demikianlah terhadap semua makhluk, kembangkan pikiran cinta kasih tanpa batas ..” (*Karaniya Metta Sutta* bait VII).

Kutipan di atas menyiratkan bahwa Sang Buddha percaya akan kekuatan cinta kasih kaum perempuan dengan perumpamaan cinta kasih yang sejati seorang ibu terhadap anak sebagai model cinta kasih yang patut dikembangkan kepada siapa saja yang membutuhkan tanpa perbedaan. Cinta kasih tanpa batas ini melampaui semua batasan-batasan perbedaan yang ada di masyarakat, yang terdiri dari beragam ras, suku, agama, dan golongan.

Saat ini di Abad ke 21, peranan kaum perempuan semakin penting sebagai pelopor cinta kasih untuk memperbaiki kondisi *intoleransi* yang menjurus ke arah perpecahan keluarga, masyarakat,

bahkan bangsa. Oleh karena itu kaum perempuan harus dilengkapi dengan banyaknya ilmu pengetahuan yang cukup untuk menjadi seorang agen perdamaian.

Seperti dikutip dalam *Mangala Sutta*: "... berpengetahuan luas, berketerampilan, terlatih baik dalam tata susila, bertutur kata dengan baik, itulah berkah utama", maka sebagai seseorang yang bertugas mendamaikan situasi, kaum perempuan harus pintar dan bijak, seperti seorang tokoh wanita Buddhis di zaman Sang Buddha bernama Visakha.

Visakha dalam menjalani kehidupannya, mampu menjaga perdamaian dan keharmonisan keluarga karena Visakha menjalankan nasehat yang diberikan oleh ayahnya sebelum menikah antara lain:

- 1) janganlah membawa keluar api dari dalam rumah artinya jangan membocorkan hal buruk atau konflik suami dan mertua kepada orang luar
- 2) janganlah membawa berita buruk dari luar rumah masuk kedalam rumah sehingga mengganggu kehidupan berumah tangga

Nasehat sederhana yang berusia lebih dari 2560 tahun lamanya dan masih relevan hingga saat ini mempunyai pengaruh kuat di dalam menjalani kehidupan berkeluarga agar hidup rukun, damai dan harmonis. Visakha menjalankan perannya dengan baik dan sungguh-sungguh. Beliau dikenal sebagai seorang perempuan yang dihargai dan dihormati oleh keluarga dan lingkungannya karena perilakunya yang luhur. Beliau juga sebagai siswi utama yang dihargai oleh Sang Buddha karena kedermawanannya. Nasehat ini jika dilakukan dengan baik merupakan praktek nyata seorang perempuan dalam menjaga perdamaian dan keharmonisan keluarga.

Selain terus banyak belajar menimba ilmu untuk meningkatkan dirinya, para perempuan juga harus terus memperjuangkan nilai kebaikan dan kebenaran agar dapat menjadi perempuan yang berkualitas, sehingga kiprah perempuan benar-benar dihargai karena dapat bekerja dengan profesional, kreatif dan berbudi luhur.

Perdamaian dan Penguasaan Pikiran

Seperti ditunjukkan oleh Ven. Ashin Pannabala, perdamaian dalam Buddhis merupakan gabungan dari empat hal utama: kebahagiaan, kedamaian, kebebasan dan keamanan (Pannabala 2005:11). Jadi cukup jelas bahwa dalam pandangan Buddhis, perdamaian dan kebahagiaan identik. Seperti ditunjukkan juga oleh Ven. P.A. Payutto, kedamaian (*santi*) dan kebahagiaan (*sukha*) adalah sinonim: seseorang yang tidak bahagia tidak dapat menemukan kedamaian dan tidak akan ada kedamaian tanpa kebahagiaan. Agama Buddha menggambarkan kebebasan sebagai sinonim lain bagi kedamaian dan kebahagiaan. Dari kebebasan, orang-orang dapat menjalani kehidupan yang bahagia dan damai. (Payutto; 2001:50)

Dalam pandangan Buddhis "damai" memiliki dua tingkat pengertian. Tingkat adi duniawi (*lokuttara*), damai berarti Nibbana, keadaan tertinggi dari kebahagiaan. Jadi membangun "kedamaian" pada tingkat tersebut tidak ada jalan lain selain menjalankan *vipassana* atau meditasi pandangan terang. Pada tingkat duniawi (*lokiya*), kedamaian berarti "tanpa kekerasan" atau "hidup berdampingan secara damai". Untuk membangun kedamaian ini memerlukan praktek Dhamma, dimulai dengan menjalankan lima sila dan prosesnya terus berlanjut dengan *sila* (kemoralan), *samadhi* (konsentrasi) dan *panna* (kebijaksanaan).

Bhikkhu Buddhadasa menjelaskan meditasi *vipassana* sebagai latihan mental yang bertujuan meningkatkan pikiran ke tingkat di mana tidak ada lagi subyek yang menderita. Pikiran terbebaskan dari penderitaan dengan kebajikan dari pengetahuan jernih bahwa tidak ada yang layak didapatkan dari kemelekatan atau keterikatan. (Buddhadhasa; 2005:121) Hal ini akan berjalan dengan baik jika kita bisa mengerti jalan pikiran seperti yang dijelaskan Sang Buddha: "Pikiran adalah pelopor dari segala sesuatu, pikiran adalah pemimpin, pikiran adalah pembentuk. Bila seseorang berbicara atau berbuat dengan pikiran jahat maka penderitaan akan mengikutinya bagaikan roda pedati mengikuti langkah kaki seekor lembu yang menariknya" (*Dhammapada* 1)

Sang Buddha menjelaskan bahwa pikiran sangatlah penting. Dari pikiran akan terbentuk sikap dan kebiasaan seseorang. Apakah seseorang merasa hidupnya berbahagia atau menderita tergantung dari pikiran. Ibarat pintu rumah, di dalam pikiran ini ada 52 bentuk pintu pikiran terdiri dari 14 bentuk pikiran buruk, 25 bentuk pikiran baik dan 13 bentuk pikiran netral. Pikiran ini harus kita kuasai dan kontrol sehingga kita sadar pintu mana yang mau di buka, sedang terbuka dan yang tidak boleh dibuka.

Table 1.

13 Netral			14 bentuk pikiran buruk				25 bentuk pikiran baik		
kontak	pengerahan	bodoh	serakah	benci	malas	ragu	yakin	Ucap benar	Belas kasih
perasaan	penyokong	Tak malu	keliru	Iri/cemburu	lamban		Perhatian mumi	Tindak benar	Bersympati
pencerapan	keputusan	Tak takut	sombong	kikir			malu	Penghidupan benar	
kehendak	semangat	gelisah		khawatir			Takut akibat jahat		
konsentrasi	kegiatan						Murah hati		
perhatian	hasrat						Cinta kasih		
Vitalitas hidup							seimbang		
							Tenang (factor batin&kesadaran)		
							Ringan (factor batin&kesadaran)		
							Supel (factor batin&kesadaran)		
							Adaptasi (factor batin&kesadaran)		
							Mahir (factor batin&kesadaran)		
							Jujur (factor batin&kesadaran)		

Penguasaan pikiran tentu saja sangat penting agar terjadi penguasaan diri (dan tidak dikuasai oleh oknum tertentu) dan hal ini harus terus dilatih dengan usaha yang sungguh-sungguh. Hal yang sering terjadi adalah 14 bentuk pikiran buruk akan berlomba dengan 25 bentuk pikiran baik yang sering kita ringkas menjadi pikiran yang penuh kebencian, keserakahan dan kebodohan (*lobha, dosa, moha*) dan pikiran yang penuh dengan cinta kasih, welas asih, empati dan tenang seimbang (*metta, karuna, mudita, upekkha*) berlomba dan bertengkar di dalam batin ini.

Peperangan di dalam batin kita sendiri akan terus berlanjut dan membuat terlena jika kita tidak mengembangkan kesadaran dengan baik. Sebagian orang batinnya penuh kebencian atau keserakahan sehingga mereka bisa merusak, membahayakan diri sendiri dan lingkungannya. Orang tersebut akan lebih berbahaya lagi jika ia mempunyai kepandaian dan pengaruh di lingkungannya. Sebagian orang punya perilaku baik dan penuh cinta kasih yang juga dapat mempengaruhi diri dan lingkungannya dan tentu saja orang seperti ini akan memberikan pengaruh pada perdamaian dan kebahagiaan.

Permusuhan di dalam batin setiap manusia antara baik dan buruk sangatlah sulit untuk dikontrol sehingga orang yang dapat mengendalikan pikirannya dengan baik dipuji oleh Sang Buddha lebih berharga dibanding menaklukkan ribuan musuh seperti dikutip dalam *Dhammapada* 103: "Walaupun seseorang dapat menaklukkan ribuan musuh dalam ribuan kali pertempuran, namun sesungguhnya penakluk terbesar adalah orang yang dapat menaklukkan dirinya sendiri"

Ini berarti jika manusia ingin menjadi manusia yang baik haruslah dapat mengalahkan diri sendiri di mana seharusnya sang pemenang adalah kelompok yang baik. Dari uraian di atas, jelas yang banyak terlibat dalam peperangan atau konflik adalah orang yang tidak sadar bahwa yang menguasai dirinya adalah pikiran yang buruk. Pengetahuan ini tentu saja penting bagi kaum perempuan sebagai

agen perdamaian agar dapat menjaga pikiran, ucapan dan perbuatan yang penuh dengan cinta kasih sehingga keberadaan kaum perempuan sebagai agen perdamaian benar-benar di hormati, dihargai dan dibutuhkan.

Kualitas-Kualitas Luhur sebagai Landasan Perdamaian dan Harmonisasi

Untuk menunjang proses perdamaian dan harmonisasi, perlu membangun 4 kualitas luhur seperti yang disampaikan oleh Sang Buddha:

1. Metta: cinta kasih universal dan merangkul semua makhluk hidup tanpa membedakan. Pikiran yang penuh cinta kasih tidak ingin menyakiti siapapun. Semangat cinta kasih universal ini telah dibuktikan dalam sejarah perkembangan Agama Buddha, tidak pernah ada pertumpahan darah atas nama Buddha. Sebagai umat Buddha, pertama kali diminta untuk bertekad melatih tidak membunuh, yang berarti menghargai setiap kehidupan, ini merupakan wujud dari cinta kasih universal.
2. Karuna: welas asih, sikap batin yang mengharapkan semua makhluk hidup bebas dari derita dan dapat mempertahankan kebahagiaannya. Obyek welas asih ini mencakup bukan saja pada kondisi fisik orang yang menderita, namun juga mencakup kondisi batin yang membuat orang tersebut tidak bahagia (marah, stress, depresi, benci, iri, dengki, dan sejenisnya), sehingga orang yang penuh welas asih tidak akan mudah terpancing emosi negatifnya saat menghadapi orang yang mengalami emosi negatif, karena yang timbul adalah rasa kasihan bahwa orang tersebut sedang “sakit” batinnya.
3. Mudita: turut berbahagia atas perbuatan baik yang telah dilakukan orang lain/ makhluk, maupun atas kebahagiaan yang sedang dialami orang lain atau makhluk lain. Dengan melatih sikap batin ini, kita akan semakin tidak mudah terbawa ke perasaan iri hati, dengki, dan sejenisnya terhadap orang lain.
4. Upekkha: batin yang tenang seimbang saat mengalami 8 terpaan angin dunia (dipuji, dicela, terkenal, tidak terkenal, suka, duka, memperoleh dan kehilangan). Kemampuan ini tumbuh seiring dengan tumbuhnya kebijaksanaan. Kondisi ini membuat kita tidak mudah terbawa pengaruh kelompok tertentu untuk menggiring kita kepada sikap *intoleran*.

Empat kualitas batin luhur yang telah dikembangkan dengan baik, tidak akan menyimpan kebencian terhadap bangsa, suku, agama, maupun kelas atau golongan mana pun. Akan tetapi, jika sikap luhur ini tidak berakar kuat, tentu tidak akan mudah bagi kita untuk berupaya mewujudkan ketanpasekatan maupun menghindari diri dari keberpihakan. (4 Keadaan Batin Luhur, Nyanaponika Thera, diterjemahkan ke Bahasa Indonesia, Penerbit: Vidyasena Production).

Empat kualitas batin luhur juga telah ditunjukkan oleh Sang Buddha dan merupakan bentuk toleransi yang salah satunya bisa dilihat dari kisah ini: Suatu ketika Upali, siswa terkemuka dari Nigantha Nataputta, sangat bahagia setelah mendengar ajaran dari Sang Buddha, sehingga ia langsung menyatakan keinginannya untuk menjadi pengikut Sang Buddha. Namun Sang Buddha menasihati Upali untuk melatih toleransi dan welas asih, tetap memberikan dana kepada guru-gurunya dari Nigantha Nataputta yang sebelumnya telah bergantung pada dukungan Upali.

Upali semakin gembira dengan nasihat Sang Buddha, dan semakin jelas bahwa sebenarnya Petapa Gotama tidak pernah mengatakan “Persembahan harus diberikan kepadaku dan siswaku saja, apa yang diberikan kepadaku sajalah yang bermanfaat penuh.” Dalam menyelesaikan masalah Sang Buddha tidak pernah melakukan kekerasan sehingga mengakibatkan pertumpahan darah atau pun kematian. Dijelaskan dalam *Dhammapada Atthakatha* syair 197-198: ada kisah perebutan sungai Rohini antara bangsa Koliya dengan bangsa Sakya, diakibatkan hujan yang sedikit, sehingga air untuk tanaman mereka berkurang. Diawali dengan keinginan akan air untuk kebutuhan masing-masing, berkembang menjadi saling memaki dan menantang. Pertentangan itu lalu sampai melibatkan kerajaan, sehingga kedua kerajaan di kedua sisi sungai tersebut siap bertempur. Lalu Sang Buddha datang dan meleraikan mereka, dengan percakapan berikut:

- 1) Sang Buddha: “Manakah yang jauh lebih berharga, air Sungai Rohini ini atukah Bumi Pertiwi?”
- 2) Mereka menjawab: “Air Sungai Rohini nilainya tidak setinggi nilai Bumi Pertiwi, Bhante”
- 3) Sang Buddha: “Lalu, menurut kalian seberapa berharganya kaum ksatria?”
- 4) Mereka menjawab: “Nilai dari kaum ksatria yang mulia tidaklah terbatas, Bhante”
- 5) Sang Buddha: “Jika demikian halnya, demi air Sungai Rohini yang bernilai kecil ini, mengapa kalian sampai mau menghancurkan kaum ksatria yang mulia dan yang tak ternilai harganya ini dengan saling berperang? Tak sepercik kebahagiaan pun dapat diperoleh melalui persetujuan tak berharga dan pertarungan sia-sia.”

Akhirnya mereka berdamai.

Penyelesaian masalah dengan mengutamakan perdamaian telah ditunjukkan oleh Sang Buddha dan menjadi pelajaran berharga bagi umat manusia, yang pada kenyataannya banyak terlibat dalam masalah tak terselesaikan sehingga mengakibatkan konflik atau peperangan yang berkepanjangan, bahkan sampai berabad-abad. Jika diperhatikan konflik berkepanjangan terjadi karena runtuhnya empat kualitas batin dan menguatnya tiga akar kejahatan (keserakahan, kebencian dan kebodohan).

Profesional, Kreatif dan Berbudi Luhur

Ada hal penting yang harus dipelajari oleh kaum perempuan sebagai agen perdamaian yaitu harus memiliki kualitas profesional, kreatif dan berbudi luhur sehingga pada saat melaksanakan tugas dapat menjadi seseorang yang patut diteladani. Tentu saja diperlukan kemampuan dalam penguasaan pikirannya untuk selalu berada di jalan yang baik, benar dan lurus sehingga berpengaruh pula dalam ucapan dan tindakannya. Sebagai agen perdamaian, perempuan memegang peranan penting yang harus dilakukan dengan:

- 1) Profesional artinya dilakukan dengan tanggung jawab serta integritas tinggi dan kedisiplinan di dalam bekerja. Memiliki jiwa pengabdian dan kode etik yang baik. Kaum perempuan, di banyak tempat, saat ini sudah mengambil peran ini dengan sangat baik sehingga dapat menunjukkan kesetaraan gender dengan baik pada saat melaksanakan tugas. Tidak ada pengecualian untuk seorang perempuan pada saat bekerja.
- 2) Kreatif artinya berusaha untuk selalu melakukan terobosan atau pendekatan yang kreatif dalam memecahkan masalah karena tidak ada masalah yang tidak terselesaikan. Kaum perempuan umumnya secara alami telah terbangun kemampuan kreatifitasnya dengan baik karena terbiasa melakukan banyak pekerjaan antara lain mengurus rumah tangga, menjaga anak, memasak, berbelanja, mengatur keuangan, bekerja di kantor dan banyak hal lainnya.
- 3) Berbudi luhur adalah sikap dan perilaku yang dilakukan dengan sangat mulia sehingga menjadi teladan dan membawa dampak kenyamanan dan keamanan bagi orang di sekitarnya, di mana pun ia berada. Sehingga pada akhirnya, juga memberi dampak yang baik bagi diri sendiri, karena terjadinya hubungan timbal balik yang baik.

Masa kini kesetaraan gender sudah terjadi yang dapat kita lihat dari kontribusi nyata kaum perempuan sebagai bagian dari Dewan keamanan PBB di dalam menangani perdamaian di daerah konflik. Peran perempuan yang banyak dan beragam sebenarnya lebih memudahkan untuk diterima oleh siapa saja karena sudah terbiasa menjadi guru di dalam rumah di mana anak-anak dan keluarga selalu melihat contoh teladan dari seorang ibu. Oleh karena itu, seorang ibu yang baik telah memiliki bibit untuk menjadi profesional, kreatif dan berbudi luhur.

Langkah-langkah dalam membangun sikap berbudi luhur

Ada sepuluh langkah dalam membangun sikap berbudi luhur. (1) Memiliki sikap mudah menolong atau memberikan bantuan baik berupa materi atau non materi (nasehat, ide, dan sejenisnya). (2) Menjaga perilaku bermoral. (3) Rela mengorbankan kepentingan pribadi demi kepentingan orang

banyak. (4) Jujur dan tulus. (5) Menjaga sopan santun, (6) Menjalani hidup dengan tidak berlebihan. (7) Memiliki sifat tidak pemaarah. (8) Senang pada perdamaian dan menjauhi sikap kekerasan. (9) Memiliki kesabaran dalam menghadapi situasi apapun. (10) Profesional dalam kebenaran. Untuk lebih jelasnya, mari kita bahas satu per satu:

- 1) Kaum perempuan harus memiliki sikap mudah menolong atau memberikan bantuan baik berupa materi atau non materi (nasehat, ide, dan sejenisnya). Memberi adalah bagian yang paling mudah dan biasa dilakukan para perempuan seperti memberi perhatian kepada anak-anak dan keluarga, memberi bantuan jika anak-anak ada masalah, memberi hadiah dan lain-lain. Kebiasaan ini membuat kaum perempuan seharusnya lebih mudah melakukan pendekatan kepada orang di sekelilingnya. Hal ini tentu saja menjadi modal awal bagi para perempuan pada saat menghadapi bencana dengan sigap membantu memberikan perlindungan. Kemampuan mudah menolong ini perlu dilatih menjadi spontan dan dilakukan dengan pikiran senang. Dapat dimulai dari hal-hal kecil sampai yang besar. Dalam kehidupan bermasyarakat, sering kali ada saat-saat di mana sangat diperlukan bantuan yang spontan, seperti: bencana alam, wabah penyakit, dan sejenisnya. Selain itu, kualitas batin saat memberi juga perlu ditingkatkan, dari awalnya dengan pamrih, sampai ke tingkat yang tanpa pamrih. Hal lain yang perlu dikembangkan berkaitan dengan berbagi, yakni melatih tidak serakah, mendukung yang berhasil, melayani, menyediakan atau memberikan kenyamanan dan keamanan.

Apabila seseorang berbuat bajik, hendaklah dia mengulangi perbuatannya itu, dan bersuka cita dengan perbuatannya itu, sungguh membahagiakan akibat dari memupuk perbuatan bajik. (Dhammapada 118)

Berdana, melakukan kebajikan, menyokong sanak saudara, itulah berkah utama (Mangala Sutta)

- 2) Menjaga perilaku bermoral, minimal lima aturan moral yang perlu dilatih: menghindari pembunuhan, pencurian, berbuat asusila, berbohong, dan mengkonsumsi zat yang melemahkan kewaspadaan. Sikap ini sangat diperlukan agar menjadi contoh bagaimana menghormati diri sendiri dan makhluk lain. Kemoralan merupakan sikap yang dapat dinilai setiap orang apakah seseorang pantas menjadi teladan untuk dirinya dan kelompoknya. Setiap orang yang mampu menjaga kemoralan akan memberikan keamanan dan kedamaian bagi lingkungannya. Hal lain berkaitan dengan pengembangan perilaku bermoral: terkendali ucapan dan tindakan, berupaya melakukan yang baik, menjaga kehormatan, bebas dari kemerosotan dan celaan, menjadi contoh baik bagi orang lain.

Hendaklah ia menjaga ucapan dan mengendalikan pikiran dengan baik serta tidak melakukan perbuatan jahat melalui jasmani. Hendaklah ia memurnikan tiga saluran perbuatan ini, memenangkan `Jalan` yang telah dibabarkan oleh Para Suci. (Dhammapada 281)

Moral (Sila) akan memberikan kebahagiaan sampai usia tua; keyakinan yang telah ditanam kuat akan memberikan kebahagiaan; kebijaksanaan yang telah diperoleh akan memberikan kebahagiaan; tidak berbuat jahat akan memberikan kebahagiaan. (Dhammapada 333)

- 3) Rela mengorbankan kepentingan pribadi demi kepentingan orang banyak. Meskipun kadang ada kepentingan pribadi yang perlu dipenuhi, namun ada saat-saat dimana kepentingan orang banyak perlu didahulukan agar tercipta kondisi yang baik ke depannya. Orientasinya untuk kebaikan dan kedamaian banyak orang. Pengorbanan bisa berupa waktu, materi yang dimiliki, tenaga, pikiran, berbagi ide atau wawasan, membimbing, dan lain-lain. Seseorang yang memiliki jiwa sosial yang tinggi dan selalu ingin memberikan perlindungan selalu dinantikan oleh korban-korban konflik terutama korban kekerasan karena mereka membutuhkan seseorang yang memiliki waktu untuk mendengarkan kesedihan atau penderitaan mereka.

Apabila dengan melepaskan kebahagiaan yang lebih kecil, orang dapat memperoleh kebahagiaan yang lebih besar, maka hendaknya orang bijaksana melepaskan kebahagiaan yang kecil itu, guna memperoleh kebahagiaan yang lebih besar. (Dhammapada 290)

- 4) Jujur dan tulus, Kejujuran menjadi kekuatan yang dapat mempengaruhi dan menggerakkan orang-orang untuk mengikuti seorang pemimpin. Dan ini berguna terutama dalam menghadapi berbagai serangan *hoax* dan berita palsu yang sengaja dihembuskan oleh golongan tertentu. Kejujuran dalam ucapan sangat di butuhkan, tetapi diperlukan juga kejujuran berekspresi dan tidak berpura-pura. Kejujuran adalah sifat dasar manusia yang seharusnya dijaga agar tertanam kuat di dalam setiap individu. Kejujuran ini juga berarti memegang kebenaran, tidak menipu dan lurus dalam bersepakat, tidak memperdaya orang lain.

Kalahkan kemarahan dengan cinta kasih, dan kalahkan kejahatan dengan kebajikan. Kalahkan kekikiran dengan kemurahan hati, dan kalahkan kebohongan dengan kejujuran. (Dhammapada 223)

- 5) Menjaga sopan santun, Ketika kita berlaku sopan sebagai arti hormat terhadap orang lain maka orang akan segan dan tidak memandang rendah. Sehingga ucapan kita pun mau didengar oleh mereka. Seseorang yang memiliki sikap sopan dan santun tentu saja diterima oleh lingkungannya karena sikap ini merupakan kebiasaan baik yang membentuk karakter baik. Hal lain yang perlu dikembangkan berkaitan sopan santun: tidak kasar dan tidak angkuh *Jangan berbicara kasar kepada siapapun, karena mereka yang mendapat perlakuan demikian, akan membalas dengan cara yang sama. Sungguh menyakitkan ucapan kasar itu, yang pada gilirannya akan melukaimu. (Dhammapada 133)*

- 6) Menjalani hidup dengan tidak berlebihan, Dalam hal ini kita menjalani hidup sesuai dengan kebutuhan hidup, bukan sesuai dengan keinginan. Karena keinginan tidak pernah bisa terpuaskan. Setelah satu keinginan terpenuhi, maka akan timbul keinginan berikut, begitu seterusnya, sehingga kadang jadi kehilangan fokus dan timbul konflik dengan yang lain, karena setiap orang memiliki keinginan masing-masing yang berbeda-beda. Namun jika berbicara kebutuhan, umumnya punya kebutuhan yang sama, seperti: sandang, pangan, papan, dan sejenisnya. Kondisi kehidupan manusia di dunia ini berbeda-beda, ada yang hidup berkecukupan, ada yang hidup dengan kondisi yang serba kekurangan dan ada yang hidup dengan kondisi berlebihan. Perbedaan kehidupan setiap orang ini kadang menjadi sumber konflik di dalam lingkungan masyarakat yang beragam jika tidak disikapi dengan cara yang bijaksana, seperti aktivitas berbagi makanan kepada lingkungan yang kurang mampu daripada menghamburkan uang untuk belanja sesuatu yang sebenarnya tidak dibutuhkan atau sudah berlebihan.

Memiliki rasa hormat, rendah hati, merasa puas dengan yang dimiliki, ingat budi baik orang ... itulah berkah utama (Mangala Sutta)

- 7) Memiliki sifat tidak pemaarah, Setiap orang yang masih belajar dan berlatih tidak terlepas dari kesalahan dalam prosesnya. Seorang perempuan yang telah terbiasa mendidik anak sejak masih bayi menyadari hal tersebut. Maka secara alami tidak mudah marah dan dapat memaafkan kesalahan serta memberi semangat untuk berbuat lebih baik ke depannya. Dalam banyak kasus, penemuan-penemuan baru diawali dari adanya kesalahan-kesalahan. Sifat tidak pemaarah memberikan kedamaian dan membangun kerukunan sehingga lingkungan menjadi baik karena tidak menumbuhkan kebencian. Negara, organisasi ataupun keluarga mengalami konflik yang berkelanjutan karena tidak dapat memaafkan satu sama lain sehingga permusuhan terus terjadi. Sifat tidak pemaarah tercermin dari tidak “meledak-ledak”, memiliki hati berniat baik, menilai dan memutuskan secara adil dengan pikiran tenang dan halus.

"Ia menghina saya, ia memukul saya, ia mengalahkan saya, ia merampas milik saya. Jika seseorang sudah tidak lagi menyimpan pikiran-pikiran seperti itu, maka kebencian akan berakhir."(Dhammapada 4)

- 8) Senang pada perdamaian dan menjauhi sikap kekerasan, Perdamaian tercipta salah satunya didukung oleh sikap batin yang senang dengan perdamaian dan batin yang terlatih menjauhi sikap kekerasan dalam menghadapi berbagai masalah dan konflik. Konflik bisa terjadi karena ada perbedaan paham, kebiasaan dan tradisi. Namun jika diselesaikan dengan kekerasan, maka akan memicu kekerasan-kekerasan berikutnya yang tidak berkesudahan. Sehingga malah menimbulkan masalah-masalah baru. Yang harus dilakukan oleh kaum perempuan adalah menjauhi kekerasan baik melalui ucapan maupun perbuatan. Sejarah mencatat peperangan yang terjadi juga kadang dipengaruhi oleh kepentingan-kepentingan pihak tertentu, yang tidak menginginkan perdamaian, dan kadang pihak-pihak tersebut memberikan dukungan materi dan jaringannya agar peperangan tetap berlangsung. Kenyataannya setiap peperangan menimbulkan kerugian banyak pihak. Hubungan persaudaraan yang dahulunya amat erat, toleransi yang dahulunya amat dijunjung dan menjadi fondasi kehidupan masyarakat menjadi hancur dan menimbulkan korban jiwa, harta benda, dan kebahagiaan. Bibit-bibit peperangan, kadang disebabkan oleh hal-hal yang kecil, lalu semakin membesar karena mudah terpicunya emosi dari pihak-pihak yang berseteru. Apalagi jika pihak-pihak tersebut tidak mewaspadaai lingkungan negatif di sekitarnya. Bahkan orang baik pun bisa terpengaruh jika terus menerus setiap hari mendapat info negatif tentang pihak lain. Oleh karena itu, sangat penting untuk memiliki pengendalian diri dan menjaga pergaulan. Jika tidak diwaspadai, akhirnya informasi negatif itu akan menembus diri kita. Menjauhi sikap kekerasan berarti juga tidak menggunakan kekuatan untuk menekan persoalan orang, tidak mencari dalih pembenaran untuk menghukum suatu persoalan dengan dasar dendam dan benci.

Orang baik, ketahuilah bahwa sesungguhnya tidak mudah mengendalikan hal-hal yang jahat. Jangan biarkan keserakahan dan kejahatan menyeretmu ke dalam penderitaan yang tak berkesudahan.

(Dhammapada 248)

- 9) Memiliki kesabaran dalam menghadapi situasi apapun, Berbagai situasi yang kita hadapi terkadang ada yang tidak bisa kita kendalikan. Sehingga perlu kesabaran dalam menghadapinya. Contoh: saat sakit, saat menghadapi anak (anak kandung, anak buah, dan lain-lain). Dalam hal ini, kesabaran memberi ruang buat diri kita untuk memahami keadaan dengan lebih baik. Karena setiap kondisi yang kita hadapi melalui sebuah proses. Kebiasaan orang ingin mencapai hasil cepat, sehingga prosesnya tidak diberikan waktu yang cukup agar mendapat hasil yang lebih baik. Ajaran Buddha menitikberatkan pada proses yang dilalui, karena dengan cukupnya perhatian terhadap proses yang dilalui, maka akan lebih mudah terbangun kebijaksanaan dan kebahagiaan dalam menjalani proses tersebut, dan orang tersebut akan lebih sabar menjalaninya. Kesabaran disini juga mencakup:
- daya tahan dalam menghadapi jatuh bangun kehidupan, saat jatuh bangkit lagi, berupaya lagi dengan lebih baik. Termasuk pula tahan dalam beban kerja yang tinggi.
 - kemauan mendengarkan dan memperhatikan lawan bicara. Sehingga mereka merasa dihargai, dan kita bisa memahami dengan lebih baik maksud pembicaraan.
 - Tegar menghadapi kelelahan
 - Tidak putus asa walaupun diprovokasi, ditertawakan, atau dikasari dengan kata-kata kasar
 - Tidak melantarkan tugas yang dilakukan dengan baik

Sabar, mudah dinasihati Itulah berkah utama (Mangala Sutta)

Kesabaran adalah cara melatih batin terbaik (Dhammapada 184).

- 10) Profesional dalam kebenaran, Setiap orang yang berkembang hidupnya tidak terlepas dari adanya motivasi yang mendukung untuk menjalankan kehidupan yang benar. Kata-kata positif yang memberi semangat, pujian yang sesuai saat berhasil menyelesaikan tugas, meskipun tugas-tugas yang ringan, menjadi pemicu orang untuk bersemangat menjalankan tugas-tugas lainnya. Oleh karena itu, perlu menjaga lingkungan yang mendukung, agar setiap orang di dalamnya terus termotivasi menjalankan cara-cara yang benar, yang tidak merugikan orang lain, sehingga terwujud perdamaian dan keharmonisan. Kemajuan yang dibangun bukan hanya kemajuan secara ketrampilan dalam bekerja, namun juga kemajuan dalam berpikir, berucap dan bertindak yang benar di dalam bekerja, sehingga menjadi profesional dalam menghadapi segala masalah, termasuk menghadapi terpaan delapan angin dunia (dipuji, dicela, terkenal, tidak terkenal, untung, rugi, senang, susah)

Bangun! Jangan lengah!

Tempuhlah kehidupan benar.

Barang siapa menempuh kehidupan benar,

maka ia akan hidup bahagia di dunia ini maupun di dunia selanjutnya (Dhammapada 168)

Ke sepuluh nilai ini merupakan syarat dan bekal agar para perempuan dapat menjadi agen perdamaian yang memiliki sikap berbudi luhur. Kiprah perempuan dalam membangun perdamaian dan keharmonisan tentu saja menjadi sangat mulia jika semua dilandasi dengan norma-norma agama yang baik sehingga menjadi fondasi yang baik di dalam berucap, berpikir dan bersikap yang baik.

Kiprah Perempuan Buddhis dalam WANDANI

Dengan kualitas-kualitas diri yang profesional, kreatif dan berbudi luhur perempuan memiliki potensi yang sangat besar dalam mewujudkan perdamaian dan keharmonisan. Perempuan yang berbahagia adalah mereka yang hidup damai dan harmonis dengan sesamanya, dan dengan begitu mampu memberikan sumbangan kemanusiaan yang besar bagi kemajuan masyarakat, negara dan bangsa. Perempuan dapat berperan besar dan memberi sumbangan kemanusiaan yang tak terduga. Pannanda Susila, dalam "Nasehat Sang Buddha Kepada Kaum Isteri," (Skripsi Sarjana Muda Akademi Buddhis Nalanda, Jakarta: 1983), mengungkapkan bahwa Sang Buddha sering menggunakan istilah "Matugama" yang berarti "Ibu Rakyat" atau "Perhimpunan kaum Ibu" Sebagai gambaran betapa besarnya peranan perempuan.

Menyimak pernyataan Sang Buddha mengenai "matugama" yang berarti "ibu rakyat" atau "perhimpunan kaum ibu" tentang peran perempuan yang sangat besar dalam memberikan sumbangan kemanusiaan bagi kehidupan masyarakat luas agar tercipta perdamaian dan keharmonisan, maka perempuan Buddhis ingin sekali berkontribusi sehingga memotivasi mereka untuk membentuk perhimpunan perempuan Buddhis yang bernama Wanita Theravada Indonesia, yang disingkat WANDANI. Sebagai perhimpunan perempuan Buddhis, WANDANI merupakan wadah pemersatu perempuan-perempuan Buddhis di Indonesia. WANDANI menampung aspirasi kaum perempuan Buddhis serta memperjuangkan hak-hak perempuan dan terciptanya kemitraan dan kesejajaran antara pria dan wanita dalam rangka meningkatkan kebahagiaan lahir batin seluruh perempuan Buddhis di Indonesia.

WANDANI lahir pada 19 Desember 1995 dengan Visi: tertanamnya nilai-nilai luhur Buddha Dhamma dalam keluarga, terbinanya persahabatan dan persaudaraan yang erat di antara anggota WANDANI dalam satu wadah, serta menyatukan derap langkah dalam mengabdikan pada keluarga, agama, nusa bangsa dan negara. Sedangkan Misi WANDANI adalah mewujudkan perempuan Buddhis yang profesional, kreatif dan berbudi luhur dengan melakukan peningkatan kualitas peranan wanita dalam menerapkan nilai-nilai agama (Buddha Dhamma) dalam keluarga dan masyarakat agar menjadi contoh nyata kebaikan, perdamaian dan keharmonisan.

Profesional melalui Peningkatan kualitas wanita terutama WANDANI sebagai sumber daya pembangunan dan terwujudnya kemitraan pria dan wanita yang sejajar, selaras, serasi dan seimbang dalam kehidupan berkeluarga, bermasyarakat, berbangsa dan bernegara. Kreatif melalui pembinaan kelembagaan dan organisasi WANDANI agar dapat memunculkan gagasan atau ide-ide baru untuk mewujudkan kesatuan dan persatuan, serta tercapainya emansipasi seluruh WANDANI yang merupakan bagian yang tak terpisahkan dari Wanita Indonesia.

Dari visi dan misi di atas, jelas WANDANI sangat mendukung terwujudnya perdamaian dan keharmonisan sehingga WANDANI melakukan usaha untuk meningkatkan peranan perempuan dalam berbagai bidang kegiatan: organisasi, sosial, pendidikan, Dhamma, usaha kreatif, usaha travel, publikasi, hukum dan etika, litbang (penelitian dan pengembangan), informasi dan strategi. Kegiatan ini jelas bertujuan agar perempuan Buddhis dapat mengisi waktunya dengan baik dan bermanfaat serta meningkatkan ketrampilan teknis dan non teknis. Dalam mewujudkan visi, misi dan program-programnya, saat ini WANDANI memiliki sasaran khusus di bidang pendidikan, dan pemberdayaan ekonomi wanita Buddhis.

Bidang Pendidikan mencakup pendidikan wanita, pendidikan keluarga, pendidikan anak, dan pendidikan sosial. Terdapat sejumlah kegiatan dalam bidang pendidikan ini, yaitu: *Women's Dhamma Club*, *48 hour mindfulness*, program *Atthasila*, *Ohana (one happy family in Dhamma)*, *Woman Speak Up* (saatnya wanita berbicara), *Marriage Preparation Program / Couple Program* (program persiapan pranikah / program pasangan). Ditunjang pula oleh Bidang Penelitian dan Pengembangan yang memiliki kegiatan: Latihan Dasar Kepemimpinan, dan *Public Speaking*. Pendidikan untuk para perempuan sangatlah dibutuhkan agar perempuan memiliki kemampuan untuk hidup dengan baik dan benar. Hal ini menjadikan motivasi bagi WANDANI untuk membentuk perempuan yang berkualitas bukan hanya pintar karena ketrampilan yang tinggi tetapi juga memiliki pikiran, ucapan dan perbuatan yang mempunyai nilai nilai keluhuran. Di dalam program kerjanya, WANDANI memiliki tujuan untuk membentuk para perempuan yang berkualitas antara lain:

- 1) *Womens Dhamma Club*: tempat berkumpulnya para perempuan yang mau belajar ketrampilan, Dhamma dan prakteknya dalam kehidupan sehari-hari sehingga mengerti tentang nilai-nilai kebenaran dan keluhuran dari berbagai sumber. Guru-guru yang mengajar adalah orang-orang yang kompeten dan ahli di bidangnya dan dari beragam agama. Pertemuan ini pun memberikan ruang untuk para perempuan dari beragam agama untuk belajar bersama dengan penuh kedamaian dan toleransi.
- 2) *48 hour's mindfulness*: Program ini membentuk individu memiliki kesadaran yang baik dengan pengajar para bhikkhu Sangha Theravada Indonesia. Kesadaran yang baik membentuk pikiran yang baik agar selalu sadar pikiran yang muncul sehingga membentuk individu dengan karakter yang baik pula. Program ini menjadi tempat berkumpulnya peserta dengan bermacam agama dan dilakukan dengan damai dan bahagia sebagai wujud toleransi.
- 3) *Program Atthasila* Program ini menghimbau para individu agar mengingat selalu latihan kemoralan yang sangat penting dilakukan setiap hari. Kemoralan harus selalu dilatih dengan usaha yang sungguh-sungguh agar menjadi sebuah kebiasaan yang baik sehingga memiliki karakter yang baik. Jika semua individu memiliki kemoralan yang baik pasti akan diterima oleh semua orang dan memberikan rasa aman dan damai di lingkungannya.
- 4) *Ohana (one happy family in Dhamma)*: Program ini mengajarkan bagaimana membentuk keluarga bahagia yang melaksanakan Dhamma dengan baik. Keluarga yang baik memiliki nilai-nilai cinta kasih yang akan menjadi awal dari sebuah negara yang damai dan harmonis. Keluarga yang penuh konflik akan menumbuhkan benih-benih kebencian, keserakahan dan kebodohan sehingga akan muncul orang-orang yang akan memicu konflik pula di dalam keluarga dan lingkungannya atau akan menjadi sosok yang memicu kebencian di dalam sebuah negara.

- 5) Saatnya Wanita Bicara (Woman Speak Up): Program ini berupa pembelajaran di mana perempuan juga bisa berbagi ilmu dengan menjadi pembicara sehingga menumbuhkan kepercayaan diri dari seorang perempuan sehingga kiprah perempuan bisa diperluas bukan hanya mengurus rumah tangga tetapi juga bisa berbagi ilmu.
- 6) Program persiapan pranikah atau program pasangan: Program ini merupakan persiapan untuk membentuk keluarga bahagia dengan menjadi pasangan dewa dan dewi. Pasangan yang memiliki pikiran, ucapan dan perbuatan yang penuh cinta kasih dan welas asih. Pasangan yang akan disayangi oleh seluruh keluarga dan lingkungan karena membawa kedamaian dan keharmonisan.
- 7) Latihan Dasar Kepemimpinan: Program ini dilandasi pada pemikiran bahwa seorang manusia selayaknya memiliki dasar-dasar kepemimpinan, tak terkecuali kaum perempuan karena perempuan harus menjadi contoh teladan bagi anak-anaknya sebagai guru di rumah dan menjadi mitra bagi suaminya. Para perempuan juga harus memimpin keluarganya di dalam mengatur rumah tangga agar semua berjalan dengan harmonis. Saat ini para perempuan juga sudah mengisi bagian di dalam organisasi di mana para perempuan belajar kepemimpinan untuk menjadikan dirinya profesional dan kreatif.
- 8) Latihan Komunikasi: Program ini berangkat dari ide bahwa berkomunikasi adalah sesuatu yang sangat penting karena manusia adalah makhluk sosial yang selalu berhubungan dengan orang lain. Dalam komunikasi sangatlah penting untuk bisa menyusun kata-kata yang keluar dari mulut kita menjadi sebuah informasi yang dapat dimengerti, bermanfaat dan menarik bagi orang lain. Komunikasi yang baik akan membuat orang lain memperhatikan dan menghargai apa yang kita bicarakan. Dalam kiprahnya, perempuan juga sangat membutuhkan komunikasi yang baik sebagai agen perdamaian dan tidak dapat dipungkiri di era milenial ini, dibutuhkan kemampuan berkomunikasi yang baik dan benar di hadapan umum yang mana kemampuan menyampaikan dengan cara-cara yang baik sangat penting bagi terciptanya lingkungan yang damai dan harmonis.

Program kerja WANDANI ini terus diupayakan agar menjadi kebutuhan bagi para perempuan yang ingin maju dan berwawasan tinggi sehingga terwujudnya sosok perempuan yang pintar dan bijak serta menjadi seorang agen perdamaian. Program ini dapat dilakukan untuk semua perempuan dengan beragam agama dengan nilai-nilai toleransi yang tinggi. Program kerja WANDANI di bidang pemberdayaan ekonomi merupakan usaha untuk meningkatkan kualitas perempuan sebagai sumber daya pembangunan dan terwujudnya kemitrasejajaran antara pria dan perempuan yang selaras, serasi, dan seimbang dalam menopang kehidupan berkeluarga.

Sejumlah kegiatan dalam pemberdayaan ekonomi wanita Buddhis ini diwujudkan dalam usaha kreatif bernama "*Prema*", artinya 'cinta' yang berasal dari bahasa Sanskerta, bertujuan menampung hasil karya para perempuan dan membantu memasarkan, melakukan pelatihan-pelatihan seperti:

- 1) Pelatihan menjahit dan pelatihan pembuatan batik cap yang dilakukan oleh PC WANDANI Kabupaten Semarang di Sekolah Tinggi Agama Buddha Syailendra .
- 2) Pembuatan Gula Semut Aren oleh PC WANDANI Temanggung Rayon 1 bertempat di dusun Cendono, Kaloran, Temanggung yang saat ini menampung juga hasil dari penduduk muslim sehingga mempererat keharmonisan hubungan umat Buddhis dan Muslim
- 3) Usaha *Catering* oleh WANDANI Kabupaten Semarang.

Selain itu, ada pula program Tabungan *Dharmayatra* di bidang usaha Travel yang mengupayakan wanita-wanita Buddhis dan keluarganya untuk dapat berdharmayatra ke tanah suci Buddha di India sehingga memiliki keyakinan yang kokoh dalam menjalankan Buddha Dhamma.

WANDANI sebagai organisasi perempuan juga aktif terlibat di dalam kegiatan BKOW (Badan Kerjasama Organisasi Wanita) dan GOW (Gabungan Organisasi Wanita) sebagai wujud toleransi dan menjaga hubungan harmonis yang berhubungan dengan kegiatan-kegiatan lintas agama,

antara lain kegiatan pelatihan kewirausahaan, melakukan doa bersama, dialog-dialog lintas agama, meningkatkan kerukunan antar umat beragama, membahas tentang perlindungan terhadap perempuan dan anak, menghadiri acara-acara keagamaan seperti peringatan 1 Muharam dan acara keagamaan lainnya.

Diharapkan segenap program, kegiatan dan sasaran khusus yang dilakukan oleh wadah perempuan Buddhis dalam WANDANI ini dapat mengembangkan potensi spiritualitasnya dan melakukan pemberdayaan dirinya, seperti terwujudnya perempuan Buddhis yang profesional, kreatif dan berbudi luhur sehingga dapat menjadi pemersatu di dalam keluarga, organisasi dan masyarakat.

Conclusion

Negara Indonesia adalah rumah besar kita semua yang harus dijaga dengan damai dan harmonis walaupun banyak sekali perbedaan di dalamnya dan para perempuan sebagai bagian dari insan bangsa seharusnya berkontribusi nyata di dalam menjaga rumah ini agar penuh kebahagiaan sebagai hasil nyata dari perdamaian dan keharmonisan.

Kiprah WANDANI dalam Negara Kesatuan Republik Indonesia, yang memiliki semboyan bangsa yaitu *Bhinneka Tunggal Ika* artinya berbeda-beda tetapi tetap satu atau bersatu dalam keberagaman, memberikan kontribusi dalam menjaga perdamaian. Hal ini selaras dengan Moto WANDANI: “terus berjuang demi kebaikan” untuk mewujudkan kesejahteraan dan kebahagiaan bukan hanya bagi perempuan Buddhis tapi juga bagi semua makhluk yang seharusnya dicintai dan dihargai keberadaannya. WANDANI telah tersebar di 23 provinsi dengan 100 pengurus cabang dan 48 anak cabang juga terdiri dari beragam ras, suku, golongan dan adat istiadat bahu membahu saling membangun dan berusaha menjadi contoh organisasi yang ikut berperan dalam menjaga perdamaian dan keharmonisan di Negara Kesatuan Republik Indonesia. Dengan spiritualitas yang berkembang dan berdaya dalam mewujudkan kemandirian dan kesejahteraannya, niscaya akan menciptakan pula kedamaian dan keharmonisan dalam bermasyarakat, hidup berdampingan yang selaras dengan sesama umat beragama termasuk relasi umat Buddha dan Muslim di mana pun berada! Sadhu.

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Pengaruh Pembelajaran Interaktif melalui *GoMindful Insight* dan Praktek *Mindfulness* Rutin Terhadap Keterampilan *Mindfulness* (Studi kasus pada anggota di grup meditasi rutin)

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Abstract

*Penelitian ini bertujuan untuk mencari pengaruh pembelajaran interaktif melalui *GoMindful Insight* dan praktek *mindfulness* rutin terhadap keterampilan *mindfulness*. Metode yang digunakan adalah kuantitatif dengan analisis deskriptif dan pendekatan survei. Terdapat 30 sampel yang dipilih secara purposive dalam penelitian ini yang diuji dengan 31 butir pertanyaan secara keseluruhan. Teknik analisis data menggunakan uji analisis regresi linear berganda (*multiple linear regression*) secara simultan dan parsial. Hasil temuan dari penelitian ini adalah tidak adanya pengaruh pembelajaran interaktif melalui *GoMindful Insight* terhadap keterampilan *mindfulness*; tidak adanya pengaruh praktek *mindfulness* rutin terhadap keterampilan *mindfulness*; sekaligus tidak adanya pengaruh secara simultan keduanya terhadap keterampilan *mindfulness*. Atas hasil temuan tersebut, penelitian ini menyimpulkan bahwa hal tersebut disebabkan karena (1) pembelajaran terlalu padat dengan teori dan belum seluruhnya materi yang mendukung penerapan *mindfulness* dalam keseharian tersampaikan di sesi tersebut, (2) masih terbatasnya pengetahuan terkait materi sehingga belum memahami jawaban dari hasil interaksi, (3) belum adanya kemandirian dalam memunculkan dan menerapkan *mindfulness* di luar sesi panduan meditasi secara optimal, dan (4) penerapan *mindfulness* dalam kegiatan sehari-hari masih belum diterapkan sepenuhnya.*

Keywords: *Pembelajaran interaktif, Praktek Meditasi Rutin, *GoMindful Insight*, Motivasi Bermeditasi*

Introduction

Praktek *mindfulness* secara virtual dapat meningkatkan hal-hal yang positif secara luas selama masa krisis oleh COVID-19. Atas hal tersebut, program-program praktek *mindfulness* yang muncul didominasi untuk mengurangi stres secara psikologis, meningkatkan kesehatan mental dan fisik, serta mengatasi berbagai tantangan selama kerja dari rumah (Belen, 2022; Farris et al., 2021; Toniolo-Barrios & Pitt, 2021). Tidak hanya berkaitan dengan kesehatan, beberapa di antaranya program yang ada juga untuk *mindful parenting*, intervensi dalam merawat anak dengan gangguan autisme, pengembangan bisnis, penanaman karakter kepemimpinan di perguruan tinggi, menumbuhkan keterampilan abad ke-21, hingga pengembangan model-model edukasi di sekolah yang lebih interaktif (Burgess et al., 2022; Burmansah et al., 2019b; Economides et al., 2018; Folch et al., 2021; González-García et al., 2021; Hatton-Bowers et al., 2020; Henriksen et al., 2020a; Kranenburg et al., 2022; Lim et al., 2021; Nguyen Dang Tuan et al., 2019; Orosa-Duarte et al., 2021; Singh et al., 2021; Trottier et al., 2021; Wu et al., 2022). Secara virtual, program-program tersebut diintegrasikan dalam sebuah *mobile app* sehingga dapat dilakukan dimana saja dan kapan saja. Sebagai contohnya Ajivar (*mindfulness app*) yang menggunakan AI dan *machine learning* untuk memberikan pelatihan *mindfulness* dan *emotional intelligence* sesuai kebutuhan setiap individu secara spesifik (Sturgill et al., 2021).

Bagaimana pun, secara ideal program-program *mindfulness* bisa dikembangkan untuk manfaat yang lebih jauh lagi untuk pengembangan keterampilan *mindfulness* (Sumantry & Stewart, 2021), bukan hanya manfaat secara kesehatan fisik maupun mental (Anālayo, 2021). Sementara itu intervensi yang ada untuk mengembangkan keterampilan *mindfulness* masih terbatas sekali yang secara terintegrasi, berupa pembelajaran dan praktek hingga memberikan hasilnya. Idealnya perkembangan keterampilan *mindfulness* dapat diwujudkan dengan adanya pembelajaran dan juga praktek yang saling terintegrasi. Pembelajaran interaktif mengenai *mindfulness* melalui GoMindful Insight di platform YouTube masih belum dikembangkan. Oleh karena itu, GoMindful Insight dikhususkan untuk membahas *mindfulness* yang mana pada tahap pertama sebanyak 6 sesi membahas tentang Pengembangan Ketenangan Batin (*Samatha Bhāvanā*). Di sesi berikutnya akan menjadi pelengkap dari 6 sesi pertama, yang akan membahas tentang Pengembangan Kesadaran dan Pandangan Terang dalam kehidupan sehari-hari melalui *Vipassanā Bhāvanā*. Dengan demikian, ini menjadi model pembelajaran yang komprehensif secara konseptual terkait dengan *mindfulness* yang diajarkan dalam literatur Buddhisme maupun *Science*. Jadi, GoMindful Insight sebagai model pembelajaran yang interaktif dengan merepresentasikan tiga ciri utama, yaitu sistematika materi, interaksi, dan penggunaan media secara terintegrasi yang dapat memberikan pengaruh terhadap keterampilan *mindfulness*.

Praktek *mindfulness* ditujukan sebagai media praktek setelah seseorang belajar pemahaman secara konseptual dengan secara bersama-sama melalui via ZOOM Meeting. Program ini secara rutin dilakukan setiap hari di empat waktu dengan durasi meditasi 30 menit dalam tu sesi. Secara rutin, program ini diikuti oleh 35-50 partisipan setiap malamnya untuk melatih ketenangan batin dan juga *mindfulness*. Atas dasar tersebut, diasumsikan bahwa praktek *mindfulness* rutin memiliki dampak terhadap perkembangan keterampilan *mindfulness* yang akan diujikan menggunakan Mindful Attention Awareness Scale (MAAS) (Brown & Ryan, 2003).

Penelitian ini mengukur pengaruh dari pembelajaran interaktif melalui *GoMindful Insight* dan praktek *mindfulness* rutin terhadap keterampilan *mindfulness*. Terdapat tiga hipotesis yang akan diuji pada penelitian ini, yaitu (1) pengaruh pembelajaran interaktif melalui *GoMindful Insight* terhadap keterampilan *mindfulness*, (2) pengaruh praktek *mindfulness* rutin terhadap keterampilan *mindfulness*, dan (3) pengaruh pembelajaran interaktif melalui *GoMindful Insight* dan praktek *mindfulness* rutin terhadap keterampilan *mindfulness*.

Methods

Penelitian ini menggunakan salah satu metode kuantitatif dengan statistik deskriptif dan pendekatan survei untuk melihat pengaruh pembelajaran interaktif melalui *GoMindful Insight* dan praktek *mindfulness* rutin terhadap keterampilan *mindfulness*. Populasi yang dipilih dalam penelitian ini adalah peserta grup meditasi rutin yang praktek *mindfulness* setiap hari via ZOOM Meeting sekaligus mengikuti *GoMindful Insight* selama 6 sesi dalam tiga minggu. Teknik pengambilan sampel yang digunakan adalah *purposive sampling* berdasarkan dua kriteria tersebut yang berjumlah 30 orang.

Teknik pengumpulan data yang digunakan dengan angket melalui *google form* yang disebarakan melalui WhatsApp Group Meditasi Rutin. Instrumen penelitian berupa angket atau kuesioner untuk menguji 3 variabel yang terdiri dari 3 indikator dengan 12 butir pertanyaan untuk variabel pembelajaran interaktif melalui *GoMindful Insight* (X1), 1 indikator dengan 5 butir pertanyaan untuk variabel praktek meditasi (X2), dan 14 butir pertanyaan indikator dari *Mindful Attention Awareness Scale (MAAS)* untuk variabel motivasi bermeditasi (Y). Secara keseluruhan terdapat 31 butir pertanyaan skor 1-5 dengan skala *Likert* untuk diujikan.

Table 1 Hasil Uji Validitas dan Realibilitas Instrumen

No.	Instrumen				
	Variabel	Indikator	Sub indikator	Cronbach's Alpha	Keterangan
1	Pembelajaran interaktif	Sistematika materi, interaksi, penggunaan media	12 pertanyaan	0,954	Valid
2	Praktek <i>mindfulness</i> rutin	Panduan meditasi	5 pertanyaan	0,840	Valid
3	Keterampilan <i>mindfulness</i>	Mindful Attention Awareness Scale (MAAS)	14 pertanyaan	0,925	Valid

Berdasarkan Tabel 1 Hasil uji Validitas dan Realibilitas Instrumen, uji validitas yang dilakukan untuk variabel pembelajaran interaktif (X1), praktek *mindfulness* rutin (X2), dan keterampilan *mindfulness* (Y) nilai masing-masing sub-indikator berjumlah lebih besar dibandingkan dengan R_{tabel} (28; 0,05) yang sebesar 0,374, sehingga dapat dikatakan semua butir pertanyaan di setiap variabel adalah valid. Sementara itu pada uji realibilitas instrumen, semua butir pertanyaan dari setiap variabel dinyatakan reliabel untuk diujikan.

Uji asumsi klasik dilakukan setelah data ditabulasi dalam bentuk interval dengan 3 jenis uji, yaitu, uji normalitas, uji multikolinearitas, dan uji heteroskedastisitas. Sementara untuk analisis data, uji yang digunakan adalah analisis regresi linier berganda (*multiple linear regression*) secara parsial maupun secara simultan dengan Software SPSS 25.

Result and Discussion

Uji Asumsi Klasik

Table 2. Hasil Uji Normalitas
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		30
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	7.34196930
Most Extreme Differences	Absolute	.107
	Positive	.107
	Negative	-.069
Test Statistic		.107
Asymp. Sig. (2-tailed)		.200 ^{c,d}

Table 3. Hasil Uji Multikolinearitas

		Coefficients ^a					Collinearity Statistics	
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Tolerance	VIF
		B	Std. Error	Beta				
1	(Constant)	21.361	14.987		1.425	.166		
	Pembelajaran Interaktif	-.233	.435	-.164	-.536	.597	.323	3.098
	Praktek <i>mindfulness</i> rutin	1.995	1.096	.556	1.820	.080	.323	3.098

Table 4. Hasil Uji Heterokedastisitas

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-3.611	8.524		-.424	.675
	Pembelajaran Interaktif	-.276	.247	-.358	-1.117	.274
	Praktek <i>mindfulness</i> rutin	1.061	.624	.545	1.701	.100

Berdasarkan tabel 2 Hasil Uji Normalitas diketahui bahwa uji normalitas memiliki nilai signifikansi (Sig.) sebesar $0,200 > 0,05$, sehingga dapat dikatakan bahwa data berdistribusi normal. Berdasarkan tabel 3 Hasil Uji Multikolinearitas, diketahui bahwa nilai tolerance dari variabel pembelajaran interkatif dan praktek *mindfulness* rutin adalah $0,323 > 0,10$ dan memiliki nilai VIF sebesar $3,098 < 10$, sehingga dapat disimpulkan bahwa tidak terjadi gejala multikolinearitas dalam model regresi. Pada tabel 4 Hasil Uji Heteroskedastisitas, nilai signifikansi (Sig.) dari variabel pembelajaran interaktif adalah $0,274 > 0,05$ dan praktek *mindfulness* rutin $0,100 > 0,05$, sehingga tidak terjadi gejala heteroskedastisitas.

Uji Analisis Data

Table 5. Hasil Uji Regresi Linear Berganda

Coefficients ^a						ANOVA ^a							
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Model	Sum of Squares	df	Mean Square	F	Sig.	
		B	Std. Error	Beta									
1	(Constant)	21.361	14.987		1.425	.166	1	Regression	357.736	2	178.868	3.089	.062 ^b
	Pembelajaran Interaktif	-.233	.435	-.164	-.536	.597		Residual	1563.231	27	57.897		
	Praktek <i>mindfulness</i> rutin	1.995	1.096	.556	1.820	.080		Total	1920.967	29			

Pengujian H1 dan H2 merujuk pada tabel 6 Hasil Uji Regresi Linear Berganda (Coefficients^a), diketahui bahwa nilai signifikansi dari variabel pembelajaran interaktif (X1) $0,597 > 0,05$, maka H1 ditolak yang artinya tidak ada pengaruh pembelajaran interaktif melalui GoMindful Insight terhadap keterampilan *mindfulness*. Sementara untuk hipotesis kedua, nilai signifikansi (Sig.) sebesar $0,080 > 0,05$, sehingga H2 ditolak yang artinya tidak terdapat pengaruh praktek *mindfulness* terhadap keterampilan *mindfulness*. Pengujian H3 merujuk pada tabel ANOVA, yang mana menunjukkan tentang ada tidaknya pengaruh variabel independent secara bersama-sama terhadap variabel dependent. Pada nilai signifikansi (Sig.) diketahui bahwa nilainya sebesar $0,062 > 0,05$, maka H3 ditolak, yang artinya pembelajaran interaktif melalui GoMindful Insight dan praktek *mindfulness* rutin secara bersama-sama (simultan) tidak berpengaruh terhadap keterampilan *mindfulness*.

Berdasarkan hasil pengujian secara statistik, ditemukan bahwa tidak adanya pengaruh pembelajaran interaktif melalui GoMindful Insight terhadap keterampilan *mindfulness*. Tidak adanya pengaruh yang signifikan juga terjadi dalam satu penelitian yang serupa, khususnya pengetahuan dasar tentang Empat Kebenaran Mulia dalam Buddhisme terhadap perkembangan spiritual (2019). Hal ini

diasumsikan bahwa pemahaman konseptual tidak berpengaruh secara langsung terhadap perkembangan spiritual dan membutuhkan penelitian lebih jauh. Artinya, pembelajaran interaktif melalui *GoMindful Insight* memiliki kriteria yang baik, tetapi hal tersebut tidak memiliki pengaruh bila hanya berkaitan dengan pemahaman konseptual. Ada juga satu penelitian yang mendukung pernyataan ini bahwa performa akademik tidak memiliki hubungan yang signifikan secara langsung dengan *mindfulness*, yang artinya membutuhkan mediasi dari variabel lain untuk efektivitasnya (Miralles-Armenteros et al., 2021). Hal ini disebabkan juga karena pada pembelajaran interaktif terlalu fokus pada penyampaian materi yang begitu padat secara konseptual. Interaksi dari peserta dalam pembelajaran secara konseptual juga tidak terlalu padat, yang ditandai tidak banyaknya pertanyaan yang datang dari peserta secara langsung. Idealnya, dengan apabila keterampilan *mindfulness* berkembang dapat memunculkan ide-ide kreatif untuk menyampaikan tanggapan maupun pertanyaan (Henriksen et al., 2020b).

Materi yang disampaikan secara runtut dalam enam sesi dari pembelajaran interaktif melalui *GoMindful Insight* juga masih setengah bagian dari keseluruhan materi meditasi. Apalagi, materi yang disampaikan juga masih belum signifikan membahas penerapan *mindfulness* yang intens dalam kehidupan sehari-hari, melainkan pengembangan konsentrasi dan ketenangan batin. Ini juga menjadi salah satu keterbatasan ketika menyampaikan materi secara struktural atau runtut, sehingga memerlukan banyak sesi untuk dapat menyelesaikan seluruh materi yang berpotensi untuk berpengaruh dalam keseharian. Hal lainnya, penggunaan *slide* yang sudah disusun secara terstruktur dan sistematis mengurangi interaksi audiens untuk menyampaikan tanggapan serta pertanyaan. Dan yang menjadi aspek terpenting juga, meskipun pemateri dapat memahami pertanyaan dan menjawab dengan kriteria yang tinggi atau baik, tetapi pemahaman audiens terhadap jawaban tersebut tidak sebanding. Hal ini didukung oleh satu penelitian yang menunjukkan hubungan antara keterampilan *mindfulness*, keterampilan observasi dan gaya terhadap pembelajaran dan pola berpikir untuk meningkatkan informasi dalam memori (Fabio & Towey, 2018). Dengan belum berkembangnya keterampilan *mindfulness*, maka ada kecenderungan adanya kesulitan dalam memahami jawaban atas pertanyaan mereka. Hal ini didukung oleh sebuah penelitian yang menunjukkan bahwa efek *mindfulness* akan terasa efektif apabila dilakukan setiap hari selama 26 minggu (Volanen et al., 2020).

Di sisi yang lain, praktek *mindfulness* rutin juga tidak memiliki pengaruh terhadap keterampilan *mindfulness*. Hal ini disebabkan meskipun mereka mampu berlatih meditasi dengan durasi 30 menit dalam satu sesi, namun hal ini tidak secara signifikan dibawa dalam kehidupan sehari-hari. Hal ini dibuktikan dengan mereka cenderung dalam keseharian berjalan secara cepat ketika ingin pergi dari satu tempat ke tempat lainnya tanpa memperhatikan apa yang terjadi selama berjalan. Hal tersebut memberikan dampak yang terhadap mereka untuk belum dapat menyadari kemunculan emosinya atau perasaan secara fisik maupun mental dengan cepat. Padahal manfaat *mindfulness* tampak nyata terutama dalam hal seseorang dapat melihat kemunculan pikiran dan perasaannya yang muncul dan lenyap (Donald et al., 2020; Simpson, 2017). Mereka juga belum dapat menjaga fokus pada apa yang terjadi pada saat ini. Satu hal lagi yang masih kecil pengaruhnya terhadap keterampilan *mindfulness* adalah dalam hal pikiran yang senantiasa disibukkan terhadap sesuatu yang akan dikerjakan dan sesuatu yang telah berlalu. Satu penelitian lain juga menunjukkan bahwa bila *mindfulness* dibawa secara sadar setiap saat di kehidupan sehari-hari akan mampu meningkatkan kemampuan fokus dan kejernihan melihat sesuatu yang saat ini (Burmansah et al., 2019a).

Praktek *mindfulness* rutin selama 30 menit dalam satu sesi merupakan bentuk konsentrasi yang semestinya membawa fokus dan kejernihan pada keseharian. Tidak berpengaruh secara signifikan dalam keterampilan *mindfulness*, hal ini bisa juga disebabkan beberapa dari mereka dapat fokus hanya ketika mendengarkan panduan. Audio panduan sekitar 10 menit di awal dengan menggunakan bahasa mudah dipahami dan secara runtut disampaikan dapat membantu beberapa di antara mereka untuk fokus dan memiliki kejernihan selama satu sesi. Terdapat satu penelitian juga yang bahwa penggunaan audio panduan dapat berdampak pada pengembangan keterampilan

mindfulness dalam keseharian, yang mana *mindfulness* efektif hanya ketika menggunakan audio panduan atau *mindfulness and meditation app* (Athanas et al., 2021). Ini dapat menjadi bukti juga bahwa beberapa di antara mereka belum dapat memunculkan atau menerapkan *mindfulness* secara mandiri dengan optimal di luar sesi panduan meditasi.

Terlepas dari adanya kontribusi dari variabel selain yang diteliti, tidak adanya pengaruh yang signifikan juga tidak terjadi pada semua indikator keterampilan *mindfulness* pada mereka. Sebagai buktinya, untuk aktivitas-aktivitas yang kasar seperti ketika sedang makan, pergi ke suatu tempat, mendengarkan seseorang bicara dan mengerjakan pekerjaan atau tugasnya, mereka sering dengan sadar melakukan hal-hal tersebut. Terdapat satu penelitian yang menunjukkan bahwa seseorang dengan tingkat kognitif yang tinggi tidak akan merasa lelah secara mental ketika mereka mengerjakan beragam tugas dalam satu waktu. Lebih lanjut juga diungkapkan bahwa ini juga bisa terjadi terhadap orang yang dengan tingkat kognitif rendah apabila melatih *mindfulness* (Kudesia et al., 2022).

Dari temuan dan bahasan yang ada, penelitian ini menyimpulkan bahwa tidak adanya pengaruh keterampilan *mindfulness* dengan adanya pembelajaran interaktif melalui GoMindful Insight dan praktek *mindfulness* rutin, karena adanya (1) pembelajaran terlalu padat dengan teori dan belum seluruhnya materi yang mendukung penerapan *mindfulness* dalam keseharian tersampaikan di sesi tersebut, (2) masih terbatasnya pengetahuan terkait materi sehingga belum memahami jawaban dari hasil interaksi, (3) belum adanya kemandirian dalam memunculkan dan menerapkan *mindfulness* di luar sesi panduan meditasi secara optimal, dan (4) penerapan *mindfulness* dalam kegiatan sehari-hari masih belum diterapkan sepenuhnya.

Hasil penelitian ini masih dapat ditindaklanjuti terkait dengan pengembangan dari model praktek *mindfulness* rutin dengan beberapa agenda tambahan, seperti sesi *interview*, *tracking* secara berkala, dan *sharing* pengalaman dari peserta lain. Keterbatasan dari intervensi dalam penelitian ini adalah materi terkait meditasi sangat bersifat teoretis dan belum memberikan contoh-contoh yang aplikatif, serta interaksi yang belum terbangun dengan signifikan. Di sisi lain, dengan keterbatasan penelitian ini dalam indikator praktek *mindfulness* rutin perlu juga ada penelitian lebih mendalam terkait dengan indikator yang lebih representatif sehingga, pengukurannya dapat lebih akurat.

Penelitian ini memiliki kontribusi terhadap pengembangan program yang diadakan oleh grup meditasi rutin. Sekaligus menjadi informasi terkait dengan rancangan model pembelajaran dan praktek yang dapat terus dikembangkan sehingga memiliki pengaruh yang signifikan terhadap keterampilan *mindfulness*.

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Upaya Meningkatkan Kepercayaan Diri Pemuda Buddhis Kecamatan Pesanggaran dan Kecamatan Gambiran, Kabupaten Banyuwangi, dengan Metode Living Values Education

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Abstrak

Percaya diri menjadi modal dasar untuk pengembangan aktualisasi diri, dimana pada usia remaja kebutuhan aktualisasi diri sangat tinggi yaitu untuk menunjukkan kemampuan dan mengembangkan potensi bakat yang dimiliki. Penelitian ini menggunakan metode quasi experimental, dengan jenis one group pre-test-post test design.

Berdasarkan hasil uji di Kecamatan Gambiran, didapat bahwa pengujian perbedaan hasil pretest dan posttest menghasilkan nilai signifikasni sebesar 0,068. Hal ini diketahui bahwa nilai signifikan $>$ alpha sebesar 0,05, sehingga dapat dinyatakan bahwa hasil pretes dan posttest tingkat kepercayaan diri adalah **tidak berbeda secara signifikan**. Nilai pretes dan posttest tingkat kepercayaan diri di Kecamatan Gambiran adalah sama saja. Sedangkan di Kecamatan Pesanggaran, didapat bahwa pengujian perbedaan hasil pretest dan posttest menghasilkan nilai signifikasni sebesar 0,012. Hal ini diketahui bahwa nilai signifikan $<$ alpha sebesar 0,05, sehingga dapat dinyatakan bahwa hasil pretes dan posttest tingkat kepercayaan diri adalah **berbeda secara signifikan**. Ditinjau dari rata-rata, rata-rata posttest kepercayaan diri sebesar 3,2166, sedangkan rata-rata pretes kepercayaan diri sebesar 3,0309. Hal ini menunjukkan bahwa nilai rata-rata kepercayaan diri meningkat. Secara kolektif, didapat bahwa pengujian perbedaan hasil pretest dan posttest menghasilkan nilai signifikasni sebesar 0,002. Hal ini diketahui bahwa nilai signifikan $<$ alpha sebesar 0,05, sehingga dapat dinyatakan bahwa hasil pretes dan posttest tingkat kepercayaan diri adalah **berbeda secara signifikan**. Ditinjau dari rata-rata, rata-rata posttest kepercayaan diri sebesar 3,1869, sedangkan rata-rata pretes kepercayaan diri sebesar 3,0273. Hal ini menunjukkan bahwa nilai rata-rata kepercayaan diri meningkat.

Kata Kunci: Kepercayaan Diri, Remaja, Living Values Education

1. PENDAHULUAN

Remaja merupakan masa peralihan dari masa anak-anak menuju masa dewasa, saat akan terjadi sebuah perubahan fisik dan psikis yang merupakan perubahan penting dalam perkembangan manusia. Pada periode ini individu akan mencapai masa kematangan mental, emosional, sosial, dan fisik (Hurlock, 2009:98). Perubahan-perubahan dan masa peralihan tersebut banyak membawa permasalahan, salah satunya dikarenakan oleh rendahnya rasa percaya diri pada kemampuan, fisik dan segala sesuatu yang terkait dirinya (Tim Peneliti PSW UGM, 2006:13).

Percaya diri menjadi modal dasar untuk pengembangan aktualisasi diri (Maslow, 1943:382), dimana pada usia remaja kebutuhan aktualisasi diri sangat tinggi yaitu untuk menunjukkan kemampuan dan mengembangkan potensi bakat yang dimiliki (Listyowati, Andayani, & Karyanta, 2011:137). Selain itu percaya diri merupakan salah satu kunci dalam mendukung kesuksesan seorang di sekolah maupun di tempat kerja (Magnusson & Nermo, 2018:1394) dan bertahan menyelesaikan sekolahnya (Karimi & Saadatmand, 2014:6). Seorang remaja yang memiliki rasa percaya diri akan yakin pada kemampuannya yang dimiliki sehingga tidak akan cemas untuk menunjukkan kemampuannya. Sebaliknya, remaja yang tidak memiliki rasa percaya diri akan mengalami krisis dalam memecahkan permasalahan karena kurangnya rasa percaya akan kemampuan diri dan tidak mampu untuk menunjukkan serta mengeksplorasi bakatnya karena malu dan cemas. Hal tersebut tentu akan berpengaruh pada prestasi akademik dan kariernya kelak.

Di sisi lain, perkembangan media digital memberikan ruang yang lebih luas bagi remaja untuk mengaktualisasikan kepercayaan dirinya. Namun, media layaknya senjata bermata dua, dapat berdampak positif dan negatif. Media dapat mengangkat kepercayaan diri remaja di saat kebutuhan akan aktualisasi diri terpenuhi. Media juga berdampak positif bila memberikan input yang positif bagi pembentukan konsep diri yang positif bagi remaja. Namun, dalam realitanya, aktualisasi diri remaja terhambat dengan adanya input yang melemahkan konsep diri remaja. Sebagai contoh, media membentuk konsep kecantikan yang tidak realistis yang membentuk remaja perempuan insecure karena merasa tidak dapat memenuhi kriteria tersebut. Penelitian yang dilakukan Sari (2010) menunjukkan bahwa ketidakpuasan remaja putri terhadap bentuk tubuhnya mengurangi kepercayaan diri sehingga menjadi hambatan untuk bergaul dan mengembangkan diri. Rendahnya kepercayaan diri juga membuat remaja semakin membutuhkan konfirmasi atau penegasan dari luar dirinya untuk merasa percaya diri dan merasa diterima di dalam lingkungannya. Hal ini mendorong remaja melakukan berbagai hal untuk menarik perhatian orang sekitarnya, baik melalui media sosial atau secara langsung. Upaya menarik perhatian ini tidak jarang mendorong berbagai perilaku yang sifatnya merugikan diri sendiri seperti perilaku seks berisiko, kecanduan narkoba, atau gaya hidup konsumtif.

Oleh karena itu, kepercayaan diri merupakan suatu aspek kepribadian penting yang terbentuk melalui interaksi individu dengan lingkungan (Burns & Dobson, 1984:479) dan sangat dipengaruhi oleh konsep diri dan harga diri (Andayani, Budi; Afiatin, 2016:28). Lingkungan yang tidak sesuai dan kurangnya bimbingan dalam pembentukan konsep diri remaja menyebabkan remaja terjerumus dalam pergaulan seks berisiko. Hal ini membawa dampak yang lebih besar bagi remaja, khususnya perempuan yaitu pernikahan anak dan kekerasan dalam pacaran atau dalam rumah tangga. Seperti halnya yang diberitakan oleh Merdeka.com yang menjelaskan bahwa prevalensi pernikahan dini di Banyuwangi mencapai 12 persen, bahkan sering terjadi di wilayah pedesaan (Albab, 2017). Hal tersebut

merupakan indikasi dari rendahnya rasa percaya diri di kalangan remaja, terutama perempuan. Dengan demikian, upaya peningkatan kepercayaan diri remaja adalah suatu hal yang urgen, seperti yang diungkapkan oleh Preston (2005:7) sebagai berikut:

“I’ve always thought that if low self-esteem were a physical condition such as cancer or AIDS, or a potentially life-threatening habit like smoking and alcohol and drug abuse, the government would declare a national emergency, pump in massive funds and organise a mass publicity campaign to combat it. Certainly some politicians and educationalists are beginning to pay lip service to it, and hopefully times are changing.”

Kepercayaan diri yang merupakan salah satu aspek kesehatan mental tidak kalah pentingnya dengan kesehatan jasmani. Preston menambahkan argumennya bahwa meskipun peningkatan kepercayaan diri merupakan sesuatu hal yang penting, tidak hanya secara personal, tetapi bagi kemajuan suatu komunitas, bahkan negara, upaya ini sangat sulit ditemui secara sistematis dan berkelanjutan di lembaga pendidikan formal. Oleh karena itu, untuk mewujudkan transformasi sosial, masyarakat perlu berinisiatif untuk mengadakan pelatihan pendidikan nilai untuk meningkatkan percaya diri. Dalam hal ini, ajaran Buddha mengandung nilai Metta, Santuthi, Viriya, dan Adithana yang dapat berperan dalam menanamkan nilai-nilai percaya diri dalam komunitas Buddhis. Penanaman nilai ini dapat dilakukan dengan metode Living Value Education (LVE) karena tidak hanya cukup dilakukan dengan metode klasik, yaitu ceramah, tetapi perlu dilakukan dengan strategi pembelajaran yang interaktif, atraktif, dan humanis. Berdasarkan uraian tersebut, penulis ingin melakukan penelitian yang lebih mendalam tentang upaya meningkatkan percaya diri remaja Buddhis di Kecamatan Pesanggaran dan Gambiran, Kabupaten Banyuwangi, melalui metode Living Values Education.

2. KAJIAN LITERATUR

Percaya diri didefinisikan sebagai sebuah keyakinan kepada kemampuan diri dalam menyelesaikan suatu tantangan tertentu dan berkaitan dengan evaluasi diri pada kemampuan dan tingkah laku pribadi (Lenney, 1981:906). Percaya diri adalah perasaan seseorang tentang kompetensi dan keterampilan diri serta kemampuan untuk menangani berbagai situasi secara efektif (Shrauger, Sidney J; Schohn, 1995:256). Percaya diri mencakup dua konstruksi utama yaitu merasa berkompeten dan kurangnya kecemasan (Clement dalam Uludag, 2015:2). Adapun faktor-faktor yang mempengaruhi kepercayaan diri remaja adalah penampilan fisik, konsep diri, hubungan dengan orang tua dan hubungan dengan teman (Santrock, 2003:336- 338)

Ciri-ciri seseorang yang memiliki rasa percaya diri yang rendah adalah memiliki inisiatif yang rendah, cenderung menunggu secara pasif. Hal tersebut dikarenakan individu merasa takut membuat kesalahan (Millon & Lerner, 2003:16). Sebaliknya seseorang yang memiliki rasa percaya diri yang tinggi akan tidak mementingkan diri sendiri, cukup toleran, cukup berambisi, optimis, bekerja secara efektif dan bertanggung jawab (Lauster dalam Andayani & Afianti, 1996:24), berani menerima penolakan, punya pengendalian diri yang baik, tidak terdorong untuk menunjukkan sikap konformis demi diterima, memiliki internal locus control, serta memiliki cara pandang yang positif dan realistis (Fatimah, 2010:149).

Upaya membangun kepercayaan diri dimulai dengan evaluasi diri untuk mengukur tingkat kepercayaan diri. Tingkat kepercayaan diri ini dapat berbeda-beda dari waktu ke waktu dan tempat, tergantung pada latar belakang, pengalaman, situasi, dan kondisi. Burton dan Brinley Platts (2011: 12-13) mengajukan indikator untuk mengukur kepercayaan diri sendiri, yaitu arah dan nilai (tahu apa yang diinginkan, yang dituju, dan apa yang dianggap

sangat penting), termotivasi, stabilitas emosi, cara berpikir positif, self-awareness, fleksibilitas dalam berperilaku, keinginan untuk berkembang, kemauan mengambil risiko, dan a sense of purpose. Preston (2005) mengajukan program pengembangan diri untuk meningkatkan kepercayaan diri, yang mencakup langkah-langkah berikut: memutuskan untuk percaya diri; self awareness; berpikir dengan penuh percaya diri; menggunakan imajinasi untuk meningkatkan citra diri; bersikap dengan penuh percaya diri; serta berkomunikasi dengan penuh percaya diri.

Sikap adalah perilaku yang didasarkan pada nilai-nilai yang sudah dimiliki, oleh karena itu diperlukan penanaman nilai yang baik sehingga siswa dapat memilikinya dan mengaplikasikan melalui sikapnya yang baik. Pembentukan nilai menjadi sebuah sasaran dalam pendidikan, bukan hanya di Indonesia, pendidikan penanaman nilai ini juga menjadi perhatian UNESCO. UNESCO membuat sebuah program mengenai penanaman nilai, yaitu Living Values Education (LVE) (Arweck & Nesbitt, 2004:137).

LVE merupakan sebuah program untuk menanamkan nilai yang terdiri dari 12 nilai yaitu: 1) kedamaian; 2) penghargaan; 3) cinta; 4) toleransi; 5) kejujuran; 6) kerendahan hati; 7) kerjasama; 8) kebahagiaan; 9) tanggung jawab; 10) kesederhanaan; 11) kebebasan; 12) persatuan. LVE adalah metode penanaman nilai yang diprakarsai dan disponsori oleh UNESCO (Tillman, 2004:xx-xxi).

Tujuan dari pelaksanaan program LVE adalah sebagai berikut: a) agar seseorang dapat memikirkan dan merefleksikan nilai-nilai yang berbeda dan mampu untuk mengekspresikan diri, dalam hubungannya dengan diri sendiri dan kehidupan sosialnya; b) agar seseorang memiliki kemampuan dalam memahami keputusan yang akan diambil, memahami motivasi untuk mengambil keputusan tersebut, dan bertanggung jawab dengan pembuatan keputusan secara pribadi dan social; c) untuk menginspirasi seseorang dalam memilih hal-hal yang bersifat pribadi, sosial, moral, spiritual dan nilai-nilai serta sadar akan metode praktis untuk mengembangkan dan memperdalamnya dan mengaplikasikannya dalam kehidupan (Arweck & Nesbitt, 2004:134). Metode LVE ini dilakukan dengan berbagai kegiatan di antaranya: a) titik refleksi; b) imajinasi; c) latihan relaksasi/konsentrasi; d) ekspresi artistik; e) kegiatan pengembangan diri; f) keterampilan sosial; g) kesadaran akan nilai; serta h) mengembangkan keterampilan untuk keadilan sosial (Komalasari & Saripudin, 2018:396).

Alur pembelajaran LVE dilangsungkan dalam tiga prinsip penting, yaitu pengkondisian lingkungan, pembelajaran sarat nilai, proses pengendapan dan reproduksi nilai, transfer pembelajaran dalam kehidupan. Tahap pertama LVE menetapkan bahwa belajar dimulai dengan mengkondisikan suasana pembelajaran berbasis nilai, lingkungan yang bernilai akan membantu siswa melahirkan nilai dari dalam dirinya. Tahap kedua, setiap peserta diberi stimulus untuk mengenali dan melahirkan nilai yang sudah dimilikinya melalui refleksi internal, dan penggalian nilai dan informasi di kehidupan nyata. Hasil dari refleksi itu didiskusikan secara afektif, kemudiandikembangkan gagasannya dan diperdalam penghayatan nilainya. Setelah itu, tahap terakhir, transfer pembelajaran dalam kehidupan. Tahap kedua, yakni proses pengendapan dan reproduksi nilai, pada LVE membutuhkan bahan tertentu sebagai pemicu lahirnya nilai dari dalam diri, bahan yang disediakan dalam eksperimen ini adalah kegiatan-kegiatan yang dirancang khusus. Kemudian proses penggalian, pendalaman, dan pengembangan nilai dikondisikan melalui treatment penanaman nilai.

3. METODE PENELITIAN

Penelitian ini akan menggunakan metode quasi experimental, dengan jenis one group pre-test-post test design. Desain ini melakukan dua kali pengukuran terhadap kepercayaan diri remaja beragama Buddha di Kecamatan Pesanggaran dan kabupaten Banyuwangi. Pengukuran pertama (pre-test) dilakukan untuk melihat kondisi sampel sebelum diberikan perlakuan, yaitu tingkat kepercayaan diri remaja awal sebelum diberi treatment berupa penanaman nilai percaya diri melalui metode living values education. Setelah treatment dilakukan, remaja akan diberikan pengukuran kedua (post test) untuk mengetahui tingkat kepercayaan diri remaja. Dari hasil pre-test dan post test data akan dianalisis untuk mengetahui presentase gambaran tingkat percaya diri sebelum dan sesudah treatment metode living values education dilakukan.

Teknik pengambilan sampel atau teknik sampling yang digunakan adalah *probability sampling*, yaitu dengan *simple random sampling*, untuk penelitian kuantitatif, dimana dalam hal ini populasi akan dibatasi berdasarkan beberapa kriteria seperti: Pendidikan dan pembatasan usia antara 13-20 tahun.

Skala pengukuran yang dipakai dalam penelitian kuantitatif adalah menggunakan Skala Likert, untuk mengetahui tingkat kepercayaan diri pemuda Buddhis sebagai subjek kajian. Pengumpulan data kuantitatif dilakukan melalui penyebaran kuesioner (angket) dan pengumpulan data kualitatif dilakukan melalui observasi dan dokumentasi.

Rencana kegiatan yang akan dilakukan untuk kesadaran nilai menggunakan metode LVE agar peserta lebih percaya diri adalah sebagai berikut:

Upaya meningkatkan kepercayaan diri remaja Buddhis melalui metode LVE diaplikasikan dalam sembilan kegiatan. Kegiatan pertama adalah membuat peraturan bersama yang bertujuan menjamin kenyamanan setiap peserta dalam tahapan-tahapan selanjutnya. Kenyamanan ini terbentuk melalui rasa aman mengemukakan pendapat, berekspresi, dan berefleksi dalam suasana kondusif yang diciptakan bersama. Kegiatan kedua bertajuk “Diriku Berharga”. Kegiatan ini bertujuan untuk menanamkan nilai *Santuthi* yang dilaksanakan dengan kegiatan hening berupa penghargaan diri dan meditasi.

Kegiatan ketiga berupa kesadaran nilai yang bertujuan merefleksi diri tentang nilai-nilai yang dianggap penting bagi masing-masing. Kemudian refleksi tentang sebuah nilai yang universal yang bila diterapkan sungguh-sungguh akan menciptakan dunia yang lebih baik. Selain itu, kegiatan kelompok akan mengasah kemampuan peserta untuk bekerja sama dan berkomunikasi. Dalam kegiatan berikutnya, peserta kembali diajak melihat diri masing-masing terkait dinamika diri mengingat kepercayaan diri terbentuk bukan hanya sebagai suatu proses seketika, tetapi berdasarkan perjalanan hidup. Kegiatan kelima yang bertajuk “Mengobarkan Kembali Impian”, Kegiatan ini akan membuat peserta menjadi tenang dan berkonsentrasi untuk menggali imajinasi yang membuat nilai-nilai menjadi lebih relevan dengan peserta karena mereka mencari tempat dalam diri dimana mereka mengalami sendiri kualitas nilai tersebut dan menghasilkan ide yang mereka tahu adalah milik mereka dan mengobarkan kembali impian mereka. Dalam kegiatan “Kue Nilai”, setiap kelompok secara bersama-sama membuat sebuah gambaran kue dunia damai dengan komposisi nilai-nilai yang diperlukan. Aktivitas ini bertujuan agar peserta dapat memahami peran pentingnya dalam membangun dunia.

Dalam kegiatan mendengarkan aktif, secara langsung akan dipraktekan nilai penghargaan, bagaimana menghargai orang lain. Dengan saling menghargai, kepercayaan diri seseorang akan dapat berkembang. Dalam kegiatan kedelapan, refleksi nilai diri, peserta diberikan kertas busur nilai untuk merefleksikan diri, mana nilai-nilai yang sudah baik dan kurang dalam dirinya. Kegiatan terakhir merupakan kegiatan “Berbagi Nilai”. Dalam kegiatan ini satu per satu peserta duduk di kursi tengah yang sudah disediakan. Kemudian peserta yang lain secara bergantian membisikkan nilai-nilai yang berpotensi serta kesan pesan kepada peserta yang duduk di tengah tersebut. Pada kegiatan ini nilai-nilai yang dibisikkan akan membuat peserta merefleksikan diri apakah dia memiliki nilai itu dan makin menguatkan nilai-nilai yang ia miliki untuk membuatnya lebih percaya diri.

Total waktu yang diperlukan untuk seluruh rangkaian acara ini adalah 465 menit atau 7-8 jam. Agar berjalan dengan optimal, diperlukan waktu jeda di antara satu tahapan dengan tahapan berikutnya. Oleh karena itu, pelaksanaan kegiatan ini memerlukan waktu sekitar dua-tiga hari secara bergantian di tiap kecamatan. Dengan demikian, diharapkan kepercayaan diri generasi muda Buddhis meningkat dan secara lebih luas mempunyai ketangguhan mental untuk mengabdikan diri secara lebih optimal bagi masyarakat dan bangsa.

4. HASIL DAN PEMBAHASAN

a. Analisis Data Penelitian Tahap Pre-Test dan Post-Test

Analisis data disini terbagi menjadi dua bagian, yaitu data tingkat kepercayaan diri remaja awal sebelum diberikan perlakuan dan setelah diberikan perlakuan berupa penanaman nilai percaya diri melalui metode living values education (LVE).

Untuk mengetahui tingkat kepercayaan diri, digunakan perhitungan rentang skala. Untuk mendapatkan nilai skala penulis menggunakan rentang skala semantik dengan rumus sebagai berikut :

$$RS = \frac{m - n}{b}$$

Dimana :

RS = rentang skala

m = angka tertinggi dalam pengukuran, angka tertinggi adalah 5

n = angka terendah dalam pengukuran, angka terendah adalah 1

b = banyaknya kelas terbentuk.

Ada lima kelas yang terbentuk sesuai dengan jumlah kategori dengan rumus diatas, maka rentang skala dapat dihitung sebagai berikut :

$$RS = \frac{5 - 1}{5} = 0,8$$

Dengan rentang skala 0,8 maka skala numeriknya adalah sebagai berikut :

Klasifikasi	Rentang Skala
Sangat Rendah	1 - 1.8
Rendah	1.81 - 2.61
Sedang	2.62 - 3.42

Tinggi	3.43 - 4.23
Sangat Tinggi	4.24- 5

Tingkat Kepercayaan Diri Sebelum Diberikan Treatment

Dari tiga puluh remaja Buddhis di Kecamatan Pesanggaran, terlihat bahwa tingkat kepercayaan diri terbesar remaja Buddhis di daerah tersebut berada di frekuensi sedang. Dua remaja memiliki tingkat kepercayaan diri rendah, dua puluh lima remaja memiliki tingkat kepercayaan diri sedang, dan tiga remaja memiliki tingkat kepercayaan diri tinggi. Dari data tersebut juga diketahui tidak ada remaja yang memiliki tingkat kepercayaan diri sangat rendah maupun sangat tinggi. Sedangkan dari tiga puluh remaja Buddhis di Kecamatan Gambiran, terlihat bahwa tingkat kepercayaan diri terbesar remaja Buddhis di daerah tersebut berada di frekuensi sedang. Dua remaja memiliki tingkat kepercayaan diri rendah, dua puluh lima remaja memiliki tingkat kepercayaan diri sedang, dan tiga remaja memiliki tingkat kepercayaan diri tinggi. Dari data tersebut juga diketahui tidak ada remaja yang memiliki tingkat kepercayaan diri sangat rendah maupun sangat tinggi. Dengan demikian secara kolektif dari enam puluh remaja Buddhis di Kecamatan Pesanggaran dan Kecamatan Gambiran, terlihat bahwa tingkat kepercayaan diri terbesar remaja Buddhis di daerah tersebut berada di frekuensi sedang. empat remaja memiliki tingkat kepercayaan diri rendah, lima puluh remaja memiliki tingkat kepercayaan diri sedang, dan enam remaja memiliki tingkat kepercayaan diri tinggi. Dari data tersebut juga diketahui tidak ada remaja yang memiliki tingkat kepercayaan diri sangat rendah maupun sangat tinggi.

Tingkat Kepercayaan Diri Setelah Diberikan Treatment

Dari tiga puluh remaja Buddhis di Kecamatan Pesanggaran, setelah diberikan perlakuan penanaman nilai percaya diri dengan metode LVE, terlihat bahwa tingkat kepercayaan diri terbesar remaja Buddhis di daerah tersebut berada di frekuensi sedang. Satu remaja memiliki tingkat kepercayaan diri rendah, dua puluh satu remaja memiliki tingkat kepercayaan diri sedang, dan delapan remaja memiliki tingkat kepercayaan diri tinggi. Dari data tersebut juga diketahui tidak ada remaja yang memiliki tingkat kepercayaan diri sangat rendah maupun sangat tinggi. Sedangkan dari tiga puluh remaja Buddhis di Kecamatan Gambiran, setelah diberikan perlakuan penanaman nilai percaya diri dengan metode LVE, terlihat bahwa tingkat kepercayaan diri terbesar remaja Buddhis di daerah tersebut berada di frekuensi sedang. Dua puluh enam remaja memiliki tingkat kepercayaan diri sedang, dan empat remaja memiliki tingkat kepercayaan diri tinggi. Dari data tersebut juga diketahui tidak ada remaja yang memiliki tingkat kepercayaan diri sangat rendah maupun sangat tinggi. Dengan demikian secara kolektif dari enam puluh remaja Buddhis di Kecamatan Pesanggaran dan Kecamatan Gambiran, setelah diberikan perlakuan penanaman nilai percaya diri melalui metode LVE, terlihat bahwa tingkat kepercayaan diri terbesar remaja Buddhis di daerah tersebut berada di frekuensi sedang. Satu remaja memiliki tingkat kepercayaan diri rendah, empat puluh tujuh remaja memiliki tingkat kepercayaan diri sedang, dan dua belas remaja memiliki tingkat kepercayaan diri tinggi. Dari data tersebut juga diketahui tidak ada remaja yang memiliki tingkat kepercayaan diri sangat rendah maupun sangat tinggi.

b. Pengujian Hipotesis

Uji Pasyarat

Sebelum dilakukan uji hipotesis dengan melakukan uji T, data perlu di uji terlebih dahulu untuk memenuhi prasyarat uji T, yaitu uji normalitas.

Uji normalitas digunakan untuk menentukan apakah data yang akan diuji sebagai data input telah terdistribusi normal atau tidak. Untuk normalitas ini dilakukan pada data pre-test dan post-test. Dalam uji normalitas digunakan uji kolomogorov smirnov. Dari hasil uji ini dapat diketahui bahwa pengujian normalitas data pada semua kelompok menghasilkan nilai signifikansi $> 0,05$, sehingga semua data tersebut dinyatakan normal dan dapat dilakukan uji selanjutnya yaitu uji *paired t*.

Uji Hipotesis

Uji hipotesis dilakukan dengan menggunakan uji *paired t* (uji t berpasangan), untuk menguji apakah terdapat perbedaan pretes dan posttes tingkat kepercayaan diri.

Berdasarkan hasil uji di Kecamatan Gambiran, didapat bahwa pengujian perbedaan hasil pretest dan posttest menghasilkan nilai signifikasni sebesar 0,068. Hal ini diketahui bahwa nilai signifikan $> \alpha$ sebesar 0,05, sehingga dapat dinyatakan bahwa hasil pretes dan posttest tingkat kepercayaan diri adalah **tidak berbeda secara signifikan**. Nilai pretes dan posttest tingkat kepercayaan diri di Kecamatan Gambiran adalah sama saja. Sedangkan di Kecamatan Pesanggaran, didapat bahwa pengujian perbedaan hasil pretest dan posttest menghasilkan nilai signifikasni sebesar 0,012. Hal ini diketahui bahwa nilai signifikan $< \alpha$ sebesar 0,05, sehingga dapat dinyatakan bahwa hasil pretes dan posttest tingkat kepercayaan diri adalah **berbeda secara signifikan**.

Ditinjau dari rata-rata, rata-rata posttest kepercayaan diri sebesar 3,2166, sedangkan rata-rata pretes kepercayaan diri sebesar 3,0309. Hal ini menunjukkan bahwa nilai rata-rata kepercayaan diri meningkat. Dengan demikian dapat disimpulkan bahwa Penanaman nilai dengan menggunakan metode pendidikan nilai LVE dapat meningkatkan kepercayaan diri remaja Buddhis di Kecamatan Pesanggaran Kabupaten Banyuwangi. Secara kolektif, didapat bahwa pengujian perbedaan hasil pretest dan posttest menghasilkan nilai signifikasni sebesar 0,002. Hal ini diketahui bahwa nilai signifikan $< \alpha$ sebesar 0,05, sehingga dapat dinyatakan bahwa hasil pretes dan posttest tingkat kepercayaan diri adalah **berbeda secara signifikan**.

Ditinjau dari rata-rata, rata-rata posttest kepercayaan diri sebesar 3,1869, sedangkan rata-rata pretes kepercayaan diri sebesar 3,0273. Hal ini menunjukkan bahwa nilai rata-rata kepercayaan diri meningkat. Dengan demikian dapat disimpulkan bahwa Penanaman nilai dengan menggunakan metode pendidikan nilai LVE dapat meningkatkan kepercayaan diri remaja Buddhis di Kecamatan Pesanggaran dan Kecamatan Gambiran Kabupaten Banyuwangi.

c. Efektifitas Penanaman Metode Pendidikan Nilai LVE dalam Meningkatkan Kepercayaan Diri Pemuda Buddhis

Berdasarkan pada data kuantitatif di atas, dapat diketahui bahwa penanaman nilai pada metode *Living Values Education* (LVE), efektif dalam meningkatkan kepercayaan dalam diri pemuda Buddhis di tempat penelitian. Untuk lebih memperkuat dan memperdalam hasil penelitian, data diolah tidak hanya secara kuantitatif, melainkan juga secara kualitatif. Data kualitatif diperoleh melalui observasi dan dokumentasi terhadap setiap program yang dilakukan dalam hubungannya dengan metode LVE. Pengolahan data kualitatif tersebut disajikan sebagai berikut.

1) Sekilas tentang LVE

Anak-anak, orang muda dan masyarakat saat ini semakin terkena dampak negatif dari kekerasan, masalah sosial dan kurangnya rasa menghargai pada sesama dan dunia di sekitar mereka. Nilai-nilai kehidupan yang dianggap bisa memberi panduan bagi individu untuk menghadapi dampak negatif

tersebut, dirasakan semakin luntur dan terkubur dalam. Pendidikan nilai dirasa semakin penting untuk menawarkan pengalaman positif dan memberi pilihan yang dapat memperkuat nilai-nilai kehidupan, khususnya bagi anak-anak dan remaja apilihan yang dapat memperkuat nilai-nilai kehidupan, khususnya bagi anak-anak dan remaja.

Pada bagian ini subjek penelitian menerima materi mengenai Living Values Education dari narasumber. Materi diberikan sebelum dilakukan pengumpulan data penelitian. Pada tahap ini belum terlihat peserta mengikuti dengan antusiasme karena ini adalah hal yang baru bagi subjek penelitian

2) Kesadaran Nilai: Nilai Kita dan Perkembangan Nilai pada Anak

Nilai-nilai sangat mempengaruhi kehidupan seseorang. Nilai tersebut merupakan sebuah pembimbing dalam setiap hal yang dilakukan dan diinginkan untuk dicapai. Pada sesi ini peserta diarahkan untuk merefleksi dengan diberikan berbagai pertanyaan, yaitu: Orang yang sangat berpengaruh dalam hidup; Nilai atau kualitas apa yang terlihat dari orang tersebut; Jika setiap orang di dunia memiliki nilai tersebut, apakah dunia menjadi berbeda; Lagu yang sangat disukai, nilai apa yang ditunjukkan lewat kata-kata dan musiknya; Puisi, kutipan, buku-buku penting, nilai atau kualitas apa yang ada di dalamnya; Gambar/film/pemandangan/patung favorit, nilai dan perasaan apa yang terkandung di dalamnya; Ingat moment positif yang special dalam hidup, perasaan apa yang waktu itu dirasakan, nilai apa yang terdemonstasi dalam moment tersebut; dan Apakah itu nilai. Setelah itu setiap peserta mensharingkan apa yang ia tulis kepada yang lain mereka ditanyai oleh fasilitator satu persatu. Ada seorang peserta yang menangis saat menceritakan siapa orang yang paling berpengaruh dalam dirinya.

Setelah itu instruktur memberikan instruksi untuk menuliskan enam nilai yang paling penting dalam hidup. Nilai adalah mercusuar dalam hidup. Seseorang menggunakan nilai sebagai potensi ketika sedang mengalami dan memperlakukan orang lain dalam kehidupan dengan kualitas tersebut, dan menjadi sebuah nilai ketika seseorang memperlakukan orang lain dengan kualitas tersebut, serta menggunakannya untuk membuat keputusan positif dalam hidupnya.

Tujuan dari kegiatan ini adalah merefleksi diri bahwa kita menginginkan sebuah nilai yang universal, namun walaupun memilikinya, ternyata kita tidak hidup dalam nilai-nilai itu. Jika kita dapat sungguh-sungguh hidup dalam nilai-nilai itu, maka akan tercipta dunia yang lebih baik.

Pada tahapan ini setiap peserta yang menjawab beberapa pertanyaan di atas memiliki beberapa kesamaan dalam jawabannya yaitu sosok yang disebutkan adalah sosok orangtua. Diantara kedua orangtua, sosok ayah yang lebih banyak disebutkan sebagai sosok yang sangat berpengaruh dalam kehidupan peserta penelitian. Adapun nilai dan kualitas yang dilihat adalah adanya rasa aman, disayangi, dicintai dengan adanya orangtua dalam kehidupan subjek penelitian

3) Menciptakan Suasana Berbasis Nilai: Menciptakan nilai penghargaan diri

Kegiatan yang dilakukan saat materi menciptakan suasana berbasis nilai yang pertama adalah kondisi saat kita hening. Dari situlah fasilitator memberikan sugesti tentang bagaimana diri mencintai karakter diri yang berbeda dengan yang lain. Peserta diberikan sugesti untuk mengendarai sebuah kendaraan imajinasi ke sebuah dunia yang memiliki keindahan karakteristik yang berbeda

Dari sugesti dari kegiatan hening itulah kita mendapat bayangan atau imajinasi untuk membangun sebuah nilai positif dalam diri. Diri kita yang semula kurang mencintai diri sendiri, menjadi tergugah dan lebih menghargai diri dengan karakteristiknya yang berbeda. Kita tergugah untuk membuat suasana diri maupun lingkungan kita menjadi nyaman. Tidak hanya itu kita juga saling berbagi tentang imajinasi kita.

Latihan hening ini ditujukan untuk membantu individu agar menikmati rasa dari nilai, sehingga individu dapat menjadi tenang, lebih hening dan berkonsentrasi. Imajinasi itu membuat nilai-nilai menjadi lebih relevan dengan individu karena mereka mencari tempat dalam diri mereka dimana mereka mengalami sendiri kualitas nilai tersebut dan menghasilkan ide yang mereka tahu adalah milik mereka.

Banyak hal yang dapat dibagikan antar peserta. Sebagaimana peserta menjadi terasa damai dan tenang. Tak hanya itu dari imajinasi yang dibagikan antar peserta menjadi kaya akan nilai positif yang terdapat dalam diri. Para peserta menjadi saling peduli dan bebas bercerita dari hasil sugesti tersebut. Bahkan beberapa peserta ingin mewujudkan suasana yang nyaman dan berbasis nilai tersebut baik lingkungan sekitarnya dan di lingkungan pendidikan.

Setelah itu para peserta workshop dikondisikan untuk kembali ke masa kecil. Dengan berbagai tindakan anak kecil seperti bernyanyi dan menari bersama. Adapun lirik dari lagu tersebut antara lain:

“Ada rusa besar
Suka sekali minum jus
Ada rusa besar
Suka sekali minum jus
Sowowowoweo
Wiiiiyyooooo.....wiiiiiiyyyyooooo
Wiyo wiyo wiyo”

Selain lagu “Rusa Besar” peserta juga bernyanyi dengan judul “Bintang Damai” dengan syair sebagai berikut:

“Akulah bintang damai
Akulah bintang damai
Kita saling cinta
Kita saling hormat
Kitalah bintang damai”

Dalam aktivitas hening, setiap peserta dapat melakukan dengan baik, dimana kegiatan ini juga terlihat efektivitasnya dilakukan menjelang

kegiatan penelitian. Peserta terlihat lebih tenang dan lebih siap dalam mengikuti berbagai kegiatan penelitian.

Beberapa kendala awal yang terlihat adalah terdapat beberapa orang subjek penelitian yang terkesan tidak mampu mengikuti kegiatan dengan baik. Hal ini tercermin dari observasi peneliti dimana beberapa peserta terlihat tidak mampu diajak untuk hening dan beberapa terlihat tertawa kecil dengan ajakan untuk hening ini sehingga sedikit menimbulkan gangguan. Namun hal tersebut dapat teratasi dengan dampingan dari tim peneliti dan peserta dapat mengikuti dengan baik

- 4) Aktualisasi lima nilai dasar (aman, bernilai, dihargai, dimengerti dan dicintai)

Anak-anak memiliki lima kebutuhan nilai yang berkaitan dengan perasaan mereka. Adapun lima kebutuhan nilai dasar tersebut adalah bernilai, aman, dipahami, dihargai, dan disayangi. Jika lima dasar tersebut dapat terpenuhi maka anak-anak akan tumbuh dengan kepribadian yang positif. Anak-anak akan berani mengeksplor bakat dan cita-cita mereka dalam suasana yang berbasis nilai. Dalam menumbuhkan lima nilai dasar peserta diajak untuk membuat kelompok. Satu kelompok terdiri dari lima peserta. Peserta diberikan satu nilai dasar untuk didiskusikan. Dalam satu kelompok peserta menulis hal-hal yang berimplementasi dengan nilai dasar. Kemudian, peserta mempresentasikan hasil dari diskusi kelompok.

Kegiatan ini dapat diikuti dengan baik oleh seluruh peserta penelitian. Dari hasil observasi terlihat sebagian besar peserta penelitian mengikuti kegiatan dengan penuh seksama. Namun terdapat beberapa jumlah peserta yang masih terkesan tidak menghiraukan arahan dari pendamping penelitian. Tetapi hal tersebut dapat diatasi setelah dilakukan peneguran dan ajakan kembali kepada seluruh peserta untuk dapat mengikuti kegiatan penelitian dengan baik dan tidak menimbulkan gangguan dengan dikaitkan pada nilai kehidupan yang relevan

- 5) Rekoleksi Nilai: Nilaiku Dahulu, Sekarang, dan di Masa Depan

Setelah belajar mengenai lima nilai dasar dalam materi mengobarkan nilai dalam diri, peserta belajar tentang nilai-nilai yang pernah dirasakan dahulu, nilai yang dirasakan sekarang dan nilai akan dikembangkan untuk masa depan. Hal ini karena dalam menghidupkan nilai, tentunya peserta menyadari bahwa banyak nilai-nilai terdahulu yang terlupakan atau terpendam. Banyak faktor yang membuat individu lupa akan nilai yang ada dalam diri. Hingga nilai-nilai yang sebaiknya dikembangkan menjadi terkubur karena banyak faktor.

Dalam menghidupkan nilai dalam materi nilai dahulu, nilai sekarang dan nilai masa depan adalah peserta diminta untuk duduk dengan tenang. Kemudian fasilitator memberikan 3 kertas untuk menulis nilai-nilai dahulu yang pernah dirasakan pada kertas pertama, nilai-nilai yang dirasakan sekarang pada kertas kedua, dan yang terakhir peserta diminta menuliskan nilai-nilai yang akan dibawa ke masa depan. Setelah selesai, peserta diminta untuk menunjukkan hal-hal yang sudah ditulis sebelumnya kemudian saling bertukar dengan peserta yang lain. Namun, peserta boleh

menukar atau tidak nilai-nilai tersebut. Kemudian peserta saling membacakan nilai-nilai yang ditemukan bahkan nilai-nilai yang sudah ditulis.

Nilai yang ada pada masa anak-anak tentunya berbeda dengan nilai yang dirasakan pada masa sekarang. Seakan individu lupa atau tidak menyadari bahwasannya dahulu berada pada lingkungan yang bernilai dan indah. Namun, ada juga peserta yang tidak menyadarinya, karena tidak merasakan nilai yang positif. Hal ini karena banyak faktor yang mempengaruhi, mungkin faktor lingkungan yang mengintimidasi dan membuatnya kurang berkembang sehingga nilai-nilai positif dalam diri menjadi terkubur oleh nilai negatif yang ada. Sehingga individu tersebut lupa akan kebahagiaan dan suasana indah masa anak-anak.

Tidak hanya itu, dimasa sekarang tidak sedikit individu kurang mengembangkan nilai positif dalam diri. Banyak faktor yang membuat itu terjadi. Misalnya individu tersebut hidup penuh dengan tekanan, baik tekanan keluarga, ekonomi dan pekerjaan. Banyak juga yang membuat nilai tersebut menjadi terkubur karena faktor dari dalam diri, misalnya pengaruh amisi dan emosi yang semakin mengelabui pikirannya sehingga nilai positif dalam diri menjadi tidak berkembang.

Nilai positif yang berkembang dalam individu akan membuat individu akan hidup di dalam suasana berbasis nilai. Hal ini akan memengaruhi pola pikir dan tingkah laku setiap individu. Individu akan cenderung melakukan hal-hal yang bernilai positif.

Pada tahapan penelitian ini seluruh peserta menunjukkan partisipasi yang tinggi. Masing-masing dari peserta memaparkan nilai-nilai dalam kehidupannya pada masa lampau, sekarang dan akan datang. Sebagian besar jawaban yang diberikan oleh peserta penelitian menunjukkan adanya perubahan nilai yang dirasakan dari ketiga masa tersebut di atas.

Masa kecil peserta penelitian dilalui dengan nilai-nilai positif yang dirasakan. Namun dengan berkembangnya waktu pemuda Buddhis sebagai subjek penelitian merasakan adanya perubahan nilai dalam kehidupan keluarga mereka. Hal ini dirasakan melalui beberapa indikator diantaranya adalah perubahan sikap dari kedua orangtuanya, ataupun dirasakan berkurangnya rasa cinta dari orangtua maupun anggota keluarga lain.

6) Aktivitas Nilai: Menciptakan nilai kedamaian

Dalam aktifitas ini, para individu mengeksplorasi nilai dalam kaitannya dengan diri mereka sendiri untuk membangun keterampilan yang berkaitan dengan nilai, pada kegiatan ini peserta dibagi dalam kelompok-kelompok kecil untuk membuat sebuah roti dunia, yaitu implementasi roti sebagai dunia yang diharapkan yang dibuat dari bahan-bahan nilai-nilai yang diharapkan ada dalam setiap individu yang membuat dunia semakin baik, setelah itu setiap individu dalam kelompok didorong untuk merefleksikan tentang nilai dan mewujudkan nilai-nilai tersebut dalam wujud artistik dan kreatif melalui kesenian yaitu dengan menggambar roti dunia.

Penggambaran tersebut dilakukan dengan menarik dan menyenangkan dengan menggunakan berbagai warna sebagai analogi anak-anak yang bisa mengeksplorasi berbagai macam budaya.

Pada tahapan kegiatan ini, seluruh peserta mampu mengikuti dan melaksanakan kegiatan dengan baik. Setiap kelompok peserta mampu menghasilkan kue nilai seperti yang diarahkan, dan mampu untuk mempresentasikannya di depan teman-teman yang lain tanpa adanya terlihat kurangnya kepercayaan diri yang berarti. Beberapa peserta masih terlihat kurang percaya diri maupun malu untuk tampil di depan teman-temannya

7) Mendengarkan aktif

Dalam kegiatan mendengar aktif peserta dibentuk berpasang- pasangan. Secara bergantian peserta diposisikan sebagai pendengar peserta pasangannya yang bercerita. Di sisi lain, fasilitator memberikan petunjuk kepada pendengar untuk melakukan hal-hal negatif yang mengacau seperti, bermain HP, pandangan mata yang tak fokus, memperhatikan yang lain dan masih banyak lagi. Kemudian setelah bergantian, giliran teman yang satunya lagi mendengar, ada intruksi lain untuk mendengarkan sepenuh hati, saling kontak mata dan memberi tanggapan. Intruksi tersebut hanya diberikan kepada pendengar tanpa sepengetahuan yang bercerita. Setelah melakukan kegiatan tersebut barulah peserta merefleksikan ha-hal yang sudah dirasakan pada saat mendengar aktif.

Setelah peserta menceritakan apa yang dirasakan lalu fasilitator dan peserta bersama mengidentifikasi bagaimana menjadi pendengar yang baik seperti dengan menatap matanya, mengkonfirmasi perasaan, mendengarkan dengan penuh perhatian, gestur dan sentuhan. Hal-hal tersebut seharusnya dilakukan agar membuat yang bercerita merasa dihargai, aman dan dimengerti.

Pada tahapan kegiatan ini, peserta mampu menjalankan kegiatan sesuai dengan petunjuk yang telah diinstruksikan. Terlihat beberapa peserta saja yang terkesan kurang mampu menghargai instruksi yang diberikan namun setelah dilakukan pengarahannya lebih lanjut mereka semua mampu menjalankan dengan baik.

Di akhir dari kegiatan ini peserta mampu menjabarkan nilai dari kegiatan ini dimana pengujian berbeda dilakukan dan nilai yang ingin ditanamkan mampu diserap oleh peserta penelitian.

8) Aktivitas Nilai - "Creating from Nothing"

Pada sesi terakhir ini peserta dipanggil satu persatu untuk duduk di tengah dan setiap peserta lain dan mentor membisikkan nilai-nilai positif ke peserta yang duduk ditengah seperti "kamu anak yang kuat, yang sabar, yang dicintai, yang baik, yang rajin, percaya diri dll". Pada kegiatan ini hampir semua peserta yang duduk ditengah menangis karena terharu diakhir kegiatan semua mengucapkan terimakasih.

Para peserta terlihat terharu dengan berbagai nilai positif yang dibisikkan oleh masing-masing peserta lain beserta pendamping. Dengan bisikan nilai

tersebut terlihat mampu meningkatkan rasa percaya diri peserta karena mendapatkan nilai yang positif dari teman di sekitarnya.

5. KESIMPULAN

Berdasarkan pada hasil penelitian, diketahui bahwa penanaman nilai kepercayaan diri pada remaja Buddhis di dua kecamatan di Banyuwangi, dengan menggunakan metode Living Values Education (LVE), menunjukkan efektifitas yang signifikan. Program yang dilakukan untuk menanamkan nilai dalam LVE terbukti efektif memberikan perubahan terhadap peserta. Peserta yang di awal program masih terlihat kurangnya kepercayaan diri, selama kegiatan perlahan semakin meningkat dan dapat memperkuat kepercayaan diri mereka di akhir program. Dari observasi penelitian terlihat bahwa peserta secara umum menjadi lebih percaya diri, akrab dan bahagia dalam mengikuti program ini.

Di samping efektifitas penanaman nilai tersebut, terdapat juga beberapa kendala yang ditemui dalam proses penelitian. Mengingat program LVE masih merupakan program baru khususnya di kalangan Buddhis, maka terdapat beberapa kendala yang ditemui. Beberapa kendala tersebut diantaranya sulitnya mengajak atau membuka diri peserta untuk terlibat sepenuhnya dalam kegiatan. Kemudian antusiasme juga menjadi kendala khususnya di awal program. Peserta di awal program masih belum menunjukkan antusiasme untuk mengikuti program, namun hal tersebut dapat diperbaiki selama program dilaksanakan.

Mengingat hasil yang didapatkan seperti yang telah dipaparkan, maka dapat disimpulkan bahwa program LVE merupakan program yang sangat baik untuk dilakukan karena mampu meningkatkan nilai-nilai penting dalam kehidupan. Dengan signifikansi hasil penelitian seperti itu, perlu adanya pengembangan dan perluasan program ini di kalangan yang lebih luas. Diharapkan hasil penelitian ini mampu juga menjadi tolok ukur untuk pelaksanaan dan pengembangan kegiatan berikutnya.

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