

Pandita Cadre Development from the *Dutiyaupaṭṭhākasutta* and *Maṅgalasutta*: A Case Study of MBI

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Abstract

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Cadre development for Buddhist lay leaders plays a crucial role in sustaining the transmission of the Dhamma; however, empirical studies integrating such programs with canonical Buddhist teachings remain limited. This study examines the Cadre development of prospective Upāsaka/Upāsikā Anu Pandita (U.A.P.) in the Indonesian Buddhayana Council (MBI) of West Java from the perspective of the Dutiyaupaṭṭhākasutta and the Maṅgalasutta. Using a qualitative case study approach, data were collected through interviews, observations, and document analysis involving administrators, organizers, and participants. The findings indicate that participants' engagement is driven not merely by instrumental motivations but by spiritual aspirations, reflected in viriya (diligent effort), sustained commitment, and active participation in practicing the Dhamma. The program also enhances participants' ability to deliver Dhamma teachings in a structured and contextually relevant manner, while strengthening their role as upaṭṭhāka (lay attendants) characterized by service, responsibility, and ethical alignment. This study contributes to Buddhist studies by proposing a conceptual understanding of Cadre development as a process of lay spiritual cultivation grounded in canonical teachings, bridging empirical findings and normative doctrines within contemporary Buddhayana practice.

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Introduction

Buddhism has existed in Indonesia for several centuries. Borobudur Temple serves as authentic evidence that Buddhism was once widely practiced in the past, although it later experienced a significant decline before eventually undergoing a revival. Through the efforts and dedication of an indigenous Indonesian figure, Tee Boan An later known as Maha Bhikkhu Ashin Jinarakkhita, the pioneer of the revival of Buddhism in Indonesia. the Buddha Dhamma has re emerged and continues to be present in society to this day.

One of the factors contributing to the continued existence of Buddhism is the role of Dhamma preservers, both from the monastic Saṅgha and lay communities, who are proficient in explaining the Buddha's teachings. They fulfill the role of *dharmadūta* by disseminating the Dhamma through teaching activities, commonly referred to as *dhammadesanā* (Madiyono, 2020). The Saṅgha members remains limited (Widodo and Siswoyo 2021; Siswoyo 2023) yet the Dhamma must continuously be taught and propagated to ensure its preservation so that it can be studied, understood, and practiced (Hartono, 2023). Therefore, *dhammadesanā*

is also carried out by *dharmadūta* acting as speakers or preachers. These include bhikkhus, bhikkhunīs, upāsakas, upāsikās, and Panditas who are competent in communicating the Dhamma to others (Siu et al., 2022).

From Buddhist perspective, the role of lay followers as servants and supporters of the Dhamma has been emphasized in various suttas. The *Dutiyaupatthāka sutta* (AN 5.124) highlights the qualities of an *upatthāka* as a devoted attendant characterized by responsibility, attentiveness, and commitment in supporting religious practice. Meanwhile, the *Maṅgalasutta* (Sn 2.4) underscores the importance of cultivating moral and spiritual qualities, including diligence in learning the Dhamma and living a life aligned with virtue. These two suttas provide a normative foundation for the development of lay practitioners in fulfilling their religious roles, particularly within the context of Pandita Cadre development.

The Concept of Pandita

The term *Pandita* refers to a wise individual who, in a religious sense, embodies inner nobility. Functionally, *Pandita* is a title conferred upon individuals deemed capable of teaching the Dhamma as their primary responsibility, while also assisting members of the Saṅgha in carrying out various services that they are unable to perform directly for the lay community (Karbono 2015). Panditas play a significant role in shaping the religious experiences and understanding of Buddhist teachings among lay followers through their responsibilities in teaching the Dhamma, leading rituals, and providing spiritual guidance. The enhancement of religious quality within Buddhist communities requires effective Panditas (Wijaya, Wongso, and Lamirin 2024a).

Among Indonesian Buddhists, *Pandita* refers to a lay practitioner who has devoted themselves to the development of Buddhism by leading the community, offering guidance, and disseminating the Dhamma (Surahman, 2021). A Pandita serves the community and is regarded as a role model due to their knowledge of the Dhamma and their ability to convey such understanding to others (Siu, 2022). They contribute to strengthening the faith, dedication, and moral conduct of Buddhist adherents (Wijaya, Wongso, and Lamirin 2024). Within an organizational context, *Pandita* is a formal designation granted by Buddhist institutions to individuals considered morally qualified, knowledgeable in the Dhamma, and competent in propagating Buddhist teachings (Siu 2022; Prima Dianti, Utomo, and Khie Khiong 2024).

Furthermore, as an adaptive response to the needs of Buddhism in Indonesia, *Pandita* is a functional title conferred by the Indonesia Buddhayana Sangha Council (*Sangha Agung Indonesia*) upon *upāsakas* and *upāsikās*, enabling them to serve as role models within their families and communities, as well as to be competent in Dhamma guidance and service. (Pokja 2022). Pandita *Lokapālasraya* are responsible for leading Buddhist religious ceremonies such as puja bhakti, joyful rites (e.g., marriage), sorrowful rites (e.g., funerals), oath-taking ceremonies, and others. Meanwhile, Pandita *Dharmadūta* are tasked with delivering Buddhist teachings through Dhamma sermons (Sukarti 2020). Moreover, the ability of a Pandita to lead rituals, provide spiritual guidance, and effectively communicate the Dhamma contributes significantly to improving the religious quality of Buddhist communities (Wijaya et al. 2024). This role aligns with the concept of *upatthāka* in the *Dutiyaupatthākasutta*, which positions lay followers as attendants of the Dhamma who not only understand the teachings but also actualize them through service to the community.

The Indonesian Buddhayana Council (MBI) categorizes Pandita into three levels: Upāsaka/Upāsikā Anu Pandita (U.A.P.), Upāsaka/Upāsikā Pandita (U.P.), and Maha Upāsaka/Upāsikā Pandita (M.U.P.). The main duties and functions of each level are presented in Table 1.

Table 1. Levels of Pandita, Main Duties, and Core Functions

Level	Main Duties	Core Functions
Upasaka/Upasika Anu Pandita (U.A.P.)	<ol style="list-style-type: none"> 1. Assisting the duties and functions of Panditas. 2. Leading regular worship services at the Buddhist temple. 	<ol style="list-style-type: none"> 1. Ensuring the readiness of facilities and infrastructure for regular worship services and ceremonial rites. 2. Maintaining the orderliness and proper arrangement of spaces used for regular worship and ceremonial rites. 3. Ensuring the proper implementation of regular worship services.
Upasaka/Upasika Pandita (U.P.)	<p>Responsible for:</p> <ol style="list-style-type: none"> 1. The implementation of ceremonial rites (joy and mourning). 2. The delivery of Dhamma sermons and Dhamma counseling. 3. Strengthening the faith of Buddhist followers. 4. Maintaining internal harmony and relationships with religious institutions, society, and government. 5. Guiding and mentoring Anu Pandita and Pandita. 6. Recruiting new Panditas. 	<p>Upāsaka Pandita has six (6) primary functions:</p> <ol style="list-style-type: none"> 1. Leading ceremonial rites (joy and mourning). 2. Delivering Dhamma sermons and providing Dhamma counseling. 3. Supporting the enhancement of Buddhist faith. 4. Maintaining internal harmony and external relations with religious institutions, society, and government. 5. Coaching and mentoring Anu Pandita and Pandita. 6. Recruiting new Panditas.
Maha Upasaka/Upasika Pandita (M.U.P.)	<p>Responsible for enhancing the spiritual training of Panditas and Buddhist followers.</p>	<p>Serving as a mentor and spiritual guide for Panditas and the Buddhist community.</p>

Source: Researcher's documentation from the U.A.P. training program, MBI West Java

Table 2. Requirements and Criteria for Advancement in Pandita Levels

No	Proficiency	U.A.P. 18 years	U.P. 25 years of service	M.U.P. 20 years of service
1.	Bina Widya/ Retreat	Required	Required	Required
2.	Novice Ordination/Pandita	-	Required	Required
3.	Basic Training	Required	Required	Required
4.	Advanced Training	-	Required	Required
5.	Guidance and Service	Active	Active	Active
6.	Active in Pandita <i>Samaya</i>	-	Active	Active

Source: Researcher's documentation from the U.A.P. training program, MBI West Java.

The development and advancement of Buddhism require the presence of Panditas to support members of the Saṅgha, whose numbers remain limited. Panditas contribute by preserving Buddhist teachings, providing services to the community, and enhancing the religious quality of Buddhist society. The number of Panditas needs to be increased through structured programs designed to produce qualified individuals through a Cadre development process. Haeril define Cadre development as a process carried out both directly and indirectly. Direct Cadre development involves structured education and training programs, whereas indirect Cadre development occurs through organizational involvement, committee participation, and other institutional activities (Haeril and Rifai 2024).

The Concept of Cadre Development in Buddhism

Cadre development is a process aimed at producing cadres, namely individuals who are entrusted with the capacity to carry out and sustain organizational responsibilities. Cadres are trained to develop sufficient competencies so that they become qualified individuals capable of performing their roles effectively and continuing the mission of an organization (Hasan & Sarkawi, 2022). They are prepared as the next generation who will play a crucial role in addressing challenges and sustaining the functions and roles of the organization (Husna et al., 2023). Cadre development is not only understood as an organizational process but also as the cultivation of individual inner qualities. This perspective aligns with the teachings of the Maṅgalasutta (Sn 2.4) which emphasize the development of virtue, the study of the Dhamma, and character formation as the foundation of a blessed life.

The process of Cadre development is long-term in nature and must be conducted in a gradual and well-planned manner (Sarnandes & Zakaria, 2021). As a process of maturation, Cadre development prepares successors through several stages, including recruitment, selection, monitoring, training, placement, and career progression (Gunawan et al., 2021). Generally, Cadre development consists of two stages: formal training and non-formal development carried out after the formal training phase, as seen in the cadre development of the Islamic Youth Association (*Pemuda Persatuan Islam*) (Kusnawan & Rustandi, 2021) Similarly, the Cadre development of religious servants and church growth adopts a discipleship model consisting of five components: the objectives of discipleship, the timing of its implementation, facilitators, materials, and methods (Masrina et al., 2021). In a comparable vein, the Cadre development of *da'i* (Islamic preachers) is conducted through *tabligh* training, which aims to develop individuals capable of disseminating Islamic teachings within society, thereby ensuring the continuity of religious propagation across generations (Arif et al., 2023). In contrast to these approaches, within Buddhist teachings, Cadre development also encompasses a strong spiritual dimension. It involves the development of

individuals who are not only functionally competent but also possess a deep commitment to serving and supporting religious practice. This is reflected in the *Dutiyaupatthākasutta* (AN 5.124) which emphasizes the role of the *upatthāka* as a devoted attendant of the Dhamma characterized by responsibility, attentiveness, and dedication in supporting the religious life of the community.

The Concept of Training

Training is described as one of the key activities within the Cadre development process (Kusnawan and Rustandi 2021; Gunawan et al. 2021; Haryanti, Duha, and Tafonao 2023; Arif et al. 2023). One of the primary strategies to enhance the motivation, competence, and performance of cadres in fulfilling their duties and responsibilities is the provision of training programs (Azharghany & Unniam, 2023). Regardless of organizational size, training remains essential, as it fundamentally serves as a process for improving human resource competencies (Nuraini, 2021).

Firdaus (2023) defines training as a process of imparting skills and knowledge. Furthermore, training can be understood as a form of learning through which individuals acquire the knowledge and skills necessary for effective work performance. Further conceptualize training as a series of planned activities conducted by professional experts over a specific period, aimed at supporting participants in enhancing their competencies to achieve optimal performance (Hiswanti and Pranawukir 2023).

In the Pāli language, the term for training is *sikkhā*, while in Sanskrit it is *śikṣā*. The Digital Pāli Dictionary defines *sikkhā* as discipline, learning, and practice. An individual who is trained and educated is referred to as *sikkhī*. Additionally, (Medhācitto 2024) explains that *sikkhā* signifies learning, as well as moral conduct, virtuous actions, and discipline. In the Buddhist context, education involves self-training to cultivate wholesome actions as the foundation of life, rather than merely acquiring knowledge.

A training program is considered effective when its actual outcomes align with the predetermined objectives (Ngadi & Anu, 2020). Moreover, training effectiveness can be assessed through changes in participants' attitudes and skills before and after the training, typically by evaluating differences in performance outcomes following participation (Amir et al., 2022). The extent to which a program successfully achieves its objectives can be determined through evaluation, which provides insights into the benefits of the program for both individual participants and the organization as a whole (Sukeriyadi et al., 2024).

Furthermore, several indicators proposed by Khulaemi (2024) can be used to evaluate training effectiveness. These include the relevance of training materials to actual needs, engaging and interactive delivery methods, the use of varied and modern learning approaches such as simulations, competency-based learning that ensures alignment with participants' developmental needs, and continuous assessment to ensure that learning objectives are effectively achieved (Khulaemi 2024).

A preliminary study identified the need for Pandita Cadre development within the Indonesian Buddhayana Council (MBI) in the West Java region. Data from MBI West Java Region 3 (Karawang) indicate that there are currently 11 Panditas serving six vihāras under the council's supervision. In response to this need, a training program has been organized to develop new cadres of prospective Panditas to support the religious service needs of the Buddhist community in the area.

In this context, the present study analyzes the training program for prospective Upāsaka/Upāsikā Anu Pandita (U.A.P.) as part of the Cadre development efforts of MBI West Java in Karawang. By providing a deeper understanding of participants' motivations and the benefits derived from the training program, this study aims to contribute to a more comprehensive understanding of the dynamics of Buddhist human resource development, particularly in relation to Pandita training. Furthermore, the findings are expected to serve as a foundation for stakeholders in designing more effective and efficient cadre development programs. In addition, improvements in the quality of Buddhist human resource development may be achieved through innovative approaches, enabling similar programs to become more effective and sustainable.

Method

This study employed a qualitative descriptive approach with a case study design. The case study approach was selected as it enables an in-depth examination of a particular phenomenon by treating it as a distinct case. This research involves a systematic and comprehensive investigation of a specific situation to obtain a deeper understanding that may serve as a foundation for future studies (Samsu, 2021). The participants in this study include administrators of the Indonesian Buddhayana Council (MBI) of West Java, members of the Pandita Institution responsible for managing the training program, and prospective Upāsaka/Upāsikā Anu Pandita (U.A.P.) participants selected through purposive sampling (Hardani et al., 2020). Data were collected through interviews with informants, observations of training activities, and analysis of documents relevant to the research objectives. The interviews were conducted using a structured interview guide, which included questions related to participants' motivations and their indicators, the benefits of participating in the training program, and participants' expectations of the training. Data analysis was carried out through three stages: data reduction, data display, and conclusion drawing and verification (Suliwati, 2023). The validity of the data was ensured using trustworthiness criteria, including credibility, transferability, dependability, and confirmability (Mamik, 2015).

Results and Discussion

Viriya as a Dimension of Effort in the Cadre development of Pandita in MBI West Java (Karawang Region)

This study found that participants demonstrated strong motivation to take part in the training program. The attendance of all prospective U.A.P. participants before the training commenced indicates that geographical distance did not constitute a barrier when there was a strong determination to deepen their understanding of the Buddha Dhamma. The participants originated from various areas within Karawang, which are relatively distant from the training venue; nevertheless, they arrived on time and participated fully in all program activities. This reflects a high level of commitment and seriousness in engaging with the Cadre development process. The triangulation of data further illustrates participants' motivations, as presented in Table 3.

Table 3. Data Triangulation of Participants' Motivation

Observation Notes	Interviews	Documentation
<p>The attendance of all prospective U.A.P. participants prior to the start of the training indicates that long distances do not pose a barrier when there is strong determination to study the Buddha Dhamma through the development of Buddhist human resources. (MTV-01-CO-PL01)</p>	<p>"I observed that their motivation is very good; they come from regions across West Java that are quite far from the provincial capital as well as from Jakarta." (MTV-01-RLTW-MBI-LKP-1)</p>	<p>00:07:32 – 00:08:10. "Now, let us talk about motivation. I see that everyone here has strong motivation and enthusiasm. Today, all eight participants are present. There are no excuses such as being busy or unable to attend. I believe that by managing their time in advance today is May 4 they had already prepared well ahead of time. This reflects excellent motivation, and I am confident that all participants will continue to progress with even greater enthusiasm." (MTV-01-CD-PJ-04Mei25-18-V-PJ-SH-SP)</p>

Source: Data analysis from the U.A.P. training program, MBI West Java

Participants demonstrated strong motivation, as they originated from Karawang, located approximately 72 km from Prasadha Jinarakkhita the venue for face-to-face training and 118 km from Vihara Sakyavanaram, where the U.A.P. examination was conducted. Despite these distances, all participants attended both activities punctually. They actively participated in all components of the training program, including online sessions, face-to-face training, as well as the U.A.P. examination and *dīkṣā* ceremony.

These findings indicate that internal motivation such as interest, aspirations, needs, and a sense of responsibility plays a significant role in driving individuals engaged in religious propagation (Ahmadi, 2016). Furthermore, this aligns with the concept of intrinsic motivation, where participation in religious activities and faith in the Buddha Dhamma emerge from internal factors or self-driven motivation (Sarwi et al., 2022).

Viriya

The study found that participants demonstrated *virīya* (persistence) as a key aspect of their motivation. This motivation can be understood as part of the cultivation of inner qualities emphasized in the *Maṅgalasutta* (Sn 2.4), particularly in relation to the enthusiasm for learning the Dhamma and living a life aligned with virtue. Thus, participants' motivation is not merely instrumental in nature but also reflects a deeper spiritual aspiration to develop themselves as active contributors to religious life.

Table 4. Data Triangulation of Viriya

Observation Notes	Interviews	Documentation
<p><i>The next activity was self-introduction, initiated by Mr. Sugeng, who spoke fluently and confidently. He consistently volunteered to step forward first and set an example. (VRY-03-CO-PL02)</i></p> <p><i>Following the introduction, the next activity was a ritual examination. Mr. Sugeng was again the first to volunteer, taking the role of leading the puja bhakti. He consistently took the initiative. (VRY-03-CO-PL02)</i></p> <p><i>The second participant, Sanfri, also immediately stepped forward (VRY-03-CO-PL02)</i></p>	<p><i>HL: "What indicators can be used to assess enthusiasm?"</i></p> <p><i>RY: "Usually, people who lack enthusiasm tend to hesitate when asked to do something during training. In this case, participants responded immediately." (VRY-03-RLTW-PP-2)</i></p>	<p>00:03,52 - 00:00:33</p> <p><i>"The Karawang group has arrived. Excellent. They arrived early, meaning all prospective U.A.P. participants are present. This shows strong motivation and high interest, as they arrived before the event began". (VRY-02-CD-SKW-Juni25-02-V-SW-14JUN)</i></p>

Source: Data analysis from the U.A.P. training program, MBI West Java

Viriya, or persistence, was identified through participants' behaviors during the training. They demonstrated active engagement and enthusiasm, responding promptly to instructions. Training activities requiring participant involvement proceeded smoothly, as participants showed initiative in beginning tasks without needing to be appointed or prompted. This finding is consistent with [Karnoto \(2021\)](#), who defines viriya in Buddhism as a motivational quality characterized by energetic effort and perseverance. ([Karnoto 2021](#)).

Learning Interest as a Process of Self-Development (*Sikkhā*)

The study also found that participants exhibited a strong interest in learning. This was evident in their active engagement in asking questions, participating in discussions, and seeking additional information through various sources such as books, the internet, and consultations with members of the Saṅgha. Participants did not passively receive the material but actively sought to understand the context of Dhamma delivery, including the appropriateness of topics for specific audiences and situational contexts.

The triangulation of data regarding participants' learning interest is presented in Table 5.

Table 5. Data Triangulation of Learning Interest

Observation Notes	Interviews	Documentation
<i>Mr. Sugeng raised a question regarding how to conduct brainstorming sessions. Sanfri continued the discussion by asking when a topic is appropriate for a particular audience and how it remains relevant, including comparative observations between non-Buddhist and Buddhist contexts. (MBJ-01-CO-PL01)</i>	<i>"In conclusion, I observed that they actively learn, seek information, and consult senior monks. They also look for books and search the internet." (MBJ-06-RLTW-PP-5)</i>	00:57:00 - 01:17:00 <i>RD: "Why do community need to recite the Namakāra Gāthā?"</i> <i>BJ: "It depends on the situation and conditions. For example, in a funeral setting, it is recommended, but ultimately depends on the family's preference..." (MBJ-02-CD-SKW-Juni25-07-V-SW-15JUN)</i>

Source: Data analysis from the U.A.P. training program, MBI West Java

The findings indicate that participants possess a strong interest in learning. As noted by Widodo and Siswoyo (2021), interest generates motivation and serves as a driving force that encourages individuals to engage in specific activities. Additionally, interest often arises from the perception that an activity is beneficial. In this context, participants demonstrated a clear interest in learning, as reflected in their attentiveness to facilitators and Saṅgha members, their active questioning, and their expressed intention to deepen their knowledge and understanding of the Dhamma (Widodo and Siswoyo 2021).

The Benefits of Cadre development in Strengthening the Role of *Upaṭṭhāka*

This study found that one of the key benefits of the training program for participants is the improvement of their ability to deliver Dhamma sermons. The triangulation of data illustrating this improvement is presented in Table 6.

Tabel 6. Ability in Delivering Dhamma Sermons

Observation Notes	Interviews	Documentation
<i>The one-minute opening exercise demonstrated that participants attempted to apply the techniques that had been taught. They were able to effectively practice the opening steps of a Dhamma sermon. (KDPD-02-CO-PL01).</i>	<i>"In general, when we speak in front of people who have greater knowledge than us, we learn to improve our language. To some extent, I also gained confidence because of the Anu Pandita training. I now understand how to deliver a proper Dhamma sermon." (KPKD-02-RLTW-PP-1)</i>	00:03:38 – 00:03:57 <i>"To become a better Buddhist, we must understand the teachings of Buddhism. What did the Buddha teach? He taught: avoid evil, cultivate good, and purify the mind. This is stated in the Dhammapada, verse 183." (Use of Dhammapada references in sermons)</i> (KDPD-01-CD-PJ-04Mei25-10-V-PJ-RY-PF)

Source: Data analysis from the U.A.P. training program, MBI West Java

Participants benefited from improved ability to deliver Dhamma sermons in a more structured and specific manner. They were able to construct systematic openings and organize the content of their sermons coherently. Furthermore, participants began incorporating references from the Tipiṭaka, such as quotations from suttas and the Dhammapada, into their sermons.

Participants gained the benefit of being able to deliver Dhamma sermons in a more structured manner. They were able to deliver a structured opening comprising several sequential steps. Furthermore, participants incorporate quotations from the Tripitaka, such as excerpts from the suttas and the Dhammapada. This ability to utilise Tripitaka references is crucial, as research by (Madiyono, Damana, and Even 2018) indicates that Buddhists seek Dhamma discussions relevant to daily life, explained using references from the Tripitaka. In addition, Sukarti (2019) emphasizes that mastery of knowledge and experience, along with the development of communicative competence, contributes effectively to the role of *dharmadūta* in guiding the community (Sukarti 2019).

This study not only presents empirical findings regarding motivation, *virīya*, learning interest, and Dhamma delivery skills, but also reveals an interrelated pattern that forms a conceptual framework of Pandita Cadre development from the perspective of Buddhist teachings. Conceptually, this process can be understood as a sequence of spiritual development stages aligned with the components found in the *Maṅgalasutta* (Sn 2.4) and the *Dutiyaupaṭṭhākasutta* (AN 5.124).

At the initial stage, participants' motivation reflects an inner drive to develop themselves in the Dhamma, corresponding to the values emphasized in the *Maṅgalasutta*, particularly in relation to learning the Dhamma (*bahusacca*) and self-cultivation. This motivation then develops into *virīya* (diligent effort), as evidenced by participants' readiness, initiative, and active participation throughout the training process. Subsequently, this *virīya* strengthens participants' interest in learning, which is expressed through questioning, discussion, and the pursuit of deeper understanding through interaction with facilitators and fellow participants. This process reflects the practice of *sikkhā* (training) as well as the value of *kalyāṇamitta* (spiritual friendship), as emphasized in the *Maṅgalasutta*.

These stages ultimately lead to the enhancement of participants' ability to deliver the Dhamma in a structured and contextually relevant manner, including the use of *Tipiṭaka* references. At the final stage, these competencies contribute to the formation of participants' roles as *upaṭṭhāka*, as described in the *Dutiyaupaṭṭhākasutta*, characterized by readiness to serve, responsibility, initiative, and dedication in supporting the religious life of the community.

Thus, Pandita Cadre development can be understood as a transformative process that integrates the cultivation of spiritual qualities with the development of service-oriented roles in the Dhamma. These findings demonstrate that Cadre development within the Buddhayana context is not merely a training process, but rather an actualization of the teachings found in the *Maṅgalasutta* and the *Dutiyaupaṭṭhākasutta*, shaping individuals into competent and dedicated attendants of the Dhamma.

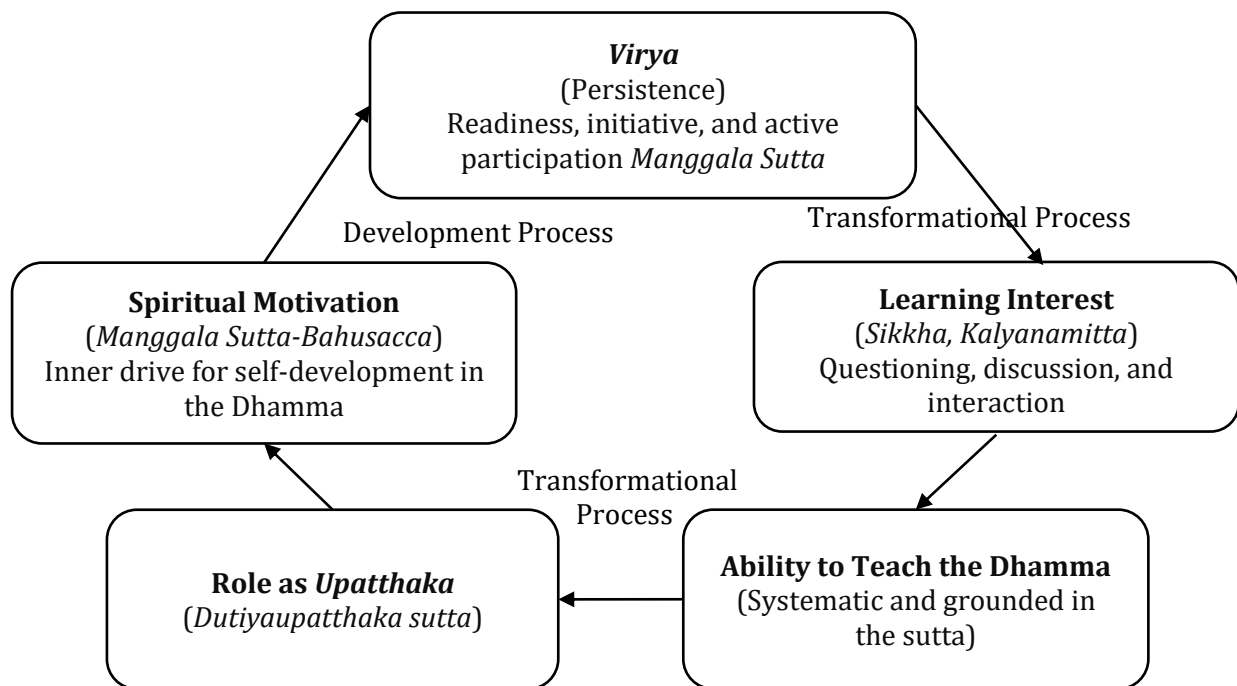


Figure. 1. Conceptual Framework of Pandita Cadre development Based on the *Maṅgalasutta* and the *Dutiyaupaṭṭhākasutta*

The process of Pandita Cadre development unfolds in a gradual manner, beginning with spiritual motivation that develops into *viriya* (persistence), which is subsequently manifested in learning interest as part of the practice of *sikkhā*. This process leads to the development of competence in delivering the Dhamma, ultimately strengthening participants' roles as *upaṭṭhāka*, namely attendants of the Dhamma who bear responsibility in religious life. This model demonstrates the integration between spiritual cultivation as emphasized in the *Maṅgalasutta* and the formation of service-oriented roles as articulated in the *Dutiyaupaṭṭhākasutta*.

Conclusion

Based on the findings of this study, it can be concluded that participants in the Cadre development program for prospective Upāsaka/Upāsikā Anu Pandita (U.A.P.) demonstrated a high level of engagement throughout the entire training process. This is reflected in their active participation, effective time management, and consistency during the training activities. Furthermore, *viriya* (persistence) was evident through participants' initiative in engaging with activities, their prompt responses to instructions, and their enthusiasm without requiring external prompting.

Participants also exhibited a strong interest in learning, as demonstrated by their willingness to listen, ask questions, engage in discussions, and seek a deeper understanding of the Dhamma. This learning interest not only reflects a drive to acquire knowledge but also represents the practice of *sikkhā* as a continuous process of self-development. The benefits gained by participants include improved competence in delivering Dhamma sermons in a structured and systematic manner, including the use of references from the *Tipiṭaka*, such as suttas and the *Dhammapada*.

Conceptually, this study demonstrates that Pandita Cadre development constitutes a gradual process of spiritual cultivation, beginning with spiritual motivation that develops into *virīya*, which is then manifested as learning interest as part of the practice of *sikkhā*. This process subsequently leads to the development of competence in delivering the Dhamma and ultimately shapes participants' roles as *upatthāka*. Thus, Pandita Cadre development functions not merely as a technical training process but as a transformative process of lay spiritual development that integrates Dhamma learning with the formation of service-oriented roles.

This study contributes to Buddhist studies by proposing a conceptual framework of Pandita Cadre development grounded in the *Maṅgalasutta* (Sn 2.4) and the *Dutiyaupatthākasutta* (AN 5.124), highlighting the relationship between spiritual cultivation and the development of service roles among lay practitioners. The implications of these findings suggest that a Cadre development approach grounded in Buddhist teachings can serve as a foundation for developing programs that emphasize not only competence but also inner qualities and commitment to Dhamma service. Future research is recommended to examine the application of this framework within broader Buddhist organizational contexts to enhance the generalizability of the findings.

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