

Buddhist Perspective on Morality for Better Education Atmosphere

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<p>ARTICLE HISTORY</p> <p>Accepted: Oktober 17, 2018 Revised : Oktober 31, 2018 Published: Nopember 5, 2018</p> <p>KEYWORDS</p> <p>Buddhist education Morality <i>Sila</i></p>	<p>ABSTRACT</p> <p>Education is the continuation of values, knowledge, abilities, attitudes, and behaviour as a process of getting rid of ignorance. It does not only deal with the intellectual and technology matters. It should cover moral, intellectual and spiritual goals. Buddhism has the basic concept of morality for lay people called Pancasila (five precepts), they are: refraining from destroying living creatures, refraining from taking that which is not given, refraining from sexual misconduct, refraining from incorrect speech, and refraining from intoxicating drinks and drugs which lead to carelessness. Those precepts are the basics for leading to Buddhist education goal factors should be conducted. First, implementing the precepts and others rule to build the students morality. Second, developing the intellectuality as a tool to preserve the tradition. The last, education is assisting the students to develop their spiritualities. This system leads the students to have two mental qualities Hiri and Otappa as the underlying safeguards of morality. Hiri is an innate sense of shame over moral transgression; ottappa is moral dread, fear of the results of wrongdoing. The students who have got those two qualities would be ready to face the postmodern era which put forward the culture and the existence of ethics and also industrial 4.0 era where the internet of things is alive. The morality should be strengthened, besides intellectual and technology skill, to prevent from the hoax, plagiarism, hate speech etc. finally; education can be understood as a means not a goal to mature students who must live in a complex world.</p>
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INTRODUCTION

Buddhism places education in a high and important place. Education is the continuation of values, knowledge, abilities, attitudes, and behaviour as a process of getting rid of ignorance. It does not only deal with the intellectual and technology matters. It should cover moral, intellectual and spiritual goals. Education and learning is the only way to free oneself from ignorance. The Buddha explains the importance of learning in human life. “This man of little learning grows old like an ox; only his flesh grows but not his wisdom” (Dhammapada 152)

During this time, the educational material seems only directed at the formation of the ability of science and technology, so that the heavy burden of teaching is often directed at mastery in these fields. Whereas in the postmodernist perspective, it is precisely the modern society experiencing degradation, moral crisis, social crisis and so on, which starts from the dominance of science and technology with the application of the human ratio as a measure of its truth has brought quite heavy problems to modern society. Whereas from the beginning it was believed that education was held as a tool to humanize humans. Appointment of human dignity and value can not only be played by reason ratio but must be integrative between rational reason and spiritual reason.

Therefore this paper presents the argumentation to put forward the moral implementation in education which is very suitable with the post-modernism philosophy. This discusses the morality in Buddhism, education in Buddhism perspective and also the morality contribution in education fields of post-modernism.

DISCUSSIONS

Buddhist Morality

The moral is derived from the Latin word ‘mos’ or ‘mores’; it concerned with the principles of right and wrong behaviour. The teaching of good and bad that is generally accepted by the particular society. Morality is a moral nature or a whole good and bad principle and value. Buddha’s teachings of morality can be interpreted as silk (precepts), instructions for moral practice to establish good behaviours. In Buddhism, morality and ethics are highly emphasized, and moral enforcement is the embodiment of human development needs to continue the process of life. Buddha emphasizes the moral enforcement or implements the site as stated in the Samyutta Nikaya, Verse 2320 “Brahmin; I will not put the wood to light the fire on the altar. Only in self, my fire

ignites. With this unbroken fire burning, and with a self that is always controlled, I live a precious and noble life.”

Sila (precepts) or morality in Buddhism are also contained in the noble eightfold path to quitting dukkha (suffering), they are right speech (sammavacca), right action (same Karman), and right livelihood (samma ajiva). The right speech (sammavacca) is presented as four abstentions: Abstaining from lying, from divisive speech, from abusive speech, and from idle chatter. Right action (same Karman) is expressed as abstaining from killing, abstaining from stealing, abstaining from sexual misconduct. Then right livelihood (samma ajiva) is as avoiding and abstaining from the wrong livelihoods, such as living from begging, causing suffering to sentient beings by cheating, harming or killing them, trading in weapons, living beings, meat, alcoholic drink or poison etc.

Morality or Sila in Buddhism is a set of rules that form the basis of behaviour both physically and in speech, the virtue of one's will or intention to avoid killing sentient beings. Indeed, Buddhism has precepts for lay people. The precepts are called Buddhist Pancasila, contains of refraining from destroying living creatures, refraining from taking that which is not given, refraining from sexual misconduct, refraining from incorrect speech, and refraining from intoxicating drinks and drugs which lead to carelessness.

Sila or precepts are the beginning stage to enter a better life, and those who carry it out will get worldly and heavenly happiness. In the Mahaparinibbana sutta, the Buddha, in front of Buddhist householders, taught about the benefits of implementing the precepts: make people get richer, bring a good reputation, lead to confidence in getting relation with various groups, give peace condition when facing death, be reborn in the heavenly realm (Dhammapada.II,86). In Buddhism, there is not any real command and rule to be obeyed by the Buddhists, but a deep understanding of what is good and bad is related to cause and effect. Moral in Buddhism was developed as a way to achieve happiness, culminating in the attainment of Nirvana, free from rebirth. Obtaining the highest wisdom at the present time and gaining the essence of release / attaining a state of being not reborn (Sikkhanisamsa Sutta).

Moral virtue is considered as the basic of establishing all positive things in today life. The discipline of five precepts can emerge and become a life habit that leads to having good qualities. They can be used as the protector of the world (dhammā sukkām

lokam pārenti), those qualities are the ashamed feeling of putting aside morality and fear of the results of putting aside morality *hirī ca ottappañca*) (Anguttara Nikaya.i.51). The people can look inside themselves and realize that they are human beings who own culture, morality, spirituality and intelligence so they will get a sense of shame to put aside the morality. Likewise the feeling of fear toward the wrongdoing deeds through the physical body, speech and mind. This feeling can emerge from the looking inside oneself then realizing the results of each deed. By understanding those conditions will be able to develop the religious nature within, so as to be able to see the benefits and risks in it.

The characteristics of sila (precepts) are disciplines and calmness. The function of sila is to destroy the wrong behaviour and keep people from wrongdoing. In Buddhism, the active action of pancasila called pancadhama consists of:

- a. *Metta Karuna*, love and compassion for all beings as the form of active action for refraining from destroying living creatures
- b. *Samma Ajiva*, right livelihood, by trading properly, it will get abundant results and avoid stealing because it already has got earnings through the right livelihoods.
- c. *Santuthi*, satisfied feeling on what has been owned. It is a form of avoiding immoral acts or abstaining from sexual misconduct. Someone has satisfied with his partner (a wife or husband), he will not commit immoral acts.
- d. *Sacca*, honesty. Honest is a good deed to avoid lying.
- e. *Satisampajana*, attention and awareness in terms of food and drinks. So by having Satisampajana, someone can avoid foods and drinks that can lead to weak awareness and carelessness.

The development of morality can be accomplished based on knowledge, and belief in religious values. "The person who can control his senses is like a coach who can control his horse, who has been able to eliminate his arrogance and only tenaciously can cleanse his mind from stains. The person like this is loved by the gods (Dhammapada 94)". Regarding to the life in good morality, The Buddha emphasizes that we should be able to be independent, as he expressed with the term of "be an island for yourself". In this independent morality, a person can decide critically the good and right through the true awareness contained within him. "Mindfulness is the way to the Deathless (Nibbana); unmindfulness is the way to Death. Those who are mindful do not

die; those who are not mindful are as if already dead.” (Dhammapada 21). Then in the Dhammapada 165, Lord Buddha said “By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another”.

Buddhist Education

Education is a principle tool for human being development, it essential to transform the student's maturity to be responsible adults. However, at present, the world development can be seen in formal education as a serious problem. Classical learning has become a routine part and often considers schools as an exercise of patience rather than learning. Buddhism has a middle path as the honour aspiration, Buddhism sees that education should be integrated, designed according to the need to bring natural human potential to mature. Moreover, education policies guided by Buddhist principles aim to internalize values as important information. It is managed, not only towards developing social and commercial skills but also towards the spiritual maintenance of students.

The Buddhist education in a dhamma school should be included both, career and spiritual values of the students through the transformation of personal character. The personal character is built by values then cause to emerge the inspirational spirit values. It is directed to the five qualities of student characters that have been taught by the Buddha; they are faith (saddha), morality (sila), generosity (cāga), learning/heard (suta) and wisdom (paññā) (Bodhi, 1997). Humans are not value-free, without moral values they cannot see through a better life. Knowledge is also not value-free, it is the result of human thinking in certain situations and conditions that are built by a set of values. In majjhima nikaya part I, verse 395 explained that Buddha only delivered the right things, reasonable, bringing benefits, and in the right time. It is no matter whether it is enjoyable or not. The right knowledge as religious teachings is developed based on good benefits or goals. The benefits are certainly also considered for selecting educational material. Better than a thousand words that are senseless, is a single word of sense, if on hearing it one is calmed (Dhammapada 100).

The Buddha compared what he had taught with a handful of Sinsapa leaves, while the omniscience of the Buddha was as much as leaves in the forest. A handful or a little which can be held is important knowledge because it is needed to navigate the holy life. The lot is not in hand because it is not useful to achieve enlightenment (Samyutta

Nikaya V 437). Understanding and mastering the teachings that are only a handful, one has to learn a lot. This man of little learning grows old like an ox, only his flesh grows but not his wisdom (Dhammapada 152). The world develops by involving science and religion to create a more advanced culture. The Dharma taught by the Buddha is in line with all scientific principles, at least in terms of freedom of thought, examining or empirical approach, and the basis of causality. But it is not possible to equate Buddhism with science. Scientific truths are relative and do not get into the scope of spiritual or morality, whereas the Dharma is not obsolete by time, leading to freedom both physically and mentally (Anguttara Nikaya, III 285). Therefore, science and technology are merely ways or methods, not goals, religious teachings that must answer what their purpose is. The religion is also not the goal itself. Buddhism is seen as a vehicle or raft to cross rivers to save oneself.

Morality on Post-Modern Education

The emergence of postmodernism as a criticism of the failure of modern life in creating a better social situation (Mahbubah, 2013). Postmodernism's criticism of the modern society situation is actually also a critique of the educational process which only emphasizes one aspect of the values belongs to humans. In such conditions, postmodernism appears to provide various alternatives for the educational process that should be implemented. The fundamental criticism of postmodernism towards modernism has given rise to various important themes such as paralogy or pluralism, differentiation or decentralization, deconcentration or basic criticism of an order, relativism, and so on. These themes actually provide new opportunities for the emergence of an educational model or paradigm that needs to be carried out by the state or society, especially in Indonesia.

The foundation for all philosophies of Postmodernism education encompasses the following: (1) it is impossible to determine objective truth, (2) language does not help us come into contact with reality, (3) language and meaning are socially constructed, (4) reject grand narratives for small (story) narratives, (5) knowledge is power, (6) schools have been playing internationally as agents of power for social control by manipulating knowledge, (7) the importance of understanding plurality from different perspectives (Mahbubah, 2013). In addition, postmodernism has also brought critical messages to re-read the various traditions that have been believed to be true. The

community is shocked by the emergence of the postmodernism symptoms which is enough to "destroy" the dimensions of ontology, epistemology, and even axiology that grow in the basic knowledge of society about reality. For the postmodernist movement, humans will not know objective and true reality, but what humans know is only a version of reality.

Those kinds of conditions are in line with the concept of Buddhist education and morality to actualize a better life and atmosphere. One of the modernism failures is related to ethics, especially the students in an education environment. It can be avoided if they have Hiri and Otappa as the culmination of the pancasila implementation. Basically, the Buddhist education system has three types of goals: moral, intellectual and spiritual. Behind the evolutionary process and the concept of Buddhist education and teaching there have been three goals that need to be done as follows:

- a. In the beginning, the students should run in accordance with the regulations or rules outlined, vinaya for Sangha and pancasila for lay people. The relationship between the teacher and his students is also arranged in the Vinaya and Sutta, especially sigalovada sutta.
- b. The second goal is an intellectual development that serves as a means to achieve the need to maintain and care for the traditions and teachings of the Buddha from irresponsible people. This is enabled the emergence of Buddhism literature or document.
- c. The last important goal of education is to help the spiritual progress of the students. Thus, education can be understood as a means, not an end goal, to mature individuals who must live in the midst of a complex world.

This education system and goals have implemented in sangha school, where all students are monks. But there is a big possibility to implement it at layman's Buddhist education. Buddhist education is always based on morality and compassion, is one way to get rid of suffering and improve one's destiny. "Here Yasa, nothing be worried. Here Yasa, nothing hurts. Come here Yasa; I will teach you, "(Vinaya I.15). Buddha is a teacher who is often positioned also as a doctor, and his teachings are likened to drugs that are used appropriately. Besides, Dhamma, the teaching of Buddha is seen as a light that illuminates the darkness. The Buddha taught "Hold the Dhamma firmly as a light, hold firmly to the Dhamma as protection," and it means that one becomes a light and a

protector for oneself, so he does not rely on other beings of his fate (Digha Nikaya,II.100).

Buddhist education can be said to be pragmatic because it involves problems solving to achieve the goals of human life. The philosophy of education in Buddhism refers to the Four Noble Truths (Cattari Arya Saccani), identifying dukkha, the origin of dukkha, the end of dukkha and the way to end dukkha. This education system can face the change and developments of the world.

In the era of industrial 4.0 , there is a shift in social ethics in society as one of the challenges to the education system. The example of social ethics shifting is phubbing. Phubbing (Phone Snubbing) is a term of indifferent action of someone in an environment because he is more focused on gadget than making a conversation. This will affect to the socialization ability to the students. They minimize the direct relationship, replace with interface tools and network. So there are many people so fierce in their social media but very sluggish in their real life. They do not have any confident to face others in real life. It is like like a ferocious tiger in social media but like a cat hit by water in the real world. Therefore, there is a lot of hate speeches and hoaxes produced. It is also part of the responsible from the education performer to not only develop technology and intellectuals but also build student spirituality and morality.

It is in line with the three types of literacy in industrial 4.0. :

- a. Data Literacy: The ability to read, analyze, and use information (Big Data) in the digital world.
- b. Technology Literacy: Understand how the machine works, technology applications (Coding, Artificial Intelligence, & Engineering Principles).
- c. Human Literacy: Humanities, Communication & Design. Ahmad, I, 2018 (Aoun, MIT, 2017)

From those explanations can be concluded that industrial 4.0 also used humanities and communication as the important literacy in life. Related to this literacy, Muhadjir Effendy (Minister of Education and Culture) stated that the education sector needs to revise the curriculum by adding five competencies in entering the industrial 4.0:

- a. It is expected that students have the ability of critical thinking.
- b. It is expected that students have creativity and innovative abilities.

- c. The communication ability and skills of students.
- d. Cooperate and collaborate.
- e. Students have confidence.

The Buddhist education system which emphasizes on the implementation of pancasila or morality is very suitable to the recommendation of the minister of education and culture on the student competencies in entering the industrial 4.0. the Buddhist education has already conducted the competencies especially the last three number. Student's confidence, collaborate ability and communication skill are the benefits of implementing the 5 precepts or pancasila.

CONCLUSION

Religious education clearly helps to stop all forms of crime. "I have stopped, and you, please also stop " (Majjhima Nikaya II.90). "Seeing evil as evil, this is the first teaching of *Dhamma*. After seeing evil as evil, stay away from it, get rid of it until clean, free yourself from it, this is the second *Dhamma* teaching". This is the advantage of religion-based education compared to general education; there is an internalization of religious and spiritual values for printing passages that are virtuous and of good morality. It does not only stop at increasing capacity in worldly fields, by directing with career goals and commercial matters.

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