Buddhist Economic: For Student Creativity Program in Entrepreneurship by Catera Zebuart Product

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Abstract

Several sources of primary Buddhist scriptures, secondary literature, and scientific articles were examined to find out what economic system was derived from the teachings of Buddhism described by Gautama Buddha. The principles of Buddhist economics are investigated from the personal and social ethics of the Buddhists that underlie the system. An economic system that adheres to Buddhist moral norms, and attitudes towards property and wealth that inspire in economic endeavors in particular entrepreneurial behavior. The method used is systematic content analysis. Entrepreneurship based on Buddhist values is also analyzed to be applied in the Student Creativity program in the field of Entrepreneurship. Generosity which is the principle of Buddhist economics in this study is also applied. Through an institution approved by the Directorate General of Buddhist Community Guidance together with the Directorate of Taxes, the Ministry of Finance, six formal institutions similar to the Amil Zakat Agency in Islamic Religious Institutions were obtained. Meanwhile, the selected product is based on the creative economy in the form of a conscious work of art called Catera Zebuart.

Keywords: *Buddhist Economics, Student Creativity Program, Entrepreneurship, Catera Zebuart.*

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A. INTRODUCTION

Islamic religious institutions know Sharia Economics. Its application in the field of social science, studies the economic problems of the people inspired by Islamic values. Buddhism also contains principles that can be applied to economic problems that exist in society. The core teachings of Buddhism are contained in The Noble Eightfold Path (Pali: *Ariyo Aṭṭhaṅgiko Maggo*; Sanskrit: *rya Aṣṭāṅga Mārgaḥ*), one of which is Right Livelihood. Right Livelihood emphasizes the moral aspect at the heart of Buddhism.

Based on the Decree of the Director General of Buddhist Community Guidance at the Ministry of Religion Number 168 of 2020. Regarding: Technical Guidelines for Government Assistance in Developing Student Creativity in Buddhist Higher Education in 2021 (Directorate General of Buddhist Guidance, 2020): "Student Creativity Development-Entrepreneurship, is a program to develop student skills in entrepreneurship and is profit-oriented. The business commodities produced can be in the form of goods or services which in turn are one of the basic capital for

entrepreneurship students. The main actors in entrepreneurial activities are students, not the community, or other partners".

Observing the Decree of the Director General of Buddhist Community Guidance at the Ministry of Religion, the importance of following up on this program, specifically in the field of entrepreneurship based on Buddhist values. This article provides descriptive information about how Buddhist Business and Management students and Supervisors in conceptualizing Buddhist Economics into business development projects that are not only profit-oriented, thus abandoning morality and social-society aspects. Then another important thing is that the product selection must have a positive effect on the general public. So, a product called Catera Zebuart was chosen.

B. METHOD

This study specifically uses a qualitative method with a content analysis approach. Content analysis is required to look deeply, analyze and interpret primary Buddhist scripture texts, commentary texts, and related journal articles. According to (Stausberg & Engler, 2021) textual or content analysis is a method used to describe and interpret the characteristics of a recorded or visual message. Text is any object, artifact, or behavior that involves the use of symbols. Texts can be written transcripts of speeches or conversations, written documents (letters, personnel records, newspapers, magazines, textbooks, journal articles), electronic documents (audio tapes, films, videotapes, computer files), or visual texts (paintings), photos, and architecture).

Content analysis was primarily developed as a way to explain and describe the characteristics of messages embedded in mass media and public texts. Content analysis is defined as a research method for drawing reproducible and valid conclusions about the context in which the text (or other meaningful material) is used. It is one of the many research methods used to describe and systematically analyze the content of written, oral, or graphic communications, such as books, newspapers, television shows, and interview notes (Adu-gyamfi et al., 2013; Bedebayeva et al., 2021; Ghelichkhani et al., 2021; Gulbaram et al., 2021; Helmiati, 2021; Pandey, Kumar & Dixit, 2021). The content analysis in this study was sourced from primary, secondary Buddhist scriptures, websites and journal articles.

C. RESULT AND DISCUSSION

1. Buddhist Economic Principles

From Pali: *Paticcasamuppāda*; (Sanskrit: *pratītyasamutpāda*) meaning the Law of Dependent Origination is one of the most important teachings in Buddhism. Literally, *paticcasamuppāda* means dependent origination. The chain of interdependent cause-and-effect relationships is the basic foundation of Buddhist economic principles. Karma (Sanskrit, also *karman*, Pāli: *kamma*) in the sense of an action. Actions made of thought, speech, and deed. For ordinary Buddhists karma is more relevant and known in practice than the ultimate goal of Buddhists, namely *Nirwaṇa* (Pali: *nibbāna*;

Sanskrit: *nirvāṇa*; meaning "blown out", as in an oil lamp is a concept in Indian religions as Buddhism, Hinduism, Jainism, and Sikhism) that represents the ultimate state of soteriological release, the liberation from *duḥkha* and *saṃsāra*.

Right Livelihood (Bodhi, 1999) is one of The Noble Eightfold Paths. According to (Gombrich, 2006) in His first sermon, the Buddha explained that those who wish to live a pure life should avoid extreme indulgence and asceticism and choose the middle path. Thus, it can be interpreted that it is important to emphasize that such a middle ground does not hinder the comfortable lifestyle and prosperity associated with economic development (Duangnapa, Patchimwaranukul & Karnjanangkura, 2009; Williams-Oerberg, 2019). On this important point, Buddhism is not educating one to be "anti-matter" or anti-importance of wealth, money and government.

Property for common people is not prohibited. For example, in (Anguttara-Nikaya, Volumes III and IV) one can interpret the Four Bliss worthy of a householder: the happiness of possession, the happiness of enjoyment, the happiness without debt, and the happiness without blame. Then in the same source (V, iv, 40) we can learn five reasons why one should desire to be rich (wealth obtained by moral means). With his perseverance one can make himself happy and his family and workers; he can also make his friends and companions happy; he will be able to guard his property from the ravages of the weather, robbers, and enemies; he can make suitable offerings to relatives, guests, the dead, and the king; and finally, he can offer alms to ascetics or monks and nuns.

The scope of Buddhist economics has much in common with the viewpoints of socio-societal development, ecology and in many other areas of thought and practice. According to (Wagner, 2007) some of the social implications of Buddhist economic ethics, however, can be interpreted in different ways. Buddhism does not imply any political action aimed at changing the distribution of one's instantaneous wealth in this life. But if you look at the actual Buddhist movement, it can be seen that in Theravada Buddhist countries, for example, there have been attempts by some high-ranking members of the monastic Sangha (monks) to form a model of socialism in accordance with the peaceful dharma of Buddhism (Duangnapa, Patchimwaranukul & Karnjanangkura, 2009). Even the historical Buddha rejected India's traditional caste system nearly 2600 years ago, although he made no proposals on how to abolish it. Buddhism values simplicity and upholds a self-chosen separation from the material world, but strongly rejects forced poverty. Although the main cause of suffering is seen as attachment and not as a lack of something, Buddhist economics does not deny wealth and the acquisition of property, as long as it is attained in an appropriate manner and used for the benefit of all. Buddhist economics may contribute to the development of more justice and social welfare, but as in many other religious teachings, intentions and outcomes do not always align (also stated in the study Corvinus, 2011; Prayukvong & Foster, 2014; Casas, 2016; Theppavaramethi & Klomkul, 2019; Williams-Oerberg, 2019; Indiyati, Ghina & Romadhona, 2021). What Buddhism has to offer is a deeply investigated system of spiritual and mental practice. However, always leave the freedom to choose.

2. Application of Buddhist Economic Principles

As explained in the principles of Buddhist economics, which is not to deny wealth and material gain. As long as the gain is achieved in a way that conforms to the basic morals of the Buddha's teachings and is used for the public good, there is nothing wrong to do. Similarly, it is generally known as social entrepreneurship. According to (Surniandari et al., 2019) businesses engaged in social entrepreneurship that emphasize a nobler goal, such as tackling problems that exist in society such as poverty. The product developed in the student creativity program in this study tries to solve mental problems. In addition, to support the Directorate General of Buddhist Community Guidance in conducting socialization and participating in the Indonesian Buddhist Paramitha Fund program or the Compulsory Buddhist Social Fund. It is stated in the Decree of the Director General of Buddhist Community Guidance, Number 195 of 2017. In collaboration with the Directorate General of Taxes, the Republic of Indonesia.

The application of the principles of Buddhist Economics in this study is through the Student Creativity Program in Entrepreneurship, namely participating in the Paramita Fund program developed by the Directorate General of Buddhist Community Guidance. The paramita fund added to the profit of the developed Catera Zebuart commodity is 8%. Meanwhile, according to the agreement and study of Buddhist experts as outlined in the Director General's Decree, it is equivalent to 8% of the gross income of the community. The following are the legal entities of the Paramita Fund that have received an stipulation from the Director General of Buddhist Community Guidance and ratified by the Director General of Taxes.

Table 1 Description of the Legal Entity of the Paramita Fund Institution in Indonesia

No	Deed of Incorporation	Decree of the Minister of Law and Human Rights of the Republic of Indonesia	Appointment of Director General of Buddhist Community Guidance	Approved by the Director General of Taxes
1.	(Indonesian Buddhist Paramita Fund Foundation, 2022)			
	No. 29. 27 November 2017 by Ediarti, SH., M.Kn.	No. AHU-0017580. AH. 01. 04. Year 2017	No. 31 Year 2018, January 11 2018	No. Per-11/ PJ/ 2018. 23 April 2018
2.	(*Indonesia Maitreya Buddhist Paramita Fund Foundation, 2022*)			
	No. 04. March 10, 2017 by Tony, SH.	No. AHU-0005532. AH. 01. 04 Year 2017	No. 44 of 2019, January 17, 2019	No. Per-08/ PJ/ 2021 April 06, 2021
3.	(Karuna Mitta Wijaya Foundation, 2022)			
	-	-	No. 44 years 2019	-
4.	(*Indonesian Tridharma Council Paramitha Fund Foundation, 2022*)			

	No. 3. November 9, 2017 by Andreas, S.H., LL.M,	No. AHU-0017036. AH. 01. 04. Year 2017	No. 31 Year 2018, January 11 2018.	-
5.	(Indonesian Buddhist Tzu Chi Foundation, 2022)			
	-	-	No. 195 Year 2017	-
6.	(*Majapahit Paramita Fund Foundation, 2022)*			
	No. 29. July 22, 2020 by Rudy Yauwalatta, SH.	No. AHU-0012448. AH. 01. 04. Year 2020	No. 192 Year 2020, December 18, 2020	No. Per-08/ PJ/ 2021. April 06, 2021

By adding to the profit value of product sales, this is in accordance with the principles of Buddhist economics. Where the use of this paramita fund is intended for community empowerment activities. For example, what is listed on the website (Foundation of Dana Paramita Majapahit, 2022) on seven development areas; (1) religion, (2) education, (3) health, (4) arts and culture, (5) social and community affairs, (6) Buddhist economic empowerment and (7) environment. This practice is in accordance with the integration and application of secular and religious scholarship in the Buddhist business and management study program at Sriwijaya State Buddhist College (Sulaiman, 2020). Similar awareness has also been shown in several studies (Pryor, 1990; Daniels, 2003; Prayukvong, 2005; Mutakalin, 2014; Brown and Zsolnai, 2018; Vu and Tran, 2021).

3. Catera Zebuart Mindfulness Art Products

Catera Zebuart is interpreted as a conscious art work based on Zen Buddhism, with the theme of the archipelago and local wisdom from various regions in Indonesia. The name Catera Zebuart is taken from the abbreviation, Eggshell Nusantara Zen Buddhism Art. Indonesia has cultural diversity. This heart-touching art product incorporates painting, calligraphy and framing of pieces of crushed eggshells in support of the philosophy of life and death that repeats itself in Buddhist philosophy. Like works on the theme of Zen Buddhism, each has its own characteristics (Arts, 2011; Kara, 2014; Levine, 2016; Cookson & Stirk, 2017; Lomas et al., 2017; Masuda & O' Donohue, 2017; Lim, 2019; Lee & University, 2021). However, the elements of simplicity, enlightenment and breaking the mind are characteristic of Zen Buddhist art.

The existence of these principles in Zen-based artwork reflects and conveys central insights into Buddhism. Such as simplicity, serenity, and non-attachment. In addition to their application to the creation and appreciation of art, aesthetic principles have the ability to promote mental health-related well-being and promote a more realistic and authentic understanding or concern. Mindfulness, taught by Buddhism more than 2500 years ago. This likely influenced the style and form of the Zen aesthetic that developed after the 12th century. They hope that the beauty principles of modern zen can be used to captivate and strengthen the understanding of mindfulness in the fear that its "spiritual essence" is being lost. Clearly, the potential of aesthetic

principles needs to be investigated empirically to inform the design of mindfulness-based approaches to mental care and enable true conscious living. Catera Zebuart was also developed based on these aesthetic principles.

However, Catera Zebuart's work is not only developed based on authentic and aesthetic principles in zen. This work of art also combines elements of words, meanings and various cultures of the archipelago (present-day Indonesia) which have enlightening wisdom values. For example, the word "Anicca" comes from the Pali language. It literally means impermanence. Storynomic that is built from eggshell waste has its own meaning. Egg shells have actually been widely used in scientific studies in the field of chemistry and their use in various fields of life (as shown in A.M. King`ori, 2011; Hempe, 2020; Article, 2021; Baláž et al., 2021). Waste egg shells are also used in sculpture. According to (Senior et al., 2019) sculpture is one of the subjects studied in cycle II and universities in Ghana. Due to its relevance to the socio-economic development of the country, the materials for the production of sculptures became of great importance.

The determination of the storynomic of each of these conscious works is different from one another. Each product has a different meaning to be conveyed. While the edge of the frame that uses eggshell powder has the same meaning in each product produced. Here is an example of Catera Zebuart's artwork and storynomic.



Figure 1 Image and Storynomic of Anicca (from Pali): "Anicca (Impermanence): "Loving You, I Learned the Meaning of Universal Loving. Clinging to you, I learned the meaning of impermanence".

The following is a special meaning of Catera Zebuart products, namely eggshell powder that resembles sand that surrounds the image media. This is the hallmark of the product. This powder is analogous to grains of sand with the following message:

"Frames the many births and deaths, the many sufferings of creatures in the universe, like the amount of sand in the Ganges, I learned to be wise and enlightened" #caterazebuart by MS, ink on rice paper 40x50 cm.

D. CONCLUSION

Buddhism is taught to monks and nuns as well as householders. Those who leave the household and monastic life are a monastic group. Meanwhile, householders are called *Upāsaka* (masculine/male) or *Upāsikā* (feminine/female). So, the reality of the economic life of the two groups of Buddhists is certainly different. The monks or nuns get support for basic needs in spiritual study and practice. Thus, the contribution of householder Buddhists through economic activities is very important to understand. The Buddha did not forbid householders to own property, money, gold, and the like in a way that conforms to the principles of Buddhist morality and for the benefit of others and even all living beings.

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