IMPLEMENTATION OF DIGITAL SPEAKER TRAINING IN BUILDING ENTREPRENEURIAL CONTENT FOR BUDDHA SAMANERA AND ATTHASILANI

PADEPOKAN DHAMMADIPA ARAMA BATU

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Abstract

The phenomenon of the development of social media in delivering sermons makes an opportunity for novices and atthasilani to innovate to be able to compete. But it is a challenge because of the need to increase skills in carrying out all processes of technological development. Preaching with the use of technology has been widely applied to other beliefs in order to entice people to listen to sermons. Padepokan Dhammadipa Arama Batu seeks to present graduates who can compete and increase the interest of the devotees to follow every Buddhist teaching. This study uses a qualitative phenomenological approach in which researchers raise the phenomenon that occurs, namely the development of digital speakers in building an entrepreneurial spirit amid competition and the times. Collect data in the field and study it in a triangulation technique to combine data collection and sources. The implementation of digital speaker training provides an increase in skills possessed, forms new insights, pioneers preach in a more modern style and method with the aim of being able to increase the interest of the faithful in listening to the Dhamma being conveyed. In addition to instilling an entrepreneurial spirit in accordance with the teachings of the Buddha which prioritizes the benefits of others without harming other creatures. The selection of entrepreneurial material for samanera and atthasilani cannot be separated from the phenomenon that occurs, namely humans cannot be separated from the process of seeking sustenance to continue life. So that the need for guidance and information to guide people to stick to the search for material in the world according to Buddhist teachings. Packing sermons in digital speakers gives a new perspective and style. However, this development must be followed by the procurement and improvement of supporting facilities to assist competent and competitive human resources so that the regeneration of samanera and atthasilani can be established and developed.

Keywords: Digital Speaking, Samanera, Atthasilani, Entrepreneur

INTRODUCTION

The spread of Buddhist teachings along with the times continues to experience development from what initially had to be done directly or face to face to develop using digital media. This digital media is an opportunity and a threat in obtaining information related to Buddhist teachings. Opportunities in the use of this medium can spread the Buddha's teachings that can be stored and viewed at any time. But it also becomes a threat if the spread of these teachings is inappropriate and bad. Digital media is a means of conveying information, interacting, working together, sharing and communicating between people even though they are far from one another. Utilization of this social media in terms of conveying Buddhist teachings can be a strategy. Research carried out by digital media, namely zoom, can be an innovation in disseminating information on Buddhist teachings (Siu et al., 2022) in terms of writing the Dhammaduta book so that lecture material is not only in person and must come at the location but can be done even though it is in a different place. This is a development of how to spread Buddhism even though it is in a different location and time. Strategies and expansions need to be carried out to convey teachings to the people. This innovation provides a new style
In spreading the teachings of the Buddha. It becomes a problem where there is a decrease in the existence of extension workers as a driving force for Buddhist teachings due to a lack of motivation and development to trigger Buddhists to participate in conveying Buddhist teachings. Not only as a mover but directing and supporting human behavior so that it is necessary to develop the knowledge and insights of Buddhists (Suharno et al., 2020).

Innovation in spreading the teachings of beliefs or religions other than Buddhist teachings has greatly modernized how preachers spread their teachings. You can see research conducted by (Sugiarti & Fauzi, 2021) entitled "The Ultization of "Juda Nulis" Youtube Channel as Learning Media of Religious Toleranc...e for Virtual Communities" which discusses the spread of religion or preaching by utilizing technology to attract young people in studying religion and raising content or material that is currently being discussed to take the YouTube algorithm so that the content of spreading religious teachings can still compete with other content. This can serve as an example for Buddhists, especially athhasinali and novices, who must follow these developments and can serve as a reference for how to package religious teachings that tend to have a very religious impression, to be developed in a more varied way. Preaching is not just communicating and spreading teachings. But you can use verbal and non-verbal techniques to attract the people to listen to what he has to say. In the research conducted (Alvista Fitri Ningsih, 2018) a Buddhist extension worker has Technical Competence, namely competence regarding the field that is the main task of the organization; Managerial Competence is competence related to various managerial abilities needed in handling organizational tasks; Social Competence, namely the ability to communicate required by the organization; Intellectual/Strategic Competence, namely the ability to think strategically with a far-reaching vision. There are 2 motives to encourage Samanera and Atthasilani. First, the motives that pushed them to become Samanera and Atthasilani came from a sense of self and were driven from family, relatives, teachers, friends which made Samanera and Atthasilani more confident in their lives. Second, the stages of becoming a samanera and athhasilani are through exams that test monks by memorizing several precepts, and ordained to become novices and athhasilani through a procession of shaving their hair and wearing robes. At the time of life, Atthasilani and Samanera provided an assessment in applying 10 principles for 75 additional exercises plus Samanera and 8 precepts for athhasilani to consistently pass to Bhikksu or Atthasilani (Alvista Fitri Ningsih, 2018)

The social problem of people whose lives are hedonic, consumerist, and force themselves to get what they want for the sake of fulfilling their lifestyle. But there are still people who choose to learn to become novices and Atthasilani by trying to leave worldly material things in the form of possessions, family, and homes in order to achieve happiness and peace in life. In this case, there are novices and Atthasilani who study religion by trying to lead an ascetic life. But the fact is that it is not easy to consistently practice religion. Then the role of religion becomes important for their lives in providing positive encouragements such as Karma. In spreading Buddhist teachings, one cannot escape the challenges of different perceptions and views that make up a difference. (Metta Puspita Dewi, 2019) this difference arises due to the limitations of Buddhist extension workers, therefore, in spreading Buddhist teachings, they can utilize digital media in the form of the Youtube application as a means of spreading Buddhist teachings. Every Buddhist needs and must participate in spreading the teachings of Buddha so that the need for cultivation and motivation. Motivation to participate in spreading Buddhist teachings can arise because of interest, so there is a need to create a way for people to continue to appreciate and practice Buddhist teachings, which is the task of the samanera and athhasilani themselves. (Sukarno, 2019). In the research conducted (Roy & Narula, 2017) entitled "Alternative Views on the Theory of Communication: An Exploration
through the Strands of Buddhism” in communicating in Buddhist teachings, especially in conveying dhamma, can relate events or phenomena that occur at this time to provide an illustration or example of Buddhist teachings for everyday life. The topics in the sermon itself can be found in everyday life. Researchers look back at the phenomenon that is happening at this time. There are many human beings who are only looking for material things in the form of worldly wealth and don’t even care about the things around them. This is a challenge for samanera and atthasilani to provide information to people to become entrepreneurs who stay true to the teachings of the Buddha himself. Entrepreneurship is a topic because every human being will work to carry out his life so that it needs cultivation and guidance according to the teachings of the Buddha. So this research aims to train novices and atthasilni in dealing with the times to preach in order to maintain existence to provide education to the people in seeking sustenance as an entrepreneur. (Wijoyo & Nyanasuryanadi, 2020) In his research he explained that the need to spread Buddhist teachings, especially in entrepreneurship that is in accordance with Buddhist teachings which do not only seek personal gain but create jobs and do not harm other beings. So that in this digital speaker training the theme is entrepreneurship by spreading the Dhamma in accordance with the teachings of the Buddha.

LITERATURE REVIEW

Digital Speakers

The existence or existence of an instructor is needed by the Buddhist community to assist the community in increasing their faith and maintaining Buddhist teachings in society. Through Digital Speaker is expected to be a solution to this problem. Digital Speaker is an oral communication in the form of speeches, lectures, presentations, and other types of public speaking (crowds) through online media. Digital speakers in the business world are an important part, such as promoting products to consumers, providing information to all consumers regarding information on products being sold, mentioning the advantages of products so that consumers are increasingly interested in buying these products. In this regard, a Buddhist person conducting a conversation or delivery needs to understand the situation and conditions such as:

• Give a presentation of tapa using examples of people/situations, but based on personal tapa phenomena. A way of giving an explanation in the abstract, with regard only to the phenomenon of personal asceticism. For example, it shows that faith, effort, awareness, meditation, and wisdom produce a certain result. This is called the method of exposition without using the example of a situation (Dhammaditinana). Example: dir itself is a protector for yourself
• Give explanation using the example of people. Please explain from actual daily events that are developing in society with sources from TV / radio / newspapers / magazines / associated with the Law of Kamma, Kamma Vipaka, Kammassakata. That a person endowed with Faith, effort, mindfulness, meditation, and Wisdom will surely achieve a certain happy result. This is called a method of giving an exposition using people (situations) as examples (puggaladithana). This method is more: effective, actual, and feel the benefits for the people. Everyday happenings/events in society (both good and bad) and relate them to the truth of Dhamma. In this way the people believe in the truth of the Dhamma so that they become firm, strong in facing the turmoil of life.

Curriculum Development

In the social life of humanity, education is not only an effort to provide learning processes that aim to bring men/women to become figures with intellectual potential (intellectual orientation) through the transfer of knowledge is highly encouraged. However,
this process also leads to efforts to shape the character of society, ethics and aesthetics through the transfer of the values contained therein. The development of the curriculum or the basis of the education system really needs to be addressed, especially in exploring the entrepreneurial spirit. Entrepreneurship education aims to instill an entrepreneurial spirit so that the next generation sees opportunities and opportunities in opening up jobs. STAB Kertaraja which is in the city of Batu which is a tourist city with quite high business opportunities sees this opportunity. Even though the students in it are novices and athasilani whose lives are in a hermitage which has rules that are bound not to arbitrarily limit the movements of the novices and athasilani in exploring their potential.

Since 2012 STAB Kertarajasa Kota Batu has formed a development which includes entrepreneurship courses which aim to add to the soft skills of novices and athasilani so that when they graduate they not only get religious knowledge but entrepreneurship. This arises because not all novices and athasilani remain religious instructors, but there are several alumni who become entrepreneurs and the location of STAB Kertarajasa is in an area that has business opportunities. In addition, the development of this curriculum is not only a provision for novices and athasilani but can attract the interest of devotees to enter and study Buddhist knowledge which is considered backward and bound so as to change the point of view that studying education in a hermitage can only become a religious instructor but can become an entrepreneur.

**Buddhist Entrepreneurship**

Entrepreneurship is an attitude, soul and ability to create something new that is very valuable and useful for himself and others. Entrepreneurship is a mental attitude and soul that is always active or creative, empowered, created, created and modest and strives to increase income in its business activities. Entrepreneurs are people who are skilled at taking advantage of opportunities in developing their businesses with the aim of improving their lives. Humans basically have basic needs and secondary needs. These basic needs include clothing, food and boards, while secondary needs such as vehicles and so on.

In the daily life of humans in meeting their needs, they need money that is obtained from work. Humans have various kinds of work that can be done, from construction workers, bricklayers, employees in agencies or government departments and employees in private agencies, in this case, for example, factory workers, security guards. In working, humans do not have to work with other humans, humans can create jobs for themselves or entrepreneurship. Entrepreneurship is very diverse, starting from trading or becoming a novelist, singer, realtor, or becoming a stockbroker. There are many kinds of entrepreneurship that can be done. According to the ethics taught by the Buddha in entrepreneurship or livelihood, one should not violate Buddhist Pancasila, not harm other beings, and not harm other creatures.

**RESEARCH METHODS**

Preaching or spreading the Dhamma is a task for samaneras and athasilani with a coaching or learning process that can be taken at the College of Buddhist Teachings. So that high schools need to form an innovation in learning in order to give birth to novices and athasilani who can keep up with the times, especially in terms of spreading the Dhamma. This development cannot be separated from the use of technology, especially social media, which is currently a medium of communication and information. This study applies qualitative phenomenological research by looking at phenomena in the field directly in the environment. Observation and extracting in-depth information through observation, interviews and documentation as a source of research data. Data analysis techniques follow the triangulation model by collecting data at the location, combining and linking it with existing theory.
The phenomenon in this case sees the development of samanera and atthasilani in preaching by utilizing technology with entrepreneurial spirit in Buddhist teachings, not just seeking worldly profits. The choice of Padepokan Dhammadipa Arama Batu is because this Padepokan has a campus, namely STAB Kartarajasa, Batu City where the novices and atthasilani who are students come from various regions with different levels of mastery of technology. So the training aims to train digital speakers in spreading teachings to the people by utilizing social media technology so that they continue to exist and provide education, especially instilling an entrepreneurial spirit in the view of Buddhist teachings. This research was conducted from March to April 2023. The informants in this study were Lecturers, Samanera and Atthasilani who were in the Kartarajasa STAB environment, Batu City. In this study, the triangulation technique was used to manage data in the field in drawing conclusions and connecting it with previous research related to digital speakers and entrepreneurial spirit in Buddhist teachings.

RESEARCH RESULT

Curriculum Development

Digital Speaker Content Selection Process

Learning about preaching is not just spreading religious teachings without reliable sources. The main source in spreading Buddhist teachings is the Tipitaka Pali scriptures, namely the Dhammapada at the dhammadipa Arama Batu hermitage, Malang City, in the digital speaker training, they still use the same scriptures so that the contents or basis for presenting the novices and atthasilani are in one teaching. According to Eka's statement as a STAB Kartarajasa student, Batu City, he gave the following information:

"In this training we were guided in one axis, namely the Pali Tipitaka in compiling content that we will upload on social media"

The results of these interviews provide information that every novice and atthasilani at the Dhammahdipa Arama Batu hermitage is guided not to use other holy books so that there is no continuity, fearing that each interpretation will lead to different perceptions and opinions. The training process by determining the content using the technique of looking for topics around by looking for topics around us by giving examples in real life provides an easy level of understanding for the audience of the content that will be presented by the novices and atthasilani. The discussion that is used as material for content can be in the form of surrounding events, and news that is currently popular so that the content presented can remain in the position of the social media algorithm. The social media algorithm itself can be a trending topic for users who are looking for information or following trends in every cellphone user. According to the results of observations and interviews from training students, namely Aan, gave answers

"Digital speaker training at the stage of finding and creating content is not just content but looking at the current trend so that the content or teachings delivered are in accordance with the needs of the people"

Presenting content with more modern packaging according to developments compared to other religious extension agents who are more existing. This is an example for samaneras and atthasilani so that they can be more developed and creative in spreading teachings to the faithful. In explaining the teachings, samaneras are not allowed to teach sara, deliver in smooth and easy-to-understand language, keep a shabby appearance, and preach according to scriptural references. It can be seen from the results of the documentation of the training process in determining material as content on social media as follows
Atthasilani and samanera were also trained in using the tools to create content. This device is applied to Android cellphones where these phones have specifications and features that are easier to operate both in taking pictures and directly editing them. However, this development encountered problems where the novices and athasilani came from various regions and rarely used cellphones. The use of cellphones is only limited to communication media, but at the Dhammadipa Arama Batu hermitage there is a curriculum development where in 2016 it is permitted to use cellphones for the advancement of education in Buddhist teachings. This digital speaker training also teaches how to take videos and edit them in an easy and interesting way. This information the researchers obtained from the results of observations and interviews with STAB Kartarajasa students, namely Novi:

"We were given training on how to take videos after determining the material to be raised and editing it using kinemaster. We apply this training to cellphones because it's easier to use it."

After determining the material or content, training in video management is discussed at the exploration stage where the novices and athasilani try to make the content as interesting as possible with their creations. Problems in conveying Buddhist teachings in the modern era cannot be separated from supporting facilities, both in terms of hard skills and soft skills. The use of these facilities has not been well followed by the Padepokan. This is what the researchers obtained from the information of students who received digital speaker training regarding the condition of supporting facilities related to technology.
"For our facilities, we are not proficient in operating laptops and also the wi-fi network facilities are inadequate and cannot be reached at all points, so it is difficult for us to use these supporting facilities"

The information conveyed by Eka shows that the provision of facilities is not optimal, making it difficult for students to develop and study the world of technology. The students only use the wi-fi facility as a medium for communicating and carrying out assignments given by the lecturers so this training seeks to provide skills or expertise in utilizing social media not only as a means of communication but as a medium for spreading Buddhist teachings. Student interest in digital speakers is quite high. The results were obtained from direct interviews with Verawati students

"I am interested in how to spread teachings by utilizing social media because many other teachings and other religions have been able to get sympathizers or connoisseurs in spreading their religious teachings through social media such as YouTube Instagram Facebook and Tik Tok"

This statement gave the results of the samanera and attasilani students' interest in spreading Buddhist teachings through social media which is more modern and up to date.

**Digital Speaker Practice Entrepreneurial Spirit**

STAB Kartarajasa students, namely novices and athasilani, not only get material but also directly implement it on their respective social media. To train the output obtained after conducting digital speaker training. It is hoped that this implementation will continue and become a provision for novices and athasilani in future lives. These provisions can be useful and become a pioneer for extensionists of Buddhist teachings to exist in the modern era. It can be seen that Buddhists in Indonesia are categorized as a minority, so there is a need for existence in spreading the teachings. Apart from this, it attracts the minar of the people to be able to become novices and athasilani as regeneration. The following results of the implementation of digital speakers as follows:

![Figure 3 Results of Digital Speaker Implementation](Source : Instagram)

The main points of discussion in the content that has been presented by the novices and athasilani remain in the applicable provisions and do not extend to Buddhist teachings. It is hoped that this digital speaker training can become a means of developing and spreading Buddhist teachings, increasing student confidence in delivering sermons, and cultivating an entrepreneurial spirit within students and parishioners by sticking to the teachings of the Buddha.
Entrepreneurship Outcomes

The social problem of people whose lives are hedonic, consumerist, and force themselves to get what they want for the sake of fulfilling their lifestyle. But there are still people who choose to learn to become novices and Atthisilani by trying to leave worldly material things in the form of possessions, family, and homes in order to achieve happiness and peace in life. In this case, there are novices and Atthisilani who study religion by trying to lead an ascetic life. But the fact is that it is not easy to consistently practice religion. Then the role of religion becomes important for their lives in providing positive encouragements such as Karma. As for academic problems, there is in the teachings of Buddhism that if you want to achieve happiness by trying to control yourself not to force yourself to fulfill worldly material things. Basically humans have a greedy nature, greedy for worldly material which only causes suffering. In Buddhism, it teaches self-control, many alumni of STAB Kertarajasa Kota Batu have become entrepreneurs where they are willing to disrobe that have long been attached to their bodies but they are still spreading Buddhist teachings within the community through social media. The decision to become an entrepreneur is largely due to economic factors where in the daily life of the alumni they have to fulfill their daily needs. But through the knowledge that has been obtained it can be a provision in making a living according to Buddhist teachings and not leaving this knowledge. Especially in terms of business, the alumni really uphold the rules of not harming other creatures, being honest and responsible.

They get this character from the results of studying while they are students at STAB Kartarejasa which not only creates graduates who are ready to become religious instructors but become human beings who remain true to the teachings of the Buddha. Not only being an entrepreneur who only seeks sustenance in everyday life, alumni continue to spread Buddhist teachings through social media. Through social media and direct application to the community, it is an illustration that education based on religion can still become an entrepreneur and create job opportunities in accordance with the teachings of the Buddha, namely becoming a people who can help other people. An entrepreneurial spirit that has been instilled and can be implemented is a form of learning input that produces output of alumni who become entrepreneurs who continue to spread the teachings of the Buddha even though they have removed the robes that are usually attached to him.

STUDY

Digital Speakers in Buddhism

Regeneration for religious leaders, especially Buddhists, needs to be continuously widened and expanded to survive in the era of globalization (Somphong Unyo, 2023). For Buddhists, listening to the dhamma is not only an obligation to increase insight and knowledge, but also one of the 30 main blessings (mangala) stated by the Buddha in the Mangala Sutta Khuddakapatha. (Loonnawan, 2015) The sermon was delivered by the Buddha one time when he was in Savatthi, in the Jeta forest, at the Anathapindika monastery. In the Mangala Sutta Khuddakapatha, 10th stanza, the Buddha states:

“kalena dhammassavanam, Etammangalamuttamam, ti.”

Meaning: “listening to the Dhamma at the right time, that's the ultimate blessing”.

Actually listening to the Dhamma can be done by anyone, anytime, and anywhere. There are however the best times when Buddhists can listen to the Dhamma intently and attentively. This is when the mind is relaxed, focused, and not distracted by work or other activities. Such an ideal moment can easily be conditioned upon as during a dhamma lecture session by a monk or priest in a monastery. We can also relax the mind and concentrate well without any distractions while listening to the Dhamma through online lectures and other media. Listening to dhamma while working or doing other activities can make our
concentration disturbed or split so that our understanding of the dhamma being conveyed can be biased or even received with wrong perception because it is fragmented or listening incompletely. So it is necessary to update and innovate how this dhamma can be observed according to the people's time or in other words to look at free time. Research (Borup, 2021) in his research entitled "Buddhism and Globalization" explains that Buddhist teachings at this time must keep abreast of developments and demands of the world so that devotees always listen and seek information on Buddhist teachings wherever they are, not changing teachings but innovating how to adapt to the conditions faced by devotees. Listening to the dhamma is a major auspicious or blessing (mangala) because: first, not every time we have the opportunity to listen to the dhamma. Even in the Dhammapada verse 182 it is stated that

"it is really difficult to be able to hear the true teachings (dhamma)".

Listening to the Dhamma is useful for adding to our limited insight, knowledge and understanding. Especially if we listen to the Dhamma repeatedly so that something that is not clear becomes clearer and clearer. Listening to the Dhamma is also beneficial for dispelling doubts and correcting wrong views, and thirdly, the Dhamma is the highest offering. ("Sabbadanam Dhammaanam jinati") because it can make a person's character better and wiser, and lead to enlightenment. Therefore, as Buddhists, we should be able to condition the right moments to be able to listen to the Dhamma so that our insight and knowledge will increase and we will become wiser in looking at every phenomenon of this life. It is the duty of novices and athasilani to present sermon material that can attract the congregation to take part in the ongoing sermon activities. Religious activities, especially preaching, can be channeled through social media which can be a medium or a means for propagators of religious teachings to keep preaching (Jannah & Rianna Wati, 2021).

In the digital speaker training, novices and athasilani create content that is about entrepreneurship. This content is not just discussing how to run a business in everyday life but practicing teachings related to precepts and dhamma. Because we know that there are lots of unscrupulous people who still play trade for profit alone without caring about other creatures. These other creatures are not only fellow humans but are also like animals and plants. The task of the Nera era and Lani's responsibility is to spread and provide information to the people on how to run a business or business in accordance with the teachings of the Buddha. In Buddhism itself, devotees are prohibited from committing fraudulent acts, whether using tools or products being sold, because it can harm consumers. The content that will be conveyed by samanera and athasilani will not only be about how to run the business itself but also convey business businesses that may be carried out by parishioners. Because a prohibited business is the same as making products that have no benefit for other beings, such as alcoholic beverages and sharp weapons. So the purpose of implementing this digital speaker training:

1. Spreading teachings with a more modern feel
2. Increasing the interest of devotees to listen and learn more about Buddhist teachings
3. Strengthen people's beliefs
4. Build an entrepreneurial spirit while remaining in accordance with Buddhist teachings
5. Provide information on the negative impacts of evil deeds and stay away from actions that harm other parties, especially in terms of business

Digital speakers not only preach but also arrange material, speak words and methods of how to invite the audience or people to be interested in listening to the sermon delivered. (Ratna et al., 2022) argues that providing a new atmosphere will have a positive impact because both the discussion that will be presented is more interesting and in accordance with
phenomena in people's lives. Not only raising the phenomenon, the novices must also maintain their attitude and the words that will be conveyed. This is the foundation for how speech can become a chasm of division and differences in perception (Ostrovskaya et al., 2021). Through social media, novices and athasili can become emulated speakers for the faithful. Development in the spread of Buddhist teachings has also been carried out through research conducted by (Diyan et al., 2021) entitled "The Development of an Interactive Learning Resource Along with Contents on a Social Network to Promote Bangchan Subdistrict of Petchaburi Province Through the Way of Buddhism" by providing training on social media utilization for promotion through Buddhist teachings.

The development of methods in preaching must be developed, namely through digital speakers this provides innovation in packaging Buddhist teachings that are more modern and accepted by today's people. As well as being a pioneer of regeneration for samanera and athasili becoming competent extension agents of Buddhism. In the research conducted by (Dhammahaso, 2018) entitled "Mindfulness for Youth: A Case Study of Peaceful Samanera Project, Thailand" a samanera and athasili are obliged to serve as examples for young people in dealing with world developments and not forgetting their religious teachings. So that in digital speaker training this cannot be separated from supervision and instilling morals in conveying material that will be used as content on social media.

**Entrepreneurial Spirit in Buddhism**

In making a living one should not conflict with precepts and Dhamma, and should do all efforts in the right way. Do not have a livelihood that causes a breach of precepts (morality). Merchants should avoid selling living things to be killed, because this violates the first precept (panatipata), and also avoid deception by deceiving measuring instruments, deceiving consumers by saying that the goods are of good quality when they are not good, because this violates the fourth precept (musavada). Even more clearly in the Anguttara Nikaya (Ethics, 2019) the group of five the buddha explained, a person should avoid five types of trade that can endanger himself and also other beings, such as the trade in slavery, trade in weapons, trade in living beings, trade in drinking liquor, cannabis, morphine, and the like, as well as trade in poisons. Good work and views will not harm yourself and also others. If a work and trade is carried out that will generate benefits for himself and also benefit others, and benefit both of them, then the work and trade is commendable work and trade. In the Mangala Sutta it is said, having broad knowledge (bahusaccan ca) having expertise (sippan ca), working free from conflict (anakula ca kammanta), working without blemish (anavajjani kammant) is a blessing.

After someone collects material or wealth through the right livelihood, then he has a very important obligation for himself and others (Wijoyo & Nyanasuryanadi, 2020). There are several things to be concerned for a householder in regard to the wealth he has accumulated. These things are;

1) Wealth should be used for self-interest and for the fulfillment of family obligations. In short, he must use his wealth to enjoy the fruits of his labours, part of it is used to care for his parents, he must also look after his sons and daughters, his servants and workers who have helped in the business, and the duty to entertain friends and guests.
2) A householder also has obligations to the state/government, namely paying taxes, while obligations to samanas are supporting their needs.
3) Wealth that has been collected must be protected from possible dangers, such as fire, flood, theft, and unwanted inheritance, as well as other unwanted people.

Thus it is clear that even though a person uses his own wealth, he is expected to use it for his own benefit and for the benefit of others properly. In managing the wealth we have
acquired, in the Sigalovada Sutta, Digha Nikaya (Wijoyo & Nyanasuryanadi, 2020) the Buddha taught the following:

"part to be enjoyed, two parts to be reinvested into the capital, the fourth part is saved for facing a difficult future."

The entrepreneurial spirit that is instilled is not only for novices and atthasilani but as material in preaching. A human being will never be separated from the search for material things for life in the world, but don’t let them get carried away into forgetting the teachings of the Buddha, namely the search for material things for fellow living beings, not to harm others for the sake of mutual benefit in the world. The development of social media is an opportunity for novices and atthasilani to progress. By developing the curriculum, it forms a modern point of view and is not considered to be left behind for people who want to become novices and atthasilani (Alvista Fitri Ningsih, 2018).

A strategy needs to be carried out in convincing the people to believe in the dhamma conveyed by novices and atthasilani in a study (Giri et al., 2021) entitled "The Strategy Of Dhammaduta In Increasing The Belief Of Buddhists". But this strategy can be developed through social media so that it is not just one region but various regions and can be accessed anywhere. Through social media, it will provide a spirit of independence and interest for novices and atthasilani to create content, especially in the field of entrepreneurship. This is in line with the opinion (Dharma, 2021) Through the media YouTube, novices and atthasilani can get information from monks who have previously created content so that they can become motivators in creating content through social media. Spreading the teachings of Dhamma, especially in entrepreneurship, must be on target or achievable for Buddhists who want to do business or have already carried out entrepreneurial activities through social media. This target can be fulfilled. Research conducted by (Yamcharoen, 2015) entitled "Buddhist communication styles for new generations in present-day Thailand" explains that in this globalization era Buddhists use social media a lot and seek information about Buddhist teachings so that this is an opportunity for Buddhist extension agents to create targeted content. From these results it becomes a benchmark that through social media the target in conveying dhamma with entrepreneurial content can be directed correctly.

CONCLUSION

The implementation of digital speaker training at Padepokan Dhammadipa Arama Batu does not only provide training in the form of formal learning but also provides training that can produce innovation in preaching for novices and atthasilani. This innovation can be seen from how the process of taking material in preaching is in accordance with the problems of the people. Using technology as a medium of communication and a tool to form preaching media with innovation in spreading Buddhist teachings even though it is in a different place and time. Apart from that, it can be in accordance with what the followers need in seeking information or listening to dhamma. The results or output of the training provide a new style for novices and atthasilani packages information and material in a language style that is easy to understand increasing the interest of the devotees in listening to the Dhamma. The choice of material for an entrepreneurial spirit is the basis for followers not only to pursue the pleasures of the world in an inappropriate way for the mere pursuit of profit and can harm other creatures. Presenting a competent entrepreneurial spirit and being able to compete despite being in the changing times. Being a pioneer for samaneras and atthasilani in preaching and can be a provision if they decide to return to being a people to earn income with the provisions of Buddhist teachings that have been learned and understood.

SUGGESTION
In maximizing digital speaker training in enhancing the entrepreneurial spirit, the researcher submits the following suggestions:

1) Improved facilities and infrastructure in the form of a wifi network to make it easier for novices and athasilani to access the internet to broaden their horizons
2) Adding educators in the IT field so that they are more competent in operating software for the needs of digital speakers
3) Fostering or forming a social media channel not only for novices but also for parishioners so that they participate in spreading Buddhist teachings

BIBLIOGRAPHY


