

Buddhist Education' Quality through PAKEM

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Abstract

Buddhist education in Indonesia, have not fully progressed. This is not apart from conventional learning process, changing progress in the form of learning that more innovative. The learning process is active, effective, and fun (PAKEM), is the transformation of conventional learning. This learning directed learning in group that more innovative and proven effective in accordance with the Buddha's method of teaching. Buddhist education' quality, not a part of the learning processes that direct student to think critically. PAKEM be the right solution because according to the word of the Buddha, that in learning process student emphasized to more active and critical. The implementation of PAKEM's model emphasizes learning in group. Human interact, interdependent, and need to learn in group, to gain experience of another person, person can learn and develop themselves. Buddha teaches His student to learn all the teachings together in group, and not make mischief. Thus, Buddhist education that have the following principal characteristics are comprehensive knowledge (pariyatti), learned into practice become the guidance of behavior (patipatti) and achieve of dharma's truth (pativedha)

Keywords

Buddhist education, PAKEM



I. Introduction

Buddhist Education, especially in Indonesia experienced growth marked by the accreditation of the college. The positions of Buddhist universities are inseparable from the learning process. Education transformation from year to year always follows the paradigms especially for the way of delivering learning materials more advance. Advancement of how to deliver learning material is influenced by rapid technological developments.

Education is a very important human need because education has a duty to prepare Human Resources (HR) for the development of the nation and state (Pradana et al, 2020). According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018). Education and skills are the main keys in gaining social status in community life (Lubis et al, 2019).

Buddhist Education in Indonesia, formerly the learning process is conventional, and now making a progress for more innovative forms of learning. It is inseparable from the process of active learning, creative, effective, and fun (PAKEM). Government efforts to

make national life are through education that includes not detached from the learning process interesting.

The education process is expected to make the next generation of Indonesian that suitable with education's national goal. Based on the Law of the Republic of Indonesia Number 20 Year 2003 on National Education System states that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state. If the child can take advantage of the opportunity to gain and practice of education with good results, it is certainly going to make happy parents. Parents will be able to meet its obligations towards the child is to give a good education (D.III.188).

Through education students are expected to develop their potential. The involvement of students actively in the learning process is a determinant of education that successful. Buddhism has an important role in education, as a reference in an effort to realize the worth of learning, meaning, and cultured.

Recognizing that the role of Buddhist education essential for human life, the internalization of religion in the life of each individual becomes a conviction reached through education in the family, school and community. This is in line with the objectives contained in the National Education Act No. 20 of 2003 on National Education System, Article 37 Paragraph (1) that the religious education intended to shape students into a man of faith and fear of God Almighty.

Based on the Law of the Republic of Indonesia Number 23 Year 2006 on National Education System states that Standards of Graduates Competency (SKL) Buddhist Education is the faith in God Almighty and Tri Ratna to know the functions and reflected in morality (sila), meditation (samadhi) and wisdom (panna); have the ability to understand and believe in the laws of nature; read Paritta and Dhammapada and understand the meaning; worship properly and correctly in accordance with the guidance of their respective ism; imitate nature, attitude and personality of Buddha, Bodhisattva and the Buddha's chief disciples; have the basic ability to think logically, critically, and creatively to solve problems; understand the history of the life of the Buddha; understand the role of religion in daily life; and have the knowledge and ability to continue their education in college.

Based on the Law of the Republic of Indonesia on National Education System to be understood that buddhist education is an education curriculum that provides knowledge of concepts and practices in accordance with the teachings of Buddha. Through buddhist education students are given knowledge about Buddhism as a guide for daily life. Knowledge of buddhism in touch with dhamma. Buddhist Education can also be implemented in a monastery. The activities at the temple reflecting Buddhist Education as a Buddhist Sunday School (SMB), pabbajja, silacarini, Dhamma Appreciation Week (PPD), and practicing meditation (vipassana bhavana).

II. Review of Literature

2.1 The Quality of Buddhist Education

The important issue in the eyes of Buddha is suffering. Suffering stems the craving (tanha). The desire arises depending on other factors that precede. In formulating a series of causal Dependent (pratityasamutpada), Buddha put ignorance (avijja) in the first place. "What's worse than all taints is ignorance, the worst stains (Dhp. 243). An understanding of

the suffering can be obtained through education, so that ignorance can be overcome with the knowledge gained through formal education and informal.

Education plays an important role for the development of science, including the development of Buddhism. Education is closely linked and cannot be separated by learning. Education and learning relationship is the relationship between content and goals. Education Buddhism is the work done in a planned and sustainable developing ability of learners to make strong your faith and morals, as well as increased spiritual potential.

Buddhist Education study area focuses on the moral aspect (sila), studies and secular studies moral beliefs include (saddha). Buddhist Education has the following principal characteristics mastery comprehensive knowledge (pariyatti), the practice is learned into the Code of Conduct (patipatti) and attaining truth dhamma (pativedha). Learning is not just to know or remember (pariyatti) but also to carry out (patipatti) and achieve diffusion (pativedha). "Although a person a lot of reading scripture, but do not act in accordance with the teachings, unsuspecting people like a shepherd who count the cows belong to others, will not get the meaning of the holy life" (Dhp. 19).

According to Law No. 20 Year 2003 on National Education System, Buddhist Education (PAB) aims to make the students have the following capabilities:

1. Developing confidence (saddha) and devotion (bhakti) to God Almighty, Tiratana, the Bodhisattvas and Mahasattwa.
2. Developing Indonesian human who have morality through increased implementation of moral (sila), meditation (samadhi) and wisdom (panna) in accordance with the teachings of Buddha.
3. Develop Indonesian people who understand, appreciate, and adopt or implement the dhamma in accordance with Buddhist teachings contained in the Holy Scriptures Tripitaka, thus becoming responsible human beings in accordance with the principles of dhamma.
4. Understanding Buddhism and the history of its development in Indonesia.

Buddhist Education functioning convey moral values, aiming to overcome evil and help free from suffering. Religious education obviously helps to suppress all forms of crime. "I have stopped. You also stop," exclaimed Buddha told Angulimala (M. 11, 99). "Seeing a crime is a crime, this is the first dhamma teachings, after seeing crime as evil, avoid it, get rid of it so clean, free ourselves from it, this is the second dhamma doctrine" (It. 33).

Implementation of moral values based on the message of Buddha in the school environment, with hope of knowledge about Buddhism enough, so that shape the behavior of learners who are not only intelligent but also morality (sila), and believes (saddha) against Tiratana and God Almighty. Input and output of Buddhist education is expected to promote the goals, vision, and mission of the National Education.

Namely the realization of the national education vision of individuals who have the attitude and the insights of faith and morals, freedom, and democracy, tolerance, and respect for human rights, mutual understanding and global insight. The mission of the national education towards civil society. Learning not only to know and remember, but also to implement and achieve penetration. Although a person a lot of reading scripture, but do not act in accordance with the teachings, the unsuspecting people as a shepherd who count the cows belong to someone else, he will not benefit the holy life (Dhp.19). Knowledge alone will not make people free from suffering, but he also had to do so (Sn.789).

The general objective of education is no different with the purpose of religious discourse as mandated by the Buddha to sixty arahat. They were on a mission of

compassion, for goodness sake, bring welfare, safety and happiness for the many (Vin.I, 21). It will bring kindness, developing knowledge and become a duty for teacher.

The task of teachers to improve the quality of education is very important. Buddha in Nava Sutta outlines, by following a low teacher and dumb who do not understand the meaning of the dhamma, will be close to death because they do not understand the dhamma He will always be in doubt. "If a man fell into a river overflowing and flowing will be carried away by the current, how she can help others?" People, who do not understand the dhamma, do not pay attention to the meaning as described by the learned, he will be himself without knowledge and always in doubt, how he could make others understand? "But if (the river) knows the method and the skillful and wise, with a rise to a strong boat equipped with oars and rudder, he could help a lot of people". He is experienced and has a mind that is well-trained, educated and reliable, to know clearly, he can help others who are ready and willing to listen to accept and understand the dhamma.

Learning and practicing shows a teacher need to keep practicing and learning to improve the quality of education. Improving the quality of teacher education cultivated by always learning. To increase the quality of education, especially Buddhism Education shall in a faculty that professional have a method that is used in learning. The method used must be based on a broad knowledge base and supported by creative ideas and innovative. Buddha explained that the extensive knowledge, creativity, innovation is a guideline in work and able to understand clearly, will bring to the discretion of the condition of success.

By having someone to be trusted because of the advantages, is considered capable of conditioning the achievement of common goals in the group. Extensive knowledge, creative, innovative businesses are key in improving education quality in education can be developed.

III. Result and Discussion

3.1 PAKEM

PAKEM stands for active learning, creative, effective, and fun (Kusumah, 2011: 21). Learning is a process, how to make people or living beings learn. In general, the term learning is defined as an activity that resulted in a change in behavior. Referring to such understanding, then learning can be defined as an activity carried out by the teacher, so that the behavior of learners changed for the better (Darsono, 2000: 24). As is the process of learning is a means and a way how a generation of learning, or in other words how a learning tool that is effectively used.

It is certainly different from the learning process that is defined as the manner in which learners have access to the contents and subjects (Tilaar, 2002: 128). Based on such understanding, it can be understood that learning requires dialogical relationship earnest between teachers and learners, the emphasis is on learning by students (student of learning), and not the teaching by teachers (teacher of teaching) (Suryosubroto, 1997 : 34). This concept brings consequences to focus on learning more emphasis on active learners, so that the process can help explain the extent to which learning objectives that have been set can be achieved by learners.

Active learners are not only required to physically, but also psychologically. If only the students are physically active, but the mind and the mental less active, then most likely the learning objectives are not achieved. It is the same with the learners do not learn, because learners do not feel the change in him (Fathurrohman & Sutikno, 2007: 9). Learning is essentially a process of interaction between learners with the environment, and teachers so that behavior changed towards the better.

Teachers teach for the sake of the students. "However Cunda, on the basis of love, what should be done by a teacher, which is seeking happiness to his students, that's what I did, compelled by the love you" (M. I, 45). The teacher's task is to coordinate the learning environment that supports behavior change. Learning can be defined as a conscious effort of educators to help students to learn according to their needs and interests. According to Gestalt learning is teachers' efforts to provide learning materials so that students more easily organize into a pattern of Gestalt. Humanistic theory, learning is giving students the freedom to choose the materials and learn how to match their interests and abilities (Darsono, 2000: 24). This is consistent with PAKEM.

PAKEM is a model of group learning which allows students a variety of activities to develop the skills, attitudes and understanding with emphasis on learning by doing. While teachers use a variety of resources and learning aids including the use of the environment so that learning more attractive, effective and fun (Asmani, 2011: 59). PAKEM is a teaching and learning approach that demands activeness and participation of students subject as optimally as possible, so that students are able to change the behavior effectively and efficiently without any pressure from any party (Suprihatin, 2001: 20).

PAKEM is one of the pillars of the program creates a caring community children's education and this program is a program of UNESCO in collaboration with the Ministry of Education.

a. Active Learning

Active learning can be interpreted literally active means: "in the habit of doing things, energetic" (Hornby, 1994: 12 in Rusman, 2011: 53), that is used to do everything by using all the power. Active learning means learning that requires the activity of all the students and teachers of physical, mental, emotional, moral and even spiritual. Active learning approach is a more involved learning activities of students in accessing a wide variety of information. It is necessary for debriefing and active dialogue. "Frequent listening and asking yielded wise" (A.V, 136).

Active learning in the learning process, teachers create active atmosphere, so that students actively asked questions and put forward ideas (Asmani, 2011: 60). In this model the teacher more positioned itself as a facilitator in charge of providing ease of learning (to facilitate of learning) to students (Rusman, 2013: 324).

The learning process can be said to be active learning contains: 1) Commitment, means the materials, methods and learning strategies helpful for students (meaningful), in accordance with the needs of students (relevant) and personal, 2) Responsibility (responsibility) is a learning process that gives authorize students to critically, teachers listen more than talk, saluting the students' ideas, giving choice and give students the opportunity to decide for themselves, 3) intrinsic motivation and extrinsic motivation, to further develop the intrinsic motivation of students so that learning is practiced appear based, interests and their own initiative, not because of the environment or the encouragement of others.

Students' motivation will increase because it is supported by a learning approach that teachers do here focus on the students; teachers not only provide knowledge or show knowledge. Active learning can be constructed by a teacher who is happy, diligent and faithful to duty, responsible, motivator wise, positive thinking, open to new ideas and suggestions from students, parents or community, every day of his energy to the students in order to learn creative, always guide, a good listener, understand the needs of individual students, and follow the development of knowledge.

Criteria such a good teacher if it does not hide the knowledge to his students. Similarly, Buddha, dhamma teaching for 45 years. Moments before parinibbana, Buddha said to Ananda: "Ananda, let alone expected from my sangha. I have taught the dhamma without distinguishing the general teaching of the secret teachings. Regarding the dhamma, Ananda, none of which is hidden by Myself, as done by a teacher who miserly "(D.II, 16).

A teacher is not only good at teaching, but also have to implement what it teaches. As he taught others, so let it do. Once he can control himself well, he should train others. Indeed, very difficult to control yourself "(Dhp.159). A teacher should have five qualities, in the same manner as a senior monk, namely: He mastered the logic analysis; master causal analysis; grammar; master analyzes everything that can be identified; what should be done by the followers, holy life, big or small, capable and active, tried to examine the issue; ready to do and make it happen (A.III, 113).

b. Learning Creative

Creative learning is the ability to create, imagine, innovate and do things artistic. Characterized by the originality of the new and established through the new process, the ability to create, and are designed to imagination simulation. Creativity is as the ability to give new ideas to find many possible solutions to a problem. Creativity emphasis on quantity, dependence and diversity of answers and apply them in problem solving.

Buddha gives the opportunity for those who want suggest opinion. "Monks, I allow, when there are four or five people argue, if there are two or three people a say. If only one who took the decision never will I am well pleased" (Vin I, 115). This condition can be found in various discussion methods, such as seminars, symposium, and workshops. Of course, the group's activities will spark the creativity of students.

Creative learning requires a teacher to stimulate the creativity of students, both in developing thinking skills as well as in performing an action. In general, creative thinking has four stages (Rusman, 2013: 325) as follows:

1. Preparation is the process of collecting information for the 2. Incubation is the time frame to contemplate the hypothesis that information to obtain a conviction that the hypothesis of rational.
2. Illumination, which is a condition to find out belief that the hypothesis is true, accurate and rational.
3. Verify that re-testing hypotheses to be used as a recommendation, concept, or theory.

A student said to have creativity if it is able to carry out the activities that produce a new activity acquired through creative thinking to materialize in the form of the work. According to Hobbs and Jensen (2009) in the journal *The Past, Present, and Future of Media Literacy Education*, teachers stimulate students to write creatively, through comparative analysis of discussion or critical analysis skills through comparison of activities.

c. Effective Learning

Literally effectively meaning potent, efficacious, impact, an impact, has an effect and brings results (Waskito, 2009: 150). Effective learning is learning that produce what should be controlled by students after learning process takes place as stated in the learning objectives. In line with the opinion of Salman (2009) in the journal entitled *International Electronic Journal of Mathematics Education*, effective learning occurs when the learner is able to reflect on the knowledge gained through practice with others and apply them to the relevant circumstances.

d. Fun Learning

Fun learning is atmosphere that is not boring, so the students focused on learning. It will be the students are always ready to receive instructions, warnings, or the guidance of a teacher. Condition enjoyable learning atmosphere will make students able to actualize the ability to form that suitable with learning objectives (Qomaruddin. 2005: 19).

Fun Learning or a learning atmosphere in the state excited, happy atmosphere is not a means noisier, rah-rah, reckless pleasure and excitement (Maier, 2002: 36). The characteristics of learning fun is; (1) relax; (2) free of pressure; (3) secure; (4) attractive; (5) the rise of interest in learning; (6) their full involvement; (7) the attention of learners; (8) an attractive learning environment; (9) excited; (10) a feeling of joy; (11) high concentrations (Rusman, 2013: 334).

e. PAKEM Principles

PAKEM principle is fundamental things that will always appear, and describes the activities and the involvement of students in the learning process, both mentally and physically. Engagement is meant is the students actively in learning activities both in terms of cognitive, affective and psychomotor. To enable students to learn to live their principles are (1) the principle of motivation, (2) the principle of background and context, (3) the principle of guided on certain focus, (4) the principle of social relationships, (5) the principle of learning by doing, (6) the principle of individual differences, (7) the principle of finding, and (8) the principles of problem solving. In line with the opinion of Nizar (2008: 13) explains that there are several principles PAKEM namely (1) the principle of preparation and motivation, (2) the principle of the use of tools attention concentration, (3) the principle of active participation of students, (4) the principle of feedback, and (5) the principle of repetition.

Basically, the principle's implementation PAKEM always leads to three things: students, teachers, and the learning process. Students act as a subject, the teacher as facilitator and motivator, as well as the process of learning to enable the students. These three elements can be run in accordance with the provisions of, the learning activities of teaching will run smoothly, and students can achieve learning objectives in accordance with the formulated.

3.2 Presentation PAKEM Approach

Presentation of the PAKEM approach can be done, problem solving, brainstorming, learning by doing, which uses a lot of learning methods. The students solve problems, answer the questions, formulate questions by the students themselves, discuss, explain, to debate, brainstorming during classroom lessons, and learning cooperation, namely the students learn in teams to solve problems and work projects that have been conditioned and is believed to occur positive dependence and individual responsibility.

Measures of success in learning activities in accordance with the expected goals before students trained in concentration, precision, patience, perseverance, tenacity, improved memory and learning with diverse methods. In addition, students can do "SSN" (smile relaxing and delicious) which means that students can do with a smile, it means fun in the process of learning activities, relaxing means students can attend learning activities. Learning by systematically with gradual steps.

The activities that began with goals easier to achieve, will provide successful experiences that drive next steps. Ganaka Moggallana once asked the Buddha about the exercise gradually, which he compared how a student is taught counting one by one, twos, threes, to ten and one hundred. Buddha also explained how His teachings gradually and

systematically be studied and implemented, ranging from regulation, control of the senses, until develop concentration and reached *jhana*. Likewise described in *Saddharmapundahka Sutra IV*, gradual way rather like treating lose children, once again, require adjustment, step by step given the opportunity to improve the position or duties and responsibilities.

Through this process eventually students can master the material in accordance with the purpose of learning. Learning processes which is described Buddha is not contradictory to step in PAKEM. Lesson AJEL according Harjanto, (2000: 78) as follows:

1. Teachers and students reviewing past lessons.
2. The teacher always presenting new ideas and expanding the concept.
3. Teachers apply a more cooperative way of teaching in an interactive way of learning groups.
4. Students learn by themselves in a group with the expansion of the concept (using LKS).
5. The work of individuals or groups are reported, and then released at.
6. Students playing and learning in order to deepen the material.
7. The homework that given by the teacher corrected and judged.

The implementation of PAKEM emphasize learning in groups. Human interaction, interdependent, and need to learn in groups. By gaining the experience of others one can learn and develop themselves. Buddha encourages students to study in groups together, and not dispute it (*D.III, 127*). Similarly, the teacher must pay attention to what will convey systematically.

Submission teachings done by individual or group approach. For teaching, the Buddha instructs Ananda in order to meet the five things, namely: teaching gradually, teaching with unfounded reasons or causes that precede so, teaching compelled because of love, teaching have purpose not for personal gain, teach without making damage oneself or others (*A. III, 184*).

Example, lectures given systematically, to be easily remembered. Submission of materials sequentially, themes grouped and based on the number of item description. Buddha often repeated his important sermon on numerous occasions. "Frequent revision led to the knowledge that deeply" (*A. V, 136*).

IV. Conclusion

Quality of Buddhist Education cannot be separated from the process of active learning, creative, effective, and fun (PAKEM), because this is a way that proven effective in improving the learning process. The learning process takes effort involving students and teachers. Between students and teachers is ideally established a good relationship so that students in the cognitive, affective and psychomotor increased, which in turn learning objectives achieved.

Achievement of learning goals related to quality or the quality of education. Therefore, the efforts in the process of learning are especially important right strategy, so that the learning process of students actually able to achieve learning objectives has been decided.

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