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by Dedi Irwanto

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The Relationship between Buddhist education in Sriwijaya and Buddhist education in India

Diah Wichayah¹, Alvian Kisna Asri², Dedi Irwanto³, LR Retno Susanti⁴
¹²³⁴Sriwijaya University, Indonesia.

Correspondent : wicayahdiah@gmail.com¹

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ABSTRACT: Development Buddhist education on the island of Sumatra, specifically in the Srivijaya Kingdom, began in the seventh century. At the time, there was a city big a Chinese Buddhist monk ITsing who came see that Buddhism was very developed in life Public Srivijaya as well as he said many activity students who come to Srivijaya for study. The purpose of writing this is to have a deeper understanding of the entwined relationship between the Srivijaya Kingdom and India, particularly in the sphere of education. This article will not only analyze the relationship between education and Buddhism in South Sumatra, but will also describe Buddhist education, the relationship that exists between Kingdom Srivijaya and other countries in numerous fields, and provide proofactual links of cooperation in the sphere of Buddhist education that were previously connected The introduction of Hindu-Buddhist culture to Indonesia had a significant impact, such as the beginning of the development of religion and culture imported from India. This method of research is used in article writing to gather knowledge and resources in the form of articles, journals, books, and ebooks. 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.

Keywords: Buddhist education, education, relationship..



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INTRODUCTION

When it comes to development education, this does not differ from development education in the past (Chong et al., 2022; Huang & Wei, 2022; Ramirez et al., 2022). Education has been practiced in Indonesia since before man knew how to write, referred to as prehistoric times, and education at that time had a simple meaning: education obtained through the environment with the goal of surviving (Argaheni, 2020; Aritantia et al., 2021; Helaluddin et al., 2019; Zamroni, 2016). Following development education, education in development Hindu-Buddhist enters the classical era, at which time education has already seen development (Mardiani et al., 2019; Suryana, 2017).

This archipelago began to adopt Hindu-Buddhist religion and culture in classical times, resulting

in the formation of many ancient kingdoms. The influence of Hindu-Buddhist religion and culture on education, such as the use of the letter Pallawa and the language Sanskrit, was significant at the time. Religious education during the Hindu-Buddhist period focuses on producing teachers (mapandhita) who will eventually be in charge of spreading Hindu-Buddhist religion throughout the archipelago. In classical times, development education was naturally not free from kingdoms patterned Hindu-Buddhist, which meant that having a kingdom at the time could support activity education focused primarily on religious knowledge, because colleges where students study Hindu-Buddhist religion are usually located in the royal area. The influence and growth of Hindu-Buddhist culture has spread throughout the archipelago, with one exception in South Sumatra, particularly the Srivijaya State, which was a large and powerful kingdom at the time ([Bellina, 2018](#); [Kusuma et al., 2016](#)).

Srivijaya Monarchy was founded in the 7th century AD, and it was the largest kingdom at the time, with a Buddhist pattern and a vast realm of control. It was also a maritime kingdom that was very active in business and even became an international trading center at the time. Because Srivijaya has a history of cooperating with traders from other countries, the kingdom of Srivijaya has played an essential role in the development of Buddhism in the archipelago ([Budisantoso, 2006](#); [Nurrohim, 2020](#)).

According to the above explanation, kingdom Srivijaya is a maritime kingdom with a broad jurisdiction that has become a global trading center, allowing Srivijaya to maintain ties with other countries. Cooperation not only limited activity trading but also spread Hindu-Buddhist influence and culture throughout the archipelago. India, which is just beginning to see the rise of Buddhism, has been trading with the kingdom of Srivijaya in order to establish a relationship in the field of religious education and buddhism education so that they can work together to spread Buddhism throughout the country ([Boonaree & Tuamsuk, 2013](#); [Constable & Kuasirikun, 2018](#)).

Understanding Buddhist Education

Buddhism emerges in India, and Sidhartra Gautama is the bearer of knowing Buddhism from Buddhism in the form of beliefs, decisions, acts, methods of life, effort, power exertion, meditation, and meditation that is proper. Religion In life, Buddha does not consider caste, and a monk is a Buddhist who both knows and spreads Buddhism ([Hapidi, 2020](#); [Muharani & Hudaidah, 2021](#); [Suswandari, Absor, Tamimah, et al., 2021](#)).

Buddhism is very profound in building and teaching man about everlasting law, noble acts, good life, and beginning. Buddhist education is carried out with the presence of reciprocal interaction between teachers and students, with the interactions taking the form of a teacher having five obligations to fulfill: shape excellent students, give birth excellent students to the knowledge that is taught, educates by comprehensive knowledge knowledge and art culture, speak well of students against others, and ensure inner student safety direction learning ([Ismoyo, 2020](#); [Masaki, 2022](#); [Razzaq et al., 2017](#)).

Buddhism's education primarily aims to mold a person's character in accordance with the teachings of Buddhism, especially faith, piety, and divinity. Man believes that he will be able to live a decent, virtuous, and sublime life, as well as play a role in carrying on Buddhist teachings

that must be applied in everyday life. According to Buddhism, man with his dedication is in a life where there is such a thing as draft safety because man is a weak creature at a time when he is a particular being, and the intended salvation is safety moment through life. Man with given senses and thinking requires a law for acting and interacting, as well as good intentions and nature's good self, in order to become a guardian of man from evil ([Lennerfors, 2015](#); [Rolantová & Tóthová, 2014](#); [Thummathai et al., 2020](#))

Every good and terrible behavior will have an impact on a person's life, and they will be held accountable for their actions in the hereafter (Sapardi, 2019). Teachings are the name given to Buddhist education. Dharma encapsulated all aspects of human life in the natural world. Starting with the first, four truth nobles who teach about Dukha, which in Buddhism denotes pain, and which contain truth glorious about dukkha, truth glorious about because of Dukha, truth glorious about ending Dukha, and truth brilliant about street leading to disappearing Dukha. Second, there is no eternal spirit, which means that nothing in the natural cosmos and everything in it, including man, lasts till the end of his life, and his soul and body will return to the Buddha. Third, there is a rule of karma that governs the outcomes of all good and terrible deeds that mankind accept ([Ismoyo, 2020](#); [Mueanploy & Singkha, 2015](#); [Viengkham et al., 2022](#)).

Connection kingdom Srivijaya with India

The arrival of Hindu-Buddhists in the archipelago in the 5th century brought with it influences like as development, religion, culture, and knowledge, all of which came from another country, namely India. Hindu-Buddhist religion first established in India, then grew in popularity as a result of foreign countries' involvement in maritime activities at the period. The Kedatuan Srivijaya's cooperation resulted in the development of Buddhism in South Sumatra, and the propagation of Buddhism was accomplished through activities commerce ([Ardhana & Wijaya, 2017](#); [Bhandari, 2019](#); [Rees, 2021](#)) (Syaharudin, 2019; Agustijanto Indrajaya, 2014).

Kingdom Srivijaya is a maritime kingdom that has grown to be the largest in the archipelago, with a vast area that stretches all the way to Southeast Asia. Kingdom maritime this dominating track cruise trading international. Because it has a formidable military fleet, the kingdom of Srivijaya is a very active country in international relations with countries such as Arab, China, Persian, and Indian. Is located in the vicinity of the River Music, where there is a harbor at a period when commerce takes place, making Srivijaya a trading port for many foreign traders who visit and then become a connection collaboration with foreign countries ([Budisantoso, 2006](#); [Indradjaja, 2020](#)).

Kingdom Srivijaya as a Buddhist state, according to records I'Tsing in 675 BC on his route from India, when he stopped in Srivijaya, he said Srivijaya is a country with a lot of trade activity, as well as a Buddhist study center. I'Tsing arrives in Srivijaya with the intention of learning Sanskrit so that he might translate Buddhist scriptures into Chinese. I'Tsing stated that Sriwijaya is not only a center for trading but also for studying Buddhism, as there are many foreign students who come to the Srivijaya Kingdom to study Buddhism, including students from India. With this, it can be seen that Srivijaya has already weaved a connection between education and India, as evidenced by Srivijaya sending students to study Buddhism in India, as evidenced by the inscription in Nalanda. I'Tsing also stated that Srivijaya's ruler is a devout man who is devoted to Buddhism play a position as a

Buddhist propagator ([Suswandari, Absor, Aprilia, et al., 2021](#); [Yenrizal, 2018](#)).

METHOD

Research is an activity that is carried out in order to investigate and describe information, facts, or social events that occur in the hopes of finding a solution to a problem, or understanding the causes and effects of a problem, as well as raising vital information. Because research is an activity that seeks knowledge from diverse domains of science, such as economics, social science, politics, culture, science, and history, it is intimately tied to the growth of science. Because research activities will be published in a scientific work, science progress will begin with research written according to scientific norms ([Creswell, 2017](#); [Sugiyono, 2019](#)).

Historical research, like other scientific research, is an investigation into and identification of material from the past that will be fully explained in the form of scientific articles using research methods that follow the rules of historical science. Methodology study is very important when doing historical research since it will direct the writer. To do research using rules, look for suitable data sources and write rules based on rules science. In the writing process, history must be studied using historical methods, and the research process must include facts from the past that are backed up by a variety of relevant data sources. Because of that activity study history is enough suitable employed because of course used for studying an information or events in the past, on technique historical this will review an information from beginning growth until on development. Historical research methods are still linked to numerous disciplines of science and social knowledge. In order to research an incident or information from the past, several disciplines of knowledge, like as archaeology, sociology, anthropology, philosophy, and religion, will be required, which will aid in the study and construction of good scientific in accordance with scientific rules.

RESULT AND DISCUSSION

1. Influence The Development of Buddhist Education on Education

Education has a close relationship with all aspects of human existence, including religion, culture, etiquette, and character, as well as living in society. This began in classical times with the establishment of faiths such as Hinduism and Buddhism. Hinduism was the first religion to appear in India, followed by Buddhism. Switching back in time to a time when man did not yet know how to write, the classical period saw the development of the already-known language Sanskrit and the letters Pallawa, which were utilized during the Hindu-Buddhist period.. After development letter and language naturally becomes something progress in the world of education, of course just education at the moment the still character informal no going to knowledge general however education more prioritize on direction religious. Knowledge religious at that time is a much needed knowledge in spread expand Hindu-Buddhist religion, no regardless of connection after appearance kingdoms patterned Hindu-Buddhist because group certain who can have education at that time for example family kingdom. According to [Muharani \(2021\)](#), developments education in Indonesia during the Hindu-Buddhist development period

was a influence culture in India, education already applied though only informal, scientific learned only focus explore religion.

After entering and spreading Buddhism in Indonesia, system education was established to promote reform and progress to the educational world. Education in the past had a simple character, depending on the environment and natural life; however, during the period of influence Buddhism, education was guided by religion, which became an important part of human life; sciences learned in education in classical times, this one of them art, which meant building temples, statues, and statues to be used in religious events; from here, it can be seen that religion becomes knowledge that guides human life, sciences learned in education in classical times, this one of them art, which means building temples, statues knowledge literature is also studied in education during the development of Buddhism, in order for students who explore knowledge religion Buddha to be able to read the books religion and then take the values contained in them, knowledge social who teaches how man must become a good country resident, do good deeds in life on a daily basis, and trust existence accountability on every good and bad deed. Knowledge knight becomes a part of education in time classic this, in knowledge this teaches how to lead a country and also serves as a good role model for the people, the king who leads a country Because a king during a kingdom Hindu-Buddhist known as devotees who obey, a king during a kingdom Hindu-Buddhist known as religious, and operate government like which taught in knowledge who have studied.

Siddhartha is a Buddhist who does not believe in social stratification as it exists in India. Education who study Buddhism in action learning covers mind character teachings so that humans do not do bad deeds in the world, instill cleanliness inner and ideas, moral and ethical education is part of Buddhist teachings at the time. In Buddhism, education is about guiding a person to clean up their inner selves from the dirt of the world, as well as persuading the Lord that there is as well as trust that comes from good and bad deeds in the future.

2. Buddhist Education In Srivijaya

Buddha's development education in particular on the island of Sumatra began in the seventh century with the establishment of the Srivijaya Kingdom. At the time, there was a large Chinese Buddhist monk named I'Tsing who came to see how Buddhism had progressed in public life in Srivijaya, as well as many activity students who came to study in Srivijaya. One intriguing point is that after the connection between India and Srivijaya was established, there were a large number of Dhammadhutas who came to the archipelago, and one of the things that piqued their interest was Nalanda University.

Kingdom Sriwijaya, who became the focus of activity, learned a great deal about Buddhism. Buddhist scholars studying in Sriwijaya are particularly intriguing for students from other countries who want to learn more about Buddhism. The genres Mahayana and Hinayana Buddhism have also grown, which is one of the reasons why pilgrims from other countries go to Srivijaya (Nurwito, 2017). Buddhist education in the Sriwijaya Kingdom, of course, has a goal to achieve, given that the Sriwijaya kings were Buddhists and Buddhists, and the purpose of Buddhist education in Sriwijaya was the desire of the Sriwijaya king to become a role model for

his people by being a religious person, as well as the development of its people to become people who are obedient to religion by instilling the values of Buddhist teachings in This signifies that the rise of Buddhism in Kingdom Srivijaya has been warmly received by the people, and that a religious king sets a good example for the people so that they live properly and fulfill their social responsibilities as citizens.

Buddhist learning activities are carried out by teachers and students living in the same environment so that students can focus on the knowledge being studied and teachers can be more deeply involved in teaching Buddhism. Of course, Brahmins are teachers who play a major role in teaching Buddhism to their students. A teacher will teach his students in depth about Buddha's knowledge, which includes understanding Sanskrit, Pallawa letters, religious information, and community life knowledge, all of which will be quite valuable in everyday life (Kaswati, 2019; Tejo, 2020).

Many international students come to investigate religious knowledge through being able to read Buddhist holy scriptures, therefore there are many monks who study in the Sriwijaya Kingdom in terms of other sciences studied in education, notably intellectual science. Additionally, there is knightly wisdom, which teaches a monarch or a caste of knights how to command a kingdom, learn about battle, and construct a government. The science of art is the ability to create statues or sacred places that are utilized for religious purposes, such as temples, statues, statues, and inscriptions.

Buddhism grew fast not only in the archipelago but also in Southeast Asia, as the kingdom of Sriwijaya became a center for studying Buddhist knowledge. Many students from China and India come to Sriwijaya to learn about Buddhism. I'Tsing once said that students from China who want to deepen their knowledge of Buddhism in India should first come to Sriwijaya because this kingdom has a college and even very many students who come from various countries, and universities in the Sriwijaya kingdom have produced many superior monks who are graduates of the Buddhist college in Sriwijaya (Prasetyo, 2021; Nur, 2015).

On Siguntang Hill, which is a sacred site where worship activities are carried out, worship activities are carried out. Siguntang Hill is utilized as a venue for ceremonies for the appointment of monarchs, as well as a court for taking oaths for warring people to make peace, and it is also the residence of monks who study Buddhism in the Srivijaya Kingdom (Nadeak, 2016; [Suswandari, 2021](#)).

3. The Relationship of Buddhist Education in Srivijaya with India

Diplomacy is a sort of purposeful cooperation or partnership between two or more countries with the goal of attaining each country's goals. Diplomacy is conducted between countries in the economic, political, social, and cultural spheres. However, there are ways for the government to create constructive relations with other countries, such as through education, which is done through student exchanges. aid in the development of cooperative relationships in other domains (Arikarani, 2020). A sandstone stupa (sandstone), an inscription written in Pallawa script and Old Malay language, an inscription written in Pallawa script and Sanskrit, a gold plate with inscriptions containing Buddhist teachings, a Bodhisattva statue, a statue of Kuwera or Jambala,

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and ceramic fragments from the T'ang Dynasty were also discovered on Siguntang Hill (8th-10th centuries AD). Kuwera's bronze statue has vanished. The statue is in the Sailendra style, which emerged in the 8th to 9th century AD, based on the traits present in various areas of the statue. (Nadeak, 2016; [Suswandari, 2021](#)).

Many kingdoms existed in the archipelago at the time of the introduction and development of Hindu-Buddhist civilization; Hinduism influenced the island of Java, while Buddhism influenced the island of Sumatra through the Kedatuan Sriwijaya. During the classical period, the ancient kingdoms were great sailors who made voyages to various regions; shipping and trade were indeed the main work carried out at the time, with the intention of trading in foreign countries until local residents interacted with each other, resulting in the entry of culture outdoors. The Sriwijaya Kingdom had commercial links with traders from other nations, and when Indian traders came to trade in Sriwijaya, they had to stop for a long time because shipping at the period was dependent on the weather, thus they were compelled to stay in the Sriwijaya Kingdom temporarily ([Suswandari, 2021](#); Agusdiarjo, 2014).

A king who wanted to legitimize himself as a king deliberately invited a monk to come to Indonesia to acknowledge or ratify himself as a king of course this was done by learning activities in-depth study of Buddhism, and an Indian trader who stopped in Sriwijaya made social contact with the community so that there was an introduction to culture, and a king who wanted to legitimize himself as a king deliberately invited a monk to come to Indonesia to acknowledge or rat. Because a king can set a positive example and become a role model for his people, a religious king who sticks to the Buddha will force his inhabitants to follow a religion that is obeyed by the king (Sedyawati, 1991; Arif Rahim, 2019). Because it controls shipping routes, has a major port, and is a commercial port, the Sriwijaya Kingdom is particularly involved in international relations. Maritime activities are, of course, Sriwijaya's active activity, therefore economic collaboration is well established. Apart from business, the entry and development of Buddhism's impact was facilitated by the cooperation that existed between Sriwijaya and India. Education cooperation was also intimately connected. Sriwijaya and India's partnership is unquestionably mutually beneficial for both the Sriwijaya Kingdom and India. (Kabib, 2017; Sartika, 2017).

According to Muljana (2006), the kings of the Kedatuan Sriwijaya, namely Balaputradewa and King Dewapaladewa of Pataliputra, established diplomatic relations between the Kedatuan Sriwijaya and India, with the Nalanda charter serving as a symbol for the religious and political cooperation between Balaputradewa and Dewapaladewa. Not only did the Kingdom of Sriwijaya create a cooperative relationship with the Pala Kingdom's king Dewapaladewa, but it also established a cooperative relationship with the Colamandala Kingdom. Establishing educational links between Sriwijaya and India through student exchanges was done as part of an effort to strengthen relations between the two countries. Of course, having a good relationship benefits both of them in terms of trade and security politics (Suryani, 2013). Because the Sriwijaya Kingdom and India have such a strong relationship, educational collaboration has been created. Sriwijaya sent envoys to India to live and study Buddhism, and India sent envoys to Sriwijaya to live and study Buddhism. The monarch of Sriwijaya did not hesitate to create halls of worship and refuge for Sriwijaya students who lived and studied in India. Cudamanivarmvihara, a town in India established by the ruler of Sriwijaya as a tribute to the revered Buddha, is one example of the relationship (Sholeh, 2019; Alan, 2012).

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In the inscription of Nalanda, which is proof of the good cooperation between the kingdoms of Srivijaya and India, it is stated that king Balaputradewa requested land in India to build a residence for Srivijaya students, as well as that Nalanda is a center for Buddhist education activities, similar to the Sriwijaya Kingdom. From relation education, it has a reciprocal benefit at Nalanda has created a quality monk, while in Sriwijaya, more than a thousand monks who study religion Buddha at a time language sanskrit have already been generated (Son, 2021; Thunder, 2021). Religion of progress and development You can find Buddha in Sriwijaya's Kingdom. It has become a king's ambition for it to become the hub of learning. Inscribed on the former is Sri Dapunta Hyang. Talang Tuo reads about how to plant faith in God, who is the Buddha. King Sri Dapunta Hyang wants people to believe that the Buddha is the owner and creator of the natural universe, and in the inscription Talang Tuo also mentions that King Sri Dapunta Hyang is an obedient and obeying king to Buddhism, and that it is the responsibility of the people under the king's reign to obey and obey the Buddha so that the king can create a good environment.

It means that Buddha made progress in the field of religious education in Sriwijaya Kingdom, so that it became a center for learning Buddhist knowledge. Of course, King Balaputeradewa was the first to teach the public that the Buddha is the owner of the universe, but Sri Dapunta Hyang was the first to teach the public that the Buddha is the owner of the universe (Yenrizal, 2018; Kabib, 2017). Because the term Dewaraja existed in draft Buddhism. As a result, the king is a religious figure who follows religious teachings and directs his people to become devoted to the king, because the king is seen by the people as an incarnation of a deity. As a result, there are many sculptures or statues of monarchs who have governed the kingdom and their ancestors before them, which are subsequently utilized as worship equipment and sanitized by the people (Alnoza, 2020).

CONCLUSION

All aspects of human life, including religion, culture, character, and community life, are inextricably linked to education. It is very interesting for foreign students to come to Sriwijaya to deepen their knowledge of Buddhism because the Sriwijaya Kingdom is the center of activities learning religion Buddha. There are many Buddhist scholars who study in Sriwijaya, so it is very interesting for foreign students to come to Sriwijaya to deepen their knowledge of Buddhism. The admission and development of Buddhism's impact is carried out through the partnership that exists between Sriwijaya and India, which is strongly entwined with business and even education. The cooperation that exists between Sriwijaya and India is undoubtedly mutually advantageous for both the Sriwijaya Kingdom and India, as evidenced by the Nalanda inscription, which is proof of the Sriwijaya Kingdom and the Sriwijaya Kingdom India.

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