



Buddhist Higher Learning Horizon and Its Relation to Global Trends : The Trajectory of Global Buddhist Pedagogy

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Abstract: This study aims to dissect the challenges, identify the unique characteristics, and propose viable strategies for the seamless integration of local and global dimensions in higher Buddhist education. This study used the systematic literature review method with a qualitative approach. The research hinged on an extensive review of scholarly articles, primary texts, and reports on Buddhist education in Indonesia and internationally and then analyzed using thematic analysis. Results highlight that Indonesian Buddhist education possesses unique characteristics and mirrors global patterns, albeit with localized interpretations. The study underscored the importance of recognizing and integrating the *Buddhaya* spirit amidst global Buddhist sectarian diversities. The contribution of this review was twofold: first, it enriches the understanding of the specificities of Indonesian Buddhist higher education and its relation to global trends; second, it advocates for a harmonious blend of local and global in shaping the trajectory of global Buddhist pedagogy.

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Introduction

In today's swiftly evolving global society, religious traditions are intricately intertwined with contemporary societal transformations, necessitating an in-depth understanding of their evolution both within their traditional contexts and on a global scale. Buddhism in Indonesia, with its rich historical background and diverse traditions, serves as a prime example of this dynamic interplay (Yulianti, 2018). This article aims to critically assess the recent advancements and developments in the sphere of Buddhist higher education in Indonesia, positioning these developments within the wider context of global religious education trends.

The implementation of distance learning methodologies in Indonesian Buddhist higher education has become more prominent, particularly in response to the challenges and disruptions caused by the Covid-19 pandemic. This global health crisis has compelled educational institutions around the world, including those in Indonesia, to adapt to remote teaching and learning modalities. The integration of technology and online learning platforms has enabled students to maintain their academic pursuits and continue their engagement with Buddhist teachings, even in the face of unprecedented global challenges (Dietrich et al., 2020).

Aligned with global curriculum ideology perspectives, authorities overseeing Indonesian higher education have been diligently working to internationalize the curriculum, aiming to produce graduates who are competitive on the global stage. This involves integrating global perspectives, adopting interdisciplinary approaches, and enhancing skills that meet international standards. The overarching goal is to cultivate graduates who are



deeply knowledgeable in Buddhist teachings while also being equipped with the skills and competencies required in a globalized world (Sukirman, 2022).

The drive to enhance global competitiveness and foster human development is a significant motivator behind the evolution of Buddhist higher education in Indonesia. Educational institutions are actively working to augment the quality of education and training provided, with a focus on instilling a global perspective, stimulating research and innovation, and forging international collaborations (Deffinika et al., 2021). These efforts are aimed at contributing to Indonesia's standing on the global stage and promoting holistic human development within the country.

The adoption of English-Medium Instruction (EMI) in Indonesian higher education, including within Buddhist institutions, has garnered attention and significance. The Ministry of Education, Culture, Research, and Technology in Indonesia has underscored the importance of EMI, acknowledging the necessity for graduates to possess English proficiency to navigate the global job market successfully. By offering courses and programs in English, Buddhist higher education institutions in Indonesia are striving to arm their students with the language skills needed to interact with international Buddhist communities and engage in global dialogues. This approach not only enhances students' linguistic capabilities but also fosters a sense of ethical awareness and intercultural understanding (Bolton et al., 2023).

Acknowledging and integrating the *Buddhaya* spirit in the context of Indonesian Buddhist higher education is crucial for promoting inclusivity and harmony across the diverse spectrum of Buddhist traditions and sects present in Indonesia, such as *Theravada*, *Mahayana*, and *Vajrayana*. This approach emphasizes the necessity of mutual respect and collaboration among these different traditions. By championing the principles of pluralism, inclusion, and non-sectarianism inherent in the *Buddhaya* spirit, higher Buddhist education in Indonesia can create an inclusive environment that transcends sectarian boundaries and fosters unity among all Buddhist practitioners (Ditthisampanno, 2020).

Recent studies have illuminated the present situation and various challenges confronting higher Buddhist education in Indonesia, setting them against global trends. Abdullah (2017) conducts a thorough examination of the tribulations, influence, and future potential of higher education studies in Indonesia, uncovering the frailties of the country's erstwhile educational framework. This work casts light on the worldwide socio-political climate, characterized by rigid, radical, and extremist religious interpretations. In this milieu, the role of Indonesian post-graduate education, especially higher education, emerges as a pivotal area of discourse. The research underscores the urgent need for enhancements in Indonesia's higher education infrastructure, highlighting the criticality of tackling the prevailing educational challenges and exploring avenues for advancement. By pinpointing the deficiencies of the antecedent system, it lays down a robust groundwork for forthcoming reforms and advancements in Indonesia's higher education domain.

Maggio et al. (2020) delve into the nexus between career adaptability, awareness of systemic hurdles to sustainable development, and the role of hope in influencing investments in higher education. Logli (2016) provides an exhaustive critique of the contemporary challenges related to governance, access, and the quality of Indonesian higher education. Kusumaputri et al. (2021) interrogate the positioning of Indonesian Islamic higher education in the context of globalization and scrutinize the dynamics of organizational resilience. Madhakomala et al. (2022) identify and propose alternative strategies to address the challenges besetting the Indonesian education system, offering innovative ideas for its amelioration. Fadli et al. (2020) explore the development of a visionary framework to



navigate the future of university education, acknowledging the challenges posed by a globalized and technologically advanced milieu. Kusumoto (2022) scrutinizes the underpinnings of Japanese Buddhist educational philosophy, centering on Saichō's teachings about learning, contemplation, and personal growth.

Afwadzi & Miski (2021) conducted a comprehensive review of literature pertaining to the practice of religious moderation in Indonesian higher education, highlighting the importance of implementing moderation strategies effectively. Ishaq (2021) delves into the impact of disruptive technologies on Indonesia's higher education sector, exploring the potential consequences that such technological advancements may have on academic institutions. Suhada et al. (2022) emphasize the critical need for education in religious moderation within Indonesia, considering both Islamic and Western viewpoints while also recognizing the complexities introduced by global interconnectivity. Oktaviani et al. (2016) examine the nuances of Indonesian leadership, evaluating the influences of familial ties, feudalistic structures, and personal interests on the dynamics of leadership behavior.

Collectively, these researchers provide invaluable insights into the status quo and challenges of higher Buddhist education in Indonesia in the context of global trends. They touch upon diverse facets such as governance, curriculum design, globalization, technological impacts, leadership, and religious moderation. Policymakers, educators, and various stakeholders can leverage these studies to gain a more profound understanding of the prevalent issues and channel efforts toward the enhancement and progression of higher Buddhist education in Indonesia.

In sum, while numerous studies have shed light on Buddhist pedagogy at a global scale, a limited number have turned their attention to the Southeast Asian region, with an even smaller subset focusing on Indonesia. A conspicuous gap exists in the literature regarding the synchronization of Indonesian Buddhist higher education with global standards. Therefore, this research endeavors to bridge this gap by scrutinizing the alignment of the Indonesian Buddhist higher education system with global tendencies. The objectives of this research are to dissect the challenges, identify the unique characteristics, and propose viable strategies for the seamless integration of local and global dimensions in higher Buddhist education. This research contributes significantly to the ongoing discourse surrounding global Buddhist pedagogy. By delving into this field, it aims to enrich both academic and practical perspectives, addressing key gaps in current understanding.

Research Method

This study used a systematic literature review method with a qualitative approach, meticulously organizing and scrutinizing a diverse array of sources, encompassing both primary and secondary materials (Miles et al., 2020). This rigorous approach facilitated a deep and multifaceted understanding of the topic, effectively capturing the intricacies, unique elements, and intricate interconnections between Indonesian Buddhist higher education and prevailing global patterns.

This study employed a systematic, meticulous organization and analysis of a wide array of both primary and secondary materials to achieve a deep and multifaceted understanding of the topic. This approach includes a detailed analysis of the collected literature, identifying themes, patterns, and inconsistencies within the data. Predefined categories derived from the research objectives and keywords were used to facilitate a focused and organized analysis. The collected literature underwent a detailed analysis, identifying themes, patterns, and inconsistencies within the data. Predefined categories



derived from research objectives and keywords facilitated a focused and organized analysis. This coding process illuminated significant trends, challenges, and unique characteristics of Indonesian Buddhist higher education while also delving into the nuances of the *Buddhayana* spirit. A thematic analysis, following the (Braun & Clarke, 2020) framework, enabled a clear synthesis of the literature, laying the foundation for the research's discussions and conclusions.

The insights from the critical literature analysis were synthesized, drawing connections between local Indonesian Buddhist practices and global educational trends. This synthesis enhanced the understanding of the subject and ensured a comprehensive and nuanced perspective. Triangulation methods cross-referenced interpretations and conclusions across multiple sources, addressing discrepancies and validating the research findings. This rigorous validation process underscored the robustness of the research methodology.

Results and Discussion

In the realm of higher education in Indonesia, significant strides have been made in the domain of distance learning, with a pronounced impact on the sector of Buddhist higher education. The adoption of digital learning modalities has transcended geographical constraints, enabling Buddhist educational entities to extend their reach and cater to a more diverse student body. This development holds particular significance for Buddhist higher education within Indonesia, given the relative scarcity of Buddhist institutions when compared to establishments affiliated with other religious denominations. The onset of the COVID-19 pandemic served as a catalyst for the rapid integration of distance learning within Buddhist higher education, necessitated by the closure of physical campuses and the imperative for maintaining social distancing. In response to these unprecedented challenges, Buddhist institutions promptly pivoted to online platforms, ensuring an uninterrupted educational experience. This transition, while imperative, brought to the fore a myriad of challenges and opened new avenues of opportunity for Buddhist higher education establishments in Indonesia (Aji, 2020).

A salient benefit of distance learning in this context is the provision of a flexible educational framework, enabling students to engage with course content and lectures according to their schedules and preferences. This aspect of personalization is especially advantageous for Buddhist learners who may be concurrently engaged in monastic commitments or professional endeavors. Furthermore, the digital platform has acted as a conduit for enhanced collaboration and networking among Buddhist higher education institutions. It has facilitated connections between students and faculty across various establishments, fostering a vibrant community and encouraging the exchange of knowledge and resources (Argaheni, 2020).

Notwithstanding these benefits, distance learning in Buddhist higher education is not without its challenges. The digital divide, manifesting in unequal access to technology and internet connectivity, particularly in remote regions of Indonesia, poses a significant barrier to inclusive education. Additionally, the absence of in-person interactions inherent in online learning environments could impact the cultivation of interpersonal skills and the sense of camaraderie among the student body. In response to these challenges, Buddhist higher education institutions in Indonesia are actively exploring and implementing innovative strategies to optimize the distance learning experience. These initiatives include the creation of interactive digital platforms, the integration of multimedia resources, and the incorporation



of virtual discussions and collaborative projects, all aimed at fostering student engagement and participation (Muhtar & Bakung, 2022).

The evolution of distance learning in Indonesia has exerted a substantial influence on Buddhist higher education, overcoming spatial limitations and broadening educational access. The expedited adoption of these methodologies during the COVID-19 pandemic has underscored both the potentialities and challenges inherent in online learning. Recognizing these challenges, Buddhist higher education institutions in Indonesia are at the forefront of developing and implementing innovative solutions to enhance the effectiveness and engagement of distance learning. Within the sphere of Indonesian Buddhist higher education, there has been a noteworthy advancement towards integrating international perspectives into the curriculum, a response to the increasing demands of our interconnected global society. Altbach and Knight (2007) provide foundational insights into the process of curriculum internationalization, underscoring its critical role in elevating educational quality and relevance. Through the adoption of global viewpoints and the incorporation of interdisciplinary methodologies, Indonesian Buddhist higher education institutions are not just imparting knowledge of Buddhist doctrines but also equipping students with essential skills and competencies applicable in international settings. This initiative is reflective of Indonesia's dedication to nurturing a new generation of Buddhist practitioners and scholars, well-prepared to navigate and contribute to our globalized world.

The drive to internationalize the curriculum in Buddhist higher education settings mirrors the motivations observed in broader higher education contexts. As elucidated by Altbach and Knight (2007), these motivations encompass aspirations for commercial advantage, pursuits of knowledge and language proficiency, and the desire to enrich the curriculum with international content, among others. In embedding international perspectives within the curriculum, Buddhist higher education institutions in Indonesia are not only broadening students' understanding of Buddhism but also emphasizing its relevance and application in contemporary, global contexts.

Integral to the process of curriculum internationalization is the thoughtful consideration of teaching methodologies, learning arrangements, and the provision of supportive services. This comprehensive approach ensures the curriculum transcends the inclusion of international content, also adopting pedagogical strategies aimed at fostering intercultural understanding and active engagement. Additionally, it underscores the importance of support services tailored to meet the needs of international students, aiding their integration and participation within the academic community.

Although there exists a paucity of research specifically focused on curriculum internationalization within Indonesian Buddhist higher education, broader studies pertaining to curriculum development and internationalization in higher education offer valuable insights. Works by Bunbury (2018) and Wu (2022) delve into the nuances of inclusive curriculum design, explore the implications of internationalization on pedagogical practices, and discuss the significant role of international academic exchanges. These scholarly contributions can be leveraged to inform and guide curriculum development and internationalization initiatives within the realm of Buddhist higher education in Indonesia.

In synthesizing these considerations, it becomes evident that the internationalization of the curriculum is a pivotal component in preparing students within Buddhist higher education for the complexities of our globalized world. The integration of global perspectives, coupled with interdisciplinary and inclusive educational practices, positions Indonesian Buddhist higher education institutions to cultivate graduates with a deep



understanding of Buddhist principles, as well as the skills and competencies essential for international engagement. Insights gleaned from broader research on curriculum development and internationalization in higher education provide a valuable framework, informing ongoing efforts to enhance curriculum internationalization within the Indonesian Buddhist higher education sector.

In the context of an increasingly interconnected global society, Indonesian Buddhist higher education institutions have strategically embraced English-Medium Instruction (EMI) to enhance their international competitiveness and global engagement. EMI serves not only to bolster linguistic competencies in English but also to cultivate a nuanced understanding of ethical considerations and intercultural dynamics, essential for meaningful participation in international Buddhist networks and dialogues. This shift towards EMI within Indonesian Buddhist higher education is reflective of a global trend, acknowledging English as the dominant lingua franca in academic and professional spheres. The objective is to prepare students to proficiently navigate international settings, fostering both linguistic aptitude and a global outlook. Through EMI, Buddhist higher education institutions in Indonesia are committed to enhancing the global readiness of their students (Bolton et al., 2023).

However, the implementation of EMI is accompanied by inherent challenges and complexities. The language policies related to EMI in higher education in Indonesia have been ambiguous, resulting in varied practices across different institutions. This inconsistency could compromise the effectiveness and quality of EMI programs. Moreover, there is a palpable concern regarding the potential marginalization of local languages and cultural identities in the quest for internationalization through EMI. To mitigate these challenges, Buddhist higher education institutions in Indonesia must establish clear language policies and extend robust support to both students and faculty in adopting EMI. It encompasses the provision of English language enhancement programs, faculty development initiatives aimed at improving English teaching competencies, and the creation of an inclusive educational environment that champions linguistic diversity and intercultural awareness (Bolton et al., 2023).

While research specifically focusing on EMI within Indonesian Buddhist higher education remains limited, broader studies on EMI in higher education provide valuable insights. These studies underscore the significance of language proficiency, the transformative impact of EMI on teaching and learning practices, and the necessity for comprehensive language policies and robust support services. By adopting EMI, Indonesian Buddhist higher education institutions are making a strategic move to align themselves with global educational trends, enhancing their international visibility and appeal. This initiative aims to prepare students with the linguistic and intercultural skills needed for active participation in the global Buddhist community. However, the institutions must also navigate the challenges associated with EMI implementation, ensuring a balance between global engagement and the preservation of local linguistic and cultural identities (Bolton et al., 2023).

Delving deeper into the transformative impact of Ashin Jinarakkhita on the realm of Buddhist higher education in Indonesia, researchers observe his pivotal contributions through the *Buddhayana* movement. His visionary leadership and unwavering commitment to inclusivity have been instrumental in reshaping the educational paradigm and creating a harmonious blend of various Buddhist traditions. This inclusive approach to Buddhist learning under his guidance has not only enriched the educational experience but also fostered a sense of unity and mutual respect among practitioners from different sects. Ashin



Jinarakkhita's legacy continues to be a guiding force, ensuring that the principles of *Buddhayana* are deeply embedded in the fabric of Buddhist higher education in Indonesia, promoting a holistic and comprehensive understanding of Buddhist teachings.

Ashin Jinarakkhita's vision for a unified form of Buddhism, transcending sectarian boundaries, is deeply ingrained in the fabric of Indonesian Buddhist higher education today. His legacy endures through the integration of the *Buddhayana* spirit within the curriculum and pedagogy of these institutions (Ditthisampanno, 2020). This integration ensures that students are immersed in a rich tapestry of Buddhist teachings and practices, fostering intercultural dialogue and a comprehensive understanding of the multifaceted nature of Buddhism. The *Buddhayana* spirit championed by Ashin Jinarakkhita not only emphasizes intellectual understanding but also places a significant emphasis on ethical awareness and the cultivation of virtues. It aligns seamlessly with core Buddhist principles such as compassion, mindfulness, and wisdom, encouraging students to embody these values in their daily lives. This holistic approach to education transcends the mere acquisition of knowledge, urging students to cultivate wisdom and apply Buddhist teachings practically.

Moreover, Ashin Jinarakkhita's leadership in the *Buddhayana* movement was pivotal in formulating a contemporary and inclusive Indonesian Buddhism, resonating with the national ethos of "Unity in Diversity" (Chia, 2018). His innovative interpretation of the *Sang Hyang Kamahayanikan* manuscript led to the conceptualization of *Sang Hyang di-Buddha*, a pivotal development that facilitated the official recognition of Buddhism in Indonesia (Syukur, 2022). This development, despite its controversies among international Buddhist clerics (Arifin et al., 2021), marked a significant milestone in the institutionalization of Buddhism in the Indonesian context. Ashin Jinarakkhita's influence also permeated various aspects of Buddhist life in Indonesia. The *Buddhayana* movement, under his guidance, nurtured a spirit of pluralism, respect for diversity, and commitment to non-sectarianism, fostering religious harmony among the Buddhist community (Ditthisampanno, 2020). The active participation of Pandita, Youth, and Women in the movement played a crucial role in realizing this vision of religious harmony.

In the domain of Indonesian Buddhist education, the pioneering efforts of Ashin Jinarakkhita have been monumental, leading to the establishment of numerous Buddhist educational institutions. These schools and colleges serve as the bedrock for imparting Buddhist virtues and teachings to the emerging generations (Yulianti, 2018). Moreover, the influence of Ashin Jinarakkhita's educational reforms extends beyond academia into the socio-economic fabric of Indonesia, with a discernible adoption of Buddhist principles by Indonesian business leaders, integrating these tenets into their corporate ethos (Yulianti, 2018). The evolution of Buddhist higher education in Indonesia is thus deeply intertwined with the legacy of the *Buddhayana* movement, founded by Ashin Jinarakkhita, which fosters a unified and inclusive approach to Buddhism that permeates the curricula and principles of these institutions. Emphasizing inclusivity, ethical conduct, and a comprehensive educational experience, this *Buddhayana* spirit nurtures a student body adept in the philosophical and practical applications of Buddhism. Parallel to these developments, the *Therav da Bhikkhuni Sangha* of *Sangha Agung Indonesia* showcases remarkable academic achievement, reflecting a steadfast commitment to scholarly development within the *Therav da* tradition. Collectively, they epitomize a community dedicated to advancing the intellectual and spiritual understanding of Buddhism, reinforcing the country's commitment to harmonizing educational equity with religious scholarship (Surya et al., 2020).



The outcomes of this investigation are inextricable from the foundational research objectives and questions posited at the outset. The progression of distance learning modalities, the internationalization of curricula, the strategic adoption of English as a Medium of Instruction (EMI), and the celebration of the *Buddhayana* ethos collectively underscore the dynamic metamorphosis of Indonesian Buddhist higher education within a global academic paradigm. These findings do not merely respond to the posed inquiries; they enhance the scholarly comprehension of the intricate interplay between Indonesia's unique religious idiosyncrasies and prevailing global educational currents.

Schofer & Meyer (2005) discourse on the exponential expansion of higher education at a global level bears relevance to the heart of this study. Their analysis illuminates a surge in tertiary enrollment, especially in developing nations such as Indonesia, corroborating the transformative contour of Indonesian Buddhist higher education against a global backdrop. Lamirin's (2021) investigation into the transformative roles of educators amidst the Covid-19 pandemic complements the research aims, dissecting the ramifications of the health crisis on the educational landscape, Buddhist studies included. This resonates with the highlighted shifts in educational paradigms due to the pandemic. Further, the work of Wicahyah et al. (2022) on the historical ties between Sriwijaya's Buddhist education and its Indian progenitors provides a deeper historical and cultural context, enriching the understanding of Indonesian Buddhist higher education's global and historical tapestry.

The transition towards remote learning frameworks and the broadening of the curriculum to include international perspectives in Indonesian Buddhist higher education reflect larger global educational shifts propelled by technological innovation and the necessities of an interconnected world (Schofer & Meyer, 2005). The incorporation of EMI caters to the linguistic prerequisites of international scholarly communication, whereas the focus on the *Buddhayana* ethos ensures the preservation and celebration of indigenous religious elements (Lamirin, 2021). An extensive literature review and thematic analysis ensure a robust scientific interpretation of these outcomes. This study's emphasis on the *Buddhayana* philosophy within Indonesian Buddhist higher education echoes the tenets of the *Buddhayana* Movement spearheaded by Ashin Jinarakkhita. Previous scholarly efforts have underscored Jinarakkhita's pivotal role in the evolution of Indonesian Buddhism, its inclusivity, and its contribution to interfaith concord. The present analysis builds upon these academic underpinnings, offering concrete instances of these doctrines reflected within the domain of higher education. This distinctive facet differentiates Indonesian Buddhist higher education from its international counterparts, illustrating the lasting influence of Jinarakkhita's legacy.

Moreover, the examination by Wicahyah et al. (2022) offers corroborative evidence for the sustained historical and cultural synergies between Indonesian Buddhist educational practices and their Indian origins. This interrelation with antecedent scholarship and theories accentuate the distinctiveness of Indonesian Buddhist higher education, weaving together local particularities with global interconnectivity. The embrace of the *Buddhayana* spirit, inspired by Ashin Jinarakkhita's vision, sets a benchmark for the trajectory of Buddhist higher education in Indonesia. This paradigm fosters inclusivity and veneration for a plethora of Buddhist traditions, nurturing an environment ripe for collaborative education. Future inquiries could delve into the integration of these principles into pedagogical methodologies and the sustained influence of Jinarakkhita's vision on Indonesian Buddhism and its educational framework on a global stage.



The insights on the expansion of higher education from Schofer & Meyer (2005) and the educational transformations wrought by the COVID-19 pandemic from Lamirin (2021) proffer significant implications for future scholarship and pedagogical strategy in Indonesian Buddhist higher education. These global phenomena and the challenges they pose should inform the strategizing for an effective fusion of the local with the global in Buddhist higher education. Prospective research could probe into pioneering methodologies for distance learning, international curricular development, and the role of digital technologies in Buddhist pedagogy. Additionally, an exploration into the enduring cultural and historical interlinkages between Indonesian Buddhist education and its Indian heritage could yield valuable perspectives for the crafting of a culturally attuned and comprehensive educational curriculum.

Table 1. Summary of Key Findings in Indonesian Buddhist Higher Education

Aspect	Description	Benefits	Challenges	Recommendations
Distance Learning Adoption	Adoption of digital learning modalities to extend educational reach	Extends reach to a diverse student body Enables flexible learning schedules Broadens understanding of Buddhism	Digital divide affecting access Reduced interpersonal interactions	Enhance digital infrastructure Develop interactive digital platforms
Curriculum Internationalization	Integration of global perspectives into the curriculum	Equips students with skills for international settings Enhances linguistic competencies	Need for pedagogical strategies fostering intercultural understanding	Foster international collaborations Incorporate interdisciplinary approaches
EMI Implementation	Strategic embrace of English as a lingua franca	Cultivates ethical considerations and intercultural dynamics	Inconsistency in language policies Potential marginalization of local languages	Establish clear language policies Provide English language enhancement programs

Conclusion

The results of this study conclude that Indonesian Buddhist education possesses unique characteristics and mirrors global patterns, albeit with localized interpretations. The study underscores the importance of recognizing and integrating the *Buddhaya* spirit amidst global Buddhist sectarian diversities. The contribution of this review is twofold: first, it enriches the understanding of the specificities of Indonesian Buddhist higher education and its relation to global trends; second, it advocates for a harmonious blend of local and global in shaping the trajectory of global Buddhist pedagogy.

Recommendation

To enhance the global alignment and effectiveness of Indonesian Buddhist higher education, policymakers are urged to provide comprehensive support for English as a Medium of Instruction (EMI) programs. This entails allocating resources for extensive



language training for both faculty and students, ensuring the delivery of high-quality EMI courses and fostering an educational environment that nurtures intercultural competence. In light of promoting a harmonious educational setting that reflects the diversity of Buddhist traditions, it is crucial to advocate and facilitate the integration of the *Buddhayana* spirit throughout the educational curriculum. Such an initiative requires the development of policy frameworks that encourage the creation of inclusive educational materials and activities. Furthermore, addressing the digital divide through enhanced policies for digital infrastructure development is imperative to ensure equitable access to technology and internet connectivity, especially in remote areas. Policymakers should also prioritize facilitating international collaborations and exchanges to bolster the international competitiveness of Buddhist higher education institutions. Lastly, a significant focus should be placed on policies that foster ethical education, emphasizing the development of curricula that integrate ethical sensibilities aligned with Buddhist traditions alongside academic excellence.

Educators in the realm of Indonesian Buddhist higher education are encouraged to seamlessly incorporate global perspectives and interdisciplinary approaches into their teaching methodologies. This effort not only prepares students for global academic engagement but also capitalizes on the linguistic and intercultural benefits provided by EMI. The transition towards distance learning necessitates pedagogical innovations that enhance student engagement through the use of interactive platforms, multimedia resources, and collaborative online projects. It is also essential for educators to embed the *Buddhayana* ethos within their pedagogical practices, fostering a learning environment that celebrates diversity and unity across Buddhist sects. Supporting students in their English language acquisition becomes paramount in EMI contexts, necessitating targeted language enhancement programs. Continuous professional development for educators is critical to keep abreast of the latest pedagogical strategies, especially those relating to EMI, digital learning modalities, and fostering intercultural competence. By adopting these recommendations, educators can significantly contribute to molding an education system that is both globally competitive and deeply rooted in the rich tapestry of Buddhist ethical and cultural values.

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