

# MANAGEMENT OF BUDDHIST SUNDAY SCHOOL IN VIHARA BALAPUTRA SEPUTIH RAMAN, CENTRAL LAMPUNG

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## ABSTRACT

*School management is an art in taking care of the learning process. The word of management means taking care, controlling, making effort, and leading. An interesting phrase in the science of management is the process of making a plan, organizing, controlling, and leading various efforts of the members of the organization and also using all the resources it has to achieve the goals set at the Buddhist Sunday School. The objectives of this research were: (1) to know the management of the planning structure form of the Monday school learning variety and to express the inner state of Buddhist society, (2) to know the management of the organizational variety of Buddhist Sunday School learning in Central Lampung, (3) to know the meaning of management of the control in teaching Buddhist Sunday School in Central Lampung.*

*This research applied qualitative approach and descriptive research. Data collection procedure was done by observation, interview, and documentation. All data were described in terms of words, images, and not numbers. Resource persons in this study are artists of Banyuwana tradition*

*This research was conducted at Jalan Merdeka Rukti Harjo, Central Lampung. Furthermore, the data validity was investigated by extending the time of research, persistence, observation and triangulation.*

*The results of this study indicated (1) the management of the planning structure form of the Sunday school learning variety and express the inner state of Buddhist society, (2) the management of the organizational variety of the learning of Buddhist Sunday School in Central Lampung, and (3) the meaning of management of control in teaching Buddhist Sunday School in Central Lampung.*

*Through this research, Buddhist Sunday School Management is expected to provide benefits of a learning for education, especially the Buddhists of Central Lampung.*

**Keywords:** *Buddhist Sunday School Management*

## INTRODUCTION

Buddhist Sunday School is a place for the implementation of the formal education process. However, the educational process of the Buddhist Monday School is not always able to be implemented smoothly due to many problems encounter by the Buddhist Monday School. In fact, these problems often cannot be avoided even with when the teaching is good. This is also due to the problems sources of the Buddhist Monday School in the form of refusal from the outside of the school, one of them is management.

The application of school management is actually loaded with problems of gender bias. Regarding this gender bias problem, the problem is in the form of a lot of the principle of bias are women who feel the objection to carry the heavy burden of taking care the administration and management of the Monday School. A school principle in Balaputra Monastery once was visited by the Ministry of Religious Affairs who explained that the Monday School gets less attention from the government. The reason is clear, which is because the education technical affairs in school which is neglected, moreover due to the pandemic which causes many rejection from the parents or communities.

The implementation of the management of Monday School also encounter problems, especially in the countryside or remote area. Many Sunday School parents and communities in rural areas do not want to be involved in the school committee activities. The rejection is due to pandemic, in addition to low capacity. However, it is also due to the culture which simply handing the educational affairs to the school. In fact in some cases, the application of school management becomes more as a political instrument to build power. With the refusal to learn, it is as if the government has given autonomy to schools, when in fact schools and the community are not ready to accept all of that. The same thing occurs in developed archipelago such as Bandar Lampung, particularly Metro. The representation of community groups minority is considered low in the composition of the school committee management (Ferguson, 1998).

Monday School aims so that the same negative effect will not occur in the implementation of decentralization in Palembang, where the application of learning Montessori brings more changes than school countryside which increases the stupidity of the Buddhist. Parents and educators almost did not have knowledge to control the use of students' school fee. The absence of transpiration in the use of the school funds from the students' parents often increases to the impression of the educational barriers in the society. Moreover, in the role of religious moderation, it is very lacking and need for supervision from the government.

Monday School in the religious education is known to be not optimal in implementing its management, particularly the Buddhist Monday School in Rukti Harjo, Central Lampung.

In this case, the management includes (1) the implementation of the management including the planning, organizing, regulation, and supervision, (2) the presence of the management of the Buddhist Monday School, (3) the indicators of the management of Buddhist Monday School which includes interviews with research informants, (4) the objective and relationship between planning, organizing and management control of Buddhist Monday School, and (5) the advantage of carrying out the management of the Buddhist Monday School which is not optimal.

Monday School certainly has research method such as qualitative method in which the informants are the research data sources, conducted in certain research site, applying data collection method, data analysis and validity test regarding the data of the management of the Buddhist Monday School in Balaputra Monastery Central Lampung. Monday School actually has a good management solution if its learning model is implemented through Montessori, how students are invited to be happy, in which the teachers are able to monitor the progress of students.

## RESULT

### **Description of Buddhist Sunday School Planning at Balaputra Seputih Ramah Monastery**

The geographical location of Buddhist Monday School is significantly correlated with qualified learning. This school is located at Jalan field Merdeka Rukti Harjo, Central Lampung. This location is considered strategic because it is located at the side of the road towards Gajah City. The northern part of the school is another Sunday school which can be used in cooperation with the teachers regarding students learning, comparative study and activities place. The east part of the school can also be used as cooperation regarding the activities of Monday School, while the western part is *merdeka* field which can be used for socialization so that this location is comfortable for the teaching and learning process of the students. However, this is rarely obtained attention from the management.

The geographical location of Buddhist Monday School of Balaputra Monastery is quite strategic because it is located between Rukti Harjo and Rama Gunawan Villages. School is working together with the students and the teacher, and the teacher should be able to teach. Besides that, even though the process of learning is quite comfortable because the distance between classes and road is quite far, there is still noise from within the Monday School because there are students of Monday School who want to play in the yard while before the break, during the learning process so that causing the others students to play as well. In addition, there are also parents who are waiting for their children. These matters quite affect the learning process of the students of the Buddhist Monday School in Lampung. The solution is that parents should send their sons and daughters with good character, including not to get angry easily and honest.

The school profile name is Buddhist Monday School. This school is supervised by Di-pangkara Karawaci Monaster, Tangerang. The whole profile of the school is needed in order to promote the school.

According to the Foundation, this Buddhist Monday School was approved by the Director of Buddhist Affair in Jakarta, domiciled in Lampung at that time, who is I Ketut Dandin as one of formal educational institutions in Central Lampung Regency providing Monday School assisted by Father Tejo from Teluk Betung Lampung. At first, this Monday School taught singing, but due to very limited facilities and personnel, this school started to provide services and handle students for Monday School only.

There is a distinctive aspect between other school and the Buddhist Monday School, which has been established since long time ago. Monday School has Vision of Monday School including skilled, independent, virtuous character noble, faith, religious and believe in Buddha while the mission of the schools are (1) organizing effective, creative, and innovative learning, (2) improving religious experience and developing virtues noble and thoughtful behaviour, (3) improving alignment/balance emotional, intellectual and spiritual to realize the climate of the school which is humorous, 4) developing ability, aptitude, and interests of the Monday School in the field of art and culture of Buddha, skills and contributed to the teachers and parents, and (5) developing and utilizing the technologies of information and communication as source and learning tools.

Monday School has mission that a teacher should not only good at teaching, but also implements what the teacher teaches as the teacher teaches others, so the teacher should do the same. After the teacher can control himself well, then the teacher can train others. The objective of Buddhist Monday School are to (1) increase the achievement of students in the field of academic and non- academic according to their talent, interest and what he believes (2) equip the students with the skills to live, (3) increased the awareness variety of the students' behavior, (4) provide a means of sufficient infrastructure to the learning of Monday Schools, (5) improve the competence power of educators and education of Buddhist Monday School, and to (6) give some experience to the students to contribute actively in prayer.

Buddhist Sunday School Education Planning System has curriculum structure that yet seems colourless. The management of the participants of the Buddhist Monday School is supervised by the Ministry of Buddhist of Lampung region. The learning approach applied is scientific approach which include three domains, including attitude (affective), knowledge (cognitive), and skills (psychomotor).

Through such learning process, it is expected that the students are productive, creative, innovative, and affective through the strengthening of attitudes, skills and knowledge are integrated. Each Buddhist Monday School must have a management system, because by having such management system, it means that the school follow the government regulation and has a

good educational system. Although the educational system nowadays use curriculum 2013, Monday School adjusts it to the creativity ability of its students.

Economics also affects positively on Facilities and Infrastructure of Balaputra Monastery consisting of one praying room for the monastic people, 2 bedrooms and 3 bathrooms. In addition, complete facility which is owned by the Monday School also affect the quality of the school. Therefore, having complete and adequate facilities will certainly make the students feel comfortable in learning.

The educators of Buddhist Monday School, and the head of the monastery give a mandate to help power educators with the status of civil servants amounted to 4 people and one which retired in 2019 to know whether the educators and educational staff in the school are adequate and have already meet the requirements as educators in Buddhist Monday School at the Balaputra Rukti Harjo monastery, Lampung.

The number of this school students in 2017 was around 24 people from elementary, middle, and high school. So far, what has been appointed by the head of the Balaputra Monastery to increase the number of students is the controlled mental health of the Sunday school participants and the achievement of the participants. The achievement of the Monday School student which has not been achieved in schools is to be a champion. However, this does not decrease the mentality of Buddhist Sunday School in Rukti Harjo, Central Lampung.

Since Buddhist Monday School does not have management of organizational structure which leads all educational level of kindergarten, elementary, junior high and high school, Ministry of Religion needs to pay attention to this Sunday School in terms of funding.

## **DISCUSSION OF RESEARCH RESULTS**

This section will present the results and discussion of this research which are obtained during the implementation of the research. The research was implemented in odd academic year of 2017/2018, involving the principle of the Buddhist Monday School and the teacher of Buddhist Religion. This research was further done at Jalan Lapangan Merdeka Seputih Raman, Central Lampung which is a Monday School supervised by the Ministry of Religion. The location of the school is strategic which is on the side of the road and included in good villages, so that it has many students. The research subjects were the principle of the school name Mrs. Pipit Patria and the teacher of Buddhist Religion Subject named Mr. Prayitno.

Furthermore, this research was conducted in 4 November 2017 in the SMB Balaputra Rukti Harjo Lampung starting by asking for permit from the principle to conduct preliminary observation before continuing to the research. After obtaining permission to carry out the observation, researcher directly asked for referrals from Mr. Prayitno related to the conditions of the management of the Buddhist Monday School as well conducting observation. In this case, the researchers also ask for the direction and explanation regarding the condition of the students. After the observation, researcher also interviewed the school principle. In 4 November,

the researcher asked for the school profile and students achievement assisted by Father Prayitno as civil servants. Meanwhile, at 3 November 2017, during the interview with Mrs. Fifit as the principle of Buddhist Sunday School, researcher asked for the report card of the students to complement the research. The learning process of the Sunday School was conducted by providing religious materials to the students when the students have not understand the materials delivered.

Concerning the strategy of the teaching process, it was obtained that the school has not been implemented the strategy well in which when a student actively participates while the other students passively participate, the teacher will encourage the passive students to be more active by providing questions for them to answer. The strategy used during the teaching process is conventional. No particular strategy has been implemented and the teacher only uses strategy which is adjusted to the Monday School. Furthermore, the ability of Monday School in using Curriculum 2013 is only in the form of lecturing and praying practice or memorizing *Dhammapada*. In addition to the strategy of teachers teaching, teacher should be more creative because it can create an effective class. Teachers also need teaching media because of the use of the media can facilitate teachers to convey the material and can interact more with the students during the learning process. The media that the teachers used during the teaching process is video, black board and images that exist in books or teachers make the picture themselves. Teachers delivers the lesson moderately, in which they only direct the students and the students will pay attention to the teacher and practice a simple game so that the student can enjoy and be happy.

### **THE MEANING OF MANAGEMENT IN BUDDHIST SUNDAY SCHOOL**

Educational management is also the field of management of the Monday School. Likewise also the process is done with the same functions derived from the theory of the administration and management in general. The main objective of the application of the management of Monday School is for balancing the structure of authority between schools, regional and central government, so that management becomes more efficient. The authority of learning is given to the unit which is closest to the learning process implementation, which is the school.

Besides, it is also to empower schools so that schools can serve society maximally in accordance with the wishes of the community. The purpose of implementing school management is to become independent or empower schools through authority to schools and encourage schools to make participatory decision-making. The implementation of effective and efficient school management demands that some of these management functions be carried out in an integrated manner in the management of the fields of education management. So, through the implementation of effective and efficient school management functions, it is expected that it can contribute to improving the overall quality of education.



## **ADVANTAGES OF PLANNING ON THE MANAGEMENT OF BUDDHIST MONDAY SCHOOL**

The advantages of planning a nation no longer rest on natural wealth, but on the superiority of human resources (HR), which is the planning of educated personnel who are able to respond to challenges very quickly. Overall, in Indonesia, the quality of Indonesian human resources is still lagging behind the human resources of developed countries and neighbouring countries, such as Malaysia, Thailand, and Sri Lanka. This fact is more than enough to encourage education experts and practitioners to conduct systematic studies to fix or improve the planning of the national education system.

The concept of an effective Sunday school planning advantage is a school that is able to optimize changes in all inputs and processes for the achievement of educational output planning, namely school achievement planning, especially student achievement which is characterized by having all the abilities in the form of competencies required in learning.

## **ORGANIZATIONAL RELATIONSHIP BETWEEN THE STUDENTS OF MONDAY SCHOOL AND TEACHER OF BUDDHIST RELIGION**

Buddhist Sunday Schools should have the best relationship between Sunday school students and teachers who always try to please students everywhere, not only when they meet students at Sunday school. Teachers must always get used to caressing students by always smiling, diligently observing students' behavior, diligently praying for students and mentioning students' names, diligently writing students' names in the dhamma insert to do good deeds, diligently visiting students, staring students eyes when talking to students, and do not hesitate to lower their standing position so that students are not too daydreaming. Teachers must also get used to giving praise to students fairly, diligently inviting students to play at the teacher's house, and allowing Sunday school students to see his daily life. Periodically, teachers also need to invite students to chat privately after Sunday school ends.

Sunday schools appear to be more reliable if teachers are accustomed to having a good organizational relationship with their students and do not hesitate to ask questions about their students' daily lives at home. With the teacher diligently asking how the child is studying, the child will feel cared for either at home or at school.

The solution so that relationships affect students is to always imitate the teacher, such as throwing garbage in its place, setting a good example for students, and diligently writing personally about life events that can be used as true story illustrations. In this way, they appear more independent and responsible.

## **THE RELATIONSHIP OF MANAGEMENT IN IMPROVING THE CAPACITY OF BUDDHIST SUNDAY SCHOOL**

Basically, Sunday school management in Lampung to improve the quality of learning expects students to be diligent and has the ability of making illustration clippings from every reading they have ever encountered, for illustration banks, students should note ideas that have crossed their mind, diligently observe other teachers while telling stories and absorbing knowledge from them, diligently observe the intonation of drama/series/comedy/news readers, etc. to gain knowledge, diligently observe everyone's body language and practice imitating the walking style of each person's uniqueness to enrich the movements when telling stories, diligently practicing various voices and voice changes, diligently observe the sound of animals and the wind to practice sound effects when telling stories, diligently develop personal talents (music, power point, internet, vocals, script writing, and theatre), diligently read books supporting a Sunday school teacher, diligently buy cassettes of students' songs/stories students, diligently read books during quiet times to add inspiration, diligently attend seminars of Sunday school, diligently open a blog on the internet that discusses students' services, diligently record and empower cell phones to record images and videos that can later be used as illustrations for students and diligently collect humour books and games.

So the solution is that Buddhist Monday school should maintain best relations best in increasing the capacity of the quality of schools that closely related to each other, and between superiors and subordinates always give a sense of diligence.

### **PREPARATION OF SUNDAY SCHOOL TEACHERS DURING PROVIDING SERVICE AT BUDDHIST SUNDAY SCHOOL**

Sunday school teachers prepare the material at least one week before the assignment, read the dhamma part that will be taught repeatedly, prepare illustrations that are in accordance with the material to be taught, prepare interesting teaching aids for class, prepare interesting methods for delivering the material, meditate and be determined to always live happily. Sunday school certainly has a very noble task so that Buddhists always exist in the eyes of the world. The advancement of Sunday school is certainly educated by a sense of enthusiasm and shame if the school is not clean.

So the solution to being a good teacher is of course always influencing students to do their jobs well, so that when the teacher teaches, students know the material being taught and the teacher simply gives assignments to practice at home.

### **MANAGEMENT OBSTACLES FOR THE TEACHERS IN TEACHING AT BUDDHIST MONDAY SCHOOL**

Teachers certainly have obstacles in teaching. To overcome this, teachers must be able to make Sunday school not boring and fun to be participated in. Sunday school managers must be able to choose good teachers or those who are experienced and qualified in carrying out learning in educating students to be more prepared and well organized.



The obstacles to teacher management are of course due to the inadequacy of all strengthening tools for Buddhist Sunday school students. Likewise, Buddhist religious educators always want to work and try to improve the quality of their Sunday schools, as well as the Ministry of Religion has offered many changes, so I have the right to promote Buddhist Sunday Schools.

### **LEARNING CONTROL MODEL AND ITS RELATION TO BUDDHIST SUNDAY SCHOOL MANAGEMENT**

The sequence pattern of a Sunday school learning model is a pattern that describes the overall sequence of stages in the flow which is generally accompanied by a series of Buddhist Sunday school learning activities. The syntax (sequence pattern) of a particular learning model shows clearly what activities a Sunday school teacher or Buddhist Sunday school student should do. The syntax (sequence pattern) of various learning models has the same components. For example, each learning model begins with an effort to attract students' attention and motivate students to be involved in the Buddhist Sunday school learning process. Each learning model ends with the closing stage of the lesson, which includes activities summarizing the main points of lessons carried out by students under the guidance of a Buddhist Sunday school teacher.

Each Buddhist Sunday school learning control model requires a slightly different management system and learning environment. For example, the cooperative learning model requires a flexible learning environment such as tables and chairs that can be easily moved. In the discussion learning model, Sunday schools sit on benches arranged in a circle or like a horseshoe. While the direct learning model for Sunday school sits face to face with the teacher.

Sunday school certainly has general goal of controlling education as well as Sunday school management which is no different from the goal of preaching religion as mandated by the Buddha to sixty arahants. They carry out their mission on the basis of love, for the good, bringing prosperity, safety, and happiness to many people (Vin.I,21). Because it brings good, having knowledge and skills, it becomes the main blessing (Sn II, 4).

Establishing Sunday schools, in general, requires to consider that the Buddhist aim of attaining the ultimate truth - the awakening from ignorance to the search for full knowledge - and is not based on the advancement of the academic intellect. It is the acceptance of that teaching in practice that leads the followers to perfect enlightenment and the ultimate goal – Nibbana. The final truth also does not need a brand of religion, religion is just a raft to get to the destination. The Buddha gives an analogy through the parable in the Alagaddupama Sutta (M.I,22) by illustrating the Dhamma as a raft that does not need to be carried because it has contributed to the crossing of a person.

### **CONCLUSION**

Based on the research results, it can be concluded that as the principle of the Sunday school management, of course, should know the management structure of the planning of Sunday school learning and its solution is by expressing the inner state of the Buddhist community. This study aimed to determine the management variety of Buddhist Sunday School learning organizations in Central Lampung. The aim is that students are invited to be able to love the surrounding nature, appreciate and respect the religions of others.

For this reason, the solution for the management service is to be more focused on how to find out the meaning of management from the teaching process of Buddhist Sunday Schools in Central Lampung. This also aims to find a solution so that students can better understand other people's cultures, anyone who can control themselves, and that is where there is a blessing.

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