



## Relevance of Six Directions Worship Philosophy in Sigalovada Sutta to Indonesian Character Education

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### Abstract

This article discusses the relevance of the philosophy of worshipping the six directions found in the Sigalovada Sutta to character education in Indonesia, focusing on the Buddhist perspective. The aim of this research is to explain how the concept of worshipping the six directions in the Sigalovada Sutta elucidates its relevance in shaping strong and responsible character. The research methodology employed is a literature review of relevant Buddhist texts, including the Sigalovada Sutta. The findings indicate that the philosophy of worshipping the six directions practiced by Sigala is not interpreted as worshipping the directions themselves, but as symbols of respect for parents (east), teachers (south), children or spouses (west), friends and siblings (north), workers/servants (below), and holy persons such as ascetics and spiritual teachers (above). The philosophy of worshipping the six directions in the Sigalovada Sutta is relevant to character education in Indonesia as it pertains to the values of character, namely: 1) religious, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) democratic, 7) appreciation of achievement, 8) patriotism, 9) communicative, 10) love of peace, 11) social concern, and 12) responsibility. Based on these research findings, this article seeks to contribute to the discourse on how religious philosophy can be practically applied in the context of modern education.

**Keywords:** Sigalovada Sutta, Buddhist perspective, character education, philosophy, library research

## INTRODUCTION

Today, technology and science have developed rapidly and significantly affected the structure of human life. This development needs to be watched out for because it is feared that it can have a negative impact on human life. In addition, the younger generation now tends to admire foreign cultures that are considered more modern and trendier compared to the original Indonesian culture. Manners and honesty in everyday life are starting to fade. This can be seen from the amount of news about corruption cases, murders, and other crimes that appear almost every time on information media portals.

Character education is one of the important pillars in the development of human resources with integrity and morality. The term "character" comes from the Greek word "Charassian" which means "to mark" or "to record", and its focus is on

applying good values through actions or behavior. This implies that a person who is dishonest, cruel, greedy, or exhibits other bad behaviors is considered to have poor character. Conversely, a person who acts in accordance with moral standards is considered to have a noble character. According to the Ministry of Education's Language Center, character can be defined as innate, heart, soul, personality, ethics, behavior, personality, traits, character, temperament, or disposition, while having character means good personality, behavior, traits, and character.

According to Lickonna (1992), character education is a deliberate effort to help people understand, care about, and act in accordance with core ethical values. This means that character education supports students' social, emotional, and ethical development. A simple approach states that character education includes all positive actions that teachers take to shape the character of the students they teach (Samani & Hariyanto, 2013). Elmubarok (2008) explains that character building is the process of shaping an individual's soul so that it becomes unique, interesting, and different, similar to the letters in the alphabet that are always different from one another. People with strong characters can be distinguished from each other. People with strong character can be distinguished from one another, and character itself is a reflection of a person's level of morality (Wardani & Murtiningsih, 2021). Character education is also known as moral education, value education, affective education, moral education, or character education.

Character education has become a topic of national discussion (Mulyaningtyas & Dian, 2020), (Wahyuni et al., 2019), (Yusuf, 2013), (Rahim, 2013), (HM, 2013), (Azizah & Marzuki, 2018), (Dwijonagoro et al., 2019). In Indonesia, efforts to integrate character education in the national curriculum have been made through various policies and programs, which aim to form a generation that is not only academically intelligent, but also has noble morals. One of the national development priorities contained in the National Long-Term Development Plan (RPJP) 2005-2025 (Law No. 17 of 2007) is to create a society that has noble character, good morals, ethics, culture, and high civilization based on the philosophy of Pancasila. One way to achieve this goal is by strengthening the nation's identity and character through education. Amidst the plurality of cultures and religions in Indonesia, understanding and applying moral values from various religious traditions is relevant. One such tradition is Buddhism which offers a unique perspective on character building.

One of the important texts in Buddhism that discusses moral and ethical values is the Buddha's sermon in the *Sigalovada Sutta*. The *Sigalovada Sutta*, also known as the "Sermon to the Youth of *Sigala*," provides comprehensive moral guidance in the form of six-way worship. This philosophy emphasizes harmonious relationships and moral obligations between individuals and various aspects of their lives, including parents, teachers, friends, spouses, servants, and saints. Each of these

directions represents a social relationship that must be maintained and respected to achieve a balanced and peaceful life.

This study aims to explain how the concept of worshipping the six directions practiced by the *Sigala* Youth and explore its relevance to character education in Indonesia. The study will analyze how the moral principles contained in the *Sigalovada Sutta* can be applied in the context of character education, as well as identify its potential contribution in shaping individuals with integrity, discipline, and responsibility. Indonesia, as a country with rich cultural and religious diversity, faces the challenge of integrating various moral and ethical values from different traditions into a cohesive education system. The integration of Buddhist values in character education not only enriches students' moral understanding, but also strengthens the spirit of tolerance and respect for diversity. In this context, the *Sigalovada Sutta* offers a useful insight to strengthen character education, as it teaches universal values that are relevant to various cultural and religious backgrounds.

The philosophy of worshipping the six directions in the *Sigalovada Sutta* offers a comprehensive structure to guide individuals in leading a moral and harmonious life. By worshipping the six directions, one is reminded of the importance of maintaining good relationships with parents (east direction), teachers (south direction), spouse and children (west direction), friends and coworkers (north direction), servants and subordinates (down direction), and saints and spiritual teachers (up direction). Each of these directions emphasizes different moral responsibilities, which, if properly executed, can form a solid and dignified character.

## **METHODS**

In research, the use of study methods is very important to achieve the desired goals. The study method applied in this research is library research, which serves as a way to collect data from various library sources. According to Soleh (2005), library study is research that utilizes library facilities as the first step to collect various literature as references. Through this approach, the research can collect and analyze the main text of the *Sigalovada Sutta* and related literature to understand the philosophical meaning of worshipping the six directions and how these values can be applied in character education in Indonesia.

In the context of character education in Indonesia, the application of this philosophy can be done through various interactive and participatory learning strategies. For example, through project-based learning that involves collaboration between students, teachers and the community, values such as responsibility, cooperation and respect for others can be effectively instilled. In addition, through mentoring and character building

programs, students can learn directly from the examples of respected people in the community.

The implementation of values from the *Sigalovada Sutta* in character education can also support efforts to reduce social problems such as violence, corruption and injustice. By teaching the importance of harmonious relationships and mutual respect, students can develop into individuals who are more caring, empathetic and responsible towards themselves and others. This is particularly relevant in the context of Indonesia, which is plural and requires strong social cohesion to achieve sustainable development goals.

Overall, this research aims to offer new insights into how the moral teachings in the *Sigalovada Sutta* can be integrated in Indonesia's character education system. It is hoped that the findings of this research can positively contribute to the development of a more inclusive and effective character education curriculum, which focuses not only on cognitive aspects but also on the moral and ethical formation of students. Thus, education in Indonesia can produce a generation that is not only smart and competent, but also has noble character and superior personality. Moreover, this research also aims to strengthen cooperation between various religious communities in an effort to build a better and more harmonious society.

## **RESULTS AND DISCUSSION**

### **1. Results**

Character education is one of the strategic steps that is currently still being used as a pillar to improve student morality. Character education is a series of efforts that are planned and carried out regularly to help students understand the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality. These values are reflected in thoughts, attitudes, feelings, words, and actions, which are based on religious norms, laws, manners, culture, and customs.

The Ministry of National Education (2010) argues that character education is defined as an effort to develop national character in students, so that they have values and personal character that enable them to apply these values in their personal lives, community life, and become religious, nationalist, productive, and creative citizens. Megawangi (2004) also argues that character education involves efforts to teach children how to make wise decisions and apply them in everyday life, so that they can make a positive contribution to their environment. Character education also aims to build a good understanding in students so that they are able to behave in accordance with the prevailing norms. Albertus (2007) adds that character education involves understanding and appreciating the basic values that are essential for a society to live harmoniously and work together. Values such as wisdom, respect for others, personal responsibility, empathy, and peaceful conflict resolution, are values that should be emphasized in character education efforts.

Based on several opinions about character education, we can know that character education is very important to be taught to students (Kusnoto, 2017), (Rofi'ie, 2017), and (Yani, 2023). This is because character education plays an important role in fostering and building students' understanding of the importance of good behavior, in accordance with the values that apply in society and the country. The Ministry of Education and Culture (Kusnoto, 2017) suggests that there are 18 character values that must be developed at every level and unit of education in Indonesia, namely 1) religion, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) national spirit and nationalism, 11) love for the country, 12) respect for achievement, 13) communicative, 14) love of peace, 15) love to read, 16) care for the environment, 17) social care, and 18) responsibility.

Based on these character values, the values of character education in Indonesia that are relevant to the philosophy of worshipping six directions in the *Sigalovada Sutta* are: 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) democratic, 7) love for the homeland, 8) appreciating achievements, 9) communicative, 10) peace-loving, 11) social care, and 12) responsibility.

## **2. Discussion**

### **a. The Philosophy of Worshipping the Six Directions in the *Sigalovada Sutta***

The philosophy of worshipping the six directions is outlined in the *Sigalovada Sutta*. The *Sigalovada Sutta*, one of the *suttas* in the Pali canon known as the *Sigāla Sutta*, *Sigālaka Sutta*, *Singālovāda Sutta*, and *Sigālovāda Suttanta*, is the 31st *sutta* in the *Digha Nikaya* which is Gautama Buddha's sermon on ethics in public life. This *sutta* draws its sources from customs, culture, and the teachings of truth in a religious context. The *Sigalovada Sutta*, in its greatness as part of the Pali canon, not only presents moral and ethical teachings, but also highlights the importance of universal values in human life. As one of the many *suttas* taught by Gautama Buddha, the *Sigalovada Sutta* captures the essence of the Buddha's teachings on responsibility, balance, and respect for all aspects of life.

The *Sigalovada Sutta* is important because it teaches fundamental principles that can be applied in various aspects of life, not only in the context of Buddhism, but also in the wider context of social and cultural life. It shows us that values such as respect, loyalty and understanding towards others are essential in building a harmonious and peaceful society. The content of the *Sigalovada Sutta* is the advice given by Gautama Buddha to *Sigala*, a young man who lived in *Rajagaha* and came from a Buddhist family. Although his parents were devout Buddhists, they failed to guide *Sigala* to follow their teachings. When *Sigala*'s father was about to die, he gave his son a final message to carry out his request, which was to honor the six directions at dawn.

Here is one of the Pali quotations found in the *Sigalovada Sutta* relating to worshipping the six directions or the directions to be honored, as well as a summary of all the virtues expressed in this *sutta*.

*“Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā - Mātāpitā disā pubbā, ācariyā dakkhinā disā; Puttadārā disā pacchā, mittāmaccā ca uttarā. Dāsakammakarā heṭṭhā, uddhaṃ samaṇabrāhmaṇā; Etā disā namasseyya, alamatto kule gihī. Paṇḍito sīlasampanno, saṅho ca paṭibhānavā; Nivātavutti atthaddho, tādiso labhate yasaṃ. Uṭṭhānako analaso, āpadāsu na vedhati; Acchinnavutti medhāvī, tādiso labhate yasaṃ. Saṅgāhako mittakaro, vadaññū vītamaccharo; Netā vinetā anunetā, tādiso labhate yasaṃ. Dānaṅca peyyavajjaṅca, atthacariyā ca yā idha; Samānattatā ca dhammesu, tattha tattha yathārahaṃ; Ete kho saṅgahā loke, rathassāṇīva yāyato. Ete ca saṅgahā nāssu, na mātā puttakāraṇā; Labhetha mānaṃ pūjaṃ vā, pitā vā puttakāraṇā. Yasmā ca saṅgahā ete, sammapekkhanti paṇḍitā; Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te ti.” (Sutta Pitaka, DN 31).*

The meaning of the quote is "After *Sang Sugata* had said this, the teacher (*Sattha*) said further: Mother and father are east, teachers are south, wife and children are west, friends and relatives are north, servants and workers are down, and up are ascetics and brahmins. All these directions should be worshipped by a good person. One who is wise and disciplined, kind and intelligent, humble, and free from arrogance, such a person will benefit. Early to rise, scornful of laziness, undeterred by misfortune, of irreproachable behavior, intelligent, such a person will be auspicious. Associating with friends and nurturing them, welcoming them, not being a miserly host, a guide, teacher and friend, such a one will be profitable. Making offerings and speaking kindly, living for the welfare of others, not discriminating in anything, not taking sides according to the demands of the situation. These things make the world go round like the axle of a chariot wheel. If such things did not exist, no mother or father would gain the respect and appreciation from their children that they deserve. However, because these qualities are embraced by the wise with reverence, they stand out and are highly praised by all humans."

The concept of worshipping the six directions taught in the *Sigalovada Sutta* reflects the Buddha's understanding of human existence in relation to the universe. It is not simply a respect for geographical direction and the teaching to worship the six directions (east, south, west, north, up and down), but more deeply, an expression of recognition of the complexity and diversity of life. For the *Sigala* Youth, his father's final command to honor the six directions at dawn was not just a ritual duty, but a spiritual guide that led him to live with full awareness and responsibility. This shows that the teachings in the *Sigalovada Sutta* are not static, but can be interpreted and applied personally in one's spiritual journey.

The teaching of the *Sigalovada Sutta* underscores the importance of harmony in all aspects of life. Honoring these directions is not just about maintaining physical balance in space, but also about seeking balance in the relationship between individuals and

themselves, others, and the environment. It teaches that every aspect of life has intrinsic value that needs to be respected and maintained. Honoring north, south, east, west, up, and down is a recognition that we as individuals live in a context larger than ourselves. It creates an awareness of our connectedness to the universe and our responsibility towards it. The *Sigalovada Sutta* provides a broad view of how humans can live meaningfully and meaningfully in this world. The concept of worshipping the six directions is a reminder of the importance of appreciating diversity, not only in geographical aspects, but also in social, cultural, and spiritual life.

In the modern context, where global challenges such as climate change, intercultural conflict and social injustice are increasingly complex, the teachings of the *Sigalovada Sutta* provide a solid moral foundation to navigate these changes wisely and responsibly. It is a call to build a just, inclusive and sustainable society. Respect for these directions also shows appreciation for universal values such as justice, truth, and peace. It challenges individuals to act not only for self-interest, but also for the common good and harmony in society.

In the context of Buddhism, the concept of worshipping the six directions reflects the essence of the Dhamma which teaches about wisdom, ethics, and meditation. It directs Buddhists to live a meaningful and meaningful life, not only for themselves but also for society at large. The teaching of the *Sigalovada Sutta* emphasizes that human life is not limited to personal affairs alone, but also includes social and moral responsibilities towards our environment. Honoring these directions symbolizes a commitment to live with integrity and wisdom, and respect for every living being.

In Buddhism, respecting these directions also means recognizing our existence in an interdependent relationship with all beings. This suggests that everything we do has an impact, either directly or indirectly, on life around us. The concept of the six directions in the *Sigalovada Sutta* teaches us to expand our view of the world and to live our lives with full awareness of our influence on our surroundings. It is a call to live mindfully of all that exists in this world, including in the world of education which is always associated with student character.

Character education in Indonesia can benefit greatly from the values taught in the *Sigalovada Sutta*. Through understanding and practicing the six-way concept, the younger generation can be guided to have a respectful, responsible and mindful attitude towards their social environment. This is important in forming a society that is tolerant, appreciates diversity, and upholds moral values. The results of Handika's research (2021) show that the formation of a better and adaptive character and personality of adolescents to the environment can be achieved by providing an understanding of the character and educational values contained in the *Sigalovada Sutta*.

As such, the *Sigalovada Sutta* is not just an ancient text steeped in Buddhist tradition, but also a source of inspiration that can guide individuals to live in harmony and accord

with the universe. The philosophy of worshipping the six directions which contains teachings to respect parents (east direction), teachers (south direction), spouses and children (west direction), friends and coworkers (north direction), servants and subordinates (down direction), as well as saints and spiritual teachers (up direction) can also be applied in character education.

**b. The Relevance of Six-Direction Worship Philosophy in Sigalovada Sutta to Character Education in Indonesia**

1) Religious

Religion can be defined as an attitude or behavior that shows obedience, compliance, and deep devotion to the values, teachings, or religious or spiritual beliefs that a person professes. More broadly, religion also includes an awareness of the existence and role of God or spiritual forces in an individual's life, as well as the obligation to obey and practice the teachings that are firmly held. Religiosity reflects a person's intensity and sincerity in implementing religious values in all aspects of life, such as in daily behavior, social interactions, and attitudes towards the environment.

The philosophy of worshipping the six directions contained in the *Sigalovada Sutta* has significant relevance to character education in Indonesia, including religious values. In the Sutta, it is stated that worshipping the directions includes obligations towards parents, teachers, wife and family, friends, workers, and saints. This concept teaches the importance of obedience and respect for authority and values in daily life. In Indonesia, character education that focuses on religious values is important to form an attitude of tolerance towards religious diversity, respect and understanding of differences in beliefs, and establish harmony between religious communities.

The implementation of religious character values based on the philosophy of the *Sigalovada Sutta* also includes respect for religious traditions and teachings that are firmly held by individuals and communities. This is in line with efforts to strengthen students' moral and spiritual integrity, and encourage them to live according to the principles of their religion or beliefs. Thus, character education in Indonesia does not only focus on academic aspects, but also pays attention to the formation of a strong personality based on deep religious values.

In addition, the religious concept in the *Sigalovada Sutta* teaches the importance of social and moral responsibility towards the wider community. Character education that integrates these values helps prepare young Indonesians to become responsible citizens, contribute positively to social progress, and maintain peace and harmony among religious communities. Thus, this philosophy is not only a spiritual foundation, but also an ethical foundation in the formation of a religious and moral personality among Indonesia's younger generation. In relation to the philosophy of worshipping six directions, the value of religious character is more inclined to respect the upper direction, namely holy people, such as ascetics and spiritual teachers who no longer have a sense of

attachment in themselves, so students are taught not to be too excessive in dealing with all things that are impermanent.

## 2) Honest

Honesty can be defined as an attitude or behavior that reflects truth, honesty, and integrity in one's words and deeds. More specifically, honesty means that one tells the truth without hiding facts or providing misleading information. Honesty also involves matching what one says with what one really thinks or believes.

The philosophy of worshipping the six directions contained in the *Sigalovada Sutta* has relevance to the value of honest character. In this teaching, honesty is not only understood as honesty in words, but also in daily actions. This philosophy teaches the importance of consistency between what is said and what is done, so that individuals not only become people who say the right things but also act in accordance with the moral values they adhere to. This is important in shaping a trustworthy and responsible personality in society.

The implementation of the value of honesty based on the teachings of the *Sigalovada Sutta* also includes the aspect of exemplary in living daily life. Teachers and leaders are expected to be good examples in the practice of honesty, so as to inspire and guide the younger generation to appreciate the importance of honesty in every aspect of life. In the context of character education in Indonesia, this approach plays an important role in overcoming the challenges of honesty in the modern era which is often faced with the temptation to hide the truth or manipulate information.

In addition, the philosophy of worshipping the six directions also teaches that honesty is a strong foundation for building healthy and harmonious interpersonal relationships. Based on honesty, individuals are able to build trust and avoid conflicts caused by dishonesty. In the context of character education, internalizing the value of honesty helps prepare Indonesia's young generation to become reliable and responsible leaders in carrying out their duties in society, both in the personal and professional spheres. In relation to the philosophy of worshipping the six directions, the character value of honesty is relevant to all directions, where honesty must be applied to anyone regardless of social status. This is a form of respect for others and should be done by students in everyday life.

## 3) Tolerance

Tolerance can be defined as an attitude or behavior that appreciates and accepts diversity, whether in terms of beliefs, culture, ethnicity, or political views. It includes the willingness to respect the rights of individuals to have different beliefs and practices without discrimination or intolerance. In the social and intercultural context, tolerance implies mutual respect and peaceful coexistence amidst differences.

The philosophy of worshipping the six directions in the *Sigalovada Sutta* has a deep relevance to the character value of tolerance. In the context of Buddhism, the concept of tolerance not only includes respect for differences in religion or belief, but also promotes mutual respect between individuals from different social, cultural and ethnic backgrounds. Tolerance in the teachings of the *Sigalovada Sutta* teaches the importance of peaceful coexistence and harmony amidst the diversity of society.

The implementation of the value of tolerance based on the teachings of the *Sigalovada Sutta* requires a willingness to appreciate diversity and respect the rights of individuals to have different beliefs and practices. In the context of character education in Indonesia, this approach is very relevant considering that Indonesia is a country with rich religious, cultural and ethnic diversity. Teaching tolerance not only builds mutual respect, but also shapes young people who are able to respond to differences wisely and value common interests above individual interests.

In addition, the philosophy of worshipping the six directions also teaches that tolerance is the foundation for harmonious and constructive cooperation within society. By internalizing the value of tolerance, individuals can build strong social relationships without having to be affected by potentially destructive conflicts or disputes. It also helps to create an inclusive and supportive educational environment for all students, regardless of their background or differences.

Tolerance in the context of character education also plays a role in shaping future leaders who can lead wisely in a multicultural environment. By understanding and respecting diversity, individuals will be better able to manage differences and create better solutions in facing social and global challenges. This is in line with the goal of character education to produce individuals who are not only intellectually intelligent, but also sensitive to the moral and social values that underlie human relations.

Character education that integrates the value of tolerance can also reduce social conflict and promote peace in society. When young Indonesians are equipped with the skills and attitudes of tolerance, they are more likely to serve as agents of change who build harmony and justice in society. This is in accordance with the teachings of Buddhism which teaches the importance of creating a peaceful life and fair coexistence for all beings. The character value of tolerance is relevant to all directions in the *Sigalovada Sutta* which as a student, must be able to uphold high tolerance to anyone.

#### 4) Discipline

Discipline can be defined as a person's ability to self-regulate and follow established rules, norms or order. More than just obeying rules, discipline includes consistency in behavior and habits that support the achievement of certain goals or standards (Suyatno & Vechea, 2024). A highly disciplined person is able to control themselves, follow a schedule, and complete tasks on time without the need for constant supervision. The

prevalence of deviant behaviors and lack of discipline that violate personality standards and varying levels of discipline serves as evidence of the importance of disciplinary character (Ulfa et al., 2024).

The philosophy of worshipping the six directions contained in the *Sigalovada Sutta* has relevance to the character value of discipline. In this teaching, discipline is not only understood as compliance with rules or regulations, but also as the ability to organize oneself consistently and responsibly. This philosophy emphasizes the importance of self-awareness in living daily life, which includes controlling desires and behaviors that can disrupt balance and productivity.

The implementation of the value of discipline based on the teachings of the *Sigalovada Sutta* teaches that one must be able to manage time and energy effectively to achieve the desired goals. This is in line with the needs of character education in Indonesia, where discipline is the foundation for developing good habits and carrying out responsibilities with integrity. By building strong discipline, individuals can improve the overall quality of their work, study and personal life.

In addition, the philosophy of worshipping the six directions also teaches that discipline requires a high commitment to the process of learning and personal growth. Teachers and educational leaders are expected to be role models in the practice of discipline, so as to inspire the younger generation to value these values in their lives. In the context of character education, this approach helps create a structured and efficient learning environment, where students can develop optimally and prepare themselves for future challenges.

Besides being the key to individual success, discipline also plays a role in shaping a reliable and responsible personality in society. By internalizing the value of discipline from an early age, Indonesia's young generation can develop mindsets and behaviors that support a more orderly and organized life. This not only has an impact on personal achievement, but also on the ability to contribute positively in their social and professional environments. Discipline in the context of character education also helps teach the importance of respecting time and resources. By teaching the values of discipline, education in Indonesia can help prepare the younger generation to become reliable future leaders, both in living their personal lives and in building a better and more harmonious society.

Based on research conducted by Handika (2021), discipline can be applied reciprocally, both from children to parents, parents to children, and reciprocally to the parties described in the six-way worship according to the context. For example, children to parents and vice versa in the family environment, students to teachers and vice versa in the school environment, employers and servants in the work environment, and so on.

#### 5) Hard Work

Hard work can be defined as an attitude or behavior that shows high dedication and commitment in completing tasks or achieving certain goals. It involves earnest effort, patience, and perseverance to overcome obstacles and produce maximum results. Hard work includes not only the quantity or number of work hours spent, but also the quality of effort given in the face of challenges or complex projects. In the context of character education, the value of hard work is the foundation for developing students' ability to achieve academically and develop the skills necessary for success in various areas of life.

The philosophy of worshipping the six directions contained in the *Sigalovada Sutta* makes a valuable contribution to character education in Indonesia on the character value of hard work. This concept teaches that to achieve success in life, one needs to show high dedication and perseverance in carrying out their tasks. This is in line with the values to be promoted in character education, where students are taught to value hard work as the main key to achievement and success.

The implementation of the value of hard work based on the teachings of the *Sigalovada Sutta* can help shape a proactive and productive mindset among students. By motivating them to commit to learning and developing skills, education can become more than just academic achievement. Students will learn to overcome obstacles and pursue their goals with strong determination, which is an important foundation for future independence and success.

In addition, this philosophy also teaches that hard work is not only about the end result achieved, but also the learning process and personal growth experienced on the way to achieving the goal. In relation to the philosophy of worshipping the six directions, the character value of hard work is not only in the form of student actions to obtain something, but how students can appreciate the hard work of others, for example students can continue their education to a high level inseparable from the hard work of parents and also other parties who help. In character education, it is important for educators to inspire students to appreciate every small step in their endeavors. By strengthening the value of hard work in the education curriculum, Indonesia can prepare young people who are ready to face global challenges with high confidence and readiness.

#### 6) Democratic

Democracy can be defined as a system or way of thinking that emphasizes the principle of equal rights and obligations among individuals in making decisions or organizing life together, taking into account the opinions and interests of all parties fairly. This system allows active participation of all members of society in the collective decision-making process. The philosophy of worshipping the six directions in the *Sigalovada Sutta* makes an important contribution to character education in Indonesia in the value of democratic character. This concept teaches the importance of equal rights and obligations among individuals in making decisions and in living life together. In the context of education,

this philosophy encourages students to understand that everyone has the right to be respected and heard, and to actively participate in school and community life.

The implementation of democratic values based on the teachings of the *Sigalovada Sutta* can help shape an inclusive and participatory educational environment. Educators can teach students to respect different opinions and listen to others' points of view fairly. This helps to create a school culture that supports collaboration and responsible shared decision-making, where every member of the school community feels valued and has an important role to play in achieving common goals.

In addition, the democratic philosophy in the *Sigalovada Sutta* also teaches values such as justice and equality, which are important cornerstones in building a harmonious and just society. Through a deep understanding of these concepts, Indonesia can prepare a younger generation that is not only academically intelligent, but also has the ability to contribute positively to addressing various social and global issues in an inclusive and equitable manner. One example of democratic character values that can be emulated by students is the philosophy of worshipping the downward direction. It needs to be taught to students that everyone deserves to be treated equally, even if the person has a lower social status compared to us.

#### 7) Love of the Motherland

Love of country can be defined as a deep sense of pride, loyalty and care for the country, as well as a willingness to contribute positively to advancing and protecting the common good. The philosophy of worshipping the six directions in the *Sigalovada Sutta* makes an important contribution to character education in Indonesia, especially in strengthening the character value of patriotism. This concept teaches the importance of developing a sense of love, loyalty and responsibility towards the homeland or country. In an educational context, this means teaching students to value and protect the culture, language, traditions and natural resources that are part of their national identity.

The implementation of the value of patriotism based on the teachings of the *Sigalovada Sutta* helps build awareness of the importance of preserving and enriching Indonesia's cultural and natural heritage. Educators can integrate these values in the curriculum so that students not only learn about Indonesia's history and cultural richness, but also engage in activities that promote care and respect for the environment and surrounding communities. In addition, the philosophy of love of country in the *Sigalovada Sutta* also includes strong patriotism values. Through teaching this value, Indonesia can produce young people who have a deep sense of pride in their country and are ready to play an active role in building and advancing the nation. Thus, character education that focuses on the value of patriotism not only builds a strong national identity, but also encourages students to take part in the preservation and advancement of the nation as a whole.

#### 8) Valuing Achievement

Appreciating achievement can be defined as an attitude or behavior that shows recognition and appreciation for the efforts and achievements of a person or group in various fields such as academics, arts, sports, or other positive contributions. This includes giving appreciation, praise, or support to individuals or groups who have achieved something of value and pride. It also involves inspiring others to do their best and improve themselves.

The philosophy of worshipping the six directions in the *Sigalovada Sutta* has relevance to the character value of respecting achievement. This concept teaches the importance of respecting and recognizing the efforts and achievements made by individuals or groups. In the context of education, this encourages educators to guide students in building an appreciative attitude towards every form of achievement, whether in academics, arts, sports, or other positive contributions. The implementation of the value of appreciating achievement based on the teachings of the *Sigalovada Sutta* helps to create a school environment that supports students' motivation to excel. Educators can use this concept as a basis for giving rewards, praise and recognition to students who achieve good results in learning or in various extracurricular activities. This not only boosts students' self-confidence but also inspires them to continue to do better.

In addition, the philosophy of appreciating achievement in the *Sigalovada Sutta* also teaches the values of humility and recognition of the excellence of others. Through character education that emphasizes this value, Indonesia can foster a healthy culture of appreciation among the younger generation. Thus, students not only learn to compete but also to support and appreciate the achievements of others, ultimately contributing to the formation of a more empowered and united society.

#### 9) Communicative

Communicative can be defined as the ability to convey ideas, opinions or information clearly and effectively to others, and to be able to interact politely and collaboratively in various social or professional situations. This ability includes the skills of listening well and responding appropriately in building harmonious relationships. The six-way worship philosophy in the *Sigalovada Sutta* provides a strong foundation for developing communicative character values in Indonesia. This concept teaches the importance of polite, effective and collaborative communication in daily interactions. In the context of character education, this philosophy encourages students to learn to listen well, respect other people's points of view, and express opinions or ideas clearly and openly.

The implementation of communicative values based on the teachings of the *Sigalovada Sutta* helps shape an educational environment that supports collaborative and harmonious learning. Educators can use this concept to teach students how to communicate effectively in teams, groups or in interpersonal relationships. This not only

develops verbal communication skills, but also skills in reading body language and facial expressions to understand and respond appropriately.

In addition, the communicative philosophy in the *Sigalovada Sutta* also teaches values such as honesty, humility, and respect for different opinions. By understanding and implementing these values, students in Indonesia can learn to communicate with respect for the diversity of other cultures, religions, and backgrounds. In an increasingly globally connected world, the ability to communicate effectively and respect diversity is key to creating an inclusive and harmonious society.

Character education that integrates communicative values based on the teachings of the *Sigalovada Sutta* helps create future leaders who are able to build strong relationships and resolve conflicts constructively. Leaders who have good communicative skills tend to be more effective in leading teams, inspiring others and promoting productive collaboration. Thus, this philosophy is not only relevant in the context of character education in Indonesia but also supports the formation of individuals who can contribute positively in a global society.

#### 10) Love Peace

Peacemaking can be defined as an attitude or behavior that reflects a desire to create an environment that is calm, harmonious and free from conflict. It involves the rejection of violence as well as active efforts to promote peace and harmony among individuals, communities, or in a broader social context. The philosophy of worshipping the six directions in the *Sigalovada Sutta* has relevance to character education in Indonesia, particularly to the character value of pacifism. This concept teaches the importance of creating peace in social interactions, whether in the family, school, or community. In the context of education, this philosophy encourages students to respect differences of opinion, resolve conflicts in a peaceful manner, and promote tolerance among others.

The implementation of the value of pacifism based on the teachings of the *Sigalovada Sutta* helps to establish a safe and harmonious learning environment in schools. Educators can use this concept to teach students about the importance of resolving conflicts constructively without violence or intimidation. This not only helps reduce violence in schools but also prepares the younger generation to become agents of peace in society.

In addition, the philosophy of pacifism in the *Sigalovada Sutta* also teaches values such as patience, forgiveness, and empathy towards others. By understanding and internalizing these values, students can learn to empathize with the experiences of others, understand the source of conflict, and seek solutions that benefit all parties. In the current context of globalization, the ability to promote pacifism and deal effectively with conflict is an invaluable skill. Character education that integrates the value of pacifism based on the teachings of the *Sigalovada Sutta* helps build future leaders who

are able to face global challenges with a calm and thoughtful attitude. Leaders who possess the value of pacifism are more likely to be able to defuse tensions, build bridges between cultures, and facilitate international cooperation. Thus, this philosophy is not only relevant in the context of education in Indonesia but also inspires individuals to promote peace and harmony in all aspects of their lives.

#### 11) Social Care

Social care can be defined as an attitude or behavior that reflects genuine concern and attention to the welfare and needs of others around us, especially those in need of help or support. It includes a willingness to help, share, or contribute positively to improving social conditions, both on a small scale such as the neighborhood and on a broader scale in society or community. It also involves an awareness of existing social problems and a commitment to act in an effort to create positive change for the common good.

The philosophy of worshipping the six directions contained in the *Sigalovada Sutta* has relevance to the character value of social care. This concept teaches the importance of caring about the welfare and needs of others around us. In Buddhism, worshipping the six directions includes not only immediate family, but also the entire social community, including neighbors, friends, and those who need help. Character education that integrates the value of social care based on the teachings of the *Sigalovada Sutta* can form students who have empathy and sensitivity to the surrounding social conditions. It is important to build a sense of solidarity among students and encourage them to participate in social activities that benefit the community. Thus, students not only learn about caring for others but also experience first-hand how their small actions can have a big impact in improving the quality of life of others.

In addition, the social care teachings in the *Sigalovada Sutta* teach values such as willingness to share, mutual cooperation, and care for the environment. Character education that emphasizes these values helps shape a younger generation that is conscious of its social responsibilities and ready to contribute to building a better community. They are taught not only to focus on their own interests but also to consider the common welfare in their every action.

The concept of social care in the *Sigalovada Sutta* is also relevant in the current context of globalization and multiculturalism. Through character education that emphasizes these values, students will be taught to appreciate cultural diversity and develop a deeper understanding of the social challenges faced by diverse societies. They are also taught to overcome differences and build harmonious intercultural relationships and support efforts to create an inclusive and equitable society.

#### 12) Responsibility

Responsibility is an attitude and behavior that reflects an awareness of one's moral and ethical obligations towards oneself, others, and the surrounding environment. It involves

the ability to acknowledge the consequences of one's actions, both positive and negative, and to be prepared to accept them. Responsibility also means fulfilling existing duties with sincerity, safeguarding the trust given, and being accountable in performing one's role, whether in personal life, family, society, or the state. It includes making wise decisions, maintaining integrity, and doing one's best for the common good.

The philosophy of worshipping the six directions in the *Sigalovada Sutta* is strongly relevant to the value of responsibility. In Buddhist teachings, this philosophy emphasizes the importance of responsibility in various social relationships and roles that we undertake. Worshipping the six directions involves not only honoring one's parents, teachers, spouse, and friends but also taking responsibility for society and all living beings around us. This teaching encourages maintaining harmony in various social relationships and actively participating in the creation of collective well-being.

Character education that integrates the value of responsibility based on the teachings of the *Sigalovada Sutta* can shape individuals who possess a high sense of responsibility towards themselves, their families, society, and the environment. Students trained in this value of responsibility will learn to take an active role in maintaining and improving their social conditions and commit to fulfilling their duties and obligations with full awareness. Thus, they will be able to become individuals who are not only responsible for their actions but also contribute positively to the advancement of society.

Furthermore, the teaching of responsibility in the *Sigalovada Sutta* helps us understand the importance of mutual respect and cooperation with others in everyday life. Character education that emphasizes responsibility helps shape a generation that is ready to carry out their roles in various areas of life. They are taught not only to think of their own interests but also to consider the impact of their actions on others and the environment. This is essential for building a more just, harmonious, and sustainable society.

Overall, the philosophy of worshipping the six directions in the *Sigalovada Sutta* provides a strong foundation for character education in Indonesia by teaching profound social care values. By understanding and practicing these values, students are expected to become active agents of positive change in building a better and sustainable society.

## **CONCLUSION**

Based on this explanation, it can be concluded that this article illustrates the importance of the philosophy of worshipping the six directions found in the *Sigalovada Sutta* as a relevant foundation for character education in Indonesia, with a strong perspective from Buddhism. This philosophy does not simply refer to ritualistic worship practices, but rather a symbol of deep respect for interpersonal relationships that are essential in daily life. This research highlights that the concept of six-way worship, which includes respect for parents, teachers, children/wives, friends/brothers, laborers/servants, and saints, has major implications in the formation of strong and responsible individual characters.

The values instilled in this philosophy, such as religion, honesty, tolerance, and others, provide a solid moral foundation for Indonesia's young generation.

The literature study research method of Buddhist texts, including the *Sigalovada Sutta*, has revealed the relevance and depth of this philosophy in the modern educational context. The implementation of the values contained in this teaching can help create an inclusive and harmonious educational environment, where young individuals can grow and develop holistically. The philosophy of worshipping the six directions in the *Sigalovada Sutta* has relevance to character education in Indonesia which is found in the character values, namely 1) religion, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) democracy, 7) love for the country, 8) respect for achievement, 9) communicative, 10) peace-loving, 11) social care, and 12) responsibility.

As such, this article makes an important contribution to the discussion on how spiritual and philosophical values in religion can be integrated into the national education system to prepare a better generation, which is not only academically competent but also has a strong character and is able to contribute positively in society.

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