

Learning Buddhist Pancasila material on the emotional intelligence of Buddhist students at Gangga junior high school 1

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Abstract: Buddhist Pancasila is the five basic moral principles in Buddhism that teach self-control and right behaviour, which play an important role in the formation of emotional and spiritual intelligence. Buddhist religious education that instils Buddhist Pancasila values can enhance students' emotional intelligence, helping them to manage their emotions and behave positively in society. The purpose of this study was to examine the effect of teaching Buddhist Pancasila material on the emotional intelligence of Buddhist students at Gangga Junior High School 1. This study uses a quantitative approach, using. To determine the sample size in each class, a professional allocation of 7 samples was used, consisting of 26 seventh-grade students, 38 eighth-grade students, and 23 ninth-grade students. This study was conducted at Gangga Junior High School 1 with respondents from seventh, eighth, and eleventh grades who are Buddhist, in the 2024/2025 academic year. The results of this study show that there is a positive and significant effect of Buddhist Pancasila education on students' emotional intelligence, with a calculated t-value of (p). From these results, it can be interpreted that Buddhist Pancasila education has a positive effect on emotional intelligence. The magnitude of the effect can be seen from the results of a simple linear test, which found an r square value of, meaning that Buddhist Pancasila education has an effect on emotional intelligence.

Keywords: Buddhist Retreat; Student Discipline, Emotional Intelligence

1. Introduction

Education plays a crucial role in shaping the character and developing the abilities of students, both intellectually and emotionally [1]. Success is not only determined by academic intelligence, but also depends heavily on emotional intelligence, especially in facing the challenges of everyday life [2]. In today's digital and globalised era, the younger generation faces various challenges, ranging from pressure in the world of education, social issues, to mental health problems [3]. With emotional intelligence, individuals are able to motivate themselves and remain resilient in the face of disappointment. In addition, they can control their inner urges, not overindulge in pursuit

of pleasure, manage their emotions effectively, and ensure that stress does not hinder their ability to think rationally or feel empathy for others. Such pressures can hinder their ability to solve problems, which is why students are often referred to as being in a phase that is vulnerable to various problems. In this case, students' emotional intelligence plays a role in understanding and controlling emotions, empathy, motivation, and social skills, thereby facilitating learning so that students are able to concentrate, remain calm, be thorough, and be patient in following lessons. In essence, the ability to manage one's emotions is part of emotional intelligence [4]. Therefore, emotional intelligence needs to be understood, possessed, and nurtured, given the increasingly complex nature of life today.

Adolescence is a stage of development in which individuals begin to experience significant physical, emotional, and social changes. Aggressive behaviour in adolescents is a serious public health problem because it can have long-term negative effects on both the individuals involved and society as a whole [5]. Aggressive behaviour can manifest in various forms, including physical aggression, and can occur in various environments such as school, home, and society. Adolescents often exhibit arbitrary behaviour towards their peers as a form of expression of dominance or an attempt to prove that they have more power or control than others [6]. Students who are in their teenage years often experience a phase full of challenges and pressures. At this stage of development, they face increased emotional tension triggered by various demands, both from their environment and from within themselves, to become more mature and responsible individuals [7].

This pressure can hinder their ability to solve problems, so students are often referred to as being in a phase that is prone to various problems. Students' emotional intelligence serves to recognise and regulate feelings, understand others, find motivation, and have social skills. This is closely related to the learning process, which allows students to remain focused, calm, careful, and patient while studying. In fact, the ability to manage one's emotions is an important element of emotional intelligence [4]. Therefore, emotional intelligence needs to be understood, possessed, and developed, given the increasingly complex conditions of life today. An individual's ability to recognise and manage emotions appropriately contributes to improved social skills, harmonious relationships, and academic success [8]. This confirms that emotional intelligence plays a crucial role in supporting individual success, both in social life and in education. However, in reality, many educational institutions today place more emphasis on academic achievement than on developing students' emotional intelligence. As a result, many students experience difficulties in controlling their emotions, coping with pressure, and forming healthy social relationships.

This is important because good thinking skills will help students understand and master Buddhist religious education. Buddhist Pancasila learning has great potential in shaping the emotional intelligence of Buddhist students [9]. The practice of sila is part of the mission to socialise humanistic moral education, which is oriented towards protection, compassion, and the glorification of life [10]. The implementation of sila essentially aims to prevent individuals from regret and produce positive impacts in life. Someone who

upholds sila will receive compassion, respect, and appreciation from the people around them.

Empirical data from various studies on Buddhist Pancasila education shows that the abilities of students in Indonesia are generally still low, especially in the field of Buddhist religious education. This indicates the need to improve the quality of learning and teaching strategies that are more effective and contextual in Buddhist Religious Education subjects. This condition indicates the need for changes in the learning approaches that have been used so far. More innovative and contextual learning strategies are needed to improve students' understanding and appreciation of Pancasila values, so that they are able to internalise these principles in their daily attitudes and behaviour. In addition, the role of teachers as learning facilitators is also very important in creating a conducive learning environment, encouraging active student participation, and guiding them in understanding and internalising the subject matter, including the values of Pancasila. This role must be enhanced through continuous professional training in order to adapt teaching methods to the needs and characteristics of students learning Buddhist Pancasila in Indonesia, especially in the efforts of teachers. The role of teachers as facilitators is very important in helping students overcome difficulties in solving problems, either through guidance, more in-depth explanations, or learning strategies that suit the needs of students. related to the five precepts in Buddhist teachings (Rahula Hananuraga, 2022). This is important because good thinking skills will enable teachers to help students understand and master the concepts of Buddhist teachings more deeply, so that the learning process can take place more effectively and meaningfully [11].

Simply put, it can be said that someone who is able to interact well in their social environment will experience positive social development. However, at the same time, the results of interactions between one individual and another individual or group are often unclear. A person can adapt and grow according to their surroundings. Therefore, individuals with good emotional intelligence are better able to manage stress, establish healthy social relationships, and make wise decisions in various situations in life. They can communicate easily with the people around them. A person can find ways to regulate themselves when interacting with people in their environment. Emotional intelligence plays a very important role in every individual. To achieve success, various types of intelligence and abilities are needed. Many people only emphasise academic intelligence. In fact, emotional intelligence is more necessary for survival. Therefore, Cooper and Sawaf emphasise that emotional intelligence and other types of intelligence support and enhance each other. Emotional intelligence is considered vital because it involves several aspects that everyone needs to have, such as intrapersonal, interpersonal, self-adjustment, stress management, and emotion control. If we can optimise these five aspects, then emotional intelligence will develop well within us, and ultimately, this intelligence will help us face and navigate the various challenges that exist in life [1].

On the other hand, most existing studies emphasise academic understanding of religious teachings, without exploring the practical impact of these teachings on students' social attitudes and emotional management [9]. In fact, the influence of religious learning on students' emotional intelligence and social attitude formation has not been discussed

holistically, especially in the context of schools with multicultural and multireligious backgrounds. The application of Buddhist Pancasila values by students needs to be strengthened through the active role of teachers as role models in shaping character based on moral and spiritual values [12]. The development of social morality can be carried out through character education and the strengthening of the education system. Moral education should not only focus on cognitive or intellectual development, but also include the formation of attitudes, values, and behaviours that reflect social awareness and moral responsibility. However, moral education must also build emotional aspects that serve as a bridge between moral judgement and actual behaviour. This spiritual-emotional aspect includes the quality of conscience, which is the feeling of responsibility to do what is right, as well as self-esteem, empathy, compassion, self-control, and humility. Education on morality and ethics in Buddhist teachings is known as sila, which refers to the discipline of training to control speech, actions, and thoughts. Sila is an important foundation in the formation of ethical behaviour that supports spiritual development. Sila is not merely a prohibition, but a moral teaching that guides Buddhists to take full responsibility for their every action, including their thoughts, words, and physical behaviour. For Buddhists, especially those who are heads of families, the moral training that must be applied consists of the five precepts. Pancasila, as the moral foundation of Buddhists, serves as a guideline for life so that they can develop positive moral values [10].

To emphasise the importance of emotional intelligence in supporting the success of students, both academically and socially, Buddhist-inspired Pancasila learning is a promising approach. With a foundation of moral and ethical values, this education can help students understand, manage, and develop their emotional intelligence. The instilling of Buddhist Pancasila values is expected to not only improve students' academic abilities but also shape their character so that they are able to interact positively with their environment, control their emotions, and face various life challenges wisely. Therefore, this study aims to examine in depth how emotional intelligence influences the understanding of moral values in Buddhist Pancasila learning among students. Pancasila learning integrated with Buddhist teachings can contribute to improving the emotional intelligence of Buddhist students at SMP 1 Gangga as well as provide strategic recommendations for the world of education in maximising the role of religious education in shaping the character and emotional intelligence of students.

2. Method

Emotional and spiritual intelligence are two main components that play a role in supporting academic success and the formation of students' personalities. The ability to recognise, understand, and manage one's own emotions and those of others, which is part of emotional intelligence, has been proven to have a positive effect on learning achievement. Heri Kurnia and Joko Wahono stated in their research that learning based on religious values can shape students' character comprehensively, including in terms of emotion management and empathy development. Their findings show that the integration of moral values in the educational process contributes significantly to improving students'

emotional intelligence (2021) and that students with high emotional intelligence tend to achieve better results in Pancasila and Civics Education subjects. On the other hand, spiritual intelligence, which includes understanding and applying moral and ethical principles, also plays an important role in shaping students' character. A study by M. Tumanggor and colleagues (2021) shows that practising Pancasila values in Buddhist teachings can increase students' spiritual intelligence, which ultimately supports their character growth and integrity. However, despite the importance of these two types of intelligence, many students still face challenges in developing their emotional and spiritual abilities. This may be due to the lack of a holistic approach in education that focuses not only on academic aspects but also on character development and social skills. Therefore, effective solutions are needed to improve students' emotional and spiritual intelligence.

One solution that can be implemented is to integrate Buddhist Pancasila learning into the formal education curriculum. This approach plays an important role in improving the emotional intelligence of Buddhist students through the reinforcement of moral and spiritual values. The principles of Buddhist Pancasila, such as the prohibition of killing, stealing, immoral behaviour, lying, and consuming intoxicating substances, provide a strong ethical foundation for character building and emotional control in students. Various studies show that student involvement in Buddhist Pancasila learning contributes to the development of empathy, tolerance, and the ability to establish good social relationships, which are the three main components of emotional intelligence. Apart from being part of religious education, Buddhist Pancasila also functions as an effective medium for comprehensive character building, which includes social and emotional aspects that are important for personal growth and interactions in daily social life. Therefore, this approach can be an effective character education strategy to support students' comprehensive emotional development [12].

Research conducted by Sunter Candra Yana (2021) indicates that emotional intelligence and self-confidence have a positive impact. Based on this explanation, it can be concluded that the analysis of the influence of Buddhist Pancasila learning on the emotional intelligence of students at SMP 1 Gangga in 2025 can be reviewed through a form of relationship that shows a correlation between Buddhist values education and students' emotional development in an asymmetrical learning process. Asymmetrical relationships refer to the influence of one variable on another variable that is not reciprocal [13]. In this case, the variable of Buddhist Pancasila learning (X) influences the variable of students' emotional intelligence (Y), indicating that the application of Buddhist Pancasila values and learning in education can significantly improve students' emotional intelligence.

Considering the importance of emotional and spiritual intelligence in education, as well as the potential of Buddhist Pancasila learning as a solution, it is highly recommended to develop a curriculum that integrates Buddhist values. This approach is expected to create a more holistic learning environment, support students' personal growth, and enhance their overall learning experience. Recommendations for further

research are to explore more deeply the application of Buddhist Pancasila learning in the context of education in order to achieve better holistic student development.

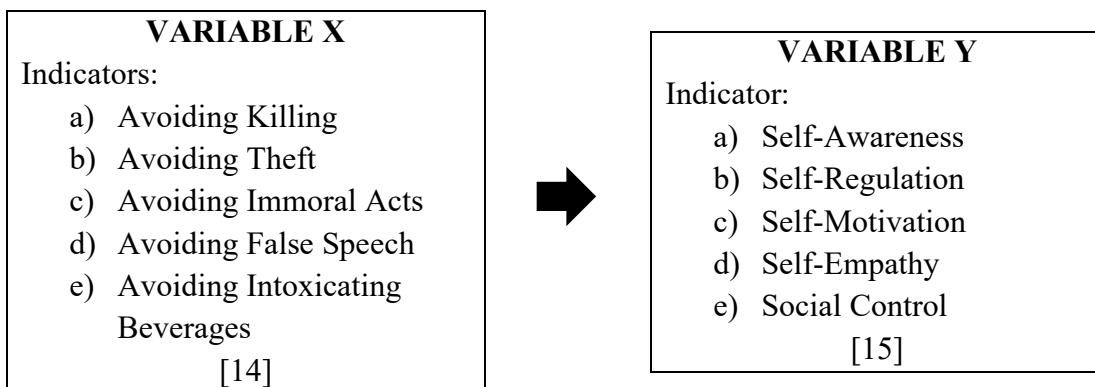


Figure 1. Conceptual Framework

3. Results and Discussion

3.1. *The Influence of Buddhist Pancasila Material on Emotional Intelligence*

The influence of Buddhist Pancasila on emotional intelligence has been proven to be significant and positive, as reflected in various research results showing that learning and internalising Buddhist values, including Buddhist Pancasila, effectively shapes students' ability to manage emotions, increase self-awareness, and strengthen healthy interpersonal relationships. Values such as empathy, tolerance, and cooperation taught in Buddhist religious education play an important role in encouraging students to understand and accept their own feelings and those of others. This makes students better able to control negative emotions, such as anger and anxiety, and more patient in dealing with pressure and stress in everyday life. Thus, Buddhist Pancasila learning not only has an impact on spiritual aspects, but also significantly supports the development of students' emotional intelligence.

Emotional intelligence plays a crucial role in human life. To achieve success, a person needs not only intellectual intelligence but also various other supporting skills. Although many people place more emphasis on intellectual aspects, in reality, emotional intelligence is even more essential in dealing with the various dynamics of life. This shows that emotional intelligence and other forms of intelligence complement each other. Emotional intelligence is considered important because it encompasses five main aspects that individuals should possess, namely intrapersonal, interpersonal, adaptation, stress management, and mood management skills. If these five aspects can be optimised, emotional intelligence will develop to its fullest potential in a person, and ultimately become a major asset in facing life's challenges [16].

Based on descriptive analysis, it appears that Gangga 1 Junior High School students answered in the high category. This can be seen from the average score on the Buddhist Pancasila variable, which obtained a percentage of 55% with details for each indicator, namely the indicators of murder, theft, immoral acts, untruthful speech, and drunkenness, with the average respondent answering in the high category, while on the indicators. In

Kayagatasati Sutta (MN 119) [17], there is a sermon that discusses progress through attention to the physical. By increasing and training physical attention, a person can instil beneficial conditions related to true knowledge in themselves. Increased physical awareness also plays a role in fighting "Mara", which is an obstacle in the journey towards freedom from suffering in Buddhist teachings. Therefore, in meditation practice, it is very important to fight and overcome so that one can achieve enlightenment or higher consciousness. Emotional Quotient consists of five basic elements that signal emotional and social competence. Self-Awareness involves recognising and understanding one's own feelings, which includes emotional awareness, self-assessment, and self-confidence. Self-Regulation includes the ability to manage feelings, delay gratification, and bounce back from emotional stress, with elements such as self-control, confidence, alertness, adaptability, and innovation [18].

Emotional intelligence is essential for students' development, enabling them to manage their emotional lives in a more controlled and organised manner. Emotional intelligence is a mental aspect that is often overlooked. Emotional stability is essential in everyday life. However, not all students manage their emotions intelligently [19]. When a student is unable to manage their emotions intelligently, it will affect the way they think and assess themselves. This can lead to a negative view of themselves. Low emotional intelligence results in lower learning outcomes. Meanwhile, students with high emotional intelligence will have the ability to achieve satisfactory learning outcomes.

3.2. The Influence of Buddhist Pancasila on Emotional Intelligence

Based on data analysis, the level of Buddhist Pancasila among students at SMP 1 Gangga is in the high category with a percentage of 55%. The emotional conflict management indicator shows that SMP 1 Gangga scored in the high category with a percentage of 55%. In the emotional and Pancasila indicators, respondents responded in the high category, meaning that Buddhist Pancasila is considered good. Buddhist Pancasila is the five basic moral principles in Buddhist teachings that serve as guidelines for Buddhists, especially for lay people, and are listed in the Tripitaka Scriptures. The application of values in Buddhist Pancasila has been proven to contribute significantly to the improvement of emotional intelligence, particularly through Buddhist education and meditation practices that internalise moral principles, empathy, and the ability to manage emotions. Although quantitative data specifically measuring the magnitude of direct influence is still limited, a number of qualitative findings and relevant research results indicate that consistent implementation of Buddhist Pancasila has the potential to strengthen individuals' emotional competence. Managing emotions, building healthy social relationships, and developing positive character.

The results of data analysis on the emotional intelligence variable at SMP 1 Gangga showed a percentage of 55% in the high category. The details of each indicator responded to the average in the high category with the following percentage of responses: 1) Self-awareness 42% in the high category: 2) Self-regulation 50% in the high category: 3) Self-motivation 50% in the high category: 4) Self-empathy 50% in the highest category: 5) Self-control with an average of respondents answering in the moderate category of 50%.

Emotional intelligence is a person's ability to recognise, understand, manage, and use emotions effectively in various social situations. The application of moral and ethical values, as contained in Buddhist Pancasila, can strengthen these aspects of emotional intelligence, especially in terms of self-awareness, emotional regulation, and empathy towards others. Based on the simple linear regression data analysis, the t-value was 18.049 with a significance level (p) of 0.000 for Buddhist Pancasila material on the emotional intelligence of Buddhist students at SMP 1 Gangga. The magnitude of the influence can be seen from the results of the simple linear regression test analysis, which shows a determination value of r squared of 0.783. This means that Buddhist Pancasila material contributes to emotional intelligence by 82.2%, while the other 17.2% is influenced by other factors that are not the focus of this study.

Table 1. Instrument Reliability Test

Reliability Statistics	
Cronbach's Alpha	Number of Items
0.854	40

Source: Data analysis results for 2025 using SPSS 27.0

Based on the reliability test results, the reliability analysis of the scale using SPSS version 27.0 produced an alpha value of 0.854. Since this value exceeds the significance limit of $p > 0.05$, it can be concluded that the instrument used is reliable. Therefore, the analysis results show that the instruments in this study have met the validity and reliability requirements, so they can be used appropriately as measuring tools in this study.

Table 2. Descriptive Statistics of the Buddhist Pancasila Variable

X	Valid (listwise)	Descriptive Statistics					Standard	
		N	Range	Min	Maximum	Mean	Deviation	Variance
		87	95.00	91.00	186.00	138.6437	18.83526	354.767

Source: Data processed in 2025 using SPSS 27.0

Based on the results of data analysis using SPSS software version 27.0, information regarding the Buddhist Pancasila variable (X) was obtained through the distribution of questionnaires to 78 respondents. This instrument included 40 statements classified into five main indicators. From the data processing results, it was found that the respondents' scores ranged from 95, with the lowest score being 91 and the highest score reaching 186. This reflects the variation in students' scores on the Buddhist Pancasila variable. The mean value obtained was 138.643, with a standard deviation of 18.835 and a variance value of 354.767. Each indicator in this variable has its own assessment criteria, which overall reflect the respondents' views and understanding of Pancasila values integrated with Buddhist teachings.

Table 3. Emotional Intelligence Variable

Descriptive Statistics								
Y	N	Range	Minimum	Maximum	Mean	Standard Deviation	Variance	
	87	103.00	73	176.00	135.5862	20.57858	423.478	
Valid	N	87						(listwise)

Source: Data analysis results for 2025 using SPSS 27.0

Based on data processing using SPSS 27.0 computer software, it was found that the emotional intelligence variable (Y) from the questionnaire completed by 87 respondents obtained a score range of 103.00, a minimum score of 73.00, a maximum score of 176.00, with a mean score of 135.5862, a standard deviation of 20.57858, and a variance score of 423.478. The emotional intelligence variable consists of 40 statement items divided into 5 indicators. The following presents the criteria and each indicator and a recapitulation of the emotional intelligence variable.

Table 4. Normality Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardised Residual
N		87
Normal Parameters ^{a,b}	Mean	,000000
	Standard Deviation	9.36123635
Most Extreme Differences	Absolute	0.054
	Positive	0.039
	Negative	-,054
Test Statistic		0.054
Asymp. Sig. (two-tailed)		0.200 ^{c,d}

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. This is a lower bound of the true significance.

Source: Data analysis results for 2025 using SPSS 27.0

The results of the normality test analysis can also be observed through the P-P Plot graph, which is used to assess whether the residual data from the regression model formed between the independent and dependent variables follows a normal distribution. A good regression model is indicated by the spread of residual points that are close to the diagonal line on the P-P Plot graph, indicating that the residual distribution is close to normal. If the pattern of points consistently follows a straight line, then the assumption of normality can be considered fulfilled and the regression model is suitable for use in further analysis. The assessment of data normality is carried out by observing whether the points are spread symmetrically along the diagonal line. The closer the points are to the line, the greater the likelihood that the data is normally distributed. Therefore, the spread of points on the

diagonal line in the P-P Plot graph is the basis for assessing whether the normality assumption has been met.

- 1) If the data points are scattered around the diagonal line and follow the direction of the line, it can be concluded that the regression model meets the normality assumption.
- 2) Conversely, if the data points are scattered far from the diagonal line and do not follow the pattern of the line, then the regression model does not meet the assumption of normality.

Table 5. Homogeneity Results

		Tests of Homogeneity of Variances			
		Levene Statistic	df1	df2	Sig
Variable X and Y	Based on Mean	.099	1	172	.754
	Based on Median	,062	1	172	.803
	Based on Median and with adjusted df	0.062	1	169.186	.803
	Based on trimmed mean	,081	1	172	,776

Source: Results of data processing in 2025 using SPSS 27.0

Based on the results of the variance homogeneity test, a significance value of 0.776 was obtained for the Buddhist Pancasila and emotional intelligence variables. Since this figure exceeds the significance limit of 0.05, it can be concluded that the two data groups have uniform or homogeneous variance. Further details regarding the results of this test can be seen in the Variance Homogeneity Test Table below.

Table 6. Regression Analysis
 Coefficientsa

Model	Unstandardised Coefficients		Standardised Coefficients		
	B	Error	Std. Beta	t	Sig
1	(Constant)	.691	7.542	0.092	,927
	X	,973	,054 ,891	18,049	,000
Dependent Variable: Y					

Source: Data processed in 2025 using SPSS 27.0

Based on the results of the regression analysis, a constant value of 691 was obtained. This indicates that if the Buddhist Pancasila variable (X) is zero, then the initial or base value of the emotional intelligence variable (Y) is estimated to be 691. In addition, the regression coefficient of 0.973 indicates that every one-point increase in the Buddhist Pancasila learning score will result in a 0.973 increase in emotional intelligence. units in the emotional intelligence of Buddhist students. Thus, there is a positive relationship between Buddhist Pancasila learning and emotional intelligence, which means that the higher the students' involvement in Buddhist Pancasila learning, the higher their level of emotional intelligence. The regression equation is as follows.

Table 7. ANOVA Analysis Output

ANOVA						
	<i>Model</i>	<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
1	<i>Regression</i>	28,882.687	1	28,882.687	325,755	,000 ^b
	<i>Residual</i>	7,536,416	85	88,664		
	<i>Total</i>	36,419.103	86			
<i>Dependent Variable: Y</i>						
<i>Predictors: (Constant), X</i>						

Source: Data processed in 2025 using SPSS 27.0

Based on the ANOVA analysis results, a calculated F value of 325.755 with a significance of 0.000 was obtained. Since the significance value is available in the SPSS output, there is no need to compare it with the F table value. A significance value of 0.000 indicates that the regression model used in this study is statistically significant.

Emotional intelligence in dialogue is the ability to recognise, understand, and manage one's own emotions and those of the other party, so that communication is effective and harmonious. With emotional intelligence, a person can read emotional situations, respond with empathy, and maintain a positive conversation atmosphere even when faced with differences of opinion. This allows dialogue to be more than just an exchange of information, but also builds mutual understanding and trust, creating stronger and more productive relationships between the parties involved.

Table 8. Determination Coefficient Value R Square

Model Summary					
Model	R	R Square	Adjusted R-Square	Standard Error of the Estimate	
1	.891 ^a	.793	0.791	9.416	
a. Predictors: (Constant), X					
b. Dependent Variable: Y					

Source: Data processed in 2025 using SPSS 27.0

The coefficient of determination value listed in Table 8 shows that R Square is 0.793. This means that 79.3% of the variation in emotional intelligence can be explained by the Buddhist Pancasila variable, while the remaining 20.7% is influenced by other factors outside this research model. The quantitative analysis also shows that the significance value in the residual normality test is 0.210. Since this value exceeds 0.05, the residual data is considered to be normally distributed. On the other hand, the homogeneity test produced a significance value of 0.776, which is also greater than 0.05, so it can be concluded that the analysed data is homogeneous, or has an equivalent level of variation between the Buddhist Pancasila and emotional intelligence variables. The significance of the influence can be observed through the R square value, which is 79.3%. Pancasila Buddhis influences emotional intelligence, while the remaining 17.2% is influenced by other factors not included in this regression model. This shows that the influence of

Buddhist Pancasila on the emotional intelligence of students at SMP 1 Gangga means that emotional intelligence can be influenced by Buddhist Pancasila by 78.3% through a linear relationship. Y- X

$$Y=0.691+0.973X$$

3.3. Discussion

Buddhist teachings also play an important role in improving emotional intelligence, as they help students become more introspective, confident, and able to make wise decisions. Thus, Buddhist Pancasila not only provides a moral and spiritual foundation, but also contributes significantly to shaping the character and emotional intelligence of students, which is very important for their success in social and academic life, confirming that the application of Buddhist Pancasila in education can be an effective strategy in holistic character and emotional intelligence development [9]. Simply put, individuals who can interact well with their environment will have good social development. However, at the same time, the results of interactions between individuals or groups are not always clear. An individual can adapt and develop in relation to their environment [20]. Thus, individuals with good emotional intelligence can easily interact with those around them. A person can develop patterns of self-regulation when interacting with people in their environment.

Emotional intelligence (EQ) is the second type of intelligence that humans possess. Emotional intelligence is the ability to recognise, understand, manage, and use emotions effectively in various situations. Along with developments in psychological research, emotional intelligence has become a major focus in understanding how individuals can interact better with themselves and others [21]. Emotional intelligence plays an important role in human life. To support success, it requires a lot of intelligence and skills. Many people emphasise only the aspect of intellectual intelligence, when in fact emotional intelligence is more necessary to survive in life. Therefore, it is important to emphasise that emotional intelligence and other types of intelligence complement and enhance each other [16]. Emotional intelligence itself is considered important because it encompasses several areas that are necessary and must be possessed by a human being, including intrapersonal, interpersonal, self-adjustment, stress management, and mood. It is certain that if we can optimise these five areas, emotional intelligence will flourish within us, and ultimately, it will help us face and overcome the challenges that arise in life.

Emotional intelligence is the result of a learning process, and is not entirely influenced by innate factors but also by external factors [22]. Therefore, through learning activities, teachers must provide or create a broad and conducive space for the development of children's emotional intelligence. The ability of teachers to train emotional dimensions must be seen as an essential part of learning. High emotional intelligence will be more critical and rational in dealing with various problems. And individuals will be more capable of being friendly, willing to cooperate and able to resolve conflicts appropriately, creating a pleasant environment. Conversely, if a person's emotional intelligence is low, they will always be worried and pessimistic, find it difficult to understand other people's emotional situations, and therefore find it difficult to empathise with others who are

experiencing problems [23]. Ways to increase emotional intelligence include developing good self-control, being empathetic, thinking openly, practising communicating with others, and managing negative emotions. In certain situations where difficulties are unavoidable, individuals with resilience can overcome various life problems in their own way. Individuals will be able to make decisions quickly in difficult conditions. Resilience will turn problems into challenges, failures into successes, and powerlessness into strength.

Based on descriptive analysis, it appears that students at SMP 1 Gangga scored in the high category. This can be seen from the average score on the Buddhist Pancasila variable, which obtained a percentage of 55% with details for each indicator, namely the indicators of murder, theft, immoral acts, false statements, and drunkenness, with the average respondents answering in the high category, while on the indicators. Based on data analysis, the level of Buddhist Pancasila among students at SMP 1 Gangga is in the high category with a percentage of 55%. The emotional conflict management indicator shows that SMP 1 Gangga responded in the high category with a percentage of 55%. Respondents answered in the high category for the emotional and Pancasila indicators, meaning that Buddhist Pancasila is considered good. Buddhist Pancasila is the five basic moral principles in Buddhist teachings that serve as guidelines for Buddhists, especially for lay people, and are listed in the Tripitaka Scriptures.

Buddhist Pancasila has a significant influence on emotional intelligence, especially through Buddhist religious education and meditation practices that instil moral values, empathy, and emotional management. Although specific quantitative data on the direct impact on emotional intelligence is still limited, qualitative findings and related research results show that consistent application of Buddhist Pancasila can improve an individual's ability to manage emotions, build healthy social relationships, and develop positive character. The results of data analysis on the emotional intelligence variable at SMP 1 Gangga showed a percentage of 55% in the high category. The details of each indicator responded to the average in the high category with the following percentage of responses: 1) Self-awareness 42% in the high category: 2) Self-regulation 50% in the high category: 3) Self-motivation 50% in the high category: 4) Self-empathy 50% in the highest category: 5) Self-control with an average of respondents answering in the moderate category of 50%.

Emotional intelligence is a person's ability to recognise, understand, manage, and use emotions effectively in various social situations. The application of moral and ethical values, as contained in Buddhist Pancasila, can strengthen these aspects of emotional intelligence, especially in terms of self-awareness, emotional regulation, and empathy towards others. Based on the simple linear regression data analysis, a t-value of 18.049 was obtained with a significance value (p) of $0.000 < 0.05$. It can be concluded that Buddhist Pancasila material has an effect on the emotional intelligence of Buddhist students at SMP 1 Gangga. The magnitude of the effect can be seen from the results of the simple linear test analysis, which found a determination value of r square of 0.783, meaning that Buddhist Pancasila material affects emotional intelligence by 82.2%, with the remaining 17.2% being influenced by other factors not examined.

From the above explanation, the researcher's descriptive analysis shows that students at SMP 1 Gangga have a high level of understanding and practice of Buddhist Pancasila values, with a percentage of around 55%. Moral indicators such as the prohibition of killing, stealing, committing immoral acts, speaking untruthfully, and intoxication also show high scores from respondents. In addition, the students' emotional intelligence was also in the high category with the same percentage, particularly in the aspects of self-awareness, self-regulation, motivation, and empathy, while self-control was in the moderate category. The students' emotional conflict management was also classified as good. Overall, these results indicate that the application of Buddhist Pancasila contributes positively to the development of students' character and emotional intelligence, thereby supporting their success in social and academic aspects.

4. Conclusion

Based on the results of the study conducted at SMP 1 Gangga, it can be concluded that the Buddhist Pancasila learning material has a significant effect on the emotional intelligence of Buddhist students. The results of the data analysis show that the average scores for the application of Buddhist Pancasila and students' emotional intelligence are both in the high category. Statistical testing using simple linear regression analysis produced an R Square value of 79.3%, which means that the contribution of Buddhist Pancasila material to students' emotional intelligence is very strong, while the rest is influenced by other factors. Thus, the application of Buddhist Pancasila values in learning not only shapes students' character and morals but also improves their ability to recognise, manage, and control their emotions. This is very important to support students' success in both academic and social aspects. Therefore, the integration of moral and ethical education through Pancasila Budha needs to be continuously strengthened in the learning process for the optimal formation of students' character and emotional intelligence.

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