



Beyond The Classroom: Charting Indonesia's Governmental Support In Formal And Non-Formal Buddhist Educational Initiatives

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ABSTRACT

In Indonesia, public and private schools offer general religious education subjects at elementary and secondary levels under the supervision of the Ministry of Education and Culture of the Republic of Indonesia. The general religious education curriculum and professional religious studies schools are administered and supervised by the Ministry of Religion of the Republic of Indonesia. Buddhism falls under the purview of the Directorate General of Buddhist Community Guidance, whereas the Directorate of Islamic Education manages Islamic Education. Law number 20 of 2003 governs the national education system in Indonesia, which encompasses formal education provided by state and community institutions, non-formal education, and informal education within families. The impact of law number 20 of 2003 is that the Government of the Republic of Indonesia's state Revenue and Expenditure Budget (Anggaran Pendapatan dan Belanja Negara/ APBN) allocates 20% for education. No study has compared the government's state revenue and expenditure budget for education for Islam and Buddhism. This study compares the Indonesian government's approaches toward sponsoring Islamic and Buddhist religious education. It studies and analyses the organization of state sponsorship, the impact of this organization of state sponsorship, and suggests solutions for the current imbalance of the state sponsorship towards Buddhists and Islamic general (Pendidikan Agama) and technical religious (Pendidikan Keagamaan) education. This comparative study uses the document analysis method. Primary sources are government regulations on general education and religious education, while secondary sources use performance reports from the Ministry of Religious Affairs and research reports published in journals. Ministry of Religious Affairs performance reports can be accessed online, and permission was granted for using them as a source document in this research from the Directorate General of Buddhist Community Guidance, Ministry of Religion of the Republic of Indonesia.

Keywords: Religious Education, Budgeting, Government, Buddhist.

1. Introduction

Buddhists in Indonesia struggled to demand guidance and fund support from Government. In line with the struggle for reform in all sectors, Buddhists are fighting for the right to education and Buddhist religious affairs through the Directorate General of Buddhist Community Guidance, Ministry of Religion of the Republic of Indonesia. It continues to be voiced among Buddhists through various Buddhist religious organizations, incorporated in the Sangha and Buddhist Assemblies and Buddhist religious institutions such as Buddhist

Guardianship (WALUBI), Sangha General Conference of Indonesia (KASI), Youth Organization, Buddhist Women's Organizations, and other Buddhist organizations. In 2005, the struggle for the Buddhists to have a Directorate General of Buddhist Community Guidance in the Indonesian Ministry of Religious Affairs was heard and came true with the issuance of the Republic of Indonesia Presidential Regulation Number 63 the Year 2005, dated October 14, 2005, about the Second Amendment to the Republic of Indonesia Presidential Regulation Number 10, the Year 2005, concerning Organizational Unit and Task of Echelon I, The Republic of Indonesia State Ministry and the Republic of Indonesia's Minister of Religion Regulation No. 3/2006 dated January 24, 2006, defined the Organization and Work Procedure of the Indonesian Ministry of Religion, which contains the Directorate General of Buddhist Community Guidance within the Indonesian Ministry of Religion (Keputusan Direktur Jenderal Bimbingan Masyarakat Buddha Kementerian Agama, 2020). Fourteen years later, the Directorate General of Buddhist Community Guidance has provided educational guidance. Several levels have been addressed, from primary and secondary education, tertiary education, and non-formal education of the Buddhist religion. Only now is it possible to provide an evaluation of how far religious Education for Buddhists goes regarding issues such as politics, budgeting, and religious educational model programs.

The government of Indonesia has registered six faiths. Islam, Protestantism, Catholicism, Hinduism, Buddhism, Confucianism, and additional faiths or ideologies classified as "Beliefs" comprise these religions. According to statistical data from the Ministry of Home Affairs of the Republic of Indonesia and the Ministry of Religion of the Republic of Indonesia for the year 2018, the following information pertains to religious communities in Indonesia: 86.7% of the population follows Islam, 7.6% adheres to Protestantism, 3.12% follow the Catholic faith, 1.74% follow Hinduism, 0.77 percent follow Buddhism, and 0.03% follow the Confucian Revolution by Statistics of Religious People in Indonesia, (2022). The Ministry of Education of the Republic of Indonesia oversees religious education in public schools in Indonesia. In the meantime, religious education is handled by the Ministry of Religion and organized in coordination with the Ministry of Education by the Directorate General of every faith in Indonesia. Buddhist religious higher education was only initiated in the 2000s under the supervision of the Directorate General of Buddhist Group Leadership, the Republic of Indonesia's Ministry of Religion. Currently, two institutions are government or state institutions in Buddhist religious higher education, and ten are run privately. Compared to Islamic education, these numbers are meager since Islam is taught through 58 (fifty-eight) government-owned higher education institutions and 649 (six hundred and forty-nine) institutions that are run privately, data from Buddhist Religious Education Statistics, (2022).

Meanwhile, the directorate general of the Buddhist Community Guidance still needs to run an educational institution for primary and secondary education. In this work, the researcher will compare the instances and functioning of the two said religions to highlight to what degree the Government offers a differentiated set of traditions, models, and budgeting for education for Islam and Buddhism. Even if it is a minority religion in Indonesia, Buddhism has the right to build its educational system in Indonesia. Because Buddhism is one of the religions administrated by the government, they will have equal support, especially for religious education funding, as other administrated religions. This research compares state sponsorship of religious education based on government regulations and the role of budgeting between Buddhist and Islamic Religious Education.

2. Model of Religious Education in Indonesia

A monotheistic framework is upheld in religious education in Indonesia. Mono-religious, inter-religious, and multi-religious types of religious education are distinguished by (Yusuf, 2020) based on their research in Indonesia. A monotheistic paradigm imparts understanding and information regarding its religion from a cognitive standpoint. By following their religious traditions, this technique guides students in the formation of a religious identity. By pursuing spiritual and theological education inside certain religious organizations, devout individuals are motivated to strengthen their convictions and exhibit greater assertiveness. Transformation is not the intended goal of communication; rather, it is the entire purpose. Increasing one's interest and participation in a single faith is the objective of the mono-religious approach. Participation in the religious practices of the faith is intended to be encouraged by this paradigm. Only one religion is the subject of the mono-religious worldview. Although this does not imply complete disregard for other religions, they may be handled in a manner that affirms the traditions (content) of one's own faith while maintaining the perspective of one's own traditions. One acquires the monotheistic perspective by unquestioningly assimilating the rites, beliefs, and values of their religious traditions (methods).

Additionally, the multi-religious paradigm underscores the critical nature of addressing religious heterogeneity. This paradigm aims to provide a cognitive introduction to a range of religions. The depictions of religions occur within their specific contexts. The goal of this strategy is to stimulate curiosity regarding the study of several religions. The multi-religious approach promotes the cultivation of a respectful disposition towards individuals belonging to diverse faith backgrounds. The multi-religious paradigm is presented in a manner that incorporates the vocabulary of various religious traditions. Due to the fact that each religion is characterized by its own objectives, alternative faiths are not considered from the standpoint of other religions. The multireligious approach emphasizes gaining an understanding of the rituals, beliefs, and values of several religious traditions (methods).

Finally, the interreligious approach places significant emphasis on dialogue among adherents of different faiths. This paradigm endeavors to communicate the unique characteristics of every religious tradition while valuing the variety of faiths. This notion advocates for constructive discourse regarding the legal systems of one's own faith and those of other faiths. By adopting this approach, interreligious dialogue is encouraged to flourish in an atmosphere of mutual respect. Numerous beliefs are examined through the lens of one religion and another by the interreligious model (meaning). The interfaith approach is imparted by clarification of various religions via dialogue and internalization of one's own beliefs (methods).

As previously observed (p. 2), the Indonesian government maintains a registry for six distinct religions, including but not limited to Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The researcher identified several deficiencies in the implementation of the mono-religious model established in the legislation of the Republic of Indonesia in society during the preliminary investigation for this dissertation. These deficiencies were documented in an international journal, where the researcher (Girivirya, 2022) discussed the optimistic stance of the Indonesian government as reflected in the legislation and its derivative regulations pertaining to specific forms of religious education in comparison to the prevailing circumstances. Nevertheless, a disparity exists between societal application and governmental regulations. The state administers six religions, one of which is the belief in God Almighty (generally, like indigenous believers). However, not all religious devotees are permitted to attend private or public schools to learn their different faiths (Girivirya, 2022). Consequential global concerns have arisen regarding the increasing prevalence of nonreligious individuals, the declining popularity of institutional religions, and novel approaches to spirituality in societies characterized by great diversity. These factors have prompted a reevaluation of religious diversity as a diversity of worldviews and a critical analysis of the growing demands for world religions education in schools. As illustrated in the subsequent graphic, fourteen percent of respondents from various religions registered with the state in this preliminary study identified as atheists, nonreligious, or agnostic.

The Republic of Indonesia's 1945 constitution guarantees all individuals the freedom to exercise their religious and personal convictions (Arifin, 2010; See also Bayefsky & Waldman, 2010; Franken & Bertram-Troost, 2022). Specifically, Franken and Bertram-Troost (2022) demonstrate that the European Convention on Human Rights (ECHR) grants parents the prerogative to instruct their children in accordance with their personal religious and philosophical beliefs. They analyzed the mechanisms via which the Dutch and Belgian (Flemish) education systems, which were both distinguished by substantial financial support from non-governmental (predominantly Christian) schools, permitted passive education freedom. Diversity within and between denominational schools is predicated on their religious education policies and school identities. Furthermore, deliberation is given to the framework of Religious Education courses offered in public schools, an aspect that is also perceived as a safeguard for the passive freedom of education. The 1945 Constitution, in contrast to Indonesia, guarantees the right to religious freedom as outlined in Article 29, paragraph 2. This freedom of religion necessitates the regulation of religious education in Indonesia by faith. The Government Regulation of The Republic of Indonesia Number 55, 2007, Concerning General Religious Education and Professional Religious Education, is one of the rules and regulations published by the government.

The creation of extreme religious identities and the loss in popularity of institutional faiths represent the two opposed poles on religious matters, which have contributed to the rise of the non-religious. In a highly diverse society, a new spiritual paradigm has emerged, which has prompted a reevaluation of religious diversity as a diversity of worldviews and scrutiny of the increasing need for worldview education in schools. Consistent with this, Indonesia is governed by a monotheistic teaching paradigm (Yusuf, 2020). The country's policies and practices on religious and secular education demonstrate that Indonesia prefers a single-faith approach to education. In contrast to previous research that predominantly examined the implementation of certain religious education models, Yusuf's investigation provided a conceptual comprehension of religious education practice as conceived by Durkheim's mechanical solidarity sense. The notion that the monotheistic model comprises principles and ideals that are universally practiced and shared by all members of society renders it a social truth. The ubiquity of this single-religion education approach in Muslim communities necessitates comparative research on religious education practices in Muslim countries.

In contrast to the statement made by Yusuf in his research, although the mono-religious model is practiced in many areas of Indonesia officially and generally, as indicated in Table 2.1 below, not all devotees of particular religions pursue religious education by their faith. Here in lies the contentious problem of state idealism.

Table 2.1 Religious Education by Faith

Respondence (R)	Elementary School & Faith-Based School	Junior High School & Faith-Based School	Senior High School & Faith-Based School
Islam 20 R	Is.R.E. 95% Ch.R.E. 5%	Is.R.E. 100%	Is.R.E. 100%
Christian 3 R	Ch.R.E. 100%	Ch.R.E. 67% Others 33%	Ch.R.E. 100%
Catholic 1 R	Ca.R.E. 100%	Ch.R.E. 100%	Ch.R.E. 100%
Hindu	0	0	0
Buddhist 60 R	Is.R.E. 13% Ch.R.E. 8%	Is.R.E. 8% Ch.R.E. 10%	Is.R.E. 5% Ch.R.E. 12%

Ca.R.E. 5%	Ca.R.E. 18%	Ca.R.E. 13%
Bu.R.E. 73%	Bu.R.E. 60%	Bu.R.E. 65%
	Others 3%	Hindu and Others 3%

This table demonstrates that the religious education of registered religious individuals in Indonesia is incompatible with their religion. Buddhists have the most diverse proportion of people who cannot attend religious education within their faith. Ideally, religious education in Indonesia would be incorporated into one of the Government's legal statutes.

Susilo Bambang Yudhoyono (2007), Article 4 reads: (1) Religious education and formal education programs and educational programs of anything carried out in the form of religious subjects or courses; (2) Every student in the education unit in all pathways, levels, and types of education is entitled to religious education according to the religion they embrace and is taught by religious educators; (3) Each academic unit provides a place to organize religious education; (4) Education units that cannot provide a place to organize religious education as intended in paragraph (3) can cooperate with education units at the same level or organizers of religious education in the community to organize religious education for students. (5) Each academic unit provides a place and opportunity for students to perform worship based on religious provisions embraced by students. (6) The place of worship, as intended in paragraph (5), can be a room in or around the educational environment that students can use to carry out their worship.

Not all religious adherents can participate in the religious education their various faiths provide. As followers of the majority religion in Indonesia, Muslim respondents (F.100) had participated in religious education contrary to their convictions. So it can be concluded that religious believers in Indonesia only sometimes practice religious instruction following their beliefs. Some formal schools cannot provide Religious Teachers to their students' views and require parents to sign agreements to provide their children with a specific religious education based on the school's characteristics. Concerning the monotheistic religious education model established in Indonesia, public schools frequently need help to honor the right of students to study religion under their convictions, despite being required to provide religious teachers who adhere to the students' faith. Researchers advise the government that they can accommodate religious education through religious studies by adopting an inter-religious model rather than religious comparisons beginning in junior high school and continuing through higher education (undergraduate).

In addition, the instability in the completion of religious instruction raises the issue of recognizing the freedom to the belief of members of religions other than the six registered by the state. While the fact that residents can mention their freedom to believe on their identity cards (KTP) despite not belonging to a state-recognized religion, the right of non-religious beliefs to receive religious education in Indonesian formal institutions has yet to be realized. Similarly, Arifin (2010, p. 74) is concerned with the function of the Indonesian state regarding religious liberty. Unquestionably, the state must protect every Indonesian's freedom of religion or belief without discrimination. However, the Indonesian government's approach occasionally appears inconsistent, raising issues about its commitment to human rights. The 1945 Constitution and the 1999 Human Rights Law provide religious freedom. In practice, however, only six religions are "recognized," and there are institutions that offer official interpretations of the teachings of each faith.

Consequently, the Indonesian government disregards "beliefs" and defines "religion" very strictly, restricting it to numerous traditional religions. Numerous civic and political rights are denied due to a restrictive definition of religion, its interpretation, and the disregard of views. Thus, the role of the state in religious freedom does not protect the freedom of religion or belief for every Indonesian. And, access to religious instruction has yet to be completely realized. An in-depth study is needed to determine the phenomenon of implementing the Buddhist religious education model in Indonesia by the Directorate General of Buddhist Community Guidance, Ministry of Religion, the Republic of Indonesia, responsible for implementing Buddhist education in Indonesia. That is the purpose of this work.

3. Method

As a scientific work, every field of science must have a method to explain how to answer research questions. It is essential to call it a scientific work because it is not a novel. When I took the doctoral program in technology education, I used an evaluation program, a combination of quantitative and qualitative methods. Religious studies as a field of applied science can use various research paradigms. Even though I only partially agree with Rampunkit (2018, p. 3) statement, "Unfortunately for studying religion, there is no specific methodology in the field. We have to borrow methods from other fields." However, when a researcher understands the research paradigm in a multidisciplinary context, Stausberg and Engler (2021, p. 2) stated that researchers in religion could use many approaches, stating, "...Some of the faults lie in our humanistic educational tradition. The Study of Religion (SoR) is informed by the subject ('religion' including its construction), not by way of learning. Data, methods, and theories are chosen less or more inadvertently to highlight subjects: they are tools. Refinement or developing new methods is usually considered a minor ambition. Methodological innovation often consists of adopting methods from other fields and disciplines." So I went through this research; the research questions in Chapter 1 were answered using a post-positivist paradigm—Qualitative research method,

while Chapter 2 explained the theoretical basis for finding research data.

3.1. Type of Research

Qualitative research involves immersing oneself in a context and attempting to make sense of it, be it a business meeting, a community event, or interview data. Lestari (2021) obtained the document interview data in this research. Qualitative researchers deliberately observe and record subtle cues to decide how to behave, make sense of the situation, and construct more extensive knowledge claims about the culture. According to Tracy (2013), Clifford Geertz, often called the father of interpretive anthropology, emphasized context and preferred to investigate the field's rich particularity. Geertz (1973) famously stated, "Man is an animal suspended in webs of significance that he has woven. I consider culture to be these webs, and the analysis of it is thus not an experimental science in quest of law but an interpretive one in search of meaning." Documents may be utilized quantitatively (content analysis) or qualitatively (discourse analysis). I used documentary analysis in this thesis. According to Davie et al. in (Stausberg & Engler, 2021, p. 151), documents should be evaluated based on content, context, production, and social function. They are created by individuals or groups within sociohistorical contexts, serve a purpose, and have an intended audience. The authors then utilize existing studies that employ personal letters and official/publicly accessible sources to emphasize the benefits, limitations, and practical considerations of working with documents.

Ethnographers generate meaning by immersion in an environment analogous to scientific research — for instance, a controlled laboratory experiment — that isolates variables and controls conditions so discoveries can be duplicated. Qualitative researchers believe that the empirical and theoretical resources required to comprehend a given concept or to forecast its future course are embedded inside and throughout the context. Social theories are founded on the constantly shifting, biased, and contextualized social conditions of their (see Also Stake, 2010; Saldaña, 2013; Tracy, 2013; John W. Creswell, 2014; Leavy, 2017; Leavy, 2017; Bloomberg and Volpe, 2019). In this dissertation, the type of research chosen is descriptive qualitative comparative. I want to compare how government supports religious education and the differences this government has implemented between Muslim and Buddhist education. Furthermore, according to Stausberg and Engler (2021), comparing is a common-sense routine cognitive activity; there is no way of getting around the comparison. The prototypical approach to comparative concept analysis and formation is an alternative to the ideal-typical approach. The prototype is not an ideal type but is a case representing the best of the category. This model can serve as the basis for more thorough research. Also, Nicholas Walliman (2011) uses this design to compare the past and present or many parallel scenarios, especially when the researcher does not influence the events. It may examine circumstances on a global (international or national) or micro (local) scale (community, individual). The analogy is used to detect similarities in an attempt to forecast outcomes on the assumption that if two events have certain qualities, they are likely to share others as well. In this approach, comparative design is used to investigate and test what conditions were essential to generate particular events so that, for instance, it can determine the expected outcomes of various decisions.

3.2. Primary and Secondary Sources

In accordance with this research topic, the researcher consulted the Law of the Republic of Indonesia No. 20 of 2003 on the National Education System and its derivatives, namely the Government Regulation of the Republic of Indonesia No. 55 of 2007 on Religious and Religious Education. The secondary documents are drawn from the reports of the Ministry of Religion of the Republic of Indonesia for 2018-2020, as well as other scientific documents that can be accessed online. We have permission from the Directorate General of Guidance for Buddhist Communities of the Republic of Indonesia to use these documents for research purposes.

1. The Law of the Republic of Indonesia No. 20 of 2003

Table 3.1 Regulation Number 20 of 2003

Document Type	Legislation
Title	National Education System
Main Entry Header	Ministry of Education
Regulation Number	20 Year 2003 Regulation
Rule Type	Constitution
Place of Determination	DKI Jakarta
Determination Date	July 08, 2003
Invitation Date	July 08, 2003
Source	Gazetted
Subject	Education Unit Management
Regulatory Status	Apply
Status Details	Revoking Law Number 2 of 1989
Language	Indonesia
Location	Bureau of Law and Organization. The Ministry of National Education.
The field of law	Set of Regulations

This law is the basis for implementing national education and state budgeting in Indonesia. National education is founded on Pancasila and the Republic of Indonesia's 1945 Constitution (The Law of the Republic of Indonesia No. 20 of 2003, 2003). In the context of educating the nation's existence, the purpose of national education is to develop the potential of students to become individuals who believe in and respect God Almighty. Mighty, with a noble character, healthy, knowledgeable, competent, creative, independent, and a democratic and accountable citizen.

2. Regulation of The Government of The Republic of Indonesia Number 55 of 2007 About Religion and Religious Education

Table 3.2 Regulation of the Government Number 55 of 2007

Document Type	Legislation
Title	Religion Subject and Religious Education
Main Entry Header	Ministry of Education
Regulation Number	20 Year 2007
Rule Type	Government regulations
Place of Determination	DKI Jakarta
Determination Date	October 08, 2007
Invitation Date	October 08, 2007
Source	Gazetted
Subject	Education Unit Management
Regulatory Status	Apply
Status Details	New
Language	Indonesia
Location	Bureau of Law and Organization. The Ministry of National Education.
The field of law	Set of Regulations

The two terms of this Government Regulation contain the intention of religious education as a subject in public schools and religious education to make religious experts as defined in this government regulation article one (Peraturan Pemerintah No 55 Tahun 2007 Tentang Pendidikan Agama Dan Pendidikan Keagamaan, 2007). Religion education (Pendidikan Agama) provides knowledge. It shapes students' attitudes, personalities, and skills in practicing their religious teachings, which is carried out at least through subjects/lectures in all pathways, levels, and types of education. Religious education (Pendidikan Keagamaan) prepares students to carry out roles that require mastery of knowledge about religious teachings and/ or become experts in religious knowledge and practice their religious teachings.

3. Secondary Sources

Table 3.3 Ministry of Religious Affairs Report

Document Type	Report
Title	Ministry of Religion Financial Report
Main Entry Header	Ministry of Religious Affairs of Republic of Indonesia
Regulation Number	20018-2020
Regulatory Status	Apply
Status Details	New
Language	Indonesia
Location	Bureau of Law and Organization. The Ministry of Religious Affairs of Republic of Indonesia.
The field of law	Set of Report

The second source document utilizes the financial reports of the Ministry of Religious Affairs of the Republic of Indonesia to determine the financial support and religious education programs for the Islamic and Buddhist religions. Another source consists of scholarly articles of budgetary policies and the program of religious education in Indonesia.

In addition to the work of other academics, the list includes a vast array of publicly accessible sources (government websites, books, articles, newspapers, and periodicals, etc.). It will also contain various forms of official documents, including constitutions, parliamentary records, minutes, policies, and codes of conduct. Since they are in the public domain, all of these documents avoid visibility issues, despite the fact that some categories of official material are more accessible than others. In general, however, if there is a public meeting, committee, or board, agendas, minutes, and action items will be made available to the public. These sources are also less ethically problematic, as informed consent is rarely required for information that is already accessible to the general public. For these reasons, the parameters of research data are more readily defined by the researcher, who is free to choose by material type, topic, date, committee, or anything else (see Levy and Lemeshow, 1999; Commerce), 2004; Stake, 2010; Nicholas Walliman, 2011; Saldaña, 2013; DeVellis, 2016; Patricia Leavy, 2017; Quraishi, 2018; Yin, 2018; Roberts and Laura Hyatt, 2019). The two primary sources in the form of laws and government regulations in this research can be accessed online through the government website. However, the use of a second source in the form of performance reports, especially the Republic of Indonesia religious magazines, is accessed on the policy website. In particular, the report on Islamic and

Buddhist education has obtained permission from the Directorate General of Buddhist Community Guidance. In research, data presentation can be used to collect structured information to draw conclusions and actions. Presentations are frequently used in the narrative, matrix, graph, and chart formats. If there is data that is piling up, the data that is piling up is less capable of providing a comprehensive picture, so the data must be displayed. Data display is the presentation of data in matrices, networks, charts, or graphs, among other things. As a result, researchers can master the data and are not overwhelmed by it. As a result, in this study, researchers used visual displays to display data. Data display has been considered an essential step during the qualitative data analysis or the writing-up stages (Yin, 2011). Data display in a graphic format portrays information succinctly and efficiently, illustrating details provided in more extended textual information. Visual displays provide a multidimensional space to organize data and show connections between different pieces of relevant data. The main goal of any diagram is to provide ready access to information and convey a message, a discovery, or a particular perspective on a specific data or topic (Iliinsky, 2010). A graphic representation allows the reader to acquire insights, develop an elaborate understanding, or appreciate new knowledge (Verdinelli & Scagnoli, 2013).

4. The Result and Discussion

4.1 Implication of the Result

The Suggestions I can give from this study about the Comparative Study of State Sponsorship of Buddhist and Islamic Religious Education in Indonesia are intended for the government in charge of the budget, especially for the Directorate General of Buddhist Education and Guidance. This comparative study of state sponsorship of Buddhist and Islamic Education in Indonesia reveals some key insights and areas for improvement. The following reflections and suggestions focus on the government's role in managing the budget, particularly for the Directorate General of Buddhist Community Guidance and Education Affairs. It also requires follow-up political lobbying and the cohesiveness of the Buddhist community. This comparative analysis of the state sponsorship of Buddhist and Islamic Religious Education in Indonesia has uncovered several disparities and areas requiring attention, particularly concerning budget allocation by the Directorate General of Buddhist Community Guidance and Education Affairs. The study reveals a notable disparity between theoretical teachings and practical application within Buddhist religious education. To address this, it's essential for the Directorate General of Buddhist Education and Guidance to collaboratively review and align both formal and non-formal curricula with real-world practice, incorporating input from educators, experts, and stakeholders. This ensures a more comprehensive and relevant learning experience across both Buddhist and Islamic education systems.

In this investigation, we have discovered an intriguing disjunction between Buddhist religious education's theoretical and practical realms. The formal and non-formal curriculum only partially corresponds with the real-world enactment of these teachings. This consistency mismatch can impact the quality and efficacy of students' education. In light of these findings, critical steps must be taken to rectify this situation. It is incumbent upon the government, particularly the Directorate General of Buddhist Education and Guidance, to revisit the existing curricula. They must undertake an in-depth reassessment and adjustment of these educational blueprints in their formal and non-formal contexts. There is a pressing need for the government to reassess and recalibrate its resource allocation mechanisms to diminish disparities and ensure equal access to quality education and opportunities across different faiths. This might involve revisiting budget distributions, channeling additional support to under-resourced areas, or initiating targeted programs to uplift education quality in Buddhist and Islamic institutions. Strengthening communication and cooperation between the Directorate General of Buddhist Education and Guidance and other government entities is vital for fostering a unified religious education system that caters to the diverse needs of the Indonesian population. Practical measures may include forming joint committees or working groups to facilitate dialogue and address challenges identified in the comparative study, thereby contributing to a more equitable and efficient religious education system.

However, this cannot be a solitary endeavor. It must involve collaboration with educators, experts, and other stakeholders, who will provide invaluable input on how to tailor the curriculum better to meet student's needs in the field. By fine-tuning the curriculum and ensuring it aligns with real-world practice, the government can enhance the educational experience for students within both the Buddhist and Islamic Education systems. This way, they can provide a more comprehensive and pertinent learning experience, which is crucial for their development. My exploration has led to a compelling revelation; the balance between resource allocation and support across the Buddhist and Islamic education systems is critical. The current situation could inadvertently foster disparities, limiting equal access to high-quality education and opportunities for students of different faiths. To mitigate this, a proposal for change is on the horizon. To foster fairness in religious education, the government is poised to reconsider its current mechanisms for allocating funding. The objective is clear; resources should be disseminated in an equitable manner that corresponds to the unique requirements of each religious education system.

This adjustment could take multiple forms. It might necessitate re-evaluating the distribution of budgets or perhaps funneling additional support into under-resourced areas. Alternatively, the government could spearhead targeted initiatives to enhance the quality of education within Buddhist and Islamic institutions.

Through these efforts, the hope is to create a more balanced and inclusive landscape for religious education. Regardless of their faith, all students can access the resources and opportunities needed to thrive. The study has inadvertently understated a crucial aspect; the necessity of robust coordination and cooperation between the Directorate General of Buddhist Education and Guidance and other pertinent government bodies. Such a partnership is vital for nurturing a unified and efficient religious education system that addresses the various needs of Indonesia's diverse populace. To address this oversight, the government is poised to take decisive action. It intends to facilitate heightened communication and collaboration between the Directorate General of Buddhist Education and Guidance and other relevant government agencies. This move is designed to tackle the challenges identified during the research.

Practical steps include the establishment of joint committees, working groups, or alternative platforms. These bodies would provide a forum for discourse and problem-solving related to the governance and delivery of religious education across Indonesia. In addressing the challenges highlighted in the comparative study on state sponsorship of Buddhist and Islamic Education in Indonesia, the government can actively contribute to a more equitable, inclusive, and effective religious education system. By taking these steps, the government can work towards a religious education system that is efficient and sensitive to Indonesia's population's diverse backgrounds and needs. That will ensure that every student, regardless of their religious affiliation, receives the necessary support and guidance for their development.

The examination has brought to light a significant hurdle that government efforts to support and train Buddhist Human Resources encounter; the challenge of technological accessibility when submitting funding proposals for education. A certain technological adeptness is required, which some practitioners may need to improve, thus impeding their ability to fully exploit the resources and training available. This situation underscores the urgent need to tackle the digital divide, ensuring that all practitioners receive equal access to opportunities for professional growth.

In response to this challenge, the government is contemplating introducing a multifaceted strategy to boost the technological skills of Buddhist practitioners. This approach would involve several key components. First, the government could provide specific guidance and assistance to practitioners struggling with technology, thereby aiding them in building the necessary skills and confidence to use digital tools effectively for their professional development. Secondly, the government might organize workshops and training sessions focusing on integrating technology into religious education and human resource development. These sessions could cover a range of topics, from using digital platforms for teaching and online collaboration to accessing digital resources for learning and research. Thirdly, there could be a collaboration with technology companies, non-profit organizations, or educational institutions. The aim would be to develop and supply user-friendly digital tools and resources specifically tailored to the needs of Buddhist practitioners and educators. Furthermore, resources could be allocated to enhance the technological infrastructure in religious institutions, ensuring all practitioners have access to reliable and high-quality digital tools and resources.

By implementing these measures, the government can work towards bridging the digital divide and ensuring that Buddhist practitioners and educators possess the skills and resources necessary to engage in human resource development assistance and training fully. This action, in turn, would contribute to creating a more inclusive, effective, and encompassing religious education system in Indonesia. A notable proposal has emerged from our examination, forming a joint secretariat to provide administrative support and foster better coordination among institutions involved in religious education in Indonesia. There is an understanding that many foundations may require additional knowledge or experience to navigate the proposal submission process effectively. This current gap might limit their access to crucial resources and opportunities.

To address the issue, the government has a series of steps in mind to aid in establishing the proposed joint secretariat; Conducting a needs assessment is recommended to pinpoint the specific challenges foundations face, particularly when submitting proposals. This evaluation would help identify areas where the joint secretariat's support would be most beneficial. There is a need to develop a precise framework and guidelines for the joint secretariat. This plan should delineate its objectives, responsibilities, and operational procedures, ensuring that the secretariat can efficiently provide administrative assistance, guidance, and coordination to the involved agencies. Allocating adequate resources and funds for establishing and operating the joint administration is crucial. This includes hiring competent and experienced staff, providing training and professional development opportunities, and ensuring access to necessary tools and equipment. Fostering collaboration and communication between foundations and stakeholders would build a robust network for support and knowledge sharing. This could engender a sense of shared ownership and responsibility, enhancing the joint secretariat's effectiveness and sustainability.

Additionally, mechanisms for monitoring and evaluating the secretariat's performance should be implemented. This allows for continuous improvement and adjustment based on feedback from participating agencies. By backing the establishment of a joint secretariat that effectively assists foundations in their administrative duties, particularly in proposal submission, the government can contribute to a more efficient and well-coordinated religious education system in Indonesia. This effort will ultimately prove beneficial for both Buddhist and Islamic educational institutions.

5. Conclusions

Based on a comprehensive comparative study of the state sponsorship for Buddhist and Islamic religious education in Indonesia, this research has shed light on the disparities in financial support and policy implementation for these religions. Employing a qualitative approach and document analysis, along with insights from in-depth interviews conducted by Lestari (2021), the investigation has unraveled the complex dynamics of the religious education system in a country where both Buddhism and Islam have significant presence and influence. The study's findings illuminate considerable differences in the levels and modes of state sponsorship between Buddhist and Islamic education, with substantial implications for religious harmony, social integration, and Indonesia's broader educational framework. These disparities are deeply rooted in historical contexts and are informed by various underlying reasons that have shaped the prevailing landscape.

This research underscores the pivotal role of the National Education Law No. 20 of the Year 2003, which mandates the Indonesian government to allocate attention and resources from the state budget and revenues (APBN) to registered religions, including Buddhism, through the Directorate General of Buddhist Community Guidance. Given the disparities and their far-reaching consequences, this study makes several recommendations for policymakers, educational institutions, and religious communities. A thorough reassessment and adjustment of Buddhist education's formal and non-formal curricula are essential to align theoretical teachings with real-world applications, thereby enhancing the quality and relevance of education for students across both religious systems. Furthermore, to promote equity and inclusivity in religious education, it is crucial for the government to reevaluate and possibly recalibrate the allocation of resources and support between Buddhist and Islamic institutions. This may involve directing additional funding to underserved areas, launching targeted initiatives to improve educational quality, or fostering enhanced collaboration and communication between the Directorate General of Buddhist Community Guidance and other relevant governmental bodies. Managing technological accessibility and digital literacy among Buddhist practitioners is another pressing concern. Implementing multifaceted strategies, such as providing specific guidance, organizing workshops, and collaborating with technology companies and educational institutions, can empower practitioners to leverage digital tools effectively for their professional development and contribute to bridging the digital divide. Further, establishing a joint secretariat is proposed to facilitate better coordination among institutions involved in religious education and assist foundations in navigating the proposal submission process. This requires a well-defined framework, adequate resource allocation, fostering collaboration, and implementing performance evaluation mechanisms, ultimately contributing to Indonesia's more efficient and harmonious religious education system. In conclusion, this study has unveiled significant imbalances in state sponsorship between Buddhist and Islamic religious education in Indonesia and offers a suite of recommendations to address these disparities and foster a more equitable and effective educational landscape. The insights gained from this research are invaluable for enhancing religious harmony and social integration and promoting mutual respect and understanding among Indonesia's diverse religious communities.

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