



# The Role Of Nalanda Students As Buddhist Religious Education Teachers In Influenced Buddhist Pancasila Values

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## Abstrak

The background of this study is based on the increasing tendency of deviant behavior and delinquency among elementary school students, which demands an early approach to character education. Nalanda students who serve as Buddhist Religious Education teachers have a strategic role in shaping the character and behavior of students through the internalization of Buddhist Pancasila values, which are expected to prevent potential delinquency and foster students who are morally and spiritually grounded. This study aims to analyze the roles, effectiveness, and strategies employed by Nalanda students in instilling Buddhist Pancasila values in elementary schools as a preventive effort against juvenile delinquency. This research applies a qualitative approach with a descriptive method. The study was conducted at Mutiara 17 August Elementary School, Edelweiss School, and Bina Pelita Bangsa Elementary School. Data were collected through in-depth interviews, observations, and documentation involving Nalanda students, principals, and homeroom teachers in five elementary schools. The data analysis technique employed was the interactive model of Miles and Huberman. The results reveal that Nalanda students act as value educators by instilling principles such as loving-kindness (*mettā*), responsibility, discipline, and respect for parents and teachers. The strategies used include role modeling, habituation in Buddhist spiritual practices, integration of values in learning, and personal approaches to students. The effectiveness of these roles is reflected in students' behavioral changes, such as becoming more orderly, polite, and the declining incidence of violations and social conflicts. The role of Nalanda students as Buddhist Religious Education teachers has proven to contribute significantly to the prevention of juvenile delinquency through character education based on Buddhist Pancasila values.

**Kata Kunci** : Nalanda Students, Buddhist Religious Education Teachers, Buddhist Pancasila, Values, Juvenile Delinquency, Elementary School

## INTRODUCTION

Education is a planned and directed effort to humanize individuals. Through the educational process, a person can grow and develop, enabling them to fulfill their role as human beings and to protect the environment effectively and beneficially. Education plays a significant role in human life, as it enables individuals to develop their potential. The higher a community's educational level, the more respected and valued the nation is. Education is not only about transferring knowledge and skills, but also about developing responsible individuals with integrity [1].

Schools are places where students from diverse backgrounds, characters, personalities, and behaviors gather for a common goal: to pursue knowledge and receive an education. In a school environment, students are equipped not only with academic knowledge but also with the development of social attitudes and behaviors [2].

In the context of juvenile delinquency problems, schools have a role in providing direction and monitoring student behavior by emphasizing the importance of character education and collaboration between teachers, parents, and the community [3].

The role of teachers is significant, not only as academic educators but also as mentors and role models capable of guiding students toward an understanding of moral and ethical values. Teachers, including Buddhist teachers, have a responsibility to shape their students' character, particularly through approaches that emphasize spiritual values, such as the Buddhist Pancasila, to help students overcome delinquency and develop more positive attitudes [4].

A teacher is a professional educator with pedagogical, personality, social, and professional skills, aiming to improve the quality of learning. In addition to imparting knowledge, teachers also play a crucial role in guiding students' moral and emotional development. With the right approach, teachers not only help students understand academic material but also serve as role models in developing positive character [5]. This process integrates positive values into students' daily lives, enabling them to grow into individuals with morals and ethics [6].

Teachers are a crucial factor in the success of education and the development of students' character. Teachers are not only responsible for transmitting knowledge but also for serving as role models capable of guiding students in a positive direction. In the context of addressing juvenile delinquency, the role of Buddhist religious teachers, including Nalanda

students, is crucial in instilling moral and ethical values, as embodied in the Buddhist Pancasila. With an empathetic approach and a deep understanding of adolescents' circumstances, teachers can help shape behavioral changes, shifting from negative to positive, and create an environment that supports students' spiritual and emotional development.

Adolescence is a turbulent period. It is a transitional phase, a continuous shift from one developmental stage to the next (from childhood to adulthood). The developmental process experienced by adolescents often presents challenges, most of which relate to identity formation or the search for identity. During this phase, adolescents perceive it as the right time to establish a lifestyle, determine behavioral patterns, and choose desired values and traits [7].

Adolescents often experience psychological instability, emotional turmoil, and sensitivity to various events or social situations, which can lead to diverse character traits. On the one hand, the search for identity is ongoing. However, negative environmental influences often hinder the instilling of integrity values within the individual. This condition makes adolescents vulnerable to negative environmental impacts, both from society and everyday interactions [8]. Therefore, positive support is crucial for developing strong character and successfully facing challenges [9].

Recently, the phenomenon of juvenile delinquency has become increasingly difficult to avoid and has become a serious concern for various parties. This delinquency encompasses behavior that deviates from applicable norms or rules, whether social, religious, or legal. If not addressed appropriately, this problem has the potential to have significant negative impacts on adolescent development and the social order.

Juvenile delinquency is a complex issue influenced by various factors, but it ultimately arises from an individual's lack of self-control. The actions of adolescents often raise concerns and, in many cases, can lead to unrest and disrupt public order, such as disruptive motorcycle parades [10].

Juvenile delinquency is often caused by a lack of in-depth understanding of religious education from an early age, particularly in elementary school. During this period, children should be guided to understand the moral and ethical values taught through religious education, which serve as an important foundation for character formation. When religious education is not provided optimally, adolescents tend to lose the moral compass that should guide their actions and behavior in society. Religious education in elementary schools plays a crucial role in guiding students to understand basic concepts such as tolerance, responsibility, discipline, and respect for others. These values are crucial in preventing deviant behavior such as juvenile delinquency. When religious education is not optimally integrated into the curriculum or not provided in depth, children can become vulnerable to negative influences from their surroundings, such as promiscuity and social pressure. Therefore, it is crucial for elementary schools to provide religious education that is not only theoretical but also practical and relevant to everyday life. By strengthening religious education from an early age, adolescents can be equipped with strong moral guidance, thus providing a solid foundation against temptations or pressures that can lead to juvenile delinquency [11].

In the school environment, student delinquency varies, ranging from minor violations such as truancy and disrespectful behavior towards teachers and parents, to more serious problems such as bullying, fights between students, inter-school brawls, pornography, drug abuse, and other immoral acts. Some argue that student delinquency is a normal part of the process of finding an individual's identity. However, it is important to recognize that student delinquency is a serious problem, because actions that seem trivial if done repeatedly can lead to fatal consequences and harm both the individual and others. Therefore, appropriate attention and handling are needed to prevent the negative impacts of this behavior.

The role of teachers is crucial in educating students. They serve as second parents to their students, and educational success depends on their dedication and effort. Among all teachers, religious education teachers have a crucial responsibility in instilling religious values and fostering students' morals and ethics. With a targeted development approach, students can develop optimally, achieving a balance between intellectual and emotional aspects.

The author's observations indicate that juvenile delinquency is a growing concern. According to data compiled by JPPI (Indonesian Student Action Association), as of September 2024, there were 293 cases of violence in schools. Sexual violence was the dominant type of violence, accounting for 42 percent. This was followed by bullying at 31 percent, physical violence at 10 percent, psychological violence at 11 percent, and policies containing violence at 6 percent (Kompas.com, 2024). Here are some of the cases the author describes in this paper:

1. A 16-year-old teenager killed 5 family members in North Penajam Paser (PPU), East Kalimantan (Kaltim), after having a drinking party (Yuni Ningsih, 2024).
2. A 15-year-old teenager was arrested after having sex with her boyfriend in South Bangka Regency (Yuni Ningsih, 2024).
3. Eleven teenagers were arrested by the police for being involved in a brawl and carrying a machete at Pasar Minggu, South Jakarta (Yuni Ningsih, 2024).
4. A total of 4 teenagers were caught carrying ecstasy and were arrested by the Narcotics Crimes Team at the Lampung Metro Police.
5. 14-year-old teenager kills his father and grandmother in South Jakarta (Kumparannews, 2024).
6. The case of bullying of elementary school students in Subang which resulted in the death of a 9-year-old elementary school student after being in critical condition at the Subang Regional General Hospital (RSUD), West Java (Sunday, 2024).

In addition to the cases mentioned above, the author also discussed juvenile delinquency with Nalanda students who serve as teachers at several schools. Students frequently engage in misbehavior, such as swearing, fighting, lying, and truancy. This demonstrates the many challenges that remain in education, necessitating a more effective approach to guiding students [12].

Based on interviews with Nalanda students, this delinquency is suspected to be caused by a lack of religious understanding, environmental influences, technology, media, and feelings of social inequality. One of the main factors is a lack of understanding of the Buddhist Pancasila, which can serve as a moral guide for students. The Buddhist Pancasila, which encompasses principles such as refraining from killing, stealing, and lying, can help students develop positive behaviors. Therefore, it is important for Nalanda students, as Buddhist teachers, to instill these values to prevent negative behavior [13].

After understanding the various forms and causes of juvenile delinquency, the author deemed it important to examine this issue among Nalanda students who serve as Buddhist religious teachers [14]. These students strive to provide an understanding so that the values of Buddhist Pancasila can be practiced in the daily lives of elementary school students. This phenomenon prompted an in-depth study of the role of Nalanda students in preventing juvenile delinquency. This study aims to understand how religious teachers foster moral development in elementary school students to address the problem of juvenile delinquency. Therefore, the author chose the title "The Role of Nalanda Students as Buddhist Religious Education Teachers in Instilling Buddhist Pancasila Values."

## METHOD

A research method is the process of seeking truth in a study, beginning with developing ideas that result in a problem formulation, followed by the emergence of an initial hypothesis, so that the research can be processed and analyzed to ultimately draw conclusions [15]. Methods include organized and well-thought-out methods to achieve goals, systematic work methods to facilitate the implementation of an activity to achieve specified objectives.

This study used a qualitative research method. The results will be reported descriptively. Qualitative research methods aim to obtain a comprehensive picture of something from the perspective of the people being studied [16].

One of the uses of qualitative research methods is to understand the meaning behind the data presented. Furthermore, qualitative research methods are used to understand people's feelings [17]. Qualitative research is naturalistic, meaning it is based on field data, conducted in natural settings, and used as material in the process of formulating research theories (Suryono and Mekar, 2013: 16).

Qualitative methods are research processes based on perceptions of a phenomenon. Their data approach produces descriptive analysis in the form of oral sentences from the research subjects. Qualitative research must be supported by extensive knowledge, as researchers directly interview the research subjects (Sahir, 2021). This research was conducted in seven schools:

- a. Mutiara 17 Agustus Elementary School is located on Jl. Raya Taman Wisma Asri Kav. 7, Teluk Pucung, North Bekasi District, Bekasi City, West Java Province.
- b. Edelweiss School is located in Jatibening Estate Housing Complex No. 18A, Jatibening, Pondokgede, Bekasi City, West Java.
- c. Bina Pelita Bangsa Elementary School which is located on Jl. KH. Abu Bakar Setiadarma No. 79 Tambun, Bekasi.

Meanwhile, the estimated research time was carried out for 4 months starting from March 2025 to July 2025, for this reason the author made a table as a reference in conducting the research [18].

The population in this study was elementary school students at several schools that collaborated with Nalanda students as Buddhist teachers. More specifically, this population consisted of:

Elementary school students attending Buddhism classes taught by Nalanda students, aged between 6 and 12. Nalanda students, who serve as Buddhism teachers in elementary schools, have an understanding of the Buddhist Pancasila teachings and the moral principles of Buddhism [19].

## RESULTS AND DISCUSSION

### Research Findings

#### 1. Instilling Buddhist Pancasila Values as a Moral Foundation from an Early Age

Nalanda students understand that Buddhist Pancasila is not taught solely as religious material, but as a foundation for character development that must begin in childhood. All three emphasized that repetition of values and direct practice in school are key to ensuring students' moral habits and development from an early age. They believe that values such as refraining from killing, stealing, and lying must be instilled so that they become part of children's habits [20].

#### 2. Learning effectiveness is determined by creativity, role models, and routine evaluation.

The learning strategies used by Nalanda students are contextual and innovative. Murdiono uses a reflective approach by asking students to practice the precepts daily, Tri Surya uses digital media such as games and songs, and Jaswanto

uses a role model approach through direct action. Evaluation is conducted flexibly, ranging from daily to monthly, with activities tailored to the students' characteristics. This has proven effective in instilling values and gradually increasing students' moral awareness.

### 3. Changes in Student Behavior as an Indicator of Effectiveness

Positive changes are beginning to emerge in students' attitudes and actions. Students are beginning to demonstrate courage in admonishing peers who violate the precepts, showing greater respect for the lives of living things, and developing a sense of responsibility in their actions. Students' spontaneous reactions to value violations, such as admonishing a peer who is about to kill a mosquito or recognizing their own mistakes, indicate that these values have become deeply ingrained in their consciousness.

### 4. Buddhist Pancasila Values as a Strategy for Preventing Juvenile Delinquency

All three speakers agreed that instilling values from an early age plays a crucial role in preventing deviant behavior in the future. They stated that minor misbehavior such as swearing, skipping school, or going along with deviant friends can be controlled through the instillation of values. In fact, in the long term, the values are believed to be able to prevent students from violence, bullying, and even potential criminality.

### 5. Contextual Challenges and Adaptation of Values in Students' Lives

Some students face challenges in understanding the precepts in real-life contexts, especially if their family environment is not fully aligned with Buddhist teachings. For example, consider the case of parents who sell broiler chickens. In this case, Nalanda students strive to explain the precepts contextually, so that students can still understand moral values without feeling guilty about their family's situation. This demonstrates the teacher's adaptability in conveying values wisely and realistically [21].

### 6. Teacher Exemplary Behavior as the Key to Success

Another key finding that stood out was the importance of role models from Buddhist teachers. Students who set concrete examples, such as not harming living creatures, speaking politely, and conveying their message with patience, were far more successful in shaping students' behavior than simply teaching theory. Modeling proved to be the most memorable and easily imitated approach by students [22].

## Discussion

This study aims to analyze the role of Nalanda students as Buddhist religious education teachers in instilling Buddhist Pancasila values in elementary schools, as well as their relevance in preventing juvenile delinquency. Based on field findings, it appears that Nalanda students who have undergone spiritual education and training are capable of carrying out educational and transformative roles in schools, particularly in the context of character formation through Buddhist values aligned with Pancasila [23].

The main findings show that these students not only carry out the usual administrative and teaching roles, but also become *role models* in instilling values such as wisdom, love, discipline, and responsibility. In its implementation, they use a role model approach, chanting, interpreting Buddhist stories, and simple meditation activities tailored to the characteristics of elementary school-aged children.

These results align with Lickona's [24] theory of values education, which emphasizes that developing a complete character requires the integration of moral knowing, moral feeling, and moral action. Nalanda students are able to apply these three dimensions in practice, not only through the delivery of material but also through consistent spiritual practice and moral habituation.

In a Buddhist context, these findings also reinforce the principles of *sīla*, *samādhi*, and *paññā* as the foundation of moral education. Buddhist teachers from Nalanda not only transferred knowledge but also transformed values. The practical instillation of Buddhist Pancasila values has been shown to encourage students to be calmer, respect others, resist conflict, and reduce deviant behavior that can be categorized as early juvenile delinquency.

Compared with previous research, such as that conducted by Santika (2019) in elementary schools in Bali, similarities were found in the character-building methods through religious approaches and spiritual moral practices. However, this study enriches it with Nalanda's unique approach, namely the systematic integration of Buddhist and Pancasila education, a distinction not found in previous studies. Thus, this research is original in terms of its social setting, institutional basis (Nalanda), and more structured spiritual practices.

Furthermore, several new findings emerged in the field, such as students' challenges adapting to school culture, limited teaching time, and the school's lack of understanding of the Buddhist curriculum [25]. However, these challenges encouraged students to develop creativity and relevant, more communicative teaching strategies, a novelty of this research.

In general, the role of Nalanda students as Buddhist religious education teachers in instilling Buddhist Pancasila values in elementary schools can be categorized as a character-building factor from an early age [26]. In the context of preventing juvenile delinquency, this strategy can be considered a preventive measure with a root-based approach that targets values, not just behavior. Therefore, the integration of Buddhist Pancasila values in elementary education is not only pedagogically effective but also strategic in developing a more peaceful, disciplined, and virtuous young generation, in accordance with the ideals of national education and Buddhist spirituality [27].

## CONCLUSION

This study aims to explore and analyze the role of Nalanda students as Buddhist religious education teachers in instilling Buddhist Pancasila values to elementary school students and examine the effectiveness of this process as a preventive measure against juvenile delinquency. Based on the results of research in three elementary schools, namely Mutiara 17 Agustus Elementary School, Edelweis School, and Bina Pelita Bangsa Elementary School, it can be concluded that the role of Nalanda students as Buddhist Religious Education teachers has a significant contribution in instilling Buddhist Pancasila values to students. The students involved were three people, each teaching small groups of between five and ten students ranging from grades 1 to 6. Before the learning, the students' behavior showed a tendency towards mild delinquency, such as swearing, truancy, and a lack of understanding of moral values according to Buddhist teachings. Through a series of structured learning, students succeeded in instilling an understanding and practice of Buddhist Pancasila values, which are reflected in behaviors of mutual respect, understanding differences, avoiding behaviors that violate the precepts, and fostering love through simple actions such as caring for pets and avoiding killing even the smallest creatures, including ants, in the school environment.

The effectiveness of instilling Buddhist Pancasila values is evident in the significant changes in student behavior. Questionnaire results showed that 66.7% of students demonstrated an awareness and behavior of loving life (*fang sheng*), and 33.3% demonstrated a commitment to abstaining from stealing. Although this percentage has not yet reached all students, it demonstrates a significant positive impact. Behavioral changes occur not only at school but also at home, indicating that the learning provided by Nalanda students is able to transcend classroom boundaries and shape students' character holistically.

The learning strategies implemented by the students included direct explanations of the material, inspirational storytelling, educational games, short meditations, and the introduction of Buddhist songs containing positive values. This method was deemed effective because it suited the characteristics of elementary school-aged children, who tend to learn through engaging, hands-on experiences, interactive activities, and positive habits. However, both the students and the teachers faced obstacles. The students were still in the early stages of learning Buddhism, requiring repeated explanations and intensive guidance. Meanwhile, the students faced challenges in mental readiness and teaching skills, particularly in public speaking and classroom management, due to the lack of practical training before entering the field.

Thus, this study demonstrates that Nalanda students play a strategic role in preventing juvenile delinquency from an early age through education in Buddhist Pancasila values. This effort not only shapes students' positive behavior but also strengthens their moral and spiritual foundations, enabling them to face the challenges of modern development. This success also indicates the importance of program sustainability and enhancing students' capacity as educators, so that the instillation of noble values can be more optimal and equitable in the future.

## Implications

The results of this study have significant implications for the development of Pancasila-based Buddhist character education in elementary schools. These implications are not only theoretical but also practical and strategic, encompassing the dimensions of Buddhist religious learning, the moral formation of the younger generation, and the prevention of juvenile delinquency through early value instillation.

### 1. Implications for the Practice of Buddhist Religious Education in Elementary Schools

This research confirms that Buddhist religious education that integrates Pancasila Buddhist values in an active, reflective, and creative manner can effectively shape students' character. Buddhist religious teachers, including student service students, need intensive training in values-based learning methods and contextual approaches. Schools are expected to provide adequate space for strengthening character education, both through increasing class hours, providing media and teaching aids, and collaboration between teachers across subjects.

### 2. Implications for Character Education Curriculum and Materials

The research findings reinforce the urgency of explicitly integrating Buddhist Pancasila values into the Buddhist-based elementary school curriculum. These values need to be present not only in religious subjects but also implemented in cross-theme learning such as collaborative projects, art, and social activities. This approach ensures that students not only recognize the values cognitively but also internalize them in their daily attitudes and behaviors.

### 3. Implications for Juvenile Delinquency Prevention Strategies

Buddhist Pancasila-based moral education from an early age has the potential to be a long-term preventative measure against juvenile delinquency. Preventive efforts should focus on instilling moral awareness, not solely disciplinary measures. Local governments and Buddhist schools can use these findings as a basis for developing sustainable character development programs, particularly in areas vulnerable to the negative influences of the social environment and digital media.

### 4. Implications for Educational Institutions (Nalanda Institute)

This research provides constructive feedback for the Nalanda Institute, which trains Buddhist teachers. The role of student service has been proven significant in shaping students' morals, so that development should focus not only on

religious theory but also on pedagogical skills, moral communication, and behavioral modeling. Lecture materials, field practice, and service evaluations need to be adjusted to prepare graduates to become agents of moral change in society.

#### 5. Implications for School Policy and Education Government

The research findings encourage schools and educational authorities to open up broader collaboration with student community service providers. Synergy between schools, religious foundations, and teacher training institutions can be facilitated through formal policies such as memorandums of understanding (MoUs) or long-term partnership programs. This policy support will ensure the sustainability of faith-based character education without bureaucratic hurdles or a lack of coordination between relevant parties

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