PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON
THEOLOGY, RELIGION, CULTURE, AND HUMANITIES
Vol. 3, No. 1, June 2026 (232-243)

A Philosophical Study of Buddhism: The Ascetic Movement in The Teachings of Kebo Nyusu Gudel

Dwika Tegar Ardiansah[a,1], Yufensia Afriantis Gowo Making[b]
[a,b]*Sanata Dharma University, Yogyakarta, Indonesia*

[1] Corresponding Email: dwikotegarardiansah@gmail.com
DOI: https://doi.org/10.24071/tic.v3i1.932

Abstract

Asceticism is rarely heard of in today's world. In Buddhism, asceticism is a path to attain the very essence of Buddhism itself: Anicca, Dukkha, and Anatta. The Buddha himself taught extensively about ascetic practices as a means to achieve enlightenment or personal perfection. The values of asceticism and Javanese wisdom can be compared and described. This study employs a literature review to describe and explore, through a comparative analysis, the ascetic values in Buddhism alongside the ascetic values found in the Javanese proverb "kebo nyusu gudel." The description of this comparative analysis will be formulated through several questions: How did Buddhism emerge? What is asceticism in Buddhism? What are the similarities in values between ascetic values in Buddhism and those in the Javanese proverb "kebo nyusu gudel"? The results of this study will consist of a descriptive narrative regarding ascetic values in Buddhism and Javanese proverbs, providing an ethical imperative to further realize ascetic movements in daily life and within Javanese local communities themselves

Keywords

Asceticism; Buddhism; Javanese Proverbs

INTRODUCTION

In this modern era, many people are busy pursuing pleasure and material possessions, leading to a lifestyle that teaches simplicity or asceticism being increasingly forgotten and abandoned. In fact, living a simple life and controlling one's desires are fundamental moral principles in many teachings. This ascetic movement is not merely a movement undertaken for a specific purpose. The ascetic movement can serve as a counterbalance to current phenomena. Asceticism becomes a noble path undertaken by someone who emphasizes aspects such as simplicity, honesty, and a willingness to make sacrifices.

This ascetic movement can serve as a counter current to the prevailing trends of the modern world. The evolving phenomena of the world often give rise to profound social issues. The current era of globalization has led many people to follow a lifestyle that may erode ethical values. Thus, this study aims to compare the simple

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way of life in Buddhist teachings with the noble teachings of Javanese tradition. Javanese culture is deeply rooted in ascetic movements. Various ascetic practices manifest in diverse forms. Examples of these forms include ascetic practices, acts of self denial, and the practice of wearing white. Moreover, asceticism can take the form of ethical imperatives that are alive within Javanese society. These ethical imperatives are calls that emerge and persist in daily life as responses to unfolding phenomena. Examples of these imperatives include *"kebo nyusu gudel," "eling lan waspada," "nrima ing pandum,"* and soon.

In Buddhism, living in accordance with ascetic teachings is not merely a difficult set of rules but the primary path to achieving enlightenment and perfection. Asceticism is a fundamental way to understand the Three Noble Truths: Anicca (all things are impermanent), Dukkha (life is suffering), and Anatta (there is no permanent self). Indeed, Gautama Buddha himself taught ways of living according to ascetic teachings that emphasize simplicity, honesty, and self sacrifice so that one may attain perfection. Therefore, this study will discuss the early history of Buddhism and explain the meaning and practices of the ascetic way of life within it.

This research is important because it aims to compare and identify the shared foundational values between the simple Buddhist way of life and Javanese ethics as expressed in the *Kebo nyusu gudel* adage. Although these two traditions differ, they share the same philosophical core: the way to control oneself and achieve a good life.

Thus, it is hoped that the results of this study can serve as a strong moral call for society to return to practicing a simple way of life in daily activities. By reemphasizing the importance of these noble traditional values, this study can help foster simplicity, honesty, and a willingness to make sacrifices, thereby offering an enlightening solution amidst the challenges of the modern era.

Asceticism in today's world cannot be separated from the role of faith within specific cultures. Buddhism, as a faith rooted in culture, teaches many lessons on asceticism lessons even taught directly by the Buddha himself. Through this study, asceticism in Buddhism and the *"kebo nyusu gudel"* adage will be described and explored through a comparison of their respective values. This study will rely heavily on literature reviews of existing sources, including journals and previous research studies. Thus, this research aims to provide relevant findings by effectively describing the values of asceticism and Javanese proverbs. The sources used in this study fall within the same broad thematic framework. This means that these sources both address the topic of asceticism in Buddhism and the Javanese proverb *"kebo nyusu gudel."*

RESULT

History of Buddhism

Buddhism originated around the 5th to 6th centuries BCE in South Asia, particularly in the region that now includes Nepal and northern India. The religion's principal founder was Siddhartha Gautama, who, after attaining Enlightenment, became known as the Buddha, meaning "The Enlightened One." He taught a way to overcome life's suffering through the doctrine of the Middle Way, which avoids the extremes of sensual indulgence and self mortification.[1]

After attaining enlightenment, the Buddha spent nearly five decades spreading his teachings along the Ganges River valley and its surroundings. These teachings were later systematized through several major assemblies known as Buddhist councils, which established sacred texts and monastic rules. This work became the foundation for the various Buddhist traditions that developed subsequently.

In the third century BCE, the spread of Buddhism was significantly expanded through the role of Emperor Ashoka of the Maurya Empire. After attaining spiritual enlightenment, Ashoka actively supported the spread of Buddhism by constructing stupas, pillars, and sending missionaries to various regions of Asia, including Central Asia and the Hellenistic world. His leadership became a pivotal milestone in the religion's expansion beyond India.[2]

Further developments saw the emergence of several major schools of Buddhism, such as Theravada, Mahayana, and Vajrayana. Theravada preserved the Buddha's original teachings and flourished in Sri Lanka and Southeast Asia, while Mahayana, which emerged around the first century BCE, emphasized universal salvation and Buddhahood as the highest ideal, spreading to China, Korea, and Japan. Vajrayana, which developed in the Himalayan region, introduced mystical practices and esoteric rituals (secret rituals with profound inner meanings).

Over time, cultural interactions between Buddhism and other civilizations occurred, including influences from the Greek world through contact with the Bactrian region and the Greco Indian kingdoms. This influence is evident in Buddhist art, which depicts the Buddha's face and body in a humanistic manner. However, beginning in the 11th century, Buddhism faced a decline in India due to Islamic conquests but remained strong and continued to flourish in Southeast Asia.

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[1] Purwaningsilh, N. M. W., Nerawati, N. G. A. A., & Warilatil, N. L. G, "Etika Sosila Buddhisme DALAM Kitab SUTTA Pitaka (Kajilan Fillsafat)." *Sanjilwanil: Jurnal Fillsafat*, *13*(1), (2022). 13–23.

[2] Dumoulin, Heinrich. Zen Buddhism: A History. Translated by James Heisig and Paul Knitter. Vol. 1, India and China. Bloomington, IN: World Wisdom, 2005, 211.

In Indonesia, Buddhism began to be known as early as the 5th century through trade and the influence of the Sriwijaya Kingdom, centered in Sumatra. This kingdom became a center for the study and dissemination of Buddhist teachings across the archipelago. Although it experienced a decline in subsequent periods, Buddhism remains an important part of Indonesia's cultural and spiritual heritage to this day.[3]

The Core Teachings of Buddhism

The teachings of the Buddha, which form the foundation of Buddhism, focus on a deep understanding of how to overcome suffering and achieve true happiness through inner transformation. The core of the spiritual struggle in Buddhism is recognizing the nature of the world as filled with *dukkha* (suffering) and understanding how to free oneself from the cycle of *samsara* (birth and death). These teachings encompass moral principles, meditation, and wisdom that guide followers toward a life of harmony and inner purification.[4]

Essentially, the core of the Buddha's teachings contains several key principles: the Three Jewels (Tiratana)the Buddha, the *Dharma*, and the *Sangha* which serve as the refuge and spiritual pillars for Buddhists; and the Three Universal Characteristics (*Tilakkhana*), which emphasize the impermanence (*anicca*), suffering (*dukkha*), and the absence of a permanent self (*anatta*) in existence.[5]

One of the foundations of Buddhist teachings is the Four Noble Truths, which describe the existence of suffering, the cause of suffering, the possibility of ending suffering, and the path leading to the end of suffering. This path is known as the Noble Eightfold Path, which includes right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This entire path leads to a balanced life, enlightenment, and liberation.[6]

The core of Buddhist teachings also emphasizes the purification of behavior, the development of wisdom, and compassion, which are manifested through:

[3] Zurohman, A., Bahrudin, B., & Risqiyah, F, (Nilai Budaya Lokal Pada Upacara Kasada Dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo" *Pendekar: Jurnal Pendidikan Berkarakter*, 5, Vol 1, (2022), 29.

[4] Budi Utomo, P, "Pengaruh Pandita, Pemuda dan Wanita Buddhayana Terhadap Keharmonilsan Umat Beragama Buddha Di Jawa Tengah," *Agama Buddha dan Illmu Pengetahuan*, *6*, Vol. 2, (2020), 63.

[5] Sri Lestari, "Buddhisme dan Budaya Lokal," *Jurnal Ilmiah Kampus: Sati Sampajanna, No. 2, Vol 12, (2023), 68.*

[6] Syahputra, Heru, Nazwa Alfira HSB, Aziddin Muhammad dan Muhammad Irsyad Tamimi, "Memutus Lingkaran Penderitaan: Telaah Mendalam atas Empat Kebenaran Mulia dalam Buddhisme," *Journal Syntax Idea*, Vol. 7, No. 9, September 2025, 1120.

Ethics

Ethics in Buddhist teachings, often referred to as *Sila*, are of paramount importance on the spiritual journey toward enlightenment (*Nibbana*). These ethical principles stem from the Buddha's enlightened perspective and are primarily aimed at purifying human nature and the heart, as well as reducing suffering (*dukkha*), rather than pursuing worldly desires. Buddhist teachings emphasize the importance of good conduct and cultivate noble qualities such as boundless lovingkindness (*Metta*), compassion (*Karuna*), and nonviolence (*Ahimsa*). *Sila* is one of the Three Principal Trainings (*Sila, Samadhi, Panna*) that serve as a guide for the lives of Buddhists.[7]

These Buddhist moral foundations and ethical rules have various levels, ranging from the most basic to the highest. For lay people, there are the Five Fundamental Moral Precepts (Buddhist Pancasila). These are the minimum rules that must be followed to foster peaceful social relations. These five precepts include: not killing or harming living beings (*Ahimsa*), not stealing, not engaging in sexual misconduct, not lying, and not consuming intoxicants or drugs that can impair consciousness.

Overall, Buddhist ethics focus on the comprehensive purification of human character. This ethics is not merely a list of prohibitions, but also an active process for developing positive attitudes and actions that bring happiness and goodness, both for oneself and for others. This ethics even extends to social matters, covering issues such as human rights, social relations, and a peaceful attitude in conflict, all of which must be carried out without violence

Meditation

Meditation, known in *Pali* as *Bhavana* (mental development), is a core practice in Buddhist teachings and constitutes the second of the Three Noble Trainings: *Samadhi. Samadhi* is a calm and focused meditation on an object one of which is the mind itself.[8] Thus, *Samadhi* cultivates inner mental strength.

The primary purpose of Buddhist meditation is not merely relaxation, but to develop and purify the mind so as to attain true understanding of reality. Through regular practice, meditation becomes a tool for controlling the mind, which tends to be unstable and turbulent, making it calm, clear, and ready to perceive the truth.

Overall, meditation is the key to mental transformation. Meditation not only reduces stress or improves focus, but fundamentally transforms one's inner quality in an. Through the practice of *Samatha* and *Vipassana*, one transcends illusions and

[7] Yati, Ida dan Suherman, "Etika Buddhisme dalam Kajian Filsafat: A Systematic Literature Review (SLR)," *Journal of Education Religion Humanities and Multidisiplinary* Vol. 2, No. 1, 1 Juni 2024. 365.

[8] Rahmani, A. F., Busro, "Meditation as a Path to Inner Calm in the Life of Buddhists," *Subhastita: Journal of Buddhist and Religious Studies* 1, Volume 1 (2023), 5. DOI: 10.53417/jsb.92

negative emotions (*Kilesa*), there by attaining a profound understanding that is ultimately the highest goal of the Buddha's teachings.[9]

The Law of Karma

The Law of *Karma*, which means "action" or "deed" in *Sanskrit* and *Pali*, is a fundamental and universal principle in Buddhism. This principle can be understood as the Moral Law of Cause and Effect that governs all existence, both within the cycle of rebirth (*samsara*) and in daily life. *Karma* is not a predetermined fate or destiny, but rather a natural process in which every action performed by a living being whether through thought, speech, or physical deed will produce a corresponding reaction or consequence. The core of the Law of *Karma* is that intention (*cetanā*) is what makes an action morally significant and generates *karma* not merely because of its external outcome, but because of the intention or mental motivation behind it.

The Buddhist understanding of *karma* places full responsibility for one's life circumstances and experiences entirely upon oneself. The individual is the heir to their own actions, and no external force, deity, or fate can alter the results of *karma* that has been sown. *Karma* does not always bear fruit immediately; it may bear fruit in the present, in the next life, or even in future lives. In this concept, the life experienced in the present is the result of past karma, and the actions taken in the present are sowing seeds for the future. Therefore, the Law of *Karma* serves as a powerful ethical guide, encouraging practitioners to always choose Right Action (*Samma Kammanta*) and Right Speech (*Samma Vaca*) from the Noble Eightfold Path.[10]

These principles not only form a moral and spiritual foundation but also foster peaceful coexistence within diverse societies. Buddhism is known for its ability to embrace local cultural values without losing the essence of its teachings. This has allowed Buddhism to endure and flourish across various cultures, such as in Indonesia, where local elements have been integrated into Buddhist practices.[11] The fundamental principles are upheld to ensure the teachings remain relevant and practicable by diverse communities without compromising the universal core of Buddhist philosophy.

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[9] Sri Lestari, "Buddhisme dan Budaya Lokal," *Jurnal Ilmiah Kampus: Sati Sampajanna, No. 2, Vol 12,* (2023), *68.*

[10] Brian Flanagan, "Karma, Moral Responsibility, and Buddhist Ethics," in *The Oxford Handbook of Moral Psychology*, ed. Walter Sinnott-Armstrong and Christian Miller (Oxford: Oxford University Press, 2022), 10.

[11] Pranata, J., Wil joyo, H., & Surya, J. "Akuturasi Nilai-Nilai Kearilfan Lokal Mengawel dalam Agama Buddha," *Jurnal Mailtrelyawilra*, 2(1), (2021), 58–64.

The Ascetic Movement in Buddhism

Discussing asceticism inevitably involves various rigorous methods used to achieve a specific goal. The term "ascetic" originates from Greek and means "training" or can also be interpreted as "practice."[12] There are many different ways to interpret the meaning of asceticism. Asceticism is about self control to achieve moral awareness.[13]

Asceticism in Buddhism is famous for the path taken to achieve perfection. The Buddha practiced this asceticism quite rigorously. The asceticism he practiced involved severe fasting to the point that when he tried to touch his stomach, all he could feel were his ribs.[14] According to the Buddha himself, such asceticism actually fails to lead to true enlightenment.

The Buddha himself even questioned the path he had taken to achieve enlightenment or perfection. Nevertheless, the Buddha himself practiced an ascetic lifestyle that can be described in considerable detail. The Buddha himself once engaged in severe ascetic practices such as going naked, never begging for alms, accepting whatever food was offered, abstaining from all meat, eating only once a day, and eating rice only twice a week.[15]

The ascetic practices demonstrated by the Buddha were indeed severe. This means that the Buddha practiced a harsh life in a narrow sense, self torture to achieve perfection. Eventually, the Buddha became aware of the path he had taken to attain something higher or perfection. Upon closer examination, what the Buddha did was indeed a form of severe asceticism. Thus, this implies that there are forms of asceticism that are less severe than what the Buddha practiced.

In Buddhism, severe asceticism is not the only path to achieving perfection or enlightenment. The Buddhist world is also closely tied to the world of meditation. In this sense, meditation serves as a milder form of asceticism (not as severe as the rigorous fasting the Buddha once practiced). In Buddhism itself, the path or essential

[12] Daniel Millet Gill, "The Asceticism of Theravada Buddhists and Discalced Carmelites"

[13] Fuji Riang Prastowo, "Buddhist Meditation, Ascetic Education, and Emotional Intelligence: An Autoethnography as a Temporary Monk," dalam *Proceedings of the 7th International Conference on Language, Literature, Culture, and Education* (*ICOLLITE 2023*), ed. N. Haristiani et al., *Advances in Social Science, Education and Humanities Research* 832 (Paris: Atlantis Press, 2024), 188. https://doi.org/10.2991/978-94-6463-376-4_25

[14] Oliver Freiberger, "Early Buddhism, Asceticism, and the Politics of the Middle Way," dalam *Asceticism and Its Critics: Historical Accounts and Comparative Perspectives*, ed. Oliver Freiberger (New York: Oxford University Press, 2006), 236.

[15] Oliver Freiberger, "Early Buddhism, Asceticism, and the Politics of the Middle Way," in *Asceticism and Its Critics: Historical Accounts and Comparative Perspectives*, ed. Oliver Freiberger (New York: Oxford University Press, 2006), 237.

components consist of three: *Anicca, Dukkha, and Anatta*.[16] Meditation can be an important path for achieving these Buddhist essentials. Meditation serves as a path to understanding everything that is impermanent or subject to change.[17] The asceticism present in meditation is evident in the practice of self control to release mental distractions and illusions.

Meditation is a good way to control the desires embedded in the body. Asceticism in Buddhism, which uses a meditative approach, has a noble value, namely to reduce.

The Ascetic Movement in the Ethical Imperative of the *Kebo Nyusu Gudel*

Javanese culture is strongly associated with strict etiquette. This is evident in the language commonly used in daily life; Javanese society recognizes three levels of language: *krama, madya*, and *ngoko*. The phrase "*Kebo Nyusu Gudel*" is a saying frequently uttered by many people, particularly Javanese.[18] This proverb is a Javanese saying with the literal meaning of "a buffalo nursing its calf." Literally, it refers to a mother buffalo nursing her own young calf. Logically, this expression is highly illogical because it is highly unlikely for a mother buffalo to nurse her calf.[19] Javanese people often use this expression when observing certain phenomena.

This proverb is often used by a third party who observes an older person seeking guidance or instruction from someone younger.[20] The customary practice within Javanese society is for adults to teach the young, but this proverb actually describes the exact opposite of that custom.

There is no clear evidence of when this saying first emerged among the Javanese people, but it has been passed down orally within Javanese society. One factor contributing to the emergence of this proverb is the agrarian context in Java.[21] The water buffalo is the farmer's faithful companion, always by their side while tilling

[16] Fuji Riang Prastowo, "Buddhist Meditation, Ascetic Education, and Emotional Intelligence: An Autoethnography as a Temporary Monk," dalam *Proceedings of the 7th International Conference on Language, Literature, Culture, and Education* (*ICOLLITE 2023*), ed. N. Haristiani et al., *Advances in Social Science, Education and Humanities Research* 832 (Paris: Atlantis Press, 2024), 188. https://doi.org/10.2991/978-94-6463-376-4_25

[17] Thapar, R. (1981). The householder and the renouncer in the Brahmanical and Buddhist traditions.Contributions toIndian Sociology, 15(1–2), 273–298. DOI: 10.1177/006996678101500115

[18] Eko Supriyanto, "Preserving Javanese Proverbs in the Digital Age," *Advances in Social Science, Education and Humanities Research* 605 (2021): 214–218.

[19] [19] Sumarsono dan Dwi Purnanto, "Metafora Binatang dalam Peribahasa Jawa," *Prosiding Prasasti* 1, no. 1 (2014): 127.

[20] Sumarsono dan Dwi Purnanto, "Metafora Binatang dalam Peribahasa Jawa," *Prosiding Prasasti* 1, no. 1 (2014): 127.

[21] Sumarsono dan Dwi Purnanto, "Metafora Binatang dalam Peribahasa Jawa," *Prosiding Prasasti* 1, no. 1 (2014): 127.

the rice fields.[22] Thus, it is highly likely that the water buffalo was used to illustrate this expression. The agrarian context employed in this proverb makes it easy for people to understand its meaning and remember it, allowing it to become a common saying in daily life.

What is the deeper meaning behind this proverb? This proverb emerged because of the phenomenon of adults learning from younger people, especially regarding emerging fields like digital technology and information.[23] It certainly resonates deeply when applied to the realities of our time. The evolving times also demand that many people learn and adapt to these developments. When contrasted with Javanese culture, which is deeply rooted in social hierarchy, this proverb takes on a notably satirical tone.[24] The reason young people must learn from their elders is that Javanese culture teaches that the elderly are always to be respected and emulated.

Therefore, it is true that there is an urgent need for action. It is not merely a cultural legacy with negative connotations, but rather a proverb that echoes the idea that progress belongs to everyone. This advice underscores the importance of an openminded and humble attitude in the learning process throughout every stage of progress.[25] This theme can be explored in depth through the cultural context of Java in relation to the realities of the modern world. In other words, this theme can be examined through both Javanese philosophical and cultural approaches.

The asceticism taught through this proverb concerns humility in order to help one another. Regarding asceticism, this Javanese proverb speaks extensively about equality to foster order in life. In today's world, where asceticism is rarely found, this proverb plays a significant role as a moral call to uphold existing equality.

It is no longer unusual for the elderly to learn from the young, given the extraordinarily fast pace of the times. A person's asceticism is evident in their actions and the decisions they make. In other words, while the world's current trend has young people learning from the elderly, a person's asceticism becomes apparent when established habits are transformed. The habit being transformed is that the elderly can learn from the young. Thus, order becomes something worth striving for and can be easily achieved.

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[22] Sumarsono dan Dwi Purnanto, "Metafora Binatang dalam Peribahasa Jawa," *Prosiding Prasasti* 1, no. 1 (2014): 127.

[23] Eko Supriyanto, "Preserving Javanese Proverbs in the Digital Age," *Advances in Social Science, Education and Humanities Research* 605 (2021): 216.

[24] Puspita Sari, "Analysis of the Meaning and Function of Character Education Values in Javanese Proverbs," *Journal of Language and Culture* 3, no. 2 (2020): 45–47.

[25] Agus Nuryanto, dkk., "The Cultural Semantics: Internalization of Javanese Language Local Wisdom to Prevent Moral Degradation among Students," *Kembara: Journal of Scientific Language Literature and Teaching* 9, no. 2 (2023): 312–314.

Aspect/ component	Ascetic values in Buddhism	Values of the Javanese Proverb	Similarities in Values
Religious values	Asceticism aims to attain enlightenment	This Javanese proverb carries an ethical imperative to align one's life with the Creator of all that occurs in life.	Directed toward the transcendent.
Social values	Living simply amidst a world eroded by the massive tide of globalization	Teaching equality and mutual dependence. The elderly can and must learn from the young.	Living simply and finding peace with the situations that arise in the context of daily life
Moral education values	Suppressing selfish tendencies within oneself. Strengthening ethics in life.	Humility is the path to becoming a good person.	Not focusing on one's own interests and striving toward what is good.
Ecological values	Reconstructing the relationship between humans and nature.	Using metaphors from nature to illustrate the essence of the teachings. From an ecological perspective, there is an imperative not to exploit the vulnerable.	Preserving nature, which serves as humanity's habitat.

Source: Writer. 2025

CONCLUSION

This study can unequivocally state that its primary objective has been achieved. The objective of the study was to compare and explain the values inherent in a simple (ascetic) life within Buddhist teachings with the ethics found in Javanese proverbs, specifically "*kebo nyusu gudel*." Through a review of various literature, the study successfully answered all research questions, ranging from the history of Buddhism's emergence, the definition of asceticism within it, to identifying common values between the two. The result is a detailed description demonstrating that,

despite emerging from different cultural and historical backgrounds, these two traditions share a common moral core that emphasizes self control, humility, and a willingness to sacrifice for the good of others.

There are two key points that constitute the most significant achievements of this research. First, this study successfully clarifies that the practice of simple living in Buddhism is the most fundamental spiritual path. This practice serves as a tool for understanding the three fundamental characteristics of life impermanence (*Anicca*), suffering (*Dukkha*), and nonself (*Anatta*) as a crucial step toward liberation from suffering. Second, through this comparative analysis, it was found that the Javanese proverb "*kebo nyusu gudel*" meaning the willingness to give even when one is older or stronger reflects Buddhist ascetic principles in a local cultural form. The core similarity between these two teachings lies in the intention to let go of self interest and ego, and to always prioritize the needs or wellbeing of others. This is the highest form of self mastery and compassion taught by both traditions.

Practically, the results of this comparison offer significant contributions. Beyond enriching our understanding of the relationship between major religious teachings and local wisdom, this research also delivers a strong and urgent moral message for contemporary Javanese society. It aims to demonstrate that traditional values such as living simply and making sacrifices are not outdated but rather represent an ethical solution that is sorely needed. The insights presented in this study can serve as an incentive for the local Javanese community to revive and reapply these practices of simple living. Thus, these noble values can become a strong and steadfast moral bulwark to face various challenges and lifestyles that are overly materialistic in the modern age.

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