



REFLEKSI EVALUATIF PENDIDIKAN KARAKTER MAHASISWA DI SEKOLAH TINGGI AGAMA BUDDHA DI INDONESIA

EVALUATIVE REFLECTION OF STUDENT CHARACTER EDUCATION IN BUDDHIST COLLEGES IN INDONESIA

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Abstract

This study aims to obtain an overview of the character of the students of Buddhist Religious Colleges in Indonesia, which can provide an actual picture of the results of the learning process, particularly about the character of students in the Buddhist Colleges in Indonesia. This research is a survey research, based on Mix Method, both qualitative and quantitative, so it can be called as Mix Method research. All sections used in this research are part of the evaluation of the reflection on character education that has been carried out. The results showed that the instrument for assessing the character of Buddhist College students had good validity and reliability, which could be arranged based on the dimensions: Honesty, Caring, Independence, Discipline, Responsibility, Hard work, Simplicity, Courage, Justice. Based on the analysis of evaluative reflection, both qualitative and quantitative data indicate that Buddhist College students have good character of integrity, despite the fact that they still have to reconsider students' hard work, as well as attention to the caring aspect.

Keywords: *Buddhist religion; Character education; Reflective evaluation*

Abstrak

Penelitian ini memiliki tujuan untuk mendapatkan gambaran terkait karakter mahasiswa Sekolah Tinggi Keagamaan Buddha di Indonesia, yang dapat memberikan gambaran secara aktual hasil proses belajar, tentang karakter mahasiswa di lingkungan Sekolah Tinggi Agama Buddha di Indonesia. Penelitian ini merupakan penelitian survai, dengan berbasis Mix Method, baik kualitatif dan kuantitatif, sehingga bisa disebut sebagai penelitian Mix Method. Seluruh bagian yang digunakan dalam penelitian ini menjadi bagian dalam evaluasi refleksi terhadap pendidikan karakter yang telah dilangsungkan. Hasil penelitian menunjukkan bahwa instrument penilaian karakter mahasiswa sekolah tinggi agama Buddha, memiliki validitas dan reliabilitas yang baik, yang dapat disusun berdasarkan dimensi: Kejujuran, Kepedulian, Kemandirian, Kedisiplinan, Tanggung jawab, Kerja keras, Kesederhanaan, Keberanian, Keadilan. Berdasarkan analisis refleksi evaluative, baik data kualitatif dan kuantitatif, menandakan bahwa mahasiswa sekolah tinggi agama Buddha memiliki karakter integritas yang baik, walaupun demikian tetap harus memperhatikan dalam hal kerja keras yang dimiliki mahasiswa, maupun perhatian dalam aspek kepedulian.

Kata kunci: Agama Buddha; Evaluasi reflektif; Pendidikan karakter

INTRODUCTION

Human development is part of the ideals of the Republic of Indonesia, which is stated in the preamble to the 1945 Constitution. Building human resources must also be realized through formal education. In terms of education, it is not merely about building students' excellence, but it also concerns with the integrity development of the personality of students, so they will develop as people with great characters (Wahono 2018).

Character has become part of a person's identity. The existing character must be developed to create the desired personality. The development of human resources, which is carried out through formal education, makes higher education institutions, such as the Buddhist College, a required part, to be able to cultivate and produce human resources who are virtuous and excel in science and knowledge.

In the definition presented by Likona, it is stated that character education is a deliberate effort from all dimensions of social life that takes part in building character in an optimum way (Dalmeri 2014). The existence of Buddhist College, which organizes formal education, places its position in providing answers in and trying to organize higher education that can fully realize the values in the education process.

The current state condition with the outbreaks of Covid-19, as a pandemic era, gives an additional nuance in its impact on education. Educational activities must be carried on by shifting the traditional model into different models. The *New Normal* nuance, in adjusting to the Covid-19 pandemic, was highly encouraged to ensure the continuity of the educational activities.

Online learning is part of the initial solution so that the educational process can be carried out properly. Education that is carried out online is carried out without direct observation. Instead, it can be done through media utilization. This shows that the observations during the classroom activities cannot be done thoroughly due to such limitation. Not to mention that this shows that the process of online learning cannot be monitored or evaluated directly, particularly in terms of observing the students. As the result,

the learning process are not able to guarantee the continuity of the character education process well yet.

Character education is a response to various national problems, especially the problem of moral decadence, such as corruption, violence, fights between students, clashes between ethnic groups, and free sex (Samrin, 2016), as well as how to instil an identity as an Indonesian, who has a Pancasila nationalist spirit. Character becomes indispensable part of the morality of behaviour, manifested through honesty, discipline, and other traits.

Buddhist College is a higher education institution that produces human resources, in the clump of scientific specificity, Buddhist religion. Through its process of education, it is hoped that this institution will be able to produce human resources who are knowledgeable with strong characters. In Buddhist College there are no problems and emergencies that need to be solved immediately. There were no incidents and problems found, such as clashes or violence between students, or clashes between ethnic groups, even though the students and lecturers in the institution belong to different ethnicities and Buddhist religious practices. On the other hand, Buddhist College is a well-known institution famous for its high acceptance on economically disadvantaged students, and students having limited academic achievement in their previous levels of education.

The implementation of character education in Buddhist religious Colleges in general is part of religious morality which is embedded in the learning process in Buddhist religion science. It is depicted in Digha Nikaya, Sonadanda Sutta 21, as in Walshe (2009), which expresses the importance of morality and wisdom. These character factors can be manifested through Mindfulness, Inquiry (knowing the truth), Effort, Passion (spirit), Calm, Concentration (focus), Equanimity, Wisdom, Morality, Knowledge, and Perfection in behavior (in applying *Buddhist Pancasila*).

The characters contained in the Digha Nikaya have similarities in its general components. The character is depicted through the behavior. Character can also be interpreted

as part of "personal character, psychological, moral or character traits that distinguish one person from another, and other traits (Samrin 2016). Good character can be shown through one's good behaviour, without blemish, that becomes his identity, and is not made up.

The educational process carried out in Buddhist religious education cannot be separated from efforts to instill character values that are in accordance with Buddhist teachings, such as those that characterize Buddhist religious education, one of which is shown in the Digha Nikaya, as his teaching. This study aims to obtain a description of the existing characters of *PTAB* students in Indonesia, which can provide an actual picture of the results in the learning process, in the Buddhist College environment, so that the description of the character of students in the Buddhist College in Indonesia can be well displayed through the process of preparing character assessment instruments for students.

THEORETICAL FRAMEWORK

Character

In the research conducted by Sadtyadi (2019), about character education, it is proven that character is highly related to real traits, and will be different for each individual, with the attributes inherent in each of these individuals. Character is also referred to as personality, which can be viewed from an ethical or moral perspective, exemplified by a person's attitude of honesty, which, in general, will persist.

Character can also be interpreted as psychological traits, or behavior that distinguishes each individual from one another. In Javanese philosophy, it is commonly called *watak* (character). The character (Hasan et al., 2010) that are developed and instilled in Indonesia (to children and adolescents) has been formulated by the Ministry of National Education through 2010 National Education Culture and Character Education Academic Manuscript, in the form of 18 points of character values, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendship/communicative, love peace, love to read, care for the environment,

care and social responsibility (Hartini, 2018; Ningsih, 2015).

Character Education in Religious Education Reflection

According to Cummings, Dyas, and Maddux, Cleborne D. Kochman (2001), learning is seen as a process of developing generic (Al-Disi and Rawadieh, 2019) skills which consists of developing character (personal attributes) and values (Bath et al., 2004). In line with this opinion, Schwab argues that learning is an example of moral activity because in the learning process there are activities carried out among individuals (Nucci, Narvaez, and Krettenauer, 2014). In other words, a change in perspective that emphasizes moral education is needed, such as the shifting from *thinking, feeling and acting* into *sensitivity, judgment, motivation, and character'*. (Bebeau, Rest, and Narvaez, 2008) Awareness of how our actions will affect other people, situations or conditions of others can be classified as *moral sensitivity*; while the ability to judge which actions are morally right or wrong is called *moral judgment*; and the ability to choose priority moral values over personal values (career, fun, loyalty to the company, etc.) refers to *moral motivation* and finally, the ability to set goals, self-discipline, self-control, and the ability to act in line with the goals can be defined as *moral character*.

Buddhist education is education based on moral values, which are based on religious values such as Sadha, Silla and Bhakti. Components in Buddhist education are components that can support the morality of the nation while still being able to maintain the unity and integrity of the nation and capable of being a filter in all matters related to globalization. As such, character education and Buddhist education are a package that is integrated in character education of Indonesia.

The Nature of the Function and Purpose of Education in Buddhist Education

Buddhist education is an effort that is carried out in a planned and continuous manner in order to develop the ability of students to strengthen faith and piety to God Almighty and have noble character, as well as to increase

spiritual potential in accordance with the teachings of Buddhism (Anon, 2006).

According to Government Regulation Number 55 of 2007 (Anon, 2007) about Religious Education, it is stated that: Religious education functions to form Indonesian people who believe God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations (Article 2 paragraph 1). Furthermore, it is stated that religious education also aims to develop the ability of students to understand, appreciate, and practice religious values that harmonize their mastery in science, technology and art (Article 2 paragraph 2).

The objectives of religious education as mentioned above are also in line with the objectives of Buddhist education which include three basic aspects, namely knowledge (*pariyatti*), implementation (*patipatti*) and penetration/enlightenment (*pativedha*). The fulfillment of the three basic aspects which constitute a unity in this method of Buddhist Education will lead students to possess noble morality, tranquility and peace and finally. It is expected that in their real life, they will manifest good behavior such as being tolerant and considerate and loves peace. The courses scope can be considered as the curriculum where it emphasizes on how to organize and combine information from the contents of the Buddhist education subjects. Buddhist education curriculum is based on competency standards and basic competencies. It is hoped that this standard can be used as a frame of reference in developing a Buddhist Education Curriculum in accordance with the needs of the regions or school institutions (Anon, 2006).

Factors of Character Perfection As A Dimension of Character in Buddhism

There are factors that cause one to attain enlightenment. One who has attained enlightenment can be said to be of extraordinary character, flawlessly. The first factor is *mindfulness*. It refers to the attention that is carried out unshakably and deeply. The attention quality is beyond compare and result in perfect product. The second factor is characteristic of *investigation* the ability to know, through the discernment of non-

intellectual inquiry, which is the true nature of Dhamma. The third factor is *persistent effort*. People who have persistent effort will go forward, be brave, not be afraid of difficulties, which they will face in their duties. The fourth factor is *excitement*, which has the characteristics of happiness, pleasure, and satisfaction. Excitement pervades the mental states associated with it, makes it joyful, and happy, and brings a deep sense of satisfaction. The fifth factor is *serenity*, the absence anxiety and regret, which shows that all processes are passed in good stages without any mistakes. The sixth factor is *concentration*. In this sense, concentration is similar to meditation, where shows that one's abilities are not shaken, not floating, fixed in one direction. The Seventh Factor is *equanimity*. This refers to a balanced mind that will be able to put oneself in the position of truth and will not be misplacing himself.

In the Sonadanda Sutta, the Dīgha Nikāya, two qualities of true Brahmins are described, namely wisdom and morality. In Buddhism, wisdom and morality are explained and highly emphasized. Morality becomes the foundation and footing in all forms of components in every life (Walshe, 2009). The morality of wisdom is also the foundation, which shows the values of behavior and a sense of love and compassion that are universal. It is also explained in the Mahāprīṇibbāna Sutta, that concentration, when accompanied by virtue, will bear great fruit and benefit. Wisdom, when accompanied by concentration, will bear great fruit and benefit as well. The mind accompanied by wisdom will be totally free from the defilements, that is, the defilements of sense, existence, wrong view, and ignorance (Walshe, 2009).

In the Ambaṅṅā Sutta, Dīgha Nikāya (Walshe, 2009), it is said that the Buddha expounded a Dhamma that was beautiful in the beginning, beautiful in the middle, and beautiful in the end, in its meaning and wording, and demonstrated a pure and perfect holy life. He attains various insights and the cessation of defilements and beyond this, there is no further development of higher or more perfect knowledge and conduct.

It is also explained in the Digha Nikaya, Sonadanda Sutta 21, in Walshe (2009) which reveals the importance of morality and wisdom. Both are a series that should not be separated from one another. Morality is explained in the Digha Nikaya, Brahmajala Sutta 1, in Walshe (2009). The aforementioned morality is what Buddha Gotama did, that is when he had the undoubted morality of leaving the worldly life, and practicing morality, guarding the doors of his senses, Sonadanda Sutta, Digha Nikaya 4, in Walshe (2009).

The previous paragraphs have discussed the factors that influence the character in Buddhism are mentioned as: (1) mindfulness, (2) inquiry, (3) effort, (4) excitement, (5) serenity, (6) concentration, and (7) equanimity (Pandita 2014). It is also supported in the Sonadanda Sutta, Digha Nikaya, on wisdom and morality. A Buddha must have perfection in his knowledge and conduct (Walshe, 2009). Digha Nikaya, Sonadanda Sutta 21, in Walshe (2009) which expressed the importance of morality and wisdom, so that these character factors when combined can include: Mindfulness, Inquiry (knowing the truth), Effort, Passion (spirit), Calmness, Concentration (focus), Equanimity, Wisdom, Morality, and Perfect Behavior (applying Buddhist Pancasila).

METHODS

This research is a survey research, based on Mix Method, both qualitative and quantitative approaches. According to Johnson in Alivernini (2012), the specific idea of combining qualitative and quantitative methods is used when it comes to studying the same phenomenon. The Mix Method research used takes the mechanism as described in the Dhanapati model. Mixed methods research is carried out with the hope of providing more perfection in the results of the research.

In this study, an explanatory sequential design will be used. This design, according to Plano Clark (Subedi, 2016) is conducted by collecting quantitative data first and then collecting qualitative data to help explain or decipher the quantitative results. The statement of this method also resembles what has been done by Alivernini (2012), who describes that this method is a partially mixed method, on the

other hand, it does not mix quantitative and qualitative components in or across all stages: each component is carried out separately and mixed when the results are discussed and interpreted. In addition to using mixed research methods, the preparation of research instruments is carried out by using the instrument preparation technique as conducted by Mardapi (2008). All sections used in this research are part of the evaluation of the reflection on character education that has been carried out.

The survey was conducted on students of Buddhist Colleges in Indonesia. The initial stage of the research was collecting data with a sample of 127 students, and the second stage and final stage research totalling 190 student samples for quantitative data taken randomly, carried out in 2021, facilitated by Google Form, which is given to students at the Buddhist Colleges both public and private ones. Qualitative data were obtained through observation, as well as in-depth interviews, conducted at the Buddhist Colleges in Central Java, purposively.

RESULT AND DISCUSSION

The Analysis of Reflective Evaluation, Descriptive Qualitative and Quantitative and Students Character

In the view of philosophy, it is conveyed that humans, have the nature of being able to make changes and adapt, humans, are not restrained and shackled to a limited rhythm, but are more in the condition of being able to develop themselves (Muhni, 1997).

In his opinion (Mulyana, 2013), regarding Indonesian society, it is said that modernity in our society is still in its early growth. Borrowing Koentjaraningrat's terminology as people who like to do rule violating, bypassing process (in a negative sense), and others. It is strengthened by the opinion of Moctar Lubis, which is quoted by Mulyana (2013) that Indonesian people tend to have weak characters, such as being reluctant to work hard, earning wealth instantly, being impatient, getting jealous easily, being too proud, and copycatting. This picture is a general a criticism for Indonesian people.

Based on research conducted by Fasa and Sani (2020), presented in relation to corruption, conceptually, Klitgaard (2002) defines corruption as deviant behaviour from the official duties of a state position for status or money gain in relation to personal (individuals, close family members, or their own group); or the act of violating the rules of conduct relating to personal conduct. Meanwhile, Rose-Ackerman (Fasa and Sani, 2020) defines corruption as an act of illegal payments (illegal pay offs) to public officials for personal gain which results in the emergence of inefficiency and hampers economic growth.

When it is related to corruption, this concept is integrated in the research dimensions related to honesty, caring, discipline, responsibility, hard work, simplicity, and justice. All these dimensions can be part of the understanding related to corruption. How someone's character is manifested through his honesty, which will determine his actions when he works or studies. This study also provides perceptions, especially when the respondents are currently students.

Considering the type of answers given to questions about honesty, in the dimension of honesty, it is indicated that the students tend to be honest shown by their answers showing that they never lie. In addition, the instrument also provides an overview of consistency, that if they are honest, they tend not to lie and will likely provide objective answers.

In the dimension of caring, the instrument is divided into two things, namely how students care about their environment and secondly, how they consider taking the benefits for their own. The results show that: (1) There is a tendency to care about those who provide support, such as how parents pay full attention, give their undivided attention to the family. However, it can also be seen as a negative support, meaning that it can make someone not objective. If it is associated with corruption, then in this context, support can lead to gratification. This shows that in this context, it is necessary to deepen and increase understanding of what should and should not be done to maintain objectivity instead of subjectivity. It is necessary to look at the results of similar studies, conducted by Hidayat and Azhar (2016) which provide a

similar picture, that there is an environmental influence in carrying out acts of corruption. Meanwhile, in this study, caring is also concerned with other parties, where respondents' own environment may affect the respondent.

The dimension of *caring* also provides a supporting picture of the answer to the first item, that is, students tend to consider opportunities in providing assistance. There are still considerations of gaining something or losing something in return. So, it can be stated that students, when giving assistance, are not yet purely considering the assistance as a social activity. In another part of caring dimension, there are also answers to positive aspects of character such as helping others when needed and caring for the environment and the society.

This dimension, as the result of the instrument, it can be seen in table 2 which provides an overview of the relationship between students and their environment, which can be illustrated, that there is a considerably low point in relation to caring of environment, while in the learning process related to information about corruption, the point is of sufficient or moderate value. This indicates that students' caring dimension still needs to be improved so that the character formed is a character that truly cares for the environment.

The indicators of learning independence used in this study have dimensions of character which also conveys Sumarmo's opinion, which is quoted by Sudiana, Fatah, and Khaerunnisa (2019), such as initiatives for independent learning; seeing adversity as a challenge; utilizing and seeking relevant sources; Selecting and implementing learning strategies; Self-concept, all of which are processed in three independent instruments.

The dimension of character possessed by students is also shown by their independence. In general, based on the result of the study, it is shown that students have a sufficient sense of independence, this can be seen from the answers to the statement items, which provide an overview showing that students have a sufficient sense of independence. Independence in this dimension is described in the form of the ability to self-regulate in meeting their needs and the ability to learn independently. On the

other hand, the lack of independence in learning is also described, which depends on the role of the teacher or lecturer in the learning process. This dimension indicates that students are still in the category of having sufficient independence, and it is necessary to encourage independence to grow higher, in anticipating all things. In Muhtamadji quoted by Marhayani (2020), it was stated that independence is an individual attitude that is obtained cumulatively during development, where individuals will continue to learn to be independent in dealing with various situations in the environment, so that individuals can ultimately act on their own. This is reinforced by Sudiana et al. (2019), who argues that learning independence is the ability to monitor one's own abilities and is the hard work of the human personality. Based on this condition, it is important to further explore and increase the independence of students in Buddhist Colleges in Indonesia.

In term of efforts to law enforcement to improve student academic performance, there is an opinion that discipline is an important part that can affect the learning process (Prasetyarini, Hikmat, and Thoyibi, 2021), impacting on students' performance. The dimensions of the discipline character, from Buddhist College students, can be described qualitatively as follows. In general, students are obedient in obeying the rules including rules and ethics in their own environment. However, there is still the possibility to take undisciplined actions, such as; students will do other things instead of studying when they are not under supervision. This is based on the result of the instrument, that is, when the Zoom camera in the learning process is turned off, some students will do other activities. This description provides information that there are some students who need to improve their discipline in order that they can apply as an indicator of good character.

The character of responsibility, as quoted by Thomas Lickona (Hartini, 2018), who states that responsibility is one of the basic moral values that must be taught in schools. The character of responsibility in the environment of Buddhist College students in Indonesia shows a picture related to personal, family, environmental, and group responsibilities related to the learning process in the College environment. In general, based on student self-assessment taken by these instruments, students have good personal responsibility, family responsibility, environmental responsibility and group responsibility. However, the results of the answers also show that group responsibility are still in doubtful level as there is still a tendency to be ambiguous in the answers related to group responsibility.

The character of hard work, as a result of research by Na'imah and Mudjahid (2018), describes that hard work is a behaviour that shows perseverance to overcome obstacles, to complete the tasks best. Hard work is also defined as an attitude of never giving up in spurring endurance. The aforementioned endurance is the behaviour of students who can do everything to solve problems related to learning materials they are studying. It can also be defined as behaviour that shows a sincere effort to overcome obstacles in learning process and assignments, and in completing assignments as well as possible. There are four aspects of hard work, namely (1) being initiative (2) being diligent, (3) having clear goals, and (4) thinking creatively. Students who are initiative, diligent, and have clear learning goals and have the ability to think creatively tend to be not prominent in their studies. The results of the study show a description of the character of students in terms of hard work. In general, Buddhist College students show that students are diligent, diligent, focused despite the fact that creative thinking only occurs in some students.

Table 2. Character Values and Character Index Tabulation

Characters	Instruments	Results	Equivalent Results	Index
Honesty	+	7,52	7,52	7,40
	-	2,73	7,27	
Caring	+	7,78	7,78	6,46
	-	4,86	5,14	
Independence	+	7,32	7,32	6,18

Characters	Instruments	Results	Equivalent Results	Index
	-	4,95	5,05	
Discipline	+	7,98	7,98	6,15
	-	5,67	4,33	
Responsibility	Individual	6,99	6,99	6,99
	In groups	6,98	6,98	
Hard work	+	7,21	7,21	5,75
	-	5,71	4,29	
Modesty	+	6,58	6,58	5,84
	-	4,91	5,09	
Bravery	+	7,020	7,020	5,55
	-	5,930	4,070	
Fairness	+	7,671	7,671	

Data Source: The Result of Instrument Data Analysis

In terms of modesty as a character, it can be shown that in general, students are able to be modest. This is shown from modesty indicator, which can be described as a simple lifestyle, such as by saving money. The character of modesty is important as this can affect the pattern of life, which means if someone has a modest life embedded, then that person will tend not to overdo it, which means there is also no need to make deviations to earn for living. Indicators of this dimension include modest appearance, saving habits, and attention to self-appearance. Modesty usually tends to appear, in terms of daily habits.

The courage dimension, which is considered another student character dimension, also illustrates that Buddhist Colleges students have high courage, particularly shown during online learning process. Students tend to dare to express opinions, ask questions, and even ask certain things such as marking and grading.

Justice in the dimension of character is also owned by the college students. Based on the result of the assessment of the data presented, it shows that Buddhist College students are very concerned about justice. This can be seen from how students behave fairly in interactions in class, with colleagues or between students, and with their lecturers. This shows that students strive for fair behaviour, in their learning environment.

The character of self-confidence, which is owned by students of the Buddhist College also shows that the students' self-confidence is quite

high. This can be illustrated that in general, students provide an overview that shows how students have self-confidence, such as the courage to express their ability to accept the online learning process, and how they support the online learning process.

As a follow-up to the research process, validation of the data was also carried out. One of them is by visiting Buddhist College institutions. This activity was carried out at several Buddhist Colleges, in the area of the island of Java.

Character, in Buddhist higher education, becomes an important part in the implementation of the learning process that takes place. Characters in Buddhist higher education, become part of the curriculum, at least in hidden curriculum, and designed as a special program. There are Buddhist Colleges that carry out a certain learning model process, with two parts, namely for the silacarini class or those who take it with a more stringent implementation of the precepts, and it can be said as part of morality, which supports the attainment of character, which is more than *Buddhist Pancasila*. Meanwhile, in most of the other campuses, character will become a hidden part of the curriculum, and in 2021, character will be made a part of the curriculum, not only as a hidden part.

This situation indicates that the learning process in Buddhist religious higher education places great emphasis on character education for its students. The learning process demands

that the students develop positive characters that can support the process of a better life.

Qualitative and Quantitative Cross Analysis

The result of survey data shows the character of Buddhist College students. In general, it shows the character of Buddhist College students in a good index, meaning that Buddhist College students have characters that lead to good character. It also a tendency to perfection of character with the value of 10. Accumulatively, character values index of Buddhist College students is around 7, which indicates good character values. This index description is generated from the result of survey scores. Whereas i in each character index, which can be seen from the answers of each student, it can show the same thing as a quantitative assessment, which means that Buddhist College students have characters that are at good level. This situation confirms that Buddhist College students have good character.

Findings of The Research

Based on the data analysis, it shows that the instrument for assessing the character of Buddhist College students has good validity and reliability, so that this instrument can be used in further analysis. The survey data using the instrument means that Buddhist College students have good integrity characters, as shown by the students' honesty score of 7 which has a value inclination towards 10 which means honest, or, in this case, students have an honest dimension, with the score of 7. Meanwhile, the caring dimension has an average caring index of 6.46. The dimension exceeds the median value of 5 and means that the students tend to care.

In terms of the students' independence index, it is shown that the students have an index of 6.18, which means they tend to exceed the middle value towards the desired value. This further means that students mostly possess the character of independence. Then, in terms of discipline index, it shows the value of 6.15 of 10, which shows inclining tendency. The score of 10 will mean that they are very disciplined. In terms of students' responsibility index, with a value of 6.99, it means that students have the character to be responsible. The student's hard work index is 5.75, which indicates a middle

position. Then, student's modesty index is at 6.58, which Indicates that students tend to be modest. In addition, the courage index of students in Buddhist Colleges is 6.47, which indicates that the tendency is towards a value of 10, which means that students have a tendency to be brave, in online learning activities. The fairness index of students is 7.67, which indicates that students have a good character of being fair.

The character value that needs to get attention is students' hard work, which, based on the item of the instrument, indicates the need for improvement. Meanwhile, based on the result of qualitative data, students' caring dimension is the character value that needs to be improved. Considering the evaluation of the reflection on character education of students at the Buddhist College, it is important to maintain and improve the knowledge, attitudes and skills of students as characters that must be instilled in the learning program, which can include three basic aspects, namely knowledge (*pariyatti*), implementation (*patipatti*), and penetration/enlightenment (*pativedha*). The fulfillment of the three basic aspects will lead students to noble morality, tranquility and peace which will enable them to manifest tolerance and to love of peace.

CONCLUSION

The instrument for assessing the character of Buddhist College students has good validity and reliability, which can be arranged based on the dimensions: Honesty, Caring, Independence, Discipline, Responsibility, Hard work, Simplicity, Courage, Justice. Based on the analysis of both qualitative and quantitative data, it indicates that Buddhist College students have good character of integrity, however, they still have to pay attention to the students' hard work, as well as attention to the caring aspect.

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