

BUDDHIST DISCOURSES AND MOVEMENTS IN OVERCOMING THE REGENERATION CRISIS

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Abstract

The regeneration crisis among Buddhists is a threat to the existence of Buddhists. This study aims to describe the discourses and movements of Buddhists in overcoming the crisis regeneration. This study reveals the causes of the regeneration crisis, the discourse's that were built to overcome the regeneration crisis, and the movements carried out to overcome the Buddhist regeneration crisis. The research was conduct in Jepara, Central Java. The research method uses a holistic descriptive approach. The results of the studies stated that one of the causes of the regeneration crisis was religious conversion during the marriage, the discourse built by Buddhists through a shared space as a matchmaking agency, and the movement through the establishment of the Jepara Buddhist Youth Association (PMMBJ). This institution was used as a space for young Buddhists to get to know each other interpersonally and the media to find a mate and build a happy family through marriage. Through the discourses and movements, it is possible to minimize religious conversion.

Keywords: discourse, movement, Buddha, crisis, regeneration

Contribution:

This research contributes to the study of conflict resolution established by religious organizations. This study describes and analyzes the discourses and movements of Buddhists in Jepara to overcome the regeneration crisis. The research finds that PMMBJ as a togetherness organization is a vehicle for expanding Buddhist social networks to find life partners for fellow Buddhists regardless of sectarian background.

Introduction

Buddhism is one of the growing religions in Indonesia, officially recognized by the state as equal to Islam, Christianity, Catholicism, Hinduism, and Confucianism. In the historical context, Buddhism was victorious during the kingdom period was marked by the relics of Buddhist-style temples. During the kingdom period, the people embraced Buddhism. During the Hindu-Buddhist kingdom, the Kalingga kingdom stood in the Jepara area with its leader Ratu Sima (Setiawan 2021). But when the Majapahit kingdom collapsed, Buddhists did not exist. Buddhism reappeared after Indonesia's independence was marked by the Vesak celebration at Borobudur Temple,

more than 3000 Buddhists gathered, and the Buddhist flag was first hoisted in Indonesia (Kimura 2003:56). Buddhism originated in India, spread to various countries, broadly consisting of the Theravada, Mahayana, and Tantrayana sects. All three developed during the revival of Buddhism in Indonesia. Ashin Jinarakkhita revolutionized sectarian views with the Buddhayana movement. Buddhayana is an Indonesian Buddhist religion that embodies the container of these three traditions

Buddhism is a minority religion in Indonesia, but according to the 2020 Global Religious Futures databox, the number of Indonesian Buddhists is at the sixteenth level in the world (Kusnandar 2021). There are no exact figures on the number of Buddhists in Indonesia (Syukur 2022). In the early days of its development, many people embraced Buddhism. In 1971, Indonesia's population of Buddhists was around 0.9%, and the 2000 census data reached 0.84% (Wibowo 2010:99–100). Other data, Brown, Buddhists in 1987 were around 2.5 million, with a composition of 1 million following the Theravada sect. 0.5 million followers of Buddhayana, and the rest belong to other sects. Suryadinata stated that according to the 1990 census, Buddhists numbered 1.8 million or 1% of Indonesia's population (Syukur 2022), and data on the Indonesian Information Portal percentage of Buddhists in 2021 is 0.7%. Based on these data, in 50 years (1971-2021), Buddhists fell 0.2%. Buddhists in Indonesia are in various regions, including Central Java Province. Based on data from the Ministry of Religion in 2022, there are 53,578 Buddhists in Central Java out of 36,614,603 people or 0,15% and spread over 35 districts/cities. Based on BPS data in 2021, Jepara is the district with the largest of the Buddhist population in Central Java, 2018 data from the Jepara Dukcapil amounted to 4,261 or 0.36%, in 2020, it amounted to 4,202 people or 0.35%, and in 2021 according to data from Pokjaluh Jepara Regency, there were 4015 people or 0.33 %. Based on these data, it can see that there was a decline in the Buddhist population both in the district and nationally.

Jepara Regency is geographically at the northern tip of Central Java Province. There are 37 vihara (monasteries) with Theravada, Buddhayana, and Mahayana schools. There are three problems: first, plurality creates a sectarian ego. It sees the group as the most correct. The Buddhist sect is a cultural product that has adapted to the local culture. Theravada maintains the originality of the Pali texts used by the Indian population when the Buddha was still alive, Mahayana acculturated to Chinese culture, and Buddhayana adapted to the Indonesian culture. Cultural products are believed and maintained in their group. The group has a projection in understanding the path to perfection and the sacred or transcendent. It makes Buddhists fragmented in the target area and triggers the emergence of group ego. According to Koentowijoyo (Zubir 2015:282), one of them comes from cultural incompatibility. The ego of sectarian groups narrows the space for finding a life partner among Buddhists.

The second problem is that the population of the older generation is higher than a younger generation. Based on observations, more than 75% of Buddhists in Jepara are the older generation. The conditions are equally in the Central Java region. It is a threat to the existence of Buddhists. Old age is a factor in the occurrence of death. The proportion of deaths by age group, humans aged more than 55 years, reached 57% (Djaja 2012:325), meaning that the mortality rate in old age is higher than in young age. This analysis can be used as a projection that in the next 50 years, the Buddhist population in Central Java will decrease and need discourse to make a move. A third of the problem is religious conversion during the marriage. Stark and Finke state that marriage is a factor in converting (Gooren 2010:64). Marriage in Buddhism is a choice, not an obligation. From the societal perspective, marriage is a medium for a successor to offspring capable of maintaining the existence of society. Based on observations, there are more cases of young people who change their beliefs during marriage than those who convert to Buddhism.

It is in line with what psychologists and sociologists say about most religious conversions at the age of teenagers. It influenced by networks (Gooren 2010). Although there is no written data on the number of cases of young Buddhists converting during the marriage, the decline in the number of Buddhists indicates a weakness in faith. The assumption that all religions are good causes a lack of parental protection in defending their children's beliefs. This condition became a concern for Buddhist religious leaders, who began to open themselves to build unity in overcoming the crisis regeneration and maintaining the existence of Buddhists in Central Java. The questions raised in this research are why did the Buddhist regeneration crisis occur? How are the discourses built to overcome the regeneration crisis? what are the movements carried out by Buddhists to deal with the regeneration crisis?

Discourse has some definitions and interpretations based on context. Discourse is all speech or text that has a meaning and effect in the real. For Foucault, discourse is the category into four: discourse creates the world, discourse produces knowledge and truth, discourse says something about people who talk about it, and discourse with power (Whisnant 2012). For Foucault, discourse is formed and exists through mutual constitutions (Hook 2001). Discourse in a community is a collection of truth statements (truth claims). Foucault emphasizes that community discourse is not only a collective engagement through texts but also a set of text interpretations based on predetermined discursive rules. A single text, for example, the scriptures, has a different identity for communities have discourses, each of which recognizes the truth of its context in space and time (Olsson, 2010). Foucault views discourse from a social perspective rather than a structural point of view. From a social perspective, discourse is built, created, and perpetuated with the power and means of communication. Discourse is a guide for social movements (Bhattarai 2020).

New social movement theory borrows from collective identity theory to describe social movements that negotiate with identity issues and incorporate identity in their initiatives (Berberoglu 2019:28). One of the reasons for the emergence of social movements is religion (Berberoglu 2019:3). According to Melucci, social movements are complex networks between different levels and meanings of social action, social movements are autonomous actions that depend on collective identity or through interactive processes. Furthermore, according to Melucci, social movements describe collective identity, autonomy, and self-expression through symbolic resources and communicative networks (Gurcan 2015:16). Individual personal and social identities are products of social actions at stake in the conflict. The characteristics of the new social movement are not oriented to the conquest of political power but the control of the field of autonomy or independence. Solidarity is the goal of new social movements, where direct participation and rejection of representation are needed to reclaim identity. In religious groups, defining identity refers to the past to global myths. The growth of secularization in society makes the established legitimacy order. It is not a sacred type but an instrumental rationalization. In this case, it does not focus on ritual and organization (Melucci 1980). Discourse and movement theory are used to analyze the crisis of Buddhist regeneration

Research Methods

The method used in this study uses a qualitative descriptive holistic approach, which describes in detail and in-depth the crisis of regeneration of Buddhists as a whole according to the actual conditions. Its research was conducted in Jepara Regency, Central Java Province reasons are: first, the number of Buddhists in Jepara based on BPS data in 2021 is the most in Central Java; second, the plurality of Buddhism in Jepara, which consists of Theravada, Buddhayana, and Mahayana which have different doctrines and rituals; third, based on documented data, the Buddhist population in Jepara is declining; fourth, based on observations, the majority of Buddhists are older generations; and fifth, there is the Buddhist community of togetherness. Based on this, the data collection techniques in this study were observation, in-depth interviews, and documentation. The data that has been obtained is processed holistically to describe the discourses and movements of Buddhists

Discussion

The regeneration crisis

The problem of Buddhists in Central Java lies in the problem of regeneration. According to Evans, regeneration is a transformation that displays physical symptoms and social, economic, and cultural decline (Gezici and Kerimoglu 2010:253). The regeneration of Buddhists is a process of transforming the doctrine and culture of religious rituals. A little Buddhist youth population causes a regeneration crisis. Crisis means conflict that can change a social character to become more regressive, more acute, and even reduce solidarity (Saccomani 2017:7–8). The causes of the crisis of Buddhist regeneration in Central Java include, first, the weakness of *saddhā/śraddhā* (belief). *Saddhā* is not faith. Faith is born from an understanding of the Four Noble Truths, a feeling of respect for a follower with his set of doctrines, and a sincere hope in realizing one's ethical principles

of morality (Saddhātissa 1978:137). *Saddhā* is not a dogmatic belief that can harm the spiritual path (Giustarini 2006:162). The weakness of *saddhā* is influenced by family and social or environmental factors. The family is the smallest educational space where parents are the key to shaping children's confidence levels. Parents become power and symbolic figures used as role models. The Sigalovada Sutta explained that parents have to help find a suitable life partner for their child. It implies that parents obliged to help find a life partner for their child has the same beliefs. In addition to family factors, the social of environmental factors, various incitements and pressures from the closest people, such as relatives and peers, and neighbors affect the psychology and decisions of adolescents who want to be married. Religion inherited from his parents. In general, parents always want their children to follow their beliefs. But on the other hand, parents are weak in protecting their children's beliefs, resulting in cases of religious conversion at the time of marriage.

The second reason is lack of confidence. Individu who have differences from group members have a higher chance of lacking confidence (Yaniv, Choshen-Hillel, and Milyavsky 2009:562). Likewise, Buddhists who live as minorities also have the opportunity to feel less confident if they are in a pluralistic society. Past experiences become negative memories. The young Buddhists who reach the age of marriage remember experiences when schools were in minority groups, even in many cases where in a class, school there is only one person who is Buddhist. In addition, the teaching facilities of Buddhism in formal education are not adequate, such as classes and the availability of teaching materials (Sadtyadi 2020:588). Past events influence current and future thinking, as revealed by Mazursky, that past experiences can shape future behavior (Huang Songshan 2006:56). This condition affects psychological decision-making when meeting a non-Buddhist lover who wants to be serious about marriage. Love and faith in religion are at stake, and self-confidence plays a role in making decisions. Many cases of young Buddhists who lose in defending their beliefs trigger a crisis regeneration. The third reason is narrow social networks. The narrowness of the internal social network of Buddhists threatens the existence of Buddhists. Various cultural rituals become cultural treasures. On one side, some Buddhists are confused by the sectarians (Dharmavimala 1995:1–2). Buddhism is a minority in Indonesia and consists of various sects and religious associations or organizations. It makes the space for Buddhists to be narrow, each only building a network according to his group. Social networking is one of the factors in finding a life partner with the same beliefs.

Another problem is that if love grows in the hearts of different beliefs, then love and faith are at stake one has to give in. Legally, the marriage regulation in Indonesia is Law Number 1 of 1974. Marriage is legal if it is per the laws of one's religion or belief. Marriage is more stable if both partners have the same religious beliefs and traditions (Gooren 2010:65), in Buddhism marriage should be such as in the story of Nakulapita Nakulamata in the Anguttara Nikaya that husband and wife who have the same belief will be able to be happy in their current and next (Vajhiradhammo 2004:40). This regeneration crisis has become the thought of Buddhist religious leaders, various coaching and guidance carried out in forming Buddhist couples into hitaya sukhaya families. The hitaya sukhaya family is a happy and prosperous family, which is the dream of all households.

The Buddhist discourse

The regeneration crisis triggered the discourse of maintaining the existence of Buddhists in Central Java. The small number of Buddhists and the many cases of religious conversion threatens the Buddhist's existence. Historically, the sects of Buddhism came from the same source, but in their development, they have differences in doctrine and practice (Syukur 2022:1). Each has an interpretation of the scriptures. Differences are natural in a pluralistic society. In a Buddhist society, each community has discourse and acknowledges the truth of the teachings according to the understanding of the group, results of knowledge are used as ideology and develop into doctrines maintained by the community through ritual culture. It is a concern that has an impact on the emergence of community-based Buddhists or organizations, such as the Indonesian Theravada Buddhist Council (Magabudhi), the Indonesian Theravada Buddhist Council (Majubuthi), the Indonesian Mahayana Buddhist Council (Majubumi), and the Indonesian Buddhayana Council (MBI).). Buddhists not only have a single identity, but each individual also has various identities in society, such as the Theravada community as Magabudhi and Majubuthi organizations. The cultural aspect there are Buddhayana and Theravada versions of Pali traditions, as

well as Mahayana and Tantrayana, and there are various cultures and religious organizations. Sectarianism is not a single identity. From the organizational side, each has a structure and rules, a cultural perspective, ritual construction following their religious knowledge. Sectarian identity is a symbol of group existence. Every Buddhist organization uses cultural politics to compete.

The current problem is no longer on ideological sentiment but the problem of regeneration. The discourse of integration began to be built by Buddhists in Jepara, including solving the problem of plurality through homogenization of identity, no longer sectarian or institutional identity but more on the discourse of identity formation as Buddhists. Identity homogenization through cross-sectarian dialogue. As stated by Foucault, communication is a means of building, creating, and maintaining a discourse. Buddhists in Jepara, Central Java, began to open up and realize each other's differences. Even though each sect of Buddhism has its doctrines and ritual practices, they all have one identity as Buddhists. In Indonesia, religion is a formal identity in the population, and religious adherents can see through the population census. The decline in the population of Buddhists in various regions is the rationale for building a discourse to maintain existence. Openness through cultural dialogue aims to equalize perceptions, although different traditions come from the same teacher, Sakyamuni Buddha. Through cross-assembly and sectarian communication, it becomes a vehicle for introspection regarding the lack of regeneration. The figures build a discourse in defending Buddhists in totality, each realizes that faith is in a private sphere, but the existence of Buddhists is a shared responsibility.

The existence of Buddhists is a discourse that unites consciousness and is phenomenal. Phenomenal characters are not only conscious individually but also collectively (Wiese 2022:256), as well as Buddhist religious leaders who have been aware of past experiences that narrowed their thinking, namely prioritizing the spread of the ideological message of their group, to their mindset. People have sectarian views. In contrast to the current condition, the leaders have realized that Buddhists are divided and are trying to maintain their existence of Buddhists, especially by minimizing the occurrence of religious conversions during marriage. The paradigm of the leaders has shifted from group development to defending Buddhists in totality. The characters have the same perception that social relations are the key to maintaining existence. This paradigm shift opens up opportunities for young people to expand their social networks while at the same time opening up opportunities to find a life partner with fellow Buddhists. It has become a new discourse, carrying out social reconstruction by building common space to reduce the sectarian explosion. *Persatuan dimulai dan terus tumbuh untuk meminimalkan munculnya ego sektarian.* Religious leaders are built matchmaking institutions as a discourse to maintain the existence of Buddhists. The matchmaking agency is an opportunity for dating behavior in finding a life partner (Belot and Francesconi 2021). Suroso, chairman of the Central Java Buddhayana Council and the originator of the dating bureau discourse, said that we have to maintain Buddhists, where Buddhists are resource assets. The Buddhist matchmaking bureau, supported by figures from various Buddhist assemblies, was built based on concern over the crisis regeneration and the many cases of religious conversion. The matchmaking agency started in Jepara Regency, Central Java. Cross-assembly meetings are a vehicle for getting a life partner according to their beliefs. The matchmaking bureau is a discourse to maintain the existence of Buddhists in Indonesia.

The Buddhist movement

The Buddhist movement describes a movement is oriented towards the continued existence of Buddhist society. A social movement is said to be successful when people rise together (Nardini et al. 2021:113). Grassroots Buddhists from various sects and organizations unite to minimize cases of religious conversion threatening the existence of Buddhists. Religious conversion is a transfer of identity. In Travisano's Typology regarding religious activities, conversion creates a new identity in almost all interaction processes (Gooren 2010:24). The choice of religious identity is the right of every individual. Faith is in the private sphere, and every individual has the freedom to embrace a religion. Religious conversion is a threat to minorities. Central Java Buddhists, apart from belonging to the minority category, are divided into sectarians and religious organizations. Stark and Finke stated that tension in the sectarian realm has higher than in the church (organization of places of worship, in this case, the vihara). The success sect will gradually reduce tensions in society through religious organizations (Gooren

2010:57). Buddhists in Central Java together build commitment, trust, and mutual respect as capital in integrating Buddhists.

The problem of the regeneration crisis is not just one group but all Buddhist groups, meaning that all Buddhist assemblies from any sect are a majority of the older generation, even in some areas where there is no younger generation. The lack of young Buddhists in Central Java is the thought of the leaders to create spaces of togetherness. The togetherness space is a product of actions that describe collective identity, as stated by Melucci in Gurcan (2015). Shared space is a communicative result that has autonomy in expressing itself as Buddhists, not as followers of Buddhist sects. The shared space becomes a vehicle for seeing ourselves as a collective "we" rather than an individual "I" (Bublitz et al. 2021). Shared space for solidarity (Nardini et al. 2021:114), one of the common spaces formed by Buddhists is the Jepara Buddhist Youth Association (Persatuan Muda Mudi Buddha Jepara/PMMBJ). PMMBJ is an organization of young Buddhists from various assemblies (Surahman 2022). PMMBJ as a movement has a revolutionary character, changing the sectarian perspective into one unit as a Buddhist family. PMMBJ moves to strengthen the resilience system of Buddhist beliefs and to realize the sustainability of the Buddhist community in the future.

A social movement is said to be successful if it succeeds in building a network structure (Crutchfield 2018), and funds also have a role in developing coordination strategies in building networks. In addition to the material, Bublitz stated that expertise, knowledge, and skills play a role in bringing social change (Nardini et al. 2021). Buddhist leaders are founders, advisors, and funders of youth activities and have a shared commitment to defend Buddhists. The spirit of the figures becomes the capital for strengthening social relations. Even though they are different organizations, they have the same perception of the Dharma. Awareness of differences becomes the inner bond in one Buddhist family. Each assembly has a youth organization, such as Pemuda Theravada Indonesia (Patria), the Joint Secretariat of the Young Vihara Buddhayana Indonesia Association (Sekber PMVBI), and Pemuda Mahayana, each of which has a structure, rules, and program. PMMBJ the youth can broaden horizons, experiences, and social networks. Social networks encourage each other to overcome differences (Nardini et al. 2021:119). PMMBJ is a unifying forum for Buddhist youth in Jepara Regency, but social relations involve Buddhist religious leaders and youth in various districts in Central Java and its surroundings. The PMMBJ program consists of activities liked by young people, such as Dhammclass. and various youth-themed activities that lead to intimacy. The organizational structure of PMMBJ managed by youth, but in its management, it works with leaders who are specifically in charge of youth and the matchmaking bureau. PMMBJ is a vehicle for youth meetings that are held regularly with meeting places in turns. The management of PMMBJ is Buddhist youth, when activities require a lot of money to get support from Buddhist religious leaders. The activities youths who are members of PMMBJ are not religious rituals that emphasize religious doctrine in finding a way of salvation but are more towards secular rituals that build social bonds or familiarity.

PMMBJ is a unifying vehicle for Buddhists and is used as a medium to get to know each other interpersonally. PMMBJ as a movement has various functions: first, to build trust between groups, through a mutual trust to be able to understand the ideologies of other groups, even though the traditions are different source is actually of the same. The internal disintegration of Buddhists has been generalized by Walubi (Indonesian Buddhist Trust) since 1979 with the establishment of criteria for Indonesian Buddhism, namely belief in the existence of God Almighty, Triratna/Tiratana, Trilaksana/Tilakkhana, Catur Arya Satyani/Cattari Ariya Saccani, Pratitya Samutpada/Paticcasamuppada, Karma/Kamma, Punarbhava/Punarbhava, Nirvana/Nibbana, and Bodhisattva/Bodhisatta (Ekowati 1987). All Buddhist organizations in Indonesia agree with these criteria. It is the basis for Buddhist religious leaders to build trust and mutually understand and acknowledge the existence of plurality in Buddhism. Second, mutual respect through the understanding of "one teacher, various traditions" where all Buddhist rituals are used interchangeably in PMMBJ activities so that the youth are more familiar with the ritual culture of other Buddhist groups. Third, reducing the sectarian ego through togetherness activities, PMMBJ as a vehicle for socializing Buddhist culture, the young Buddhists who initially only knew one tradition became familiar with the various traditions to reduce the sectarian ego within themselves. Fourth, instill an attitude of belonging. Cultures and institutions all lead to an identity as a religion. Someone choosing one of the sects must have strong arguments such as a sense of comfort, gaining an identity, and protection. Buddhists in Central Java, although each of them has solid sectarian beliefs, they also realize that they are part of the Buddhist

community. The sense of belonging to this part of the Buddhist community becomes the impetus for a collective movement. Fifth, finding good friends. Good friends in Buddhism are called *kalyanamitta*. The PMMBJ pioneered by Buddhist leaders has a target towards regeneration, used as a medium to bridge young people to get life partners who have similarities in beliefs (*sama saddhā*), morality (*sama sīla*), generosity (*sama cagga*), and wisdom (*sama pañña*).

The five functions show that PMMBJ is beneficial and mutually sustainable for Buddhist regeneration. Buddhists recognize that the choice of ritual culture is personal, but when they come together in a pluralistic Buddhist society, they are in a private and social sphere. Awareness of differences fosters an interest in unity. Awareness plurality arises in Buddhists based on paying attention to the lack of regeneration. Regeneration is an asset to preserve the existence of Buddhists. Within the scope of unity, it no longer focuses on messages of sectarian ritual values but emphasizes the intimacy of the younger generation. This mindset indicates a shift from an emphasis on religious rituals to secular rituals. According to Charles et al. (2021), secular rituals such as religious rituals can increase feelings of social bonding. PMMBJ as a secular ritual does not necessarily abandon the values of Buddhism, they have the belief that all Buddhist sects originate from Buddhist teachings, so that mutual respect, leaving the sectarian ego, and a sense of belonging to Buddhism are firmly embedded, thus successfully forming a togetherness institution for as a bridge to find *kalyanamitta* to be used as a life partner, so as a protector not to change religion, as, Charles et al. (2021:11) conveys that secular rituals have a positive influence which in turn leads to protective social benefits, such as social support

The PMMBJ unity movement has two meanings, namely, the first, creating harmony. Living in harmony has existed since the time of the Buddha. Buddhism originated in India more than 2500 years ago. Buddhists live side with followers of Brahmanism and Jainism. In its development, Buddhism developed in China and adapted to Chinese culture. Buddhism in China coexists with Islam, Protestantism, and Catholicism. They all contribute to shaping Chinese culture (Jinguan 2013:205). Harmony also occurs in Indonesia. Six religions and various beliefs coexist. The state supports peace and seeks to minimize religious conflicts. Likewise, Buddhists in Central Java seek to contribute to building harmony in the nation and state by creating internal harmony among Buddhists. All sects and groups of Buddhism have a cultural orientation, but they understand and respect each other. It is per the teachings in the *Saddharmapundarika Sutra*. Cultural orientations adapted to one's inner qualities, some emphasizing rationality, devotion, discipline, and meditation (Nyanasuryanadi 2004). It makes Buddhism appear to have different interpretations and religious practices influenced by various cultures. PMMBJ is a collective movement that seeks to build discourse to minimize sectarian egos. Buddhist assemblies are partners in creating harmony among Buddhists.

Second, maintain existence. Existence is the continuation of a community or one's life, a common's space to anticipate the continuity of the Buddhist generation. The impact of religious conversion among Buddhist youth is a crisis of regeneration. Youth as resource assets emphasized, have social cohesion across assemblies, so there is a sense of belonging to Buddhism and no longer a sectarian ego. PMMBJ is a togetherness movement used as a medium for finding good friends (*kalyanamitta*), which discussed as a vehicle for matchmaking bureaus. The Buddhist movement in Central Java formed social bonds, individually and in groups. Differences in views are not merely to replace the essence of Buddha's teachings but rather lead to perfection. The Buddha did not focus on the number of followers but on how one's mental qualities are better. It can see that when he attained Buddhahood, Shakyamuni Buddha was reluctant to teach the Dharma because the Dharma was difficult. In the modernization era, Buddhists built many places of worship, such as in Central Java the majority of Buddhist places of worship were big and good. The involvement of religious leaders in creating a common's space makes the youth less sectarian, understanding the difference with the perception that all Buddhist communities originate from one Guru, Buddha Sakyamuni. Harmonization to overcome the crisis of the young Buddhist generation in Central Java.

Conclusion

Buddhism is a minority religion in Indonesia, is no exact data on the number of Buddhists. Based on secondary data, there has been a decline in the population of Buddhists at the district and national levels. The problems faced

by Buddhists in Jepara, Central Java, are sectarian egos due to the plurality of Buddhism, the younger generation is lower than older generation, and religious conversion when married. The causes of the Buddhist regeneration crisis are weak *saddhā* (faith), lack of self-confidence, and narrow social networks. Based on these problems, Buddhist leaders developed a discourse to maintain the existence of Buddhists through matchmaking institutions to overcome the regeneration crisis. It can change the mindset of Buddhists by leaving the sectarian paradigm. The movement carried out by Buddhists is the formation of a common's room, one of which is PMMBJ, an organization of Buddhist youth PMMBJ is the result of the thoughts of Buddhist religious leaders and has the support of young Buddhists as institutional managers. Five functions of the Buddhist youth union, namely building trust between groups, mutual respect through the understanding of one teacher, various traditions, reducing sectarian egos through togetherness activities, instilling an attitude of belonging, and looking for good friends. The Buddhist youth union has the meaning of fostering harmony and maintaining the existence of Buddhists.

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