

How Does an Education-based Buddhist Morality Serve as a Foundation to Enhance the Spiritual Intelligence of Teenage Students?

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Abstract: Buddhism or the Buddhist Morality or Pancasila refers to the application of the five moral principles in Buddhism, namely: not killing, not stealing, not lying, not having inappropriate sexual relations, and not using alcohol. These principles are the ethical foundation for living a good and harmonious life. Through Pancasila Buddhist divination, a person hones their spiritual intelligence by living a life that is moral, mindful, and in harmony with universal values. Spiritual Intelligence is the ability to understand the meaning of life, make ethical decisions, and foster empathy and self-awareness. This research is included in the survey/interview method with a descriptive quantitative approach. Descriptive quantitative research is research whose task is to analyze data in the form of numbers used to find out and describe existing phenomena to find a relationship or influence between 2 variables to obtain conclusions from the research results. Quantitative research is a research method based on the philosophy of positivism because it fulfills scientific principles, namely concrete/empirical, objective, measurable, rational, and systematic.

Keywords: Buddhist Morality; Spiritual Intelligence; Buddhist Youth.

1. Introduction

Buddhism is essential in shaping the character and spirituality of its adherents, predominantly Buddhist teenage students. Amid rapid globalization and modernization, many youths face various challenges in maintaining the spiritual and moral values taught by their religion [1], [2]. Self-personality management is needed to create youth with good character to live in society and the development of the nation and state and have religious and spiritual strength, intelligence, self-knowledge, and good personality [3], [4]. Stated that places of worship, as centers of religious and spiritual activities, are vital places in efforts to instill these values. One important aspect of Buddhist religious education is the implementation of Buddhist Pancasila, which plays a role in developing the spiritual intelligence of youth; spiritual intelligence is an essential dimension in individual development, which involves a deep understanding of the meaning and values in life, as well as the ability to face problems and challenges from the point of view [5], [6].

Spiritual intelligence is often considered the highest form of intellectual intelligence as it involves understanding how activities and ways of life are integrated within a more significant and more profound framework, as well as providing more substantial meaning in one's life [7], [8], [9]. Buddhists practice five moral rules (*sila*) in their daily practice. The five precepts include: 1) I resolve to train myself to avoid killing living beings. Abstaining from killing means not supporting any activity that harms the physical or mental well-being of living beings. 2) I resolve to train myself to avoid taking things that are not given. Households that abide by the rule of avoiding theft have physical and mental well-being, live happily, give happiness to others, and, after death, will be born in a happy world. 3) I resolve to train myself to avoid immoral behavior. This precept teaches that people should not fall prey to low passions leading to destruction, degeneration, and disharmony in domestic life; 4) I resolve to train myself to avoid false speech. *Musavada* can occur when there are four factors consisting of something true, having the intention to mislead, trying to mislead, and others being deceived, 5) I resolve to train myself to avoid all intoxicants that can cause weak alertness, in the fifth precept refers to liquor and something that causes one to be unconscious [10], [11].

In the teachings of the Buddha, there are five practices of morality. The five exercises of morality are better known as the Buddhist Pancasila as explained by the *Sutta* in, which states that morality is defined for lay people or householders in the Book. It is said that what behavior should be carried out by lay people as a basis for morality in social life, as follows: "If the lay follower does not destroy life, does not take what is not given, does not commit sexual misconduct, does not speak improperly, does not drink wine, liquor and all that is poisonous that makes the foundation of negligence, the cloud follower shows morality" the Buddhist precepts contain the resolve to train oneself to avoid murder, theft, immorality, lying and drunkenness. In addition, there are also several sayings of the Buddha, namely, do not underestimate evil even though it is small, thinking, evil deeds will not bring consequences, just as a jar will be filled with water that falls drop by drop, so a fool gradually fills himself with evil. According to the *Vāsala Sutta* of the *Nipāta Sutta*, the Buddha introduces paxiled people in exile in some instances related to family relationships. Whoever is rich does not support his mother and old father; this is known to him as an outcast. Whoever attacks and annoys with (harsh) speech, his mother, father, brother, sister, mother-in-law, or father-in-law knows him as an outcast. In the *Mangala Sutta*, *Khuddaka Nipātha* Buddha admires the layman who supports his family as a great boon. To support mother and father, to cherish wife and children, and to engage in a peaceful occupation, this is the greatest blessing. To be generous in giving, to do good, and to help others one's relatives, and to be blameless in one's actions, is the greatest blessing. (*Mangala Sutta*, *Khuddaka Nipātha*) emphasizes that a person should not be judged by his birth, caste, or appearance but by his deeds and morality. The *Vasala Sutta* provides essential information on ethics and morality in daily life.

The Buddhist *pañca-sīla* are called *sikkhāpada* and together are called the five moral rules or *sīla*. The five precepts are a way of teaching through behavior rather than words but are practiced daily. The precepts aim at self-control (*sāmvārā*), self-control aims at not regretting (*āvippatīsarā*), not regretting acquires rapture (*pīṭī*), rapture will acquire

tranquility (*pāsādhī*) so that with tranquility will acquire happiness. The training rules (*sikkhāpada*) in religious life given in the negative form are the foundation for developing *sīla* in the positive form. The precepts in the negative aspect eliminate evil dispositions such as greed, ill-will, and envy, while the positive aspect gives elements to good deeds such as charity, goodwill, willingness to forgive, and others, to *toa* in a broad sense. The formulation of each *sīla* contains a paired, interdependent aspect. These two aspects are seen in all Buddhas: do no evil, cultivate good deeds, and purify the heart and mind.

Buddhists in Mareje Village, NTB, is one of the monasteries that actively educate the youth through various religious activities, such as lectures, meditation, and group discussions; this monastery teaches and implements Buddhist Pancasila daily lives. However, the effectiveness of these efforts in improving spiritual intelligence still needs further research. Spiritual intelligence is the ability to understand and manage the spiritual aspects of one's life, including the ability to find meaning and purpose in life and establish harmonious relationships with oneself, others, and the universe. Spiritual intelligence plays a critical role in essential-life challenges and achieving holistic well-being for youth. Good spiritual intelligence can be a strong foundation for dealing with various pressures and temptations in adolescence and young adulthood [12]. Separative intelligence can improve spiritual youth's social skills by helping them think better. In soft skills, adolescents can more easily understand other people's points of view, express their opinions better, and cooperate with others. The problem in the research is how the relationship between Buddhist Pancasila and Spiritual Intelligence in everyday life. This research aims to describe the concept of Buddhist Pancasila and Spiritual Intelligence, analyze Buddhist Pancasila and Spiritual Intelligence, and explain the relationship between Buddhist Pancasila and Spiritual Intelligence with various factors that influence it. The practical benefits of the research are that it is a source of reference for practical thinking to understand the true nature of human beings and develop the potential of self and mind in a better and constructive direction in behavior to implement Buddhist teachings [13], [14], [15], [16].

The problem that still often occurs, especially among the Teenage students in Mareje Village, is when youth, amid rapid globalization and modernization, many youths face various challenges in maintaining the spiritual and moral values taught by religion can still be said to be relatively minimal and besides that, youth, for now, there is still often a lack of awareness in doing actions that do not violate spiritual or moral values in religion and in society itself. There is still a lack of understanding to come to the monastery to do good deeds such as praying or gathering to discuss the importance of doing *puja bhakti* and discussing *dharma* or religious activities in Buddhism; of course, this happens because of a lack of understanding or supervision from parents or family regarding the actions or behavior of youth who make them moved to be active in the monastery and not deviate from actions that violate spiritual values. Therefore, the researcher is interested in conducting this study to explore how implementing Buddhist Pancasila can contribute to the development of spiritual intelligence of Teenage students in Mareje Village, NTB. By understanding the influence of the implementation of the Buddhist Pancasila, it is

hoped that effective strategies can be found to further integrate Buddhist values into the daily lives of the youth [17], [18], [19].

2. Method

This research is included in the survey/interview method with a descriptive quantitative approach. Descriptive quantitative research is research whose task is to analyze data in numbers used to determine and describe existing phenomena to find a relationship or influence between 2 variables to obtain conclusions from the research results. Quantitative research is a research method based on the philosophy of positivism because it fulfills scientific rules, namely concrete/empirical, objective, measurable, rational, and systematic [20], [21], [22].

3. Results

Based on the research reliability instrument test, the reliability coefficient is obtained on 80 valid items; the results of reliability statistics using SPSS 16.0 produce a Cronbach's alpha value of 0.896 because the significance value > 0.05 means the measuring instrument is declared reliable. It can be concluded that the research instruments used in this study have met the requirements of good reliability.

Table 1. Instrument Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.943	70

(Source: 2024 research data using SPSS 26.0)

Normality Test

The normality test aims to see whether the residual value data distribution is normal. The normality test was carried out using the One Sample Kolmogorov Smirnow test. Sample data requirements come from a normally distributed population with a significant 0.05 or 5% level. Based on the results of the normality test obtained from 102 respondents, it is known that the substantial value (2-tailed) is 0.200, which means $0.200 > 0.05$; it can be concluded that the data is usually distributed. The results of the normality calculation using the One-Sample Kolmogorov-Smirnov test are presented in the following table.

Table 2. Normality Test Results
 One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		102
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	9.30594314
Most Extreme Differences	Absolute	.064
	Positive	.064
	Negative	-.060
Test Statistic		.064
Asymp. Sig. (2-tailed)		.200 ^{c,d}

a. Test distribution is Normal.

(Source: 2024 research data using SPSS 26.0)

Homogeneity Test

A homogeneity test is a way to determine whether some population variants are the same. The homogeneity test is carried out as a requirement in the independent sample test analysis through Compare Means One-way Anova. The underlying assumption in the analysis (Anova) is that the population variants are the same. If the test criteria are 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 output of the test of homogeneity variance; the significance value of Pancasila Buddhism and spiritual intelligence is 0.815, which means $0.815 > 0.05$; it can be said that the two data are homogeneous. More details can be seen in the following homogeneity test of variances table.

Table 3. Homogeneity Test Results
 Test of Homogeneity of Variances

Effect of X on Y			
Levene Statistic	df1	df2	Sig.
.055	1	202	.815

(Source: 2024 research data using SPSS 26.0)

Hypothesis Testing and Simple Linear Regression Analysis

Data analysis techniques are used to answer research questions posed through hypotheses. This hypothesis was tested as a temporary answer to the question, “Is there an effect of Pancasila Buddhis on the spiritual intelligence of Teenage students in Mareje village, West Lombok?”. Hypothesis testing in this study used a simple linear regression formulation, and the data was obtained through SPSS 23. Testing with simple linear regression gave the following results.

Table 4. Regression Equation Output

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	15.441	9.422		1.639	.104
Buddhist Pancasila	.858	.064	.803	13.493	.000

a. Dependent Variable: Spiritual Intelligence

(Source: 2024 research data using SPSS 26.0)

Based on the output results by reading the coefficients, the constant value of 15.441 means that if the Pancasila buddhis has a value of 0, then the consistent value of the spiritual intelligence variable is 15.441. The regression coefficient on the Pancasila Buddhist variable (X) of 0.858 means that if spiritual intelligence increases or develops, the spiritual intelligence variable (Y) will decrease by -0.858 with the regression equation as follows.

$$Y = 15.441 + (0.858)X$$

The statistical hypotheses in this study are:

H_a: The Buddhist Pancasila influences the spiritual intelligence of the Teenage students of Mareje Village, West Lombok.

H₀: There is no influence of Buddhist Pancasila on the spiritual intelligence of the Buddhist youth of Mareje Village, West Lombok.

The hypothesis testing criteria is to reject H₀ if $t_{count} > t_{table}$ or significance < 0.05 . Based on data analysis, the t_{count} value is 13.493, and the t_{table} value with $df = n - 2$ is $pdf = 100$ of 1.984 with a significance value of 0.000 because the absolute value of count $13.493 > 1.984$ and significance $0.000 < 0.05$ then H₀ is rejected and accepts H_a. The negative coefficient means that Buddhist Pancasila hurts the Spiritual Intelligence of Buddhist Youth in Mareje Village, West Lombok. Seeing these results means that H₀ is rejected and H_a is accepted, so it can be concluded that Buddhist Pancasila negatively and significantly affects the Spiritual Intelligence of Teenage students in Mareje Village, West Lombok. Hypothesis testing criteria using alpha 5% (0.05), namely reject H₀ if the significance ≤ 0.05 by reading the following Anova table.

Table 5. Anova Analysis Output

Anova ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	15924.097	1	15924.097	182.059	.000 ^b
	Residual	8746.658	100	87.467		
	Total	24670.755	101			

a. Predictors: (Constant), Buddhist Pancasila

b. Dependent Variable: Spiritual Intelligence

(Source: 2024 research data using SPSS 26.0)

From the Anova analysis output, the Fcount value is 182.059 with a significance of 0.000, so there is no need to match the F table because SPSS has provided the significance value. The importance of $0.000 < 0.05$ indicates that H_0 is rejected and H_a is accepted. This shows that Pancasila Buddhis affects the spiritual intelligence of Teenage students in Mareje Village, West Lombok.

Table 6. Residual Statistics

Residuals Statistics					
	Minimum	Maximum	Mean	Std.Deviation	N
Predicted Value	121.00	165.63	141.95	12.556	102
Residual	-20.195	19.671	.000	9.306	102
Std.Predicted Value	-1.668	1.886	.000	1.000	102
Std. Residual	-2.159	2.103	.000	.995	102

a. Dependent Variable: Spiritual Intelligence

(Source: 2024 research data using SPPS 26.0)

The minimum residual of Pancasila Buddhism on spiritual intelligence is obtained at -20,195, the maximum value is 19,671, the average value (mean) is 0.000, and the standard deviation is 9,306 with 102 respondents.

Table 7. Coefficient of Determination R Square

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.803 ^a	.645	.642	9.352

a. Predictors: (Constant), Buddhist Pancasila

b. Dependent Variable: Spiritual Intelligence

(Source: 2024 research data using SPPS 26.0)

The coefficient of determination in Table 4.20 above is R Square, which has a value of 0.645, thus meaning that 64.5% of Pancasila Buddhis affect the spiritual intelligence of Budhayana youth while other variables influence the remaining 35.5%. The results of the quantitative analysis and normality test obtained a residual significance value of 0.200; because the residual value is more significant than 0.05, it can be concluded that the data population is normally distributed. A significant result of the homogeneity test results was obtained of 0.120, which is substantial ≥ 0.05 . It can be concluded that the data on spiritual intelligence from Pancasila Buddhism has the same variant. The amount of influence can be seen from the R square value of 64.5% of the Pancasila buddhis effect on the spiritual intelligence of Buddhist teenage students, while other factors influence the remaining 35.5%. This shows the influence of Buddhist Pancasila on the Spiritual Intelligence of teenage students in the village of Mareje West Lombok. This means that the practice of Buddhist Pancasila can influence spiritual intelligence by 35.5% through a linear relationship $Y = 15.441 + (0.858) X$.

The data processing results for the normality test can be seen from the p plot; the normality test is carried out to test whether the independent variable regression model and the dependent variable have a normal distribution. A good regression model is one in which the data has a standard or near-normal distribution. It can be seen from the distribution of data (points) on the diagonal axis to determine whether it is normal. The basis for decision-making is as follows:

- a. If the data spreads around the diagonal line and follows the direction of the diagonal line, the regression model fulfills the normality assumption.
- b. If the data spreads apart or far and does not follow the direction of the diagonal line, the regression model does not fulfill the normality assumption.

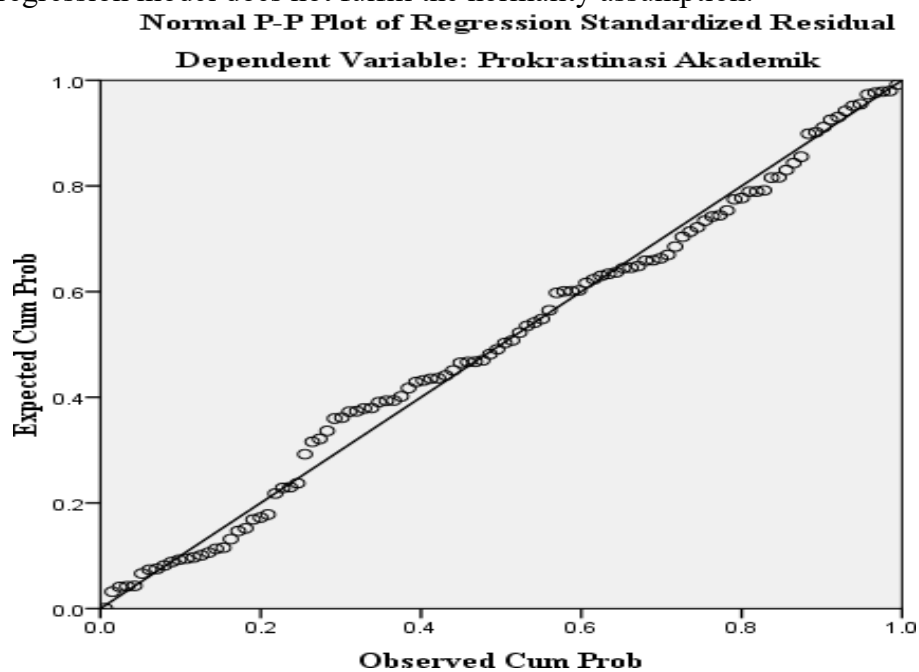


Figure 1. P Plot Results

(Source: SPSS 23 data processing output)

It can be seen that the shape of the plot shows a point that leads to a straight diagonal line from the bottom left to the top right, which indicates a relationship between Pancasila Buddhis and the spiritual intelligence of Teenage students.

Based on the results of data analysis and hypothesis testing, it is known that there is a positive influence of Pancasila Buddhism on the spiritual intelligence of teenage students; this means that Pancasila Buddhism is essential to be carried out by teenage students because it can add Spiritual Intelligence to teenage students by being fully aware of the activities that exist in the community that are being carried out, such as, cooperation, giving opinions, make suggestions, and actively participate in organizations in the community. Religious and moral teachings, including Buddhist Pancasila, influence the development of spiritual aspects, such as inner peace, self-understanding, and deeper relationships with others and the universe [23]. Buddhist Pancasila refers to five moral principles that guide Buddhists in living life. Buddhist Pancasila consists of five prohibitions or taboos, namely, not killing living beings, not stealing, not committing adultery, not lying, and not consuming liquor or intoxicating substances. In spiritual

intelligence, Buddhist Pancasila can significantly shape a person's character and spiritual depth.

The influence of Buddhist Pancasila on spiritual intelligence can be seen in several aspects: 1) Self-control, 2) Wisdom and awareness, 3) Ethical living, and 4) Empathy and understanding. In Buddhism, there are known five moral exercises, while the five moral exercises are better known as the Buddhist Pancasila as explained by Sutta, emphasizing that in the book of *Anggutara Nikaya*, about morality for laypeople or householders. It is said that what behaviors should be carried out by the householders as the basis of morality in social life through lay followers if they do not destroy life, do not take what is not given, do not commit immoral acts, do not speak unsightly, do not drink wine, liquor and all poisonous things that make the basis of negligence, the followers of the cloud show morality. Pancasila Buddhism contains the determination to train oneself to avoid acts of murder, theft, immorality, lying, and drunkenness. *Sīla* is the main foundation in the practice of Buddhism and serves as an essential initial training to achieve mental nobility. In the *Cūlavedalla Sutta*, the Buddha taught that the eight noble paths are part of *sīla*, *samādhi*, and *paññā* are also referred to as the three sets of exercises. *Sīla* includes right speech, deeds, and livelihood [24]. The research results that align with this view usually show that applying Buddhist Pancasila can increase happiness and inner well-being and deepen a person's relationship with higher spiritual values. Buddhist Pancasila has a relationship that can reduce the deviant behavior of teenage students because Buddhist Pancasila will increase self-control [25]. A mind that cannot control its passions, even the slightest, will allow the birth of uncontrollable forces of passion, which will endanger oneself and others. Many studies in religious psychology and spirituality show that ethical and moral values such as those contained in the Buddhist Pancasila help to develop spiritual intelligence, including the ability to find the meaning of life, face challenges with calmness, and empathize with others.

The data analysis results on teenage students' spiritual intelligence variables showed a percentage of 85% in the categories: 1) self-awareness 85%, 2) wisdom 84%, 3) meaning of life 87, 4) empathy and understanding of others 84%. Moreover, doing more fun activities by 87%, based on the analysis of simple linear regression data, a value of t_{count} 15.441, and significance value (p) is $0,000 < 0,05$. From these results, it can be interpreted that the practice of Buddhist Pancasila has a positive effect on the spiritual intelligence of teenage students. The magnitude of the influence can be seen from the results of a simple linear test analysis that found a determination value R square with a value of 0,645, which means that Buddhist Pancasila affects spiritual intelligence as much as 64,5% % and the rest 64,2% influenced by other factors that have not been studied. Based on the results of data analysis, it is known that the level of Buddhist Pancasila practice in teenage students is in the high category, namely in indicators of avoiding murder, theft, avoiding immoral acts, avoiding lying, and avoiding consuming liquor or alcohol. Training rules (*sīkkhāpada*) In religious life, given in a negative form is the basis for developing *sīla* in a positive form. *Sīla*, in the negative aspect, eliminates terrible qualities such as greed, bad faith, and envy, while the positive aspect gives rise to good deeds such as charity, good faith, willingness to forgive, and others so that it has *sīla* in a broad sense. The

formulation of each *sīla* contains aspects that are paired and interdependent, and these two aspects are seen in the teachings of all Buddhas: do not do evil; develop good deeds; purify the heart and mind [26].

4. Conclusion

This study shows a positive and significant influence of Buddhist Pancasila on the spiritual intelligence of teenage students. Applying Buddhist Pancasila values, such as staying away from negative actions and developing positive thinking, plays a vital role in increasing the spiritual intelligence of young people. Theoretically, these results emphasize the importance of Buddhist Pancasila in the daily lives of teenage students and its implications in the family and community environment. This research is expected to enrich insights into the relationship between Pancasila Buddhism and spiritual intelligence and increasingly encourage teenage students to appreciate these values in their daily lives. The next suggestion for researchers is to deepen the exploration of each variable to provide a more comprehensive understanding and adjust it to the context and the latest developments, especially among teenage students.

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