
SAIZU INTERNATIONAL CONFERENCE ON TRANSDISCIPLINARY RELIGIOUS STUDIES (SAIZU ICON-TREES)

ISSN 2964-5859, 2023, Pages 20-32

DOI: <https://doi.org/10.24090/icontrees.2023.287>

Proceeding of 3rd Internasional Conference on Implementing Religious Values on Transdisciplinary Studies for Human Civilization

Learning Social Justice from Ambedkar's Short Animation Video

Latifah^{1*}; Ary Budiyanto²

¹Sekolah Tinggi Agama Buddha Kertarajasa, Indonesia

²FIB Universitas Brawijaya, Indonesia

Corresponding author's email: efi.latifah@gmail.com

Abstract: The life and work of Dr. Bhimrao Ambedkar, a prominent Buddhist activist and scholar, have not only left behind a lasting legacy of ideas and access to social justice for the Indian people, but also served as a source of inspiration for citizens across the globe. Regrettably, many young Indonesians, particularly those in the Buddhist community, are unfamiliar with his life story. Consequently, this study seeks to describe the use of a short biographical animation video about Ambedkar's life in the Religious Studies curriculum at Kertarajasa Buddhist College (STAB Kertarajasa). This short biographical animation video will be employed as a teaching tool to explore topics related to religious diversity around the world and the role of religion as a driving force for social change. Through this case study, the objective of this lesson is to enhance students' understanding of the various expressions of religion worldwide, with a particular emphasis on Hinduism and Buddhism in India. Additionally, Ambedkar's powerful vision for achieving social justice provides guidance for prospective teachers in cultivating a critical mindset. The ability to think critically is crucial for aspiring educators, as they must be proactive agents of change. By fostering a critical mindset, these prospective teachers will be better equipped to embrace change and develop innovative and creative solutions. This paper outlines a learning best practice that utilizes a case study of Ambedkar's life struggle as a means of promoting social equality, religious freedom, and critical education for student-teachers at a Buddhist college through digital storytelling.

Keywords: *ambedkar; buddhism; philosophy of education; religious expression; religious studies; social justice*

A. INTRODUCTION

The implementation of education in Indonesia has not sufficiently included critical education, so that in several aspects, education, which should be a means of liberation, has become a tool of oppression.

This is exemplified by the implementation of a regulation to start lessons at 5am in high schools in East Nusa Tenggara, because the Governor of NTT emphasized that this regulation could improve learning outcomes. This regulation is only based on the



Copyright © 2023 The Author

This is an open access article Under the Creative Commons Attribution (CC BY) 4.0 International License

Governor's instructions, without a clear legal basis, and not based on basic research such as the impact on the health of students and teachers due to reduced sleep hours. As revealed by the Sleep Health Practitioner and Lead Consultant at the Snoring & Sleep Disorder Clinic at Mitra Kebayoran Hospital, Jakarta, Andreas Prasadja, very early school entry reduces children's sleep hours (Kompas, 3/4/2023). It is regrettable that local communities and educators comply with these regulations even though they are burdensome and not in accordance with local infrastructure conditions. Controversy around the regulations imposed unilaterally by the local government has not been able to stop the enforcement of regulations that all teachers and educators adhere to. Therefore, critical education for prospective teachers is still needed in addressing education policies, so that the academic community can stand up straight and defend the interests of their students before the authorities. The concept of critical education, as envisioned by Paulo Freire, holds significant weight in today's socio-political context. Essentially, critical education provides a pathway to the liberation of society, which transcends materialistic aspects such as basic needs and comfort. It aims to create a space for freedom in the spiritual, ideological, socio-cultural, and political areas, enabling individuals to achieve holistic liberation. This approach is highly relevant in contemporary society, where dominant ideologies and structures often perpetuate inequality and oppression (Freire, 2004: 189-195). Critical education aims to cultivate critical awareness in individuals, enabling them to challenge and deconstruct

dominant power structures and ideologies. By developing critical consciousness, individuals can identify and analyze their potential freely and critically, leading to transformative processes. These transformative processes create the foundation for social transformation and community empowerment, which are much needed in today's society. In this sense, critical education becomes a powerful tool to create a more just and equitable world, where individuals can realize their full potential without being constrained by oppressive systems and structures (Fakih, 2001: 22). In a nutshell, critical education is a potent approach that aims to create a space for the liberation of society in various aspects of life. By cultivating critical awareness in individuals, it seeks to challenge and deconstruct oppressive systems and structures, leading to transformative processes that enable social transformation and community empowerment. In this way, critical education becomes an essential aspect of creating a just and equitable society that values the dignity and worth of every individual.

The concept of critical education can be applied in the field of education by reflecting on the struggles of critical figures who have contributed to the development of critical thinking in education in Indonesia. Ki Hadjar Dewantara, the pioneer of national education in Indonesia, was driven to open schools for both the priyayi and non-priyayi classes and promote democratic and inclusive education for all citizens. Mohammad Natsir was a thinker and educator who was sensitive to educational

issues in Indonesia, particularly in advocating for education characterized by justice and equality. He emphasized the importance of critical education in building critical awareness in society. Sutan Takdir Alisjahbana's thoughts on education have influenced many in the fields of literature, social sciences, and politics. He emphasized the importance of critical education and creativity in shaping independent and critical individuals. Maria Ulfa is an education activist and critical thinker in Indonesia whose ideas have influenced many in improving the quality of education in Indonesia, particularly in the areas of inclusive education and gender equality. The presence of critical education figures in Indonesia is important in increasing critical awareness in society and developing high-quality and inclusive education for all citizens.

The lack of knowledge and understanding of Buddhist figures outside Indonesia among Buddhist students is a significant problem that needs to be addressed. Although there are many inspiring Indonesian educational figures, exposure to global Buddhist figures can enrich students' knowledge and inspire them to be more active in their religious community (Thanissaro, 2010). One such figure is Ambedkar, whose teachings on inclusivity and social justice have relevance not only in India, but also the World. In today's global information age, it is very important for Buddhist students to get to know Buddhist figures and teachings in a wider range (Mukerji, 2020).

The inclusion of Ambedkar's life journey in the curriculum of Religious Studies, the Buddhist Education program at the Kertarajasa Buddhist College in Batu, Malang, East Java, is a step towards increasing students' knowledge and awareness of Buddhist figures outside Indonesia. Through the use of digital storytelling, Ambedkar's life can be presented in an engaging and accessible way for students. In addition, the use of digital storytelling can improve students' critical thinking skills, enabling them to reflect on Ambedkar's teachings on inclusiveness and social justice and apply them to social issues that exist in Indonesia today. By studying Ambedkar's struggles and achievements, students can develop a more nuanced understanding of the role of Buddhism in promoting social justice and inclusiveness.

Thus, the use of digital storytelling to teach Ambedkar's life journey can contribute to the development of a more globally oriented Buddhist education in Indonesia. Through this approach, students can broaden their knowledge and understanding of Buddhist figures outside Indonesia, and improve their critical thinking skills by reflecting on Ambedkar's teachings and their relevance to contemporary Indonesian social issues. By integrating a global perspective into Buddhist education, students can become more engaged and active members of their religious community, contributing to the advancement of a more inclusive and socially just society.

B. DISCUSSION

Excerpted from the book Dr. Ambedkar: Life and Mission (Keer, 2009), it is evident

that Dr. B.R. Ambedkar's unwavering struggle against government power to advance education in India, particularly for the dalit or lowest caste people, is a testament to his unwavering commitment to ensure equal access to education for all Indian citizens, regardless of their social status. Ambedkar recognized that education is the foundation of freedom and social progress and therefore advocated for its availability to everyone without exception. Ambedkar's efforts to secure the right of dalit people to education were not limited to fighting against discrimination in schools and universities but were also extended to addressing systemic inequalities in various areas of life. He believed that education is the key to empowering the dalit community and giving them the opportunity to advance themselves through education. To this end, Ambedkar worked tirelessly to build educational institutions that catered to the specific needs of the dalit community.

His efforts in building educational institutions for the dalit community not only created access to education for thousands of individuals but also challenged deeply ingrained social hierarchies that perpetuated discrimination against the dalit community. Ambedkar's tireless advocacy for equal educational opportunities for all Indians, including the dalit community, continues to be a voice of hope and inspiration for those working towards a more just and equitable society. Ambedkar admitted, the dalit community often experiences neglect and discrimination in the education system in India. As a result, he took the initiative to set up special educational institutions for the dalit

community, such as Shiksha Mandal in Mumbai and Ambedkar University in Delhi. Through these efforts, Ambedkar directly opposes the caste discrimination that is still rife in the Indian education system, especially against the Dalit community. He fought for the abolition of caste and the promotion of equality in education, through law and public policy.

In addition, Ambedkar advocates critical education that goes beyond technical knowledge and includes critical thinking. He believed that critical education and free thinking were essential in fighting social and economic injustice, and in developing social and political consciousness. His tireless efforts and unwavering commitment to the cause have enabled him to advance education in India and secure the right to education for the dalit community. Ambedkar's achievements in education, as well as in other fields, have made him a prominent figure in Indian history and an internationally recognized leader of social change and reform. Ambedkar's contribution to education in India is very significant, especially for the dalit community. Her staunch advocacy for equal access to education and critical education has had a significant impact on India's education system. Her efforts also highlight the importance of promoting social justice and equality through education. Ambedkar's legacy continues to inspire many to work towards a more just and equitable society, where access to education is a basic right for everyone.

Inspiration from B.R. Ambedkar in the context of teacher education in Indonesia

can be applied in promoting equality in education: Ambedkar emphasizes the importance of equality and non-discrimination in Buddhist teachings and practices. This can be applied to teacher education in Indonesia by promoting equality in terms of rights, opportunities and access to education for all teachers, regardless of social or religious background. In addition, Ambedkar teaches critical values and critical thinking needed to overcome social and economic injustice. Teacher education in Indonesia can include these critical values in the curriculum and help teachers to develop critical thinking in their teaching. Moreover, Ambedkar encourages people to be independent and think critically. This can be applied in teacher education by helping prospective teachers develop critical and independent thinking skills through a student-centered learning approach and providing opportunities to actively participate in the learning process. Therefore story of Ambedkar's life teaches the values of empathy and social care which are important to help marginalized communities. Teacher education can help teacher candidates develop social awareness and empathy through training and self-development programs. Ambedkar's advocacy for equal social and political rights for all Indian citizens, particularly the dalit community, serves as inspiration for teachers to motivate students, encouraging them to actively engage in social change and fight for their own social and political rights (Solanki, 2022).

In summary, the remarkable efforts and achievements of B.R. Ambedkar in

advancing education and fighting for the rights of marginalized communities provide valuable inspiration for teacher education in Indonesia. One key takeaway is the importance of promoting equality in education, particularly in addressing discrimination against disadvantaged groups such as dalits. This requires not only creating access to education but also ensuring that all students, regardless of their social status, are given equal opportunities to learn and succeed. Another lesson from Ambedkar is the significance of teaching critical values that emphasize independent and critical thinking. Teachers in Indonesia should help their students develop their critical thinking skills by encouraging them to question assumptions, analyze information, and evaluate evidence. These skills will enable them to engage in active learning, challenge existing social norms and beliefs, and contribute to a more just and equitable society.

Moreover, teacher education in Indonesia should focus on developing social awareness and empathy among prospective teachers. Ambedkar's example shows that social awareness and empathy are critical in promoting social justice, as they enable individuals to understand and empathize with the experiences of marginalized groups. Teachers who possess these qualities are more likely to be effective in supporting their students from diverse backgrounds and fostering an inclusive learning environment. Finally, teacher education in Indonesia should encourage active participation in social change. As Ambedkar's life and work demonstrate, teachers can play a significant role in promoting social justice and creating

positive social change. Teachers should be taught how to engage in advocacy, organize grassroots movements, and lead social change efforts in their communities. Henceforth, incorporating the lessons and values from B.R. Ambedkar's life and work in teacher education in Indonesia can help create more holistic and socially responsible educators who are committed to promoting equality, critical thinking, social awareness and empathy, and social change. This can lead to a more equitable and just society, where every individual is given the opportunity to achieve their full potential.

C. DIGITAL STORYTELLING FOR ENHANCING STUDENT CRITICAL THINKING AND MOTIVATION FOR SOCIAL JUSTICE

The use of digital storytelling as a teaching tool has received attention in recent years because of its potential to increase students' critical thinking and motivation in learning. The study by Yang and Wu (2012) investigated the impact of digital storytelling on high school students learning English as a foreign language. The study found that when students engage in the process of creating digital stories, they learn problem-solving skills, which in turn enhance their critical thinking skills. In addition, learning outcomes and student learning motivation are also positively affected due to active learning through the process of creating digital storytelling. In line with that, learning design studies on Learning Social Justice from Ambedkar's short animation also utilizes digital storytelling to encourage critical thinking and motivation to learn among students. However, in this study,

students are not creators of digital storytelling, but spectators. This approach does not mean that students become passive spectators of digital storytelling, but rather that they are actively involved in producing meaning with the help of scaffolding from lecturers.

By providing adequate support and guidance to students, lecturers can help them engage critically with digital storytelling and develop their critical thinking skills (Akyeampong, 2018). Students can analyze storylines, identify underlying themes and messages, and make connections to their own experiences and the wider social context. In addition, this approach can increase their motivation to learn because they are actively involved in the learning process. Therefore, the use of digital storytelling as a teaching tool can be an effective strategy to encourage critical thinking and motivation to learn among students. Whether students are creators or spectators, they can be actively involved in the learning process, develop their critical thinking skills, and gain a deeper understanding of subject matter. By incorporating digital storytelling in the classroom, lecturers can create a more interactive and engaging learning environment, promoting social justice and equity in education.

Digital storytelling is a powerful tool that can help enhance students' critical thinking and motivation for social justice (Buckley-Marudas and Martin, 2020; Fish and Counts, 2020; Gachago, et.al., 2014). It combines storytelling techniques with digital media tools to create narratives that can be

shared with a wider audience. Through this method, students can explore important social justice issues in a creative and engaging manner, which can help them develop critical thinking skills and motivate them to take action. One way in which digital storytelling can enhance critical thinking is by encouraging students to analyze complex social problems and develop nuanced perspectives on them. When students are tasked with creating a digital story, they are often required to thoroughly research a topic and critically think about the information they find. This can help them develop a deeper understanding of the issue at hand and consider different viewpoints and arguments.

Digital storytelling has the potential to motivate students to take action on social justice issues by creating engaging narratives that raise awareness about specific social issues. These stories can inspire students and others to take action and make a difference in their communities. Students participating in digital storytelling projects may develop a sense of agency and empowerment, especially those from marginalized communities who may feel powerless. By creating and sharing stories, students can amplify their voices and contribute to creating positive social change. Additionally, digital storytelling can be a powerful tool for building empathy and understanding among students. When students create and share their stories, they can help others understand the experiences and perspectives of individuals from diverse backgrounds. This can promote a more inclusive and equal classroom environment, where students feel valued and respected.

By cultivating empathy and understanding, digital storytelling can help break down barriers and build relationships between individuals from diverse backgrounds.

Likewise, digital storytelling can improve critical thinking skills among students. When students create digital stories - or in the case of learning designs students are invited to reflect and retell - they are required to think deeply about complex social issues, analyze data and research, and synthesize their findings into coherent narratives. Through this process, students can develop a nuanced understanding of social justice issues and learn to critically evaluate sources of information. Overall, digital storytelling is a powerful pedagogical tool that can increase students' motivation for social justice and encourage critical thinking skills. By incorporating this approach into their teaching practice, educators can help students engage in meaningful discussions about important social issues and encourage them to take action to promote a more equal and just society. Ambedkar's Role Model for Social Justice

The Religious Studies Class at Kertarajasa Buddhist College incorporated digital storytelling, specifically the animated video of Ambedkar's biography available on the YouTube platform <https://www.youtube.com/watch?v=q4qzlhP8nKU>, as a pedagogical tool to teach the material on Religious Dialogue. The aim of this instructional approach is to enable students to recognize the diverse levels of religious dialogue and understand that religious dialogue is not limited to

theological issues. The animated video on Ambedkar's biography serves as a conduit to encourage students to reflect on how religion can address social issues. At the life dialogue level, religious dialogue is founded on shared concerns over matters such as human trafficking, educational and economic disparities. Such dialogue can pave the way for religious dialogue at the action level. Through the examination of social issues, inter-religious dialogue can lead to community involvement, as religious individuals cannot disregard their societal and political roles. By means of dialogue, action groups composed of diverse religions can empower individuals with the values of social justice, gender equality, human rights, and environmentalism. Thus, interfaith groups can become dialogical and transformative communities that serve the public interest (Banawiratma, et. al., 2010:8-12).

The inclusion of the animated biographical video of Ambedkar in the Religious Studies subject serves not only as a reflection of the potential role of religion in responding to social issues, but also as a tool for reflecting on the intricacies of interfaith relations, particularly between Hinduism and Buddhism in India and how this can be applied in the context of Indonesia. Specifically, it delves into the case of Ambedkar's conversion from Hinduism to Buddhism, which remains a controversial issue in contemporary Indonesia. Religious conversion often becomes a sensitive issue that can trigger conflicts among religious communities. Therefore, it is important to understand the complexity of religious life beyond matters of faith that contribute to

such conversion. In Ambedkar's case, his conversion was influenced by social realities in India, highlighting the significance of examining the historical and institutional significance of Hinduism in this context.

By understanding the social context of religious conversion, students can develop a deeper appreciation for the intricacies of religious life and interfaith relations. This can foster greater empathy and understanding among individuals of different religious backgrounds, helping to build a more inclusive and tolerant society where people of different religions can live together peacefully. Through the use of the animated biographical video of Ambedkar, students can engage in critical discussions about the role of religion in addressing social issues and the complexity of interfaith relations. This can help cultivate a nuanced understanding of religious life and encourage individuals to strive for greater harmony and understanding among different religious communities. Ultimately, these efforts can contribute to building a more just and equitable society that respects and values the diversity of its citizens.

The delivery of a digital storytelling session about the struggle of Dr. Babasaheb Ambedkar was accomplished through the broadcasting of an animation titled "Dr. Babasaheb Ambedkar Life Story in English: Father of Indian Constitution Bhimrao Ambedkar Jayanti" from the Pebbles Live YouTube channel, which boasts 4.61 million subscribers. This animation video has a duration of approximately nine minutes, making it convenient for students to enjoy during class. By viewing this animation,

students can gain insight into Ambedkar's perseverance in the face of class struggle, as he worked tirelessly to overcome structural barriers. Ultimately, Ambedkar chose to convert to a religion that offered a more pro-social justice interpretation.

Furthermore, students in that Religious Studies class also had the opportunity to explore Ambedkar's inspiring struggle by reading material sourced from Buddhazine (<https://buddhazine.com>). Those readings were intentionally selected for their accessibility and engaging nature, ensuring that students found them inspiring and enjoyable to read. One of the selected readings about Ambedkar was authored by Eddy Setiawan, who represented Hikmahbuddhi at the INEB Conference in Nagaloka, Nagpur, India, held from 9-16 October 2005. The primary theme of this conference was "Buddhism and Social Equality," with a sub-theme of "Transcending Barriers: Dr. Ambedkar and the Buddhist World." Thus, through this Religious Studies class, students can gain a deeper understanding of the struggles faced by Daliths in India and the story of enlightenment of the spirit of the Buddha that accompanies it. This serves to prepare prospective Buddhist teachers to become agents of change in creating a more equitable and just society.

In addition to the case study of Ambedkar's struggle, the religious dialogue material presented in this class also includes the story of Father Pascal, a Catholic priest who fought against human trafficking in Batam, an Indonesian border area. During his efforts, he faced the

manipulation of power by state officials involved in the human trafficking mafia. This manipulation succeeded in turning community and religious organizations against him, leading to his intimidation and criminalization. Furthermore, several civil and religious organizations even resorted to pitting civil society against each other by emphasizing issues related to ethnicity and religious identity, thereby exacerbating the already complex situation (<https://www.siarindo.com/>). Therefore, it is crucial to reflect on the importance of religious dialogue as an open space to anticipate and address the manipulation of power in the name of religion. To this end, after watching the digital storytelling and reading about the struggles of Ambedkar and Father Pascal, students discussed the following guidelines:

1. Based on the case of Father Pascal and Ambedkar's story, make a reflection on how religion can play a role in overcoming social problems!
2. What do you think about the problem of inter-religious relations in the case of Father Pascal and the story of Ambedkar?

In class discussions, lecturers encouraged students to reflect on the role of religion in overcoming social problems, using the cases of Father Pascal and Ambedkar. This reflection lead to a deeper understanding of how religious institutions and teachings can be a positive force in social change. Furthermore, students asked to consider the problem of relations between religious communities in the context of Father Pascal's struggle and the story of Ambedkar. The manipulation of power in the

name of religion, as seen in the case of Pastor Pascal, highlights the need for open and respectful religious dialogue as a means of overcoming social problems. Likewise, Ambedkar's decision to convert to Buddhism in response to the injustices faced by the Dalit community could trigger discussions about the relationship between religion and social justice. Lecturers also emphasized Ambedkar's important role in the development of Buddhism in India. By reviving Buddhist practices and teachings in India, Ambedkar positioned Buddhism as a means of social liberation and encouraged education about Buddhism. The mass conversion to Buddhism that he initiated had a long-lasting impact on the history of Buddhism in India and continues to influence the study and practice of Buddhism today. By exploring Ambedkar's contributions to Buddhism, students invited to gain a deeper appreciation of the ways in which religion can promote social change and empower marginalized communities.

Next, the discussion was deepened by discussing how Ambedkar uses Buddhism as a means of social liberation. Using Buddhism as a means of social liberation means using the teachings and practices of Buddhism as a tool to overcome social and economic injustices and overcome situations that oppress or impoverish certain groups of people. This concept is closely related to the views and understanding of B.R. Ambedkar, who believes that Buddhism can help marginalized Indians, especially dalits, overcome the social and economic injustices they face. For example, in Ambedkar's view, Buddhism which teaches egalitarianism (equality) and non-discrimination can help

fight the caste system that causes discrimination and marginalization of dalits in India. He believes that by understanding the teachings and practices of Buddhism, dalits can overcome any feelings of inferiority and humiliation they may feel as a result of the caste system that demeans them.

Apart from that, Ambedkar also sees Buddhism as a means to fight for equal social and political rights for all Indian citizens, including dalits. He believes that Buddhism can be a vehicle to change the mindset and actions of Indian society towards dalits and provide the necessary moral footing to overcome social and economic injustice. In conclusion, using Buddhism as a means of social liberation means using the teachings and practices of Buddhism as a tool to overcome social and economic injustices and overcome situations that oppress or impoverish certain groups of people. This relates to the views and understanding of B.R. Ambedkar on the role of Buddhism in helping India's dalit communities overcome the social and economic injustices they face. Based on the life stories of Father Pascal and Ambedkar, students reflected on how religious inspiration can drive social justice as follow:

“Both Father Pascal and Ambedkar have different approaches to addressing social issues. Father Pascal addresses social problems by protecting victims of human trafficking, while Ambedkar protects the Indian society from discrimination and social hierarchy. The cases of Father Pascal and Ambedkar teach us how religion can play a role in

addressing social issues. Father Pascal, a Catholic priest, decided to take action to assist the poor and marginalized in Brazil by creating a social program that provides food, shelter, and education to them. He believes that religion should play a significant role in helping those in need and developing practical solutions to social problems. Ambedkar's story also demonstrates how religion can help address social issues. Ambedkar was an Indian political and social leader who fought for the rights of lower-caste individuals and opposed the caste system inherited from Hindu tradition. He believes that religion can be part of the solution to social problems, but it can also be the cause of social problems if used to justify injustice and discrimination."

From both cases, we can conclude that religion can play a role in addressing social issues when used positively. Religion can provide moral and ethical values that encourage people to act benevolently towards others. Religion can also serve as motivation for individuals to assist those in need and provide social support for the marginalized. However, religion can also be the cause of social problems if used to justify injustice and discrimination. Religion should be used as a means to promote peace, equality, and social justice, rather than as a reason to justify discriminatory actions or intolerance.

Based on this description, Ambedkar emerges as an influential figure in Indian history, notably for his efforts in advocating

for the rights of the Dalit people. While not directly involved in Indonesian history, his influences on Indonesia can be observed in the following aspects. Firstly, his contribution to the advocacy of human rights, particularly for the Dalit community, serves as inspiration for activists and thinkers in Indonesia who strive for human rights. Ambedkar's ideas, which highlight equality, freedom, and justice, have become a source of motivation for the human rights movement in Indonesia. Secondly, Ambedkar's role as the architect of the Indian Constitution, the world's longest written constitution, has influenced the development of the Indonesian constitution. The process of constitution-making in India inspired many nationalist figures during Indonesia's struggle for independence. Lastly, Ambedkar's embrace of Buddhism and promotion of its teachings in India have had an impact on the development of Buddhism in Indonesia. The modern Buddhist movement in Indonesia draws inspiration from Ambedkar's mass conversion to Buddhism in India in 1956.

Particularly in the field of education, Ambedkar's struggle holds relevance to the education situation in Indonesia, encompassing several key aspects. Firstly, Ambedkar's belief that education is a fundamental right, enshrined in the Indian Constitution, resonates with the recognition of education as a basic right for all Indonesian citizens, with the state playing a role in ensuring its provision. Secondly, Ambedkar's fight against caste discrimination in India aligns with the issue of class discrimination in Indonesia, suggesting that his principles for eradicating

discrimination can be applied to address similar concerns in the Indonesian education system. Thirdly, Ambedkar emphasized the importance of providing fair and equal access to education as a means to address social and economic injustice, which holds significance in Indonesia where access to education remains a challenge, particularly in remote areas and disadvantaged communities. Lastly, Ambedkar's advocacy for the improvement of education quality and relevance to the needs of the community and job market parallels the ongoing challenge in Indonesia to enhance the quality of education and align it with industry requirements. By drawing inspiration from Ambedkar's principles, Indonesia can address these issues and strive for a more inclusive and equitable education system.

In summary, while Ambedkar was a significant figure in India, the principles he fought for in the field of education have relevance to the education situation in Indonesia. Therefore, these principles can be adopted and implemented in Indonesia to improve access and quality of education as well as to address social and economic injustice.

D. CONCLUSION

The design of Religious Studies learning still needs to be further developed by reflecting on the learning outcomes that include both knowledge and attitude aspects, particularly in cultivating critical attitudes towards social and religious realities. Thus, learning about interfaith dialogue is not only limited to theoretical or theological dialogue levels, but also social-

historical dimensions. Therefore, students can directly engage in a global Buddhist history dialogue through digital storytelling and literature within a critical education framework. The ease of accessing information in today's world requires adequate scaffolding in the learning design so that students can delve deeper into inspiration with a critical attitude and take action to participate in social justice activities.

REFERENCES

- Banawiratma, J.B. et. al, 2010. Dialog antarumat beragama: gagasan dan praktik di Indonesia. Yogyakarta: Penerbit Mizan Publika and Program Studi Agama dan Lintas Budaya (Center for Religious and Cross Cultural Studies)
- Buckley-Marudas, M.F. and Martin, M., 2020. Casting new light on adolescent literacies: Designing digital storytelling for social justice with pre-service teachers in an English language arts education program. *Contemporary Issues in Technology and Teacher Education*, 20(2), pp.242-268.
- Dzulfaroh, Ahmad Naufal." Gubernur NTT Ngotot Wajibkan Siswa SMA Masuk Jam 5 Pagi, Kenapa?" <https://www.kompas.com/tren/read/2023/03/04/103000565/gubernur-ntt-ngotot-wajibkan-siswa-sma-masuk-jam-5-pagi-kenapa?page=all>. Diunggah 4 Maret 2023.

- Fakih, Mansour. 2001. Pendidikan Populer: Membangun Kesadaran Kritis. Yogyakarta: Insist.
- Fish, J. and Counts, P.K., 2020. "Justice for native people, justice for native me": Using digital storytelling methodologies to change the master narrative of native American peoples.
- Freire, Paulo. 2004. Politik Pendidikan: Kebudayaan, Kekuasaan, dan Pembebasan. Terjemahan oleh Agung Prihantoro dan Arif Yudi Hartanto dari The Political of Education: Culture, Power, and Liberation. Yogyakarta: Pustaka Pelajar.
- Gachago, D., Condy, J., Ivala, E. and Chigona, A., 2014. 'All stories bring hope because stories bring awareness': students' perceptions of digital storytelling for social justice education. South African Journal of Education, 34(4).
- Hansen, Sasanaseana. "B.R. Ambedkar Tokoh Buddhis yang Melawan Sistem Kasta India". <https://buddhazine.com/b-r-ambedkar-tokoh-buddhis-yang-melawan-sistem-kasta-india/>. Uploaded 15 Desember 2017.
- Keer D. (2009). Dr. Ambedkar: Life and Mission (4th ed.). Popular Prakashan Private Limited. Retrieved March 15 2023 from <https://archive.org/details/drambedkarlifemi0000keer>.
- Salmon, Tarsius. "Kutuk Aksi Massa Terhadap Romo Paschal di Batam, Aliansi Warga NKRI Anti PPO Layangkan Pernyataan Sikap". <https://www.siarindo.com/news/7937848402/kutuk-aksi-massa-terhadap-romo-paschal-di-batam-aliansi-warga-nkri-anti-ppo-layangkan-pernyataan-sikap>. Uploaded 4 March 2023.
- Setiawan, Eddy. "DR. Ambedkar, Simbol Perlawanan Terhadap Diskriminasi di India". <https://buddhazine.com/dr-ambedkar-simbol-perlawanan-terhadap-diskriminasi-di-india/>. Uploaded 21 October 2013.
- Yang, Y.T.C. and Wu, W.C.I., 2012. Digital storytelling for enhancing student academic achievement, critical thinking, and learning motivation: A year-long experimental study. Computers & education, 59(2).

Other

- Dr. Babasaheb Ambedkar Life Story in English – YouTube <https://www.youtube.com/watch?v=q4qzIhP8nKU>