



Exploring the Knowledge and Practices of Buddhist Ethical Principles among High School Students

Netra Prasad Nyaupane

Baneshwor Multiple Campus, Kathmandu, Nepal

netranyaupane45@gmail.com

<https://orcid.org/0009-0006-8349-0691>

Bharat Thapa*

Researcher, Nepal Philosophical Research Center, Kathmandu, Nepal

thapa.bharat2027@gmail.com

<https://orcid.org/0009-0006-9311-4999>

Dhruba Kumar Neupane

Department of Language

Baneshwor Multiple Campus, Kathmandu Nepal

dhrubaneupane152@gmail.com

Corresponding Author*

Received: November 04, 2024

Revised & Accepted: December 19, 2024

Copyright: Author(s) (2024)



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

Abstract

This study explores the understanding and practice of Buddhist ethical principles—Ahimsa (non-violence), Sacca (truthfulness), Dana (generosity), Khanti (patience), and Karuna (compassion)—among high school students in a diverse setting. The study examines how the values of Buddhism are understood and put into practice by adolescents, through a representative sample of 159 students. A quantitative technique was applied to collect data. For this structured questionnaire was employed with a 5-point Likert scale. The analysis combined both descriptive and inferential statistical methods, specifically the T-test and the One-Way ANOVA test. The results indicated a moderate positive correlation between knowledge and practice of Buddhist ethical principles, implying that although students possess an understanding of Buddhist ethics, this comprehension is not invariably apparent in corresponding behavioral actions. Marginal and insignificant changes in scores regarding demographic factors shed light on how these variables may have a minor impact in nuanced ways on ethical engagement. This study underlines the promise of integrating Buddhist ethics



into multicultural educational curricula and calls for an experiential and reflective learning approach to deepen the connection between ethical understanding and application.

Keywords: Buddhist ethical principles, multicultural context, high school students, Ahimsa, Sacca, Dana, Khanti, Karuna, ethical education

Introduction

Ethical education cultivates moral values and principles that enable individuals to make ethical decisions in various fields, including education, health, and business. Educators play a crucial role because an individual's understanding of ethics seriously affects the effectiveness of transmitting instruction on ethics (Avci, 2016). Moreover, ethical codes underscore the importance of cultural responsiveness in education; as such, ethical lessons are modified based on the diversity among learners (Shapira-Lishchinsky, 2020). In healthcare, there is now a greater need for structured ethics curricula, with recurrent themes in medical training underlying professionalism (Padilla et al., 2016). Ethical education, across the disciplines, aims to prepare students for a panoply of complex ethical dilemmas by building critical thinking and moral reasoning (Aceijas et al., 2012).

Global importance of ethical education

Ethical education is compulsory in today's world, where diverse societies face complex moral challenges across areas like business, politics, and personal life. Integrating ethical principles into educational institutions equips students with the knowledge and abilities necessary to make morally sound decisions, promoting civic engagement and social cohesiveness. (Sharma, 2013). Ethical education promotes values such as honesty, compassion, and respect, which not only enhance personal growth but also contribute to community well-being, as students learn to consider the welfare of others (Hyland, 2015). Research shows that ethical education positively influences students' behavior, reducing misconduct and preparing them for professional settings where integrity and accountability are essential (Jovini, 2024; Suriyankietkaew & Kantamara, 2019).

Including explicit ethical traditions, such as Buddhist principles, into school curricula can further foster values like compassion, mindfulness, and fairness, shaping people and society alike. Buddhist ethics, including principles like *Ahimsa* (non-violence) and *Karuna* (compassion), foster empathy and social harmony and they are indispensable in promoting justice and inclusivity in a globalized world (Srinok et al., 2021). This holistic approach to ethical education enhances personal moral development and contributes to building a more peaceful and equitable society, underscoring the relevance of Buddhist ethical values in addressing today's social and moral challenges.

Buddhist ethical principles and their relevance in modern society

Buddhist ethical principles are aligned on compassion (*karuna*) and non-harming (*ahimsa*), and they hold stable relevance in present-day society. They are mainly relevant for nurturing peaceful coexistence, social justice, and environmental sustainability. Buddhist ethical principles reverberate in modern human rights discourse, with concepts like the Noble Eightfold Path, accompanying principles of ethical conduct and collective responsibility



(Bagde, 2014; Ghimire, 2021). The rise of "Engaged Buddhism" shows this modern relevance, since it applies traditional Buddhist teachings to address social and ecological issues, promoting sustainable practices and a sense of interconnectedness among individuals and the environment (Garfield, 2021; Simonds, 2023). Buddhist ethics, as seen in movements like Humanistic Buddhism, show how they can fit well with modern values like logical thinking, good behavior, and caring for society. (Zheng, 2024; Goodell, 2022). This flexibility has made Buddhist principles accessible beyond religious contexts, appealing to those seeking ethical frameworks for responsible living in an increasingly complex and diverse world. In multicultural settings like schools, the universal emphasis on compassion, mindfulness, and moral behavior is a foundation for fostering inclusivity and mutual understanding, underscoring the significance of integrating multicultural values into educational systems to nurture empathy and social cohesion.

Significance of multiculturalism in schools

Multiculturalism in schools is essential for the development of inclusivity and respect among students of diverse cultural, ethnic, and religious backgrounds. Multicultural education helps students think critically, understand others' feelings, and value different cultures, preparing them for success in a connected world (Wiranto, 2023; Alam, 2023). Research highlights that multicultural practices in education not only enhance academic performance but also promote social and emotional growth, creating a sense of belonging and community. Such an approach counters prejudice by incorporating diverse perspectives into the curriculum, promoting equity, mutual respect, and social harmony (Fadhila et al., 2020; Firmansyah, 2021). Buddhist ethical principles, particularly compassion (*metta*) and interconnectedness align well with multicultural values and can enhance an inclusive educational environment. Buddhist teachings emphasize understanding and respecting diverse human experiences, creating a foundation for the development of empathy and collaborative learning (Ashcraft, 2023). Mindfulness practices rooted in Buddhism can also aid in conflict resolution and emotional regulation, which helps students manage stress and develop better interpersonal relationships (Lionar, 2017; Anggraeni, 2023; Thapa et al., 2024). This ethical framework encourages respect for diversity, preparing students, particularly adolescents, to engage thoughtfully and ethically in a multicultural world. Such Buddhist values are highly relevant for adolescents, guiding their ethical development and preparing them to navigate complex social dynamics with compassion and insight.

Relevance of Buddhist ethical values for adolescents

Buddhist ethical values, such as compassion, mindfulness, and non-harming, are highly relevant to adolescents' moral development and behavior. Studies indicate that integrating Buddhist practices into adolescent life can help reduce risk-taking behaviors and delinquency by providing a strong internal moral compass (Siriphadung, 2019; Chamrathirong et al., 2012). Family support with Buddhist beliefs reinforces adolescents' self-regulation and ethical behavior, which shapes a responsible and morally grounded youth population. Educational programs that incorporate Buddhist values have proven beneficial in enhancing social skills



and moral understanding, preparing young people to face societal challenges (Nathpukdee et al., 2022; Srinok et al., 2021). Beyond moral education, Buddhist principles support adolescents' mental health and personal growth. Mindfulness practices, a core aspect of Buddhism, improve emotional regulation and ethical decision-making, fostering self-awareness and compassion. They are essential for moral development (Shonin et al., 2014; Lee et al., 2017). Additionally, Buddhist counseling techniques in therapeutic settings promote wisdom and emotional resilience, aiding adolescents in navigating identity and relationships effectively (Lee, 2024). Buddhist ethical values, by teaching kindness and mindfulness, greatly support adolescents' well-being, social adjustment, and sense of responsibility toward others. This study aims to address the gap in understanding how adolescents from diverse cultural and religious backgrounds perceive, interpret, and practice Buddhist ethical values, particularly in multicultural settings. It focuses on key principles such as Ahimsa (non-violence), Sacca (truthfulness), Dana (generosity), Khanti (patience), and Karuna (compassion), examining their relevance and application in daily life among high school students at Baneshwor Campus. By investigating how students engage with these values within a pluralistic school environment, the study provides valuable insights into the role of multicultural education in shaping ethical knowledge and behavior. The findings have significant implications for educational policies and practices, offering guidance on designing culturally responsive ethical education programs. These programs could enhance moral development across diverse cultural perspectives, foster mutual respect and social harmony, and better equip students to navigate ethical challenges in an interconnected, globalized world.

Methods and Materials

Research design and sampling are fundamental in scientific research (Mahat et al., 2024). This study employed an exploratory research design utilizing a cross-sectional approach to investigate the knowledge and practices of students in a high school setting. This study was conducted quantitatively, focusing on grade eleven and twelve students. A total of 159 participants were surveyed from grade eleven and grade twelve. This sampling method was based on convenience sampling, which is often utilized in educational research to facilitate data collection from readily available subjects (Widodo, 2023). The basic features of the respondents are given below.

Table 1 Demographic features of the respondents

| | | Count | Column N % |
|----------------------|-----------|-------|------------|
| Grade | 11 | 67 | 42.1% |
| | 12 | 92 | 57.9% |
| | Total | 159 | 100.0% |
| Gender | Male | 76 | 47.8% |
| | Female | 83 | 52.2% |
| | Total | 159 | 100.0% |
| Religious background | Buddhist | 15 | 9.4% |
| | Christian | 12 | 7.5% |
| | Hindu | 125 | 78.6% |



| | | | |
|--|--------|-----|--------|
| | Muslim | 4 | 2.5% |
| | Kirant | 3 | 1.9% |
| | Total | 159 | 100.0% |

(Source: Field survey, 2024)

The data collection involved structured questionnaires designed to assess the knowledge and practice of Buddhist ethical principles of the students. The questionnaire is designed with a five-point Likert scale (from ‘Strongly Disagree’ to ‘Strongly Agree’). The quantitative method is particularly effective in educational research as it allows for objective measurement and statistical analysis of the collected data (Widodo, 2023; , Maison et al., 2020). The use of surveys is a common practice in such studies, enabling researchers to gather large amounts of data efficiently (Widodo, 2023). For data analysis, both descriptive and inferential statistics were employed. Descriptive statistics provide a summary of the data, including means, standard deviations, and frequency distributions, which are essential for understanding the general trends within the sample (Timula, 2022). Inferential statistics were utilized to conclude the population based on the sample data. Specifically, Independent Samples T-Test and One-Way ANOVA tests were conducted to compare means between different groups, while correlation tests were performed to examine the relationship between knowledge and practice among the participants (Feldhoff et al., 2016). This multifaceted approach to data analysis is crucial for validating the findings and ensuring the robustness of the conclusions drawn from the research (Sano et al., 2022).

Results and Analysis

This section presents the results obtained from the statistical analysis. The main focus of the analysis is on the students’ knowledge, and practice of Buddhist ethical principles; and their relationship.

Table 2 Knowledge mean score by grade, gender, and religious background

| | | Knowledge Mean Score |
|----------------------|-----------|----------------------|
| | | Mean |
| Grade | 11 | 3.83 |
| | 12 | 4.28 |
| | Total | 4.09 |
| Gender | Male | 3.97 |
| | Female | 4.21 |
| | Total | 4.09 |
| Religious background | Buddhist | 3.98 |
| | Christian | 4.19 |
| | Hindu | 4.08 |
| | Muslim | 4.36 |
| | Kirant | 4.48 |
| | Total | 4.09 |

(Source: Field survey, 2024)



Table 2 presents the knowledge mean score across different demographic groups, showing slight variations in scores by grade, gender, and religious background.

By grade, Grade 12 students have a higher mean score of 4.28 compared to Grade 11 students at 3.83. The total mean knowledge score for all students is 4.09, indicating a general improvement in knowledge among Grade 12 students. For gender, male students have a mean score of 3.97, while female students have a higher mean of 4.21. The overall mean score for all students is 4.09, suggesting a slightly better knowledge score among females. Regarding religious background, Buddhist students have a mean score of 3.98, Christian students score 4.19, and Hindu students have a mean of 4.08. Muslim students have a higher mean score of 4.36, and Kirant students show the highest mean of 4.48. Despite these differences, the total mean for all groups is 4.09, highlighting an overall consistency in knowledge scores.

While there are variations in knowledge scores based on demographic factors, the total mean score remains consistent, with higher scores observed among Grade 12, female, Muslim, and Kirant students.

Table 3 Practice mean score by grade, gender, and religious background

| | | Practice Mean Score |
|----------------------|-----------|---------------------|
| | | Mean |
| Grade | 11 | 4.30 |
| | 12 | 4.35 |
| | Total | 4.33 |
| Gender | Male | 4.31 |
| | Female | 4.34 |
| | Total | 4.33 |
| Religious background | Buddhist | 4.32 |
| | Christian | 4.28 |
| | Hindu | 4.30 |
| | Muslim | 4.75 |
| | Kirant | 4.87 |
| | Total | 4.33 |

(Source: Field survey, 2024)

Table 3 indicates the practice mean score across different demographic groups, revealing small variations in scores by grade, gender, and religious background.

By grade, Grade 12 students have a slightly higher mean score of 4.35 compared to Grade 11 students at 4.30. The total mean practice score for all students is 4.33, indicating consistent performance across both grades. For gender, male students have a mean score of 4.31, while female students have a mean of 4.34. The overall mean for all students is 4.33, showing minimal differences between genders. Regarding religious background, Buddhist students have a mean of 4.32, Christian students score 4.28, and Hindu students have 4.30. Muslim students show a higher mean of 4.75, and Kirant students have the highest mean of 4.87. Despite these differences, the overall mean across all groups is 4.33, reflecting consistency in practice scores.

While there are minor variations in practice scores based on demographic factors, the total mean score remains stable, with higher scores observed among Muslim and Kirant students.

Table 4 Independent sample t-test of knowledge mean score and practice mean score by gender

| Group Statistics | | | | | | | | | | | |
|--------------------------|-----------------------------|---|--------|------------------------------|-----------------|-----------------|-----------------|-----------------------|---|--------|-------|
| | Gender | N | Mean | Std. Deviation | Std. Error Mean | | | | | | |
| Knowledge Mean Score | Male | 76 | 3.9671 | .63540 | .07289 | | | | | | |
| | Female | 83 | 4.2065 | 1.21023 | .13284 | | | | | | |
| Practice Mean Score | Male | 76 | 4.3053 | .55206 | .06333 | | | | | | |
| | Female | 83 | 4.3435 | .75341 | .08270 | | | | | | |
| Independent Samples Test | | | | | | | | | | | |
| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | | | |
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | 95% Confidence Interval of the Difference | | |
| | | | | | | | | | | Lower | Upper |
| Knowledge Mean Score | Equal variances assumed | .115 | .735 | -1.541 | 157 | .125 | -.23944 | .15538 | -.54634 | .06747 | |
| | Equal variances not assumed | | | -1.580 | 126.289 | .117 | -.23944 | .15152 | -.53928 | .06041 | |
| Practice Mean Score | Equal variances assumed | .858 | .356 | -.363 | 157 | .717 | -.03828 | .10556 | -.24678 | .17022 | |
| | Equal variances not assumed | | | -.367 | 149.979 | .714 | -.03828 | .10416 | -.24409 | .16753 | |

(Source: Field survey, 2024)

Table 4 shows the results of an independent samples t-test comparing the knowledge mean score and practice mean score between male and female students. For the knowledge mean score, Levene's test for equality of variances indicated no significant difference between the two groups ($p = 0.735$), suggesting that the assumption of equal variances holds. The t-test revealed no significant difference between male ($M = 3.97$) and female ($M = 4.21$) students ($t = -1.541, p = 0.125$). The mean difference was -0.23944 , and the 95 percent confidence interval

for the difference ranged from -0.54634 to 0.06747, including zero, which suggests that the knowledge mean scores of male and female students are not significantly different.

For the practice mean score, Levene's test for equality of variances also showed no significant difference ($p = 0.356$), indicating equal variances between male and female groups. The t-test showed no significant difference in practice scores between male ($M = 4.31$) and female ($M = 4.34$) students ($t = -0.363$, $p = 0.717$). The mean difference was -0.03828, with a 95 percent confidence interval ranging from -0.24678 to 0.17022, which includes zero, further confirming that there is no significant difference in practice scores between male and female students.

Table 5 Independent sample t-test of knowledge mean score and practice mean score by grade

| Group Statistics | | | | | | | | | | |
|--------------------------|-----------------------------|---|--------|------------------------------|-----------------|-----------------|-----------------|-----------------------|---|---------|
| | Grade | N | Mean | Std. Deviation | Std. Error Mean | | | | | |
| Knowledge Mean Score | 11 | 67 | 3.8280 | .55605 | .06793 | | | | | |
| | 12 | 92 | 4.2844 | 1.16813 | .12179 | | | | | |
| Practice Mean Score | 11 | 67 | 4.2968 | .46882 | .05728 | | | | | |
| | 12 | 92 | 4.3459 | .77645 | .08095 | | | | | |
| Independent Samples Test | | | | | | | | | | |
| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | | |
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | 95% Confidence Interval of the Difference | |
| | | | | | | | | Lower | | Upper |
| Knowledge Mean Score | Equal variances assumed | 1.064 | .304 | -2.961 | 157 | .004 | -.45642 | .15412 | -.76084 | -.15199 |
| | Equal variances not assumed | | | -3.273 | 138.015 | .001 | -.45642 | .13945 | -.73216 | -.18068 |
| Practice Mean Score | Equal variances assumed | 6.041 | .015 | -.460 | 157 | .646 | -.04907 | .10676 | -.25994 | .16179 |
| | Equal variances not assumed | | | -.495 | 152.293 | .621 | -.04907 | .09916 | -.24499 | .14684 |

(Source: Field survey, 2024)

Table 5 displays the results of an independent samples t-test comparing the knowledge mean score and practice mean score between Grade 11 and Grade 12 students. For the knowledge mean score, Levene's test for equality of variances showed no significant difference between the two groups ($p = 0.304$), indicating that the assumption of equal variances holds. The t-test revealed a significant difference in the mean scores ($t = -2.961$, $p = 0.004$), with Grade 12 students having a higher mean score ($M = 4.28$) compared to Grade 11 students ($M = 3.83$).

The mean difference between the two groups was -0.45642, and the 95 percent confidence interval for the difference ranged from -0.76084 to -0.15199, confirming that Grade 12 students scored significantly higher than Grade 11 students.

For the practice mean score, Levene's test showed significant variance differences between the two groups ($p = 0.015$), so the t-test for unequal variances was used. The t-test indicated no significant difference between Grade 11 and Grade 12 students ($t = -0.460$, $p = 0.646$). The mean difference was very small (-0.04907), with a 95 percent confidence interval ranging from -0.25994 to 0.16179, which includes zero, further confirming that there is no significant difference in practice scores between the two grades.

Table 6 One-way ANOVA test of knowledge mean score and practice mean score by religious background

| Descriptives | | | | | | | | | |
|----------------------|----------------|-----|---------|----------------|------------|----------------------------------|-------------|---------|---------|
| | | N | Mean | Std. Deviation | Std. Error | 95% Confidence Interval for Mean | | Minimum | Maximum |
| | | | | | | Lower Bound | Upper Bound | | |
| Knowledge Mean Score | Buddhist | 15 | 3.9810 | .55818 | .14412 | 3.6718 | 4.2901 | 2.71 | 4.57 |
| | Christian | 12 | 4.1905 | .50354 | .14536 | 3.8705 | 4.5104 | 3.14 | 4.86 |
| | Hindu | 125 | 4.0783 | 1.07860 | .09647 | 3.8873 | 4.2692 | 1.00 | 13.33 |
| | Muslim | 4 | 4.3571 | .18443 | .09221 | 4.0637 | 4.6506 | 4.14 | 4.57 |
| | Kirant | 3 | 4.4762 | .21822 | .12599 | 3.9341 | 5.0183 | 4.29 | 4.71 |
| | Total | 159 | 4.0921 | .98294 | .07795 | 3.9381 | 4.2461 | 1.00 | 13.33 |
| Practice Mean Score | Buddhist | 15 | 4.3200 | .41438 | .10699 | 4.0905 | 4.5495 | 3.50 | 4.80 |
| | Christian | 12 | 4.2833 | .57971 | .16735 | 3.9150 | 4.6517 | 3.20 | 5.00 |
| | Hindu | 125 | 4.3033 | .70391 | .06296 | 4.1787 | 4.4279 | 1.00 | 7.40 |
| | Muslim | 4 | 4.7500 | .25166 | .12583 | 4.3496 | 5.1504 | 4.40 | 5.00 |
| | Kirant | 3 | 4.8667 | .15275 | .08819 | 4.4872 | 5.2461 | 4.70 | 5.00 |
| | Total | 159 | 4.3252 | .66304 | .05258 | 4.2214 | 4.4291 | 1.00 | 7.40 |
| ANOVA | | | | | | | | | |
| | | | | Sum of Squares | df | Mean Square | F | Sig. | |
| Knowledge Mean Score | Between Groups | | 1.049 | | 4 | .262 | .266 | .899 | |
| | Within Groups | | 151.607 | | 154 | .984 | | | |
| | Total | | 152.655 | | 158 | | | | |
| Practice Mean Score | Between Groups | | 1.683 | | 4 | .421 | .956 | .434 | |



| | | | | | | |
|--|---------------|--------|-----|------|--|--|
| | Within Groups | 67.778 | 154 | .440 | | |
| | Total | 69.461 | 158 | | | |

(Source: Field survey, 2024)

Table 6 indicates the descriptive statistics and ANOVA results for Knowledge Mean Score and Practice Mean Score across different religious backgrounds.

The descriptive statistics indicate that knowledge and practice scores are relatively high across all religious groups, with Muslim and Kirant students showing slightly higher scores. However, there is variability within the Hindu group for both knowledge and practice.

The ANOVA results reveal that there are no statistically significant differences in Knowledge Mean Score ($p = 0.899$) or Practice Mean Score ($p = 0.434$) across the religious groups.

While some variation exists in scores across religious backgrounds, the differences are not statistically significant, suggesting that students, regardless of religion, have similar levels of knowledge and practice regarding Buddhist ethical principles.

Table 7 Correlation between knowledge and practice of Buddhist ethical principles

| Correlations | | | |
|----------------------|---------------------|----------------------|---------------------|
| | | Knowledge Mean Score | Practice Mean Score |
| Knowledge Mean Score | Pearson Correlation | 1 | .416** |
| | Sig. (2-tailed) | | .000 |
| | N | 159 | 159 |
| Practice Mean Score | Pearson Correlation | .416** | 1 |
| | Sig. (2-tailed) | .000 | |
| | N | 159 | 159 |

** . Correlation is significant at the 0.01 level (2-tailed).

(Source: Field survey, 2024)

Table 7 shows the correlation analysis between Knowledge Mean Score and Practice Mean Score of Buddhist ethical principles. The Pearson correlation coefficient is 0.416, indicating a moderate positive relationship between the two variables. This correlation is statistically significant at the 0.01 level (2-tailed), with a p-value of 0.000.

This result suggests that students who score higher in knowledge of Buddhist ethical principles also tend to score higher in their practice of these principles, although the relationship is moderate rather than strong. Thus, while there is a meaningful association between knowledge and practice, they are not entirely dependent on each other.

Conclusion

The study provides insights into the knowledge and practices of Buddhist ethical principles among high school students in a multicultural context, focusing on the influence of demographic factors such as grade, gender, and religious background. Findings reveal that Grade 12 students demonstrate higher knowledge scores than Grade 11 students, indicating a likely increase in ethical understanding with academic progression. Similarly, female students



show marginally higher scores in both knowledge and practice compared to male students, although the differences are not statistically significant. Religious background appears to have a minimal impact, as evidenced by the relatively consistent scores across Buddhist, Christian, Hindu, Muslim, and Kirant students, with Muslim and Kirant students showing slightly higher mean scores. However, the ANOVA results confirm that these differences are not statistically significant, suggesting that Buddhist ethical knowledge and practices are widely understood and valued regardless of religious affiliation. The moderate positive correlation between knowledge and practice suggests that students with a greater understanding of Buddhist ethics are more likely to incorporate these values into their behaviors, although the knowledge alone does not guarantee practice. This underscores the potential benefit of incorporating experiential and reflective activities into educational programs to strengthen the link between knowledge and ethical conduct.

Recommendations

Schools can improve ethical education by using hands-on activities like role-playing, community service, and discussions to help students practice what they learn. Creating grade-specific modules that grow more complex as students advance can support their moral development over time. Reflective activities, such as journaling and group talks, can encourage students to think deeply about their actions and values. To make ethical education inclusive, schools should focus on the universal aspects of Buddhist ethics, allowing students from all backgrounds to connect with these principles. Regular evaluations should be done to check the program's effectiveness and make improvements as needed, ensuring that all students benefit equally.

References

- Acejias, C., Brall, C., Schröder-Bäck, P., Otok, R., Maeckelberghe, E., Stjernberg, L., ... & Tulchinsky, T. (2012). Teaching ethics in schools of public health in the European region: findings from a screening survey. *Public Health Reviews*, 34(1). <https://doi.org/10.1007/bf03391662>
- Alam, Z. (2023). Strategi guru pendidikan agama Islam dalam menanamkan nilai-nilai multikultural di SMP Negeri 5 Kota Bogor. *Akrab Juara Jurnal Ilmu-Ilmu Sosial*, 8(1), 185. <https://doi.org/10.58487/akrabjuara.v8i1.2041>
- Anggraeni, N. (2023). Multicultural education in Indonesian diaspora families (study case: Gelin community). *Educative*, 1(2), 79-86. <https://doi.org/10.37985/educative.v1i2.76>
- Ashcraft, J. (2023). Teaching, learning and the Buddha: Educative principles from the Nidāna-Kathā. *Religions*, 14(9), 1093. <https://doi.org/10.3390/rel14091093>
- Avcı, E. (2016). Learning from experiences to determine quality in ethics education. *International Journal of Ethics Education*, 2(1), 3-16. <https://doi.org/10.1007/s40889-016-0027-6>



- Bagde, U. (2014). Essential elements of human rights in Buddhism. *Journal of Law and Conflict Resolution*, 6(2), 32-38. <https://doi.org/10.5897/jlcr2013.0170>
- Chamrathirong, A., Miller, B., Byrnes, H., Rhucharoenpornpanich, O., Cupp, P., Rosati, M., ... & Todd, M. (2012). Intergenerational transmission of religious beliefs and practices and the reduction of adolescent delinquency in urban Thailand. *Journal of Adolescence*, 36(1), 79-89. <https://doi.org/10.1016/j.adolescence.2012.09.011>
- Fadhila, M., Yuroso, N., & Yanuarti, E. (2020). Nilai-nilai pendidikan multikultural dalam kehidupan antar umat beragama di Desa Sindang Jati Kecamatan Sindang Kelingi. *Jurnal Pai Raden Fatah*, 2(3), 261-274. <https://doi.org/10.19109/pairf.v2i3.6660>
- Feldhoff, T., Radisch, F., & Bischof, L. (2016). Designs and methods in school improvement research: A systematic review. *Journal of Educational Administration*, 54(2), 209-240. <https://doi.org/10.1108/jea-07-2014-0083>
- Firmansyah, F. (2021). Class together in realizing the values of moderation of Islamic education through multicultural school culture. *Journal Education Multicultural of Islamic Society*, 2(1), 1-12. <https://doi.org/10.33474/jemois.v2i1.13119>
- Goodell, E. (2022). Taixu. <https://doi.org/10.1093/acrefore/9780199340378.013.1018>
- Hyland, T. (2015). On the contemporary applications of mindfulness: Some implications for education. *Journal of Philosophy of Education*, 49(2), 170-186. <https://doi.org/10.1111/1467-9752.12135>
- Jovini, J. (2024). Integrating Buddhist ethics into boarding school education: Character development at Pasastrian Kusalamitra, Gunung Kidul, Indonesia. *Jurnal Kependidikan Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan Pengajaran Dan Pembelajaran*, 10(2), 467. <https://doi.org/10.33394/jk.v10i2.11319>
- Lee, K. (2024). A qualitative study of Buddhist counseling on traumatized clients: Counseling practices of seven experienced Buddhist counselors. *Mitteilungen Klosterneuburg*. <https://doi.org/10.61586/p4gem>
- Lee, K., Oh, A., Zhao, Q., Wu, F., Chen, S., Diaz, T., ... & Ong, C. (2017). Buddhist counseling: Implications for mental health professionals. *Spirituality in Clinical Practice*, 4(2), 113-128. <https://doi.org/10.1037/scp0000124>
- Lionar, U. (2017). Identification of multiculturalism values in Indonesian history textbooks in curriculum of 2013. *Jurnal Pendidikan Ilmu Sosial*, 26(1), 64. <https://doi.org/10.17509/jpis.v26i1.6927>
- Mahat, D., Neupane, D., & Shrestha, S. (2024). Quantitative Research Design and Sample Trends: A Systematic Examination of Emerging Paradigms and Best Practices. *Cognizance Journal of Multidisciplinary Studies*, 4(2), 20-27. <https://doi.org/10.47760/cognizance.2024.v04i02.002>



- Mahat, D., Neupane, D., & Karki, T. B. (2023). Exploring the Academic Landscape: A Critical Analysis and Review of the Nepal Journal of Multidisciplinary Research [NJMR]. *Nepal Journal of Multidisciplinary Research*, 6(4), 128–138. <https://doi.org/10.3126/njmr.v6i4.62036>
- Maison, M., Haryanto, H., Ernawati, M., Ningsih, Y., Jannah, N., Puspitasari, T., ... & Putra, D. (2020). Comparison of student attitudes towards natural sciences. *International Journal of Evaluation and Research in Education (Ijere)*, 9(1), 54. <https://doi.org/10.11591/ijere.v9i1.20394>
- Nathpukdee, R., Siriwatthanathakun, N., Kietjarunphan, B., Chachikul, P., Uthaphan, P., Promsri, P., ... & Kongsumruay, K. (2022). The development of the integrated curriculum of the Buddhist morals for strengthening social adaptation of vulnerable youth. *Journal of Educational Issues*, 8(1), 546. <https://doi.org/10.5296/jei.v8i1.19839>
- Neupane, D., & Lourdusamy, A. (2024). Exploring Research Dynamics in Aggression and Violence. *Nepal Journal of Multidisciplinary Research*, 7(3), 100–116. <https://doi.org/10.3126/njmr.v7i3.70928>
- Neupane, D., Pant, S., & Bhattarai, P. (2023). Preferred Learning Techniques among Bachelor's Level Students. *Nepal Journal of Multidisciplinary Research*, 6(2), 145-154. <https://doi.org/10.3126/njmr.v6i2.57660>
- Sano, A., Sariro, S., & Zola, N. (2022). Descriptive analysis of students' self-control in learning and the aspects that influence it. *Konseli Jurnal Bimbingan Dan Konseling (E-Journal)*, 9(2), 179-184. <https://doi.org/10.24042/kons.v9i2.14159>
- Shapira-Lishchinsky, O. (2020). A multinational study of teachers' codes of ethics: Attitudes of educational leaders. *Nassp Bulletin*, 104(1), 5-19. <https://doi.org/10.1177/0192636520907694>
- Sharma, U. (2013). The turn in accounting and business education: Neoclassical dominance to Buddhist economics. *International Journal of Critical Accounting*, 5(6), 623. <https://doi.org/10.1504/ijca.2013.059019>
- Shonin, E., Gordon, W., & Griffiths, M. (2014). The emerging role of Buddhism in clinical psychology: Toward effective integration. *Psychology of Religion and Spirituality*, 6(2), 123-137. <https://doi.org/10.1037/a0035859>
- Shrestha, S. K., Karki, T. B., Mahat, D., & Neupane, D. (2024). Analyzing the impact of Social Interaction on Stock Market Participation: A Qualitative Study Using NVivo. *Nepal Journal of Multidisciplinary Research*, 7(2), 57–69. <https://doi.org/10.3126/njmr.v7i2.68245>
- Simonds, C. (2023). Toward a Buddhist ecological ethic of care. *Religions*, 14(7), 893. <https://doi.org/10.3390/rel14070893>



- Siriphadung, S. (2019). Intergenerational transmission of religiosity and the reduction of Thai adolescent risk behaviors. *Journal of Population and Social Studies*, 27(2), 139-152. <https://doi.org/10.25133/jpssv27n2.009>
- Srinok, S., Wongsuwan, N., Buppapan, S., Widesbrommakun, P., Thongdee, V., & Ruangsang, N. (2021). Buddhism and Thai educational system. *Linguistics and Culture Review*, 5(S1), 1335-1342. <https://doi.org/10.21744/lingcure.v5ns1.1635>
- Suriyankietkaew, S., & Kantamara, P. (2019). Business ethics and spirituality for corporate sustainability: A Buddhism perspective. *Journal of Management Spirituality & Religion*, 16(3), 264-289. <https://doi.org/10.1080/14766086.2019.1574598>
- Thapa, B., Gurung, A. K., Neupane, D. K., Timalsena, C., Neupane, A., Nyaupane, N. P., & Chalise, B. N. (2024). Mindfulness at Work: A Bibliometric Analysis of Key Authors, Themes, and Trends. *NPRC Journal of Multidisciplinary Research*, 1(5), 15–29.
- Timula, J. (2022). Open high school program during pandemic an assessment: Basis for program enhancement. *International Journal of Multidisciplinary Applied Business and Education Research*, 3(6), 1211-1218. <https://doi.org/10.11594/ijmaber.03.06.23>
- Widodo, A. (2023). Inclusive practices: Levels of teacher collaboration in regular schools. *Journal of Icsar*, 7(2), 346. <https://doi.org/10.17977/um005v7i22023p346>
- Wiranto, E. (2023). The baseline of multicultural education: An examination from Islamic and Buddhist standpoints. *MIER*, 1(2), 96-108. <https://doi.org/10.23917/mier.v1i2.2895>
- Zheng, Y. (2024). Buddhist transformation in the digital age: AI (artificial intelligence) and humanistic Buddhism. *Religions*, 15(1), 79. <https://doi.org/10.3390/rel15010079>