Pancasila Buddhist learning and ethical behaviour students' at Xaverius 2 Pahoman junior high school in Bandar Lampung

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Abstract: This study aims to determine the effect of Buddhist Pañcasīla learning on the ethical behaviour of students at Xaverius 2 Pahoman Junior High School, Bandar Lampung. The background of this study is the identification of a number of problems, such as the lack of ethical behaviour exhibited by students in their daily lives, their limited understanding of the values contained in Buddhist Pañcasīla, low awareness of the importance of social responsibility, and minimal self-reflection skills, which should be part of student character development. This study used a quantitative approach with a survey method as the data collection technique. Data were obtained by distributing questionnaires to predetermined respondents. The sample in this study consisted of 66 students, including 28 seventh-grade students and 38 eighth-grade students in the 2024/2025 academic year. The results showed that Buddhist Pañcasīla learning had a significant and positive effect on improving students' ethical behaviour. The more intensively this material was delivered in the learning process, the more noticeable the improvement in students' ethical attitudes and actions, both at school and at home. Based on the results of linear regression analysis, a contribution of 78.8% was obtained, with the equation $Y = 6.247 + 0.062X$, while the remaining 21.2% was influenced by other factors. Thus, Buddhist Pañcasīla learning plays a major role in shaping students' character and ethical behaviour in a better and more responsible direction.

Keywords: Buddhist Pañcasīla, ethical behaviour, junior high school students.

1. Introduction

Education is a planned system to influence students so that they can adapt well to their surroundings, which ultimately can change the students themselves and potentially have a function that is in line with the potential of students for their nation. As educators, teachers are not only responsible for imparting academic knowledge, but also for shaping students' character and personality [1]. Buddhist education, as part of religious education in Indonesia, contributes significantly to building students' moral, ethical, and emotional intelligence. Buddhist teachings, which are based on principles such as the Five Precepts/Panca Sila, can provide a strong ethical framework for character development [2]. In line with this, concepts such as Dasakusalakamma also emerge as concrete expressions of Buddhist ethical teachings. The ten good deeds, which are driven by

wisdom and compassion, form a framework for Buddhists to practise ethics in their daily actions [3]. The Buddhist Pancasila are the five basic moral teachings of Buddhism, which are adhered to by lay Buddhists or gharavasa. The Buddha said, "Whoever is perfect in sila and has clear vision, is steadfast in dhamma, always speaks the truth and fulfils all his duties, then everyone will love him (Dhp, XVI: 217). The five principles of citizenship correlate with Buddhist teachings on justice, compassion, and social responsibility towards society. World Order (Gotong Royong) as a principle that prioritises cooperation and mutual support to achieve common prosperity, finds its equivalence in Buddhist teachings that emphasise the importance of collaboration and assistance between individuals.

Character is a basic trait or disposition formed by one's attitude and sensitivity of heart or feelings. Education should not only teach students about important humanitarian issues, but also equip them with the ability to solve these humanitarian problems. The recent spate of violent acts committed by students shows that they lack humanitarian education. The development of character education is also influenced by the environment and social media, which often portray crime [4] [5]. Good deeds will produce good results, while bad deeds will bring suffering, such as being careful in one's actions, non-violence, and empathy. Therefore, ethical behaviour involves awareness of the consequences of every action. Buddhist teachings have provided modern society with moral teachings that are very easy to accept. Buddha Dhamma is a moral and philosophical doctrine that explains a unique way to achieve enlightenment.

However, the challenge is how this learning material can be well accepted and internalised by students at Xaverius 2 Junior High School in Bandar Lampung. Research conducted by Wiras Astuti shows that interactive and contextual teaching methods can improve students' understanding of ethical values [6]. This research presents a novel approach in integrating the concept of Buddhist Pancasila Learning with a holistic approach to understanding through the indicators of the Noble Eightfold Path, with a particular focus on "Right Concentration" (Sammā Samādhi) as a key variable.

2. Method

This study used a survey method with a quantitative approach, namely research that took samples from one population and used questionnaires as the main data collection tool with a correlation approach to obtain information about the role of Buddhist Pañcasīla learning on the ethical behaviour of students at Xaverius 2 Pahoman Junior High School in Bandar Lampung. In this study, there were two independent variables and one dependent variable. The independent variable is Buddhist Pañcasīla learning (X), while the dependent variable is behavioural ethics (Y). To obtain research data, the measuring instrument used is a questionnaire compiled based on indicators for each research variable in the form of a list of statements for respondents to answer according to the researcher's instructions. The data analysis technique used was Simple Linear Regression.

3. Results and Discussion

3.1. Results

3.1.1. Testing the Validity of the Buddhist Pancasila Learning Instrument

Based on the validity test of the instrument for the influence of Buddhist Pancasila Learning on student behaviour ethics using SPSS 27.0, the results show that out of 30 items, 27 items are valid. The invalid statement numbers were 2, 20, and 22 for the Buddhist Pancasila Learning indicator. Several of these items were declared invalid by comparing the r table of 32 respondents and a significance level of 0.05, which was 0.349. Statement items numbers 2, 20, and 22 were < r table (0.349), so these statement items were no longer used in the research data collection. Meanwhile, there were 27 valid statement items in the Buddhist Pancasila Learning variable, and these valid statements were used to obtain research data from 27 items.

3.1.2. Testing the Validity of the Student Behavioural Ethics Instrument

Based on the validity test of the instrument for the influence of Buddhist Pancasila Learning on student behavioural ethics using SPSS 27.0, the results show that out of 30 items, 27 items are valid. The invalid statement numbers are 34, 38, and 48 in the student behavioural ethics variable. One statement item was declared invalid by comparing the table r on 32 respondents and the significance level of 0.05 was 0.349. Statement items 34, 38, and 48< table r (0.349), so these statement items were no longer used in collecting research data. Meanwhile, there were 27 valid statement items on the variable of student ethical behaviour, so the total number of items from variable (X) and variable (Y) was 54 items used for research or data collection.

3.1.3. Description of Indicators in the Buddhist Pancasila Learning Variable

The Buddhist Pancasila Learning variable in the study at Xaverius 2 Pahoman Junior High School in Bandar Lampung in 2025 was measured using a questionnaire with a Likert scale consisting of 27 statement items that were declared valid and reliable through validity and reliability tests of the instrument with a scoring scale of 1 to 5. The calculations for this study were analysed using SPSS 27.0 computer software, thereby obtaining a description of the research data obtained through questionnaires related to Buddhist Pancasila Learning. Through the description presented, the maximum and minimum scores obtained in the questionnaire data analysis can be seen. In this study, the Buddhist Pancasila Learning variable has several indicators, namely: 1) not killing, 2) not stealing, 3) not committing adultery, 4) not lying, 5) not drinking alcohol.

Table 1. Descriptive Statistics of the Buddhist Pancasila Learning Variable

Descriptive Statistics							
	N	Range	Minimum	Maximum	Mean	Standard Deviation	Variance
x	66	67.00	67	134.00	99.9091	12.96116	167,992
Valid N (listwise)	66						

Source: Data processed in 2025 using SPSS 27.0

Based on data processing using SPSS 27.0 software, it was found that the variable of Buddhist Pancasila Learning (X) from the questionnaire completed by 66 respondents obtained a score range of 67.00, a minimum score of 67.00, a maximum score of 134.00, a mean score of 99.9091, a standard deviation of 12.96116, and a variance score of 167.992.

Each of these indicators covers important aspects of Buddhist Pancasila Learning, which include not killing, not stealing, not committing adultery, not lying, and not drinking alcohol. A recapitulation of these variables provides a comprehensive picture of the extent to which a person should be able to practise Buddhist Pancasila. The Buddhist Pancasila Learning variable consists of 27 statement items divided into 5 indicators. The following presents the criteria for each indicator in the recapitulation of the Buddhist Pancasila Learning variable.

a) No Killing

Based on the analysis conducted on the Buddhist Pancasila Learning variable in the first indicator, namely no killing, which consists of 7 statement items, the percentage value of the respondents' answers can also be determined. The percentage results are presented in Table 2. as follows:

Table 2. No Killing

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	9	14	Very High
2	68.00 < score < 83.99	39	59	High
3	52.00 < score < 67.99	16	24	Medium
4	36.00 < score < 59.99	2	3	Low
5	Score < 35.99	0	0	Very Low
Total		66	100	

Source: Processing of 2025 research data using Excel

Based on Table 2., the results of the descriptive analysis of the indicators provide an accurate picture of not killing with 7 statement items. Of the respondents, there were 9 respondents who had a very high category level with a percentage of 14%, 39 respondents in the high category with a percentage of 59%, 16 respondents in the medium category with a percentage of 24%, 2 respondents in the low category with a percentage of 3%, and no respondents in the very low category. This shows that the results of the descriptive analysis of the indicator of not killing show that the average respondent answered in the high category (59%). Students have a strong understanding or attitude towards the

principle of "not killing", with the highest percentage in the high category (59%). This indicates that this value has generally been well internalised by the majority of respondents.

b) No Stealing

Based on the analysis conducted on the variables of Buddhist Pancasila Learning on the second indicator of, namely no stealing. Consisting of 8 statement items, the percentage value of the respondents' answers can also be determined. The percentage results are presented in Table 3. as follows:

Table 3. No Stealing

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	1	2	Very High
2	68.00 < score < 83.99	24	36	High
3	52.00 < score < 67.99	35	53	Moderate
4	36.00 < score < 59.99	6	9	Low
5	Score < 35.99	0	0	Very Low
Total		66	100	

Source: Results of data processing in 2025 using SPSS 27.0

Based on Table 3 the results of the descriptive analysis of the indicators provide an accurate picture of not stealing with 8 statement items. Of the respondents, there was 1 respondent who had a very high category level with a percentage of 2%, 24 respondents in the high category with a percentage of 24%, 35 respondents in the moderate category with a percentage of 53%, 6 respondents in the low category with a percentage of 9%, and no respondents in the very low category. This shows that the results of the descriptive analysis of the indicator of not stealing show that the average respondent answered in the moderate category (53%). Students have a strong understanding or attitude towards the principle of "not stealing", with the highest percentage in the medium category (53%). This indicates that this value has generally been well internalised by the majority of respondents.

c) No Adultery

Based on the analysis conducted on the variables of Buddhist Pancasila Learning on the third indicator, namely not committing adultery. Consisting of 6 statement items, the percentage value of the respondents' answers can also be determined. The percentage results are presented in Table 4 as follows:

Table 4. No Adultery

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	0	0	Very High
2	68.00 < score < 83.99	15	23	High
3	52.00 < score < 67.99	39	59	Medium
4	36.00 < score < 59.99	12	18	Low
5	Score < 35.99	0	0	Very Low
Total		66	100	

Source: Results of data processing in 2025 using SPSS 27.0

Based on Table 4, the results of the descriptive analysis of the indicators provide an accurate picture of not committing adultery with 6 statement items. Of the respondents, there were 0 respondents who had a very high category level with a percentage of 0%, 15 respondents in the high category with a percentage of 23%, 39 respondents in the moderate category with a percentage of 59%, 12 respondents in the low category with a percentage of 18%, and no respondents in the very low category. This shows that the descriptive analysis results for the indicator of not committing adultery show that the average respondent answered in the moderate category (59%). Students have a strong understanding or attitude towards the principle of "not committing adultery", with the highest percentage in the medium category (59%). This indicates that this value has generally been well internalised by the majority of respondents.

d) No Lying

Based on the analysis conducted on the variables of Buddhist Pancasila Learning on the fourth indicator, namely no lying. Consisting of 4 statement items, the percentage value of the respondents' answers can also be determined. The percentage results are presented in Table 5 as follows:

Table 5. No Lying

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	14	21	Very High
2	68.00 < score < 83.99	0	0	High
3	52.00 < score < 67.99	51	77	Moderate
4	36.00 < score < 59.99	0	0	Low
5	Score < 35.99	1	2	Very Low
Total		66	100	

Source: Results of data processing in 2025 using SPSS 27.0

Based on Table 5, the results of the descriptive analysis of the indicators provide an accurate picture of not lying with 4 statement items. Of the respondents, 14 respondents had a very high category level with a percentage of 21%, 0 respondents in the high category with a percentage of 0%, 51 respondents in the moderate category with a percentage of 77%, 0 respondents in the low category with a percentage of 0%, and no respondents in the very low category. This shows that the descriptive analysis results for the indicator of not lying show that the average respondent answered in the moderate category (77%). Students have a strong understanding or attitude towards the principle of "not lying", with the highest percentage in the medium category (77%). This indicates that this value has generally been well internalised by the majority of respondents.

e) No Intoxicants

Based on the analysis conducted on the variables of Buddhist Pancasila Learning on the fifth indicator, namely no Inoxicants, consisting of two statement items, the percentage values of the respondents' answers can also be determined. The percentage results are presented in Table 6 as follows:

Table 6. No Intoxicants

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	19	29	Very High
2	68.00 < score < 83.99	30	45	High
3	52.00 < score < 67.99	11	17	Medium
4	36.00 < score < 59.99	6	9	Low
5	Score < 35.99	0	0	Very Low
Total		66	100	

Source: Data analysis results for 2025 using SPSS 27.0

Based on Table 6, the results of the descriptive analysis of the indicators provide an accurate picture of no intoxicants with two statement items. Of the respondents, 19 respondents had a very high category level with a percentage of 29%, 30 respondents in the high category with a percentage of 45%, 11 respondents in the moderate category with a percentage of 17%, 6 respondents in the low category with a percentage of 9%, and 1 respondent in the very low category with a percentage of 2%. This shows that the descriptive analysis results for the indicator of not lying showed that the average respondent answered with a moderate category of 77%. Students have a strong understanding or attitude towards the principle of "not drinking alcohol", with the highest percentage in the moderate category (77%). This indicates that this value has generally been well internalised by the majority of respondents.

3.1.4. Description of Indicators on Student Behavioural Ethics Variables

The variable of multicultural leadership in the study at Xaverius 2 Junior High School in Bandar Lampung in 2025 was measured using a questionnaire with a Likert scale consisting of 27 statements that were declared valid and reliable through validity and reliability tests of the instrument with a scoring scale of 1 to 5. The calculations in this study were analysed using the SPSS 27.0 computer software program, thereby obtaining a description of the research data obtained through questionnaires related to student behavioural ethics. Through the description presented, the maximum and minimum scores obtained in the questionnaire data analysis can be seen. In this study, the variable of multicultural leadership has several indicators, namely: 1) caution in acting, 2) non-violence, 3) empathy. The results of the description of the variable of student ethical behaviour are presented in Table 7.

Table 7. Descriptive Statistics of Student Behavioural Ethics Variables

Descriptive Statistics							
	N	Range	Minimum	Maximum	Mean	Standard Deviation	Variance
y	66	67.00	67	134.00	99.9091	12.96116	167,992
Valid N (listwise)	66						

Source: Data processed in 2025 using SPSS 27.0

Based on data processing using SPSS 27.0 software, it was found that the Student Behavioural Ethics (Y) variable from the questionnaire completed by 66 respondents

obtained a score range of 67.00, a minimum score of 67.00, a maximum score of 134.00, a mean score of 99.9091, a standard deviation of 12.96116, and a variance score of 167.992. Each of these indicators covers important aspects of Student Behavioural Ethics, such as being careful in one's actions, non-violence, and empathy. The recapitulation of this variable provides a comprehensive picture of the extent to which one must be able to practise behavioural ethics in daily life. The Student Behavioural Ethics variable consists of 27 statement items divided into 3 indicators. The following presents the criteria for each indicator summarised from the Student Behavioural Ethics variable.

a)   Careful in Their Actions

Based on the analysis conducted on the Student Behavioural Ethics variable in the first indicator, namely being careful in one's actions, which consists of 8 statement items, the percentage value of the respondents' answers can also be determined. The percentage results are presented in Table 8 as follows:

Table 8. Careful in Acting

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	7	11	Very High
2	68.00 < score < 83.99	26	39	High
3	52.00 < score < 67.99	30	45	Moderate
4	36.00 < score < 59.99	2	3	Low
5	Score < 35.99	1	2	Very low
Total		66	100	

Source: Results of data processing in 2025 using SPSS 27.0

Based on Table 8, the results of the descriptive analysis of the indicators provide an accurate picture of caution in acting with 8 statement items. Of the respondents, 7 respondents had a very high category level with a percentage of 11%, 26 respondents in the high category with a percentage of 39%, 30 respondents in the moderate category with a percentage of 45%, 2 respondents in the low category with a percentage of 3%, and 1 respondent in the very low category with a percentage of 2%. This shows that the results of the descriptive analysis of the indicators do not lie; on average, 30% of respondents answered with a moderate category. Students have a strong understanding or attitude towards the principle of "being careful in their actions", with the highest percentage in the moderate category (30%). This indicates that these values have generally been well internalised by the majority of respondents.

b)   Without Violence

Based on the analysis conducted on the Student Behavioural Ethics variable in the first indicator, namely non-violence, consisting of 9 statement items, the percentage values for the respondent's answers can also be determined. The percentage results are presented in Table 9 as follows:

Table 9. Non-Violence

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	16	24	Very High
2	68.00 < score < 83.99	27	41	High
3	52.00 < score < 67.99	17	26	Medium
4	36.00 < score < 59.99	6	9	Low
5	Score < 35.99	0	0	Very Low
Total		66	100	

Source: Results of data processing in 2025 using SPSS 27.0

Based on Table 9, the results of the descriptive analysis of the indicators provide an accurate picture of non-violence with 9 statement items. Of the respondents, 16 respondents had a very high category level with a percentage of 24%, 27 respondents had a high category with a percentage of 41%, 17 respondents in the moderate category with a percentage of 26%, 6 respondents in the low category with a percentage of 9%, and 0 respondents in the very low category with a percentage of 0%. This shows that the results of the descriptive analysis of the non-violence indicator show that on average, respondents answered in the high category (41%). Students have a strong understanding or attitude towards the principle of "non-violence towards friends in school life", with the highest percentage in the medium category ( ) at 41%. This indicates that this value has generally been well internalised by the majority of respondents.

c) Having empathy

Based on the analysis conducted on the Student Behavioural Ethics variable on the first indicator, namely non-violence. Consisting of 9 statement items, the percentage value of the respondent's answer indicator can also be determined. The percentage results are presented in Table 10 as follows:

Table 10. Having a Sense of Empathy

No	Score Range	Frequency	Percentage	Category
1	84.00 < score < 100.00	16	24	Very High
2	68.00 < score < 83.99	29	44	High
3	52.00 < score < 67.99	16	24	Medium
4	36.00 < score < 59.99	5	8	Low
5	Score < 35.99	0	0	Very Low
Total		66	100	

Source: Results of data processing in 2025 using SPSS 27.0

Based on Table 10, the results of the descriptive analysis of the indicators provide an accurate picture of non-violence with 10 statement items. Of the respondents, 16 respondents had a very high category level with a percentage of 24%, 29 respondents in the high category with a percentage of 44%, 16 respondents in the moderate category with a percentage of 24%, 5 respondents in the low category with a percentage of 8%, and 0 respondents in the very low category with a percentage of 0%. This shows that the results of the descriptive analysis of the indicator of empathy show that the average respondent answered in the high category (44%). Students have a strong understanding or attitude towards the principle of "having empathy" for friends in school life, with the highest

percentage in the high category (44%). This indicates that this value has generally been well internalised by the majority of respondents.

3.1.5. Instrument Reliability Test

Based on the results of the reliability test, the Reliability Analysis Scale (alpha) using SPSS 27.0 produced an alpha of 0.970 because it was greater than $p > 0.05$, meaning that the measuring instrument was reliable. It can be concluded that the research instrument used in this study met the requirements of validity and reliability.

Table 11. Instrument Reliability Test

Reliability Statistics	
Cronbach's Alpha	Number of Items
.970	54

Source: Results of data processing in 2025 using SPSS 27.

The purpose of the normality test is to determine whether the distribution of residual values is normal or not. The normality test was conducted using the One Sample Kolmogorov Smirnov test. The data sample must come from a normally distributed population with a significance level of 0.05 or 5%. Based on the normality test results obtained from 66 respondents, the significance value (2-tailed) was 0.200, which is greater than 0.05. Therefore, it can be concluded that the data is normally distributed. The normality calculation results using the One Sample Kolmogorov Smirnov test are presented in the following table:

Table 12. Normality Test Results

One-Sample Kolmogorov-Smirnov Test		X	Y
	N	66	66
Normal Parameters[a,b]	Mean	99.91	86.24
	Standard Deviation	12.961	13.966
Most Extreme Differences	Absolute	0.094	0.080
	Positive	0.048	,054
	Negative	-0.094	-,080
Test Statistic		0.094	0.080
Asymp. Sig. (2-tailed)[c]		.200[d]	.200[d]

Source: Data processed in 2025 using SPSS 27.

The homogeneity test is a way to determine whether several population variants are the same or not. The homogeneity test is carried out as a requirement in independent sample test analysis by means of Compare Means One Way Anova. The underlying assumption in the analysis (anova) is that the variants of the population are the same. The test criterion is that if it is more than 0.05 or 5%, then it can be said that the variants of the two data groups are the same. The results of the homogeneity test can be seen from the test of homogeneity variance output, where the significance values for Buddhist Pancasila Learning and Student Behavioural Ethics are 0.425 and 0.586, respectively,

which means that 0.586 is greater than 0.05, so it can be said that the two data sets are homogeneous. For more details, see the following test of homogeneity of variances table:

Table 13. Homogeneity Test Results

		Levene Statistic	df1	df2	Sig.
	Based on Mean	.298	1	130	.586
	Based on Median	,254	1	130	615
xy	Based on Median and with adjusted df	,254	1	128,928	.615
	Based on trimmed mean	,283	1	130	.596

Tests of Homogeneity of Variances

Source: Results of data processing in 2025 using SPSS 27.

Table 14. Regression Equation Output

Coefficients[a]

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-9.321	6.247		-1,492	,141
	x	,956	,062	,888	15,423	,000

a. Dependent Variable: y

Source: Data processed in 2025 using SPSS 27.

Based on the output results by reading the coefficients, a constant value of 6.247 was obtained, which means that if Buddhist Pañcasīla learning has a value of 0, then the consistent value of the student behaviour ethics variable is 6.247. The regression coefficient on the Buddhist Pañcasīla variable (X) is 0.062, meaning that if Buddhist Pañcasīla learning decreases, the student behaviour ethics variable (Y) will decrease by 0.062 with the following regression equation.

X=6.247 + (0.062Y

The statistical hypothesis in this study is:

H_a: Is there an effect of Buddhist Pañcasīla learning on the ethical behaviour of students at Xaverius 2 Pahoman Junior High School in Bandar Lampung?

H_0: There is no effect of Buddhist Pañcasīla learning on the ethical behaviour of students at Xaverius 2 Pahoman Junior High School in Bandar Lampung.

The hypothesis testing criterion is to reject Ho if t count is greater than 0.05 or 5%. Based on the analysis of the data obtained, the t count value is 15.423 and the t table value with df=n-2 is df=64, which is 1.699, significant (p) of 0.000 < 0.05. It can be concluded that the two variables have a positive regression relationship and that Buddhist Pañcasīla learning has an influence on the ethical behaviour of students at SMP Xaverius 2 Pahoman Bandar Lampung.Looking at these results, Ho is rejected and Ha is accepted, so it can be concluded that Buddhist Pañcasīla learning has a significant effect on the ethical behaviour of students at SMP Xaverius 2 Pahoman Bandar Lampung. The criteria

for testing the hypothesis using Alpha 5% (0.05) is that H_0 is rejected if ≤0.05 by reading the following ANOVA table:

Table 15. ANOVA Analysis Output

	Model	Sum of Squares	df	Mean Square	F	Sig.
	ANOVA[a]					
1	Regression	9990.117	1	9990.117	237,860	,000[b]
	Residual	2,688,004	64	42,000		
	Total	12,678,121	65			
	a. Dependent Variable: y					
	b. Predictors: (Constant), x					

Source: Results of data processing in 2025 using SPSS 27.

From the ANOVA analysis output, the calculated F value is 237.860 with a significance of 0.000, so there is no need to match the F table because SPSS already provides the significance value. A significance of 0.000 < 0.05 indicates that H0 is rejected and Ha is accepted. This shows that Buddhist Pancasila learning influences student behaviour ethics, where students are able to understand and practise Buddhist Pañcasīla in their daily lives.

Table 16. R Square Determination Coefficient Values

Model	R	R Square	Adjusted R-Square	Standard Error of the Estimate
	Model Summary			
1	.888[a]	.788	.785	6.48075

Source: Data analysis results for 2025 using SPSS 27.

The coefficient of determination in Table 16. above is R Square, which has a value of 0.788, meaning that 78.8% of Buddhist Pancasila learning influences student behaviour ethics, while the remaining 21.2% is influenced by other variables.

3.2. Discussion

Based on the results of data analysis, there is a significant positive influence between Buddhist Pañcasīla learning and student behaviour ethics. This can be seen from several pieces of evidence that have been obtained through research in the form of questionnaires, which were then analysed from each variable to obtain analysis results that can be tested and accounted for in terms of accuracy and can be used in making research decisions and conclusions. The higher the level of Buddhist Pañcasīla learning, the higher the level of student behaviour ethics. Student behaviour ethics are attitudes that reflect the values of politeness, responsibility, and respect for the learning environment. These attitudes are reflected in the way students speak, act, and interact with teachers, peers, and the entire school community. For example, students with good ethics will show respect for teachers by listening during lessons, obeying established rules, and maintaining the cleanliness and order of the school environment. In addition, ethical behaviour is also evident in

honesty, fairness, and mutual assistance in everyday school life. By having good ethics, students not only develop strong personal character, but also contribute to creating a positive and harmonious learning atmosphere.

Learning about Buddhist Pañcasīla is very important for students because the values contained therein can shape noble character and personality. Buddhist Pañcasīla teaches moral and ethical principles that are relevant to modern life, such as love, wisdom, responsibility, and mutual respect [7]. In line with what the Buddha said in the Karaniya Metta Sutta, "Just as a mother protects her only child with all her heart and soul, so too should one develop boundless mind towards all beings". This sutta teaches us that by studying Buddhist Pañcasīla, one of the pillars of which is the development of boundless love as expressed in the Karaniya Metta Sutta, students not only understand moral concepts theoretically, but also plant the seeds of virtue in their hearts and actions.

Based on descriptive analysis, it appears that students at Xaverius 2 Pahoman Junior High School in Bandar Lampung. The students responded in the moderate category. This can be seen from the average score on the Buddhist Pañcasīla learning variable, which obtained a percentage of 77% with details of the indicators, namely the indicator of not lying in the moderate category. This means that Buddhist Pañcasīla learning at Xaverius 2 Junior High School is fully implemented in daily life and in the school environment. Student behaviour ethics are an important indicator and a significant benchmark in evaluating the effectiveness of the application of Buddhist Pancasila learning in the educational environment. This is because the noble values contained in Buddhist Pañcasīla, such as love, honesty, responsibility, and mutual respect, are expected to be internalised and manifested in students' daily actions and interactions. By observing and analysing students' behaviour patterns, we can measure the extent to which their understanding and appreciation of the principles of Buddhist Pañcasīla have shaped their character and personality. Therefore, positive changes in students' ethical behaviour can be considered as clear evidence of the success of Buddhist Pañcasīla learning in instilling moral and ethical values that are essential for shaping a generation with noble character and integrity.

4. Conclusion

The study shows that there is a significant positive influence between Buddhist Pañcasīla learning and the ethical behaviour of students at Xaverius 2 Pahoman Junior High School in Bandar Lampung. This shows that the application of Buddhist Pañcasīla learning can encourage students to better appreciate and practise the noble values contained therein in their daily actions, thereby creating a more harmonious and supportive environment in a diverse society. Thus, Buddhist Pañcasīla learning not only serves as a theoretical foundation, but also as a practical guide for students in being honest, caring for others, and being responsible in school, family, and community environments. These results are in line with the findings that the internalisation of Pañcasīla values through a Buddhist approach, such as metta (loving-kindness) and sila (morality), can foster collective awareness to avoid actions that are harmful to oneself or others. A significant influence can be seen from the results of a simple linear test analysis,

which shows that Buddhist Pañcasīla learning has a significant influence in improving the behavioural of students at Xaverius 2 Pahoman Junior High School in Bandar Lampung. Buddhist Pañcasīla learning has been proven to have a strong influence in shaping students' behavioural ethics, where the application of the noble values of Buddhist Pañcasīla, integrated with Buddhist principles such as loving-kindness, morality, and wisdom, can effectively develop politeness, discipline, honesty, and social awareness among students, thereby creating a more harmonious and tolerant learning environment. This behavioural transformation is not only seen in daily interactions at school, but is also reflected in the increased awareness of students to apply these values in social life, such as actively participating in community service activities, respecting differences in beliefs, and demonstrating moral responsibility in the use of social media, which ultimately shapes a young generation that is not only academically intelligent but also noble and has integrity.

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