MENTAL HEALTH IN BUDDHIST MEDITATION: A GLOBAL SOUTH LENS OF INDONESIAN AND ENGLISH SOURCES

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Abstract	This study investigates the representation of mental health issues associated with Buddhist meditation in academic literature, emphasizing English and Indonesian sources from a Global South viewpoint. The research employs a systematic literature review, utilizing subscription-based English databases like Scopus and open-access Indonesian platforms, including Google Scholar, accessed through Publish or Perish. This methodology selects 60 pivotal publications for their citation impact, timeliness, and historical importance. The investigation utilizes Visvanathan's Cognitive Justice framework within the Indonesian Consortium for Religious Studies to rigorously assess the epistemic inclusivity of knowledge systems.The results indicate three notable insights. Buddhist meditation is universally acknowledged across various sources as a fundamental practice associated with mental health discourse. Secondly, both English and Indonesian texts emphasize the interaction between Buddhism as an Eastern spiritual tradition and Western psychological and psychiatric paradigms. Indonesian sources specifically examine the impact of state hegemony on Buddhist meditation, highlighting its designation as a religion under Indonesia's monotheistic framework. The study highlights the socio-political factors influencing sacred and profane tales in Indonesia, especially with state-imposed religious classifications. This research highlights critical insights into the impact of socio-political processes in the Global South on the relationship between Buddhist meditation and mental health.
Keywords	Buddhist Meditation; Mental Health; Global South

INTRODUCTION

This research delves into the complex interplay between mental health challenges and Buddhist meditation, employing a methodical review of scholarly works published in English and Indonesian. The central aim is to investigate how the perspective of the Global South, especially about Indonesia, influences and transforms this discourse. The convergence of mental health with religious and philosophical practices in Buddhism has emerged as a focal point of considerable discourse, characterized by various intricate and sophisticated viewpoints (Tanay & Bernstein, 2013; Tietjen, 2023; Wallace & Shapiro, 2006).

The discussions have yielded a multifaceted dialogue synthesizing insights from Western and Eastern traditions (Cullen, 2011; McMahan, 2023; Zielke, 2023).

The scholarly contributions of Japanese Zen scholars, notably Yoshimura (1963) and Kishimoto (1962), have sparked significant discourse regarding the potential harmonization of Buddhist practices with Western psychiatry and psychology. Their contributions established a fundamental basis for incorporating Buddhist meditation within psychotherapy (Kasamatsu, 1966; Shapiro, 1984). Recent studies have broadened this discourse, pinpointing particular aspects of Buddhism, including mindfulness and meditation, as harmonious with psychotherapeutic methodologies (DeMaranville et al., 2023; Husgafvel & Utriainen, 2023; Lindahl et al., 2023; Wongpakaran et al., 2023).

The interplay between religion and mental health presents a multifaceted challenge stemming from the nuanced relationship that exists between spirituality and clinical psychology. Religion is frequently regarded as a beneficial resource for mental health, providing resilience and coping strategies (Borji et al., 2020; Eyre, 2010; O'Sullivan & Lindsay, 2023). However, it is also subject to critique as a possible contributor to mental illness or delusion (Dein & Littlewood, 2011; Walsh, 1995). Religion has been associated with trauma arising from conflicts and violence (Appleby, 2000; Bar-Tal, 1998; Canneti et al., 2010; Zaidise, 2007). In light of this dichotomy, the findings of this study support the notion that a constructive engagement with religion and spirituality has the potential to improve mental health outcomes. The academic endeavor involves fostering a discourse among religion, spirituality, and mental health, especially in settings where Western therapeutic approaches may not correspond with the prevailing socio-cultural contexts (Eisenbruch, 1991; Westermeyer, 1973). This study advocates for a nuanced dialogue that weaves perspectives from Western and Eastern traditions, as illustrated by the Kyoto School's synthesis of Buddhism with Western psychology (Krummel, 2023; Lam, 2023).

The preeminence of English in academic knowledge generation poses considerable obstacles for perspectives from the Global South, especially those expressed in languages other than English. Buddhist studies that do not possess English-language representation or are omitted from indexed "international" systems find themselves marginalized within the broader global discourse. As a result, the viewpoints of academics composing in languages like Indonesian frequently find themselves marginalized in structured scholarly discourse. This research seeks to fill this void by examining dialogues in both English and Indonesian contexts, emphasizing the contributions of Indonesian scholars who publish in open-access venues.

Indonesia serves as a fascinating subject for examining the complexities of mental health in the context of Buddhist meditation. Despite advancements, the nation remains confronted with considerable mental health issues, as evidenced by the fact that over 4,303 individuals were still bound by shackles due to untreated mental disorders in 2022 (Risalah, 2022). Researchers have observed that the discourse surrounding mental health in Indonesia is still nascent (Ayuningtias et al., 2018; Dewi et al., 2020). In this framework, it is essential to explore how Indonesian Buddhist scholarship engages with mental health, especially in connection to international academic movements and the distinctive sociopolitical landscape of the nation.

The impact of Indonesia's monotheistic state policies offers a unique perspective for examining Buddhist scholarship. The policies delineating Buddhism as a structured religion within state parameters influence the discourse in manners that diverge from international viewpoints (Brown, 1987; Hidayah, 2012). This analysis posits that the sociopolitical dynamics have cultivated a distinctive form of religious dialogue in Indonesia, marked by integrating Buddhist principles to resonate with governmental narratives.

In light of these complexities, the primary research inquiry that directs this study is: "*In what manner are mental health issues associated with Buddhist meditation articulated in academic articles composed in English and Indonesian, and how does this discourse embody a Global South perspective, especially within the Indonesian context*?"

This inquiry is approached through a meticulously organized and systematic review methodology to uphold scholarly integrity and reduce potential biases. The review engages with the Global South dialectic, emphasizing the Indonesian viewpoint expressed through institutions like the Indonesian Consortium for Religious Studies (ICRS) and the Center for Religious and Cross-Cultural Studies (CRCS) at Gadjah Mada University, Yogyakarta. These institutions have led the way in innovative methodologies for examining religion in Indonesia, encompassing investigations into ancestral belief systems (Maarif, 2017). By examining the dimensions of epistemological practice and religion as academic, political, and everyday life constructs, Bagir (2016) developed a paradigm that serves as a framework for thinking.

This research positions its examination within analytical frameworks, notably Masuzawa's critique (2005) of European universalism and Visvanathan's notion (1998) of cognitive justice. Cognitive justice underscores the importance of recognizing and valuing marginalized knowledge systems, particularly those influenced by colonial legacies. This analysis delves into Indonesian Buddhist scholarship as a "subjugated knowledge" case, illustrating the tendency for localized epistemologies to be eclipsed by dominant Western academic frameworks. This study is grounded in the theoretical frameworks established by Foucault regarding the interplay of knowledge and power (Lemke, 2002; Oskanian, 2022) and Visvanathan's advocacy for the decolonization of knowledge systems. This study emphasizes the Indonesian context to shed light on how local epistemologies enrich global discussions surrounding Buddhism, mental health, and meditation, simultaneously questioning the dominance of Western-centric frameworks.

This research presents a unique contribution by systematically comparing scholarly discourses in English and Indonesian regarding Buddhist meditation and mental health. In contrast to the predominant focus of English-language research on universalist and clinical applications, Indonesian scholarship provides a nuanced perspective that intricately weaves sociopolitical and cultural dimensions together. This study, through the lens of the Global South, interrogates the linguistic and epistemological hierarchies that serve to marginalize non-Western scholarship. This study, centered on Indonesian Buddhist scholarship, underscores the significance of engaging with various epistemological frameworks to foster a more inclusive and sophisticated comprehension of the interplay between religion and mental health. It promotes an academic framework free from colonial influences, emphasizing the importance of localized knowledge systems while fostering connections between global and local viewpoints.

METHODS

This study employs a systematic literature review. English language papers are accessed through the Scopus subscription database, whilst Indonesian language articles are accessed through the Google Scholars open-access database using the Publish or Perish platform. The data collecting and processing methodologies employed in this systematic literature review are presented in the table below for the purpose of enabling replication by other scholars,

Table 1. Comparative Table of Systematic Review Flows

Step	Scopus (English Articles)	Google Scholar via Publish or Perish (Indonesian Articles)
Data Source	Accessed via the Scopus subscription database	Accessed using the Publish or Perish application to search the Google Scholar open-access database.
Search Keywords	- *Buddhism AND ″Mental Health″* - *Buddhism AND Meditation*	- *Buddhism OR ″Buddhist Religion″ AND ″Mental Health″* - *Buddhism OR ″Buddhist Religion″ AND ″Meditation″*
Filtering Criteria	Filtered using: 1. Highest citations 2. Newest documents (as of December 14, 2023) 3. Oldest documents *Select 30 papers.*	Filtered using: 1. Highest citations 2. Newest documents (as of December 14, 2023) 3. Oldest documents *Select 30 papers.*
Document Selection	Selection based on: 1. Filter order (highest, newest, oldest) 2. Accessibility 3. Relevance to research 4. Avoid duplication if a document appears in multiple filters.	Selection based on: 1. Filter order (highest, newest, oldest) 2. Accessibility 3. Relevance to research 4. Avoid duplication if a document appears in multiple filters.
Recording	Selected and skipped documents are recorded manually in a sequential sorting table.	Selected and skipped documents are recorded manually in a sequential sorting table.
Analysis	Analyze the 30 selected documents to identify similarities, differences, and their contributions to the study framework.	Analyze the 30 selected documents to identify similarities, differences, and their contributions to the study framework.

FINDINGS

Results of Systematic English and Indonesian Literature

The results of an extensive examination conducted on Scopus for English articles and Google Scholar through Publish or Perish for Indonesian articles consistently reveal a common theme that corresponds with this study's central argument. Both sources recognize the relationship between Buddhist meditation and issues related to mental health. The subject of meditation is intricately connected to the notion of mental well-being, and this relationship is equally reciprocal. Throughout this research, an inquiry employing the term "mental health" or "kesehatan mental" produces findings that encompass topics related to meditation and conversely. Conversely, most articles composed in the Indonesian language emphasize narratives centered on the doctrines and ritual practices of Buddhism in Indonesia. The articles explore a range of subjects related to Buddhism, emphasizing its characterization as a "religion" in contrast to its perception as merely a spiritual practice in the Western context or the Global North. The subsequent table delineates the findings of the systematic literature review conducted on 11 December 2023, encompassing an analysis of 60 documents.

Tabel 2. Results of Systematic English and Indonesian Literature on "Buddhism and Mental Health"

Languages	Keywords	Results	Filter : Highest Citation	Filter : Newest	Filter : Oldest
English on Scopus	Buddhism AND "Mental Health"	286 documents found, 15 relevant documents selected based on highest citations, newest and oldest filters	1. Wallace & Shapiro, 2006 2. Eisenbruch, 1991 3. Tanay & Bernstein, 2013 4. Desbordes, et.al, 2014 5. Cullen, 2011	1. Wongpakaran, et.al, 2023 2. DeMaranville, et,al. 2023 3. Husgafvel & Utriainen, 2023 4. Sensiper, 2023 5. Tietjen, 2023	1. Yoshimura, 1963 2. Westermeyer, 1973 3. Way, 1985 4. Golomb, 1985 5. Ratanakul, 1988
Indonesian on Google Scholars via Publish/ Perish	Buddhism AND Mental Health Buddhisme OR "Agama Buddha" AND "Kesehatan Mental"	310 documents found,15 relevant documents selected based on highest citations, newest and oldest filters	1. Fransisca & Wijoyo, 2020 2. Wijoyo & Surya, 2017 3. Pranata & Wijoyo, 2020 4. Dharma & Wijoyo, 2020 5. Bramantyo, 2015	1. Metta et al, 2023 2. Amim et al, 2023 3. Sari et al, 2023 4. Chisna& Arianti, 2023 5. Saputro et al, 2023	1. Widjaja, 2014 2. Naini, 2015 3. Karbono, 2017 4. Priastana, 2019 5. Waskito, 2019

Tabel 3. Results of Systematic English and Indonesian Literature on "Buddhism and Meditation"

Languages	Keywords	Results	Filter : Highest Citation	Filter : Newest	Filter : Oldest
English on Scopus	Buddhism and Meditation	1005 documents found, 15 relevant documents selected based on highest citations, newest and oldest filters	1. McMahan, 2009; 2. Dahl, et.al, 2015; 3. Newberg, et.al 2001; 4. Travis & Shear, 2010; 5. Grabovac, et.al, 2011	1. Kelly, 2023 2. Zielke, 2023 3. Lindahl, 2023 4. McMahan, 2023 5. Perkins, 2023	1. Kishimoto, 1962; 2. Maupin, 1965; 3. Kasamatsu & Hirai, 1966 4. Woolfolk, R. L., 1975, 5. Shapiro, 1984
Indonesian on Google Scholars via Publish/ Perish	**Buddhism and Meditation** Buddhisme OR "Agama Buddha" AND "Meditasi"	1560 documents found,15 relevant documents selected based on highest citations, newest and oldest filters	1. Wijoyo & Nyanasuryanadi (2020) 2. Tirto & Kahija (2015) 3. Ulfah, et al (2019) 4. Suharyanto et al (2021) 5. Paramita (2021)	1. Setiyawan et al, 2023 2. Putra et al, 2023 3. Amalia & Rahman, 2023 4. Gusti & Ghazanfer, 2023 5. Sari, 2023	1. Putri & Handayani, 2010 2. Wijaya, 2013 3. Agung & Poerbantanoe, 2015 4. Karbono, 2015 5. Mastiono, 2016

Identified Similarities and Distinctions: Shared Themes in English and Indonesian Literature

Exploring the Epistemological Links Between Western and Eastern Paradigms

The analysis reveals a typical epistemological dialogue that connects Western and Eastern viewpoints within medical and religious studies. Influential contributions by Japanese scholars Yoshimura (1963) and Kishimoto (1962) laid the groundwork for integrating Buddhist principles with the field of psychiatry. Their groundbreaking contributions challenge the Western focus on the "absolute self," offering a perspective grounded in the non-self philosophy of Buddhism. Subsequent research, such as that conducted by Woolfolk (1975) and Wallace & Shapiro (2006), delves into the psychophysiological significance of meditation, positioning it as a fundamental aspect of Buddhism that can be integrated into Western psychological frameworks (Chisna & Arianti, 2023; McMahan, 2009).

Esteemed academics, including Dahl et al. (2015), Gusti & Ghazanfer (2023), and McMahan (2023), offer critical examinations of Western conceptions of the "absolute self," emphasizing Buddhist meditation as a means to achieve self-transcendence. In contrast to the predominant focus of English-language scholarship on neuroscientific and psychological perspectives of meditation, Indonesian scholars distinctly link the practice to the spiritual principles of enlightenment and holiness (Bramantyo, 2015; Metta et al., 2023; Putri & Handayani, 2010; Ulfah et al., 2019).

Examinations of Regional Case Studies and Cross-Cultural Comparisons

Several regional investigations examine the amalgamation of Buddhist meditation with indigenous mental health methodologies. The regions encompassed are Southeast Asia (Eisenbruch, 1991), Laos (Westermeyer, 1973), Myanmar (Way, 1985), and Thailand (Golomb, 1985; Ratanakul, 1988). In Western contexts, researchers have explored Vajrayana meditation (Perkins, 2023) and Japanese Zen traditions (Kasamatsu & Hirai, 1966; Maupin, 1965; Shapiro, 1984), highlighting the versatility of meditation across diverse cultural landscapes. These studies collectively underscore Buddhism's universal aspects while illuminating its contextual intricacies.

Utilitarian Implementations in Healthcare and Learning

Scholarship in both English and Indonesian contexts delves deeply into the pragmatic implementations of Buddhist meditation within clinical, medical, and educational frameworks. The fundamental tenets of "socially engaged Buddhism" (Zielke, 2023) and universal love (Lindahl et al., 2023; Travis & Shear, 2010) highlight the significance of meditation in promoting mental well-being.

In medical contexts, mindfulness has been extensively employed as a therapeutic instrument for monastic and secular audiences (Cullen, 2011; Grabovac et al., 2011; Kelly, 2023; Tirto & Kahija, 2015). Research in Indonesia delves deeper into this subject by exploring particular meditation techniques such as breathing meditation (Sari, 2023), Samatha Bhavana Meditation (Wijoyo & Surya, 2017), and Loving-Kindness Meditation (Pranata & Wijoyo, 2020). Moreover, progress in the field of meditation research encompasses the creation of targeted assessment tools, including the State Mindfulness Scale (Tanay & Bernstein, 2013), the Equanimity Measure in Meditation Scale (Desbordes et al., 2014), and the New Resilience Inventory (DeMaranville et al., 2023; Wongpakaran et al., 2023). These instruments demonstrate the capacity of meditation to tackle neuropsychological and transdiagnostic issues (Tietjen, 2023; Utriainen, 2023; Newberg et al., 2001).

In the realm of education, the practice of meditation serves to enhance both mental well-being and academic achievement. Although English scholarship tends to address mindfulness in broad strokes (Sensiper, 2023), Indonesian research provides in-depth examinations of meditation practices within Sunday schools and formal educational settings. For example, Sunday school programs at Viharas emphasize the instruction of love and compassion through meditation (Dharma et al., 2020; Fransiscca & Wijoyo, 2020; Wijoyo & Nyanasuryanadi, 2020). Secondary schools implement Samatha meditation to improve educational results (Amim, 2023; Saputro et al., 2023; Setiyawan et al., 2023; Waskito, 2019),

whereas universities incorporate meditation into their curricula at Buddhist colleges (Karbono, 2017; Widjaja, 2014) and secular state institutions (Naini, 2015).

Variations in Indonesian Literature Sociopolitical Impacts on Buddhist Traditions

The distinctive insights derived from the Indonesian database illuminate the considerable impact of monotheistic state policies on Buddhism and its meditation practices. The policies instituted by the Indonesian government delineate Buddhism as an established religion, subtly intertwining it with state narratives. This alignment frequently emerges in academic work that inadvertently reflects governmental priorities. For example, Paramita et al. (2021) connect Buddhist teachings to the concept of "religious moderation," whereas Sari et al. (2023) emphasize morality-driven initiatives for drug eradication. Similarly, Karbono (2015) explores the administrative guidance provided for Buddhist prisoners, while Pristiana (2019) investigates the creation of Buddhist study programs within the Ministry of Religion.

These studies demonstrate a tacit acknowledgment of sociopolitical frameworks, frequently overlooking essential critiques regarding the impact of these policies on the discourse surrounding mental health in Buddhist meditation. This phenomenon, called "home blindness," highlights the necessity for enhanced reflexivity within Indonesian scholarship.

Rituals, Monastic Institutions, and Contemplative Retreats

Research on Indonesia highlights the ceremonial and structural dimensions of Buddhist meditation practices. Studies underscore the significance of monasteries (Agung & Poerbantanoe, 2015; Wijaya, 2013) and meditation centers (Amalia & Rahman, 2023; Putra et al., 2023) in enhancing mental health via interfaith meditation initiatives. These institutions function as environments where Buddhist teachings are framed for broader audiences, highlighting their flexibility and openness.

DISCUSSION

An Examination of Epistemological Dialectics from a Global South Perspective: Connecting the Genealogies of Western and Eastern Knowledge

The epistemological lineage revealed through this systematic review highlights the notable contributions of scholars from the Kyoto School tradition, who endeavored to harmonize Buddhism with psychiatry. Foundational works like Yoshimura (1963) and Kishimoto (1962) play a crucial role in contesting the dominance of Western psychiatric knowledge. Their analysis focuses on the tendency of Western psychiatry to prioritize the concept of the "absolute self," which starkly contrasts the Buddhist notion of non-self (Anatta). This divergence dismantles the traditional hierarchical relationship between "patient" and "doctor," potentially fostering a sense of dependency. This fundamental distinction in comprehending mental health presents an alternative framework in which the therapeutic relationship shifts from a prescriptive to a more self-directed approach.

Woolfolk (1975) and Wallace and Shapiro (2006) provide compelling arguments in favor of meditation as a self-directed instrument for the management of mental health. They contend that strict classifications of individuals as either "healthy" or "ill," frequently enforced by external authorities, fail to reflect the fluid and evolving essence of mental health. Meditation, rooted in the classical teachings of ancient Greece, finds its significance in contemporary therapeutic contexts as a practice that transcends cultural and temporal boundaries (Chisna & Arianti, 2023; McMahan, 2009).

The inquiry into disparate power dynamics is pivotal in examining Buddhism within the framework of Western scientific paradigms. For example, numerous scholars from the West frame Southeast Asian Buddhist traditions within strict classifications, seemingly to substantiate their empirical findings while subtly perpetuating dominant narratives. These studies frequently diminish or inaccurately portray local interpretations of Buddhism, relegating elements such as folk beliefs or animism to a classification of "lesser" or "non-modern" religions. This viewpoint embodies a framework influenced by Abrahamic traditions, which fails to fully acknowledge Buddhism's intrinsic connections with local Dharmic and animistic practices.

Eisenbruch (1991) examines Buddhist practices in Southeast Asia, positioning them as supplementary to local philosophies. Westermeyer (1973) juxtaposes Lao Buddhism with indigenous beliefs yet fails to thoroughly incorporate their standard philosophical foundations. Comparably, Way (1985) explores the teachings of Burmese Buddhism concerning personality traits, while Golomb (1985) contextualizes Thai Buddhism within the realm of mental health, highlighting the significant impact of local traditions. This typological approach frequently embodies a perspective centered on Western thought, neglecting how Buddhism, as it is practiced in Southeast Asia, seamlessly incorporates local traditions without establishing a clear division between what is considered "Buddhist" and what is deemed "animistic."

Conversely, Southeast Asian academics, exemplified by Ratanakul (1988), embrace a comprehensive perspective that avoids such separations. His examination of Thai Buddhism synthesizes local components within the broader Buddhist framework, especially concerning bioethics and health. Ratanakul's framework illustrates that the interaction between Buddhism and local practices is not a deviation but a fundamental aspect of its adaptability and significance.

Comparably, Indonesian scholars (e.g., Bramantyo, 2015; Metta et al., 2023; Putri & Handayani, 2010; Ulfah et al., 2019) resonate with Thai intellectuals in their dismissal of strict separations between "pure" Buddhism and its localized expressions. These scholars highlight the importance of incorporating doctrinal elements like holiness and enlightenment into conversations about mental health, moving beyond the typical emphasis on neuroscientific or psychotherapeutic aspects prevalent in Western methodologies. This viewpoint embodies a broader understanding of knowledge that appreciates the connections among spirituality, cultural traditions, and psychological well-being.

An expanding corpus of scholarly work utilizes the life stories of meditators to contest Western discourses that frequently emphasize theoretical abstraction at the expense of experiential reality. Researchers like Perkins (2023) investigate meditation practices within the Vajrayana and Japanese Zen traditions, highlighting practical, experiential

methodologies. Notable investigations conducted by Kasamatsu and Hirai (1966), Maupin (1965), and Shapiro (1984) meticulously record the subjective experiences of practitioners, thereby illuminating the profound transformative potential inherent in meditation. These accounts function as alternative narratives, challenging the supremacy of Western knowledge systems and reinforcing the significance of personal spiritual experiences.

This approach to spirituality resonates with the Buddhist principle of Anatta (non-self), which surpasses cultural binaries and reconceptualizes mental health as a personal odyssey rather than adhering to a Western-defined dichotomy of wellness versus illness (Dahl et al., 2015; Gusti & Ghazanfer, 2023; McMahan, 2023). At a granular level, this viewpoint adeptly challenges Western dominance by emphasizing individual fulfillment rather than adhering to externally defined classifications.

The convergence of Western and Eastern ways of knowing uncovers a significant discord: Western paradigms frequently enforce strict categorizations that inadequately reflect Buddhist practices' dynamic, holistic essence in the Global South. This dynamic highlights the necessity for a perspective from the Global South that emphasizes epistemic inclusivity and interrogates the prevailing Western-centric narratives.

The insights provided by scholars from Southeast Asia and Indonesia present a persuasive alternative, highlighting the comprehensive amalgamation of doctrinal, cultural, and therapeutic components within the discussion of mental health. By focusing on lived experiences and local traditions, these viewpoints effectively challenge the binary frameworks frequently upheld by Western researchers. This discourse between Western and Eastern genealogies of knowledge underscores the significance of cognitive justice (Visvanathan, 2009) in affirming that non-hegemonic voices are acknowledged and esteemed within the global academic dialogue.

Exploring Shared Foundations: Axiological Applications in Medicine and Education

The systematic literature review reveals that Indonesian and English texts underscore a shared focus on the practical applications of Buddhist meditation, especially within medicine and education. This emphasis on practical application indicates a departure from solely theoretical discussions regarding the alignment of mental health with religious paradigms or the epistemological contrasts between Buddhism, as an Eastern tradition, and Western psychological approaches. The focus has transitioned to the axiology of "socially engaged Buddhism," which integrates Buddhist principles within practical, real-world scenarios.

A multitude of studies exemplify this approach. For example, Zielke (2023) investigates the influence of Buddhism on eco-activism in the UK. In contrast, Lindahl et al. (2023) analyze how Buddhist meditation cultivates cosmological awareness, empathy, and love. Travis and Shear (2010) assert that Buddhist meditation fosters existential awareness, allowing individuals to surpass the constraints of their lifeworld. These works illustrate the increasing significance of Buddhist meditation in confronting modern social and existential dilemmas.

Within psychotherapy and sociotherapy, mindfulness, a fundamental aspect of Buddhist meditation, has been thoroughly investigated and woven into various therapeutic frameworks. Mindfulness-based practices have found application in interreligious contexts

(Cullen, 2011; Grabovac et al., 2011; Kelly, 2023) and their use among Buddhist monastics (Tirto & Kahija, 2015). Indonesian studies further enrich this discourse by elucidating meditation models such as Anapanasati for non-Buddhist participants (Sari, 2023), Samatha Bhavana Meditation (Wijoyo & Surya, 2017), and Loving-Kindness Meditation (Pranata & Wijoyo, 2020).

Furthermore, applying Buddhist meditation within psychiatry and psychology has created specialized tools and scales for practical use. For instance, the State Mindfulness Scale (Tanay & Bernstein, 2013) and the Equanimity Measure in Meditation Scale (Desbordes et al., 2014) are frequently referenced in scholarly discourse. Recent advancements encompass the New Resilience Inventory grounded in Inner Strength (DeMaranville et al., 2023; Wongpakaran et al., 2023), the transdiagnostic approach to psychotherapy (Tietjen, 2023), and transreligious pathways for mental health education (Husgafvel & Utriainen, 2023). Neurological research has illuminated the alterations in regional cerebral blood flow during meditation (Newberg et al., 2001), emphasizing its capacity to improve mental health via neurobiological pathways.

Conversely, the focus of Indonesian scholarship largely centers on implementing Buddhist meditation in education, especially within primary, secondary, and university contexts. This regional emphasis illustrates how meditation is customized to address particular socio-cultural and institutional requirements, setting it apart from research conducted in the English language. For example, incorporating meditation instruction within formal government institutions is infrequent, with most research in Sunday schools associated with Viharas. These institutions aim to enhance Buddhist doctrine's teachings and cultivate love and compassion through meditation (Dharma et al., 2020; Fransiscca & Wijoyo, 2020; Wijoyo & Nyanasuryanadi, 2020).

At the secondary education level, research investigates the utilization of Samatha meditation to improve academic outcomes and foster the well-being of adolescents (Amim, 2023; Saputro et al., 2023; Setiyawan et al., 2023; Waskito, 2019). Institutions of higher learning have begun to incorporate Buddhist meditation practices, evident in both Buddhist colleges (Karbono, 2017; Widjaja, 2014) and secular state universities (Naini, 2015). The findings highlight the capacity of meditation to enhance both scholarly achievement and spiritual growth, specifically adapted to the distinctive cultural landscape of Indonesia.

The comparative examination of English and Indonesian sources reveals a significant divergence: English-language research focuses on the universal and secular dimensions of meditation, whereas Indonesian studies underscore the integration of meditation practices within religious, educational, and socio-political contexts. This distinction highlights the significance of adopting a perspective from the Global South, which recognizes the contextual and localized aspects of Buddhist meditation.

Moreover, incorporating Buddhist meditation within mental health paradigms and educational structures illustrates its versatility and significance across various settings. In Western contexts, the evolution of psychological instruments and metrics grounded in meditation signifies its acknowledgment within scientific and therapeutic realms. Integrating meditation within the educational framework in Indonesia fulfills a dual role: it enhances mental well-being and fortifies religious principles and cultural identity.

The pragmatic uses of Buddhist meditation consequently act as a conduit connecting two ostensibly divergent realms—Western secular thought and Eastern spiritual traditions. This intermediary function enhances comprehension of Buddhist meditation while highlighting its capacity to tackle worldwide issues in mental health and education, reaffirming its significance in both academic and practical spheres.

Patterns in the Hegemony of Monotheistic Policies within Buddhism: Context of Special Issues in Indonesia

A multitude of studies uncovered via the systematic literature review elucidates the distinctive manner in which Indonesia's social and political milieu has influenced the discourse surrounding Buddhism. In contrast to studies conducted in the English language that primarily explore Buddhism through its global philosophical and mental health perspectives, Indonesian scholarship frequently reveals the impact of monotheistic state policies and their interplay with religious identity and institutional structures. For example, Paramita et al. (2021) highlight how the Indonesian government's "religious moderation" initiative has influenced Buddhist teachings to conform with state narratives. The study presents religious moderation as central to Buddhist teachings, illustrating how state-endorsed messages foster harmony within Indonesia's diverse society, enhancing communal well-being and mental health. Similarly, Sari et al. (2023) investigate the integration of Buddhist principles within Indonesia's anti-drug initiatives, mainly aimed at the youth, demonstrating how government-endorsed programs appropriate Buddhist teachings to tackle significant societal challenges.

Priastana (2019) elaborates on this narrative by examining the formal establishment of Buddhist religious education within the framework of the Ministry of Religion. His research examines the development of Buddhist study programs within higher education institutions as a reaction to the complexities of the digital age. This institutional emphasis illustrates how state policies shape the structure and evolution of Buddhist education in Indonesia. Similarly, Karbono (2015) emphasizes the incorporation of Buddhist counselors within the religious structure aimed at rehabilitating Buddhist inmates, especially young individuals, in the detention facilities of Tangerang.

The aforementioned examples exemplify the extensive impact of Indonesia's state-driven monotheistic policies, which formally acknowledge Buddhism as a recognized religion. These policies consequently influence Buddhism's practice, educational frameworks, and engagement with social issues. This context highlights the state's influence in shaping religious narratives and illustrates the manner in which Buddhism evolves within Indonesia's distinct socio-political landscape.

Moreover, studies in the Indonesian language have concentrated on traditional and community-oriented viewpoints regarding Buddhism. Suharyanto et al. (2021) elucidate the interplay between Chinese cultural traditions and Buddhist practices in Indonesia, presenting a nuanced perspective on Buddhist meditation and its integration within the fabric of Indonesian society. Moreover, Mastiono (2016) examines the role of technological tools, including video applications, in enriching Buddhist devotional practices, thereby fostering mental well-being through rituals. The studies exemplify the varied

methodologies in Indonesian scholarship, highlighting Buddhism's contextual and practical dimensions.

Several descriptive studies underscore the significance of meditation centers in Indonesia as pivotal locations for enhancing mental well-being. For instance, Agung and Poerbantanoe (2015), along with Wijaya (2013), provide a detailed account of the activities conducted by Theravada Buddhist monasteries in Surabaya, serving both the faithful and the wider community. Putra et al. (2023) delve into the Pa Auk Tawya Vipassana Dhura Meditation Center located in Kebumen, Central Java, whereas Amalia and Rahman (2023) investigate a meditation center situated in Makassar. These centers function as sanctuaries for the spirit while simultaneously enhancing community mental well-being, providing environments where individuals can immerse themselves in meditation practices rooted in Buddhist traditions.

The findings from these studies reveal a distinct contrast between the discourses on Buddhism in Indonesian and English. While the latter frequently highlights overarching philosophical and psychological viewpoints, the former illustrates the intricate relationship between Buddhist practices and Indonesia's socio-political landscape, especially the impact of monotheistic state policies. This divergence underscores the significance of employing a Global South perspective to analyze how specific socio-political environments influence religious practices and their impact on mental health.

The specific emphasis of Indonesian studies illustrates that Buddhism in Indonesia serves not merely as a spiritual tradition but also as a means of engaging with the country's distinctive religious and political environment. The enforcement of monotheistic policies, necessitating the institutionalization of various religions, including Buddhism, illustrates the state's predominant influence derived from Abrahamic traditions on the governance of faith. The policies delineate Buddhism through doctrinal and moralistic lenses, shaping how it is examined and engaged. Concurrently, the diverse array of Indonesian studies exemplifies Buddhism's capacity to adjust and respond to the mental health requirements of both individuals and communities amid socio-political adversities.

The disparity between English and Indonesian sources highlights the imperative of advancing cognitive justice (Visvanathan, 2009), ensuring that non-dominant narratives and localized interpretations of Buddhism receive acknowledgment and appreciation within the global dialogue. By integrating insights from Indonesian and English sources, researchers can better understand how Buddhist meditation engages with mental health within diverse cultural and political frameworks.

CONCLUSION

This analysis reveals that the divergent environments of academic databases, exemplified by Scopus—an English-language subscription repository—and Google Scholar—an open-access platform—underscore the reality that knowledge considered global and international frequently remains confined to a privileged audience. This disparity illustrates the overarching effects of neoliberal and capitalist frameworks on the generation and distribution of knowledge. In Indonesia, Buddhism is designated as Agama

Buddha, or "Buddha as a Religion," often understood as a purely religious doctrine, which significantly influences its epistemological context within scholarly discussions.

The preliminary discourse regarding the alignment of religious or spiritual studies with mental health was apparent in both English and Indonesian literature. Both concurred that Buddhist meditation functions as a fundamental practice that resonates with the prevailing Western discourse on mental health. In Indonesia, the policy of a monotheistic state necessitates that Buddhism conform to a specific doctrinal framework, thereby promoting a bureaucratic and normative methodology in its examination. A considerable number of Indonesian researchers, therefore, examine Buddhism through doctrinal and moralistic perspectives.

The research elucidates the significance of the Global South viewpoint in addressing epistemological disparities, as exemplified by the contributions of the Kyoto School and the philosophies of Masuzawa and Visvanathan, highlighting the importance of cognitive justice. Narratives from non-hegemonic English-speaking Buddhism, frequently neglected by mainstream English-language scholars, highlight the necessity to dismantle colonial paradigms and prevailing frameworks. Ultimately, the study reveals distinctive characteristics within Indonesian texts, especially their subtle differentiation between sacred and profane discourse, influenced by governmental interventions that promote monotheistic policies and institutionalize minority faiths. The findings reveal a notable deficiency in the awareness of Indonesian researchers regarding the hegemony of the Global North. This situation is compounded by difficulties in accessing and engaging with perspectives from the Global South, which are further obstructed by translation barriers and imbalances in knowledge power dynamics.

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