



Optimizing Academic: The Impact of *Kalyāṇamitta* (Good Friends) on Learning Discipline

Sutiyono ^{1*}  <https://orcid.org/0009-0007-4978-751X>

Komang Sutawan ²  <https://orcid.org/0000-0003-1315-970X>

Widya Lestari ³  <https://orcid.org/0009-0003-7047-7031>

^{1,2,3} Buddhist Education Department, STIAB Jinarakkhita Lampung, Indonesia

*Corresponding Author: Sutiyono, sutiyono@stiab-jinarakkhita.ac.id

ABSTRACT

Research using a quantitative approach and aims to explore the influence of *Kalyāṇamitta* (Good Friends) on the discipline of young learning. This research focuses on the important role of good friends in shaping an individual's understanding of the discipline of learning. Data collected from 73 respondents using relevant instruments. Regression analysis is used to examine the relationship between an independent variable, namely *Kalyāṇamitta* (good friend), and a dependent variable. The statistical test results show that the regression model has a good quality, with a determination coefficient (*R Square*) of 0.234 (23.4%), and there are indications of other factors that influence self-improvement of 76.6%. The results of the analysis of regression coefficients show that *Kalyāṇamitta* practice has a significant and positive influence on the discipline of young learning. The implication is that *Kalyāṇamitta* (good friend) can be a factor that supports the development of understanding and practice of Buddhist teachings in the context of discipline learning.

ARTICLE INFO

Keywords:

Kalyāṇamitta (Good friends);
Disciplined; Learn;
Buddhist Education

Article History:

Received: 20 December 2023

Revised: 23 December 2023

Accepted: 29 December 2023

Published: 31 December 2023

How to Cite in APA Style:

Sutiyono, et al. (2023).
Optimizing Academic: The
Impact of *Kalyāṇamitta* (Good
Friends) on Learning
Discipline. *Journal of
Education, Religious, and
Instructions*, 1 (2), 47-58.

Introduction

Students receive formal education through a school which is an institution where the learning process is conducted through the guidance of a teacher (Savira et al., 2018). Adhering to disciplined behavior in the learning process is important. Buddha emphasized discipline as something to do for his pupil *Sila Sutta*. Discipline is one of the most important parts to be instilled and used in an educational institution (Nasution, 2017). School discipline aims to create safety, comfort and smooth learning activities for students at school (Najmuddin1, Fauzi2, 2019). The world of teenagers will not be separated from the school neighborhood, because the child will meet his friends at school. Therefore, the greatest influence of the character and behavior of adolescents is their peers (Santröck, 2009: 218). Social support from peers occurs because of the sentiment that then creates a relationship of mutual understanding and understanding, giving sympathy, even advising one another that they do not get from their parents (Hurlock, 1980).



Kalyāṇamitta (Good Friends)

Santrock (2007:55) argues that a peer is someone who has the same age level. According to Rita Eka Izzati, dkk, (2008:114) submitted that peers are friends who come from the same school as well as as friends of a game. There are some characteristics of a Friend of Equal Age as described by Slamet Santoso in Nasution (2018) that peers are naturally formed by people of the same age, are temporary because there is no binding agreement, give lessons to themselves because peers can influence either without them realizing, and usually have members of the equal age and have the same goals and desires. The concept of peer in Buddhist teaching is referred to as *Kalyāṇamitta* (Good Friends) which is a representation of a friend worthy of example, and praise. It is a blessing to be with the wise, and not with the foolish, and to honor those who are worthy of honor (Sn.259). Buddha explains in the *Sigalovada Sutta* about eight types of bad friends to avoid and eight kinds of good friends to build in life. As well as the benefits of friendship with the wise and kind men of *Mittanisamsa*. A good friend will not give an example of bad behavior (Berliana, 2016).

The opinion given by some of the experts above can be drawn to the conclusion that a good friend is a friend of a game with no far different ages who have the same views, interests and goals in a good context. A good friend will give an example and support through his good character, his morality, his knowledge, and his intelligence, as well as his humility and his entrepreneurship, without having to ask. The presence of his friendship will create a positive atmosphere (Nida, 2021, p. 348). Good friends are often a place of rest, so they have a huge influence on everyday life, where individuals live together in the neighborhood. The indicators of good friends described in *Sigalovada Sutta* (D.iii.187) are: *Kalyāṇamitta* who is a helper (*Upakaro-Mitto*); *Kalyāṇamitta* in times of joy and hardship (*Samanasukha Dukkho-mitto*); *Kalyāṇamitta* that gives good counsel (*Atthakhaya-mitto*); and *Kalyāṇamitta* who sympathizes (*Anukampako-mitto*).

Discipline learning

Discipline in Buddhism Although no Sutta directly discusses the “Discipline of Learning” in the context of modern education, many Sutta speak about the importance of perseverance *Appamadasutta*, (S.ii.21), discipline *Sikkhapadasutta*, and the right approach to the discipline of learning. *Dantabhumisutta* discusses ten levels of spiritual development that include disciplines of learning. Discipline is a condition formed through a series of processes (Siahaan, 1991: 23). Discipline is understood to be an act of obedience to a rule, whether expressed in writing or not, which has been established as a guideline (Hudaya, 2018). But learning is an effort to acquire proper habits, knowledge, and attitudes (Priyodarminto, 1994: 102).

Discipline in learning is an important obedient attitude for students to develop effective learning methods (Khumaero & Arie, 2017; Safna & Wulandari, 2022). Buddhist teachings understand discipline related, will refer to a rule that is the vinaya. Vinaya is a set of disciplinary rules or rules of order designed to overcome, eliminate, or eliminate any behaviour that may hinder progress in the practice of Dhamma, or to guide individuals towards liberation from suffering (Rahula Hananuraga, 2022). *Vinaya* provides the greatest benefit in disciplining thoughts, words, and actions through observation and understanding (Dhammananda, 2002:185). Buddha instructed discipline in obedience to the rules in the role of a shepherd who uses a rod to keep his cows from wandering and damaging other people's crops (A.v.70). In the *Kalamasutta Sutta* discussing the discipline of learning, in this Sutta, Buddha gives guidance to Kalamas to find true knowledge through observation and



wise consideration, which can be applied to discipline learning (A.iii.65). Interpretation of the definition of learning discipline is the obedience of both thought, speech, and action in increasing learning progress. Indicator on on the learning discipline variable as follows 1. Obedience to order in school 2. Adherence to school activities 3. Obedience in the task of teaching. 4. Adherence to home learning activities (Hudaya, 2018; Khumaero & Arie, 2017; Mulyasih & Suryani, 2016).

Methods

Research Design

According to Sugiyono (2013:110), research design can be understood as the comprehensive planning required to answer research questions and address potential difficulties that may arise during the research process. Research design plays a key role in designing strategies for obtaining the data needed to test hypotheses or answer research questions, as well as as a means to control variables that can affect research results. This research uses the kind of field research aimed at studying the impact of good friends on the discipline of learning at Vihara Virya Paramitta Bandar Lampung. In an effort to these goals, the study covers a sequence of steps, encompasses observations, develops the background of problems, identifies problems, formulates problem statements, establishes theoretical foundations, designs research methodologies, defines research variables, creates a set of research instruments, conducts research, validates tools, collects data through surveys, analyzes data, and advances through the discussion phase, draws conclusions, and presents recommendations.

Participants

The participants in this study were 73 young Vihara Virya Paramitta Bandar Lampung, which is the total female respondent.

Instruments

1. *Kalyāṇamitta* (Good friend)

A good friend will give an example and support through his good character, his morality, his knowledge, and his intelligence, as well as his humility and his entrepreneurship, without having to ask. The presence of his friendship will create a positive atmosphere (Nida, 2021, p. 348). The indicators of good friends described in the *Sigalovada Sutta* (D.iii.187) are: *Kalyāṇamitta* who is a helper (*Upakaro-Mitto*); *Kalyāṇamitta* in the pleasant and difficult times (*Samanasukha Dukkho-mitto*); *Kalyāṇamitta* who gives good counsel (*Atthakhaya-mitto*); and *Kalyāṇamitta* who sympathizes (*Anukampako-mitto*). Based on this, the instrument used to measure some of the things contained in the discipline of learning is the lifting method with a likert scale.

2. Discipline Learning

Discipline in learning is an important obedient attitude for students to develop effective learning methods (Khumaero & Arie, 2017; Safna & Wulandari, 2022). The indicator on the learning discipline variable is as follows 1. Obedience to order in school 2. Adherence to school activities 3. Obedience in the work of the 4th lesson. Adherence to home learning activities (Hudaya, 2018; Khumaero & Arie, 2017; Mulyasih & Suryani, 2016).

Result and Discussion

Data Collection

The way the data is collected in this study is done through the application of a questionnaire. A questionnaire is a data collection method that presents a number of questions or written statements to respondents, in the hope that they can provide answers. Terminology presented by (Sugiyono, 2021, p. 192), a research instrument created to evaluate the values of the variable being studied. In order to obtain accurate quantitative data, each research instrument must be accompanied by a scale. The data collection process can be carried out in a variety of contexts, coming from different sources, and involving different methods, as described by (Sugiyono, 2013, p. 187). With regard to data collection techniques, such methods may involve interviews, questionnaires, observations, or even a combination of the three approaches.

Data analysis

Validity Test

Table 1. 1 Validity Test Variable X *Kalyāṇamitta* (Good friend)

Case Processing Summary			
		N	%
Cases	Valid	30	100,0
	Excluded ^a	0	0,0
	Total	30	100,0

a. Listwise deletion based on all variables in the procedure.

Tests conducted on the *Kalyāṇamitta* X variable The data processing summary showed that out of a total of 30 respondents, all items (100%) were considered valid and none were excluded in the analysis. The listwise deletion process is performed, which means that deletions are performed based on cases that have missing values on at least one of the variables used in the analysis procedure.

Table 1. 2 Validity Test of Variable Y Discipline Learning

Case Processing Summary			
		N	%
Cases	Valid	30	100,0
	Excluded ^a	0	0,0
	Total	30	100,0

a. Listwise deletion based on all variables in the procedure.



Overall, the data processing results of the Y discipline variable study show that the entire dataset consists of 30 valid cases and no cases are excluded in the analysis process. Listwise deletion provides an overview that all cases are fully treated in analysis, and no data is deleted due to loss of information on the variable used. Validity is a measure that measures the accuracy or validity of an instrument. A highly valid instrument is considered reliable, while a less valid instrument shows low reliability. An instrument is said to be valid when it can effectively measure what is meant and accurately capture data related to the variable being studied, according to (Arikunto, 2006, p. 168). In determining the validity of items in the list, the researchers conducted a validity test using the SPSS 26 Computer Software (Priyatno, 2008, p. 21) which states that an item can be declared valid when its correlation value exceeds 0.05 when compared to the number in the column of the total items that have been corrected. If the correlation value is less than 0.05, then the item is deemed invalid. In addition to statistical validation, the study also requested validation from expert evaluators, including linguists and writing technicians, to ensure the validity of the data.

Reliability Test

Tabel 1. 3 Reliability Test Variable *X Kalyāṇamitta* (Good friend)

Reliability Statistics	
Cronbach's Alpha	N of Items
0,750	27

Overall, these results show that the instrument or set of items used has a fairly good internal reliability (with Cronbach's Alpha value of 0.750), so it can be considered reliable to measure the structure or variable measured by the instrument.

Table 1. 4 Reliability Test Variable *X Dicipline Learning*

Reliability Statistics	
Cronbach's Alpha	N of Items
0,742	25

Overall, these results show that the instrument or set of items used has a fairly good internal reliability level (with Cronbach's Alpha value of 0.742), so it can be considered reliable to measure the structure or variable measured by the instrument. Reliability is a guarantee that an instrument is reliable and worthy of use as a data collection tool, especially if the instrument has been well constructed, as presented by (Arikunto, 2006, p. 178). In this study the reliability test is performed using the alpha formula because the research instrument consists of statements on a scale of 1-5. An instrument is said to be reliable when it meets the r count criterion (calculated reliability coefficient) greater than r table (critical value of a table). On the contrary, if r count is smaller than r Table then the instrument is considered unreliable. The degree of significance used in this test is set at 7% or 0.07.

Normality Test

Tabel 1. 5 Normality Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		73
Normal Parameters^{a,b}	Mean	0,0000000
	Std. Deviation	11,02172737
Most Extreme Differences	Absolute	0,103
	Positive	0,103
	Negative	-0,057
Test Statistic		0,103
Asymp. Sig. (2-tailed)		.052 ^c
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

Analysis of the results in Table 1. 5 Normality test is asymp. Sig. (2-tailed) is an asymptomatic significance value for a two-way test, and the value is around 0.052. This value is greater than the general significance level (0.05), so we do not have enough evidence to reject the zero hypothesis that residual distribution is normal. The normality test was performed to assess whether the data collected came from a normal-distributed population or not, as described by Noor (2013:174). In this study, the normality test was performed using SPSS 26 software, using a test of one sample of Kolmogorov-Smirnov with a specified degree of significance of 0.05. The hypothesis is as follows: Ho: The distribution is normal. Ha: It is an abnormal distribution:

- a. If the two-sided significance value (Sig) is greater than or equal to the significance level (a) which is normally set at 0.05, then this indicates that the residues follow normal distribution.
- b. If a two-side significance is smaller than the significantity level (A), which is usually defined at 0.05 then this suggests that the residue does not follow normal Distribution.

Homogeneity Test

Table 1. 6 Homogeneity Test

		ANOVA ^a				
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2665,303	1	2665,303	21,636	.000 ^b



Residual	8746,450	71	123,189
Total	11411,753	72	
a. Dependent Variable: Disiplin Belajar			
b. Predictors: (Constant), Kalyāṇamitta			

Data processing can be understood that independent variables make a significant contribution in explaining variations in "Learning Discipline." The predictor variable "*Kalyāṇamitta*" can provide useful information in understanding the differences in "learning discipline" between different individuals or groups. The homogeneity test is a method used to determine whether variants of several populations are identical or not. The homogeneity test was carried out as a prerequisite for independent analysis of samples using the Camper Means-One Way Anova method. The basic assumption in variance analysis (ANOVA) for populations is the same variance. If the test result exceeds 0.05, it can be concluded that the variance of both data groups is similar, as stated by (Priyatno, 2008, p. 31).

- a. If the two-sided significance value (Sig) is greater than the defined degree of significance (α), usually 0.05, then this indicates that the data shows homogeneity.
- b. If a two-side significance is smaller than the established degree of signification (α , usually 0.05), then it indicates the data is less homogenous.

Descriptive Analysis

Table 1. 7 Descriptive Statistics

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Kalyāṇamitta	73	57	115	91,90	15,461
Disiplin Belajar	73	59	114	86,68	12,590
Valid N (listwise)	73				

Descriptive analysis is an approach used to give a comprehensive picture of free variables (X) namely *Kalyāṇamitta* and bound variable (Y) that is the discipline of learning. The purpose of the description analysis is to explain and address problems concerning the impact of *kalyanamitta* on learning discipline among young people. In doing this analysis, the researchers used a percentage scale, with the help of SPSS Computer Software 26, to present their findings.

Regression Linear

Table 1. 8 Regresi Linier

Model Summary ^b					
Model	R	R Squared	Adjusted R Square	Std. Error of the	Change Statistic



		Estimate							
				R Square Change	F Change	df1	df2	Sig. F Change	
1	.483 _a	0,234	0,223	11,099	0,234	21,636	1	71	0,000

a. Predictors: (Constant), Kalyanimitta

b. Dependent Variable: Disiplin Belajar

The data test results obtained a determination coefficient (R Square) of about 0.234, which means about 23.4% of variability in "Learning Discipline" can be explained by the variable "Kalyāṇamitta". This value gives an indication of how well a model can explain variations in a dependent variable. Thus, this result shows that the variable "Kalyāṇamitta" has a significant impact on the "Learning Discipline" and contributes to the explanation of variation in the dependent Variable. However, about 76.6% of the variability in the "learning discipline" is still not explained by the variables present in this model. This interpretation needs to be considered in the specific context of the research and the variables used.

Discussion

The concept of friendship is defined in Buddhism by the term *Kalyāṇamitta* (Sumana & Khunakaro, 2021, p. 35). Peer friends are the beginning of friendship. One who has a good friend, *Kalyāṇamitta*, or a good brother, can be expected to develop and train his will, as well as perfect his way of speaking, acting, living life, striving, giving attention, and focusing (S.v.2). In this case, we need spiritual companions whose guidelines are more important to understanding suffering, the cause of suffering and the disappearance of pain, and the path to disappearing suffering. The Buddha was the best spiritual friend, and gave his guidance for forty-five years of his mission (Yuan, 2017, p. 405).

Obedience to Order in Schools

Buddhist teachings, principles emphasize the importance of discipline and obedience to rules. Obedience to order in school can be seen as a manifestation of the moral values and responsibilities taught by Buddha. A good friend, or *Kalyāṇamitta*, can provide positive support in strengthening obedience to order. By interacting with good friends, students can gain moral impetus and inspiration to maintain discipline. If a student has had a rare fortune in this world by directly obeying the rules of the school, having a rare opportunity to experience life as a student, and gain access to the right knowledge, then it is a huge enough incentive for those who want to personal good to commit and strive seriously (A.iv.227). A good friend can be a motivator in increasing obedience to learning activities.

Published by STIAB Jinarakkhita Lampung



Support and collaboration between peers can create an enabling environment for learning and encourage each other to achievement.

Obedience in Doing the Tasks of the Lesson

The Buddhist teaching explains the principle of the right endeavour in the Eight Ways can be applied in obedience to the tasks of the lesson. Using the right effort to accomplish tasks creates a positive habit and responsibility. A noble student has developed perseverance to abandon unprofitable qualities and attain beneficial qualities. Strong and determined in the task of teaching, never discarding his responsibility in the training of beneficial qualities (A.iv.3). A good friend can give moral boost and practical support in completing schoolwork. With the positive role model of a friend, students can be inspired to be more stubborn and diligent. It must be realized that the whole journey of holy life involves good relations, deep friendship, and strong bonds of brotherhood A good friend is someone who not only does not like, but also does not feel burdened by work. They do not pursue merely pleasure in tasks, but rather see it as an opportunity to grow and thrive. Besides, good friends do not have a tendency to talk excessively, do not like over-sleeping, are not attracted to insignificant meetings, and they are free from evil desires as well as uncontrolled by it. They also choose a positive social environment and do not engage with people who have bad intentions. Moreover, a good friend is someone who is not easily tempted to stop or satisfy with low achievements in the course of their self-development (A.iv.22).

Obedience to Home Learning Activities

Combining Buddhist teachings of discipline, right endeavour, right concentration, and family support with the positive influence of good friends, students can form habits and attitudes that support their personal and academic development. Overall, Buddhist principles such as discipline, right endeavour, right concentration, and family support can be applied to guide students in understanding and applying positive values in the context of education and everyday life. Obedience to home learning activities can reflect an understanding of the value of family support (Kalyāṇamitta) in Buddhist teachings. Some factors that cause students to learn non-discipline are internal impulses such as knowledge, desire for achievement and obedience, while external impulses include the environment, friends, family, brothers and sisters and habits (Zahrifah & Darminto, 2003). A family that provides positive support can play an important role in shaping the student's character. Good friends can influence adherence to home learning activities through sharing experiences, motivation, and possibly group support outside of school. The expert's opinion outlines the conventional wisdom that a good deal produces a good friend (Han et al., 2013, p. 5).



Conclusion

Based on the results of the analysis that has been done, some conclusions can be drawn regarding the influence of the variable "Kalyāṇamitta" (good friend) on the "Disciplinary Learning" variable. The variance analysis (ANOVA) shows that the variable "Kalyāṇamitta" has a significant influence on "Learning Discipline," as demonstrated by the high F-statistic value (21,636) with a low degree of significance ($p < 0,05$). The regression model shows that about 23.4% of the variation in "Learning Disciplines" can be explained by a predictor of the *Kalyāṇamittas*, according to the R Square value. However, there is a limitation in the conclusion, that is, about 76.6% of variations in the "learning discipline" cannot be described by these variables, indicating the presence of other factors that influence. This conclusion underscores the importance of the role of good friends ("Kalyāṇamitta") in shaping "learning discipline." Factors such as social support and positive interaction with good friends can contribute to the formation of positive learning habits. From a practical point of view, the implication is that empowering the role of a good friend can be an effective strategy for improving learning discipline. This conclusion should be considered by understanding the specific context of this study and taking into account the weaknesses or limitations of the analysis that has been carried out. Further, further research may be needed to investigate additional factors that may affect the discipline of learning and to confirm these findings in a broader context.

References

- Āṅuttara Nikāya III*. 2015. Translated from the Pāḷi by Bhikkhu Bodhi. DhammaCitta Press. <http://dhammadatta.org>
- Āṅuttara Nikāya IV*. 2015. Translated from the Pāḷi by Bhikkhu Bodhi. DhammaCitta Press. <http://dhammadatta.org>
- Āṅuttara Nikāya V*. 2015. Translated from the Pāḷi by Bhikkhu Bodhi. DhammaCitta Press. <http://dhammadatta.org>
- Arikunto, S. (2006). *Prosedur Penelitian Suatu Pendekatan Praktik*. PT Rineka Cipta.
- Berliana, N. (2016). Hubungan Peran Orangtua, Pengaruh Teman Sebaya Dengan Perilaku Hidup Bersih Dan Sehat. *Jurnal Endurance*, 1(2), 75–80. <https://doi.org/10.22216/jen.v1i2.984>
- Dīgha Nikāya III*. The Long Discourses of the Buddha. A Translation of the Dāgha Nikāya by Maurice Walshe. 1995. DhammaCitta Press.
- Han, T. A., Pereira, L. M., Santos, F. C., & Lenaerts, T. (2013). Good agreements make good friends. *Scientific Reports*, 3. <https://doi.org/10.1038/srep02695>



- Hudaya, A. (2018). Pengaruh Gadget Terhadap Sikap Disiplin Dan Minat Belajar Peserta Didik. *Research and Development Journal of Education*, 4(2), 86–97. <https://doi.org/10.30998/rdje.v4i2.3380>
- Khumaero, L. Al, & Arie, S. (2017). Pengaruh Gaya Belajar Guru, Disiplin Belajar, dan Teman Sebaya terhadap Prestasi Belajar. *Economic Education Analysis Journal*, 1(1), 18–23. <https://journal.unnes.ac.id/sju/index.php/eeaj/article/view/20281>
- Mulyasih, P. S., & Suryani, N. (2016). Pengaruh Disiplin Belajar, Lingkungan Keluarga, dan Motivasi Belajar Terhadap Prestasi Belajar Mata Pelajaran Pengantar Administrasi. *Economic Education Analysis Journal*, 5(2), 602–615.
- Najmuddin1, Fauzi2, I. (2019). Program Kedisiplinan Siswa Di Lingkungan Sekolah: Studi Kasus di Dayah Terpadu (Boarding School). *Edukasi Islami: Jurnal Pendidikan Islam*, 8(2), 183–206.
- Nasution, R. A. (2017). Penanaman Disiplin dan Kemandirian Anak Usia Dini dalam Metode Maria Montessori Oleh Raisah Armayanti Nasution, M. Pd. *Jurnal Raudhah*, 05(02), 6. <https://core.ac.uk/download/pdf/267075533.pdf>
- Nida, H. A. (2021). Konsep Memilih Teman yang Baik Menurut Hadits. *Jurnal Riset Agama*, 1(2), 338–353. <https://doi.org/10.15575/jra.v1i2.14571>
- Priyatno, D. (2008). *Mandiri Belajar SPSS*. MediaKom.
- Rahula Hananuraga. (2022). Peran Pendidikan Agama Buddha Dalam Membangun Motivasi dan Disiplin Belajar Siswa. *Lumen: Jurnal Pendidikan Agama Katekese Dan Pastoral*, 1(2), 01–15. <https://doi.org/10.55606/lumen.v1i2.38>
- Samyutta Nikāya (The Book Of The Kindred Saying) Vol. II. Translated Davids, Rhys. 1989. Oxford: The Pali Text Society.* 2010. Diterjemahkan dari Bahasa Pāli Oleh Bhikkhu Bodhi. DhammaCitta Press.
- Samyutta Nikāya (The Book Of The Kindred Saying) Vol. V. Translated Davids, Rhys. 1989. Oxford: The Pali Text Society.*
- Safna, O. P., & Wulandari, S. S. (2022). Pengaruh Motivasi, Disiplin Belajar, dan Kemampuan Berpikir Kritis terhadap Hasil Belajar Siswa. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(2), 140–154. <https://doi.org/10.37680/scaffolding.v4i2.1458>
- Savira, A. N., Fatmawati, R., Rozin Z, M., & Eko S, M. (2018). Peningkatan Minat Belajar Siswa Dengan Menggunakan Metode Ceramah Interaktif. *Factor M*, 1(1), 43–56. https://doi.org/10.30762/f_m.v1i1.963



Sutta *Nipāta*. Translated by Laurence Khantipalo Mills. 2015. SuttaCentral.

Sugiyono. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D* (2013th ed.). Alfabeta.

Sugiyono. (2021). *Statistika Untuk Penelitian*. Alfabeta.

Sumana, R. E., & Khunakaro, P. S. (2021). *Good Friendship for Wholesome Life in P ā li Nik ā ya*.

Yuan, V. Z. (2017). Buddhism and society - Aspects of the Four Noble Truths and spiritual friendship. *The 8th Hatyai National and International Conference*, 404–411.

Zahrifah, L. F., & Darminto, E. (2003). Alumni Prodi BK FIP Unesa Staf Pengajar Prodi BK FIP Unesa. *Psikologi Pendidikan Dan Bimbingan*, 12(1), 1–9.