

1ST

INTERNATIONAL CONFERENCE & SYMPOSIUM ON APPLIED BUDDHISM & BUDDHAYANA SPIRIT MOVEMENT (ISAMBUDDHA) 2023

JINARAKKHITA BUDDHIST COLLEGE OF LAMPUNG



STIAB Jinarakkhita Lampung

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CHAPTER 1

JINARAKKHITA BUDDHIST COLLEGE OF LAMPUNG

Profile

Jinarakkhita Buddhist College of Lampung (JBCL) is the only one of Buddhist Religious College in Lampung Province, Indonesia. It has developed three departments of undergraduate programs: the Buddhist Education Department, the Buddhist Communication Science Department, and the Buddhist Business and Management Department. JBCL was established in 2004. Since its establishment, JBCL has graduated more than 350 graduates and spread throughout Indonesia, and at the moment, JBCL has been educating + 200 students.

JBCL is under the auspices and guidance of the Buddhayana Vidyalaya Foundation. The inaugural lecturing of JBCL began on September 27, 2004. JBCL has a campus building with a land area of ± 14,343 M2 on Suban Street, Pidada Village – Panjang District, Bandar Lampung City, Lampung Province, Indonesia. In addition, JBCL is also recognized as a university based on Buddhayana Spirit Wisdom—a campus developed by the Indonesian Buddhayana Sangha Council. The birth of JBCL is to emulate the figure of a pioneer of the first Buddhist revival since the collapse of the Majapahit kingdom in Indonesia. The late Most Venerable Ashin Jinarakkhita is the primary image and spirit that underlies the university values of JBCL. Besides being known as the Buddhayana Campus, JBCL is a campus that develops and studies Mindfulness practices in the spiritual and contemplative aspects.

Furthermore, JBCL has developed and has met the National Higher Education Standards and Quality proclaimed by the Ministry of Education and Culture of the Republic of Indonesia and the Ministry of Religious Affairs of the Republic of Indonesia Directorate General of Buddhist Community Services. In addition, JBCL has gotten the 'Very Good' higher education national standard certificate from the National Accreditation Board for Higher Education - Ministry of Education and Culture, the Republic of Indonesia. According to the Webometrics College Ranking version, JBCL is

recognized the second-best Buddhist religious college in 2023. JBLC has also carried out various collaborations of +70 with multiple institutions, both domestic and overseas universities, as well as diverse domestic and foreign community and government organizations.

MOTTO

Moving Towards a Mindful Society

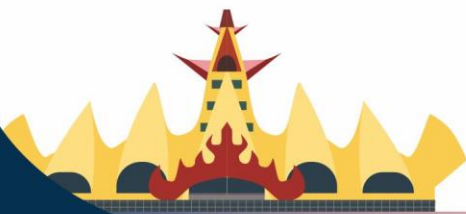
Pioneering Education for Scholars and Leaders on Mindfulness, Peace, Global Spirituality, and Ethics

VISION

To become a reputable Buddhist College with a competitive advantage towards developing a society with a conscious, professional, and nonsectarian character, as well as global spirituality and ethics skills in the era of 'Globalization 4.0'.

MISSION

1. Organizing a superior and effective *Tridarma Perguruan Tinggi* (the university's three primary responsibilities of education, research, and community service) to contribute to developing Buddhist and Indonesian society.
2. Forming Buddhist people with character and leadership are fully aware, professional, and able to adapt in the era of globalization and high competition.
3. Creating the advancement of science and technology and the Buddhist Education System to answer various problems and needs of the Buddhist community and Indonesian society.
4. Organizing higher education with the development of applied Buddhism, mindfulness, and Buddhayana insight (nonsectarian) as a global approach to spirituality and ethics for Buddhist and Indonesian society.



PURPOSE

1. Realizing a knowledgeable, educated, and civilized Buddhist and Indonesian society, as well as improving welfare and high competitiveness through the development of advances in science and technology and the Buddhist Education System.
2. Producing graduates who are superior, professional, highly competitive, have character and leadership, are fully aware, and have Buddhayana (nonsectarian) insight.
3. Producing novelty in research and technology through quality, innovative, and applicable research and community service in the field of Buddhist Education that is relevant to 'changes' in the era of globalization.
4. Realizing itself as a Buddhist University that has a conducive academic climate and culture, openness, transparency, and high commitment to access to the development of science and technology, public relations, and synergy with various parties as an effort to improve the quality of higher education.

JBCL UNIVERSITY VALUES

1) Mindfulness

This value is developed through the daily practice of mindful living in a campus environment by creating a mindful community life atmosphere. The culture and mindful environment help develop academic energy away from physical and spiritual exhaustion, thereby decreasing work productivity individually and collectively. The practice of mindfulness becomes the basis of organizational development at every level. Mindfulness can develop the values and character of mindful leadership—the ability to respond with a mindful approach and the skill to listen deeply and speak with love. Mindfulness becomes the basis for developing academic and educational life in a high school environment. Mindfulness enables Buddhist religious learning and practice to integrate with the energy of society, nation, and the world (*applied Buddhism*).

2) Buddhayana Spirit Wisdom

This value is known as Buddhayana Spirit Wisdom, which is an Indonesian Buddhist movement that values the spirit of non-sectarianism, inclusivism, pluralism, universalism, and belief in the one true nature of Godness (Dharmakaya or Sang Hyang Adi Buddha). Buddhayana's insight characterizes it as the Buddhayana Campus. It is making the learning and development of Buddhist religious universities that produce graduates and campus managers who are far from intolerant, discriminatory attitudes and views. It can bring and apply Buddhism's core, whether in textual and contextual teachings, into the lives of fellow Buddhists and others outside the Buddhist community. It can harmonize every element in different views, religions, and beliefs and interpret Buddhism wisely in the past and present to bring absolute harmony.

3) Spirituality and Global Ethics

This value is realized by continuing with the development of the art practice of mindful living that presents true understanding, compassion, and love in religious ethics. Having views and approaches that do not impose spiritual experience on other parties, both fellow Buddhists and people from outside Buddhism. Understand that it must have an understanding that transcends the barriers of religious differences to lead to religious harmonization of the world community. This approach is to be present amid Buddhist society, Indonesian society, and the world in solving conflicts and spiritual problems that are often the issue and background for the emergence of divisions in national and state life. It is a movement of peace and the welfare of all parties. This value crystallizes religion's moderation life movement, translating into the Religious Moderation Campus.

4) Community Living

The value of community life is essential in the development of university today because it can increase the approach to harmonious coexistence, collaboration, caring, empathy, and togetherness in brotherhood and respect in collective life. Personality and social competence are the basis for the development of each individual in realizing the importance of interaction and integration with communal life in the campus environment and the wider community.



5) Academic Integrity

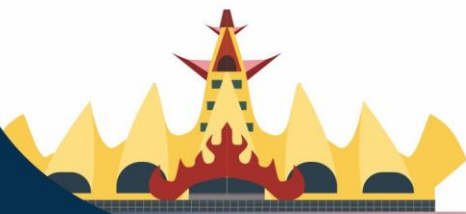
Academic integrity is a fundamental value and character that campus residents must possess in implementing the *Tridarma Perguruan Tinggi* (the university's three primary responsibilities of education, research, and community service). These values and characters are qualities, conditions, and traits that become unity in potential and ability in authority and honesty in a person. A reflection of the academic integrity of campus residents can support the community in bringing the principles of mutual trust, justice, respect, and responsibility to produce scholarly products and works. Furthermore, They can improve the quality and quality of the application of the *Tridarma Perguruan Tinggi* (the university's three primary responsibilities of education, research, and community service).

5) Returning to the 'Root' of Local Wisdom

This value is realized through restoring identity, connectedness with nature & environment, social solidarity, education & traditional knowledge, community participation, and technology as a true cultural love manifestation. Returning to the root of local wisdom is the effort to preserve culture by translating the implementation of the *Tridarma Perguruan Tinggi* (the university's three primary responsibilities of education, research, and community service). Involving campus residents and the general public in realizing local wisdom values makes campus residents ambassadors for cultural preservation and ending the values of pluralism in diverse cultural differences based on the spirit of the Unitary State of the Republic of Indonesia.

6) Benefits & Sustainability

This value manifests the vision and mission of the Jinarakkhita College of Buddhism, always to provide humanitarian benefits and bring up sustainable high school programs to develop culture and environmental preservation to realize self- and social transformation. Adaptable to changes and complexities of global community life and responsive to global information in advances in technology, knowledge, and communication in education.



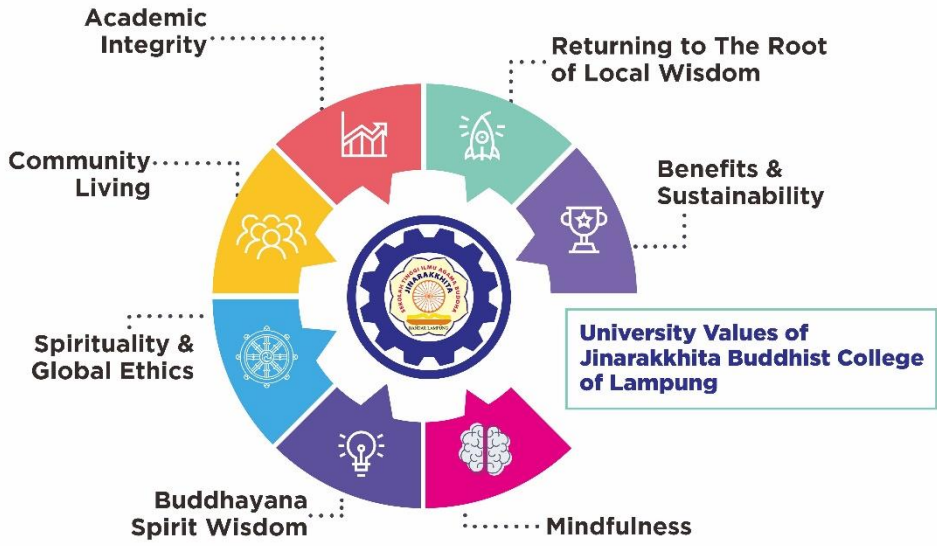
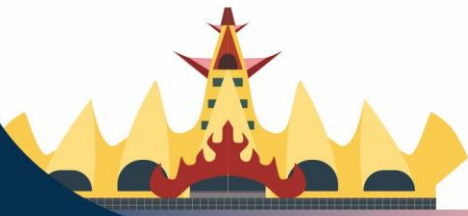


Fig 1. JBCL University Values



The 1st International Conference & Symposium on Applied Buddhism and Buddhayana Spirit Movement (ISAMBUDDHA) 2023

Term of Reference (ToR)

Background

The implementations of *Tridarma Perguruan Tinggi* (the university's three primary responsibilities of education, research, and community service) of Jinarakkhita Buddhist College of Lampung (JBCL) is based on the strategic plan for 2020-2030, which has become a reference in its implementation and development. Furthermore, the performance of the strategic plan of JBCL is based on the university values of JBCL. Buddhayana's insight is valuable in one of the seven points of campus implementation. As one of the Buddhist campuses that emphasizes the understanding of Buddhayana values, this is a form of the seriousness of the institution in enlivening the Buddhayana insight. Buddhayana is the essence of Buddhism, the heart of Buddhist wisdom that pervades all traditions, so its approach is nonsectarian, not prioritizing the division of Buddhism into Theravada, Mahayana, and Vajrayana. Buddhayana is a teaching that instills intersectorian values (not taking sides with Theravada, Mahayana, and Tantrayana sects). The presence of these three traditions is the richness of Buddhism in unity under the guidance of the Indonesia Buddhayana Sangha Council.

The Buddhist community, with the spirit of Buddhayana, is expected to apply the principle of tolerance in Buddhist social associations. Buddhayana Spirit Movement is a Buddhist movement originating from Indonesia. This spirit carries values such as pluralism, inclusivity, and non-sectarianism. The value of Buddhayana Insight as the value of campus administration and management is the hallmark of JBCL as one of the Buddhayana Campus, which aims to make the learning and development of Buddhist religious universities as a means to produce scholars, academics, and practitioners who have an open attitude, far from intolerance and discrimination both internally and externally. It also seeks to harmonize differences of views within

religious schools' beliefs and interpret Buddhism wisely, both past and present, to build a humanist Buddhist society.

Applying Buddhayana values aims to create genuine harmony among various societal elements among Buddhists and individuals of different religions and beliefs. The uneven cultivation of intersectorian values in Buddhist society makes Buddhayana values that should be the foundation of Buddhists lose their existence. The existence of Buddhayana values that are still relatively vague in the community is a challenge for Buddhist scholars and practitioners in socializing their own Buddhayana values. Because, in reality, this is still happening a lot in Buddhist circles. How can we overcome stereotypes or prejudices against Buddhism and better understand Buddhism's contribution to social and spiritual contexts?

For this reason, as a campus-based on the spirit of Buddhayana, JBCL, as one of the campuses that prioritizes the study and development of the spirit of Buddhayana, is a form of honest effort in contributing to invigorating the essence of Buddhayana and internalizing Buddhayana values, especially in the campus environment and Buddhist community by and large. In the future, JBCL is expected to become a center for Buddhayana studies both nationally and internationally so that the study of formulations and breakthroughs in developing the spirit of Buddhayana can overcome stereotypes or prejudices against Buddhism and create a deeper understanding of the contribution of Buddhism in social and spiritual contexts. Let us identify and discuss these issues together to find ways to advance Buddhism and create harmony between Buddhists and other religious communities through symposia.

The Late Most Venerable Ashin Jinarakkhita

Ashin Jinarakkhita, born The Boan An, also known as *Su Kong* (January 23, 1923 – April 18, 2002), was the first Indonesian to be ordained a monk 500 years after the collapse of the Majapahit kingdom when he was ordained in 1953. He was one of the most influential figures in the development of Buddhism in modern Indonesia. In addition, besides studying chemistry in Groningen, the Netherlands, he also studied Buddhism. In June 1953, he was ordained in the Mahayana tradition in Jakarta. His supervisor recommended that he inspect further in Myanmar, so in the same year, he entered Sasana Yeiktha in Yangon to study *Satipatthana* meditation under Mahasi Sayadaw.

The following year, he was ordained a monk and took the name Ashin Jinarakkhita. In 1955, he returned to Java, worked hard to rebuild Buddhist monasteries, and developed the Buddhist community.



The Late Most Venerable Ashin Jinarakkhita
(January 23, 1923 - April 18, 2002)



THE 1ST INTERNATIONAL CONFERENCE & SYMPOSIUM ON APPLIED BUDDHISM AND BUDDHAYANA SPIRIT MOVEMENT (ISAMBUDDHA) 2023

Theme:

Buddhist Higher Education Future: Indonesia & World Buddhism
Future and Buddhayana Spirit Movement in the Midest of Buddhist
Schools Diversity and Modern Society

The implementation of the *Tridharma Perguruan Tinggi* (the university's three primary responsibilities of education, research, and community service) with seven components of the value of implementing the Jinarakkhita Buddhist College of Lampung is a manifestation of seriousness and harmony in creating a society that has a broad understanding and concern for the development of the Buddhist community. The higher education institution involves the entire campus community by grounding the spirit of Buddhayana in implementing *Tridharma Perguruan Tinggi*. JBCL seeks to build an intelligent Buddhist community based on Buddhayana wisdom. This inclusively promotes Buddhism and creates harmony between Buddhists and other religious communities. The implementation of applied Buddhism, accompanied by the Buddhayana spirit movement, is a breakthrough in interpreting, implementing, and practicing Buddhism more applicatively and uniting Buddhist communities in Indonesia with different methods of understanding *Dharma* so that practitioners can see the essence of Buddha teaching holistically.

Research and Thought of Buddhayana Spirit Movement

In Indonesia, the period of Buddhist education development was strongly influenced by the period of Buddhism development in Indonesia itself. The period of Buddhism development in Indonesia has several stages, including 1) Buddhism in the age of the kingdom, 2) Buddhism in the colonial age, 3) revival after independence, 4) the development of Buddhist organizations, and 5) post-sect period (IBC-RDB, 2005). Besides, the development of Buddhism in Indonesia was also influenced by the diversity of Buddhist

schools and the country's situation. The Buddhist schools in Indonesia were divided into Theravada, Mahayana, and Vajrayana. Since Buddhism arose in

Indonesia, the followers of Buddhism continuously in the country are now split into seven groups: Buddhayāna, Theravada, Mahayana, Kasogatan, which is a group of followers of old Javanese Buddhism, Maitreya, Nichiren, which is a new Japanese Buddhist sect popularly known as "Sokagakkai," and Tridharma. In the development of Indonesian Buddhism, the view of all traditions of Buddhism has their wisdom points in a skillful means, which all represented the same goal to achieve the path of liberation according to the teachings of Buddha, and there is no distinction among the doctrines of Buddhism. The insight and perspective refer to "Buddhayāna." Buddhayāna is the way to use the wisdom of all Buddhist schools. It should instead be expressed as the united form of all Buddhism and spread in inclusive Buddhism, accepting the insight from the schools of Theravada, Mahayana, and Vajrayana (Kimura, 2003).

Having diverse Buddhist schools potentially create obstacle and problem, so the Buddhayāna spirit movement became an idea to support avoiding conflicts among Buddhist followers in Indonesia. The thought of Buddhayāna was made to bring the spirit of nonsectarians and avoid becoming a Buddhist follower with a radically and rigidly narrow mind of implementing the Buddha's teaching in all aspects daily. Buddhayāna was defined as unity in the Diversity of Buddhism (Kimura, 2003; Mukti, 2004). Buddhayāna combines the essence of teachings with one's lifestyle and culture. Buddhayāna is synonymous with Ekayana, which refers to and summarizes the views, streams of teachings, or even the understanding of Buddhism in general, confirming that Dharma or truth is only one. This term erodes confusion and the view that many Buddhist schools are reflected in the many streams, which show a different truth. In Buddhayāna, diversity and adaptation are not a difference or division but are an integral part of Ekayana. Buddhayāna is not a sect but Buddhism itself (Mukti, 2004).

The most crucial factor in promoting harmony in a Nonsectarian view is an open mind, nondiscrimination, moderation, and tolerance. If people do not understand something or think that something is against the principles, they mindfully work to investigate and find the true Buddhist spirit. A closed

mind and selfish perspective will only bring something worse than sectarianism—religious fanaticism, which should be grateful that Buddhism is entirely free from it in its long history (Piyasilo, 2008). Wisdom and compassion, in essence, are not two but one, which is the indescribable Nirvana, and the path that leads to it, namely the Arhatship Path and the Bodhisattva Path, is one, that is one path or one vehicle (Ekayana), the path of Buddha (Buddhayāna).

When we see that the path of mindful living, the true esoteric way, the path of emptiness, the path of compassion, and the middle way are all aspects of the one path—the path taught by Buddha as the path of liberation is one for all. Buddhists pursue various methods of achieving that goal (Apple, 2015; Sujato, Abhinyana, Das, & Sangharakshita, 2012). Buddhayāna is an exciting alternative that can replace dogmatism or the emptiness of secularism. Beyond being merely an exotic attraction, Buddhayāna will be well integrated into people's lives contextually (Dhammika, 2006). Buddhayāna spirit movement in Indonesia carries the mission of practicing and sharing the essence of Buddhism contextually through self-transformation and social transformation by adhering to the values of non-sectarianism, inclusivism, pluralism, universalism, and belief in Dharmakaya—*Namo Sang Hyang Adi Buddhaya* (Buddhayana, 2021).

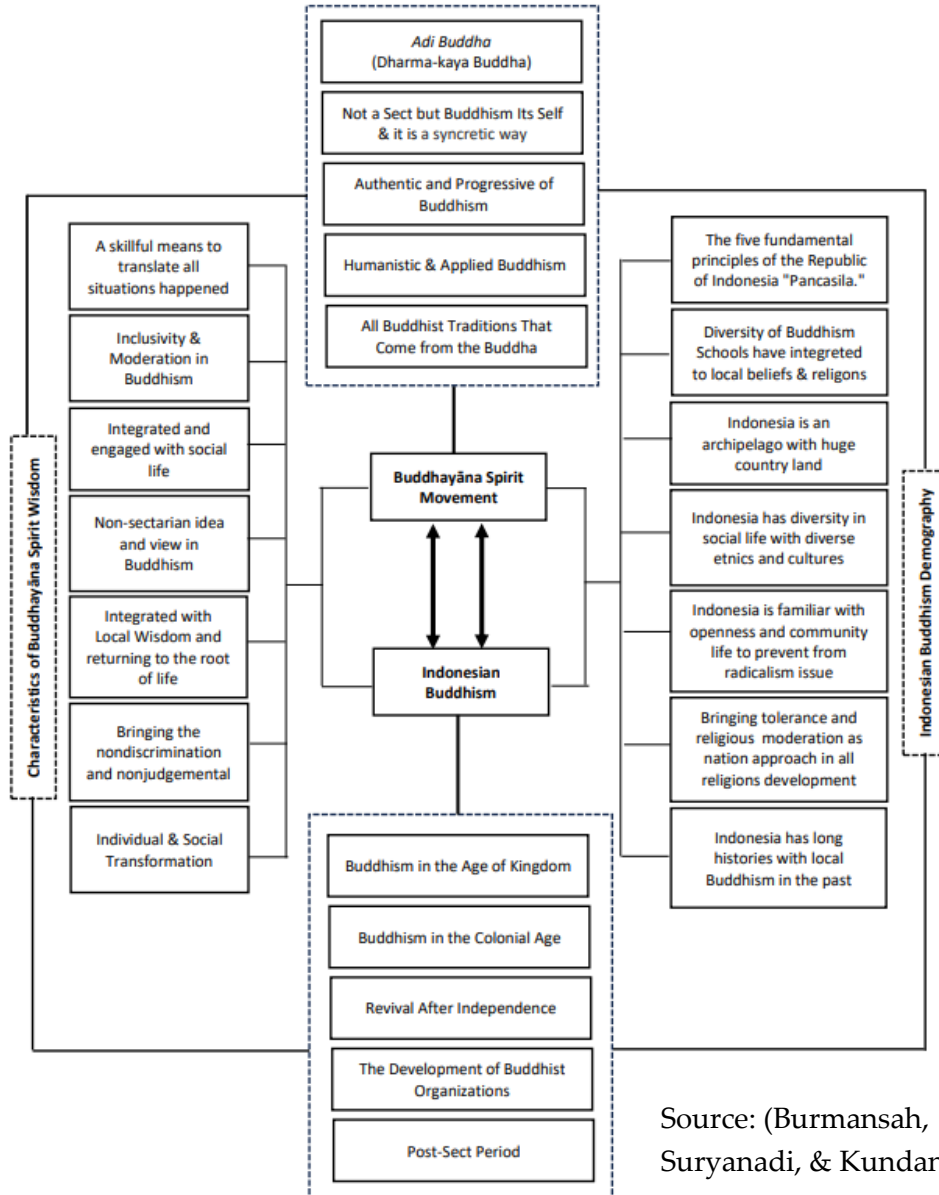
The spirit of the Buddhayāna movement brought an excellent foundation for developing Buddhist society, whether the development of economics, culture, social work, and all aspects of social life or even education in Indonesia (IBC-RDB, 2005). Buddhist education development is becoming directed and flown toward Buddhism's growth. With this spirit of Buddhayāna, the development of Buddhist education is not hindered by various obstacles from the Diversity of Buddhist schools and government policies related to the development of Buddhist society. The spirit of Buddhayāna makes Buddhism more contextual, humanist, and inclusive. The essence of Buddhayāna is more adaptive, transformative, and meditative (Buddhayana, 2021; Shan-fo, 1999). The Buddhist education system was developed based on fundamental life. This education is based on a student's moral, mental, and physical development. It also diverts students toward the rules of the Sangha and guides them to follow them (Gethin, 1998). Tracing back to the 5th century B.C., the Buddha initially taught Buddhist Education. Its main characteristics were monastic and covered all castes.

The main objective of the Buddhist Education system is to facilitate the overall and thorough development of the student's personality, be it intellectual and moral development as well as physical and mental development. The educational spirit of Buddha himself emphasized the values of egolessness, altruism, compassion, and equality. This is based on the doctrine of dependent origins, causation, and karma. In education, wisdom is the basis for guiding sentient beings and lovingly brings everyone out of ignorance (Khakhlary, 2019; Narada, 1998).

Buddha used various teaching methods, especially for each person's ability level. This method is the crystallization of the teaching and training process based on each ability with conditioning and adjustment through specific treatments (Nhat Hanh, 1998). Education in Buddhism has three main characteristics: *sīla*—morality, *samādhi*—concentration, and *prajñā*—understanding (Nhat Hanh, 1998; Srivichai, 2023). Based on these characteristics, Buddhist education develops in a balanced character in four aspects, namely physical development (*kāya-bhāvanā*), social development (*sīla-bhāvanā*), mental development (*citta-bhāvanā*), and intellectual development (*prajñā-bhāvanā*). These four types of development in education identify that a person must be developed physically, socially, mentally, and intellectually. This development results in balanced body and mind development (Srivichai, 2023). Buddhism has the characteristics of an education system that is thick with educating and developing people through various aspects of life-related to actions, words, and thoughts that lead to sound in their lives. This teaching and approach refer to Applied Buddhism, how to engage with the Buddha's teaching in daily basis activity (Len, 2020). Applied Buddhism has become part of the practice undertaken by the Buddhist community to integrate unidirectional teachings and practices in everyday life (Vu & Tran, 2021) and made Buddhism more contextual and able to answer various problems of social and world life (Nhat Hanh, 2003). In addition to making the practice of Buddhism more contextual in everyday life, Applied Buddhism also has principles that aim to save people from all kinds of suffering and help them to achieve happiness, freedom, compassion, and wisdom through the practice of the most appropriate and perfect way of daily life (Ricard, 2014). These Ideas and spirit make Buddhism more humanist, emphasizing and valuing individual and collective improvements (Lu, 2022).

Scheme of Buddhism Development and Buddhayana Spirit Movement in Indonesia

Research conducted by the Institute for Research and Community Service of Jinarakkhita Buddhist College of Lampung illustrates the development of Buddhism in Indonesia and the Buddhayana Spirit movement on a scheme as follows.



Source: (Burmansah, Suryanadi, & Kundana, 2023)

Issue

To implement applied Buddhism and develop and deepen the Buddhayana Spirit Movement, campuses must adopt a holistic and sustainable approach to implementing the *Tridarma Perguruan Tinggi* (the university's three primary responsibilities of education, research, and community service). In facing the challenges of rapid globalization and increasingly complex technological transformation. Applied Buddhism and Buddhayana Spirit Movement is a foundation that can bridge understanding and views in interpreting more profound Buddhist teachings; some problems that can be the focus of discussion include:

1. Translating the Spirit of Buddhayana into Concrete Actions

One of the problems faced is translating the essence of Buddhayana into concrete actions in daily life. How do we address the gap between theoretical understanding and practical application in complex and fast-paced life situations?

2. Conflict and Tension between Buddhayana Values and Contemporary Values

The Buddhayana Spirit Movement is often faced with a conflict of values between Buddhism and contemporary values that are often individualistic, consumeristic, and materialistic. How do we face this challenge and maintain the integrity of Buddhayana values in a modern (digital) context to bridge the existence of the application of Buddhist religious practices in various aspects of people's lives?

3. Incomprehension and Prejudice towards the spirit of Buddhayana

This problem includes a lack of understanding or a false and erroneous perception of Buddhayana and Buddhism in general. How can we correct misperceptions and promote a more accurate understanding of Buddhayana to Buddhist society at large?

4. Challenges in Developing a Community with Buddhayana Views Actively involved

Developing an active and engaged Buddhist community is essential, but there are often challenges in mobilizing and maintaining community member participation. How do we overcome barriers and build inclusive, mutually supportive, sustainable Buddhist communities?

5. Integration of Buddhayana in Formal Education and Institutions

Despite the growing interest in the Buddhayana Spirit Movement, integrating Buddhayana into formal education and existing institutions is a challenge. How do we develop appropriate curricula, overcome administrative barriers, and build institutional support?

6. Practical Skills Development Based on the Buddhayana Spirit

In addition to theoretical understanding, there is a need to develop practical skills based on the Buddhayana view. How do we train individuals to apply Buddhayana values, such as mindful communication skills, emotional management, and peaceful and solutive conflict resolution?

7. The Buddhayana Spirit Movement is a foundation for understanding and applying the nation's ideology and the religious moderation society for Buddhists in Indonesia and the world.

Conflicts in the life of the wider community, both within the Buddhist community itself, between religions, nations, and states, even the world, leave many irregularities and differences with significant gaps. It can create various problems and issues that cause profound physical and psychological suffering so that poverty, ignorance, hunger, war, colonization, and many other things leave a variety of endless and prolonged sorrow and grief. Applied Buddhism and the Buddhayana Spirit Movement are the foundation for providing conditions for self-transformation and social for Buddhist Society in Indonesia and the World so that human values can blossom and underlie every activity carried out in real life by giving birth to joy and happiness—tranquility, peace, and harmony.

AIMS AND OBJECTIVES

Aims

The symposium on Applied Buddhism and the Buddhayana Spirit Movement is expected to be a helpful platform for developing understanding, strengthening communities, and encouraging the practical application of Buddhayana in individual life and society.

Purpose

- This symposium aims to facilitate sharing of knowledge and experience between practitioners and academics related to applying the Buddhayana Spirit Movement. Participants will share practical insights, success stories, and daily challenges in implementing the Buddhayana Spirit.
- Identifying Strategies and Best Practices: The symposium hopes to identify strategies and best practices in implementing the Buddhayana Spirit Movement in various contexts. Participants will discuss effective approaches, tools, and practical methods that can be used to integrate Buddhism into daily life.
- Discussing Challenges and Obstacles: This symposium will discuss the challenges and obstacles faced in implementing the Buddhayana Spirit Movement. Participants will discuss overcoming common barriers, such as value conflicts, social pressures, and practical difficulties in practicing Buddhism.
- Building Networks and Collaboration: The symposium aims to create a collaboration network between the participants. Through discussion and interaction, participants will have the opportunity to connect with other practitioners and thinkers within the field of the Buddhayana Spirit Movement, thus enabling collaboration on more significant projects.
- Encouraging Applicable and Practical Implementation of Buddhism: An essential objective of this symposium is to promote the implementation of the Buddhayana Spirit Movement in participants' daily lives. Participants will be encouraged to take concrete steps and apply Buddhism's teachings in individual, family, work, and community contexts.
- Providing Support and Inspiration: This symposium is expected to provide support and inspiration for participants in their journey in the Buddhayana Spirit Movement. Through sharing and inspiring stories, participants will feel encouraged and motivated to keep moving forward in the practice and practice of Buddhayana.



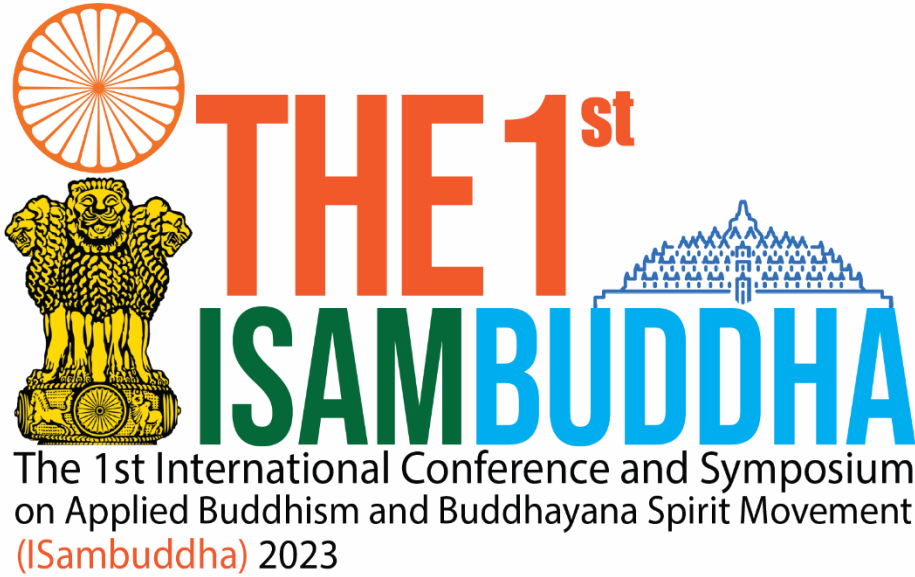


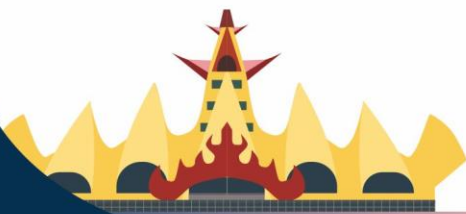
Fig. 2 Event Logo

Meaning: to pioneer the Buddhayana spirit with the Applied Buddhism and Buddhayana Spirit Movement. To build a mindful Buddhist society that is broad-minded and prioritizes humanist values

Theme: Buddhist Higher Education Future: Indonesia & World Buddhism Future and Buddhayana Spirit Movement in the Midest of Buddhist Schools Diversity and Modern Buddhist Society.

Sub Themes and Subject Matter: The Sub-Themes and Subjects to be discussed in the series of Symposium on Applied Buddhism and Buddhayana Spirit Movement (ISAMBuddha) 2023 are divided into three groups according to the symposium theme, namely about Applied Buddhism and the Buddhayana Spirit Movement in all aspects of society life, as follows.

- a. **Influencing and Strengthening the Applied Buddhism and Buddhayana Spirit Movement toward society life relate to the aspects of Education, Economics, Politics, Religion, Social, Culture, and Humanity in modern society.**
- 1) Buddhism, Humanities, and Social Sciences amid World Modern Society Life.
 - 2) Mindfulness and Applied Buddhism in Building Human Civilization and Humanity.
 - 3) Mindfulness in Education, Communication, and Economics in the World and Buddhist Society.
 - 4) Buddhayana Values: a return to core Buddhism in the life of multicultural and diverse modern society.
 - 5) The development of humanity within the framework of religious moderation by bringing Applied Buddhism and the Buddhayana Spirit Movement views and practices.
 - 6) Buddhayana Spirit Movements: A Legacy of 'Nusantara' Buddhism in Indonesia.
- b. **The Implementation of Applied Buddhism and Buddhayana Spirit Movement in Buddhist Studies, Buddhism of Art, Buddhist Philosophy, and Buddhism Development nowadays.**
- 1) View of the late most venerable Ashin Jinarakkhita' advocating and teaching on the Buddhayana spirit movement in the context of Indonesia's Buddhism development.
 - 2) The existence and propagation of Buddhist art in modern society.
 - 3) Borobudur temple is the legacy of Indonesian Buddhism and world Buddhist art heritage.
 - 4) The problem of radicalism and intolerance amid Buddhist schools diversity in the Buddhist community.
 - 5) Implementing mindfulness practice and Buddhist meditation according to Buddhist discourses in daily life.
 - 6) The Buddhist discourses on applied Buddhism and Buddhayana spirit movement.



c. The scope of each sub-theme, As General, according to Applied Buddhism and Buddhayana Spirit Movement, can be related to:

- 1) Buddhist in Education, Communication Science, and Economic
- 2) Buddhism, Social Sciences, and Humanity
- 3) Buddhism in Religious Studies and Moderation
- 4) Buddhist Studies, Buddhist Meditation, Buddhism History, Buddhism Art & Philosophy
- 5) Mindfulness in Multidisciplinary
- 6) Buddhism in Indonesia and Borobudur
- 7) Buddhism and International Humanitarian Law
- 8) Buddhism and Social Life Aspects in the Modern Society

Special Issue:

- 1) The Late Most Venerable Ashin Jinarakkhita' Advocating and Teaching on Buddhayana Spirit Movement
- 2) Buddhayana Spirit Movements

Time of Event:

November 14 – November 15, 2023

Venue:

Hotel Golden Tulip Spring Hill Lampung, Lampung Province, Indonesia.

Speakers, Participants, and Working Groups

Participants in this symposium activity are all domestic and foreign Buddhist scholars, practitioners, lecturers, researchers, Buddhist students, educational leaders, governmental staff experts, and the public society.

Organizing and Collaboration

The 1st International Conference & Symposium on Applied Buddhism and Buddhayana Spirit Movement (ISAMBUDDHA) 2023 is conducted by Jinarakkhita Buddhist College of Lampung and collaborated with

- a) Directorate General of Buddhist Community Services, The Ministry of Religious Affairs of the Republic of Indonesia
- b) Smaritungga Buddhist College of Boyolali
- c) Bodhi Dharma Buddhist College of Medan
- d) Sriwijaya State Buddhist College of Tangerang
- e) Indonesian Buddhayana Sangha Council
- f) Indonesian Buddhayana Council

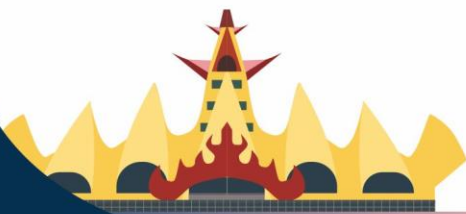
g) Prasadha Jinarakkhita Buddhist Institute (PJBI)

Conference and Symposium Management Supports

This event is managed by the Institution for Research and Community Services of Jinarakkhita Buddhist College of Lampung and supported by the Islamic Educational Management Department – Islamic State University of Raden Mas Said Surakarta.

Implementation

This international symposium event will be scheduled to be held side by side with a series of dies natalist events of Jinarakkhita Buddhist College of Lampung, which is a unified series of activities as a tangible form of institutional concern in inflaming the spirit of Buddhayana movement.



Schedule of Program

Date: Tuesday, 14 – 15 November 2023	
Location: Golden Tulip Spring Hill Lampung Hotel (Jl. Basuki Rahmat No.16, Sumur Putri, Kec. Telukbetung Selatan, Kota Bandar Lampung, Lampung 35215)	
Monday, 13 November 2023	Check in Hotel (2 pm, Local Time)
Monday, 13 November 2023	A Gala Dinner at Jinarakhita Buddhist College of Lampung (6.30 pm, Local Time)
	Welcoming Speech: Most Venerable Nyanamaitri , The Head of Buddhayana Vidyalaya Foundation A Speech of Introduction: Buddhayana Spirit Movement & A memorial of the Late Most Venerable Ashin Jinarakkhita
Tuesday, 14 November 2023	Registration
Tuesday, 14 November 2023	Opening Ceremony
Tuesday, 14 November 2023	Keynote Speaker Minister Sir. H. Yaqut Cholil Qoumas Minister of Religious Affairs Indonesia
Tuesday, 14 November 2023	Art and Cultural Performance
Tuesday, 14 November 2023	Distinguished speaker Dr. A.A.G.N Ari Dwipayana Coordinator Presidential Special Staff the President of Indonesia
Tuesday, 14 November 2023	Opening Speech Dr. Burmansah, M.Pd The Head of College – Jinarakkhita Buddhist College of Lampung
Tuesday, 14 November 2023	Art and Cultural Performance

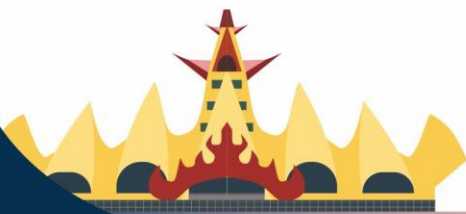
14 – 15 November 2023

Speakers:

1. Hudaya Kandajaya, Ph.D, Numata Center, Berkeley, California, United States
2. Prof. Jack Chia Meng Tat, The National University of Singapore, Singapore
3. Prof. Bunki Kimura, Aichi Gakuin University, Japan
4. Prof. Toto Winata, Ph.D, Bandung Institute of Technology, Indonesia
5. Megawati Santoso, Ph.D, Bandung Institute of Technology, Indonesia
6. Hang Thu Le Nguyen, PhD, University of Languages and International Studies (ULIS), Hanoi, Vietnam
7. Speaker (to be announced) from Hsuan Chuang University, Taiwan
8. Speaker (to be announced) from Hua Fan University, Taiwan
9. Most Ven. Nyanasuryanadi Partono, The Great Leader of Indonesia Buddhayana Sangha Council, Indonesia
10. Most Ven. Dharmavimala, Indonesia Buddhayana Sangha Council, Indonesia
11. Most Ven. Khemacaro, The General Head of Indonesia Buddhayana Sangha Council, Indonesia
12. Most Ven. Dr. Kabri Nyanakaruno, M.Pd, Smaritungga Buddhist College of Boyolali, Indonesia
13. Ven. Thich Chan Phap Tu, Thai Plum Village International, Thailand
14. Ven. Tithacarini Julia Surya, Ph.D, Smaritungga Buddhist College of Boyolali, Indonesia
15. DR. (Hons) Sudhamek AWS, Indonesia Buddhayana Council, Indonesia
16. Taridi, M.Pd.B, M.Pd, Jinarakkhita Buddhist College of Lampung, Indonesia
17. Lamirin, Bodhi Dharma Buddhist College of Medan, Indonesia

etc.

14 -15 November 2023	Symposium & Conference Activities (Hotel & Campus) Presenting each paper by presenter
Wednesday, 15 November 2023	Closing
Thursday, 16 November 2023	Check Out Hotel



Organizing & Committee

LIST OF COMMITTEE MEMBERS

The 1st International Conference & Symposium on Applied Buddhism and Buddhayana Spirit Movement (ISAMBUDDHA) 2023

Advisor:

The Head of College – Jinarakkhita Buddhist College of Lampung

Steering Committee:

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Members:

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2. Sutiyono, S.Pd.

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Juni Suryanadi, S.Pd., M.Pd.

Vice Chair:

1. Wistina Seneru, S.Pd.B., M.Pd.
2. Widiyanto, S.Ag., M.Pd.B
3. Tupari, S.Ag., M.M., M.Pd.B

Paper Administration, plenary, and thematic sessions:

1. Komang Sutawan, S.Ag., M.M., M.Pd.B.
2. Sidartha Adi Gautama, S.Ag., M.Pd.
3. Hendri Ardianto, S.Pd.B., M.Pd.
4. Rapiadi, S.Ag., M.Pd.B.
5. Tejo Ismoyo, S.Pd.B., M.Pd.

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2. Rini Kasrah, S.Pd.

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1. Edi Sumarwan, S.Pd.
2. Edi Purwandoko, S.Pd

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1. Dittha Winyana Putra, S.Pd.
2. Arya Sura Pratama, S.Kom.
3. Kadek Deva Agas Tya, S.Pd.

Scientific Committee:

1. Prof. Toto Winata, Ph.D (Bandung Institute of Technology, Indonesia)
2. Megawati Santoso, Ph.D (Bandung Institute of Technology, Indonesia)
3. Dr. Keni, M.M. (Tarumanegara University, Indonesia)
4. Dr. Burmansah, M.Pd. (Jinarakkhita Buddhist College of Lampung, Indonesia)
5. Dr. Yulyani Arifin, M.M., IPP (Binus University, Indonesia)
6. Ven. Phap Tu Nyanabhadra/ Junaidi, M.Pd., Ph.D (Thai Plum Village International)
7. Ven. Troi Bao Tang (Plum Village International, France)
8. Most Ven. Nyanasuryanadi/ Dr. Partono Nyanasuryanadi, M.Pd (Smaratungga Buddhist College of Boyolali, Indonesia)
9. Most Ven. Dharmavimala (Indonesia Buddhayana Sangha Council, Indonesia)
10. Ir. Hudaya Kandahjaya, MS, MBA, MSIS, MA, Ph.D., (Numata Center, Berkeley, California, United States)

Contact

For confirmation of attendance and other additional information if needed, don't hesitate to get in touch with the symposium committee:

Secretariat of Symposia and Conference

Office of the Institute for Research and Community Service

STIAB Jinarakkhita Lampung Campus, Jl. Raya Suban No.80, Bandar Lampung City, Lampung, Indonesia.

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