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## **Obstacles and challenges of managing Sekar Teratai Buddhist Sunday School (SMB) in Jepara District**

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**Abstract.** The purpose of this research is to describe in depth the obstacles and challenges in managing the management of the Sekar Teratai Buddhist Sunday School (SMB) management. This research will use a qualitative research approach. The data collection techniques of this research will use observation, interview and documentation study techniques. The research procedure used in this study consisted of several research steps with the Robert case study method. The results of this study are 1) The low capacity and capability of human resources in managing SMB, 2) The absence of financial independence, 3) The existence of Sunday schools is supported by high loyalty of teachers and parents, 4) Low support from foundations and assemblies in development and improvement Sunday School quality.

**Keywords.** Management, Buddhist Sunday School, Non-formal education

### **Introduction**

Buddhist Sunday School is a non-formal school organized by a community, organization or Buddhist Institution that aims to provide knowledge and cultivation of moral values from an early age. Buddhist Sunday School is one of the most important forms of non-formal education in Buddhism today, from sunday school to the planting of Established Buddhist values and their religious beliefs growing.

Buddhist Sunday School aims to instill *saddha/sraddha* and the devotion of learners in order to increase the faith of Buddhists on an ongoing basis (Pp No. 55 of 2007).

The research was conducted at Sekar Teratai Buddhist Sunday School located in Ds. Tanjung Dsn. Gronggong. SMB became the object of research because researchers see an interesting phenomenon to be studied more deeply.

Based on preliminary studies conducted by researchers found that Sunday school is just a walk as a form of routine. Still not done the management of Sunday School is well managed.

In addition, the phenomenon that appears today in sunday school is the decrease in participation and interest of Buddhist children in following the learning, especially this happens in junior high school age children. What happened was that the students who were in junior high school (SMP) cenderung withdrew or were reluctant to attend Buddha's Sunday School.

The Buddhist Sunday School is held once a week after the students have formal education in elementary school. This is certainly a challenge for the organizers of Buddha Sunday School, must be able to manage activities and learning more innovative and creative, because if the pattern used in learning is the same as that in formal schools then it could be that buddhist Sunday School students feel saturated and ultimately do not have a high interest and motivation in participating in the activities of Buddh Sunday School.

This research is an in-depth description of the obstacles and challenges of managing Sekar Teratai Buddhist Sunday School in Kec. Pakis Aji Kab. Jepara.

### **Literature riview**

#### **Management**

According to (Robbins, 2012) management is the process of coordinating the work through others so that the work can be completed effectively and efficiently.

Many sources regarding the term management. Management comes from the Latin word manus which means hand and agree. These words are combined into a managere which means to handle. Managere is translated into English to manage (verb), management (noun), and manager for the person who did it. Management is translated into Bahasa Indonesia into management (Usman, 2013).

Management according to (Stoner in Saefullah and Rusdiana, 2016), Is a series of activities to plan, organize, mobilize, and control all efforts in organizing and utilizing human resources, facilities and infrastructure efficiently and effectively to achieve the organizational goals that have been set.

Management includes activities to achieve goals, performed by individuals who contribute their best efforts through predefined actions (George, 2012).

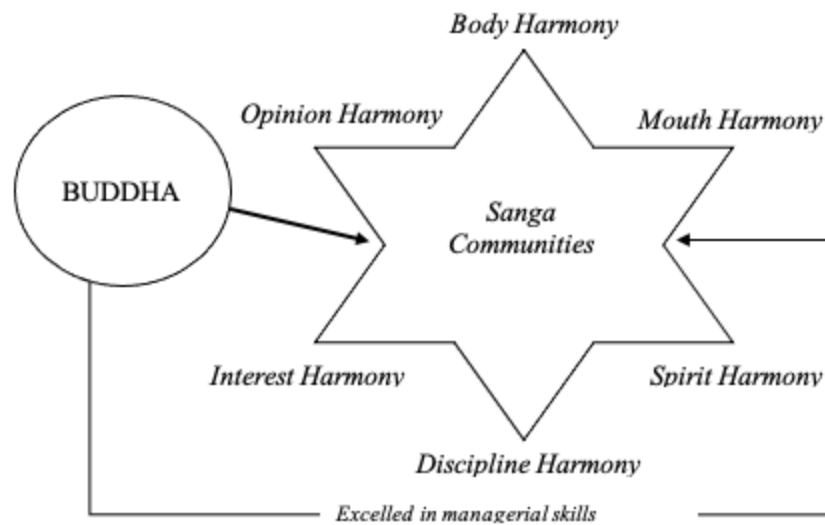
Management's understanding above shows that management is an activity or activity to manage an organization or institution in order to achieve the goals or vision desired by a group of people in order to be achieved effectively and efficiently. There are at least some activities that must be done in managing an organization or institution, namely planning, organizing, actuating and evaluating or controlling.

#### **Management In The Context of Buddhism**

Management in a Buddhist perspective is actually nothing new. A management or management had been done by Buddha at that time, it was shown when Buddha formed the Sangha organization. The Sangha formed by Buddha with the first five Sangha members being Bhikkhu Kondañña, Bhaddiya, Vappa, Mahānāma, Assaji was the first organization formed by Buddha. The organization consists of five Members of the Sangha and they come together and have a common vision of spreading Buddhism to help all beings from the samsara sea.

A journal from kelaniya journal of management entitled "*Buddhism and Organizational Management: A Review*" is said that *The Buddhist 'Sanga Communities' were organizations that excelled in managerial skills... The guiding ideology of Buddhism for building strong teams is the "six harmonies" which is the monastic code of conduct in managing the "Sanga team". includes: body harmony, mouth harmony, spirit harmony, discipline harmony, interest harmony and the opinion harmony.* (Weerasinghe, 2014).

Picture. *The guiding ideology of Buddhism for building strong teams "Harmonies"*



**Source: Weerasinghe, T. K. (2014). Buddhism and Organizational Management.**

If you look at figure 2.1, Buddha is well aware that in maintaining the sustainability of Buddhism, an organization, system, and rules are required that make guidelines in acting and doing by members of the Sangha community itself.

### **Non-formal Education Concept**

The emergence of nonformal education around the late 60s to early 70s as in his book Philip Coombs and Manzoor A., P.H. (1985) *The World Crisis In Education* is due to the widespread need for education, especially in developing countries.

National Education as mandated in Law Number 20 of 2003, is known in three paths, namely informal education pathways, formal education pathways and nonformal education pathways, where between the lines complement each other in developing human resources. Non-formal education as stated in article 26 paragraph paragraph 4, it is outlined that the nonformal education unit consists of course institutions, training institutions, study groups, community learning centers, taklim assemblies and similar educational units.

### **Buddhist Sunday School (SMB) as a Non-Formal Education**

Buddhist religious education is organized by the community on nonformal educational pathways in the form of Buddhist Sunday School programs, Pabbajja Samanera, and other similar forms (PP 55 Year 2007). Further explained that Buddhist Sunday School is a nonformal teaching and learning activity that is held in Vihara or Cetya every Sunday on a regular basis. Buddhist Sunday School aims to instill saddha/sraddha and bhakti learners in order to increase buddhist faith on an ongoing basis. Where the Buddhist Sunday School is held in stages or not tiered. Buddhist Sunday School is a complement or part of religious education in formal education units.

### **Research methodology**

This study uses a qualitative approach. The use of qualitative research is based on the researcher's expectation to present the research topics in a more detailed informant perspective.

The research was conducted at Sekar Teratai Buddhist Sunday School in Dsn. Gronggong, Ds. Tanjung.

In this study the selection of informants was conducted with purposive sampling techniques. This technique is used to select and select informants who really master information and problems in depth and can be trusted to be a reliable data source. Using this purposive technique, researchers can determine sampling according to the purpose of the study. Sampling referred to here is not a sampling that represents the population, but is based on the relevance and depth of information, but nevertheless not only based on the subjective researchers, but based on themes that appear in the field.

The data in this study means information or facts obtained through observations of field research that can be analyzed in order to understand a phenomenon or to support a theory (Richards, 1999). The data sources used are two kinds of primary data and secondary data. Primary data is data obtained in the form of verbal words or speech and behavior of the subject (informant) related to the Management of the implementation of Buddhist Sunday School (SMB). While secondary data is obtained from documents, photographs, and objects or equipment used as a complement to the primary data.

The data sources in this study are taken from the following sources:

a. Resource Person (Informant)

In qualitative research, the position of informants is very important as an individual who has information. So that the data source comes from information from informants such as SMB Coaches, SMB Principals, SMB Administrators, and SMB Teachers

b. Events or activities

That is in the form of the condition of the Buddhist Sunday School (SMB) institution which becomes the object of research that can be seen and experienced by researchers during the research period.

c. Place or location

Places or locations related to research targets or research problems are also the types of data sources that can be utilized and excavated by researchers. In this study was conducted in Kec. Pakis Aji, Kab. Jepara.

d. Documents or archives

Documents in this research can be written notes, recordings, pictures or objects related to all matters related to the management of the implementation of The Buddhist Sunday School in Kec. Pakis Aji, Kab. Jepara.

In analyzing the data researchers used the concept developed by Miles and Huberman as consisting of three flows, namely data reduction, data presentation, and conclusion or verification.

## **Results and discussion**

### **1. Analysis Unit Profile**

Buddha Sunday School (SMB) is one of the Buddhist Sunday Schools (SMB) that still exists today in the midst of many Buddhist Sunday Schools (SMB) that began to be abandoned by its students. Sekar Teratai Buddhist Sunday School (SMB) is managed by Muryantoro Vihara under Vajra Guna Muryantoro Foundation. Sekar Terati Buddhist Sunday School (SMB) is listed as a Buddhist Sunday School (SMB) under the director general of Bimas Buddha with the number 145 oprasional license number 2011, dated April 18, 2011.

Buddhist Sunday School (SMB) has a large number of students, reaching 49 (forty-nine) children consisting of elementary, junior high and high school children, but it is recognized that not all students of Buddhist Sunday School (SMB) are active every week to participate in the learning activities that take place.

The learning of Sekar Teratai Buddhist Sunday School (SMB) is conducted every Sunday at 08.00 to 10.00 WIB, which is for two hours with systematic implementation, the students come to do services and do learning.

## **2. Research Results**

### **a. Internal obstacles and challenges**

#### **1) Hr Quality**

The quality of human resources is a very important factor in the management process of a non-formal educational institution such as Buddha's Sunday School.

Based on documents and observations and interviews with informants, it is obtained that human resources problems become one of the most important obstacles. when viewed from an educational background for example, the principal of Sunday Buddha Sekar Teratai elementary school graduates, Pembimbina is also so, even as the explanation at the beginning of sunday school teachers there are only elementary school graduates, as is the case with people in the organizational structure of Buddhist Sunday School is also more filled by people with elementary school graduate backgrounds and a small percentage of high school graduates.

In addition to educational background that is considered inadequate other problems are the lack of experience in managing a non-formal educational institution.

#### **2) Financial Problems**

Sunday School as a non-formal school organized by the Buddhist community has not been able independently to finance the operation of sunday school management needs to the maximum, both from teacher salaries, teaching and learning equipment and various other supporting facilities.

It is also conveyed by the informants that the funding or order owned by Sunday schools is very minimal which causes Sunday schools to be less able to loosen activities or programs because of limited costs.

*"For Sunday school financing here we from the parent dues fund a month five thousand rupiah, sometimes we get from the government for operations and teacher salaries, then for oprasional here ngikut vihara whose funds are also from the people from the results of paramita funds" (K1-1-SMB, 2020).*

Based on the quotations and explanations it appears that financial problems are still a serious problem, with the lack of adequate financial availability and clear financial resources, the non-formal educational institutions of Sekolah Minggu Buddha (SMB) Sekar Terati become very difficult in development efforts, both in the development of human resources, facilities and targeting to innovation program activities.

#### **3) Availability of Facilities and Infrastructure**

The facilities and infrastructure owned by SMB Sekar Teratai Is quite long, It can look like there are rooms for Sunday school, a magnificent devotional room, there is a secretariat room that contains a computer, a closet, also available a whiteboard, and LCD projector and also appear swings and toys for children. However, in the process of learning the facilities and prasaran have not been utilized to the maximum.

### **b. External obstacles and challenges**

#### **1) Government and Assembly Support**

Based on observations and discussions in the field of research so far the government has played a fairly good role, in efforts to improve human resources and assistance in finance and oprasional Buddhist Sunday school. However, it is felt that the funding from the government,

especially for Sunday school teachers, needs to be more consistent and sustainable. Similarly, the support from the Foundation's internal is still felt to be improved. In addition, based on information obtained that meetings are less even inactive in the last four years.

## **2) Student Interests and Participation**

The interest and enthusiasm of school students this week is a serious challenge for Sunday school institutions in addition to the existence of human resources. Here's an excerpt of an interview with an informant in the field;

*"So for Sunday school students to this day is still quite active but it is rare to reach 100%, and the problem until now is that children who are middle and high school age do not want to join Sunday School" (G1-1-SMB,2020)*

Based on the citation shows that the participation rate of students can not be maximized, especially middle and high school children who began to be reluctant to attend Sunday school.

## **3) Support from parents**

Based on the information available, not all parents do full support for their children to attend Sunday school but in general parents provide maximum support to encourage their daughters to attend Sunday school.

*"we are always supportive yes, if not through Sunday school will go through what else to form the character of the child and also learn Buddhism from an early age" (O2-1,O2-2-SMB, 2020)*

Based on observations and information from informal constraints or main challenges are related to financial independence and also low stakeholder participation in efforts to develop the quality of management of Buddha Sunday School.

Based on the results of interviews, observations and supporting documents in the field showed the down the challenges and obstacles of the management of SMB Sekar Teratai are; Low HR where Sunday school managers do not have experience in managing education as well as educational backgrounds that have not met. But in this finding there is high loyalty from teachers and parental support.

## **Conclusion**

Based on the results of research and discussion conducted at The Buddhist Sunday School (SMB) Sekar Teratai, several conclusions related to the obstacles and challenges of Buddha Sunday School management (SMB) are as follows; 1) The low capacity and capability of human resources in managing SMB, 2) Lack of financial independence, 3) The existence of Sunday schools is supported by high loyalty of teachers and parents, 4) Low support from the Foundation and assemblies in the development and improvement of the quality of Sunday Schools.

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