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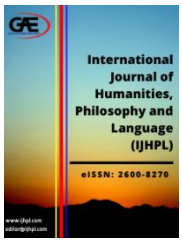

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MOBILE LEARNING AND HUMANISTIC BUDDHISM: A LITERATURE REVIEW

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Abstract:

Following the explosion of information communication and technology (ICT), mobile has become one of the useful teaching aids in education and is known as m-learning. M-learning has many advantages over other information technologies, such as computers in teaching many subjects including Humanistic Buddhism. This article is a review of literature about the use of ICT in education, m-learning, humanistic Buddhism, and the use of m-learning in the learning of humanistic Buddhism. The study shows that this aspect is still rarely being explored but has great potential to expand the knowledge about humanistic Buddhism to Buddhists.

Keywords:

Education, Humanistic Buddhism, ICT, M-learning

Introduction

The Internet and other media have been adopted and integrated into the daily lives of an increasing number of young adults in Malaysia. Compared to the previous generation, young adults nowadays grew up in the expansion of the internet from early childhood, and have been

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immersed in a media-rich environment. This includes using computers, playing online games, and constantly communicating and connecting with friends by electronic devices. The high penetration of social media applications, such as Facebook, Instagram, and Youtube, has also switched young adult's behavior as a media consumer to media producers.

These digital natives are described as optimistic, team-oriented achievers who are talented with technology. They think and process information differently from their predecessors. Most notably, the digital natives are dependent on information technologies for searching for information and communicating with others. Simply put, the argument is that the internet has created a new generation of young people who possess sophisticated knowledge and skills with information technologies, express values that support learning by experience and the creation of a culture in a digital space and have particular learning and social preferences.

The increasingly ubiquitous of computing devices, such as portable laptops and smartphones, have opened new learning opportunities. Mobile devices and social media provide excellent educational e-learning opportunities to students for academic collaboration, and access to course contents, and tutors despite the physical boundary (Gikas & Grant, 2013). Adoption and application of mobile devices and social media can provide ample futuristic learning opportunities to the students in accessing learning content as well as interaction with peers and experts.

Literature Review

Humanistic Buddhism

Buddhism is a special kind of knowledge and is the pinnacle of philosophy in the world. It provides the greatest enjoyment and love for humanity to protect humans from delusion, thereby obtaining release from suffering (Dong, 2003). Humanistic Buddhism emerged in response to the needs of the world and was not created by a single person. It is the necessity of human self-awareness and the development of Buddhism. It is a clean stream in the pollution of materialism and individualism in today's society, and it is another lotus flower that blooms out of the sludge of human nature (Shi, 2019).

What is Humanistic Buddhism? Master Xing Yun (Taixu, 2004, p.431) once said: "The human Buddha Religion means that it is not Buddhism that teaches people to leave human beings to become gods and ghosts, or to become monks in monasteries and forests. It is Buddhism that uses Buddhist principles to improve society, make human progress, and improve the world. The definition provided by Master Xing Yun (Biography of Master Xingyun, 2006) is that everything that the Buddha said, what people want, what is purified, what is good and beautiful, and what is helpful to a happy life of the enhanced teachings are all Humanistic Buddhism.
Humanistic Buddhism awakens people from indulgence in material enjoyment, the pursuit of self-righteousness and desire, and religious mysticism. It promotes the simple but innate virtues of selfless dedication and hard work in society in the form of music, art, sports, charity, etc. that are popular in modern people's lives (Shi, 2019). Buddhism is a system of education characterized by the systemic teachings of the Buddha (Dong, 2003).

Humanistic Buddhism and Education

Buddhism with its emphasis on the learning perspective has proved to become one of the main influences on the Asian education system. The learning perspective in education is

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characterized as a learner's intentional behavior to gain new knowledge, ways of thinking, and skills. In contrast, the schooling perspective applied in the West illustrates the instruction-centered education in which the instructor or teachers are responsible for the success or failure of the education. Hence the learning perspective can be the framework for Western education as well (Chang, 2005).

In Buddhism, six characteristics of humanism are emphasized every day that can lead people to progress by self-cultivation and reciprocal education anytime and everywhere. Buddhism is an education that enables people to gain truth, virtue, beauty, wisdom, and genuine eternal happiness. Buddhist education will be an excellent educational model as Buddhism inspires self-discipline, initiative, compassion, tolerance, and so on in both teachers and students.

Through various educational and practical activities, Humanistic Buddhism discovers the excellent essence of selflessness, selflessness, equality, and tolerance in people's hearts in every bit of life (Chen, 2016; Shi, 2019). For instance, teachers usually experience stress in education as they hold a more humanistic view of the purpose of education. The meaning they assign to education is greatly different from the meaning assigned by the society or institution. The education language concentrates more on knowledge and teaching rather than on the learners (Dong, 2003).

In the context of applying Buddhist practices to classrooms, Lewitt compared the teaching modes of traditional Zen Buddhism to those of process-based English composition. It is found that Zen teaching concentrates on process, not product as in process writing. It was also noted that both Zen and writing are practices not only for the self but for all. Majors admitted that the application of Zen techniques can boost the student's ability to speak publicly. Zen techniques can be applied to teach communication to provide a special and often revolutionary, starting place for learning.

Influence of Information Communication and Technology on the Education of Buddhism

Every great progress of human civilization is achieved under the guidance of technological innovation. Every innovation in communication technology brings new opportunities and challenges to the spread of Buddhism (Jing, 2018). The great masters in the Buddhist world can always use the achievements of communication technology innovation promptly, keep up with the progress of human civilization, and ensure that Buddhist education keeps pace with the times (Chen, 2017; Jing, 2018).

With the process of human civilization and the innovation of communication technology, the era of ancient language and text media/modern audio-visual media and modern information media, and the era of contemporary artificial intelligence, Buddhist education has changed (Jing, 2018; Travagnin, 2020; Lamirin, 2021; Karimova, et al., 2021). The first major introduction of digital products to Buddhism started in the late 1980s and early 1990s when the first try was made to generate versions of canonic texts for computer use. Today, the Chinese Buddhist canon that is available on the internet are four versions of the Pali canon on CDs and the internet, the Korean edition of the Chinese canon is on CD and soon to be on the internet, and the Tibetan canonic input is progressing on CDs. There are also new digital tools available for Buddhist education such as the Fo Guang Shan Dictionary and the online dictionary of Charles Muller in Japan (Lancaster, 2003).

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The interaction between Buddhism and the new media has affected the perception that society has of religion and changed cardinal structures in the relationship between religious practice and religious authorities (Karimova, et al., 2021). The active impact of the use of new media on Buddhist communication is mainly reflected in the change in traditional communication methods and the improvement of monks' living standards and media literacy. Multi-information channels allow monks to have more opportunities to come into contact with modern society outside the temple. The content that monks want to know most through the media is religious information, and the mobile phone has become a necessity for monks' lives. At the same time, ordinary people can also learn more Buddhist knowledge with mobile applications (Chen, 2017).

It should be taken into consideration when thinking about the application of science and technology. The products of science and technology should always be limited as means and tools for human civilization. Then, people are now in the process of conducting the largest field research of human existence. It is suggested that Buddhist and Eastern philosophy should have a vital role in the experiment to nurture and guide society toward a more humanistic science and technological advancement (Yamamoto & Kuwahara, 2007).

M-learning in Education

M-learning as its word ‘mobile’ means is a learning mode accomplished with the use of small portable computing devices. It was about 95% of the world’s population had access to mobile-cellular networks in 2015 and the number of new mobile subscribers is believed to be 5.9 billion by 2025 (Hoi, 2020). The role of mobile phones in today's social life is becoming more and more irreplaceable. In terms of convenience, mobile phones are easy to carry, and there are no restrictions on usage scenarios (Li, 2019; Qureshi, et al., 2020; Criollo-C, et al., 2021). In the modern information and communication age mobile application is one of the most concerned and rapidly developing areas. A global positive impact of mobile applications has affected individuals, businesses, and social areas. People’s mobile application use rate increased very dramatically. With mobile applications, people can communicate quickly and save time (Islam, et al., 2010; Hort, et al., 2021).

These computing mobile devices include smartphones, personal digital assistants (PDAs), and similar handheld devices. The learners in mobile learning can view learning materials and content or lessons in small manageable formats that can be used when laptops or fixed stations are unavailable (McConatha, Praul, & Lynch, 2008). Mobile learning is supported by digital devices for adaptive, investigative, communicative, collaborative, and productive learning activities, suggesting various environments the teacher can operate this learning method. The learners can attend exams, download notes, and share information at the same time these processes are within the tracking system where instructors can take the reports toward learners’ learning process. They also can facilitate unexpected free time like during bus waiting time for quick learning as the devices are frequently with them. Mobile learning technologies break geographic boundaries and supply a collaborative learning environment between foreign groups. M-learning is believed to increase the performance of learners by making learning more accessible (Ozdamli, & Cavus, 2011).

The findings of McConatha, Praul, & Lynch (2008) have found increases in students’ knowledge who emailed study materials to their cell phones compared to students who received hard-copy handouts of the same notes. The authors suggest that more college courses can start

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utilizing a mobile-learning-ready framework. If instructors begin experimenting with mobile learning, the field will have a rapid growth in the quality and quantity of studies about the effectiveness of these tools and techniques.

Crompton, Burke, Gregory, and Gräbe (2016) classified their studies into two types: student-dominant with mobile system minor and mobile system dominant with student minor. For example, type one focuses on the student and sees how mobile devices influence learning. As for the learning outcomes, they can be positive, negative, neutral, or other. The educational contexts can be formal, nonformal, informal, or mixed. The formal setting accounted for the highest percentage (37%) in educational contexts. Elementary schools were the most common setting for the research studies (53%), followed by high schools (22%), higher education (13%), middle school (12%) and multiple settings (4%).

Mobile phones and PDAs were the most commonly used mobile device (30% each) followed by mobile devices in general (15%), digital cameras (9%), iPads (5%), handhelds, tablets, and iTouches (4% each). Among countries, Taiwan was the country having the greatest number of studies in mobile learning (43%), followed by the USA (16%), the UK and Singapore (8% each), Sri Lanka (6%) and Finland (3%). Countries like Canada, Chile, Cyprus, Hong Kong, Malaysia, New Zealand, and Tasmia each had one study in mobile learning.

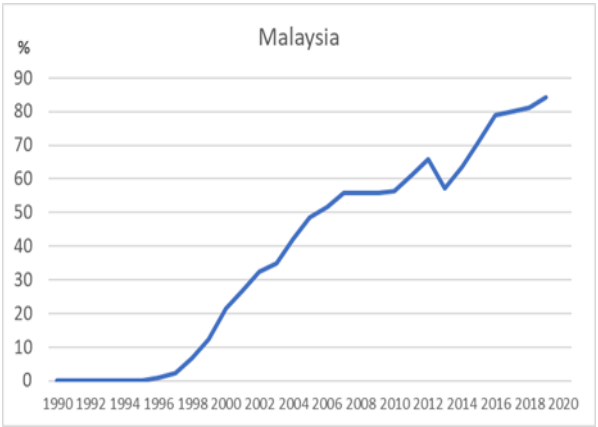

Figure 1: Internet Users by the Population in Malaysia (Percentage)
Source: (WORLD BANK, 2021)

In Malaysia, findings revealed that young adults have generally accepted social media as an alternative learning environment (Ng, Thang & Noor, 2018). The use of mobile devices (namely cell phones and tablets) as a tool to support the acquisition of knowledge is referred to as 'mobile learning'. The potential of mobile learning is evidenced by the fact the United Nations Educational, Scientific and Cultural Organization (UNESCO) has been organizing Mobile Learning Week for the past eight years to gather policymakers and technology organizations to make learning accessible to the young generation (UNESCO, 2021).

Using mobile devices makes personalized learning more manageable. Hence, the learning experiences in mobile learning mainly depend on individual goals and learning styles. The study conducted by Alghazi, Kamsin, Almaiah, Wong, and Shuib (2021) indicated that factors, such as device connectivity, device compatibility, device memory, device performance, network coverage, and network speed have a significant and positive influence on students' intention to use mobile learning. In launching and applying mobile learning, there were factors

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influencing the performances, which included learners' engagement, attitudes, skills, compatibility, budget, motivation, app designing, learning styles, tool readiness, guidance, usefulness, and relative advantage (Sophonhiranrak, 2021).

Yong adults were keen on the usage of mobile applications which own flexible and personalized learning activities as a social connectivity and collaborative tool (Ahmad, 2020). Szymkowiak, et al. (2021) explored how technology and the Internet affect the acquisition of knowledge among 498 young adults. They found that participants were more partial towards learning via mobile applications and video content over the traditional form.

The technology-supported educational mode has helped in covering the physical distance between teachers and students to enable the flexible delivery of education at a distance, anywhere and anytime. Mobile learning is a more interactive, communicative, and collaborative teaching mode (Yousuf, 2007). The development of mobile learning does not only involve using mobile devices to transmit information to learners, but practitioners should also consider the perspective of learners' behavior, attitude, and acceptance towards mobile learning (Samoekan,2021). However, the elements of mobile learning must be organized correctly, and the interactions between the various elements to be combined efficiently and optimally so that mobile learning can be successful with efficient implementation.

M-learning and Humanistic Buddhism

Humanistic Buddhism learning can be carried out on any occasion and place such as on the bed, in the subway, or even in the bathroom with a mobile phone. The setting of the touch screen also makes the operation of Humanistic Buddhism learning on the mobile phone simpler and faster (Karimova, et al., 2021; Jing & Liu, 2014). It is easy and convenient for the learning scene that can be realized by one person and one mobile phone. It provides an advantage for the dissemination of Humanistic Buddhism, and the convenience of mobile phone applications can be used to better spread Humanistic Buddhism.

Priaoprasit, Nilsook and Piriyasurawong (2016) aimed to design and form the Five Aggregates learning model via the Buddhist Catechism method on mobile learning for critical thinking development as well as evaluate the model. The Five Aggregates Learning approach consists of five (5) steps: 1) planning of stimulus (rupa), feeling or sensing (vedana), analyzing reason and synthesizing perception (sanna), value judgment (sankhara), and characterization (vinnana). This method focused on questioning and answering between the learners and the application in daily life. The mobile application was designed based on the 14 steps of courseware. The m-Learning Management System - MLMS consisted of 1) content management system, 2) a teaching and learning activity system, 3) Mobile Learning Management System – MLMS (Mobile Moodle), mobile device, 4) a communication medium between instructor and learner or learner and learner, including those involved such as Line, Face Time, Hangout, Web board, and Chat room 5) instructor, learner, system administrators, and 6) experimenting, measurement and evaluating. The critical thinking Buddhist model was described as thinking the right way, thinking correctly, thinking reasonably, and thinking meritoriously.

The evaluation of this study was conducted by seven (7) selected specialists. The first evaluation result was elements of designing Five Aggregates learning model which included 1) principles and concepts, 2) objectives of Five Aggregate learning model, 3) element of Five

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Aggregate learning model, 4) Five Aggregates teaching method, 5) Catechism teaching method, 6) teaching and learning element of m-learning, and 7) critical thinking Buddhist model. It was followed by the second evaluation result of steps of designing Five Aggregates learning model that comprised of 1) setting goals and objectives, 2) preparation, 3) accessing to mobile learning system, 4) learning and teaching activities, and 5) evaluation.

Based on the research, the overview result of the former showed a high rating scale of suitability (x = 4.77, S.D. = 0.20) while the latter presented the highest rating scale of suitability (x = 4.54, S.D. = 0.47). This showed that it was not suitable to design the Five Aggregates learning model via the Buddhist Catechism method on mobile learning because of the equipment weakness.

To develop brain training applications for the elderly and people with dementia, and use Human Buddhist Practice (HBP) as a tool to improve the cognitive function and emotional well-being of people with dementia. The HBP application has three activities: Fingertip Writing (Low Table, Wise Fare), Meditation (Chan Humanity Life), and Prayer Reading (Pearl of Wisdom). Quasi-experimental studies are needed to evaluate the effectiveness of these interventions in improving cognitive function and mental well-being. It requires an English and Chinese language center with nearly 100 seniors to participate in this study and conduct an evaluation with the application intervention. This is an age-friendly project for seniors, which can increase people's knowledge about dementia. The research also assesses the benefits of service models using apps for a range of users including people with dementia, family carers, and care center staff. It was found that the Humanistic Buddhism Practice app can enhance the cognitive function and emotional well-being of elders with dementia.

Based on the above literature, it can be seen that the research on mobile media is mainly based on communication studies, and more research is on the specific impact of mobile media communication, such as the social impact brought by the emergence of mobile media. The improvement of mobile phone media traffic was increased by mobile phone applications. The research related to social media on mobile phones, such as interpersonal communication and social anxiety. Research on mobile phone app use has less study on Humanistic Buddhism.

Influence of Mobile Media on the Education of Humanistic Buddhism

With the rapid development of the Internet and communication technology, the dissemination of network information is becoming more and more convenient and fast. Especially with the gradual maturity of 5G technology, mobile phones have gradually become omnipotent. Due to the convenience of mobile media to obtain information and the abundance of resources. It has become a living habit for people to obtain information through mobile phones, and the use of mobile media can be seen everywhere in life or study (Bao, 2019; Schlosser, et al., 2018).

Smartphones currently have multiple functions such as surfing the Internet, taking pictures, entertaining, and consuming. However, smartphones are a double-edged sword. A series of surveys and studies in the United States, South Korea, Japan, Austria and other foreign countries have shown that more than 90% of young adults abroad have smartphones, and the phenomenon of younger age mobile phone use is becoming increasingly serious (Wang, et al., 2022). Buddhism is the Buddhism of the human world, the Buddhism of the present world, and it is also a Buddhism that keeps pace with the times (Jing, 2018).

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Lu (2011) surveyed the use of mobile phones by monks in the Diqing Tibetan district with a mixed method through questionnaires and observations. Among the 304 monks participating in the questionnaire survey, the number of mobile phones was 262, which accounted for 86.2% of the total number of investigators. Mobile phones have generated one of the important media commonly used in the daily life of monks in the Tibetan area. Jing and Liu (2014) investigated the media contacts of the monks through observations based on field investigations. It was found in the survey that mobile phones were important tools for monks to connect with the outside world and assumed religious purposes. Although the life of the temple is relatively closed, the media have penetrated their daily life. The fact is that the use of mobile phones has expanded the scope of the monks' activities and communication with believers.

Conclusion

In the digital world where mobile phones are accessible easily to everyone, mobile devices have offered various forms of learning management and learners can manage knowledge anywhere and anytime. Many groups, including the Buddhist center, use these devices to spread information on humanistic Buddhism. They have been portrayed as one of the applications and as one of the applications for teaching and learning Buddhism in education. A brief review of the literature indicates that mobile learning is generally deemed as an advanced technology and there is substantial research on mobile learning and its applications. However, in comparison to mobile learning studies and their applications, very little research has been conducted on mobile learning use in humanistic Buddhism. Given the rapid development of mobile learning in the technological world, mobile learning and humanistic Buddhism are also emerging as important areas of research.

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