



## Enhancing The Implementation of Buddhist Pancasila Values In Religious Education At SD Atisa Dipamkara

Okiyah<sup>1</sup>, Puji Sulani<sup>2</sup>, Sugianto<sup>3</sup>

Sekolah Tinggi Agama Buddha Negeri Sriwijaya Tangerang Banten

okiyah83@gmail.com, pujisulani81@gmail.com, sugianto@stagn-sriwijaya.ac.id

---

### Article History:

Accepted: 15 September 2024

Revised: 7 July 2025

Published: 29 July 2025

---

### Abstract

*This study aims to analyze the strengthening of Buddhist Pancasila values in the context of Buddhist Religious Education at Atisa Dipamkara Tangerang Elementary School. This qualitative research employed a comprehensive approach, including interviews, observations, and document analysis for data collection, utilizing instruments such as interview guides, observation protocols, and documentation checklists. Data were meticulously analyzed using Miles, Huberman, and Saldaña's interactive model, which involves data collection, condensation, display, and conclusion/verification to address the research questions. The findings indicate that teachers internalize Buddhist Pancasila values through various methods, including teaching, reminding, reinforcing, habituating, emphasizing, modelling, and applying these values. These values encompassing compassion, love, helping others, non-violence, honesty, responsibility, gratitude, respect for self and others, admitting mistakes, refraining from defamation, maintaining focus, appropriate interactions with the opposite sex, and moderation in eating and drinking. The internalization of these values significantly influences students' character development, particularly in areas such as discipline, compassion, and respect for others, instilling confidence in the validity of the research findings. This research provides robust evidence of the impact of implementing Buddhist Pancasila values on students' character development, with practical implications for educators, researchers, and policymakers in the field of religious education and character development.*

**Keywords:** five precepts, character education, religious education, buddhist education.

### INTRODUCTION

Technological advancements have increased students' use of devices, social media, and artificial intelligence among students. While generative technology can enhance education, overdependence on it may negatively affect students' social and moral development (Chan & Lee, 2023; Zain et al., 2022). Overdependence on technology can also lead to ethical and pedagogical implications (Chan & Lee, 2023), addiction to harmful content (M. Fajar & Machmud, 2020), and emotional and moral disturbances such as irritability, defiance, mimicking inappropriate

behaviour from devices, speaking to oneself while using devices, laziness, neglect of religious duties, reduced study time, individualism, and decreased social interaction (Sauri et al., 2022; Syifa et al., 2019). In addition to technology use, factors like family conditions and socioeconomic status also contribute to the moral degradation of students (Nurcahya, 2019).

The urgency of addressing students' moral and character degradation is underscored by a 2022 survey conducted by the Corruption Eradication Commission. The survey revealed that the average integrity character index of Indonesian students was 69.56, categorized at level two, indicating that students' integrity behaviour is still at the 'initial stage.' The integrity index of primary school students was recorded at 79.02, categorized at level three, or 'developing stage' (Tim Penyusun SPI Pendidikan 2022, 2022). These results highlight the pressing need for character development, as well as addressing ongoing issues such as bullying. Studies by Arif and Novrianda (2019), Susanti, Ifroh, and Wulansari (2019), Kristika and Lestari (2021), and Aristiani, Kanzunnudin, and Fajrie (2021) describe bullying behaviours among primary school students, such as verbal bullying through name-calling and minor physical bullying (Nona [pseudonym], individual interview, 9 February 2023). Additionally, students have exhibited dishonest behaviour by lying to teachers and cheating during exams (Nona, individual interview, 9 February 2023). These behaviours indicate that students' character development remains insufficient and the need for immediate action.

Given that students' character is still developing and can be negatively influenced by technology, preventive measures through character education are necessary. Chan & Lee (2023) recommend providing guidelines and policies to ensure the responsible use of technology under the supervision and control of teachers (M. Fajar & Machmud, 2020). Research by Dzuldhi, et.al, (2022) provides evidence that students' underdeveloped character and poor morality can be addressed through traditional games, resulting in a 97.61% improvement in character. Nurcahya (2019) also recommends that character development be supported by subject teachers, counselling teachers, homeroom teachers, and school principals. These findings present alternative strategies to support character education by Indonesia's Presidential Regulation No. 87 of 2017 on Strengthening Character Education (Zuhri Dwi Apriansah & Deri Wanto, 2022). The values promoted are diverse and comprehensive, including religiousness, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, appreciation for achievement, communication, love for peace, reading habits, environmental and social awareness, and responsibility (Republik Indonesia, 2017).

The development and strengthening of students' character is a task that requires the active role of teachers (Alkhasanah et al., 2023; Kurniawan, 2015). As educators, they are responsible for integrating character development across various subjects, both inside and outside the classroom (Hariandi & Irawan, 2016). This integration includes the cultivation of religious character (Irawan, 2017), discipline (Amelia & Dafit, 2023; Anshori, 2020; Uge et al., 2022), global diversity (Sabanil et al., 2022), and child-friendly education (Siti Robe'ah & To, 2021). Character development for primary school students can be seamlessly integrated across subjects such as Social Studies (Sari & Faizin, 2023; Tri Wijayanti & Armyati, 2015), Mathematics (Amsikan & Deda, 2020), Citizenship Education (Anatasya & Dewi, 2021; Pertiwi et al., 2021), and Religious Education (Bule, 2020). Previous studies have discussed the role of Islamic Religious Education (Adha & Darmiyanti, 2022; Setiawati, 2018), Christian Religious Education (Santia et al., 2021), Catholic Religious Education (Libertus, 2022), and Buddhist Religious Education (Hananuraga, 2022; Purnomo, 2022; Sukarti, 2018) in character development. Additionally, teachers in general (Alkhasanah et al., 2023; W. M. Fajar & Putra, 2021; Kholifah, 2020; Rosela & Gunansyah, 2022; Setyaningrum et al., 2020) and subject teachers, such as Pancasila and Citizenship Education teachers (Anatasya & Dewi, 2021; Bhughe, 2022), Islamic Religious Education teachers (Mukhliso, 2020; Putri & Husmidar, 2021), Christian Religious Education teachers (Putnarubun et al., 2022), and Buddhist Religious Education teachers (Purnomo, 2022), play significant roles in character education by instilling core values in students. These efforts are in line with government policies on Strengthening Character Education, which provide a clear direction and focus on student potential development through continuous habituation and exemplary behaviour (Republik Indonesia, 2017).

Character development requires sources such as Islamic teachings (Syukri et al., 2023), religious values (Wati, 2020), local stories like the tale of Queen Kalinyamat's meditation (Wardani et al., 2021), leadership trilogies (Setyaningrum et al., 2020), and Tri Hita Karana teachings (Budiasih, 2017). However, there are still limited studies discussing character development through applying Buddhist teachings, particularly the values of Buddhist Pancasila or the five moral precepts. Education using Buddhist teachings as a foundation for internalizing values is essential for developing students' social and spiritual skills (Prasetyo, 2018). The Buddhist Pancasila is a fundamental teaching for lay Buddhists, as stated in the Sutta Pitaka, Anguttara Nikaya 4: 99; 4: 201 (Bodhi, 2012), which includes training in refraining from killing, taking what is not given, sexual misconduct, false speech, and the consumption of intoxicants (Li, 2023).

The role of Buddhist Pancasila in Indonesian society has been widely studied, including its application in shaping moral and social behaviour among lay Buddhists (Ngadat, 2020), its role in fostering harmonious family life (Yohendy &

Anjayani, 2019), and its significance in maintaining marriage (Mahatthanadull, 2019). In the context of education, Buddhist Pancasila has been studied as instructional material for assessment tool development (Riana Septiarie et al., 2020), interactive multimedia development (Susanto, 2019), and Android-based crossword puzzle models (Wahono et al., 2020). Regarding character development, Buddhist Pancasila has been examined in terms of the teacher's role in enhancing students' morality based on the first precept (Saputra et al., 2023), its impact on students' spiritual intelligence (Marianna et al., 2021), and its effectiveness in addressing students' deviant behaviour (Prasetiyo et al., 2023). However, there is still a lack of research on strengthening Buddhist Pancasila values in character education through Buddhist Religious Education. Atisa Dipamkara Elementary School in Tangerang is a Buddhist foundation school that implements Buddhist Pancasila values through Buddhist Religious Education and Dharma classes (W, personal interview, 2023). The phenomenon of applying Buddhist Pancasila values in Buddhist Religious Education is essential to study in order to contribute ideas and provide examples of best practices for Buddhist teachings tailored to student's needs and in supporting character education in primary schools.

## **METHODS**

This research utilized a qualitative approach with an instrumental case study at Atisa Dipamkara Elementary School in Tangerang. The subjects of this study included the school principal, two Buddhist Religious Education teachers, and six sixth-grade students. The research focused on strengthening the application of Buddhist Pancasila values in teaching and learning. Data collection methods comprised observation, interviews, and documentation, employing observation guides, interview protocols, and documentation guidelines. The researchers conducted credibility, transferability, dependability, and confirmability tests to ensure data validity. Data were analyzed using the techniques of Miles and Huberman, as outlined in Saldaña (2014), which included data collection, condensation, data display, and conclusion drawing.

## **RESULTS AND DISCUSSION**

### ***Forms of Buddhist Pancasila Values***

The data collected through interviews, observations, and document analysis indicated that teachers have internalized the values taught in Buddhist Religious Education through various methods and forms, as presented in Table 1.

**Table 1 Forms of buddhist pancasila values**

Internalized Values by Teachers	Corresponding Buddhist Pancasila Precepts
Compassion, love, helping others, and non-violence.	Abstaining from killing
Not cheating, being honest.	Abstaining from stealing
Being content with caring for one’s possessions, gratitude, humility, respecting others, not touching the opposite sex.	Abstaining from sexual misconduct
Not cheating, admitting mistakes, and not defaming others.	Abstaining from false speech
Avoiding addiction to games, stabilizing concentration, refraining from smoking, maintaining mindfulness, avoiding overeating, and abstaining from intoxication.	Abstaining from intoxication

Source: Adapted from the research data (Okiyah, 2023)

Table 1 illustrates the moral values internalized by Buddhist Religious Education teachers at Atisa Dipamkara Elementary School, reflecting the five precepts of the Buddhist Pancasila. These precepts, as described through examples of student behaviours within the context of daily learning and living, are not just theoretical concepts but are actively applied in the students' lives. The values encompass training in abstaining from killing, stealing, sexual misconduct, lying, and intoxication, as taught in the Buddha’s teachings in the Sutta Pitaka, Anguttara Nikaya 4:99 (Bodhi, 2012).

The Buddhist Pancasila values internalized by teachers are closely aligned with the character values outlined in Indonesia’s policy on Strengthening Character Education, which includes religiousness, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, achievement recognition, communication, peace-loving, reading habits, environmental awareness, social awareness, and responsibility (Republik Indonesia, 2017). In addition to these values, other vital characteristics include religious, nationalist, independent, cooperative, and integrity values (Kusnoto, 2017). The relevance between Buddhist Pancasila values and the character values within the framework of Strengthening Character Education is summarized in Table 2.

**Tabel 2 Relevance of buddhist pancasila values and character values**

Internalized Values by Teachers	Corresponding Character Values
Compassion, love, helping others, and non-violence Not cheating, being honest.	Religious values, tolerance, peace-loving, environmental and social awareness Religious values, honesty, discipline, hard work, independence, achievement recognition, and responsibility
Being content with caring for one's possessions, gratitude, humility, respecting others, not touching the opposite sex	Religious values, tolerance, discipline, hard work, creativity, independence, democracy, nationalism, peace-loving, social awareness, and responsibility
Not cheating, admitting mistakes, and not defaming others.	Religious values, honesty, tolerance, discipline, hard work, independence, achievement recognition, communication, peace-loving, social awareness, and responsibility
Avoiding addiction to games, stabilizing concentration, refraining from smoking, maintaining mindfulness, avoiding overeating, and abstaining from intoxication	Religious values, honesty, discipline, hard work, independence, achievement recognition, peace-loving, environmental and social awareness, and responsibility

Source: Adapted from the research data (Okiyah, 2023)

The first precept of Buddhist Pancasila, which emphasizes compassion, love, helping others, and non-violence, aligns with the religious values described by Kusnoto, including appreciating differences, self-confidence, and non-coerciveness. These values also relate to nationalist values, such as discipline and patriotism, and cooperative values, like helping others and showing empathy (Kusnoto, 2017). The second precept, which stresses honesty and avoiding theft, is connected to religious confidence and non-coerciveness, nationalist discipline, independence, and integrity—being trustworthy in words and actions (Kusnoto, 2017). The third precept, focusing on respecting others and personal responsibility, correlates with national discipline independence and integrity values of trustworthiness (Kusnoto, 2017). The fourth and fifth precepts reinforce similar integrity, discipline, and responsibility values across students' behaviours and daily actions, reflecting moral and character development.

The values of the second Buddhist Pancasila are not cheating, being honest religiously by being confident and not forcing one's will; a disciplined nationalist character, an independent character that is not dependent on others and brave, and having a character of integrity by being trustworthy in words, actions, and responsibilities (Kusnoto, 2017). The character values of the third Buddhist Pancasila are having a sense of satisfaction by taking care of things responsibly, being grateful, not being easily offended, respecting others, and not poking or holding the opposite sex by the values of discipline as the nationalist character; independent by not depending on

others, challenging, and brave; integrity by being trustworthy in words, actions, and responsibilities (Kusnoto, 2017).

### ***Strengthening the Application of Buddhist Pancasila Values***

Teachers internalized the Buddhist Pancasila values through seven methods: teaching, advising, reminding, habituating, emphasizing, modelling, and applying. For instance, in an interview with a teacher (AAW, personal interview, 11 August 2023), the teacher explained how they teach Buddhist Pancasila values through multimedia presentations and discussions, linking daily behaviours with Buddhist values. The teacher (AAW, personal interview, 10 August 2023) shared that they "...always set an example of acting with compassion and love for everyone, such as helping friends in need and not harming other beings." A student provided a similar account (KRA, personal interview, 11 August 2023), who stated, "We are taught to love all beings, not to harm animals, not to kill, and to help friends in need." In addition to the first precept, students were taught to be honest with their teachers and friends, admit mistakes when wrong, and apologize (AMG, personal interview, 11 August 2023). The approach to strengthening the application of Buddhist Pancasila values through teaching aligns with Munif's study, which emphasizes that character reinforcement must be conducted continuously through teaching and teacher role modelling (Munif et al., 2021). This internalization process becomes more effective when integrated through habitual repetition in various school and learning activities.

Reinforcing Buddhist Pancasila values by teachers for students also involves providing advice. Regarding the second precept, not stealing, a student named AMG recounted, "The teacher advises us always to be honest and not to take others' belongings without permission, like asking to borrow a book before using it, and returning a friend's items afterwards" (AMG, personal interview, 11 August 2023). AAW (personal interview, 11 August 2023) further advised students always to perform good deeds. Regarding the third precept, KRA (personal interview, 10 August 2023) mentioned being reminded by the teacher not to touch the opposite sex because it is inappropriate, while NAW (personal interview, 11 August 2023) recalled being advised not to touch forbidden body parts, as it violates the third precept of the Buddhist Pancasila. Moreover, teachers also offered guidance related to the fourth precept—students were advised not to cheat during exams and to remain focused, avoiding distractions like excessive use of mobile phones (NVW, personal interview, 11 August 2023).

Based on information from Buddhist Religious Education teachers (personal interview, 10 August 2023), the reinforcement of Buddhist Pancasila values was carried out by reminding students "not to fight, to be good friends, to behave respectfully, not to cheat, to always be honest, and to dress modestly, avoiding provocative clothing... and to always show good character." Honesty was emphasized, especially during exams, and students were encouraged to admit mistakes and apologize or forgive friends (personal

interview, 10 August 2023). Another teacher emphasized the importance of arriving at school on time and maintaining compassionate conduct (personal interview, 10 August 2023).

Teachers also strengthened the application of Buddhist Pancasila values by habituating students to practice good behaviour. For example, students were encouraged always to be honest and behave politely. Teachers stressed the primacy of honesty not only through habituation but also through the primacy of honesty. A teacher named RW (personal interview, 10 August 2023) emphasized, "Everything they do must be aligned with honesty because words, actions, and behaviours must reflect the values of goodness taught by the Buddha." Teachers hoped to cultivate Buddhist character among students through teaching, advising, habituation, and emphasizing these values. Teachers taught, advised, and served as role models, particularly in maintaining neatness, being polite, and demonstrating compassion, honesty, and responsibility (W, personal interview, 10 August 2023). This demonstrates that besides being educators, teachers also serve as role models, making it easier for students to emulate adult behaviour (Munif et al., 2021). Therefore, in reinforcing Buddhist Pancasila values, teachers must begin by applying them.

Strengthening the application of Buddhist Pancasila values also requires practical actions. Teachers encouraged students to follow the values, particularly the first precept. This was demonstrated through activities such as releasing animals back to their habitats (Fang Sen) (W, personal interview, 10 August 2023; AY, personal interview, 11 August 2023), caring for pets with love and compassion, helping friends (AY, personal interview, 11 August 2023), and participating in morning meditation (KRA, personal interview, 10 August 2023).

Based on the reinforcement efforts made by Buddhist Religious Education teachers at Atisa Dipamkara Elementary School, two categories of initiatives were identified: actions for students' well-being and actions for teachers' well-being. Student well-being involves teaching, advising, guiding, emphasizing, and habituating, while efforts for teacher well-being involve role modelling. This aligns with the Buddha's teachings in the Anguttara Nikaya 4:99 (Bodhi, 2012), which outlines four types of people in the world, including those who practice morality for their benefit and the benefit of others. Atisa Dipamkara Elementary School's teachers implemented these values inside and outside the classroom, extending beyond routine lessons to indirect learning activities. They also adhered to the principles of the Indonesian government's policy on Strengthening Character Education, which emphasizes student-centred approaches, role modelling, and habituation (Republik Indonesia, 2017). This demonstrates alignment between the teachers' good practices and the policies supporting the achievement of character education goals (Kollo et al., 2024). The methods teachers used to reinforce character values through teaching, guidance, emphasizing practice,

habituation, and role modelling were similar to those employed by the Buddha, such as imitation, demonstration, and practical training in behaviour (Acharya, 2024).

Efforts to reinforce Buddhist Pancasila values can help strengthen students' character, consistent with research showing that Buddhist Pancasila and Pancadharma have a positive influence on student character formation, with an effect of 18.3% (Sugianto et al., 2024). The application of Buddhist Pancasila values is considered beneficial in addressing educational needs in the era of the Fourth Industrial Revolution, fostering three core competencies in students: confidence, collaboration, and communication skills (Prasetyo, 2018). Teachers' efforts to reinforce Buddhist Pancasila values in students at Atisa Dipamkara Elementary School are in line with Ngadat's findings, which highlight that behaviour and morality can be developed through discipline and control by Buddhist Pancasila by doing good deeds, speaking kindly, and cultivating a habit of speaking truthfully and avoiding offence to others (Ngadat, 2020). Furthermore, applying Buddhist Pancasila values aligns with character education's goal of nurturing students with noble character, moral values, responsibility, and respect for others (Lubis & Nasution, 2017).

## **CONCLUSION**

The reinforcement of Buddhist Pancasila values in primary education at Atisa Dipamkara Elementary School, Tangerang, has proven to be a practical and effective approach to strengthening character education. Teachers employ methods such as teaching, reminders, habituation, and direct modelling to help students internalize the principles of Buddhist Pancasila, including compassion, honesty, responsibility, and self-control. These methods align with Indonesia's Character Education Strengthening policy and contribute to students' moral and ethical development. Teachers play a crucial role in shaping students' character through a holistic approach integrating classroom learning and extracurricular activities. Integrating Buddhist Pancasila values with national character values forms a strong foundation for preparing a generation equipped with life skills, noble character, and high social awareness.

## **REFERENCES**

- Acharya, T. R. (2024). Exploration of Pedagogical Approaches during the Buddhist Era. *Rupandehi Campus Journal*, 4(1), 18–24. <https://doi.org/10.3126/rcj.v4i1.62918>
- Adha, M. K., & Darmiyanti, A. (2022). Implementasi Pendidikan Karakter Islam dalam Pembelajaran Pendidikan Agama Islam Masa Pandemi Covid-19 di Sekolah Dasar. *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 4(1). <https://doi.org/10.31004/edukatif.v4i1.2008>
- Alkhasanah, N., Darsinah, & Ernawati. (2023). PERAN GURU DALAM MEMBENTUK KARAKTER SISWA SD. *Jurnal Ilmiah Pendidikan Citra Bakti*, 10(2). <https://doi.org/10.38048/jipcb.v10i2.1271>

- Al'thur Sunnan Dzuldhi, Wahjoedi, & Peby Gunarto. (2022). SURVEI KARAKTER PESERTA DIDIK PADA PEMBELAJARAN PJOK DI MIN 7 JEMBRANA. *Jurnal Kejaora (Kesehatan Jasmani Dan Olah Raga)*, 7(2). <https://doi.org/10.36526/kejaora.v7i2.2134>
- Amelia, N., & Dafit, F. (2023). Strategi Guru dalam Menanamkan Karakter Disiplin Siswa Sekolah Dasar. *Jurnal Imiah Pendidikan Dan Pembelajaran*, 7(1). <https://doi.org/10.23887/jipp.v7i1.59956>
- Amsikan, S., & Deda, Y. N. (2020). Penguatan Pendidikan Karakter Dalam Pembelajaran Matematika Dengan Menggunakan Motif Kain Tenun Insana. *JPPM (Jurnal Pengabdian Dan Pemberdayaan Masyarakat)*, 4(1). <https://doi.org/10.30595/jppm.v0i0.3938>
- Anatasya, E., & Dewi, D. A. (2021). Mata Pelajaran Pendidikan Kewarganegaraan sebagai Pendidikan Karakter Peserta Didik Sekolah Dasar. *Jurnal Pendidikan Kewarganegaraan Undiksha*, 9(2).
- Anshori, Y. Z. (2020). PENGUATAN KARAKTER DISIPLIN SISWA MELALUI PERANAN GURU DI SEKOLAH DASAR. *Jurnal Elementaria Edukasia*, 3(1). <https://doi.org/10.31949/jee.v3i1.2121>
- Arif, Y., & Novrianda, D. (2019). Perilaku Bullying Fisik Dan Lokasi Kejadian Pada Siswa Sekolah Dasar. *Jurnal Kesehatan Medika Saintika*, 10(1). <https://doi.org/10.30633/jkms.v10i1.317>
- Aristiani, N., Kanzunnudin, M., & Fajrie, N. (2021). Perilaku Bullying pada Anak Usia Sekolah Dasar di Desa Gribig, Kudus. *Jurnal Prakarsa Paedagogia*, 4(2). <https://doi.org/10.24176/jpp.v4i2.5989>
- Bhughe, K. I. (2022). Peran Guru Pendidikan Pancasila dan Kewarganegaraan dalam Pembentukan Karakter Peserta Didik di Sekolah Dasar. *Jurnal Kewarganegaraan*, 19(2). <https://doi.org/10.24114/jk.v19i2.36954>
- Bodhi. (2012). *The Numerical of the Buddha: A Translation of the Anguttara Nikaya*. WisdomPublications.
- Budiasih, N. W. (2017). Implementasi Pendidikan Karakter Anak Sekolah Dasar Melalui Ajaran Tri Hita Karana. *Adi Widya: Jurnal Pendidikan Dasar ISSN: 2527-5445*, 1(nomor 1, April 2017).
- Bule, O. (2020). MENDIDIK KARAKTER ANAK MELALUI PENDIDIKAN AGAMA DI SEKOLAH DASAR. *Jurnal Pendidikan Dan Kebudayaan Missio*, 12(2). <https://doi.org/10.36928/jpkm.v12i2.518>
- Chan, C. K. Y., & Lee, K. K. W. (2023). The AI generation gap: Are Gen Z students more interested in adopting generative AI such as ChatGPT in teaching and learning than their Gen X and millennial generation teachers? *Smart Learning Environments*, 10(60). <https://doi.org/10.1186/s40561-023-00269-3>
- Fajar, M., & Machmud, H. (2020). Penggunaan Media Sosial di Kalangan Siswa Sekolah Dasar. *Diniyah: Jurnal Pendidikan Dasar*, 1(1), 46. <https://doi.org/10.31332/dy.v1i1.1822>
- Fajar, W. M., & Putra, E. D. (2021). Peran Guru Melalui Program Adiwiyata Dalam Mengembangkan Karakter Peduli Lingkungan di SD. *MIMBAR PGSD Undiksha*, 9(3). <https://doi.org/10.23887/jjpsd.v9i3.40646>
- Hananuraga, R. (2022). Peran Pendidikan Agama Buddha Dalam Membangun Motivasi dan Disiplin Belajar Siswa. *Jurnal Pendidikan Agama Katekese Dan Pastoral*, 1(2). <https://doi.org/10.55606/lumen.v1i2.38>

- Hariandi, A., & Irawan, Y. (2016). Peran Guru dalam Penanaman Nilai Karakter Religius di Lingkungan Sekolah pada Siswa Sekolah Dasar. *Jurnal Gentala Pendidikan Dasar*, 1(1). <https://doi.org/10.22437/gentala.v1i1.7097>
- Kholifah, W. T. (2020). UPAYA GURU MENGEMBANGKAN KARAKTER PESERTA DIDIK SEKOLAH DASAR MELALUI PENDIDIKAN RAMAH ANAK. *Jurnal Pendidikan Dan Konseling (JPDK)*, 2(1). <https://doi.org/10.31004/jpdk.v1i2.614>
- Kollo, N., Suyono, S., & Anggraini, A. E. (2024). Penguatan Pendidikan Karakter di Sekolah Dasar. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(2), 1447–1451. <https://doi.org/10.54371/jiip.v7i2.3846>
- Kristika, P., & Lestari, S. (2021). GAMBARAN KEJADIAN BULLYING DAN TINGKAT KECEMASAN ANAK USIA SEKOLAH DI SEKOLAH DASAR NEGERI 4 JAMBANGAN KELURAHAN DESA JAMBANGAN KECAMATAN GEYER KABUPATEN GROBOGAN. *Intan Husada: Jurnal Ilmiah Keperawatan*, 9(2). <https://doi.org/10.52236/ih.v9i2.219>
- Kurniawan, M. I. (2015). Mendidik Untuk Membentuk Karakter Siswa Sekolah Dasar: Studi Analisis Tugas Guru Dalam Mendidik Siswa Berkarakter Pribadi Yang Baik. *Pedagogia: Jurnal Pendidikan*, 4(2). <https://doi.org/10.21070/pedagogia.v4i2.14>
- Kusnoto, Y. (2017). Internalisasi Nilai-Nilai Pendidikan Karakter Pada Satuan Pendidikan. *SOSIAL HORIZON: Jurnal Pendidikan Sosial*, 4(2).
- Li, P. J. (2023). Learning from Buddhist Teachings and Ethical Practices in Qualitative Research. *Qualitative Report*, 28(1), 285–300. <https://doi.org/10.46743/2160-3715/2023.5772>
- Libertus, L. (2022). Menanamkan Nilai Karakter Melalui Pendidikan Agama Katolik di Sekolah Dasar. *VOCAT: JURNAL PENDIDIKAN KATOLIK*, 2(1). <https://doi.org/10.52075/vctjpk.v2i1.46>
- Lubis, R. R., & Nasution, M. H. (2017). Implementasi Pendidikan Karakter di Madrasah Ibtidaiyah. *JIP Jurnal Ilmiah PGMI*, 3(1). <https://doi.org/10.19109/jip.v3i1.1375>
- Mahatthanadull, S. (2019). Buddhist Approach to Sustain a Marriage Life Based on Tipitaka. *Journal of International Buddhist Studies*, 10(1).
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Sage Publications.
- Mukhliso, M. (2020). Strategi guru pendidikan agama Islam untuk menanamkan pendidikan karakter religius di sekolah dasar. *Jurnal Pendidikan Agama Islam Indonesia (JPAlI)*, 1(1). <https://doi.org/10.37251/jpaii.v1i1.65>
- Munif, M., Rozi, F., & Yusrohlana, S. (2021). Strategi Guru dalam Membentuk Karakter Siswa melalui Nilai-nilai Kejujuran. *FONDATIA*, 5(2). <https://doi.org/10.36088/fondatia.v5i2.1409>
- Ngadat, N. (2020). Pembentukan Sila dan Perilaku Sosial Masyarakat Umat buddha di Desa Jatimulyo Kecamatan Girimulyo Kabupaten Kulon Progo Yogyakarta. *PATISAMBHIDA: Jurnal Pemikiran Buddha Dan Filsafat Agama*, 1(1). <https://doi.org/10.53565/patisambhida.v1i1.167>
- Nurchaya, D. K. (2019). Analisis Dekadensi Moral Dalam Proses Pembelajaran PPKn di SMP Aisyiyah Muhammadiyah 3 Kota Malang. *Jurnal Civic Hukum*, 4(2). <https://doi.org/10.22219/jch.v4i2.9182>
- Okiyah. (2023). *Penerapan Nilai-Nilai Pancasila Buddhis dalam Penguatan Pendidikan Karakter pada Pembelajaran Pendidikan Agama Buddha dan Budi*

- Pekerti di SD Atisa Dipamkara Tangerang. Sekolah Tinggi Agama Buddha Negeri Sriwijaya Tangerang Banten.*
- Pertiwi, A. D., Nurfatimah, S. A., Dewi, D. A., & Furnamasari, Y. F. (2021). Implementasi Nilai Pendidikan Karakter Dalam Mata Pelajaran PKn di Sekolah Dasar. *Jurnal Basicedu*, 5(5).
- Prasetyo, F., Marjianto, & Sudarto. (2023). Optimalisasi Nilai-Nilai Pancasila Buddhis Dalam Mengatasi Perilaku Menyimpang Pada Mahasiswa Sekolah Tinggi Agama Buddha Negeri Raden Wijaya. *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan*, 23(2), 112–118.
- Prasetyo, L. (2018). Buddhist Perspective on Morality for Better Education Atmosphere. *PROCEEDINGS INTERNATIONAL SEMINAR “Religion and Religious Education In Postmodern Era,”* 95–104.
- Purnomo, D. (2022). Pembentukan Karakter Siswa Beragama Buddha di Sekolah Markus Tangerang. *Jurnal Ilmiah Kampus: Sati Jampajanna*, 13(1). <https://www.journal.stabn-sriwijaya.ac.id/SATI/article/view/266>
- Putnarubun, A., Rengrengulu, W. C., & Suruan, Y. (2022). PERAN GURU PENDIDIKAN AGAMA KRISTEN DALAM MEMBENTUK KARAKTER SISWA. *EIRENE Jurnal Ilmiah Teologi*, 7(2). <https://doi.org/10.56942/ejit.v7i2.57>
- Putri, E., & Husmidar, D. (2021). Peran Guru Pendidikan Agama Islam dalam Menumbuhkan Karakter Religius Siswa Sekolah Dasar. *Journal of Basic Education Research*, 2(1). <https://doi.org/10.37251/jber.v2i1.132>
- Republik Indonesia. (2017). *Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter*. Republik Indonesia.
- Riana Septiarie, G., Sadtyadi, H., & Ngadat, N. (2020). Pengembangan instrumen penilaian hots (higher order thinking skill) pada materi pancasila buddhis di sekolah menengah pertama (smp). *BAHUSACCA: Pendidikan Dasar Dan Manajemen Pendidikan*, 1(2). <https://doi.org/10.53565/bahusacca.v1i2.375>
- Rosela, & Gunansyah, G. (2022). Peran Guru Dalam Penanaman Karakter Peduli Lingkungan Pada Siswa Kelas IV Sekolah Dasar. *Jurnal Pendidikan Guru Sekolah Dasar*, 10(5).
- Sabanil, S., Sarifah, I., & Imaningtyas, I. (2022). Peran Guru dalam Pelaksanaan Hidden Curriculum untuk Menumbuhkan Karakter Kebhinekaan Global Siswa Sekolah Dasar. *Jurnal Basicedu*, 6(4). <https://doi.org/10.31004/basicedu.v6i4.3306>
- Santia, S., Naat, T., & Jayadi, L. E. (2021). MENINGKATKAN KARAKTER MENGHORMATI ORANG TUA LEWAT PENDIDIKAN AGAMA KRISTEN UNTUK ANAK USIA SEKOLAH DASAR. *Didache: Jurnal Teologi Dan Pendidikan Kristiani*, 2(2). <https://doi.org/10.55076/didache.v2i2.45>
- Saputra, H., Jelita, R., & Hosan, H. (2023). Peranan Guru Pendidikan Agama Buddha Dalam Meningkatkan Sila Pertama Pancasila Buddhis Pada Peserta Didik Kelas VII Di SMP Maitreyawira Palembang. *Jurnal Maitreyawira*, 4(2). <https://doi.org/10.69607/jm.v4i2.87>
- Sari, W. N., & Faizin, A. (2023). Pendidikan Karakter dalam Pembelajaran IPS di Sekolah Dasar pada Kurikulum Merdeka. *Jurnal Ilmiah Multidisiplin*, 2(3).
- Sauri, S., Sulastri, A., Hakim, A. R., & Sururuddin, M. (2022). Dampak Penggunaan Gadget Terhadap Perkembangan Karakter Siswa Sekolah Dasar. *Jurnal Educatio FKIP UNMA*, 8(3). <https://doi.org/10.31949/educatio.v8i3.3226>

- Setiawati, T. (2018). Penanaman Nilai-nilai Karakter pada Pendidikan Agama Islam melalui Metode Permainan di Sekolah Dasar. *GOLDEN AGE: JURNAL PENDIDIKAN ANAK USIA DINI*, 2(1). <https://doi.org/10.29313/ga.v2i1.3856>
- Setyaningrum, Y., Rais, R., & Setianingsih, E. S. (2020). Peran Guru Kelas dalam Pembentukan Karakter Disiplin pada Siswa. *Jurnal Ilmiah Pendidikan Profesi Guru*, 3(3). <https://doi.org/10.23887/jippg.v3i3.29752>
- Siti Robe'ah, I., & To, S. (2021). Peran Guru dalam Pembentukan Karakter Religius Melalui Pendidikan Ramah Anak di SD Negeri 2 Taringgul Tonggoh Kecamatan Wanayasa. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 2(02). <https://doi.org/10.52593/pdg.02.2.03>
- Sugianto, S., Khiong, K., & Surya, J. (2024). PENGARUH PELAKSANAAN PAÑCASĪLA BUDDHIS DAN PAÑCADHAMMA TERHADAP PEMBENTUKAN KARAKTER BUDDHIS SISWA SMP MAITREYAWIRA BATAM. *MediaBinaIlmiah*, 18(8), 2123–2142. <https://binapatria.id/index.php/MBI/article/view/736>
- Sukarti. (2018). INTERNALISASI NILAI-NILAI PENDIDIKAN AGAMA BUDDHA MELALUI BUDAYA RELIGIUS SEKOLAH DI SMP SMARATUNGGGA AMPEL BOYOLALI. *Jurnal Pendidikan, Sains Sosial, Dan Agama*, 4(1). <https://jurnal.radenwijaya.ac.id/index.php/PSSA/article/view/42>
- Susanti, R., Ifroh, R. H., & Wulansari, I. (2019). MAPPING SCHOOL BULLYING PADA ANAK DI KOTA SAMARINDA DENGAN EPI MAP. *Journal of Public Health Research and Community Health Development*, 1(2), 89. <https://doi.org/10.20473/jphrecode.v1i2.16238>
- Susanto, S. (2019). PENGEMBANGAN MULTIMEDIA INTERAKTIF BERBASIS PROBLEM BASED LEARNING PADA MATERI PANCASILA BUDDHIS DAN PANCADHAMMA PENDIDIKAN AGAMA BUDDHA KELAS VII SMP DI KABUPATEN PESAWARAN. *Jurnal Pendidikan Buddha Dan Isu Sosial Kontemporer (JPBISK)*, 1(1). <https://doi.org/10.56325/jpbisk.v1i1.7>
- Syifa, L., Setianingsih, E. S., & Sulianto, J. (2019). Dampak Penggunaan Gadget terhadap Perkembangan Psikologi pada Anak Sekolah Dasar. *Jurnal Ilmiah Sekolah Dasar*, 3(4). <https://doi.org/10.23887/jisd.v3i4.22310>
- Syukri, M., Ilahi, R., Rambe, R. N., & Istiningasih, I. (2023). Pembudayaan Nilai Ajaran Agama Islam dalam membentuk Karakter Peserta Didik di Sekolah Dasar. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 7(1). <https://doi.org/10.35931/am.v7i1.1614>
- Tim Penyusun SPI Pendidikan 2022. (2022). *Survei Penilaian Integritas Pendidikan Tahun 2022*. Komisi Pemberantasan Korupsi.
- Tri Wijayanti, A., & Armyati, L. (2015). IMPLEMENTASI PENDIDIKAN KARAKTER DALAM PEMBELAJARAN IPS DI SEKOLAH DASAR (SD PB SOEDIRMAN, SD N DUKUH 09 PAGI, SD N SUSUKAN 06). *JIPSINDO*, 1(1). <https://doi.org/10.21831/jipsindo.v1i1.2877>
- Uge, S., Arisanti, W. O. L., & Hikmawati, H. (2022). UPAYA GURU DALAM MENANAMKAN KARAKTER DISIPLIN SISWA SEKOLAH DASAR. *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 6(2). <https://doi.org/10.30651/else.v6i2.13671>
- Wahono, W., Sadtyadi, H., & Hatmono, P. D. (2020). Pengembangan model teka teki silang (tts) berbasis android pada materi pancasila buddhis. *BAHUSACCA: Pendidikan Dasar Dan Manajemen Pendidikan*, 1(2). <https://doi.org/10.53565/bahusacca.v1i2.377>

- Wardani, E. R., Fathurohman, I., & Kuryanto, M. S. (2021). NILAI KARAKTER RELIGIUS CERITA RAKYAT PERTAPAAAN RATU KALINYAMAT UNTUK SISWA SEKOLAH DASAR. *PROGRES PENDIDIKAN*, 2(1). <https://doi.org/10.29303/prospek.v2i1.110>
- Wati, D. K. (2020). Strategi Guru dalam Mengimplementasikan Nilai-Nilai Agama. *Edukais: Jurnal Pemikiran Keislaman*, 4(2). <https://doi.org/10.36835/edukais.2020.4.2.80-86>
- Yohendy, & Anjayani, N. S. (2019). Analisis Dampak Pelaksanaan Sila Keempat Pancasila Buddhis Membentuk Keluarga Harmonis Menurut Buddha Dhamma. *Jurnal Ilmu Agama Dan Pendidikan Agama Buddha*, 1(1), 55–76.
- Zain, Z. M., Jasmani, F. N. N., Haris, N. H., & Nurudin, S. M. (2022). *Gadgets and Their Impact on Child Development*. <https://doi.org/10.3390/proceedings2022082006>
- Zuhri Dwi Apriansah, & Deri Wanto. (2022). NILAI-NILAI PENDIDIKAN BUDI PEKERTI MENURUT KI HADJAR DEWANTARA DAN RELEVANSI DENGAN KEBIJAKAN PENDIDIKAN KARAKTER. *LITERASI: Jurnal Pendidikan Guru Indonesia*, 1(2), 105–113. <https://doi.org/10.58218/literasi.v1i2.382>