



An Analytical Study: The Buddhist Education System in Contemporary Indian Educational Perspective

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ABSTRACT:-

This entails a methodical examination and analysis of pertinent academic publications, research papers, pertinent websites, case studies, and empirical research as secondary data. With its ageless values of inclusivity, holistic development, hands-on learning, and moral underpinnings, the Buddhist educational system provides an appealing model for the modern Indian educational approach. India's efforts to modernize its educational system for the twenty-first century can benefit from taking cues from its ancient past.

Keywords:- Buddhist Education, Holistic Education, Moral Values, Contemporary Indian Education

Introduction:

India is the birthplace of numerous philosophical and educational traditions due to its rich historical background and diverse cultural fabric. Of these, Buddhism, which peaked more than two millennia ago, had a profound influence on the nation's educational system in addition to leaving an enduring impression on the spiritual landscape. In this piece, we examine the complexities of the Buddhist educational system and consider its applicability to the modern Indian educational setting.

Historical Overview of the Buddhist Education System:

The origins of the Buddhist education system can be traced back to the time of Siddhartha Gautama, who later became the Buddha. Recognizing the importance of knowledge in the path to enlightenment, the Buddha emphasized the value of education for all, irrespective of caste or social status. Monastic institutions, known as viharas, played a pivotal role in disseminating Buddhist teachings and knowledge.

Review of Related Literature:-

Bhandari's (2023) review of the advantages and disadvantages of Buddhist education is a study to examine Buddhist education. It is a difficult task to review the advantages and disadvantages of Buddhist education generally, but the review has started its investigation. The resources at hand are used in this qualitative library study. As a result, it hasn't gone to any fields to collect information or verified any theories. In conclusion, there are a lot of opportunities and challenges for Buddhist education in the postmodern world. Everyone needs to take advantage of opportunities and remove barriers, as the study makes clear.

In a study published in 2023, Lin, R. examined what students needed to know to receive an online Buddhist education. For this reason, focus groups with seven participants who had participated in online Buddhist education were held and analyzed. The three main needs of learners in relation to online Buddhist education were "motivation to use online Buddhist education," "experience of participating in online Buddhist education," and "support needed to increase the field usability of online Buddhist education". The reasons for using online Buddhist education included the following: "desire to study Buddhism," "desire to acquire psychological stability," "desire to live a spiritual life," "desire to communicate with believers," and "strengthening accessibility to Buddhist content through non-face-to-face." Support is needed to improve the field usability of online Buddhist education, ranging from "Need to improve system for non-face-to-face classes" to "Development of highly attractive non-face-to-face content," "Development of communicative small group activity classes," and "Instructors and learners." It was noted that: "Need to evaluate online classes," "Need to consider non-face-to-face counseling," "Need to systematize non-face-to-face Buddhist curriculum," as well as "Strengthening communication among students." This study is significant because it carried out a needs analysis of learners, which aided in establishing guidelines for the structure, subject matter, and delivery strategies of online Buddhist education. It also helped to broaden the scope of Buddhist research methodologies.

Suherman, Khie Khiong, and Elisabet Tansel (2022) are wanted of Students who engage in school activities expect to learn as much as possible, so factors like discipline and the caliber of educational services must be taken into account when calculating student learning outcomes. This study intends to ascertain the impact of Buddhist education teachers' discipline and the caliber of educational services provided on the learning outcomes of junior high school students at Putra Bangsa Berbudhi during the academic year 2021–2022. With 42 Buddhist junior high school students as the study sample, the entire population is used in this saturated sampling technique study. This study design combines statistical data analysis methods with a quantitative approach. A closed questionnaire that was distributed through a questionnaire sheet served as the data collection tool. Instrument testing, traditional assumptions, and simple and multiple regression correlation analysis were used to assess the questionnaire's results. The quality of educational services and the discipline of Buddhist education teachers has an effect on student learning outcomes of 73.4%, according to the results of data analysis using a basic linear regression formula. The remaining 26.6% is explained by the influence of other factors not covered in this study. The magnitude of Adjusted R coefficient of determination is 0.734. Based on the results of this study, it can be concluded that student learning outcomes can be improved through the quality of educational services and the discipline of Buddhist education teachers, either partially or simultaneously. Keywords: Quality of Educational Services; Discipline of Buddhist Education Teachers; student learning outcomes.

On the island of Sumatra, specifically in the Srivijaya Kingdom, development Buddhism education started in the seventh century, according to research by Ali Salsabilla Nofradatu, Sesilia Dewi Putri, Dedi Irwanto, and L.R. Retno Susanti (2022). At that time, a well-known Chinese Buddhist monk named I'Tsing visited the city and observed how advanced Buddhism had become in public Srivijaya. He also mentioned how many students visited Srivijaya for academic purposes. The goal of writing this is to gain a deeper understanding of how India and the Srivijaya Kingdom are intertwined, especially with regard to education. This essay will examine the connection between Buddhism and education in South Sumatra, as well as Buddhist education, the relationship between the Kingdom of Srivijaya and other nations in various domains, and the actual connections of collaboration in the field of Buddhist education that were previously established. Significant changes occurred as a result of the introduction of Hindu-Buddhist culture to Indonesia, including the emergence of Indian-imported religion and culture. When writing articles, journals, books, and ebooks, this research approach is used to compile information and resources. As a result of the research, more detailed information about the entry and development of Buddhism in South Sumatra, as well as the types of relationships and physical evidence, is available.

Nyoman Wijaya Ketut Ardhana (2017)The Indonesian people have been heavily influenced by Indian culture, especially in the western region of the archipelago. This, which commenced centuries ago, is still evident in social, cultural, political, and economic aspects of peoples' everyday lives. Although it is argued that the Buddhist teachings were developed earlier than the Hindu ones, both Hindu and Buddhist teachings have been practiced in Bali. Balinese daily life has been greatly impacted by these developments, so it is critical to comprehend how they anticipate and resolve some of the most important problems relating to the modernization and globalization processes. Regarding the ways that Indian influences have strengthened Balinese culture from ancient times to the present and even beyond, there are some crucial issues that need to be resolved. In this instance, the particular inquiries are: First, in light of the Balinization processes, how did the Balinese incorporate these two lessons into their daily lives? Second, what kinds of material and immaterial manifestations of Buddhist and Hindu teachings are there in Bali today? Thirdly, how do they reinforce "Ajeg Bali," or Bali identity or Balinization? Through this analysis, it is expected to have a better understanding of the issues of social, cultural, economic and political changes in Indonesia in general and Bali in particular in modern and postmodern times.

Pabbi Tanushree. (2019) One of the essential components of a society that runs smoothly is education. The highest form of philosophy in the world, Buddhism lays out the most important route to perfect happiness and a life well lived through philosophical understanding. Buddhism's approach to education takes a holistic view of human life, resulting in a transformation of the personality that integrates the highest form of humanity via intellectual, ethical, and spiritual perfection. Buddhism holds ignorance in the lowest regard and wisdom (paññā) and mental purity (visuddhi) from mental defilements in the highest regard. Wisdom is the result of in-depth contemplation rather than accumulation. Buddhism refers to knowledge gained through learning as "sutamaya ñāṇa." The other two are called "bhavanāmayā ñāṇa" or knowledge gained by meditation practice, and "cintamaya ñāṇa" or knowledge gained by thinking. The practices of the eightfold path are interwoven and are based on three Buddhist principles of training and learning: higher virtue (adhīśīlasikkhā), higher mind (adhicitta-sikkhā), and higher wisdom (adhipaññā-sikkhā). Additionally, they are all pertinent and significant ethical practices. The remaining two fundamental principles Bodhicitta.

Thakur, Deepesh Kumar (2022) Although Maithili is listed as an associate language, it is actually the most important language in India and is included in the eighth schedule of official languages. The language that is spoken the most in the Mithila region of Bihar state, Nepal, and most likely the Mithila region's most read and written language. It is accurate to refer to man as "a talking animal." The ability to speak sets humans apart from other living things. Language is made up of words, idioms, and syntax. Sanskrit was the literary language of the Mithila scholars, while Maithili was the language of the common people (Abahatta). Maithili language and literature originated with the "Charyapadas," a collection of mystical Buddhist verses written between 700 and 1300 AD. A geographical and cultural region of the Indian subcontinent, Mithila (IAST: Mīthilā), also called Tirhut and Tirabhukti, is bordered to the east by the Mahananda River, to the south by the Ganges, to the west by the Gandaki River, and to the north by the foothills of the Himalayas. It comprises certain parts of Bihar and Jharkhand of India and adjoining districts of the eastern Terai of Nepal, is an Indo-Aryan language native to the Indian subcontinent, Tirhuta or Mithilakshar was formerly the primary script for written Maithili, less commonly, it was also written in the local variant of Kaithi, but today it is written in the Devanagari script. The native language in Mithila is Maithili, and its speakers are referred to as Maithils. The name Mithila is commonly used to refer to the Videha Kingdom, as well as to the modern-day territories that fall within the ancient boundaries of Videha. In the 18th century, when Mithila was still ruled in part by the Raj Darbhanga, the British Raj annexed the region without

Purpose of the Study:-

- ❖ To find out The Buddhist education principles of Contemporary Indian Educational Perspective.
- ❖ To study the Buddhist knowledge factor effecting of individuals ready to meet the challenges of the modern Education.

Method of the Study:-

The research methodology refers to the way to solve a research problem systematically. The research methodology determines how a research activity can be conducted. The research methodology also plays an effective role in determining the perspective of the research.

Methodologically the study is based on library method. It is general review of available literature in different sources. This involves a systematic analysis of relevant scholarly articles, research papers, relevant websites, case studies, and empirical research as secondary data to evaluate and analyze the theoretical frameworks and, practical applications, and empirical evidence related to the topic.

Statement of the Problem:

Before attempting to solve a problem, the researcher should offer a problem statement, which is a succinct summary of the concerns that must be handled by a problem-solving entity. Hence the present study may be stated as: **“An Analytical Study: The Buddhist Education System in Contemporary Indian Educational Perspective”**.

Critical Analysis :-

- ❖ **Key Features of Buddhist Education:**
- **Inclusivity and Equality:**

The Buddhist education system stood out for its inclusivity. It broke away from the prevalent caste-based discrimination and opened its doors to people from all walks of life. This egalitarian approach to education resonates with the contemporary Indian ethos, where inclusivity and diversity are increasingly recognized as essential principles in education.

- **Holistic Education:**

Unlike the narrow focus on academic achievements, the Buddhist education system emphasized holistic development. It aimed at nurturing not only intellectual capabilities but also moral and ethical values. This holistic approach aligns with the growing realization in modern education that a well-rounded development of individuals is crucial for a thriving society.

- **Practical Learning:**

Buddhist education placed a strong emphasis on practical knowledge and real-life applications. Monastic universities were not just centers for theoretical learning; they also served as hubs for scientific, artistic, and vocational education. This practical orientation aligns with the contemporary need for education to be more experiential and application-oriented.

- **Moral and Ethical Foundations:**

The Buddhist education system incorporated the teachings of the Eightfold Path, emphasizing virtues such as right understanding, right intention, and right conduct. These moral and ethical foundations provided a compass for individuals to navigate through life with wisdom and compassion. In a world grappling with ethical challenges, the revival of such values becomes crucial in the modern education system.

Relevance in Contemporary India:

- **Inclusive Education:**

In a country as diverse as India, the Buddhist education system's emphasis on inclusivity serves as a beacon for contemporary educators. By fostering an environment that transcends caste, creed, and economic background, the system aligns with the current push for inclusive education in India.

- **Holistic Development:**

The contemporary Indian education system is witnessing a paradigm shift towards holistic development. Recognizing the limitations of a purely examination-centric approach, there is a growing realization that education should cater to the emotional, social, and physical well-being of students. The Buddhist education system provides a historical precedent for this holistic approach.

- **Skill-Based Learning:**

As the demand for practical skills continues to rise in the job market, the Buddhist education system's emphasis on practical learning gains relevance. Integrating vocational training, arts, and scientific applications into the curriculum can bridge the gap between theoretical knowledge and real-world applicability.

- **Cultivating Moral Values:**

Amidst the complexities of the modern world, there is an increasing recognition of the need to instill moral and ethical values in students. The Buddhist education system, with its focus on virtues and ethical conduct, offers valuable insights for fostering a sense of responsibility and compassion among learners.

Challenges and Opportunities:

While the principles of the Buddhist education system hold significant promise for contemporary India, there are challenges that must be addressed. One such challenge is the need for adaptation and integration with the current education framework. The transition from traditional to modern education systems requires careful consideration to preserve the essence of Buddhist teachings while catering to the evolving needs of society.

Furthermore, there is a need for investment in research and development to bridge the gap between ancient wisdom and modern technology. Integrating elements of the Buddhist education system with advancements in pedagogy, neuroscience, and information technology can create a powerful and relevant educational paradigm.

Discussion:

Buddhist student learning outcomes can be improved through the quality of educational services and the discipline of Buddhist education teachers, either partially or simultaneously. Keywords: Quality of Educational Services; Discipline of Buddhist Education Teachers; student learning outcomes, Elisabet Tansel, Suherman, Khie Khiong (2022). Education is of the foundational aspects of a well-functioning society. Buddhism is the pinnacle of the world's philosophy and it stipulates the paramount path towards ultimate happiness, perfection in life with the understanding of the Philosophy. The approach towards education in Buddhism has a holistic approach towards human life that leads to a personality transformation integrating highest form of humanity through ethical, intellectual and spiritual perfection, Tanushree Pabbi. (2019). According to Ketut Ardhana Nyoman Wijaya (2017) Indian culture has dominantly influenced the Indonesian people, particularly in the western part of the archipelago. This, which started centuries ago, can still be seen in the peoples' daily lives in social, cultural, economic and political matters. Both the Hindu and Buddhist lessons have been practiced in Bali, although it is argued that the Buddhist lessons had been developed earlier than the Hindu ones. These developments have strongly characterized Balinese daily life, so, it is very important to understand how the people anticipate and solve some crucial issues regarding the processes of modernization and globalization.

Conclusion:

The Buddhist education system, with its timeless principles of inclusivity, holistic development, practical learning, and moral foundations, offers a compelling blueprint for the contemporary Indian educational perspective. As India strives to redefine its education system for the 21st century, drawing inspiration from its ancient heritage can provide a meaningful direction. By embracing the wisdom embedded in the Buddhist education system, India can create an educational landscape that not only imparts knowledge but also nurtures compassionate, responsible, and well-rounded individuals ready to meet the challenges of the modern world.

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