Buddhist Ethical Philosophy in Contemporary Education

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Abstract. Buddhist ethics is an interesting teaching of Buddhism, emphasizing the acceptance of suffering (*dukkha*). When individuals acknowledge, identify the causes, and strive to alleviate *dukkha*, they attain nobility and sanctity. The Buddhist ethics is crucial to be implemented in education, particularly among teachers. In the 21st century, teachers must possess information technology, communication, collaboration, critical thinking, problem-solving, innovation, and numeracy literacy skills. Buddhist ethics provide insights on how to approach these demands wisely for teachers. This research aims to explore the application of Buddhist ethics as an alternative means to enhance teacher's competence in the 21st century. The study employs a qualitative descriptive research approach, collecting data through a literature review on Buddhism and teacher ethics. Data analysis is conducted using interpretation and hermeneutics. Implementing the Four Noble Truths in contemporary education reveals that teachers positively accept their duties problems (*dukkha*), the problem's cause from their inability to control material desires, have peace, and carry out tasks according to their abilities and capacities. The implementation of the eight noble paths by teachers is to speak honestly, smoothly, and usefully, carry out duties for social interests, have respect for students and the environment, and not harm others. Teachers cleanse themselves of evil and unhealthy thoughts, sensory lust, resentment, doubt, and greed, explain each learning material objectively, show good faith, friendly and pleasant. Buddhist ethics are universal, requiring elaboration in normative provisions in various fields of life. Thus, Buddhist ethics contributes to the advancement of human civilization.

Keywords: Buddhist ethics, *dukkha*, eightfold paths, four noble truths, teachers

Буддийская этическая философия в современном образовании

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Аннотация. Буддийская этика — интересное учение буддизма, подчеркивающее принятие страдания (дуккха). Когда люди признают, определяют причины и стремятся облегчить дуккху, они обретают благородство и святость. Буддийская этика крайне важна для внедрения в образование, особенно для преподавателей. В XXI в. преподаватели должны владеть информационными технологиями, навыками общения, сотрудничества, критического мышления, решения проблем, инноваций и математической грамотности. Буддийская этика дает представление о том, как разумно подходить к этим требованиям для преподавателей. Цель данного исследования — изучить применение буддийской этики в качестве альтернативного средства повышения компетентности преподавателей в XXI в. В исследовании используется качественный описательный исследовательский подход, сбор данных осуществляется посредством обзора литературы по буддизму и преподавательской этике. Анализ данных проводится с помощью интерпретации и герменевтики. Реализация Четырех благородных истин в современном образовании показывает, что преподаватели позитивно принимают свои проблемы (дуккха), причиной которых является их неспособность контролировать материальные желания, иметь мир и выполнять задачи в соответствии со своими способностями и возможностями. Реализация восьми благородных путей преподавателями заключается в том, чтобы говорить честно, логично и полезно, выполнять обязанности в интересах общества, уважать учеников и окружающую среду и не причинять вреда другим. Преподаватели очищают себя от дурных и нездоровых мыслей, чувственных вожделений, обид, сомнений и жадности, объективно объясняют каждый учебный материал, проявляют добросовестность, дружелюбие и приятность. Буддийская этика универсальна и требует разработки нормативных положений в различных сферах жизни. Таким образом, буддийская этика способствует прогрессу человеческой цивилизации.

Ключевые слова: буддийская этика, дуккха, восьмеричный путь, четыре благородные истины, преподаватели

Introduction

Historically, Buddhism has grown and evolved in India since around 500 AD [1]. Over centuries, Buddhism took shape by compiling and formulating the personal spiritual experiences of its founder, the Buddha. The Buddha demonstrated that the laws of impermanence and dissatisfaction govern the universe. Buddhist teachings stem from the everyday experiences of human life rather than from an understanding of God and His relationship with the universe [2; 3]. Buddhism emphasizes ethical principles to free individuals from the perpetual cycle of *dukkha* or suffering [4; 5]. Buddhism encompasses various teachings, including divinity, cosmology, humanity, and ethics [6; 7].

The ethical teachings of Buddhism are encompassed in the teachings of *Cittari Ariya Saccani* (Four noble truths), including *Dukkha Ariyasacca, Dukkha Samudaya Ariyasacca, Dukkha Nirodha Ariyasacca*, and *Dukkha nirodha gaminipatida Ariya magga* [8; 9]. Buddhist ethics also teaches the eight elements of the main path for humans to become a holy man [10]. Buddhism views suffering as a continuous desire and advocates for its cessation through tranquility, cautioning against sensual gratification. The eight elements of the main path guide ethical conduct in speech, action, and mental states. These teachings prompt acceptance of suffering, contrasting with human avoidance instincts. Unlike religions based on divine revelation, Buddhism's ethics stem from the Buddha's life experience. This ethical framework aligns with concepts in Islam and Christianity, where suffering is seen as tests or purification processes, fostering spiritual growth and closeness to God through patience and acceptance amidst trials and tribulations. Al-Quran Surat Al-Baqoroh : 155-157 and Surah Al-Furqon : 20, states that trials, difficulties, calamities in Islam are understood as God's gifts, so humans must accept them with patience. Surah Al-Furqon; 75 states that human patience for every difficulty, trial, and disaster increases the degree of man before God. While in Surah Al-Mulk: 1-2 states that God gives tests to discover human abilities in dealing with problems. Surah Al-Inshirah: 6 states that with difficulty there is ease. Surah As-Syura: 30 states that suffering / calamity in Islam is also understood as a process of purifying humans from sins [11]. Christianity teaches that all suffering is within God's will, with Christ's suffering serving as a model for believers to embrace their own [12]. It sees suffering as a means for humans to grow and align with God's plan. This perspective aligns with Buddhist teachings on suffering as a universal reality, shared by Islam and Christianity, guiding individuals towards spiritual growth and fulfillment. In terms of the teaching of the cause of suffering is the thirst for lust for things that are physically worldly, pragmatic, materialistic in Islam is found in the Al-Quran Surah Al Kahf verse 28 which states that if humans follow their lusts it will prevent humans from doing justice, even being the beginning of human damage. In addition, in Surah Yusuf: 53, it is stated that lust always leads to evil,

except for those (lusts) that are given grace by God. Thus, the ethical teachings of Buddhism are universal, the truth can be generally accepted by all groups.

Buddhism's ethical teachings apply universally across politics, law, economics, education, social culture, and the military. Every aspect of human life presents challenges and suffering, all of which must be accepted and overcome for spiritual growth. Education plays a pivotal role, continuously evolving to produce experts and professionals. Central to education is the role of the teacher, crucial for ongoing improvement and development.

In the 21st century, teachers must be critical, collaborative, communicative, and creative [13; 14]. Additionally, they should possess literacy and numeracy skills [15], connecting subject matter with education, other knowledge, and technology [16]. Buddhist ethics acknowledge teachers' challenges, emphasizing critical thinking, continuous learning, and fostering cooperative, communicative, and creative learning environments. Teachers are tasked with cultivating critical thinking, effective communication, and creativity in students, transitioning from teacher-centered to learner-centered approaches, and creating comprehensive evaluation tools. [17]. In addition, teachers must be skilled in technology [18]. Teachers must check work, provide feedback, and respond to students' answers [19]. Administratively, teachers compile lesson plans or learning modules as a guide for implementing learning [20]. Some teachers perceive competency demands negatively, viewing them as burdens, leading to suboptimal efforts in meeting requirements. This may include neglecting the preparation of learning tools, materials, and evaluation instruments. Self-development activities like training and research are still not considered essential for some teachers.

Method

This study was conducted through descriptive qualitative literature review [21]. Primary data pertains to the philosophy of Buddhism, while secondary data covers information about teachers and educational quality. Primary data sources include the textbook "*Buddhism*" by S. Saleh, published by the Department of Comparative Religion, Faculty of Ushuluddin and Philosophy at UIN Alauddin Makasar, along with various articles related to Buddhism [22]. For example, an article titled "*Relevance of Buddhist Philosophy to Indonesian Character Education*" by Lasiyo, published in the UNDIP Humanities Journal in 2022, and an article by Purwaningsih titled "*Social Ethics of Buddhism in the Sutta Pitaka (Philosophical Study)*" featured in the Sanjiwani Journal of Philosophy in 2022 [23; 24]. Descriptive methods were employed throughout the research, from preparation to inference. Verstehen, interpretation, and hermeneutical methods were utilized. Verbal data describing Buddhist ethical concepts was collected. Verstehen grasps symbolic understanding, while hermeneutics unveils essential meanings for contemporary education. These findings are then synthesized into conclusions.

Research Findings

Buddhist Ethical Teachings

Discussions on ethics within Buddhism revolve around the teachings of *Cittari Ariya Saccani.* "*Cittari*" means four, "*Ariya*" signifies noble, and "*Saccani*" translates to truths. Therefore, "*Cittari Ariya Saccani*" represents the Four Noble Truths [22; 25–27]. These Four Noble Truths consist of *Dukkha Ariyasacca, Dukkha Samudaya Ariyasacca, Dukkha Nirodha Ariyasacca*, and *Dukkha Nirodha Gamini Patipada Ariyasacca* [28; 29]. *Dukkha Ariyasacca* is the noble truth of suffering, acknowledging the existence of unpleasantness, hardships, and challenges inherent in human life. Human existence is inevitably intertwined with suffering, categorized into three forms: ordinary suffering (*dukkha-dukkha*), suffering resulting from change (*viparinama-dukkha*), and suffering as a condition of conditional states (*sankha-ra dukkha*) [22; 30; 31]. Ordinary suffering encompasses everyday human experiences like birth, aging, illness, and unmet desires. Change-induced suffering arises from impermanence, transitioning individuals from joy to sorrow, wealth to poverty, or respect to disrespect. Conditional suffering occurs when desires are pursued, requiring fulfillment of conditions perceived as suffering.

Dukkha Samudaya Ariyasacca, the noble truth of the cause of suffering, identifies *tanha* as the cause. *Tanha* represents an insatiable thirst or never-ending desire that drives humans to seek continuous pleasures. This insatiable desire is the source of various forms of suffering and the sustenance of all living beings. However, Buddhism states that *tanha* or desire is influenced by another factor: feelings. *Tanha* should not be considered the initial cause, as, according to the Buddhist perspective, everything is relative, interdependent, and interconnected. The same applies to the causes of suffering. *Dukkha Nirodha Ariyasacca,* the noble truth of the cessation of suffering, is referred to as *nibbana*, a state of tranquility and purity where all forms of karma have ceased, layers of existence have fallen away, and desires (*tanha*) no longer exist.

The fourth Noble Truth is *Dukkha Nirodha Gamini Patipada Ariyasacca*, also known as *Ariya Magga*, signifying the path to attain nobility and become an *Ariya puggala* (holy being). *Ariya Magga* is also known as the Middle Path (*Majjhima Patipada*) [32]. The Buddha advocated the Middle Path for purity and happiness, warning against pleasure through senses or self-mortification, both perpetuating suffering and failing to break life's cycle [22].

The Eightfold Path

Buddhist teachings present the Middle Path as a means for individuals to attain sanctity and escape suffering, referred to as the *Ariya Atthangika Magga* or the Eightfold Path. These eight core elements of the path are *Samma Ditti* (Right View), *Samma Sankappa* (Right Intention), *Samma Vaca* (Right Speech), *Samma Kammanta* (Right Action), *Samma Ajiva* (Right Livelihood), *Samma Vayama* (Right Effort), *Samma Sati* (Right Mindfulness), and *Samma Samadhi* (Right Meditation) [22; 33–35]. The implementation of these eight elements complements one another on the journey toward *nibbana*, liberation from suffering [36].

Right View (*Samma Ditti*) entails a correct understanding of the Four Noble Truths, which encompass knowledge of suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering. Right Intention (*Samma Sankappa*) involves thoughts free from greed and sensory desires, aiming to break free from the cycle of rebirth. These thoughts are free from hatred, focusing on bringing happiness to all beings and devoid of harmful intentions towards others. Right Speech (*Samma Vaca*) is characterized by truthful, reasonable, beneficial, and timely expressions. In other words, it involves refraining from false words, slander, discord, offensive language, and empty speech. Right Action (*Samma Kammanta*) encompasses actions that are useful and beneficial to others, such as helping others, striving to bring happiness to them, and refraining from killing, stealing, committing adultery, and consuming intoxicants that lead to heedlessness. Right Livelihood (*Samma Ajiva*) emphasizes the significance of one's occupation or job, as a proper livelihood is crucial for a prosperous life. Right Effort (*Samma Vayama*) is a critical factor for success, highlighting the importance of diligence while recognizing that laziness is a significant impediment that must be eliminated first. Right Mindfulness (*Samma Sati*) involves observing the rising and passing of each state, enabling individuals to realize that nothing is permanent or unconditioned (*anicca*). Finally, Right Meditation (*Samma Samadhi*) is the practice of correct concentration, achieved by focusing the mind on an object or action in the proper manner. Samadhi or mental concentration is often referred to as meditation. In the teachings of the Buddha, the *Cattari Arya Saccani* hold a vital position, as they represent the core of Buddhist ethics and the entire Buddhist doctrine, aimed at liberating individuals from suffering and ultimately reaching nirvana, the ultimate goal of Buddhist followers [36].

The Eight Noblefold Path is categorized into three parts: *Sila, Samadhi,* and *Panna* [37]. Arifin stated that character education in Buddhism refers to the *Ariya Aṭṭhaṅgika Magga* / Noble Eightfold Path. This character education in Buddhism emphasizes the mind. It first starts with controlling the mind and then continues with speech and bodily actions [38]. *Sila* encompasses ethical teachings rooted in the concepts of love and compassion for all beings. It comprises Right Speech (*samma yaca*), Right Action (*samma kamanta*), and Right Livelihood (*samma ajiva*). Right Speech involves speaking truthfully, avoiding lies (*musavada*), slander (*pisunavaca*), harsh language (*pharusa vaca*), and idle chatter (*samphapala*). Right Action aims to promote virtuous and honorable actions while avoiding actions that lead to suffering. Right Livelihood pertains to one's occupation, ensuring it does not harm others and is free from occult practices and the like. The goal of *Sila* in Buddhism is to foster a happy and harmonious life for oneself and those around them [39]. Sila is crucial for spiritual growth, forming the foundation of the Noble Path. It reflects one's inner disposition, shaping speech, actions, and livelihood, emphasizing inner attitude over external behavior [22]. *Samadhi* pertains to mental discipline, consisting of Right Effort (*samma vayama*), Right Mindfulness (*samma sati*), and Right Concentration (*samma Samadhi*) [39; 40]. Right Effort involves recognizing truth's potency, dispelling

unwholesome thoughts, and preventing their recurrence. Right Concentration, or Samadhi, focuses the mind, freeing it from desires and negative thoughts like sensual cravings and doubts [22]. *Panna*, or sublime wisdom and *hasta arya marga*, consists of Right Understanding (*sammaditthi*) and Right Thought (*sammasankappa*) [39]. Right Understanding refers to the comprehension of the four noble truths that explain the nature of things as they truly are. This understanding is the highest level of knowledge, distinct from empirical knowledge. Right Thought involves rejecting and eliminating the desire to possess by letting go of self-interest, intending to display goodwill, and striving to be friendly and kind to all beings [22].

Teacher Ethics in Indonesia

The philosophy of education in Indonesia states, "*Ing ngarso sung tulodo, ing madya mangun karso, tutwuri handayani*" [41]. Teachers, as role models, must demonstrate exemplary behavior since students emulate them. They inspire and motivate students in education, fostering enthusiasm and ambition. Offering moral support, they help students confront life's challenges and impart essential values, ensuring holistic development and success in their aspirations [42].

Article 7, paragraph (1) of Law No. 14 of 2005 contains the principles of teacher professionalism, which include a commitment to improving the quality of education, faith, piety, good morals, possessing the necessary competence according to their job, and being responsible for the professional duties. Article 7, paragraph (2) states that the development of the teaching profession is carried out democratically, justly, upholding human rights, and adhering to the professional code of ethics. Article 43, paragraph (1) of Law No. 14 of 2005 states that in order to maintain and enhance the honor and dignity of teachers in the performance of their professional duties, teacher professional organizations establish a code of professional ethics.

Teacher ethics encompass adherence to regulations, engagement with professional bodies, collegiality, student interactions, workplace behavior, leadership cooperation, and duty execution. Teachers must comply with legal obligations, join professional organizations, foster camaraderie, support students, create a conducive environment, and follow leadership directives.

21st Century Teacher Competencies

Technological advancements and the COVID-19 pandemic have transformed education with a rapid shift to online learning. However, this transition has sometimes resulted in learning losses, stressing the need for teachers to adeptly use technology. Effective utilization of Information and Communication Technology (ICT) can enhance teaching efficacy [43]. Thus, teachers must possess the knowledge and skills to integrate educational content with technology in the learning process (Technological Pedagogical Content Knowledge) [44].

There are six 21st-century teacher skills for creating enjoyable and meaningful learning, which are Critical Thinking, Collaboration, Creative Thinking, Character, Citizenship, and Communication, which teachers need to cultivate independently [45; 46]. Furthermore, Restu Rahayu et al. stated that 21st-century teacher

competencies encompass (1) critical thinking, problem-solving, and communication skills, creativity, collaboration, and innovation, (2) willingness and ability to be digitally literate, use new media, and utilize ICT, (3) being flexible, adaptive, and taking initiatives [47]. Dass further emphasizes that teachers should possess collaborative skills, digital literacy, and new forms of assessment [46; 48]. These 21st-century teacher skills serve as assets for both teachers and students in facing the era of Industry 4.0, characterized by the extensive use of technology and information [49].

Discussion

Buddhist ethics are universal

Cittari Ariya Saccani (The four noble truths) of Buddhist ethics have universal applicability, meaning they can be implemented by anyone. Relevant to P. Y. Pradheksa who stated that spirituality in Hinduism, Buddhism, and Islam aims to get closer to God [50]. The spirituality is reflected in the concept of *bhakti marga yoga* in Hinduism, the concept of *hasta ariya magha* in Buddhism, and the concept of tasawuf in Islam. The concepts embraced by each religion have in common to form a person's spirituality, which can be reflected in a moral person. This is found, among others, in the Al-Quran Surah Al-Baqoroh : 155-157, Surat Al-Furqon : 20 and 75, Surat Al-Inshirah: 6, Surat As-Syura : 30. While in the Gospel it is in Romans 5: 3-5.

Implementation of the Four Noble Truths of Buddhist Ethics in Education

Implementation of Buddhist ethics in education, including implementation in teachers, learners, and school policy makers. The implementation of the first truth, *Dukkha ariyasacca*, for a teacher involves acknowledging the suffering present in their tasks, encompassing both general suffering, suffering due to change, and suffering caused by conditions. Ordinary teacher suffering includes difficulties in designing and operating online learning media [51] and challenges in conducting authentic assessments [52]. Teacher suffering due to change may relate to unpreparedness to implement the *Merdeka* curriculum [53], influenced by cultural and psychological aspects [54]. Suffering due to conditions might stem from limitations in knowledge and information technology skills required to participate in outstanding teacher programs, teacher certification, and teacher leadership initiatives [55]. Challenges in teaching lead to happiness. Implementing *Dukkha ariyasacca* for students involves accepting learning obstacles positively, for example learning difficulties, difficulty doing assignments or homework, difficulty complying with school rules. For policymakers, it entails guiding teachers, addressing delinquency, formulating policies, and realizing educational objectives amidst difficulties in vision, mission, and goals.

The implementation of *Dukkha Samudaya Ariyasacca*, understanding the cause of suffering, involves teachers identifying the reasons for their suffering in their duties. These causes include time constraints for lesson preparation [56], limited technology usage skills in teaching [57], and low motivation among teachers [58]. Low motivation can be traced back to a fundamental desire to

complete tasks easily with substantial income, influenced by materialistic and hedonistic trends [59]. Additionally, teachers with high self-efficacy tend to have higher motivation [60]. Students' suffering stems from internal (low motivation, lifestyle, memory, habits, confidence) and external (parenting, friends, learning infrastructure) factors. Policy makers' suffering includes limited leadership, managerial skills, and time management abilities [61; 62]. In this context, Buddhist ethics encourage teachers, students, and stakeholders to realize that the sources of suffering originate from their own thoughts, feelings, and desires.

The implementation of *Dukkha nirodha ariyasacca*, alleviating suffering according to its causes, entails teachers taking steps to eliminate these suffering through motivation enhancement, reducing the negative mindsets, controlling the desires of materialistic, hedonistic, pragmatic, attending trainings, participating in Teacher Working Group activities, and reading a lot.

Implementing *nirodha gamini patipada ariyasacca* means teachers strive to become *Ariya puggala* (noble beings) by following the Middle Path (*Ariya Magga*) and avoiding seeking happiness through indulging in sensual desires or self-mortification. They seek lasting happiness by avoiding worldly pursuits beyond their capabilities. This practice enables them to control thoughts and desires, prioritizing inner growth over external measures of success.

Implementation of the Eightfold Path in the Teaching Profession

There are eight main paths for a teacher to become a holy being, and these paths are grouped into three categories: *sila, samadhi,* and *panna*. Teachers implementing the principles of sila, or ethical conduct, are guided by three key aspects. Firstly, they ensure truthfulness in speech, refraining from lies, slander, or useless talk, aligning with their competency standards for honesty and respectfulness [63; 64]. Secondly, their actions prioritize societal benefit over personal gain, making their role honorable and avoiding causing harm to students or the environment. This resonates with social competency standards, emphasizing fairness and avoiding disruptions [65–67]. Thirdly, teachers maintain a righteous livelihood, adhering to ethical norms and regulations, ensuring their actions do not harm others [68]. Overall, teachers following Buddhist sila principles aim to foster a happy and harmonious environment, guided by professional ethics and competency development, ultimately benefiting both students and society.

The second main path is *samadhi. Samadhi* is a mental discipline that consists of right effort (*samma vayama*), right mindfulness (*samma sati*), and right concentration (*samma Samadhi*) [40]. Implementing samadhi for teachers requires efforts to purge themselves of negative thoughts and focus on releasing sensual desires, mental confusion, anger, restlessness, and doubt. This involves relinquishing materialistic desires, avoiding chaotic thoughts, anger, and restlessness, and working to dispel doubts. It contributes to enhancing teachers' professional quality as outlined in the sixth teacher's code of ethics. [69].

The third category is *panna*, representing sublime wisdom, consisting of right understanding (*sammaditthi*) and right thought (*sammasankappa*). Right understanding involves objective portrayal of subjects, crucial in teaching by

explaining each lesson objectively. Right thought for teachers means relinquishing desires and demonstrating goodwill, friendliness, and approachability. This aligns with the Indonesian teachers' code of ethics, emphasizing professional integrity, a positive school environment, and good relationships with stakeholders [70; 71].

Example of implementation of Buddhist ethics in contemporary education

The implementation of Buddhist ethics in military education addresses the challenges posed by its intense physical and disciplinary focus. Aminuddin highlights how this environment can stress participants [72]. H. Putra views it as fostering character development [73], while S. Burhanudin and T. Supriyono emphasize physical excellence [74]. Teachers/trainers are perceived as strict models, embodying the culture's outwardly seen suffering. Buddhist ethics reinforce a positive mindset, framing military culture as a path to happiness through acceptance and implementation. Failure arises if this culture is viewed negatively, undermining education's seriousness. Both trainers and participants aspire to peace and comfort, achieved by avoiding excessive pursuit of materialistic desires beyond their capabilities.

The Pre-Service Teacher Professional Education (PPG) program in Indonesia, governed by the Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 87 of 2013 aims to produce competent teachers skilled in planning, implementing, and assessing learning. Utilizing the Merdeka Belajar platform, PPG enhances collaboration and teaching effectiveness, guiding students through active learning stages. However, participants and lecturers encounter task pressure. Integrating Buddhist ethics fosters a mindset of task acceptance for professional growth. These principles align with PPG's goal of producing skilled educators and extend to military education, emphasizing moral conduct and mindfulness.

Weaknesses of Buddhist ethics and alternative solutions

The universal nature of the four noble paths and eight major path elements in Buddhist ethics presents both advantages and disadvantages. On one hand, this universality allows Buddhism's ethical teachings to be accepted by people of any background, anywhere and at any time, reinforced by similar values in other religions like Islam and Christianity. However, the need for more operational guidance within Buddhist ethics needs to be improved. Implementing these teachings across different fields requires detailed norms and regulations. Buddhists need to identify and categorize the values within these paths and elements, further elaborating them into norms tailored to various aspects of life such as education, law enforcement, business, and politics. This process is essential to effectively integrate Buddhist ethics into practical applications within different societal contexts.

Conclusion

Buddhist ethical teachings center on the Four Noble Truths, urging teachers to recognize suffering within their roles as educators in the modern era. They are encouraged to identify the root causes of these challenges and eliminate them,

striving to transcend desires leading to suffering. Embracing the Eight Noble Paths—grouped into *sila, samadhi,* and *panna* categories—teachers uphold righteousness in speech, action, and livelihood, while cultivating right effort, mindfulness, concentration, understanding, and thought. These principles guide teachers in fulfilling their responsibilities with integrity and compassion.

This exploration of Buddhist ethics in contemporary education is conducted meticulously, drawing from primary religious scriptures and secondary sources like "Buddhist Teaching Materials" by S. Saleh. While the study acknowledges the validity and breadth of these sources, it underscores the need for further research. Buddhist ethics, with its focus on nobility and overcoming suffering, holds promise for application across professions. Investigating its potential impact on law enforcement and politics, domains inherently linked to rights and responsibilities, presents an intriguing avenue for future inquiry.

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