

Buddhist values and moral attitudes of Ekayana junior high school students Dharma Budhi Bhakti

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Abstract: The development of students' moral attitudes is an important aspect that needs serious attention in education, especially amid increasingly complex challenges. Teachers and parents are not only tasked with imparting academic knowledge, but also have a role as role models in shaping students' character and moral attitudes. This study aims to determine the influence of Buddhist values on the moral attitudes of students at Ekayana Dharma Budhi Bhakti Junior High School and to measure the extent to which this influence contributes to the formation of students' morals in the school environment. This study uses a quantitative approach with a survey method as a data collection tool. The research instrument, in the form of a questionnaire, was distributed to 41 respondents, namely junior high school students, using a Likert scale as a measuring tool to assess their level of understanding and application of Buddhist values and their moral attitudes in daily life. The collected data were then analyzed using simple linear regression techniques, with the help of the SPSS version 27 for Windows program to test the established hypotheses. The results showed that there was a positive and significant influence of Buddhist values on students' moral attitudes, with a contribution of 86.9%. This finding indicates that the higher the internalization of Buddhist values such as ethics (*sīla*), self-control (*samādhi*), and wisdom (*paññā*), the more positive the moral attitudes shown by students. This study is expected to be a reference for schools, especially religious-based schools, in developing a character education model that not only focuses on academic aspects but also instills moral and spiritual values comprehensively. That way, the learning process can shape students to have good character, self-control, and act wisely in accordance with religious values.

Keywords: Buddhist values, Students' moral attitudes, Character education

1. Introduction

In the educational process, learning experiences that occur in all environments and circumstances have a positive impact on the development of each individual. It is important for every student to prioritize their development into useful individuals with broad perspectives. However, Indonesia is currently experiencing a moral crisis that affects students. This moral crisis involves a shift in existing moral values, which occurs due to the influence of bad company and a lack of guidance from parents and teachers. The influence of technology in the current era of globalization is also a factor in the decline of moral values. In the context of Buddhism, moral education includes the

application of Buddhist values that focus on *tisikkhā*, namely Ethics (*sila*), self-control (*samadhi*), and wisdom (*panna*), which aim to shape individuals who are characterful, moral, disciplined, and wise [1]. Buddhist values also teach about the noble eightfold path (*asta ariya maggha*) which is related to *tisikkhā*, namely Ethics (*sila*), self-control (*samadhi*), and wisdom (*panna*).

Students' moral attitudes are a reflection of ethical values and good principles that are applied in their daily behavior both at school and in the community [2]. This moral attitude includes how students understand, internalize, and are able to implement the core values of moral attitudes such as honesty, responsibility, empathy, fairness, discipline, and cooperation, and helps students develop themselves to reach their full intellectual, emotional, social, and spiritual potential. Therefore, teachers and parents have a very important role as role models and mentors in instilling these moral values. Moral values can be defined as performance benchmarks that help individuals improve and analyze the process of socialization [3]. Students' understanding and emphasis on moral values cannot be formed on their own without external guidance. Emphasizing values such as honesty, responsibility, discipline, caring, helpfulness, and empathy is the main goal in character building for students [4].

However, there is currently a phenomenon in Indonesia where students are experiencing a moral crisis. This moral crisis is causing a shift in existing values, which is due to the influence of technology and globalization [5]. This alarming phenomenon in education today is having an impact on students' moral attitudes. Observations show that there are students who lack Buddhist values towards teachers, for example, students who lack a sense of responsibility towards the tasks given by teachers. They procrastinate in completing tasks within the given time limit (procrastination). Dishonesty, lack of discipline, and empathy are common problems. This condition indicates a significant shift in values among the younger generation, which, if not addressed immediately, has the potential to weaken the character of the nation in the future [6]. The national education system tends to focus on academic achievement and mastery of material, while the formation of students' character and spiritual values has not received proportional attention. This has led to an imbalance between students' intellectual and moral intelligence. In fact, in the modern era, the ability to think clearly, act wisely, and behave ethically is very much needed. Therefore, teachers and parents need to set an example to guide students to be positive and more useful both in school and in society.

On the other hand, technological advances and globalization have created challenges for students, both in the classroom, at home, and in society, which hinder the development of moral attitudes. A lack of concern for attitude building has resulted in many students growing intellectually, but lacking empathy, self-control, and wisdom in their actions. If this phenomenon is allowed to continue, it will have a serious impact on the future of the younger generation and social life in the community. This condition shows the need to come up with effective solutions in shaping the morality of students to be more useful and have a positive moral attitude.

The urgency of applying Buddhist values that focus on *asta ariya maggha*, which emphasizes inner development and noble behavior, can be used as a solution to overcome

the decline in morality among the younger generation, especially among students at Ekayana Dharma Budhi Bhakti Junior High School. By understanding how Buddhist values influence students' moral attitudes, this study can contribute to the development of a more positive attitude in education. In addition, this study can also help to understand how the application of Buddhist values can influence the achievement of educational goals such as improving critical thinking, communication, and collaborative skills. Thus, this study can provide benefits for the development of students' moral attitudes. Buddhist values that focus on *tisikkhā*, namely ethics (*sila*), self-control (*samadhi*), and wisdom (*panna*), also contain elements of forming more positive attitudes and morality because they contain the eight noble truths (*asta ariya maggha*) such as right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. By applying these values, a person can achieve enlightenment and avoid suffering.

2. Method

This study, entitled "The Influence of Buddhist Values on the Moral Attitudes of Students at Ekayana Dharma Budhi Bhakti Junior High School," was designed to facilitate the research process going forward. The study used a quantitative approach with a survey/questionnaire method to answer the research questions. This research began with observing the students of Ekayana Dharma Budhi Bhakti Junior High School and the research location and collecting information or topics that were urgent to be studied. Then, the researcher looked for reference sources according to previous experts relevant to this research through academic journals. The journal was used as a theory to build a conceptual foundation and identify variables in accordance with the research title. This study focused on 41 eighth-grade students at Ekayana Dharma Budhi Bhakti Junior High School. Next, the researcher developed an instrument consisting of 80 statements from two variables to be distributed to the respondents. However, before conducting the study, the researcher tested the research instrument at Bodhi Dharma Junior High School in Batam City with eighth-grade students from *Saddha* and *Manggala* classes. After testing the instruments, the researcher processed the data for validity and reliability tests using SPSS (Statistical Package for the Social Sciences) version 27 to obtain valid and invalid statement items. After processing the validity test data, 68 valid statement items were obtained to be distributed to the actual research respondents. The novelty and originality of the research refer to findings that contribute significantly to the advancement of science, particularly in achieving educational goals. The researchers used references from related journals to support this research [7].

3. Results and Discussion

3.1. Results

In order to gain a comprehensive understanding of the results of this study, it is very important to first examine and analyze the data obtained through processing using the SPSS program. The data analysis process not only serves as a technical tool, but also as the main foundation for interpreting the extent to which the variables studied interact and influence each other. This study specifically highlights the influence of Buddhist values contained in *tisikkhā*, namely ethics (*sīla*), self-control (*samādhi*), and wisdom (*paññā*), on a specific variable that is the focus of the study.

The values in *tisikkhā* are not only moral or spiritual principles in Buddhist teachings, but also represent important aspects in the formation of individual character and behavior. Therefore, understanding the extent to which these values influence the object of study will contribute significantly to the development of theory and practice in related fields. Using a quantitative approach and careful statistical analysis techniques, this study aims to reveal the correlation and influence of each element in *tisikkhā* on the observed variables.

The results and discussion section will present interpretations of the analyzed SPSS output, including validity, reliability, regression, and other relevant tests. Each finding will be explained systematically and linked to the theoretical framework and previous findings to demonstrate the scientific contribution of this research. It is hoped that through this in-depth and critical discussion, readers will gain a clear picture of the relevance and influence of Buddhist values in the specific social or psychological context that is the object of this research.

3.1.1. Instrument validity test

Based on the results of the instrument trial conducted by 41 respondents at Bodhi Dharma Junior High School in the eighth grade *Saddha* and eighth grade *Manggala* classes in the city of Batam. The results show that for variable X, namely Buddhist values, after conducting a validity test of 40 statement items, there were 31 valid statement items and 9 invalid statement items, namely numbers 4, 9, 14, 18, 19, 22, 25, 29, and 37. For item number 4, the *r*-hitung was 0.909; for item number 9, the *r*-hitung was 0.909; for item number 14, the *r*-hitung was 0.116, item number 18 *r*-hitung was 0.678, item number 19 *r*-hitung was 0.536, item number 22 *r*-hitung was 0.438, item number 25 *r*-hitung was 0.571, item number 29 *r*-hitung was 0.315, and item number 37 *r*-hitung was 0.073.

Then, in variable Y, which is the students' moral attitudes from 40 statement items, there are 37 valid statement items and 3 invalid statement items. The invalid items are numbers 60, 65, and 77. Item number 60 had an *r*-count of 0.068, number 65 had an *r*-count of 0.277, and number 77 had an *r*-count of 0.137. These items were invalid because they compared the *r*-table of 41 respondents and the significance level of 0.05 was 0.308. If the *r*-count value was \leq *r*-table, it was declared invalid. And if the significance value is \geq 0.05, it is declared invalid. Thus, from the two variables, 80 statement items were collected, and 68 statement items were used as the actual research to be distributed to the respondents.

3.1.2. Reliability Test

Based on the results of the instrument trial by conducting a reliability test using the Cronbach's alpha coefficient formula. If the Cronbach's alpha value is ≥ 0.9 , the instrument is considered to have good reliability for use. In this study, the reliability test on 68 valid items using SPSS will show whether the instrument items are consistent in measuring variables X and Y. The reliability test is used for consistency or reliability when the statement items are distributed to respondents and the answers remain the same as before. The reliability test results can be seen in the following table:

Table 3.1 Instrument Reliability Test Output

Reliability Statistics	
Cronbach's Alpha	Number of Items
.971	68

Source: data processed using SPSS

Based on the data presented in the table above, it can be concluded that the reliability test results show that the research instrument used has a very high level of internal consistency. This is indicated by a Cronbach's Alpha value of 0.971 obtained from 68 statement items that have been tested. This value is well above the minimum threshold commonly used in reliability testing, which is 0.70, and even exceeds the high reliability standard of 0.90. Thus, a Cronbach's Alpha value of more than 0.9 indicates that the research instrument is highly reliable and dependable in measuring the variables under study. This means that this instrument is capable of providing consistent results when used in repeated measurements under similar conditions. The reliability of an instrument is an important aspect in quantitative research, as it ensures that the data obtained truly reflects the actual conditions of the respondents, rather than being caused by measurement errors. Therefore, this instrument is declared to have met the requirements for good reliability and is suitable for use in data collection in actual research. Strong validity and reliability like this are an important foundation for producing accurate, objective, and reliable research findings.

3.1.3. Normality test

The normality test is a statistical method used to determine whether a data set follows a normal distribution or not. A normal distribution, also known as a Gaussian distribution, is a symmetric probability distribution where most of the data is clustered around the mean, with a decreasing proportion as the data moves away from the mean. Normality testing is necessary because it is a key requirement in the application of parametric statistical tests, which require data to have a normal distribution. The purpose of normality testing is to determine whether the residuals or confounding variables in the regression model have a normal distribution. This test is performed using the Kolmogorov-Smirnov One Sample formula.

1. If the p-value is greater than 0.05%, the data is considered to be normally distributed.

2. Conversely, if the p-value is less than 0.05%, the data is considered to be non-normally distributed.

Table 3.2 Normality Test Output

One-Sample Kolmogorov-Smirnov Test			
			Unstandardized
			Residual
	N		41
Normal	Mean		.000000
Parameters ^{a,b}	Std. Deviation		6.41769054
	Absolute		.091
Most Extreme	Positive		.091
Differences	Negative		-.072
	Test Statistic		.091
	Asymp. Sig. (2-tailed) ^c		.200 ^d

Based on the normality test results shown in the table above, it can be seen that the Asymp. Sig. (2-tailed) value produced is 0.200. This value is much greater than the predetermined significance limit of 0.05. This indicates that the data in this study meets the assumption of normality. Specifically, the Kolmogorov-Smirnov test used in SPSS shows that the distribution of data from variables measured through questionnaires, both variable X (Buddhist values) and variable Y (students' moral attitudes), does not deviate significantly from the normal distribution. The validity of this normality assumption is important to fulfill before proceeding to the regression analysis stage, because many parametric statistical techniques require normally distributed data. If the data distribution is not normal, the analysis results can be biased or inaccurate. Therefore, the finding that the significance value of 0.200 is greater than 0.05 provides a strong basis that the data is suitable for further analysis, including testing the influence between variables. In addition, to reinforce the results of the normality test statistically, a Normal Probability Plot (P-P Plot) graph is also displayed as a visual aid. In the graph, the data points consistently follow the diagonal line, which is an additional indicator that the data is normally distributed. This graph shows that there are no significant deviations from the normal distribution line, thus reinforcing the conclusion that the data is normally distributed.

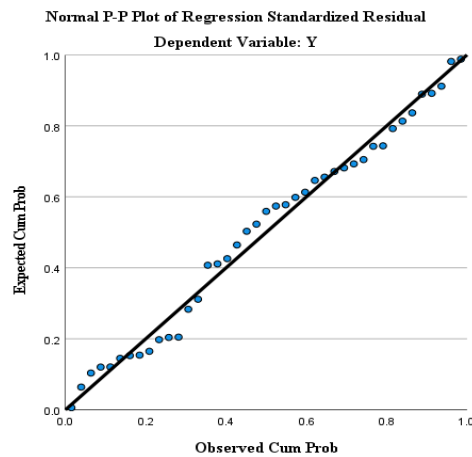


Figure 3.1 Normal Probability Plot (P-P Plot)

Based on the results of the data processing above, routine p-plot testing shows that the normality test serves to evaluate whether the regression model between the independent and dependent variables has a normal distribution. A good regression model requires the data to be normally distributed or at least close to a normal distribution. This test is performed to ensure that the normality assumption is met. It can be seen that the data distribution in the p-plot graph above must follow the diagonal line. The basis for decision making is as follows.

1. If the data distribution is around the diagonal line and follows the direction of the diagonal line, then the regression model meets the normality requirement.
2. If the data distribution deviates from the diagonal line or does not follow the direction of the diagonal line, then the regression model does not meet the normality requirement.

Based on the test results with the P-P plot graph, it can be seen that the data distribution is around and consistently follows the direction of the diagonal line. This condition indicates that the data has met the normality assumption, which is one of the important requirements in regression analysis. Thus, the regression model used in this study is suitable for further analysis because the data obtained is normally distributed. This ensures the validity and accuracy of the parametric statistical analysis results.

3.1.4. Homogeneity test

The homogeneity test is an important procedure in statistical analysis that aims to determine whether the variances of two or more data groups are similar or not. In this study, the homogeneity test was performed using the SPSS program through the Compare Means → One-Way ANOVA menu, displaying the Test of Homogeneity of Variances option. This test is used as a prerequisite before conducting variance analysis, because if the data variance between groups is not homogeneous, the ANOVA test results may be invalid. The decision criteria are based on the significance value (Sig.), where if the value is ≥ 0.05 , the group variance is considered homogeneous or similar, while if it is < 0.05 , the variance is considered non-homogeneous. Based on the output displayed in the Test of Homogeneity of Variances table, a significance value above 0.05 was obtained, so it

can be concluded that the variances of the two data groups used in this study are homogeneous. Thus, the data has met one of the important requirements necessary for performing a One-Way ANOVA test. This allows for further analysis to be carried out with greater validity, so that the influence of Buddhist values on students' moral attitudes can be analyzed more accurately and reliably. For more details, see the test of homogeneity of variances table below:

Table 3. 3 Homogeneity test output

Tests of Homogeneity of Variances					
		Levene Statistic	df1	df2	Sig.
students' moral attitudes	Based on Mean	1.385	6	11	.302
	Based on Median	.808	6	11	.585
	Based on Median and with adjusted df	.808	6	6.548	.596
	Based on trimmed mean	1,352	6	11	.314

Based on the results of the homogeneity test conducted using *Levene's Test*, obtained from *the Test of Homogeneity of Variances output*, it can be seen that the significance value (sig.) in all calculation methods, namely mean, median, median with *adjusted* degrees of freedom (*adjusted df*), and *trimmed mean*, all show values greater than 0.05. Because the significance value exceeds the critical limit of 0.05, it can be concluded that the variance between the groups of data tested () is homogeneous or uniform. In other words, the data from the various groups have a similar level of diversity, thus fulfilling one of the important assumptions in parametric statistical analysis, particularly in conducting average comparison tests such as ANOVA. This condition ensures that the differences found in the analysis are not caused by differences in variance between groups, so that the analysis can be valid and reliable. Therefore, the homogeneity test using Levene's Test is a crucial first step to ensure data suitability before proceeding to more complex hypothesis testing.

3.1.5. Linearity testing

Based on the results of data analysis and hypothesis testing, it was found that Buddhist values have a positive and significant influence on students' moral attitudes. Buddhist values are one of the factors that influence the improvement of moral attitudes among students at Ekayana Dharma Budhi Bhakti Junior High School. This can be seen through hypothesis testing, which provides an overview of whether there is a relationship between Buddhist values and students' moral attitudes. This test is very important in regression analysis to ensure that the regression model used is in accordance with the linear assumption.

Table 3. 4 Linearity test output

ANOVA ^a					
	Model	Sum of Squares	df	Mean Square	F Sig.
1	Regression	10923.408	1	10,923.408	258,586 .000 ^b
	Residual	1,647.470	39	42,243	
	Total	12,570.878	40		

a. Dependent Variable: students' moral attitudes

b. Predictors: (Constant), Buddhist values

Based on the table presented above, it can be seen that the significance value (sig.) is less than 0.05, which indicates that there is no deviation from the linearity assumption in the regression model used. This indicates that the relationship between Buddhist values and students' moral attitudes is linear and in accordance with the proposed model. In other words, Buddhist values have a positive and significant influence on students' moral attitudes, so it can be said that an increase in Buddhist values is followed by an increase in the moral attitudes demonstrated by students. Therefore, the null hypothesis ($H_{(0)}$), which states that there is no influence or linear relationship between these variables, must be rejected. Conversely, the alternative hypothesis is accepted, which states that the regression model used is indeed linear and that Buddhist values contribute positively to the development of students' moral attitudes. This conclusion reinforces the validity of the regression model in explaining the relationship between variables and provides a strong basis for continuing the analysis and application of research results in the context of character education based on Buddhist values.

3.1.6. Simple linear regression analysis test

Simple linear regression analysis is a very important and frequently used statistical method in research to examine the relationship between two variables, namely the independent variable as the causative factor or predictor, and the dependent variable as the affected variable. This method allows researchers to not only identify the existence of relationships between variables, but also to quantitatively measure the extent to which the independent variable influences the dependent variable. By using simple linear regression analysis, researchers can estimate changes in the value of the dependent variable that occur due to variations in the independent variable, both in the form of increases and decreases, so that the cause-and-effect relationship between variables can be understood more clearly. In addition, this technique is also useful for making predictions or estimates of the value of dependent variables in the future based on known independent variable values, which is certainly very helpful in decision making and strategic planning in various fields of research. In the context of this study, simple linear regression testing was specifically applied to test the influence of Buddhist values on students' moral attitudes. Through this testing, it is hoped that a more comprehensive picture can be obtained of how Buddhist values contribute to shaping students' moral character, as well as the extent to which these values can influence the development of moral attitudes in their daily lives.

$$Y = a + bX$$

Explanation:

Y: Dependent variable

X: Influencing variable

a: Constant value

b: Regression coefficient value

Table 3.5 Output of simple linear regression analysis test

		Coefficients ^a			
Model		Unstandardized Coefficients		Standardized Coefficients	
		B	Std. Error	Beta	t Sig.
1	(Constant)	30.517	7.026		4,343 .000
	Buddhist values	.918	.057	.932	16,081 .000

a. Dependent Variable: students' moral attitudes

Based on the table above, the significance value (sig.) is 0.000, which is smaller than 0.05. This shows that Buddhist values (variable X₀) have a significant effect on students' moral attitudes (variable Y). The output in the coefficients table shows a constant value of 30.517. This means that if the variable X Buddhist values has a value of 0, then the constant value for students' moral attitudes will be 30.517. The regression coefficient for variable X Buddhist values is 0.918, indicating that every increase of one unit in variable X will increase variable Y by 0.918. The significance value (sig.) in the table is 0.000, which is less than 0.05. This shows that variable X has a significant effect on variable Y. With a regression value of 0.918 and a t-test (_{calculated}) of 16.081, which is much greater than t (_{table}). Therefore, it can be concluded that the higher the application of Buddhist values, the higher the moral attitude of students.

3.1.7. Determination coefficient test

The coefficient of determination is an important part of interpreting regression results because it provides a quantitative description of the collective influence of Buddhist values on students' moral behavior. The higher the R² value, the greater the contribution of these values in explaining the variability of students' moral attitudes. Thus, this analysis not only presents a statistical relationship but also reinforces the argument that Buddhist moral teachings have real relevance in shaping the character and behavior of students in an educational environment. In this section, the results of the coefficient of determination test obtained through the SPSS program will be described systematically, accompanied by interpretations related to theory, previous studies, and the context of Buddhist education. The aim is to emphasize that spiritual values are not abstract entities, but can be measured, analyzed, and implemented in a tangible way in the moral formation of the younger generation.

Table 3.6 Model summary output of the coefficient of determination test

Model Summary	
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Model	R	R Square	Adjusted R-Square	Standard Error of the Estimate
1	.932 ^a	.869	.866	6.499
a. Predictors: (Constant), Buddhist values				

Based on the table above, it can be seen that the coefficient (R) is 0.932. This means that Buddhist values have a strong relationship with students' moral attitudes. The coefficient of determination R square is 0.869 or $0.869 \times 100\% = 86.9\%$. The R square coefficient value indicates that 86.9% of students' moral attitudes are influenced by Buddhist values. Meanwhile, 13.1% are influenced by other factors not included in the regression equation. The higher the Buddhist values, the higher the students' moral attitudes. From these results, it can be concluded that students' moral attitudes (Y) are influenced by Buddhist values (X). The t_{value} obtained is 16.081 with a significance level of 0.000 and compared to the t_{value} at a significance level of 0.05 for $n = 41$. Because the significance value is ≤ 0.05 , H_0 is accepted, which means that there is a significant influence between Buddhist values and the moral attitudes of students at Ekayana Dharma Budhi Bhakti Junior High School.

4. Discussion

To gain a deeper understanding of the results of this study, this section will discuss the findings obtained based on the data analysis that has been carried out previously. This discussion aims to explain how Buddhist values, especially those contained in *tisikkhā* (sila, samadhi, and panna), influence the formation of students' moral attitudes. Based on the results of data analysis and hypothesis testing, it was found that Buddhist values have a positive and significant influence on students' moral attitudes. Buddhist values are one of the factors that influence the improvement of the moral attitudes of eighth-grade students at Ekayana Dharma Budhi Bhakti Junior High School. The better the application of Buddhist values, the higher the level of moral attitudes shown by students in the school environment, such as helping their peers, doing the tasks given by teachers, and being fully conscious every day.

The higher the application of Buddhist values, the higher the level of moral attitude of students at SMP Ekayana Dharma Budhi Bhakti, both within the school environment, such as honesty, discipline, responsibility, empathy, fairness, and helping fellow students, and outside the school environment. The application of these principles will also have a positive impact on themselves and others. The process of *tisikkhā* training is (1) ethics (sila) such as (Sammā Vācā) right speech, (Sammā Kammanta) right action, (Sammā Ājīva) right livelihood. (2) self-control (samadhi) such as (Sammā Vāyāma) right effort, (Sammā Sati) right mindfulness, (Sammā Samādhi) right concentration. (3) Wisdom (panna) such as (Sammā Diṭṭhi) right view, (Sammā Saṅkappa) right intention. By applying these principles properly, students will be able to understand the causes of suffering and find the path to enlightenment/happiness [8].

By applying indicators of moral attitude, students are able to develop a sense of responsibility that helps them to be punctual in completing their assigned tasks. After applying their responsibility, students avoid sanctions or punishment from teachers, thus

giving them their own motivation to carry out their tasks. Student responsibility covers various aspects of behavior that demonstrate and carry out obligations and the ability to accept the consequences of their actions. The foundation for fostering good moral attitudes is having the responsibility to improve students' personalities and forming feelings or affections that promote empathy and tolerance [9]. Examples include completing tasks assigned by teachers or other activities such as respecting teachers and friends at school, which are included in the value of *samadhi*. After learning about Buddhist values, students also develop a spirit of mutual assistance and empathy towards their peers at school, and fairness in every task assigned. The application of this attitude is also included in the value of *panna*, which is knowing which actions are good and bad. This can be seen when students are given group assignments; they will help each other in order to achieve what each group wants.

Implementing honesty is a behavior or habit of always telling the truth, both in words and deeds, without covering up, manipulating, or changing and adding to the actual facts. Most people who always practice honesty will always try to act according to their conscience and principles of truth, even in difficult situations. [10]. Responsibility is a natural substance, meaning that it is an attitude that is naturally part of human nature [11]. The attitude of responsibility for students has several indicators: (1) Commitment to school or homework, (2) Initiative to complete tasks, (3) Giving maximum effort and being able to complete tasks on time. The value of responsibility can be fully internalized by students through the implementation of character education in teaching activities. Empathy is an attitude of feeling for those around us who are experiencing happiness or suffering. This attitude arises in people who have compassion for those around them and are able to practice tolerance. Empathy is the ability to understand and feel the feelings of others. This ability allows us to see the world and the perspectives of others and respond appropriately. By implementing these traits, we are able to understand the feelings of others, feel what others feel, appreciate the perspectives of others, respond appropriately, improve harmonious relationships, improve social communication, and increase self-awareness. With empathy, we are able to build a stronger and more harmonious life in society. "Through the application of Buddhist *Pancasila*, which prohibits killing, stealing, sexual misconduct, lying, and consuming intoxicants, we are trained to control ourselves and develop love (*metta*) and compassion (*karuna*).

Teaching in a globalized society focuses on a participatory educational planning model centered around public characteristics and the evaluation of needs and requirements [12]. In today's modern era, rapid technological advances have had a significant impact on students' lives, both in the context of classroom learning, interactions at home, and social life in the community. Technological developments in tandem with globalization have created various new and complex challenges, particularly in shaping and maintaining the moral character of the younger generation. Students are exposed to various external influences that can shape their mindsets and behaviors, both positively and negatively. One of the biggest challenges that has emerged is the increasingly open access to unfiltered information, especially through social media, which is often not in line with the moral and ethical values that educational institutions and families want to instill. In

the process of shaping students' moral character, there are many factors that play a role, such as the values obtained from the immediate environment, including the school, home, and wider community. The behavior and example set by parents and teachers also play a key role in shaping children's way of thinking and behavior. When positive values are not instilled consistently, students become vulnerable to negative outside influences, especially from increasingly dominant digital media. Therefore, it is important for all elements of education, including families and schools, to work together to equip students with strong moral values so that they can face the challenges of the times with a strong character and integrity. Character education is an integral effort to prepare the younger generation to become good, responsible individuals who care about their surroundings and the global community [13].

Furthermore, students also have a spirit of discipline; they are able to obey school rules and maintain school cleanliness by disposing of trash in the classroom. Discipline is the ability to control oneself to live according to rules and morals, as well as being able to take responsibility for one's actions and decisions. Discipline also involves the ability to manage time, priorities, and behavior, as well as avoiding behavior that violates norms. Discipline refers not only to students, but to all people, from the young to the elderly. This discipline is an important part of attitude formation and contributes to a positive learning environment. Discipline is also related to the precepts (ethics) in Buddhist values, which guide students to live more harmoniously, avoid bad things, and train themselves to control themselves. A person should behave well towards their parents, spouse, and friends. They will teach to do good and speak wisely, and maintain respectful relationships. This certainly supports the creation of a stable, harmonious environment, which is important for creating comfort and avoiding hostility among individuals. Environmental stability is created through the acceptance of commonly accepted social norms and rules, creating a sense of security and mutual trust. Harmony enables positive interactions with empathy and tolerance between individuals. Karaniya metta sutta (Sn.1.8) states that a person will live safely and happily, regardless of the living beings around them. With an environment that shares Buddhist values, each individual can develop without oppression or discrimination. This supports the formation of a culture that improves social quality. Overall, a stable, harmonious, and comfortable environment will encourage the creation of positive relationships.

In Buddhist teachings, social action is not only seen as a moral obligation, but also as a tangible manifestation of the practice of Dhamma in daily life. Buddhist teachings emphasize the importance of balance between personal spiritual attainment and social responsibility towards fellow beings. Buddhists are taught not to be individualistic in their pursuit of enlightenment, but to actively contribute to alleviating suffering and improving social welfare around them. Thus, the practice of Dhamma is not limited to meditation or spiritual rituals, but also includes acts of compassion, kindness, and concern for others. Good and meaningful actions, known in Buddhist teachings as kusala kamma (good deeds), are believed to be able to cultivate and strengthen the quality of wisdom (pañña) within a person. Not only that, through sincere kindness and social service, individuals will also achieve true happiness, which is happiness that comes from inner peace, not

merely from worldly pleasures. Therefore, Buddhist teachings encourage followers to make social action an integral part of their spiritual journey, where the attainment of enlightenment and personal happiness goes hand in hand with caring for and serving others [14]. Buddhism universally has a spirit of improving the lives of all beings, including in terms of socializing with the community. Buddhism provides its followers with the opportunity to become either a householder or a Samana. However, the two groups in Buddhism are not very different in their goals in life; both provide welfare for all beings around them and for themselves [15]. In Buddhism, ethics (Sila) is one of the main foundations of spiritual practice, which aims to guide followers towards a harmonious, peaceful life free from suffering. Sila regulates morality or principles of behavior in terms of actions (kaya), speech (vaci), and thoughts (mano) so that they are in harmony with the values of wisdom. Ethics (Sila), when related to moral attitudes in Buddhism, is very relevant because sila provides a clear framework for shaping ethical and responsible behavior. In Buddhism, Samadhi is a trained and focused state of mind that makes the mind stable, clear, and free from mental disturbances. Samadhi is also one of the three trainings (sila, samadhi, panna) that form the foundation of Buddhist spiritual practice. Practicing samadhi has a real positive impact on daily life. Through concentration meditation, students can train their ability to focus, which ultimately increases their level of concentration and productivity in various activities. With concentration, individuals can maintain their well-being, and concentration is a practice in which individuals are present and deliberately give their full attention to connecting fully with themselves in order to respond wisely to every experience they have [16].

The development of students' behavior and attitudes does not only depend on the academic learning process in the classroom, but can also be strengthened through harmonious connections with the physical and social environment around them. Healthy interactions with the environment and society provide space for students to learn to understand the values of life directly, thereby forming wiser characters and attitudes. Ideally, the development of this attitude should be based on mindfulness, namely through various reflective and spiritual activities such as religious rituals, meditation, and daily activities carried out with attention and self-control. Through these practices, students are trained to develop inner balance, peace of mind, and the ability to act wisely and non-reactively to the situations they face. Wisdom, as an important moral quality in character building, can be honed through the application of Buddhist values, particularly those derived from right view, firm conviction, and awareness of the existence and greatness of God Almighty. These values form a strong foundation for shaping ethical behavior, social responsibility, and a balanced spiritual attitude. Therefore, a spiritual approach that is integrated into students' daily lives plays a significant role in fostering a strong moral attitude that is in harmony with universal human values. Students' wisdom is directed towards critical thinking and right thinking, which serve to eradicate greed, hatred, and inner ignorance [17]. The application of morality in Buddhism is built through noble values reflected in the practice of sila. Buddhist values are also the foundation of moral virtue, ethics, and order in living life. By practicing Buddhist values, individuals are

required to behave well and correctly, both towards themselves, others, and society. By practicing sila, Buddhists are able to control their behavior and avoid forbidden acts.

Various Buddhist values applied by humans, especially by students from an early age, can become a solid and sustainable moral and spiritual foundation for their future lives. These values, such as love, compassion, self-control, and wisdom, not only shape a strong character but also foster a deep self-awareness in facing various challenges in life. The application of Buddhist values is believed to create inner peace, tranquility of mind, and true happiness, which are among the main goals in life according to Buddhist teachings. By accustoming themselves to living in accordance with the Dhamma, students will grow into individuals with ethical attitudes, full of empathy, and responsible for themselves and others. In this case, Buddhist education plays a very important role, because through this education, students are not only taught religious theory, but are also guided to appreciate and practice the teachings in their daily lives. Therefore, religious education is seen as a fundamental element in shaping a complete human being, namely a person who is not only intellectually intelligent, but also emotionally and spiritually mature. The application of Buddhist values through education is believed to help students achieve a more meaningful, harmonious, and virtuous life [18].

5. Conclusion

Based on the results of the analysis and testing of the research data prerequisites, it was found that there is a significant influence between Buddhist values (Variable X) and the moral attitudes of students (Variable Y) at Ekayana Dharma Budhi Bhakti Junior High School. Using a quantitative approach and data processing with SPSS (Statistical Package for the Social Sciences), it can be concluded that there is a significant positive influence between Buddhist values and the moral attitudes of students at Ekayana Dharma Budhi Bhakti Junior High School. This shows that the higher the application of Buddhist values such as ethics (sila), concentration (samadhi), and wisdom (panna), the higher the level of moral attitude of students at Ekayana Dharma Budhi Bhakti Junior High School, as demonstrated in the school environment and society. The influence of Buddhist values on the moral attitudes of students at Ekayana Dharma Budhi Bhakti Junior High School has a very high and above-average value. This value can also be seen from the results of data processing carried out by researchers. The proper application of Buddhist values helps shape students' attitudes to be better and more moral. This is because the Buddhist values contained in *tisikkhā* (sila, samadhi, and pana) are three daily practices to develop students' personalities to be more positive. Thus, to apply the principles of positive moral attitudes both in school and in society, one must know the contents of *Brahmahvihara*, such as (metta, karuna, mudita, and karuna), and have a very high social spirit as a form of caring for the people around us. In addition, it is also necessary to apply the noble eightfold path (*Atthangika magga*) which helps self-awareness to understand the nature of life, helps ethics and morality, and is able to develop concentration and inner peace [19]. The integration of Buddhist values into modern education is not merely a matter of combining two different concepts, but of creating harmony between the timeless wisdom gained from experience or reflection on the teachings of Buddha and the demands of

today's competencies. Values such as wisdom, compassion, and mindfulness become the foundation for developing ways of thinking and acting that are appropriate to the challenges of the times. The development of critical, creative, communicative, and collaborative thinking has been studied from a Buddhist perspective to find a more in-depth approach. The values taught in Buddhism can shape a person's character to be more reflective, ethical, and peace-oriented in facing the challenges of globalization today [20].

Based on the results of the research that has been conducted, the researchers provide several suggestions that are expected to be constructive input for various interested parties. First, for students at Ekayana Dharma Budhi Bhakti Junior High School, it is recommended that they continue to improve their understanding and application of Buddhist values in their daily lives, especially those related to three main aspects, namely ethics (*sīla*), concentration or self-control (*samādhi*), and wisdom (*paññā*). These three aspects are believed to strengthen students' moral attitudes and shape positive behavior, both in the school environment and in social interactions in the wider community. Second, for readers and academics interested in this topic, the results of this study can be used as a scientific reference to understand the extent to which Buddhist values play a role in shaping a person's moral character. Moreover, this research can also encourage readers to apply more ethical, harmonious, and empathetic behavior in their daily social lives. Third, for future researchers, it is recommended to develop this research with a more diverse approach, both methodologically and in terms of the scope of the research area and characteristics of the research subjects. Further research can also be directed at examining similar themes in greater depth, especially in the context of the wider Buddhist community, so that the results can enrich the literature on character education based on spiritual and cultural values.

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