

# Community Life and International Multiculturalism in The Development of Sangha Education at The Mahavihara Buddha Plum Village Thailand

Bawana Putra<sup>1</sup>, Burmansah<sup>2</sup>, Wistina Seneru<sup>3</sup>

<sup>1,2</sup>Buddhist Education Department, Jinarakkhita Buddhist College of Lampung, Indonesia

<sup>3</sup>Communication Science Department, Jinarakkhita Buddhist College of Lampung, Indonesia

<sup>1</sup> [bawana.putra@sekha.kemenag.go.id](mailto:bawana.putra@sekha.kemenag.go.id)

**Abstract:** The development of Sangha education in the modern era is strongly influenced by two main factors, namely community life and international multiculturalism. Community life has an important role in helping individuals, especially Sangha members, in the process of self-development and continuous inner transformation. Meanwhile, international multiculturalism encourages openness and acceptance of the diversity of different cultural backgrounds, languages, and customs, which ultimately enriches spiritual experiences and broadens the horizons of Sangha members in undergoing religious practices. This research aims to explore the influence of community life and international multiculturalism on the development of Sangha education, by taking a case study at Mahavihara Plum Village Thailand. The method used is descriptive quantitative, involving 100 respondents from among the monastic Sangha, who were selected using proportional random sampling technique. The research instrument was a questionnaire. Data were analysed using various statistical techniques, including validity, reliability, classical assumptions, multiple linear regression F test, and t test. The results show that community life has a significant effect on the development of Sangha education ( $t_{count} = 8.402$ , significance = 0.000), while international multiculturalism provides a lower effect ( $t_{count} = 1.811$ , significance = 0.007). The R Square value of 0.889 indicates that the combined contribution of community life variables and international multiculturalism to the development of Sangha education reaches 88.9%. In other words, understanding and application of community life values and openness to international multiculturalism play a very dominant role in shaping and directing the direction of the development of Sangha education, especially in the context of Mahavihara Plum Village Thailand. Meanwhile, the remaining 11.1% is influenced by other factors that are beyond the scope of this study.

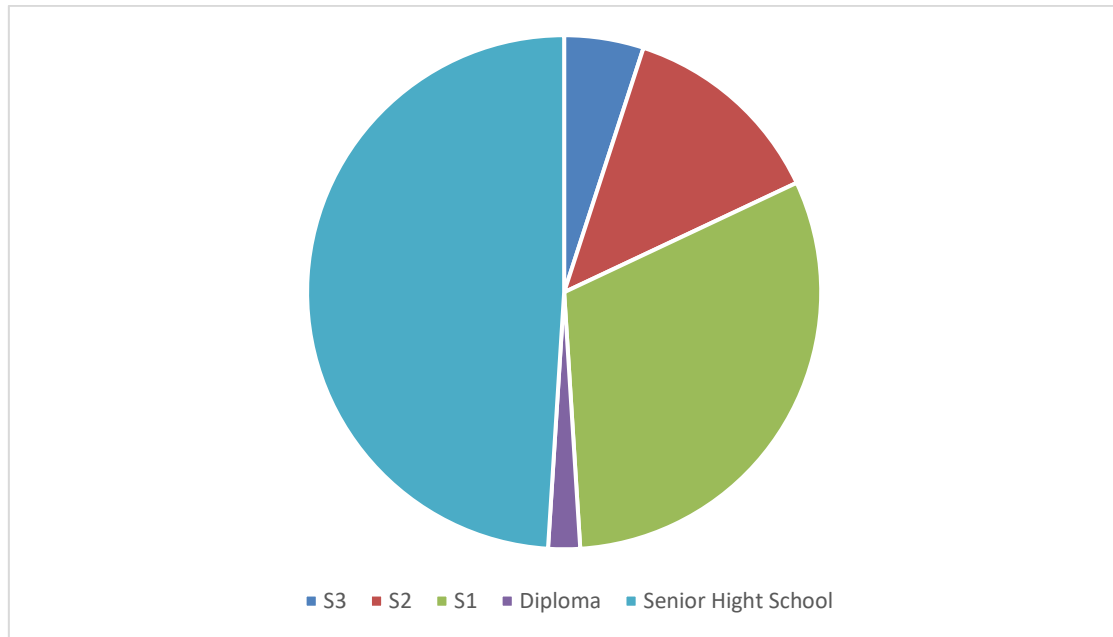
**Keywords:** Community Life, International Multiculturalism, Sangha Education Development

## 1. Introduction

Education occupies a central place in human societies. It contributes to the growth of individuals, strengthens communities and underpins national development. For individual students, education provides opportunities to acquire knowledge, improve skills and pursue a better standard of living. At the communal level it fosters supportive, tolerant communities capable of effective problem solving. At the level of the state it represents

a strategic long-term investment: education shapes the quality of human resources, encourages innovation, drives economic growth and underpins social stability.

Education encompasses several fundamental aspects, such as processes and influences that are important in guiding individuals to develop physically, morally, intellectually, and spiritually [1]. According to Ki Hajar Dewantara in Hutagalung and Andriany [2], education must have a clear purpose, which is to liberate individuals. The freedom of the individual in this context refers to the freedom to choose one's own path in life while still respecting the freedom of others. In Buddhism, education is philosophically grounded in the Four Noble Truths (*cattāri ariyasaccāni*) [3]. Buddhist education is based on love and compassion (*mettā-karuṇā*), with the aim of eliminating suffering and improving oneself to become a better person [4]. What is conveyed by Buddha in the *Attadīpa Vagga* explains that as a learner, one must make oneself and the knowledge one possesses a refuge and foundation for growth. This emphasizes the importance of independence in the learning process and character development. One cannot continuously depend on others, as excessive dependence can hinder the holistic growth and potential of oneself. Based on these views, it can be concluded that education is a process that plays a role in promoting the development of learners, based on the values of love and compassion (*mettā-karuṇā*). Through the educational process, learners are expected to enhance their potential and develop a better personality, enabling them to contribute positively to themselves, society, the nation, and the state. In Buddhism, education is not only intended for *gharāvāsa* (household members) but also for the Sangha, which consists of monks/nuns and novice monks/novice nuns. However, the education of the Sangha experiences an imbalance between formal education (academic) and non-formal education (training), particularly within the scope of the Indonesian Buddhist Sangha (Sangha Agung Indonesia). Venerable Nyanabhadra (interview, March 12, 2025) stated that many members of SAGIN (Sangha Agung Indonesia) have received good academic education but lack training as part of monastic life, especially among junior monks/nuns and novice monks/novice nuns. According to available data, 49% of the total SAGIN members have pursued higher education (Bachelor's, Master's, and Doctoral degrees). This achievement certainly provides benefits in terms of the ability to guide Buddhist followers. Higher academic education enables SAGIN members to have a good understanding of Buddhist teachings. However, this may have negative effects if not complemented by non-formal education (training) for Sangha members. Such training is crucial in assisting the personal development of Sangha members to become better spiritually and morally. Below is the educational data of SAGIN members:



**Figure 1.** Educational Data of SAGIN Members Source: [sagin.id](http://sagin.id) (accessed on 20 March 2025)

Based on the data above, it is evident that members of SAGIN have a strong commitment to academic education. However, this academic education is not aligned with the education and training required to fulfill their roles as members of the Sangha. Venerable Bhadrāsatyani (interview, March 11, 2025) stated that education and training for SAGIN members, especially for novice monks/nuns and junior monks/nuns, are still very limited. Even when available, the education and training are not well-structured.

The lack of structured education and training for Sangha members should be a serious concern for the leaders of the SAGIN organization. As the highest organization, SAGIN must take concrete steps to address this issue. This matter should not be allowed to persist, as it may evolve into a more complex issue that becomes difficult to resolve. Issues concerning the continuity of the Sangha community should be addressed gradually and systematically. To overcome this, SAGIN could model its education and training system after the one implemented by the Sangha community at Plum Village, which has proven to provide adequate guidance for its members.

Venerable Nyanabhadrā (interview, March 12, 2025) stated that the education and training for the Sangha at Plum Village lasts for eight years, starting with three years as aspirants (laypeople undergoing training before entering monastic life), followed by five years as members of the monastic Sangha. Such a structured education system helps new members of the Sangha to train and gain a deep understanding of monastic life. Additionally, through this directed and systematic training, a natural selection process occurs, distinguishing those who genuinely intend to become part of the Sangha from those who do not.

Another factor that makes the Sangha life at Plum Village a worthy role model for SAGIN is the strength of the community life within the Sangha. This communal life is a defining feature in every training center led by the Plum Village Sangha. The sense of

togetherness in the community greatly supports the development of education and training for the Sangha members involved at Plum Village.

Venerable Bhadrakhema (interview, March 12, 2025) stated that communal life within the Sangha has a significant impact on developing and strengthening the education and training for its members. This statement is supported by Venerable Bhadrasuryaphalo (interview, March 11, 2025), who explained that communal life also helps each Sangha member to understand one another, offer support, and encourage each other. This support and encouragement serve as a positive motivation in the process of training [5] and living as a monastic [6]. As Buddha said in the Maṅgala Sutta:

"Menetap di lingkungan yang tepat, memiliki landasan kebajikan dari masa lalu, serta mampu mengarahkan diri secara bijaksana merupakan wujud dari berkah tertinggi dalam kehidupan." (Khp 5; Sn 2.4).

Community life at Plum Village does not always run smoothly. Occasionally, conflicts arise due to differences in opinion. This is a natural occurrence, considering that the monks living in Plum Village come from various national and cultural backgrounds. In fact, this diversity of origins encourages them to learn how to resolve conflicts in a wise manner [7]. Moreover, according to Venerable Nyanabhadra (interview, March 12, 2025), the practice of speaking with loving speech and deep listening greatly helps the Sangha community to be open with each other. Through this practice, Sangha members can express their thoughts with loving language and listen to each other wholeheartedly.

Community life at Plum Village does not always run smoothly. At times, conflicts arise due to differences in opinion. This is natural, considering that the monks living at Plum Village come from various national and cultural backgrounds. In fact, this diversity encourages them to learn how to resolve conflicts in a wise manner [7]. Furthermore, according to Venerable Nyanabhadra (interview, March 12, 2025), the practice of speaking with loving speech and listening deeply (loving speech and deep listening) greatly helps the Sangha community to be open with each other. Through this practice, Sangha members are able to express their thoughts with loving language and listen to others wholeheartedly.

Venerable Nyanabhadra also added that one important factor in the education and training of the Sangha at Plum Village is the role of a mentor for both aspirants and junior monks/nuns. In Plum Village, the role of the mentor is not limited to guiding, but also includes serving as a mediator when conflicts arise with the Sangha members they are mentoring. This reflects the ideal role of a teacher or mentor, as conveyed by Buddha to a young man named Sigāla in the Sigālovāda Sutta where a teacher must train their students well and protect them from any form of harm (D. III, 180–193). A mentor plays a crucial role in the learning and personal development process. A mentor is not just someone more experienced, but also a guide capable of showing direction, providing counsel, and accompanying the mentee in achieving their goals. In this relationship, the mentor acts as a source of knowledge and experience, sharing insights that are often not found in books or theories but arise from their own direct experiences [8].

Another factor that can have a positive influence on Sangha education is cultural diversity (multiculturalism), as supported by Venerable Bhadrāsatyani (interview, March

11, 2025). She stated that cultural diversity has a constructive impact on Sangha education. In this context, the positive influence includes the opportunity to gain a variety of educational or training experiences from different places. This statement is reinforced by Venerable Dhammajoto (interview, March 17, 2025), who explained that every individual who brings good cultural values can make a tangible contribution to the training process for other Sangha members.

The development of Sangha education and training must be accompanied by a deep understanding of the conditions of its members. Acceptance of diversity amid differences is an important factor in supporting this process [9]. This is evidenced by a study titled "The Building of Sustainable Peace Through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia." The results of this research show that multicultural education can help children learn to appreciate one another and live in a harmonious environment [10].

According to Wuwung [11] and Supriatin and Nasution [12], the implementation of a multicultural education curriculum is crucial. Their study indicates that multicultural education can serve as a solution to maintain and foster unity and solidarity amidst diverse backgrounds and cultures. By implementing multicultural education, the opportunities to learn about diversity are enhanced, which in turn fosters mutual respect and appreciation among individuals [12].

Community life in cultural diversity (multiculturalism) must be maintained and developed, as it aims to support the development of Sangha education and training. The Sangha in Indonesia also needs to apply similar principles, considering that its members come from various regions with diverse traditions and cultures. Based on this reasoning, the researcher will further examine this through a study titled "The Influence of Community Life and International Multiculturalism on the Development of Sangha Education at Mahavihara Buddha Plum Village Thailand." This research adopts a quantitative approach with a survey method for data collection.

## **2. Result and Discussion**

### **2.1. Result**

All items in the community life variable have been tested for reliability to ensure that the instrument used maintains consistency and stability in measuring the intended variable. This test was conducted using SPSS version 26 software, applying the Cronbach's Alpha coefficient method, which is a commonly used technique to assess the internal consistency of an instrument.

The results of the testing show a Cronbach's Alpha value of 0.67, which is above the minimum acceptable threshold of 0.60. This value indicates that the instrument has a fairly good level of internal consistency, though it has not yet reached the very high category. Therefore, it can be concluded that all items in the community life variable are reliable, meaning this instrument is capable of providing consistent results when used for repeated measurements or under similar conditions. The achieved reliability provides a

solid foundation for the researcher to proceed with data analysis in a more accurate and trustworthy manner

**Table 1.** Results of Reliability Test for the Community Life Variable

Reliability Statistics	
Cronbach's Alpha	N of Items
,670	20

Source: Data processing for the year 2025 using SPSS 26

All items in the international multiculturalism variable have been tested for reliability to ensure that the measurement instrument used maintains consistency and stability in measuring the construct being studied. This test was conducted using SPSS version 26 software with the Cronbach's Alpha coefficient method, which is the standard approach for assessing the internal consistency of research instruments.

The test results show a Cronbach's Alpha value of 0.631, which exceeds the minimum acceptable threshold of 0.60, commonly considered acceptable in social research. This value indicates that the instrument has a fairly good level of internal consistency, though it has not yet reached the high category.

Therefore, it can be concluded that all items in the international multiculturalism variable are reliable, meaning this instrument is capable of producing consistent and stable data when used for repeated measurements or in similar situations. This reliability provides a solid foundation for the continuation of data analysis and drawing scientifically accountable conclusions.

**Table 2.** International Multiculturalism Variable Reliability Test Results

Reliability Statistics	
Cronbach's Alpha	N of Items
,631	20

Source: Data processing for the year 2025 using SPSS 26

All items in the Sangha education development variable have undergone a reliability test to ensure that the measurement instrument used maintains consistency and stability in measuring the variable being studied. This test was conducted using SPSS version 26 software, applying the Cronbach's Alpha coefficient method, which is the standard technique for assessing the internal consistency of an instrument.

The test results show a Cronbach's Alpha value of 0.73, which is above the minimum acceptable threshold of 0.60 commonly accepted in social research. This value indicates that the instrument has good internal consistency, meaning the items within the instrument are correlated and, together, effectively measure the Sangha education construct. Therefore, it can be concluded that the statement instrument used for the Sangha education variable is reliable, capable of producing stable and consistent data when used for repeated measurements or under similar conditions. This high reliability provides an important foundation for ensuring trust in the research results obtained.

**Table 3.** Reliability Test Results of Sangha Education Development

Reliability Statistics	
Cronbach's Alpha	N of Items
,733	20

Source: Data processing for the year 2025 using SPSS 26

The purpose of the normality test in this study is to determine whether the data regarding the influence of community life and international multiculturalism on the development of monastic Sangha education at Mahavihara Buddha Plum Village Thailand follows a normal distribution. This test is important as a prerequisite for inferential statistical analysis, particularly in multiple regression models. The data being tested are the results from questionnaires distributed to respondents, and the normality test is used to ensure that the data distribution follows a normal distribution.

**Table 4.** Normality Test Results

		One-Sample Kolmogorov-Smirnov Test		
		Community life	International multiculturalism	Sangha education
	N	100	100	100
Normal Parameters <sup>a,b</sup>	Mean	74.6600	74.8900	74.8300
	Std. Deviation	7.02409	6.66651	7.53182
	Absolute	.070	.052	.072
Most Extreme Differences	Positive	.070	.052	.069
	Negative	-.046	-.046	-.072
	Test Statistic	.070	.052	.072
Asymp. Sig. (2-tailed) <sup>c</sup>		.200d	.200d	.200d

Source: Data processing for the year 2025 using SPSS 26

The table above shows a significance value of 0.200 for the three variables in this study: community life, international multiculturalism, and the development of Sangha education. This significance value indicates that the data from each of these variables follows a normal distribution. This is because the significance value of 0.200 is greater than the established significance threshold of 0.05 ( $p > 0.05$ ). Therefore, it can be concluded that the residuals of this study's data are normally distributed, meeting one of the key assumptions in multiple regression analysis.

The normality test, conducted using the non-parametric One Sample Kolmogorov-Smirnov Test, indicates that the data from all three variables, collected from 100 respondents, have mean values of 74.66 for the community life variable (X1), 74.89 for the international multiculturalism variable (X2), and 74.83 for the Sangha education variable (Y). The absolute test statistics for the three variables are 0.070 (X1), 0.052 (X2), and 0.072 (Y), respectively. Based on these values, it can be concluded that the data from all three variables follow a normal distribution, as the significance value from the Kolmogorov-Smirnov test is greater than 0.05. Thus, the null hypothesis ( $H_0$ ) is accepted,

meaning there is no significant difference between the sample data distribution and the normal distribution. This strengthens the validity of using parametric statistical analysis in this study.

The linearity of the regression line is tested (as per the requirements of the analysis) to determine whether the regression model to be used in this study is linear or non-linear. The test conducted in this study uses an ANOVA table. Additionally, to perform the linearity test in this study, the following hypotheses are required:

$H_0$ : The regression model is linear

$H_1$ : The regression model is non-linear

By comparing the significance value of the deviation (Sig. Deviation) from the linearity test in the ANOVA table with  $\alpha = 0.05$ , the decision rule is: "If the significance value of the linearity deviation is greater than ( $>$ ) 0.05, then  $H_0$  is accepted." The null hypothesis ( $H_0$ ) is rejected if the significance value for the linearity deviation is smaller ( $<$ ) than 0.05.

**Table 5.** Multiple Linearity Test Results of Community Life

ANOVA Table				Sum of		Mean		
				Squares	Df	Square	F	Sig.
Y *	Between	(Combined)		5081,385	26	195,438	26,681	,000
X <sub>1</sub>	Groups	Linearity		4974,411	1	4974,411	679,100	,000
		Deviation from		106,974	25	4,279	,584	,934
		Linearity						
	Within Groups			534,725	73	7,325		
	Total			5616,110	99			

Source: Data processing for the year 2025 using SPSS 26

Based on Table 5 above, which presents the results from the ANOVA Table, the regression model is considered linear because the calculation result for the community life variable (X<sub>1</sub>) against Sangha education (Y) shows a Sig. value of 0.934 for Deviation from Linearity. This value is greater than the significance threshold of 0.05, indicating that the null hypothesis ( $H_0$ ) is accepted, and thus the regression model is linear.

**Table 6.** Multiple Linearity Test Results International Multiculturalism

ANOVA Table				Sum of		Mean		
				Squares	df	Square	F	Sig.
Y * X <sub>2</sub>	Between	(Combined)		4747,629	26	182,601	15,349	,000
	Groups	Linearity		4543,627	1	4543,627	381,914	,000
		Deviation from		204,002	25	8,160	,686	,854
		Linearity						
	Within Groups			868,481	73	11,897		
	Total			5616,110	99			

Source: Data processing for the year 2025 using SPSS 26



Based on Table 6 above, which presents the results from the ANOVA Table, the regression model is considered linear because the calculation result for the international multiculturalism variable (X2) against the development of Sangha education (Y) shows a Sig. value of 0.854 for Deviation from Linearity. This value is greater than the significance threshold of 0.05, indicating that the null hypothesis ( $H_0$ ) is accepted, and therefore, the regression model is linear.

Hypothesis testing in a study is conducted to determine whether the hypothesis previously proposed in the study can be accepted or rejected. The influence of the independent variables, namely community life (X1) and international multiculturalism (X2), on the dependent variable, which is the development of Sangha education (Y), both individually and collectively, is the hypothesis tested in this study.

**Table 7.** Hypothesis Test Coefficient Results

		Coefficients <sup>a</sup>				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.245	2.883		.432	.667
	X1	1.276	.152	1.190	8.402	.000
	X2	.290	.160	.257	1.811	.007

a. Dependent Variable: Y

Source: Data processing for the year 2025 using SPSS 26

The calculation result shows that  $t_{hitung} > t_{tabel}$ , or  $8.402 > 1.660$ , at a significance level of 0.05. Therefore,  $H_0$  is rejected and  $H_1$  is accepted, indicating that community life has a significant influence on the development of Sangha education at Mahavihara Plum Village Thailand. The significance level (Sig.) is 0.00, while  $t_{tabel}$  with degrees of freedom ( $df$ ) =  $100 - 2 = 98$  is 1.660. Thus,  $t_{hitung} > t_{tabel}$  or  $8.402 > 1.660$ , which supports the finding that "There is a positive and significant impact of understanding community life on Sangha education at Mahavihara Plum Village Thailand".

**Table 8.** Hypothesis Test Results

		Coefficients <sup>a</sup>				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.245	2.883		.432	.667
	X <sub>1</sub>	1.276	.152	1.190	8.402	.000
	X <sub>2</sub>	.290	.160	.257	1.811	.007

a. Dependent Variable: Y

Source: Data processing for the year 2025 using SPSS 26

Based on the calculation results, the value of *thitung* is 1.811, which is greater than the *ttabel* value of 1.660 at a significance level of 0.05. This means that the null hypothesis ( $H_0$ ) is rejected and the alternative hypothesis ( $H_1$ ) is accepted. This finding indicates that the understanding of international multiculturalism has a significant influence on the development of Sangha education at Mahavihara Plum Village Thailand. With a significance level (Sig.) of 0.07 and degrees of freedom (df) of 58 (60–2), the obtained *ttabel* value is 1.660. Since *thitung* is greater than *ttabel* (1.811 > 1.660), it can be concluded that there is a positive and significant relationship between the understanding of international multiculturalism and Sangha education at Mahavihara Plum Village Thailand.

**Table 9.** ANOVA Model

		ANOVA <sup>a</sup>			
Model		Sum of Squares	Df	Mean Square	F Sig.
1	Regression	4995.397	2	2497.699	390.320 .000 <sup>b</sup>
	Residual	620.713	97	6.399	
	Total	5616.110	99		

a. Dependent Variable: Y

b. Predictors: (Constant), X<sub>2</sub>, X<sub>1</sub>

Source: Data processing for the year 2025 using SPSS 26

Based on the results of the test in Table 9, it can be seen that *Fhitung* is 390.320, while *Ftabel* is 3.087. This indicates that the correlation coefficient between the understanding of community life (X<sub>1</sub>) and international multiculturalism (X<sub>2</sub>), together with the development of Sangha education (Y), is significant. Based on the testing results for the third hypothesis, it can be concluded that  $H_0$  is rejected and  $H_1$  is accepted. There is a positive and significant influence of the variables community life (X<sub>1</sub>) and international multiculturalism (X<sub>2</sub>) collectively on the variable development of Sangha education (Y).

**Table 10.** Correlation Analysis of Community Life Variables with International Multiculturalism

Correlations		X <sub>1</sub>	X <sub>2</sub>
X <sub>1</sub>	Pearson Correlation	1	,971 <sup>**</sup>
	Sig. (2-tailed)		,000
	N	100	100
X <sub>2</sub>	Pearson Correlation	,971 <sup>**</sup>	1
	Sig. (2-tailed)	,000	
	N	100	100

<sup>\*\*</sup>. Correlation is significant at the 0.01 level (2-tailed).

Source: Data processing for the year 2025 using SPSS 26

Based on Table 10, the Pearson Correlation value between the community life variable (X<sub>1</sub>) and the international multiculturalism variable (X<sub>2</sub>) shows a value of 1 for the

relationship from X1 to X2, and 0.971 for the relationship from X2 to X1. This correlation value falls into the very strong category, indicating a close positive relationship between the two variables. Therefore, it can be concluded that the community life variable and the international multiculturalism variable positively influence each other. To clarify the interpretation of this correlation result, a table of correlation strength classification is presented below.

**Table 11.** Results of R Square Coefficient Analysis Community Life

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.941 <sup>a</sup>	.886	.885	2.55890

a. Predictors: (Constant), X1

Source: Data processing for the year 2025 using SPSS 26

Referring to Table 4.21, the R Square value obtained is 0.886, or 88.6%. This figure indicates that the variable understanding of community life at Mahavihara Plum Village Thailand can explain 88.6% of the variation in the development of Sangha education. Therefore, the contribution of this influence is considered strong [14]. In other words, the understanding of community life makes a significant contribution to the formation and impact on the development of Sangha education. However, approximately 11.4% of the variation in the development of Sangha education is still explained by factors outside the scope of this study's model. The R Square ( $R^2$ ) value reflects a strong relationship between the two variables. The closer the  $R^2$  value is to 1 or 100%, the better the model's ability to explain the variation in the dependent variable.

**Table 12.** R Square Coefficient Analysis Results International Multiculturalism

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.899 <sup>a</sup>	.809	.807	3.30813

a. Predictors: (Constant), X2

Source: Data processing for the year 2025 using SPSS 26

Referring to Table 12, the R Square ( $R^2$ ) value obtained is 0.809, or 80.9%. This means that the understanding of international multiculturalism at Mahavihara Plum Village Thailand can explain 80.9% of the variation in the development of Sangha education. This percentage indicates that the relationship between the two variables is strong [14]. Therefore, the understanding of international multiculturalism makes a significant contribution to influencing the development of Sangha education. However, approximately 19.1% of the variation in Sangha education is explained by factors outside the scope of this study's model. The R Square value indicates a strong relationship between the two variables, where the closer the  $R^2$  value is to 1 (or 100%), the greater the model's ability to explain the variation in the dependent variable.

**Table 13.** R Square Coefficient Analysis Results Community Life and International Multiculturalism

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.943 <sup>a</sup>	.889	.887	2.52964

a. Predictors: (Constant), X<sub>2</sub>, X<sub>1</sub>

Source: Data processing for the year 2025 using SPSS 26

Based on Table 13, the R<sup>2</sup> (R<sub>Square</sub>) value of 0.889, or 88.9%, indicates that the understanding of community life and international multiculturalism, when considered simultaneously, can explain 88.9% of the variation in the development of Sangha education. This means that the combined contribution of both independent variables to the development of Sangha education at Mahavihara Plum Village Thailand is highly significant.

Meanwhile, the remaining 11.1% is explained by factors outside the scope of this study, suggesting that their influence is relatively small compared to the two main variables analyzed. Therefore, the R<sup>2</sup> value of 88.9% falls into the category of a very strong relationship, reflecting that the model used in this study has a high capability to explain variation in the dependent variable [13]. This indicates that the model, which includes the understanding of community life and international multiculturalism, effectively explains variation in the development of Sangha education. The closer the R<sup>2</sup> value is to 1 or 100%, the greater the proportion of change or variation in the dependent variable that can be explained by the independent variables in the model.

### 3. Discussion

Based on the findings obtained in the research, it is known that the understanding of community life and international multiculturalism in general has a very positive impact on the variables of Sangha education at Mahavihara Plum Village Thailand.

#### ***3.1. The Impact of Community Life on the Development of Sangha Education at Mahavihara Plum Village Thailand***

The results of the research indicate a highly positive impact of understanding community life on Sangha education at Mahavihara Plum Village Thailand. This can be interpreted as the understanding that individuals with a strong grasp of the values of community life, such as social interaction, a sense of togetherness, and transformation, are better able to foster a supportive community. Social interaction includes how an individual communicates and actively engages within a community, a sense of togetherness emphasizes how members support each other, and transformation focuses on the positive changes individuals undergo while living within a community.

The strength of the relationship between the understanding of community life and Sangha education is reflected in the results of the correlation test. The coefficient of determination (R<sup>2</sup>) value from the correlation test is 0.886 or 88.6%, meaning that the understanding of community life accounts for 88.6% of the variation in the development

of Sangha education. Thus, it can be concluded that the understanding and practice of community life play a crucial role in the development of Sangha education.

Community life significantly influences educational or training development because the communal environment creates a collaborative space that facilitates the exchange of knowledge, experience, and skills [14]. The interactions among community members not only enrich their knowledge but also encourage a spirit of collective learning and mutual support in achieving educational goals. Furthermore, values such as collective responsibility and solidarity within a community help shape the character and ethics of the trainees [15]. With a supportive atmosphere and strong social connections, the educational or training process becomes more meaningful, contextual, and focused on the balanced development of individuals, both intellectually and socially [15].

### ***3.2. The Impact of International Multiculturalism on the Development of Sangha Education at Mahavihara Plum Village Thailand***

The research findings indicate a highly positive impact of understanding international multiculturalism on Sangha education at Mahavihara Plum Village Thailand. This can be interpreted as individuals who possess a good understanding of the values of multiculturalism, such as diversity, adaptation and learning, and language and communication. Diversity involves how individuals are able to appreciate and accept all kinds of differences, adaptation and learning emphasize how individuals can adjust to different environments and learn to respect one another, while language and communication stress how positive communication and language use can build positive values and enhance mutual understanding.

The strength of the relationship between the understanding of international multiculturalism and Sangha education is reflected in the results of the correlation test. The coefficient of determination ( $R^2$ ) value from the correlation test is 0.809 or 80.9%, meaning that understanding diversity accounts for 80.9% of the variation in the development of Sangha education. Therefore, it can be concluded that understanding multiculturalism plays a significant role in the development of Sangha education.

International multiculturalism significantly influences educational development, particularly in training and shaping a global perspective [16]. Cultural diversity, which emerges through international interactions, provides opportunities for the exchange of values, knowledge, and more inclusive and adaptive educational approaches. Through multiculturalism, trainees not only acquire technical skills but also learn to understand differences, appreciate diversity, and foster attitudes of tolerance and cross-cultural cooperation [17].

### ***3.3. 3. The Impact of Community Life and International Multiculturalism on the Development of Sangha Education at Mahavihara Plum Village Thailand***

The research shows that the understanding of both community life and international multiculturalism together has a positive impact on the development of Sangha education. The data from the coefficient of determination ( $R^2$ ) test show a strong value regarding

how community life and international multiculturalism can influence Sangha education. The  $R^2$  value obtained from the test is 0.889, meaning that the combined understanding of community life and international multiculturalism accounts for 88.9% of the variation in Sangha education. While there are other factors that influence the development of Sangha education, they are relatively small compared to these two factors.

By living in a community that values diversity, individuals not only receive emotional and social support but also learn to develop empathy, openness, and adaptability in various situations. An inclusive and accepting environment allows everyone to feel safe being themselves, while also encouraging personal growth through constructive interactions. Values such as tolerance, mutual respect, and a willingness to listen to different perspectives form the foundation for building a mature and competitive individual in a complex social life [18].

### ***3.4. The Relationship Between Community Life and International Multiculturalism Variables***

Community life plays an essential role in the learning process and character formation of Sangha members. Through the bonds created in daily life, members learn to support each other, take responsibility, and develop empathy. This shared life experience not only strengthens relationships but also creates a natural and meaningful learning space. Education is not only conducted in formal settings but also grows from direct interactions, role modeling, and the social dynamics within the community. This makes the community a crucial foundation for holistic spiritual education.

Community life creates an environment that supports both social and spiritual learning, where Sangha members can directly share experiences, values, and religious practices [19]. In a harmonious community atmosphere, space is created for character development, deeper teachings, and the formation of collective discipline that strengthens the Sangha's identity and spiritual mission.

Meanwhile, international multiculturalism enriches the perspectives of Sangha members by introducing diverse perspectives, cross-cultural religious practices, and forms of Buddhist education from various traditions worldwide. This cross-cultural interaction promotes openness, tolerance, and the ability to adapt in a global context, which is essential for the development of Sangha education in the modern era [20].

## **4. Conclusion**

Based on the findings of the research and the discussion regarding the impact of community life and international multiculturalism on the development of Sangha education at Mahavihara Buddha Plum Village Thailand, several conclusions can be drawn that reflect the close and mutually reinforcing relationship between the variables studied.

First, it was found that a deep understanding of community life has a significant positive impact on Sangha education. This indicates that the higher the level of understanding among Sangha members regarding the principles of community life, the stronger the foundation of shared values built in their educational process. Community

life not only creates a sense of belonging and attachment but also serves as a means to foster solidarity and cooperation, both in religious practice and in daily life.

Second, understanding of international multiculturalism also has a significant positive impact on the development of Sangha education. Amidst the cultural diversity at Mahavihara Plum Village, multiculturalism becomes a force that enriches the learning experience and social interactions of Sangha members. By understanding the values of diversity, Sangha members not only learn to appreciate differences but also develop a mindset of mutual respect, which is a key foundation in building a harmonious spiritual community.

Third, the results of the multiple linear regression analysis show that both variables community life and international multiculturalism together significantly contribute to the development of Sangha education. A good understanding of these two aspects encourages Sangha members to practice the values of togetherness and tolerance in their daily lives. They become more active in collective activities, demonstrate a spirit of cooperation, and build healthy and supportive relationships within their spiritual community.

Fourth, there is a very positive correlation between community life and international multiculturalism. They mutually strengthen each other and serve as key pillars in creating an open, inclusive, and progressive learning environment. Community life creates space for shared growth in diversity, while multiculturalism broadens perspectives and enriches the outlook on life's challenges, shaping a more mature spiritual character.

Therefore, it can be concluded that community life and international multiculturalism are two complementary and inseparable components in supporting the development of Sangha education. Both not only serve as a foundation for preserving Buddhist teachings but also play a central role in shaping the spiritual, social, and intellectual quality of Sangha members. Thus, holistic religious education and the active role of the spiritual community are crucial in creating a robust, relevant, and adaptive Sangha education system in the modern age.

The results of this study indicate a positive influence of community life and international multiculturalism on the development of Sangha education at Mahavihara Buddha Plum Village Thailand. Therefore, the researcher suggests the following: For the Sangha at Plum Village Thailand, it is important to maintain and continuously enhance the spirit of togetherness and respect for differences. By doing so, sustainable benefits will be gained not only for the Sangha at Plum Village Thailand but also for other Sanghas that model and apply similar principles. For the Sangha in Indonesia, it is essential to implement the values of community life and cultural diversity. As an archipelago nation, Indonesia has Sangha members and Buddhist followers from various backgrounds. Given this situation, the understanding and application of community life and respect for differences are particularly suited for implementation in Buddhist communities in Indonesia. For readers, it is important to gain new insights and understanding about the positive impact of community life and international multiculturalism and how they influence the development of education, inspiring them to contribute to educational development.

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