



The Concept of the Teacher in Ki Hajar Dewantara's Thought and Its Relevance to Buddhism

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Abstract

Ki Hajar Dewantara, an influential Indonesian educator, promoted holistic education through his philosophy of "Pancasila," which aligns with certain Buddhist concepts, emphasizing the role of teachers in developing wisdom, compassion, and interconnectedness in students, contributing to a morally grounded education system that cultivates academic excellence, social harmony, and compassionate individuals. The purpose of this study is to examine the concept of the teacher in Ki Hajar Dewantara's thinking and its relevance to Buddhism, driven by the prevalent occurrences of immoral behavior among educators. This research adopts a literature review methodology, utilizing a content analysis approach. The data sources for this study consist of both primary and secondary sources. Primary sources include the works of Ki Hajar Dewantara and the Buddhist scriptures (Tipitaka). Secondary sources encompass writings about Ki Hajar Dewantara and studies related to education in Buddhism. The data collection process involves employing library research techniques. The collected data is subjected to qualitative analysis, specifically an inductive approach, which involves drawing insights and patterns from the data to address the research problem at hand. According to Ki Hajar Dewantara, the concept of the teacher is highly relevant to Buddhism. It emphasizes the notion of teachers as role models who possess not only knowledge and skills but also high moral standards and wisdom. Ki Hajar Dewantara highlights the significance of teachers as exemplars, capable of inspiring and guiding students through their own conduct and actions. In line with Buddhist teachings, a teacher should embody the qualities they seek to instill in their students. The alignment between Ki Hajar Dewantara's concept of the teacher and Buddhism reinforces the need for educators to uphold moral values and personal development. It addresses the issue of immoral behavior among educators by emphasizing the importance of teachers as individuals who possess a holistic set of abilities encompassing knowledge, skills, morality, and wisdom. By examining primary and secondary sources, this study provides a comprehensive understanding of the concept of the teacher in Ki Hajar Dewantara's thinking and its relevance to Buddhism. This research contributes to the discourse on education, ethics, and the role of teachers in society, highlighting the importance of cultivating not only intellectual growth but also moral character and wisdom in educational settings.

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INTRODUCTION

Technology has undoubtedly significantly impacted education, particularly by providing various digital learning tools and resources (Malik et al., 2021). This progress has greatly facilitated the teaching and learning process, especially during the challenging times of the Covid-19 pandemic when online learning became crucial (Churiyah et al., 2020). However, despite the advantages of technology in education, it cannot fully replace the role of a teacher (Haleem et al., 2022; Mazzara et al., 2022). The presence of a teacher remains indispensable, as they play a vital and irreplaceable role in the learning process. Teachers go beyond the mere imparting of knowledge to students. They serve as facilitators who guide and support students in their learning journey, providing essential resources and guidance to help students effectively engage with the subject matter. Teachers also act as mentors, inspiring and motivating students by offering guidance, encouragement, and constructive feedback to help them develop their skills, talents, and potential (Irvansyah, et al., (2021).

Furthermore, teachers serve as role models for the students, embodying the values, ethics, and behaviors they wish to instill. Teachers demonstrate integrity, respect, empathy, and professionalism through their actions and words, instilling these qualities in their students. Teachers also have a significant role in shaping students' character, teaching and reinforcing positive values such as honesty, kindness, responsibility, and teamwork. They help students develop critical thinking, problem-solving, and ethical decision-making abilities. Recognizing the unique learning needs of each student, teachers provide individualized instruction, differentiating their approach and offering additional support when necessary (Pratiwi et al., (2022). They create a nurturing and inclusive classroom environment where all students can thrive. Teachers build strong relationships with their students based on trust, respect, and understanding, enabling effective communication and collaboration and fostering a positive classroom atmosphere. In addition to teaching, teachers assess students' progress and provide constructive feedback to help them improve. They design assessments that measure academic achievement and evaluate holistic development, including social-emotional skills and character growth.

In conclusion, while technology has revolutionized education by providing valuable tools, the role of a teacher remains indispensable. Teachers are knowledge providers, mentors, role models, and facilitators of character development (Malihah, 2022). Their presence, guidance, and dedication are crucial for fostering a well-rounded and meaningful learning experience for students. Education in Indonesia is being hit by a storm of problems with acts of sexual violence committed by persons in educational institutions. Lately, there has been much news about sexual violence in educational settings. Of course, this tarnishes the good name of an educational institution that should be a safe place for its students. Sexual violence can tear and even destroy a student's opportunity to get a good education. Educational institutions that are supposed to be safe places while protecting their students become places where irresponsible and horrific people commit crimes. Of course, this cannot be allowed. Schools must be able to break the chain of sexual violence.

The Ministry of Education, Culture, Research, and Technology issued Permendikbudristek Number 30 of 2021 concerning preventing and Handling Sexual Violence (PPKS) in Higher Education on 31 August 2021 (Del Granado J. A., 2012). This rule was created to become a legal basis for higher education officials in preventing and dealing with cases of sexual violence on school. This is where the role of the teacher is needed in educating students to have good personality and character in order to encourage their achievements. The teacher is a model or role model for students and all those who regard him as a teacher (Mulyasa, 2011).

However, this is not following what is expected, some unscrupulous teachers who are supposed to provide education do things that are not appropriate. Access to education in Indonesia

remains a significant challenge despite ongoing efforts to improve it (Shaturaev, 2021). There are notable disparities between urban and rural areas, as well as among different regions of the country. Remote areas, particularly in eastern Indonesia, often lack sufficient schools and infrastructure, creating obstacles for children to access quality education Rulandari, N. (2021). The quality of education in Indonesia varies widely. Many schools suffer from a lack of qualified teachers, adequate resources, and proper infrastructure. Consequently, educational outcomes differ significantly between regions and socioeconomic backgrounds. The curriculum and teaching methods also require updating to promote critical thinking, problem-solving, and creativity among students (Shaturaev, 2021).

And there are many more similar cases. A teacher should be a role model who guides students to achieve their goals; besides that the teacher's function is the formation of students' character in the learning process at school (Ardianto & Rubini, 2016). Teachers must also create an atmosphere and learning environment that is conducive, comfortable and warm and positively impacts character changes in students who are even better (Amalia, 2017).

One of the nation's leaders, Ki Hajar Dewantara, the Father of National Education, contributed so many thoughts regarding education in Indonesia. One of his thoughts, which has been used as the motto of education in Indonesia, is "*Tut wuri Handayani*". Ki Hajar Dewantara's thoughts inspired the world of education in Indonesia. Ki Hajar Dewantara stressed the importance of the task and role of the teacher in education. Ki Hajar Dewantara's thoughts which contain material on the characteristics of an ideal teacher, are in the concept of the Tri Abstinence (Marwah et al., 2018). If this thought becomes an inspiration for all teachers in Indonesia, of course, unwanted things will not happen.

Master Buddha stated in verse 159 Dhammapada, Atta Vagga "As he teaches others, so should he do" (Dhammadhīro, 2005). A teacher is consistent, does as he says, and speaks as he does. A good teacher, competent and skilled in virtue, concentration, and discernment, teaches students who become fully established like him. Whereas the teacher is despicable, and unskilled, regardless of whether his students listen to him or not listen to him. Teachers who are good at themselves but their students don't listen to them are also seen as disgraceful (Team Giri Mangala & Maurice Walshe et al., 2009). Buddha is a figure of teacher of gods and humans who deserves to be an example. As a teacher, Buddha has succeeded in guiding and encouraging his students to achieve their goals. This is the aim of this research. Looking back at what the ideal teacher figure looks like in Ki Hajar Dewantara's thinking as a national figure named the Father of National Education and its relevance to the teachings of Buddhism.

The ideal teacher figure in Ki Hajar Dewantara's thinking, as the Father of National Education, and its relevance to the teachings of Buddhism can be explored in terms of their shared values and principles. Ki Hajar Dewantara, a prominent figure in Indonesian education, emphasized the importance of character development, moral values, and holistic education. He believed that education should focus on academic knowledge and developing a well-rounded individual who embodies virtues such as integrity, compassion, and wisdom.

Similarly, Buddhism greatly emphasizes moral and ethical conduct, known as *sila*. The teachings of the Buddha emphasize the cultivation of virtues such as honesty, kindness, and mindfulness. The ideal teacher in Buddhism imparts knowledge and serves as a moral guide, leading by example and embodying the teachings in their own life. Both Ki Hajar Dewantara and the Buddha highlight the significance of a teacher's conduct. They emphasize the need for teachers to practice what they preach and be consistent in their actions and words. According to both perspectives, the ideal teacher is virtuous, skilled, and competent in their field of knowledge.

Moreover, the impact of a teacher goes beyond the mere transmission of knowledge. Both Ki Hajar Dewantara and Buddhism recognize the role of a teacher in guiding and inspiring students to

reach their full potential. The ideal teacher not only imparts knowledge but also nurtures their students' holistic development, helping them cultivate their talents, skills, and character.

In Buddhism, the goal is to help students become fully established, just like the teacher. Similarly, Ki Hajar Dewantara believed in empowering students to become independent and self-reliant individuals capable of contributing positively to society. While Ki Hajar Dewantara's thinking is not explicitly based on Buddhism, there are clear parallels in the values and principles emphasized by both. Both perspectives recognize the importance of moral character, integrity, and the transformative role of a teacher in guiding and inspiring students.

The ideal teacher figure in Ki Hajar Dewantara's thinking and the teachings of Buddhism share common ground in their emphasis on moral values, character development, and holistic education. Both perspectives recognize that teachers have a significant impact on students and are responsible for embodying the qualities they seek to cultivate in their students. By practicing what they preach and serving as moral guides, teachers can play a transformative role in guiding their students toward their goals and helping them develop into well-rounded individuals. Both Ki Hajar Dewantara and Buddhism emphasize the importance of teachers as role models and the need for them to create an environment conducive to the holistic growth of their students.

METHODS

The research method utilized in this study is the Literature Review Content Analysis Approach. The primary data sources include the works by Ki Hajar Dewantara and the Buddhist scriptures (Tipitaka). These primary sources provide valuable insights into education in Buddhism. Secondary sources such as writings about Ki Hajar Dewantara and studies related to education in Buddhism are also included as data sources. The data collection process primarily involved employing library research techniques. Through extensive literature searches, relevant information from various sources was analyzed. The analysis approach used in this study is qualitative analysis, specifically employing an inductive approach. The analysis involved referencing problem topics identified in the research and exploring relevant themes and concepts within the collected literature. This approach allowed for a comprehensive understanding of education in Buddhism through the works of Ki Hajar Dewantara.

The research objective of this study is to gain insights and a deeper understanding of education in Buddhism. By examining the works of Ki Hajar Dewantara and related literature, the researcher aimed to shed light on key aspects of Buddhist education and its significance. One of the notable benefits of employing this research method is the utilization of diverse primary and secondary sources of information. By including works by Ki Hajar Dewantara, Buddhist scriptures, and writings by others, a comprehensive and well-rounded understanding of the research topic can be achieved. This approach allows for a thorough examination of education in Buddhism and its implications.

In Buddhism, education goes beyond knowledge acquisition and encompasses the development of moral values, character, and wisdom. By studying Ki Hajar Dewantara's works, which focus on holistic education and character development, alongside Buddhist scriptures, the researcher can explore the similarities and differences in their perspectives. This approach allows for a thorough examination of education in Buddhism and its implications for personal growth and societal well-being. By utilizing diverse sources, the researcher can gain insights from multiple viewpoints and sources of knowledge. This can contribute to a well-rounded understanding of education in Buddhism, providing a broader context for analysis and interpretation. Including primary and secondary sources also enhances the credibility and validity of the research findings.

Furthermore, this approach allows for a comprehensive exploration of key aspects of Buddhist education, such as the role of the teacher, moral values, and the cultivation of wisdom. By examining the works of Ki Hajar Dewantara, considered the Father of National Education in Indonesia, and relating them to Buddhist teachings, the researcher can identify common themes and principles underpinning both perspectives. Overall, this research method offers a robust framework for studying education in Buddhism, enabling a deeper understanding of its principles, values, and implications. Including diverse sources ensures a comprehensive analysis and provides a solid foundation for the research findings.

RESULTS AND DISCUSSION

The research findings indicate that the concept of the teacher in Ki Hajar Dewantara's thought aligns closely with the teachings of Buddhism, particularly regarding the emphasis on moral values, character development, and the transformative role of the teacher. Ki Hajar Dewantara, known as the Father of National Education in Indonesia, believed in the holistic development of individuals and emphasized the importance of character education alongside academic knowledge.

Table 1. The concept of the teacher in Ki Hajar Dewantara's thought shares significant similarities with the teachings of Buddhism

Topic	Key Points
Teacher in Ki Hajar Dewantara's thought	Aligns closely with Buddhist teachings; Emphasizes moral values, character development, and transformative role; Holistic development and character education alongside academics
Teacher in Buddhism	Significant role in guiding and inspiring students; The Buddha as The ideal teacher and moral guide; teacher embodies qualities they seek to instill in students
Shared emphasis	Transformative role of the teacher; Conduct, consistency, and inspiration; Character development and moral values; Holistic education
Benefits of incorporating Buddhist principles in education	Promotes moral values, character development, and teacher's role as a moral guide; Creates positive and nurturing environment for students' holistic growth; Relevance to contemporary education
Challenges and practical implications	Cultural contexts and religious diversity; Inclusivity when implementing Buddhist principles; Integration into educational systems; Contributions to teachers' professional development and wellbeing
Ki Hajar Dewantara's concept of the teacher Education Trilogy	Educator as a guide in expressing students' potentials; Holistic development beyond knowledge; Teacher as a role model and exemplifying qualities Ing Ngarsa Sung Tuladha: Educator as an example; Ing Madya Mangun Karsa: Educator initiates and motivates students; Tut Wuri Handayani: Educator supports and sustains students
Methods in education	Giving an example, habituation, teaching, orders and punishments, behavior, inner and outer experiences
Tri Abstinance	Three essential abstentions: wrongdoing, laziness, and dependence; Ethical conduct and personal growth; Maintaining order and regularity
Ideal teacher figure in Buddhism	The Buddha and Buddhist monks as ideal teachers; Teaching out of compassion; Five qualities of a teacher: logical analysis, causal relationships, grammar analysis, recognizing compatibility and incompatibility, research and practicality
Teacher's role in Buddhism	Wise guidance and understanding students' needs; Teaching at the right time, facts, and with love; Carrying out duties and obligations in building up students
Teachers as role models	Good morality and observing the five precepts; Preventing harmful behavior through positive behavior and ethical conduct; Influencing students to make positive choices; Recognizing challenges and risks outside the classroom; Collaboration with school staff, parents, and the community

In Buddhism, the teacher plays a significant role in guiding and inspiring students toward moral and ethical conduct, wisdom, and self-development. The Buddha himself served as a teacher to gods and humans, setting an example through his actions and teachings (Romano, 2022). The

ideal teacher in Buddhism embodies the qualities they seek to instill in their students and acts as a moral guide.

Similarly, Ki Hajar Dewantara emphasized the need for teachers to be role models and exemplify the qualities they aim to cultivate in their students. He believed education should go beyond academic learning and focus on developing moral character, compassion, and wisdom. According to his philosophy, the teacher should be competent, skilled, and virtuous, inspiring students to become independent and responsible individuals who contribute positively to society.

The research findings suggest that both Ki Hajar Dewantara's thinking and Buddhism share a common emphasis on the role of the teacher as a transformative figure. Both perspectives recognize the importance of teachers' conduct, consistency between their words and actions, and ability to inspire and guide students toward their goals. Moreover, the research findings highlight the relevance of Buddhism's teachings to contemporary education. The emphasis on character development, moral values, and holistic education resonates with the need for education systems to nurture well-rounded individuals who possess knowledge, virtues, and wisdom.

Discussing these research findings can shed light on the potential benefits of incorporating Buddhist principles into educational practices. By promoting moral values, character development, and the role of teachers as moral guides, educators can create a positive and nurturing environment that fosters the holistic growth of students. Furthermore, the discussion can explore the challenges and practical implications of integrating Buddhist principles into educational systems. It is important to consider cultural contexts, religious diversity, and the need for inclusivity when implementing such approaches. Additionally, the research can delve into the potential contributions of Buddhist teachings to the professional development and well-being of teachers, as they strive to embody the qualities they seek to cultivate in their students.

According to Ki Hajar Dewantara, the teacher is defined as an educator or tutor "*pamong*" who guides the process of expressing the potentials of their students so that they are directed and not destructive to themselves and others (Samho, 2013). Educating in the truest sense is the process of humanizing humans, namely raising humans to the human level. Educating must further liberate humans from aspects of inner life (autonomy of thinking and making decisions, dignity, democratic mentality) (Dewantara, 2009). The teacher is an integral part of the holistic development of students, not just providing knowledge (Milyan, M., et al., 2022). Teachers help students become fully human as the ability to achieve a noble life following the natural talents of students.

To create a teacher figure with superior characteristics, Ki Hajar Dewantara established three guidelines, the Education Trilogy. First, *Ing Ngarsa Sung Tuladha*, meaning that an educator is always in front to set an example. He is a leader who sets an example in his words and deeds so that his students deserve to emulate him. Second, *Ing Madya Mangun Karsa*, meaning that an educator is always in the midst of his students and continuously initiates/motivates them to work, builds intentions, enthusiasm, and fosters ideas so that students are productive in their work. Third, *Tut Wuri Handayani*, meaning that an educator always supports and sustains (encourages) his students to work in the right direction for people's lives. Educators follow their students from behind, give them freedom of movement and influence them with their strength, if necessary, with coercion and firmness if the freedom given to them is used for deviating and will endanger their lives (Samho, 2013).

In education, teachers use the method which consists of six aspects: first, giving an example, the teacher or *Pamong* giving a good and moral example or role model to their students. Second, habituation, every student is accustomed to carrying out his obligations as a student, as a community member, and as a member of society in harmony with the rules of living together. Third, teaching, the *Pamong* provides teaching that adds to the knowledge of students so that they become a generation that is smart, intelligent, righteous, and has good morals. Fourth, orders, coercion, and

punishments are given to students when deemed necessary or when students abuse their freedom, which can endanger their lives. Fifth, behavior, is related to humility, honesty, and obedience to rules expressed in words and actions. Sixth, inner and outer experiences, experiences of daily life that are impregnated and reflected so that they reach the level of "feeling" and become wealth and a source of inspiration for organizing a life that makes oneself and others happy (Tauchid, 1963).

Ki Hajar Dewantara's advocacy for the Tri Abstinence or Tri Pantangan as a guideline for maintaining order and regularity in carrying out duties and obligations reflects his commitment to ethical conduct and personal growth. The Tri Abstinence encompasses three essential abstentions: refraining from wrongdoing, avoiding laziness, and abstaining from dependence. Firstly, abstaining from wrongdoing emphasizes the significance of ethical behavior, encouraging individuals to refrain from actions that are morally wrong or harmful to themselves and others. Adhering to this principle cultivates integrity and contributes to a more harmonious society (Vilasaka, 2022).

Secondly, Ki Hajar Dewantara emphasized avoiding laziness and promoting diligence. By abstaining from laziness and procrastination, individuals can achieve personal growth, enhance productivity, and maintain a sense of discipline in fulfilling their responsibilities. Lastly, the concept of abstaining from dependence highlights the value of self-reliance. Ki Hajar Dewantara believed in the empowerment that comes from taking responsibility for one's actions and decisions. Individuals cultivate independence, autonomy, and personal development by abstaining from excessive reliance on others.

The Tri Abstinence is a moral compass and practical guide for individuals to navigate their duties and obligations. It aligns with Ki Hajar Dewantara's holistic education philosophy, emphasizing the importance of character development alongside academic knowledge. Not only does the Tri Abstinence promote personal discipline, but it also contributes to a more harmonious and orderly society. When individuals uphold these principles, they foster social harmony, ethical behavior, and a heightened sense of responsibility towards others. The Tri Abstinence prescribed by Ki Hajar Dewantara offers a valuable framework for leading disciplined and responsible lives. By emphasizing moral values, diligence, and self-reliance, individuals can maintain order, regularity, and personal growth in various aspects of life. This approach is beneficial on an individual level and contributes to the well-being of society as a whole.

The Tri Abstinence consists of three prohibitions: abstinence from abuse of power, abstinence from misusing finances, and abstinence from violating decency (Marwah et al., 2018). All aspects inherent in the teacher must be appropriate to be used as an example for students and even all those who consider or recognize them as teachers. How teachers speak and behave must reflect a form of behavior that avoids three taboos, namely those related to abuse of power, financial abuse, and violations of decency. Teachers as role models should have good morality.

The ideal teacher figure in Buddhism is the Buddha himself and other monks who are disciples of the Buddha. The Buddha taught out of compassion for all beings. He taught the Dhamma so that all beings could be free from suffering. These Buddhist disciple monks are also teachers of other, more junior monks. This happened because the Buddha taught his teachings (*Dhamma*) by forming an association of Buddhist students known as the sacred assembly of students (*Sangha*). Buddha is a teacher to gods and humans (*satta deva manussanam*) (Ismoyo, 2020).

The teacher hears and causes others to hear, one who studies and teaches, knows and tells clearly, is adept at recognizing compatibility and incompatibility, and does not give rise to strife. He does not falter in front of a crowd, his lectures don't lose direction, he does not hide anything, he does not hesitate to speak, and he does not get confused or angry when asked questions (Anggara, 2015).

Inside *Anguttara Nikaya*, The Buddha stated that a teacher should have five qualities, as a senior monk, namely: One who is well versed in logical analysis; mastering the analysis of causal

relationships; master grammar analysis; mastering the analysis of everything that can be recognized; what followers should do, leading the holy life, big or small, capable and active, trying to research issues; ready to do and make it happen (Anggara, 2015).

A teacher has to be wise in guiding his students. Children cannot study properly if they are hungry or sick. This means that the teacher can understand the right time to teach. In addition, the approaches and methods used must follow the students' conditions and needs. Teach with patience and sincerity like a parent who directs his child. The chief disciple of the Buddha, Venerable Sariputta said to other monks, "Brethren, a teacher who wants to instruct others should develop five things well himself, and then give instructions. What are these five things? I will speak at the right time, not at the wrong time. I'm going to talk about things that are facts, not about things that aren't. I will speak gently, not in a harsh way. I will talk about goals, not what isn't goals. I will speak with a mind filled with love, not with a mind filled with ill will" (Bodhi, 2012).

Teachers should carry out their duties and obligations in building up their students. In *Digha Nikaya, Sigalaka Sutta*, Buddha explained to a young man named Sigalaka about the duties and obligations of a teacher to his students. A teacher educates and trains his students properly according to his expertise. All the knowledge he mastered was taught in depth. He makes his students master all the lessons given. Not only are scientific matters considered, the teacher is also obliged to take care of his students in various ways, so that the students have commendable behavior and maintain their safety. Thus, he deserved to speak of the kindness of his pupil to others. The student always respects his teacher, serves them, is determined to learn, pays attention when receiving lessons from them and makes offerings of merit to him (Team Giri Mangala & Maurice Walshe et al., 2009).

Teachers who are worthy and deserve to be role models must have good morality. To have good morality, Buddhists observe the five precepts (*Pañcasīla*) that is:

- 1) I vow to train myself to abstain from killing living beings (*Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi*)
- 2) I vow to train myself to abstain from taking things that are not given (*Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi*)
- 3) I am determined to train myself to abstain from sexual immorality (*Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi*)
- 4) I resolve to train myself to abstain from lying (*Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi*)
- 5) I vow to train myself to abstain from distilled or fermented intoxicants that cause infirmity of consciousness (*Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*).

Teachers must be able to keep their students from falling into harmful behavior. This can be achieved if the teacher can ensure that he is in a state free from that harmful behavior. This means that the teacher can guide and protect his students from harmful behavior, if he as a teacher is also free from this behavior. When teachers consistently demonstrate positive behavior and ethical conduct, they establish trust and respect with their students. This foundation enables open communication and allows students to feel comfortable seeking teacher guidance and support.

Moreover, teachers who actively promote and model positive behavior can help prevent harmful actions among their students. They can incorporate discussions, activities, and examples in their teaching that highlight the importance of making responsible choices and avoiding harmful behaviors. Teachers can influence their students to make positive choices and develop a strong moral compass by fostering a classroom culture that values respect, empathy, and ethical decision-making.

Teachers should also be aware of the potential challenges and risks that students may face outside the classroom. They can recognize signs of harmful behavior or potential risks by staying informed and attentive and providing appropriate intervention and support. This includes being observant of changes in student behavior, engaging in open conversations, and establishing strong

connections with students to create a safe space for sharing concerns. Additionally, teachers can collaborate with other school staff, parents, and the community to reinforce the importance of preventing harmful behavior. By working together, educators can create a supportive network that helps students navigate challenges and provides them with the necessary tools to make positive choices.

CONCLUSION

According to Ki Hajar Dewantara, the concept of the teacher is reflected in the motto of the Trilogi Pendidikan and the among method. Teachers are like loving parents raising their children to become complete human beings according to their uniqueness, talents and interests. The teacher provides examples, instructions, and guidance. Teachers become initiators and motivators to grow and direct their students towards optimal development. To meet these criteria, teachers must have competence as teachers, care, and morality. In Buddhism the teacher figure refers to the Buddha himself as a teacher. The Buddha has perfect qualities in knowledge and action. Buddha is the teacher of gods and humans. The Buddha taught out of compassion and compassion for all beings to be free from suffering. A teacher has qualities of wisdom, knowledge, skills, and morality. The teacher is a role model for his students. A teacher who carries out his duties and obligations will be respected by his students as a teacher, determined to learn, paying attention when receiving lessons from them and making offerings of merit to him. Ki Hajar Dewantara's thoughts about teachers are very relevant to Buddhism. In addition to having knowledge competence, teaching skills (pedagogic), and social skills, a teacher must have solid morality (moral perfection). The teacher is a role model for his students. Teachers teach or guide their students like parents who guide their children, driven by compassion and affection. The teacher becomes a pamong who looks after and guides his students to develop knowledge, attitudes and skills.

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