

Understanding Buddhayāna and Kalyānamitta (good friend) in the religious character of Buddhist Youth in North Lombok

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Abstract: The formation of religious character in the younger generation is greatly influenced by a deep understanding of Buddhayāna teachings and the presence of Kalyānamitta. Buddhayāna teachings provide a spiritual foundation, while Kalyānamitta provides important social and spiritual support. This study focuses on the belief that the interaction between the two has a major impact on the religious character of young people. This study explores the influence of understanding Buddhayāna and Kalyānamitta (good friends) on the religious character of Buddhist youth. Religious character is an important aspect in increasing tolerance among fellow human beings. The formation of religious character in the younger generation is greatly influenced by a deep understanding of buddhayāna teachings and the existence of kalyānamitta. Buddhāyāna teachings provide a foundation of spiritual values, while kalyānamitta provides important social and spiritual support. This study focuses on the belief that the interaction between the two has a significant impact on the religious character of the younger generation. This study uses a quantitative descriptive method. This study uses a quantitative descriptive method. The number of samples in this study was 60 respondents. The sample was determined using the Proportional Random Sampling technique. The research instrument consisted of a questionnaire that measured the level of understanding of Buddhayāna, Kalyānamitta, and Religious Character. The data collection techniques were questionnaires, interviews, and documentation. The data were collected through questionnaires that were tested for validity and reliability, then analyzed using multiple regression techniques to test the influence of understanding of buddhayāna and kalyānamitta (good friends) on religious character. In proving and analyzing this, validity and reliability tests, classical assumption tests, multiple linear regression tests, and f (simultaneous) and t (partial) tests were used. The results of the study show that understanding of buddhayāna and kalyānamitta has a positive and significant effect on the religious character of the younger generation.

Keywords: Understanding of Buddhayāna Insight, Kalyānamitta, Religious Character

1. Introduction

Human social life basically always experiences growth and development over time and the dynamics of life. Humans, as social beings, cannot live separately or isolated from

others. From birth, humans are always in a social environment that shapes and influences their way of thinking, behaving, and acting. In the process of life, each individual continuously strives to find their identity, understand their role and existence, and strive to improve themselves through social interaction [1]. The need to connect with others is an integral part of human nature. Therefore, in living their lives, individuals are required to be able to establish relationships with others, build good communication, and adapt to their environment. It is this ability to adapt socially that enables individuals to develop into mature, wise individuals who are able to live harmoniously in society [2]. Establishing good relationships and helping one another are basic needs in human life. Through positive interactions and a spirit of mutual assistance, individuals will have the strength to face various challenges in life. This reality shows that humans are essentially social creatures who cannot live alone. Every individual, in various aspects of their life, whether emotionally, socially, or economically, needs support, attention, and cooperation from others. Without harmonious relationships and cooperation with others, survival would be much more difficult. Therefore, building mutually reinforcing relationships is not only a moral value but also a real necessity in maintaining survival together in society [3]. Therefore, it is important for everyone to establish family relationships, build a sense of brotherhood, and friendship both within the family and in the community. One step to build harmony is by practicing Buddhayāna values or having a Buddhayāna perspective.

The Buddhayāna perspective is an approach to understanding Buddhist teachings that emphasizes the values of inclusivity and non-sectarianism. This approach does not limit itself to a particular school or sect, but is open to a diversity of spiritual views and practices. It contains the principles of inclusiveness, which encourages embracing diversity; pluralism, which promotes respect for differences; and universalism, which sees all beings as having the same essence and being connected in one universal truth [4]. In addition, the Buddhayāna perspective is also based on belief in Dharmakaya, namely Sanghyang Adi Buddha as the representation of the One Supreme God, who is the spiritual center of this teaching. Through this understanding, Buddhayāna teaches followers to live in harmony with diversity, uphold the value of compassion, and build a harmonious and meaningful life [5]. This includes a deep understanding of Buddhist teachings, meditation practices, and the application of ethics in daily life. The presence of friends who possess values of kindness and wisdom can provide encouragement and motivation for young people to practice Buddhism more consistently. Wise and moral people can inspire and motivate individuals [6]. The presence of a good friend (Kalyānamitta) in a person's life plays a significant role in shaping positive behavior and attitudes. A good friend not only provides emotional and social support but also serves as a role model in living a meaningful life. In a healthy friendship environment, individuals are encouraged to cultivate attitudes of mutual respect, care, and responsibility. These positive attitudes will be even stronger if they are supported by a strong religious character, because religious character helps a person to live a life of awareness, morality, and compassion. Thus, interaction with good friends based on spiritual values will encourage the formation of noble and dignified behavior in daily life.

In addition to the insights of Buddhayāna, Kalyānamitta or good friends also have a significant influence on the formation of religious character. In the Tika Nipata sutta, the Buddha emphasizes the importance of having good friends as a major factor in one's spiritual development (A.III.288-289). The presence of friends who possess values of kindness and wisdom can provide encouragement and motivation for young people to practice the Buddha's teachings more consistently. Wise and morally good people can inspire and motivate individuals [6]. By having good friends, a person gains social, emotional, and mental benefits. Having good friends will always provide encouragement and praise, and good friends can build self-confidence and reveal potential that individuals are not yet aware of. Through good friendships, a person can achieve success not only materially, but also spiritually [7].

Having good friends, both in daily social circles and in organizational contexts, has a significant influence on the formation of a person's character. The presence of friends who have positive values, attitudes, and behaviors can be a source of inspiration, emotional support, and motivation in life. Through intense interaction and mutually supportive relationships, a person can learn values such as honesty, responsibility, empathy, and cooperation [8]. Good friends also act as mirrors that help individuals recognize their strengths and weaknesses and encourage change for the better. Therefore, a positive social environment, especially one built on healthy and mutually supportive friendships, is an important factor in forming a strong, mature character based on noble moral values [9]. Social interactions built with individuals who have positive personalities will indirectly encourage a person to emulate these good values. When someone associates with friends who are honest, polite, responsible, and have moral integrity, their character will also develop for the better [10]. Conversely, if someone is accustomed to associating with individuals who have bad habits such as lying, stealing, using foul language, or being rude, this has the potential to have a negative impact on the formation of their character and moral values. In the Upaddha Sutta, the Buddha states that "the entire holy life depends on having good friends" (kalyānamitta). Through relationships with wise and loving friends, a person will be encouraged to walk the Noble Eightfold Path, which is the spiritual path to enlightenment and liberation from suffering (S.V.2). Good friends are not only a place to share, but also role models and sources of inspiration in applying noble values in life.

The presence of good friends (Kalyānamitta) plays an important role in shaping positive attitudes in a person. Through relationships based on sincerity, mutual support, and the intention to grow together in goodness, a person will learn to develop deep empathy for others, cultivate patience in facing differences and challenges, and instill an attitude of tolerance that respects diversity. In addition, a sense of responsibility towards oneself and those around them is also further honed. These positive values not only strengthen social relationships, but also become an integral part of the formation of religious character. True religious character is reflected in an individual's ability to live in harmony with moral and spiritual teachings, as well as being able to practice compassion, understanding, and wisdom in daily life. In other words, the presence of good friends is an important catalyst in shaping a spiritually mature person rooted in noble

human values [11]. Therefore, in the process of character building, especially religious character, the role of friends is very important. A healthy and supportive social environment will help individuals to be more steadfast in their spiritual life and become people of noble character who are beneficial to others [12]. The presence of a good friend or Kalyānamitta can have a major influence on the formation of a person's character. Through relationships based on sincerity, moral support, and encouragement to do good, good friends can become mirrors and role models in the process of personal and spiritual growth. They are not only present as friends in times of joy and sorrow, but also as reminders to continue living with positive values, such as honesty, patience, empathy, and responsibility. Thus, healthy and meaningful interactions with good friends contribute significantly to the formation of a religious, mature, and compassionate character.

Religious character is a set of moral and spiritual principles that guide a person in establishing relationships with God, themselves, fellow human beings, the environment, as well as the nation and state. This character reflects the integration of religious beliefs with actual behavior in daily life. In the formation of religious character, various norms serve as references, such as religious teachings, applicable laws, ethical values, and cultural traditions and customs that have been passed down from generation to generation. All these elements complement each other in shaping a person with good character, moral awareness, and the ability to show tolerance, responsibility, and concern for others and the surrounding environment. In other words, religious character is not only reflected in a spiritual relationship with God, but also in concrete actions that reflect kindness, honesty, and peace in social and national life [13]. A person's character plays an important role in shaping the way individuals act, think, feel, and interact with their surroundings. Character not only influences daily decisions and behavior, but also reflects the values, beliefs, and attitudes embedded in a person. With a strong and positive character, individuals tend to show responsibility, empathy, and integrity in every action, both in personal and social contexts. Conversely, weak or negative character can lead to unethical behavior, insensitivity to others, and difficulty in building harmonious relationships with the surrounding environment. Therefore, the formation of good character is the main foundation in creating individuals who are not only intellectually intelligent, but also emotionally and spiritually mature [8]. Success in life, both personally and professionally, is largely determined by the quality of one's character. Good character is the main foundation for forming healthy interpersonal relationships that are full of trust and mutual respect. With a strong character, individuals are able to build harmonious social interactions and create a peaceful, civilized, and tolerant environment [14]. One dimension of character that plays an important role in life is religious character. Religious character provides a solid moral foundation for individuals in facing various situations and challenges in life. Through the spiritual values they embrace, individuals can develop attitudes of honesty, responsibility, compassion, and upholding goodness and justice. This character not only strengthens personal integrity but also encourages positive contributions to society [15]. Thus, strengthening religious character is an integral part of forming a whole person who is emotionally and spiritually mature and ready to face the

dynamics of life wisely and consciously. Religious teachings generally provide clear guidance on how to live a life that upholds moral values, behaves well, and avoids actions that harm oneself and others. Through understanding, belief, and consistent practice of religious teachings, a person not only obtains guidelines for shaping daily behavior, but is also able to become a good role model for those around them. In this context, religious character plays an important role as a driving force in building a society that is ethical, just, and upholds human values [15].

A person with good religious character is someone who not only actively practices their religion, but also participates in social activities with a sense of responsibility and caring. They are always there to help others who are experiencing difficulties, regardless of their background or differences. Their actions reflect the values of kindness, compassion, and empathy that are at the core of moral and spiritual teachings. In addition, they are also able to be role models for their surroundings, especially for their friends, both in words and deeds. Their presence provides moral inspiration, encouraging others to be honest, fair, and behave positively in their daily lives. In other words, good religious character is reflected in a consistent attitude between spiritual beliefs and concrete actions that benefit others [16]. Someone with strong religious character will always maintain integrity in every aspect of their life. They will uphold the beliefs they have been given and the commitments they have agreed to, upholding honesty in every word and action. Honesty is the main foundation for building healthy relationships full of mutual trust, both in personal and social life [14]. In addition, individuals with good religious character will also behave fairly, be able to put things in their place without taking sides, and respect the rights of others. A high sense of responsibility is their hallmark, reflected in their willingness to keep promises, complete tasks diligently, and accept the consequences of every action taken. They also make moral values the main guideline in their thoughts, words, and actions, so that their presence has a positive impact on their surroundings [17]. A good environment can support individuals to positively influence each other and strengthen each other's character and ethics through healthy and constructive interactions. This conducive environment can be created through social relationships based on mutual respect, tolerance, and care for one another. When individuals are in a positive environment, moral and ethical values can grow and develop more strongly because each member of the community sets a good example [18]. In addition, a supportive environment also facilitates the formation of good habits, such as helping each other, working together, and solving problems together in wise ways. Thus, a healthy environment not only shapes individuals with good character, but also encourages the creation of a harmonious, civilized community that is able to face life's challenges collectively while upholding the values of goodness [19].

Building religious character is not merely a matter of formally performing religious worship and rituals, but is a deep and continuous process. This process aims to instill spiritual values in every aspect of life, so that religious teachings are not only understood theoretically, but are truly internalized and manifested in one's attitude, behavior, and way of interacting with the surrounding environment [20]. Religious character is reflected in honesty, empathy, responsibility, and compassion towards others. Thus, the formation of

religious character not only strengthens the relationship between humans and God, but also enriches the quality of human relationships, making religion a source of inspiration for a meaningful, peaceful, and harmonious life. True religious character is not based on the pursuit of temporary and fleeting worldly pleasures, but is rooted in the pursuit of true happiness that comes from inner peace. This peace arises when a person is able to understand the deeper meaning of life, sincerely follow spiritual teachings, and maintain harmonious relationships with others and their environment. Individuals with strong religious character will exhibit behavior that reflects morality and noble character in their daily lives. Values such as honesty in words and actions, fairness in treating others, compassion for fellow creatures, responsibility for oneself and the environment, and humility in attitude are a true reflection of the depth of one's spirituality [21]. The religious values embedded within oneself become a moral compass that guides every step and decision in life. Religious character also encourages individuals to always do good, maintain their dignity, and establish harmonious relationships with fellow human beings, nature, and all living creatures. Thus, religious character not only shapes individuals who are spiritually obedient, but also makes them people of integrity who care and contribute positively to their social environment and community life.

In addition, another problem related to low religious character is reflected in the lack of youth participation in activities at places of worship. A report by Bilangan Research (BRC) reveals that the percentage of youth who do not worship regularly increases with age. In the 15-18 age group, the number of teenagers who do not worship regularly is 7.7%, increasing to 10.2% in the 19-22 age group, and reaching 13.7% in the 23-25 age group. The increase is consistent and even reaches almost 100% when viewed from the youngest age group to the oldest age group. It is predictable that the percentage will be even higher in the next age range [22]. Not only that, the problem of low religious character is also reflected in behaviors that are not in accordance with religious values, such as sexual violence, bullying, dishonesty, and increasing individualism. This phenomenon shows that moral and ethical values in daily life are being eroded by various factors, including the social environment, technological developments, and a lack of deep understanding and practice of religious teachings.

2. Method

This study uses a quantitative descriptive method with a quantitative approach. The research population consisted of 60 respondents using stratified random sampling. Data were collected through questionnaires that had been tested for validity and reliability and then analyzed using multiple regression techniques to test the influence of understanding Buddhayāna and Kalyānamitta (Good Friends) on religious character. In this study, there are two independent variables and one dependent variable. The independent variables are Buddhayāna Insight and Kalyānamitta (Good Friends), while the dependent variable is Religious Character.

3. Results and Discussion

Based on the reliability instrument test, a reliability coefficient was obtained for 80 valid items. Reliability statistics using SPSS 27 produced a Cronbach's alpha value of 0.983. Because the significance value was > 0.05 , the measuring instrument was declared reliable. It can be concluded that the research instrument used in this study met the requirements for good reliability.

Table 1. Test Reliability Statistics

No	Variable	Reliability Statistics		Status
		Cronbach's Alpha	Number of Items	
1	<i>Buddhayāna</i> Insight (X_1)	0.944	2	Reliable
2	<i>Kalyānamitta</i> (X_2)	0.966	26	Reliable
3	Religious Character (Y)	0.955	27	Reliable

Source: Data processing results in 2025 using SPSS 27

Based on data processing using IBM SPSS 27 computer software, it was found that the variable Understanding of *Buddhayāna* Insight $X_{(1)}$ from the questionnaire completed by 60 respondents yielded data on range, minimum, maximum, mean, and standard deviation as well as variance. The score range was 104; the minimum score was 28; the maximum score was 132; the mean score was 67.28; the deviation score was 26.076; and the variance score was 679.935.

Table 2. Descriptive Statistics of *Buddhayāna* Insight

Descriptive Statistics							
	N	Range	Minimum	Maximum	Mean	Standard Deviation	Variance
<i>Buddhayāna</i> Insight	60	104	28	132	67.28	26,076	679.935
Valid N (listwise)	60						

Source: Data processing results in 2025 using SPSS 27

Based on data processing using IBM SPSS 27 computer software, it is known that the *Kalyānamitta* variable (X_2) from the questionnaire completed by 60 respondents obtained data range, minimum, maximum, mean, and std. Deviation and variance. The range score was 101; the minimum score was 27; the maximum score was 128; the mean score was 73.55; and the standard deviation score was 28.263, while the variance score was 798.794.

Table 3. Descriptive Statistics of *Kalyānamitta*

Descriptive Statistics							
	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
<i>Kalyānamitta</i>	60	101	27	128	73.55	28,263	798.794
Valid N (listwise)	60						

Source: Data processing results in 2025 using SPSS 27

Based on data processing using IBM SPSS 27 computer software, it is known that the religious character variable (Y) from the questionnaire completed by 60 respondents obtained data range, minimum, maximum, mean, standard deviation, and variance. The score range was 101; the minimum score was 28; the maximum score was 129; the mean score was 65.45; the standard deviation score was 23.703; and the variance score was 561.845.

Table 4. Descriptive Statistics of Religious Character

Descriptive Statistics							
	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Religious character	60	101	28	129	65.45	23,703	561.845
Valid N (listwise)	60						

(Source: Data processing results in 2025 using SPSS 27)

The results of the normality test using the nonparametric One-Sample Kolmogorov Smirnov test of three variables for 60 respondents had mean values of 67.28 (X_1), 73.55 (X_2), and 65.45 (Y), absolute values of 0.101 (X_1), 0.097 ($X(2)$), and 0.093 (Y). The Test Statistic value gives an Asymp. Sig. value of 0.200, which is far above the value of $\alpha = 0.05$. This proves that the data on the three variables obtained from the distribution instrument (questionnaire) has a normal distribution, or $H(0)$ is accepted.

Table 5. One-Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test				
		Buddhayāna Insight	Kalyānamitta	Religious Character
N		60	60	60
Normal Parameters ^{a,b}	Mean	67.28	73.55	65.45
	Std. Deviation	26.076	28.263	23.703
Most Extreme Differences	Absolute	.101	.097	.093
	Positive	.101	.082	.093
	Negative	-.076	-.097	-.092
Test Statistic		.101	.097	.093
Asymp. Sig. (2-tailed) ^c		.200 ^d	.200 ^d	.200 ^d

Source: Data processing results in 2025 using SPSS 27

The following hypothesis formulation is required to perform the multicollinearity test.

H_0 : There is no relationship between independent variables.

H_1 : There is a relationship between the independent variables.

Decision criteria: if the coefficient is significant (Sig. 2-tailed) > 0.05 , it can be concluded that there is no multicollinearity between the independent variables; conversely, if the coefficient is 0.05, it can be concluded that there is multicollinearity between the independent variables.

Table 6. Coefficient a

		Coefficients ^a		t	Sig.	Collinearity Statistics	
Model		Unstandardized Coefficients	Standardized Coefficients			Tolerance	VIF
		B	Std. Error				
1	(Constant)	15.024	7,399	2,031	.047		
	Buddhayāna Insight	.530	.091	5,807	.000	.881	1,135
	Kalyānamitta	.201	.084	2,383	.021	.881	1,135

a. Dependent Variable: Religious Character

Source: Data processing results in 2025 using SPSS 27

The calculation results obtained $t_{\text{table}} > t_{\text{count}}$ or $5.807 > 1.671$ at a significance level of 0.05, so H_0 is rejected and H_1 is accepted, indicating that Buddhayāna Insight has a significant effect on the Religious Character of Young People at Sasana Giri Lombok Temple. The significance level (Sig.) is 0.00, while $t_{(\text{table})dk-2} = 60-2 = 58$ and 1.671 is obtained, thus $t_{(\text{count})} > t_{(\text{table})}$ or $2.383 > 1.671$, thus finding that there is a positive and significant influence of Buddhayāna Insight on the Religious Character of young people.

Table 7. Coefficients^a

		Coefficients ^a		t	Sig.
Model		Unstandardized Coefficients	Standardized Coefficients		
		B	Std. Error		
1	(Constant)	15.024	7.399	2,031	.047
	Buddhayāna Insight	.530	.091	5,807	.000
	Kalyānamitta	.201	.084	2,383	.021

a. Dependent Variable: religious character

(Source: Data processing results in 2025 using SPSS 27)

The calculation results from the table with df $df-2 = 60-2 = 58$ and obtained 1.671, thus the calculation $> t_{(\text{table})}$ or $2.383 > 1.671$ at a significance level of 0.05, so $H_{(0)}$ is rejected, and $H_{(1)}$ is accepted, meaning that Kalyānamitta has a significant effect on religious character. Thus, the research hypothesis stating that Kalyānamitta has a positive and significant effect on the religious character of young people is accepted.

Table 8. Coefficients^a

		Coefficients ^a		t	Sig.
Model		Unstandardized Coefficients	Standardized Coefficients		
		B	Std. Error		
1	(Constant)	15.024	7.399	2,031	.047
	Buddhayāna insight	.530	.091	5,807	.000
	Kalyānamitta	.201	.084	2,383	.021

a. Dependent Variable: religious character

Source: Data processing results in 2025 using SPSS 27

The criteria for testing hypothesis 3 (three) use F statistics; from the results of the calculation with SPSS above, $F_{\text{calculated}} = 27.781$ and F_{table} with numerator df and denominator df 58 with $\alpha = 0.05$ or $F_{\text{table}} = F(0.05)(2;58) = 3.16$ (inverse result). Thus, $F_{\text{calculated}} > F_{\text{table}}$ or $27.781 > 3.16$ at a significance level of < 0.05 , $H(0)$ is rejected, and $H(1)$ is accepted; thus, the research hypothesis stating that there is a positive and significant influence of Buddhayāna and Kalyānamitta insights on the religious character of young people can be accepted and proven to be true.

Table 9. Coefficient a

ANOVA ^a						
Model	Sum of Squares	df	Mean Square	F	Sig.	
1 Regression	16362.827	2	8181.414	27,781	.000 ^b	
Residual	16,786.023	57	294,492			
Total	33,148.850	59				

a. Dependent Variable: religious character
 b. Predictors: (Constant), Kalyānamitta, Buddhayāna insight

Source: Data processing results in 2025 using SPSS 27)

Based on the table above, the R^2 (R Square) value is 0.494 or (49.4%). In other words, the religious character variable can be explained or influenced by the Buddhayāna insight and Kalyānamitta variables by 49.4%, while the remaining 50.6% is explained or influenced by other variables that were not studied.

Table 10. R Square Determination Coefficient Values

Model Summary				
Model	R	R Square	Adjusted R-Square	Standard Error of the Estimate
1	.703 ^a	.494	.476	17.16076

Predictors: (Constant), Kalyānamitta, Wawasan Buddhayāna
 Dependent Variable: religious character

Source: Data processing results in 2025 using SPSS 27

Based on the findings of the study, it is known that the insights of Buddhayāna and Kalyānamitta generally have a positive impact on the religious character of young people as follows.

3.1.1. The Influence of Understanding Buddhayāna Insight on the Religious Character of Young People

The results of the study show a positive influence between understanding Buddhayāna insights and religious character. This means that individuals who better understand Buddhayāna values, which include non-sectarianism, inclusivism, pluralism, universalism, and belief in Dharmakaya (Sanghyang Adi Buddha/One Supreme God), have a more positive religious character. The principle of non-sectarianism that upholds unity, inclusivism that embraces diversity, pluralism that respects differences, universalism that emphasizes the unity of essence, as well as a firm belief in Dharmakaya as a representation of Sanghyang Adi Buddha/the Supreme God. Understanding

Buddhayāna insights helps individuals internalize spiritual values, develop higher moral awareness, strengthen the transcendental dimension in life, and manifest compassionate and wise behavior in their social interactions.

Understanding the Buddhayāna perspective guides individuals to cultivate right view (*sammā-ditṭhi*), which is the main foundation in the Buddhist spiritual journey. This right view is not merely a theoretical intellectual understanding, but a deep awareness that grows from inner experience and spiritual reflection that is continuously honed. It leads a person to see reality clearly, not trapped in the illusion of ego or misguided views about life. More than that, the right view formed through an understanding of Buddhayāna permeates into the heart and consciousness of individuals, bringing about a complete transformation in the way a person understands themselves, views others, interacts with the world, and experiences the meaning of life as a whole. Through this understanding, individuals are guided to appreciate the essence of Buddha's teachings, namely the Four Noble Truths (*cattāri ariya-saccāni*): suffering (*dukkha*), the cause of suffering (*samudaya*), the cessation of suffering (*nirodha*), and the path to the cessation of suffering (*magga*). Insight into these truths forms the basis for the development of spiritual awareness, which ultimately shapes a religious character that is not only based on belief, but also manifested in an attitude of compassion, wisdom, and true peace [23]. The Four Noble Truths in Buddhist teachings can be likened to a comprehensive diagnosis of the human condition. This process begins with the recognition that life is inseparable from suffering (*dukkha*), followed by an understanding of the root causes of suffering, namely desire and attachment. Furthermore, this teaching shows that suffering can be ended, and provides a clear path, namely the Noble Eightfold Path, as a solution to achieve true freedom from suffering. By deeply understanding and internalizing the Four Noble Truths, a person will have a solid spiritual and moral foundation in living their life. This teaching not only serves as a guide in facing life's challenges and difficulties, but also helps individuals to develop a calmer, clearer, and more wise inner attitude. In daily practice, this understanding will be reflected in an attitude of patience, compassion, and sensitivity to the suffering of other beings, thus enabling more harmonious behavior in every social interaction [24].

This finding is in line with research conducted by Selwen. Buddhayāna is an approach to understanding Buddhist teachings that emphasizes the principles of unity and universal essential values. This approach is not bound by sectarian, denominational, or ideological boundaries, but rather focuses on the core of Buddhist teachings that can be widely accepted by all groups. Buddhayāna invites followers to see Dharma as a truth that transcends formal differences, emphasizing instead a deep understanding and spiritual practice that leads to wisdom, compassion, and true liberation [25]. This fundamental understanding stems from the belief that Dharma (truth) is one and exists in various forms and traditions. By understanding the Buddhayāna perspective, one can develop a religious character marked by openness of mind and heart, the ability to appreciate various spiritual expressions, and the desire not to be trapped in an absolute understanding of truth from a single perspective. A religious character formed through deep spiritual understanding will be reflected in an attitude of tolerance, openness, and appreciation of differences.

Individuals with this kind of religious character tend to have a high level of empathy towards various forms of religious and spiritual practices, regardless of the background of other people's beliefs or traditions. They are able to see the common noble values in every teaching, and are not easily trapped in fanaticism or exclusivity [26]. In addition, religious character also emphasizes the importance of practicing universal values that are profound and touch on aspects of humanity, such as compassion, wisdom, and humility in interacting with others. These values are not only the foundation of personal spiritual life, but are also reflected in concrete actions in everyday social life [27]. Individuals with strong religious character will be able to show empathy, respect differences, and prioritize dialogue and understanding in all their social relationships. Thus, they not only reflect spiritual depth internally, but also play an active role as agents of peace, harmony, and tolerance in a diverse society. The presence of such individuals is very important in building an inclusive, peaceful, and mutually respectful social environment [28].

The religious character of young people is significantly influenced by various aspects other than their understanding of Buddhayāna values. In other words, there are a number of additional factors that play an important role in shaping and influencing the religious character of young people, which are not included in the variable of understanding Buddhayāna insights that was studied. As explained by the Buddha in Cittamassa Pasīdati, associating with the wise and listening to the Dhamma or true teachings is a way to cultivate wisdom. Listening to the Dhamma provides many benefits, including: hearing what has never been heard before (*assutaṃ suṇāti*), clarifying what has been heard before (*sutaṃ pariyodāpeti*), removing doubts (*kaṅkhaṃ vitarati*), straightening one's view (*diṭṭhiṃ ujum karoti*), and calming the mind (A.III.248).

3.1.2. The Influence of Kalyānamitta on the Religious Character of Young People

The results of this study show that Kalyānamitta, or good spiritual friendship, has a significant influence on the formation of a person's religious character. Individuals with low levels of Kalyānamitta tend to show less profound internalization and manifestation of religious character. This can occur due to a lack of moral support, guidance, and role models from friends who have a strong understanding and practice of spirituality. Without Kalyānamitta, an individual may rarely engage in deep religious discussions, participate less in constructive spiritual activities, and have minimal motivation to apply noble values in their daily life. As a result, the development of religious character in individuals with a weak spiritual friendship environment may be hampered or not develop optimally. Conversely, individuals surrounded by supportive spiritual friends will be more easily motivated to deepen their understanding of religious teachings, practice virtue, and maintain consistent behavior in accordance with moral and ethical values. Therefore, the presence of Kalyānamitta is not only a source of inspiration and role model, but also serves as a reminder and reinforcement of the Threefold Training () when individuals face challenges in living their spiritual lives. Thus, strengthening the bond of Kalyānamitta is an important strategy for forming a strong, sustainable religious character that is reflected in daily behavior.

This study is in line with research conducted by Intart, which found that the presence of Kalyānamitta (good friends) plays a very important role in the process of shaping religious character in adolescents. More than just friends, Kalyānamitta serve as a source of moral and spiritual support that can have a positive influence on daily life. Through healthy and exemplary interactions, Kalyānamitta is able to strengthen adolescents' belief in noble teachings, while helping them to internalize spiritual values more deeply. The support provided by Kalyānamitta is not only emotional, but also encourages the growth of awareness, compassion, and ethical behavior in line with religious teachings. With Kalyānamitta, teenagers have role models and a social environment conducive to forming a strong, tolerant, and wise religious character [29]. With a positive Kalyānamitta, teenagers' religious behavior tends to develop better and more consistently. Conversely, if a teenager is not surrounded by friends who support them in terms of faith and religious practice, the development of their religious character has the potential to be hampered or not proceed optimally. This is also in line with what the Buddha said in the Sigālovāda Sutta, which emphasizes the importance of true friends in daily life and their relationship with moral progress. The Buddha describes four types of true friends who help a person develop morally and spiritually. Without such friends, moral progress and religious character will be difficult to achieve (D 31).

In line with the findings in the research conducted by Sugata, Kalyānamitta or good friends are not just figures of friends in daily social interactions, but figures who have an important role as role models. Kalyānamitta are friends who are able to set a positive example, guide with sincerity, and have a constructive influence on a person's attitudes and behavior. The presence of Kalyānamitta is very meaningful in the process of character building, especially in instilling and developing moral and spiritual values that are an important foundation in life. For teenagers and young adults, the role of Kalyānamitta has strategic value. At this stage, they are in a dynamic phase of life, full of enthusiasm, and easily build social relationships. With great potential to interact with and influence their surroundings, young people can become agents of positive change if the role of Kalyānamitta is carried out properly. They are not only capable of being friends who listen and support, but also inspirational figures who guide others toward the path of goodness, strengthen spirituality, and foster moral awareness in communal life [30]. The cultivation of religious character in daily life is an important indicator in the effort to achieve harmony, both within individuals and in the social environment. When religious values are consistently applied in attitudes and behavior, it not only has a positive impact on the formation of a noble and integrity-filled personality, but also helps create an atmosphere of mutual respect, support, and peace. A strong religious character will be reflected in a person's attitude of compassion, honesty, responsibility, and tolerance in interacting with others. Thus, the application of religious values is not only a moral guideline for individuals but also a foundation for building a harmonious, inclusive, and civilized society [31]. Therefore, building good, supportive, and mutually constructive friendships plays a very important role in the character formation process of the younger generation. Friendships based on values of goodness not only provide emotional and social support, but also foster a sense of responsibility, noble character, and a spirit of

contributing positively to the environment and surrounding community. In the context of Buddhist teachings, the importance of good friends is clearly emphasized in the Upaddha Sutta, when the Buddha said to Ananda: "Do not say so, Ananda. Do not say so. Good friendship, good association, and good friends are actually the whole of this holy life." This statement shows that the quality of one's association and who one's friends are greatly influence the direction and value of one's life. Wise and moral friends can be mirrors, guides, and sources of inspiration in walking the spiritual path and living a righteous life. Thus, the existence of Kalyānamitta, true friends in Dhamma, is not only complementary, but also the main foundation in the formation of a religious, emotionally mature, and highly principled personality.

Kalyānamitta can be defined as a good spiritual friend, someone who is present as a sincere and wise companion on an individual's inner journey. He is not just an ordinary friend, but a figure who consistently provides guidance, moral support, and spiritual inspiration. Kalyānamitta helps a person to stay on the path of goodness, cultivate wisdom, and strengthen faith and enthusiasm in living a life in harmony with the values of Dharma. Their presence becomes a mirror and a reminder that encourages deeper and more meaningful spiritual growth, especially when a person faces challenges or confusion in their spiritual life [32]. More than just an ordinary friend, a Kalyānamitta is an individual who has a deep understanding of the teachings of Dharma (truth) and practices them in daily life. They inspire, motivate, and challenge us to grow in faith, ethics, and wisdom. As the Buddha said in the Kalyānamitta Sutta, "Where there are good friends, there is happiness. Where there are no good friends, there is no happiness. Therefore, a monk should seek out and associate with good friends" (Iti.17).

Based on the results of this analysis, it can be concluded that having Kalyānamitta can influence religious character. The Buddha's teachings, which revolve around universal truth (Dhamma), offer a deep understanding of the reality of existence. As stated in the scriptures, 'The Buddha expounded the Dhamma concerning that which is natural, true and proper based on norms with reasons acceptable to the listeners' (D.III.190). Thus, Kalyānamitta acts as a facilitator who not only exemplifies the values of Dhamma, but also helps young people to understand and internalize these teachings through constructive discussion and real-life examples. Positive interaction with Kalyānamitta stimulates the development of spiritual and ethical awareness, which in turn strengthens religious character in daily life.

3.1.3. The Influence of Buddhayāna Insight and Kalyānamitta on the Religious Character of Young People

The results of the study show a positive relationship between understanding Buddhayāna insight and a person's religious character. This means that the higher an individual's understanding of Buddhayāna values, the stronger their religious character. Buddhayāna values include the principles of non-sectarianism, inclusivism, pluralism, universalism, and belief in Dharmakaya (Sanghyang Adi Buddha/God Almighty). A deep understanding of Buddhayāna insights helps individuals to internalize spiritual values more fully, foster a high moral consciousness, and strengthen the transcendental

dimension in their daily lives. This is reflected in compassionate, wise behavior and respect for diversity in social interactions. Meanwhile, the presence of Kalyānamitta or true friends plays an important role in accompanying individuals to cultivate wisdom and support their spiritual development. The presence of Kalyānamitta provides examples, advice, and moral support that encourage a person to remain steadfast in the values of goodness and the teachings of Dharma. Thus, an understanding of Buddhayāna insights supported by the role of Kalyānamitta can become a solid foundation in shaping a strong and harmonious religious character in social life.

An understanding of Buddhayāna insights and the presence of Kalyānamitta play a very important role in shaping the religious character of today's youth. This is in line with the findings of research conducted by Sari, which shows that a deep understanding of the values of Buddhayāna teachings can significantly increase an individual's moral awareness. This moral awareness is not only reflected in the ability to distinguish between right and wrong, but also in ethical and socially responsible decision-making. In addition, understanding Buddhayāna also encourages the growth of compassion in interacting with others, which is reflected through empathy, concern, and the desire to help selflessly. These two aspects, moral awareness and compassion, play an important role in the process of forming a complete and sustainable religious character. Such religious character is not only temporary or situational, but is deeply embedded in the individual and continues to develop over time, guiding behavior in daily life and strengthening harmonious relationships with the social and spiritual environment [33]. In addition, the results of Dahlia's research also show that Kalyānamitta, or spiritual friends, play a very important role in strengthening faith and supporting the process of internalizing spiritual values among adolescents. The presence of Kalyānamitta not only provides moral and emotional support, but also serves as a role model in living a life based on spiritual teachings. Through positive and compassionate interactions, adolescents can learn firsthand how to apply noble values in their daily lives. Thus, Kalyānamitta becomes a figure who is able to guide, inspire, and help adolescents grow into religious, characterful individuals with deep spiritual awareness [34]. The presence of good friends, or what is known in Buddhist teachings as Kalyānamitta, not only serves as a source of motivation in facing various challenges in life, but also functions as a guide who sets a positive example. They help instill important values such as discipline, responsibility, and wisdom through consistent attitudes, words, and actions in daily life. The moral and spiritual support they provide can shape a healthy social environment and encourage individuals to grow into more mature, integrity-driven, and wise individuals in their decision-making and interactions with others [35]. With the support of Kalyānamitta, teenagers can be encouraged to consistently apply religious teachings in their attitudes and actions. Thus, the synergy between understanding Buddhayāna insights and the active role of Kalyānamitta can become a solid foundation in shaping the religious character of teenagers who are virtuous, competitive, and ready to face various challenges. As the Buddha said in Dhp 223-224, it is important to overcome anger with love and evil with virtue. This attitude of compassion is a strong moral foundation in social interactions and the formation of a well-

rounded religious character. Compassion (metta) is a central value in Buddhayāna that fosters moral awareness and a caring attitude towards others.

The strength of the relationship between understanding of Buddhayāna and Kalyānamitta and Religious Character can be seen from the correlation test results with a determination test value of 0.494. The diversity that exists in emotional regulation is also related to the understanding of Buddhayāna and Kalyānamitta insights, so it can be concluded that the understanding of Buddhayāna and Kalyānamitta insights contributes 49.4% to religious character, while 50.6% is influenced by other factors outside the understanding of Buddhayāna and Kalyānamitta insights. This means that these two factors contribute significantly to the formation of the Religious Character of young people. From these results, it can be concluded that understanding of Buddhayāna and Kalyānamitta together play a major role (49.4%) in influencing Religious Character. In other words, the higher the level of understanding of Buddhayāna insight possessed by young people and the stronger the support of Kalyānamitta they receive, the higher their tendency toward Religious Character. Meanwhile, the remaining 50.6% of variation in the Religious Character of young people is influenced by factors other than the scope of understanding of Buddhayāna insight and Kalyānamitta.

4. Conclusion

Based on the results of research on the influence of understanding Buddhayāna and Kalyānamitta on religious character, both variables have a positive and significant influence. First, a deep understanding of Buddhayāna insights has been proven to play an important role in shaping the religious character of young people. This understanding not only strengthens their belief in religious teachings, but also fosters a high level of tolerance in their daily lives. Second, Kalyānamitta also plays a significant positive role in shaping religious character. The wise and compassionate figure of Kalyānamitta serves as a spiritual guide who is able to provide inspiration, motivation, and moral support for young people in their religious practices. Through his example and guidance, Kalyānamitta helps them develop positive qualities, strengthen their faith, and foster a sense of brotherhood and concern for others in the spiritual community. The results of multiple linear regression analysis in this study also show that understanding Buddhayāna and Kalyānamitta together contributes significantly to the formation of religious character in young people. The higher their understanding of Buddhayāna teachings, the greater their tendency to practice noble values in their daily lives, be active in religious activities, and establish healthy and mutually supportive relationships in their spiritual environment.

Thus, it can be concluded that understanding Buddhayāna and the existence of Kalyānamitta are two complementary elements that play a very important role in shaping the overall religious character of the younger generation. A good understanding of Buddhayāna values helps instill strong moral and spiritual principles from an early age, while the role of Kalyānamitta as a spiritual friend provides tangible guidance in applying these values in daily life. The synergy between the two creates a foundation for character that is not only religious, but also noble, tolerant, and compassionate. Therefore, efforts to strengthen comprehensive religious education that includes in-depth teaching of

Buddhayāna teachings and spiritual guidance through the figure of Kalyānamitta are crucial. In addition, the active involvement of the spiritual community also plays a strategic role in supporting the growth of positive religious character. Through this continuous approach, it is hoped that a young generation will be formed that is not only intellectually intelligent, but also spiritually mature and contributes positively to society.

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