

## **EDUCATION AND EVALUATION IN A BUDDHISM PERSPECTIVE**

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### **ABSTRACT**

In today's modern era, advances in technology and knowledge have changed the civilization of people's lives with a new global culture that cannot be stopped anymore. In creating harmony, society is faced with the challenge of self-control of passions, emotions, and others which often lead to crime. This is the reason for the profanity of problems in society. Education developed in Buddhism (based on Buddhism) teaches us to see problems, see root causes, analyze problems and at the same time provide problem-solving solutions, which aim to achieve a more enlightened life. Buddhist education is defined as the process of getting rid of the main sources of human mental depravity, namely ignorance, greed, and hatred. Education in Buddhism is the transmission of values, knowledge, abilities, attitudes, and behaviors which are life itself. The method used in this research is descriptive qualitative. To interpret text data in this study using a hermeneutic approach. Based on the study that Buddhist education is pragmatic based on love and compassion, it is one of the ways to build a harmonious social life in society. Therefore, education also aims to get rid of suffering caused by ignorance, greed, and hatred and change human behavior. The success of education can be evaluated by how far each person can lead to better and more useful thoughts, words, and actions for life.

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### **INTRODUCTION**

In the modern world, the development of science and technology brings big changes. New ideas or ideas emerge. Humans dream to always pursue and give birth to more brilliant changes. If the idea or idea is accepted by the community, there will be changes that will continue to roll and flow in a sustainable manner. Basically, change is something that is natural and does occur in social phenomena. But what is happening in the world today is something that is very concerning. The development of science and technology was not matched by mental-spiritual development in understanding life in the world. Many humans prioritize greed on themselves and care less about others. Real examples are happening, such as wars between countries, Russia attacking Ukraine, Israel invading Palestine, scarcity of cooking oil in Indonesia, and so on. Appropriately in building a harmonious life, it must be supported by the development of spiritual moral values that elevate human life through education.

Education is at the forefront of creating a better social order. The more advanced the education of a nation, the more that nation will master its role and quality of life. Education is a very important need for every individual to solve and overcome problems that occur in today's increasingly complex modern era. Through education, a person will be able to elevate their level of life to be able to provide them with opportunities to maximize their potential. A nation can be said to be advanced if it has superior-quality human resources. In this case, the teacher has a very important role in education. In the history of the Japanese empire, when Hiroshima and Nagasaki burned down, the first thing the Emperor of Japan asked was, how many teachers died and were still alive, not how many soldiers or generals. It shows how

high the awareness of the Japanese people towards education is. (<https://edukasi.kompas.com/read/2011/10/23/15253241/~Edukasi~News>).

Likewise, the UN international organization through UNESCO has launched educational goals. In an effort to improve the quality of a nation, there is no other way except through improving the quality of education. UNESCO launched four pillars of education for both the present and the future, namely: (1) learning to know, (2) learning to do, (3) learning to be, and (4) learning to live together.

Buddha taught dharma as a form of love and compassion for the existence of beings in the world. Buddha as a teacher of gods and humans (*satta dewa manussanam*) who has been enlightened, has been able to see the problems of life faced by beings. On the basis of compassion, Buddha as a teacher provides the right path to overcome problems so that each individual is individually responsible. Therefore, the Buddha is called the perfect guide.

Buddha gave education and reform ideas to the people of that time. The starting point for the renewal of Buddhist education departs from the main problems in life. The Buddha explained that the source of problems in human life is ignorance (*moha*), greed (*lobha*), and hatred (*dosa*). These three things are the main problems that make beings in the cycle of samsara (*samsaravatta*). Awareness of education must always be developed in a systematic and directed manner in accordance with the goal of a more enlightened life.

In today's modern era, advances in technology and knowledge have changed the civilization of people's lives with a new global culture that cannot be stopped anymore. In creating harmony, society is faced with challenges of self-control from passions, emotions, and others which often lead to crimes. Therefore, Buddhist education based on love and compassion is one way to improve one's self in relation to living together in society and at the same time an effort to get rid of suffering.

## METHOD

This research used descriptive qualitative to describe an actual problem that occurs. This research was not bound by place, because it focused on efforts to change people's mindsets regarding the importance of improving the quality of education, especially education and evaluation from a Buddhist perspective. Data collection techniques in this study used literature study techniques. This technique was very suitable because the data obtained includes all aspects needed by researchers.

In the process of describing research data, proper understanding and interpretation is required. Hermeneutics is one of the many theories and methods for uncovering meaning. Problems surrounding interpretations of the discourse of a text are also expressed by Dilthey. In the development of hermeneutics which is understood as a theory of understanding text which then develops through phenomenological methods which are increasingly expanding into various aspects of human life. In the process of understanding something that is done either in the form of text or context, many theories and methods will emerge. According to Dilthey, it is possible that an interpreter is able to understand the author better than the author understands himself. However, these conditions are not achieved automatically. To achieve this condition, an interpreter must go through several stages.

Paul Ricoeur stated that hermeneutics is an interpretation of symbols and a theory of understanding operations on the interpretation of the text. What Ricoeur means is that what is spoken and written has more than one meaning when associated with different contexts. Hermeneutics is a grammatical interpretation and psychological interpretation. Grammatical language is a requirement for everyone's thinking, while the psychological aspect of interpretation allows one to catch a speck of the author's personal radiance. According to Ricoeur, the real task of hermeneutics can be classified into two forms. The first is to look for the internal dynamics that regulate the structure of work in a text, and the second is to look

for the power that has the work of the text to project itself outward and allow the text to surface.

The approach taken by researchers in this study is a qualitative approach with a descriptive research type. According to Bogdan and Taylor (in Kaelan, 2012: 5) qualitative research method is a research procedure that produces descriptive data in the form of words, and notes related to meaning, value, and understanding. Therefore qualitative has a holistic nature, namely the interpretation of data in relation to various aspects that may exist. The descriptive approach collects data in the form of text, words, symbols, and images, although it is also possible for quantitative data (Kaelan, 2012: 5).

## **RESULTS AND DISCUSSION**

The progress and decline of the quality of civilization of a society or nation is determined by how the education of the nation itself. Education is a very important and strategic factor for the community in a joint effort to create a harmonious life. In the Law on the National Education System Number 20 of 2003 Chapter II Article 3 stated that national education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen.

In the realm of religious and moral education, the aims of education include developing abilities and forming character by developing potential. The goal is to build a spiritual mental attitude and character that tends to lead to goodness and is positive and does not conflict with the prevailing moral norms in society. As contained in the Preamble of the 1945 Constitution that in forming an Indonesian State Government it is very clear that the aim is to educate the life of the nation. In educating the life of the nation, of course, education is the driving force. Education changes the nation's civilization and has the noble values of a nation that is full of its own nation's moral values. Therefore, that a dignified national civilization is a society/nation whose life ideology is based on moral values (*sila*). Buddhist education originates from dharma moral values which are absolute for a good Buddhist.

Currently, the development of the civilization of an advanced nation/society is certainly marked by advances in the fields of education, technology, and information. The progress of civilization will change the pattern of life. Referring to the objectives of forming the unitary state of Indonesia, one of them is to educate the life of the nation. This means that the state guarantees the progress of society in the field of education. The average level of education of the population which was originally low to be improved to be better. With progress in the field of education accompanied by progress in the field of morality, it is hoped that it will bring about changes in the living environment that are more well-organized and make it the character of the nation itself.

These changes can also be seen in changes in the behavior/attitude of the people. Good and correct education will change the civilization of society, for example, the development of manners and manners in social relations in society. A philosopher, Franz Magnis (1986: 22), said what caused these social changes. There are two opinions expressed. First, it is not certain that all of these changes must be interpreted as a decline, one of the positive symptoms, for example, is the increasingly common awareness of human dignity (people reject the death penalty) and human rights. Second, if there is indeed a moral decline, then the moral decline is the result of that social change. Therefore, education is important for the people of a nation.

The goals of the Indonesian nation's national education are listed in the Law on the National Education System Number 20 of 2003 which states that education aims to develop

the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible. Based on these educational goals, the education sector is the spearhead of the progress of the Indonesian nation. This is in line with UNESCO's educational goals which lead to scientific humanism. Education aims to make people increasingly uphold noble human values. Human nobility must be scientifically justified. Humans must be seen as concrete beings who live in space and time and must be recognized as individuals who have a dignity that cannot be objectified. Education must lead to creativity, that is, education must make people creative. Education must be oriented towards social involvement and must prepare people to live in interacting with society in a responsible manner. Education is the formation of a perfect human being, developing individual potential to the maximum extent possible within the limits of their abilities.

Education must lead to the development and advancement of creativity, through education to make people creative. Every individual has potential that is hidden within him, this potential must be made actual through the world of education. Education functions to nourish creativity and not vice versa kill one's creativity. The creative spirit in education fosters a critical attitude toward the values that exist in people's lives. Through their enthusiasm, if they find that the values are outdated, they always want to improve according to the times.

Good education is oriented towards community social involvement, interacting with society, and being responsible to society. Education must prepare people to live to realize their social dimensions through the process of learning to participate actively through involvement as a whole in their social environment. The mission of education in social life, in general, is to prepare the younger generation to be better. UNESCO outlines the goal of education as the formation of perfect human beings. Therefore, education is directed to develop individual potential as much as possible. This process lasts a lifetime in every human being.

In relation to psychology, education is defined as a science that seeks to understand human behavior. Psychology comes from the Greek word *psyche* which means soul and *logos* which means knowledge. So etymologically (according to the meaning of the word) psychology means the study of the soul, regarding its various symptoms, processes, and background, or it is called psychology. Understand in this learning process the way they do things, and also understand how these creatures think and feel. The learning process is a process to improve personality by trying to gain new understanding, new values, and new skills, so that he can do more successfully, in dealing with contradictions in life.

In line with the intended purpose of education which brings progress of mental-spiritual values, in relation to Buddhist education it can be expressed as follows. After attaining perfect enlightenment, the Buddha decided not to expound the Dhamma he had discovered because he realized that this Dhamma/Dharma was very difficult for humans to understand who were still filled with ignorance. When the Buddha pondered thus, his mind gravitated toward living comfortably, not teaching the Dhamma. The Brahma Sahampati who read the Buddha's mind thought, "Alas, this world is finished! Alas, this world is about to perish, because the *Tathāgata*, the *Arahanta* (another name for the Buddha), Who is fully enlightened, inclines to the comfortable life, doesn't he?" teach the Dhamma."

Then Brahma Sahampati came down from the *Brahmaloka* (heavenly realm) and stood before the Buddha. After paying homage to the Buddha, Brahma Sahampati said to him, "May the *Tathagata*, out of compassion for humans, be pleased to teach the Dhamma. In this world, there are also people who are slightly defilement and easily understand the Dhamma that is to be taught." With the divine eye, the Buddha could tell that there really were people who were no longer attached to worldly matters and easily understood the Dhamma. Thus the

Buddha made up his mind to teach the Dhamma out of compassion for mankind. The Buddha expressed his approval by saying, "The door to the deathless, *Nibbāna*, is now open. I will preach the Dhamma to all beings so that those who have faith and good hearing may benefit equally."

The purpose of Buddhist education as Buddha taught when for the first time taught dharma to his first five students at the Isipathana Deer Park. The Buddha explained that the goal of Buddhist education is as follows: "O monks, the Middle Way (*Majjhima Patipada*) which avoids the two extremes which the Tathagata has perfectly penetrated, opens the mind's eye, gives rise to knowledge, brings serenity, extraordinary knowledge of the mind, great realization and attainment of *Nibbāna*." (*Dhammacakkappavattana Sutta*). Buddhist education is pragmatic. The Buddha taught his students to look at the root of the problem and analyze problem-solving to achieve the goal of a more enlightened human life. Described as a super mental doctor, Buddha expounded and identified suffering, the origin of suffering, the cessation of suffering, and the way to end suffering. Furthermore, through this formulation, the Buddha gave instructions on how to systematically solve the problems of sentient life. In the noble eightfold path, it is explained that: Right view (*Samma Ditthi*) gives rise to right thought, right thought (*Samma Sankhapa*) gives rise to right speech, right speech (*Samma Vaca*) gives rise to right action, right action (*Samma Kammanta*) gives rise to right livelihood, right livelihood (*Samma Ajiva*) gives rise to right effort, right effort (*Samma Vayama*) gives rise to right mindfulness, and right mindfulness (*Samma Sati*) will support right *Samadhi* (*Samma Samadhi*). Furthermore, in the *Jhanavasabha Sutta*, it is explained that: ... right mindfulness gives rise to the right *Samadhi*, the right *Samadhi* gives rise to the right knowledge and the right knowledge (*Samma Nana*) will lead to perfection (*Samma Vimutti*).

The main problem facing human beings in the Buddhist view is the suffering of sentient beings. In *Dhammapada*.243, "Worse of all these taints is ignorance. Stupidity is the worst blemish. Monks, get rid of this taint and become a spotless person." Strategies built in the implementation of education can be carried out through lectures on dharma (*dhammasavana*), discussions on dharma (*dhammasakacca*), asking experts (*patipuccha*), through investigation or research (*ehipassiko*).

Related to the education system, it can be done by living together with the teacher/boarding school (*Upanisad*), using audio-visual that can be seen and heard directly (Buddhas use inner strength (*Abhinna*)), and the implementation can also be by living a brahmachari (celibate life without marriage). before graduation. Buddhist education is pragmatic, practical, and useful (beneficial) for the public and is concerned with practical values. Buddhist education based on love and compassion is the passing on of moral values, the cultivation of attitudes and behavior as well as knowledge in the social life of society to create harmony and harmony. Thus that actually, the pragmatic education that Buddha taught is about life and life itself. So in education, it is lifelong learning, which is a process and opportunity to get rid of stupidity, greed, and hatred and mature oneself towards a better life. Therefore, one's ability to understand the values of Buddhism and apply these noble values will build harmonious attitudes and behavior in the social life of society in the modern era.

In the process of education, Buddha as a teacher gives confidence to great students. The Buddha set an example for Upali, although he started as a barber, after becoming a monk, YA Upali mastered the Vinaya well. Also to other disciples like Sariputta, Moggalana, and others. Buddhist education based on love and compassion is now a central need when the world is experiencing decline and destruction in society. Society ignores concern for others, hate speech is growing everywhere, hoax news is spread through extraordinary social media, slander is spread, and so on. The purpose of education based on love and compassion is one way to improve one's character. Buddha affirmed "Here Yasa, there is nothing to worry about.

Here Yasa, nothing hurts. Come here Yasa, I will teach you," (*Vinaya* I.15). He Lovingly teaches his disciples to be free from things that cause suffering.

The Buddha is a teacher who is often positioned as a doctor, and his teachings are likened to drugs that are used properly. Therefore, education aims to stop all forms of crime. "I have stopped. Engkpun stop." (*Majjhima Nikaya* II.90). What is the meaning contained in that expression? I have stopped means that I have stopped doing evil. Why is that? Evil will cause suffering. He asked his students to stop doing evil. He taught the Dharma as a lamp that illuminates the darkness. The Buddha taught: "Hold firmly to the Dharma as a lamp, hold firmly to the Dharma as a refuge," and by that means one becomes a lamp and protector for oneself, so one does not rely on other beings for one's fate (*Digha Nikaya*, II.100).

## CONCLUSION

The goal of Buddhist education is to avoid two extremes, namely avoiding a life of extravagance and self-torture, opening one's inner eyes, the emergence of knowledge, development of serenity, development of extraordinary inner knowledge, great awareness and the attainment of enlightenment/perfection (*Nibbāna*). Buddhist education is pragmatic, being a way of building a harmonious social life. Therefore, education also aims to get rid of suffering caused by ignorance, greed, and hatred and change human behavior. The success of education can be evaluated by how far each person is able to lead to better and more useful thoughts, words, and actions for life.

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