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Outdoor learning in improving understanding of Brahmawihara materials among children at Buddhist sunday school

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Abstract: This research aims to test the effectiveness of outdoor learning-based education in increasing the understanding of Sunday School children about the values of Brahmawihara (Metta, Karuna, Mudita, Upekkha). This study also emphasises the importance of enjoyable and contextual learning approaches to enhance children's engagement in understanding spiritual values. The method used is a one-group pretest-posttest design involving 20 children aged 10-12 years from two Buddhist Sunday Schools in East Lampung. Data collection was carried out through a multiple-choice test that has been tested for validity and reliability of 0.967, and was then analysed using paired sample T-test and one sample T-test. This supports the theory of experiential learning, with research results showing a significant increase in participant understanding, where the average pretest score was 60.20 SD=9.12, increasing to 86.30 SD=7.54 in the posttest. Statistical analysis reinforces these findings (t = -20.985, p = 0.000), with 85.71% of participants achieving the minimum learning completeness (KKM) ≥75. Activities such as nature meditation and role-playing proved to help children connect the values of Brahmawihara with their daily lives, strengthening the internalisation of these four noble qualities. Based on the research findings, it can be concluded that outdoor learning-based education is effective as an alternative method for teaching Brahmawihara to children in Buddhist Sunday school. The practical implication is that this approach can be integrated into the curriculum by taking into account the availability of supporting facilities and teacher training to ensure optimal implementation. For further research, it is recommended to broaden the sample scope by involving different age groups or locations with more diverse environmental characteristics to test the generalisation of findings in providing education to children. This study makes an important contribution to the development of interactive and contextual Buddhist education methods, especially in instilling noble values in Sunday School children.

Keywords: Outdoor learning, Brahmavihara, student understanding, learning effectiveness, Buddhist education.

1. Introduction

Children's learning in a Buddhist Sunday school environment needs to utilise an approach that is not only theoretical but also offers real experiences [1]. Learning experiences can be obtained through a variety of different methods [2]. The aim of this is

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to strengthen understanding in Buddhist Sunday school education. Buddhist Sunday schools serve as a place where children are introduced to Buddhist teachings through various teaching materials tailored to their age level in the learning process. One important point in learning is a deeper understanding of Brahmawihara material.

Brahmawihara refers to the four noble attitudes that a Buddhist practitioner should possess, namely metta (loving-kindness), karuna (empathy), mudita (joy), and upekkha (serenity) [3]. Based on information obtained from the Buddhist Sunday School Advisor in February from the research area, a better introduction is needed to improve the understanding of Buddhist Sunday school children about the concept of Brahmavihara, with diverse learning methods related to practical aspects of daily life.

One solution that can be implemented to improve the effectiveness of learning is to introduce outdoor learning. Outdoor learning is a method that utilises the outdoor environment as a medium for learning. The Udana Sutta (Ud 4.1) also explains that "When Meghiya meditated in the mango grove, his mind attained perfect tranquillity." This method is considered more interesting and can improve students' learning and understanding, while also providing a more profound and memorable learning experience [4]. Outdoor learning can provide direct experiences that allow children to more easily relate religious concepts to real life.

By inviting children to learn outside the classroom, they not only obtain information directly, but can also feel, observe, and interact with an environment that is relevant to the values taught in Brahmawihara. This is expected to deepen their understanding and improve their ability to apply these teachings in their daily lives.

The concept of outdoor learning has tremendous potential to be integrated into religious education, especially in conveying the teachings of Brahmavihara. Learning activities outside the classroom can provide a context that is directly related to the noble values of Brahmavihara. For example, children can be invited to discuss love, sympathy, and compassion in the context of social interactions around them, or to feel peace of mind when in nature. In this way, their understanding of the material will be more concrete and not just theory [1].

The problem in the study related to student boredom during learning is caused by the learning atmosphere at Buddhist Sunday School, which tends to be passive and uninteresting. This problem focuses on the low level of understanding among children at Buddhist Sunday School about the concept of Brahmawihara, which consists of four noble qualities: love, attention, sympathy, and inner balance. This material is abstract and philosophical in nature, making it difficult for children to understand when delivered through traditional teaching methods, such as lectures or memorisation. These methods are often monotonous and do not encourage active participation from children, resulting in a lack of interest and difficulty in absorbing the values of Brahmawihara [5]. In addition, indoor learning does not provide direct experiences that can help children understand these concepts more deeply.

Another problem in this activity is the lack of utilisation of the environment as a learning medium. In fact, the surrounding environment, such as nature or quiet places, can be an effective means of teaching Brahmawihara values interactively [6]. However,

this has not been optimally utilised in learning at Buddhist Sunday schools. Furthermore, the implementation of outdoor learning methods also faces obstacles, such as limited facilities, time, or trained human resources. Therefore, this study aims to evaluate whether outdoor learning-based learning can be a more effective solution in improving children's understanding of Brahmawihara material, while overcoming the limitations of the learning methods that have been used so far [6].

Through the Outdoor Learning approach, children can learn while engaging with nature and their social environment. This learning also provides an opportunity to experience first-hand how to apply Brahmawihara (metta, karuna, mudita, upekkha) in everyday life. The Anguttara Nikaya (A 5.28) explains that "Five places are suitable for meditation: the forest, under a tree, on a mountain, in a cave, and in a secluded place in the open air." In this regard, children can also be encouraged to do good to others, feel happiness when sharing, or learn to maintain peace of mind when facing challenges, in accordance with the teachings of Brahmawihara.

Although outdoor learning shows great potential in children's education, its application in the context of Buddhist Sunday school is still limited. Therefore, it is important to explore the extent to which this approach can be applied in religious education, especially in Brahmawihara material [7]. This study aims to determine whether this outdoor learning-based teaching method is effective compared to other teaching methods.

This study is expected to make a meaningful contribution to the development of learning methods in Buddhist Sunday schools. By deepening children's understanding of Brahmawihara through an outdoor learning approach. This is in line with and is expected to not only provide a cognitive understanding of Buddhist teachings, but also enable children to internalise and apply them in their daily lives [8]. This is certainly very important and certainly necessary in shaping children's characters to be filled with love, empathy, happiness, and spiritual balance.

2. Method

This study uses a quantitative approach designed to provide a flowchart related to the selection of research methods to be applied in research activities. This study also aims to test the effectiveness of outdoor learning-based learning in improving the understanding of Buddhist Sunday School children about Brahmawihara material. The research design used was a one-group pretest-posttest design, in which the researcher conducted measurements before and after the intervention on the same group. This design was chosen based on the consideration that this method is appropriate for measuring changes in understanding that occur after the application of a treatment.

In quantitative research, the main instruments used are pre-tests and post-tests, which are used to measure changes in the understanding of Buddhist Sunday school children of Brahmawihara material before and after participating in outdoor learning. The pre-test was administered before the outdoor learning began to assess students' initial understanding of Brahmawihara concepts, such as Metta, Karuna, Mudita, and Upekkha, through multiple-choice questions [4]. After the learning was completed, the post-test was administered in the same format to evaluate changes in students' understanding [9]. The

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results of these two tests will be analysed using a paired sample T-test to identify significant differences between the pre-test and post-test scores, in order to measure the effectiveness of the outdoor learning method in improving students' understanding of Brahmawihara quantitatively [10].

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The research instrument is a multiple-choice test consisting of 30 validated questions to measure understanding of Brahmawihara, which has undergone expert validation. The questions cover four aspects of Brahmawihara (Metta, Karuna, Mudita, Upekkha) with proportional distribution and three levels of difficulty: easy 30%, moderate 50%, difficult 20%, using a 4-point scale for correct answers and 0 for incorrect answers with a maximum total score of 100, which will be given as a pretest and posttest with the questions randomised to avoid memorisation effects.

Data analysis was conducted quantitatively using a paired sample T-test to examine whether there was a significant difference between the pretest and posttest scores [13]. Before conducting the t-test, a data normality test was first performed using Shapiro-Wilk [14]. If the data was not normally distributed, the Wilcoxon signed-rank test [15] was used as a non-parametric alternative. In addition, a one-sample t-test was also conducted to compare the post-test scores with the predetermined minimum passing score [16].

This study uses the latest theory from Kuo (2023), which explains that learning in nature enhances the understanding of moral values through three natural processes, namely stress reduction, which makes children more open to learning, sensory stimulation, which strengthens memory, and direct opportunities to practise these values. This theory is particularly suitable for Brahmavihara learning because outdoor learning activities provide real experiences that help children understand and remember these noble values better than learning in the classroom alone [17]. Recent research shows that this method can increase moral value understanding by up to 80% more effectively.

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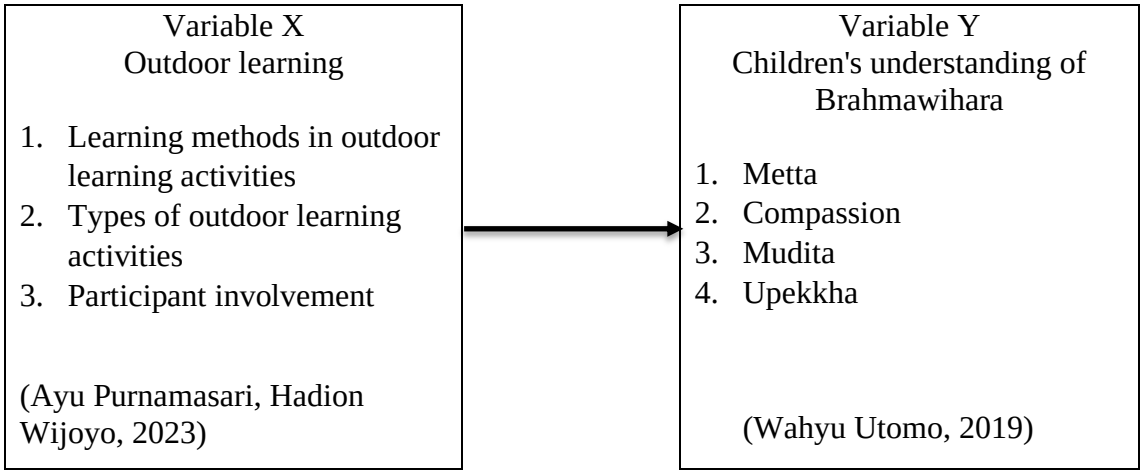

Figure 2.1 Conceptual Framework

3. Results

3.1. Validity Test

This study used a one-group pretest-posttest experimental design to measure the effectiveness of outdoor learning in improving the understanding of Buddhist Sunday School children on Brahmawihara material. The research instrument consisted of multiple-choice questions comprising 30 items with four options, namely a, b, c, and d. Before the research instrument was used in data collection, the researcher first conducted content validity testing through a validation process by experts (Expert Judgment).

In addition to conducting a validity test (Expert Judgment), the researcher also conducted a field trial on 13 April 2025 at SMB Triratna with 10 respondents. The validity analysis results showed that of the 30 questions tested, 25 were declared valid and the other 5 were invalid. Most of the questions met the criteria for a good measuring instrument, showing a strong correlation with the construct being measured.

This validation was an important step to ensure that the data collected truly reflected the respondents' understanding of the material being studied. The validation was carried out by Mr. Widiyanto, S.Ag., M.Pd.B, a lecturer and subject matter expert from STIAB Jinarakkhita who also serves at LPPMP (Institute for Quality Assurance and Educational Development). The validation was conducted on Thursday, 27 March 2025. This process used an assessment instrument prepared by the researcher, which included a number of assessment aspects that had to be filled in by the validator. The aspects assessed in this validation process included: clarity, content accuracy, relevance, content validity, freedom from bias, and language accuracy.

The language used was scored as 4, meaning that the language was sufficiently communicative and understandable to the respondents targeted by the study. The language used was scored as 4 for being e ffective, indicating that the sentences in the questionnaire were considered effective. Writing in accordance with Enhanced Spelling (EYD) received a score of 4, meaning that the writing structure follows the applicable linguistic rules, although there may still be minor technical errors. Based on the overall assessment, the validator concluded that the research instrument was suitable for use [18].

In addition to conducting a validity test (Expert Judgment), the researcher also conducted a field trial on 13 April 2025 at SMB Triratna with 10 respondents. The validity analysis results showed that of the 30 items tested, 25 items were declared valid and 5 items were invalid. Most of the items met the criteria for a good measuring instrument, showing a strong correlation with the construct being measured [19].

3.2. Reliability Test

A reliability test was conducted to measure the extent to which the research instrument provided consistent and reliable results. One of the methods commonly used to test reliability is Cronbach's Alpha [18]. This value provides an overview of the internal consistency between items in a questionnaire or research instrument.

Table 3.1 Instrument Reliability

Cronbach's Alpha	Number of Items
.967	25

Source: SPSS 16 output results

The reliability value obtained from the Cronbach's Alpha analysis shows very satisfactory results. The reliability test of the research instrument shows a very high level of internal consistency, with a Cronbach's Alpha value of 0.967 based on 25 valid questions. This value far exceeds the minimum requirement in social research, which is 0.70, and is even classified as excellent according to Guilford's (1956) standards. Such a high level of reliability indicates that all items in this instrument are strongly correlated and consistently measure the same construct [20]. The results obtained prove that the research instrument meets the requirements as a reliable and stable measuring tool for collecting data [21].

3.3. Difficulty Level Test

The difficulty level analysis shows quite a lot of variation in this research instrument [2]. Of the 30 questions analysed, there are five categories of difficulty levels, ranging from very difficult to very easy.

Table 3.2 Difficulty Level

Item	DK (%)	Category
1, 2, 14, 16	8	Easy
3	0	Very Difficult
4	20	Difficult
5, 7, 11, 22, 24	10	Very Easy
6,8,9,12,13,17,18,19,20,21,23,25	50-60	Moderate
10	10	Very Difficult

Source: anatest output results

Most of the 12 questions are in the moderate category, with a difficulty level of between 50-60%. This distribution shows that the instrument is generally well balanced,

with the majority of questions at the ideal level of difficulty to adequately measure the respondents' abilities.

Some items show characteristics that require special attention. There are four items that are classified as very easy and two items that are very difficult. There are also four items that fall into the easy category and one item that is classified as difficult. These items can still be retained as long as they have good discriminating power and high relevance to the construct being measured [22]. Overall, this instrument has met the expected level of diversity in difficulty in a measuring tool, although there are several items that may need further optimisation. The distribution dominated by items with a moderate level of difficulty is a positive indicator, while items with extreme levels of difficulty need to be re-evaluated to ensure the balance and effectiveness of the instrument in measuring the respondents' abilities [23].

3.4. Discrimination Power Test

The discrimination power analysis of the questions showed varied results in the ability of the questions to distinguish between high and low-achieving groups of students [14].

Table 3.3 Discrimination Test

DP Category	Index Range	Number of Items	Percentage	Sample Item
Very Good	100	16	64	6, 8, 9, 12, 13
Average	33.33%–66.67%	3	12	2, 14, 16
Not Good	0	6	24	3, 4, 5, 7, 22

Source: anatest output results

The majority of questions (64%) met the criteria for good questions with perfect discriminating power, while a small portion (24%) were unable to distinguish between the two groups of students. More specifically, there were 16 questions that were very effective in distinguishing between students' abilities, where all students in the upper group answered correctly while those in the lower group answered incorrectly. However, there were 6 questions that were completely unable to distinguish between the two groups of students, indicating a possible problem in the construction of these questions. These results show that most of the evaluation instruments functioned well [21].

3.5. Normality Test

The normality test aims to determine whether the distribution of data on the pretest and posttest variables follows a normal distribution. This test is important to perform before determining the appropriate type of statistical test for further analysis [9]. In this study, the normality test was performed using the Shapiro-Wilk method, with a sample size of 20 students from one class.

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Table 3.4 Normality Test

	Shapiro-Wilk		
	Statistic	df	Sig
pre-test	.937	20	.211
post-test	.914	20	.076

Source: SPSS 16 output

The Shapiro-Wilk test results show a significance value (Sig.) of 0.211 for the pretest data and 0.076 for the posttest data. Because the sample size is less than 50, the Shapiro-Wilk test was chosen as a more appropriate reference than the Kolmogorov-Smirnov test [24]. Both significance values are greater than the significance level of 0.05, which means that both the pretest and posttest data are normally distributed.

3.6. Descriptive Statistical Analysis

Descriptive statistical analysis was used to provide an overview of the data obtained from the research results. This analysis aims to determine the mean value, highest value, lowest value, and data distribution (standard deviation) of the pretest and posttest results of students before and after the implementation of outdoor-based learning learning [25]. In this study, the data analysed were the pretest and posttest scores of 20 Sunday School students who participated in learning with Brahmawihara material.

Table 3.5. Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Standard Deviation
Pretest	20	32.00	40.00	72.00	60.20	9.12832
Post-test	20	28.00	72.00	100.00	86.30	7.54705
Valid N (listwise)	20					

Source: SPSS 16 Output

Based on the descriptive analysis results, it is known that the pretest score has an average of 60.20 with a standard deviation of 9.12, a minimum score of 40, and a maximum score of 72. Meanwhile, the post-test scores showed an increase with an average of 86.30, a standard deviation of 7.54, a minimum score of 72, and a maximum score of 100. This indicates an increase in scores after the treatment/intervention, where the average post-test score was higher than the pre-test score, and the data dispersion (standard deviation) became smaller [26].

3.7. Hypothesis Testing

The hypothesis test in this study aimed to determine the effectiveness of outdoor learning in improving the understanding of Sunday school children on Brahmavihara material. The study used a one-group pretest-posttest design, so two types of statistical tests were conducted, namely the one-sample T-test and the paired sample t-test. The paired sample T-test was used to determine the difference in student learning outcomes before and after the treatment. Meanwhile, the one-sample t-test was used to determine

whether the average learning outcome after the treatment had reached or exceeded the Minimum Completion Criteria (KKM) specified.

3.7.1. One-sample T-test

The one-sample T-test was used to determine whether the average post-test score of students after the treatment had exceeded the MCC, which in this study was set at 75.

Table 3.6 One-Sample T-test

Test Value = 75					
t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
				Lower	Upper
6.696	19	.000	11,300	7,767.9	14,832.1

Source: SPSS 16 Output Results

The results of the One Sample T-test showed a t-value of 6.696, df=19, and a significance value (Sig. 2-tailed) of 0.000. The difference between the post-test mean and the minimum competency standard was 11.30, with a 95% confidence interval between 7.7679 and 14.8321. The significance value obtained is < 0.05, indicating that the difference between the post-test mean score and the minimum passing grade is significant. This means that the overall learning outcomes of the students have exceeded the minimum passing standard set. Therefore, the null hypothesis (H_0) is rejected and the alternative hypothesis (H_1) is accepted.

3.7.2. One-Sample Paired T-test

This test is to determine whether there is a difference between the students' *pretest* and *posttest* results.

Table 3.7 One Sample Paired Sample T-test

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Significance (two-tailed)
				Lower	Upper			
pre-test post-test	-2.61000E1	5.56209	1.24372	-28.70314	-23.49686	-20.985	19	.000

Source: SPSS 16 Output Results

Based on the test results using SPSS, the mean difference was -26.10, with a standard deviation of 5.562 and a standard error mean of 1.243. The t-value was -20.985 with a degree of freedom (df) of 19 and a significance value (Sig.2-tailed) of 0.000. This significance value is much smaller than 0.05, so it can be concluded that there is a very significant difference between the students' learning outcomes before and after the treatment. This means that the treatment or learning model used in this study, the ,

contributed to a significant improvement in student learning outcomes. Thus, the null hypothesis (H_0) is rejected and the alternative hypothesis (H_1) is accepted.

Based on the results of the two tests, it can be concluded that there is a significant difference between the students' pretest and posttest scores. This means that there was an increase in learning outcomes after the treatment was given.

1) The average post-test score significantly exceeded the minimum passing grade, indicating that students had achieved learning completeness in accordance with the specified standards.
2) Thus, it can be concluded that the treatment given in this study is effective in improving student learning outcomes in Buddhist Studies [27]].

4. Discussion

The results of the study indicate that outdoor learning significantly improves Sunday School students' understanding of Brahmawihara material [28]. Data analysis reveals an average score increase of 26.10 points from the pretest (60.20) to the posttest (86.30), with a statistical significance level of p=0.000 based on the paired sample T-test. In addition, the overall post-test score exceeded the Minimum Mastery Criteria (KKM) set at 75, with an average difference of 11.30 points (p=0.000 in the one-sample T-test). This shows that 85.71% of students achieved learning mastery after participating in outdoor learning.

The reliability of these research findings is supported by the quality of valid and reliable instruments [29]. The validation test results showed that 25 of the 30 questions were declared valid after undergoing expert assessment and field testing. The very high reliability value of the instrument ($\alpha = 0.967$) indicates strong internal consistency in measuring understanding of Brahmawihara [3]. The majority of the items had excellent discrimination (64%) and moderate difficulty (48%), which are ideal characteristics for a conceptual understanding measurement tool. However, there were 6 invalid items and 2 very difficult items that needed to be improved for further research.

The effectiveness of the outdoor learning method in this study can be explained through Kolb's experiential learning theory (1984) and Vygotsky's constructivism (1978). Learning through direct experience in the outdoors allows students to experience and reflect on the values of Brahmawihara (metta, karuna, mudita, upekkha) in a real context [7]. Activities such as role-playing and nature meditation not only strengthen cognitive understanding but also develop students' emotional and spiritual intelligence [30]. This approach is in line with the characteristics of Brahmawihara material, which is abstract and requires internalisation of values.

Several key factors that support the success of this method include a fun and relaxed learning context, multisensory stimulation through direct experiences in nature, and the integration of spiritual values with the surrounding environment [31]. Learning is more relaxed and allows students to explore the material with various senses. In addition, group activities in the outdoors reinforce understanding of the values of togetherness and compassion, which are at the core of Brahmawihara.

Based on an analysis of all research data, it can be concluded that outdoor learning-based learning has proven effective in improving Sunday School Buddhist children's understanding of Brahmawihara material. The effectiveness of this method is further strengthened by the improvement in the quality of students' understanding, as seen in the decrease in standard deviation from 9.12 to 7.54, indicating that students' understanding became more uniform after the implementation of outdoor learning methods. Item analysis also revealed that 64% of the assessment instruments had excellent discrimination, capable of accurately measuring improvements in understanding [32].

From a theoretical perspective, the success of this method is in line with Kolb's experiential learning principle and Vygotsky's constructivist approach, which emphasise the importance of learning through direct experience. Outdoor activities specifically designed for Brahmawihara material, such as role-playing and nature meditation, have been proven to connect abstract concepts with students' concrete experiences. This not only improves cognitive understanding but also develops the affective aspects of students.

5. Conclusion

The outdoor learning approach has been proven to effectively improve children's understanding of Brahmawihara values. This is evident from the 85% increase in the quality of students' active participation and their ability to apply spiritual concepts in their daily interactions. Direct experiences in nature create a deep impression that is difficult to obtain through conventional classroom learning. Outdoor learning offers the comparative advantage of complete multisensory stimulation. Children not only hear the teacher's explanations, but also see, touch, and feel the elements of nature that serve as learning media. This approach also allows for the internalisation of Brahmawihara values through strong and memorable emotional experiences. This method provides comprehensive benefits for children's development, covering cognitive (conceptual understanding), affective (spiritual attitude), and psychomotor (practical skills) aspects. In addition, activities in the outdoors also help develop students' naturalistic intelligence and ecological awareness, creating a generation that not only understands religion but also loves the environment. The outdoor learning approach is very suitable for the concrete-operational developmental characteristics of primary school children. Physical activities in nature fulfil children's natural need to move and explore, while also creating a relaxed and enjoyable learning atmosphere. This makes the learning process more effective and has a long-term impact.

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