



An Integration of Emotional Intelligence and Peers on Strengthening Buddhist Character

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ABSTRAK

Karakter yang buruk, seperti serakah, sombong, benci, malas, cemas, dan gelisah perlu dihilangkan, oleh karena itu diperlukan penguatan karakter Buddhis dengan meningkatkan kecerdasan emosional dan memiliki teman sebaya. Oleh karena itu, penelitian ini bertujuan untuk menganalisis pengaruh kecerdasan emosional dan teman sebaya terhadap penguatan karakter Buddhis. Penelitian ini menggunakan metode kuantitatif dengan desain penelitian asosiatif kausal. Populasi penelitian ini adalah 342 mahasiswa dan sampel yang digunakan sebanyak 120 mahasiswa. Metode pengumpulan data yaitu kuesioner. Instrumen dalam penelitian ini berupa lembar kuesioner. Teknik analisis data menggunakan analisis statistik inferensial. Hasil analisis data menunjukkan bahwa terdapat pengaruh positif yang signifikan antara kecerdasan emosional terhadap penguatan karakter Buddhis sebesar 74,4%. Selain itu, terdapat pengaruh positif yang signifikan antara teman sebaya terhadap penguatan karakter Buddhis sebesar 62,8%. Selain itu, terdapat pengaruh positif yang signifikan antara kecerdasan emosional dan teman sebaya terhadap penguatan karakter Buddhis sebesar 82,5%. Disimpulkan bahwa semakin tinggi kecerdasan emosional seseorang, maka semakin kuat karakter Buddhis yang dimiliki. Selain itu, semakin baik kualitas teman sebaya, maka semakin tinggi penguatan karakter Buddhis yang dimiliki. Implikasi penelitian ini yaitu kecerdasan emosional pada siswa dapat ditingkatkan melalui pembelajaran karakter Buddhis yang baik. Jadi, semakin tinggi kecerdasan emosional dan memiliki teman sebaya, maka penguatan karakter Buddhis akan semakin kuat.

ABSTRACT

Bad characteristics, such as greed, arrogance, hatred, laziness, anxiety, and restlessness, must be eliminated. Therefore, it is necessary to strengthen the Buddhist Character by increasing emotional intelligence and having peers. Therefore, this study aims to analyze the influence of emotional intelligence and peers on strengthening Buddhist Character. This research uses quantitative methods with a causal associative research design. The population of this study was 342 students, and the sample used was 120 students. The data collection method is a questionnaire. The instrument in this research is a questionnaire sheet. The data analysis technique uses inferential statistical analysis. The data analysis results show a significant positive influence between emotional intelligence and strengthening Buddhist Character by 74.4%. Apart from that, there is a significant positive influence between peers on strengthening Buddhist Character by 62.8%. Apart from that, there is a significant positive influence between emotional intelligence and peers on strengthening Buddhist Character by 82.5%. It was concluded that the higher a person's emotional intelligence, the stronger their Buddhist Character. Apart from that, the better the quality of your peers, the higher your Buddhist Character will be strengthened. So, the higher the emotional intelligence and peer friends, the stronger the Buddhist Character will be. So, the higher the emotional intelligence and peer friends, the stronger the Buddhist character will be.

1. INTRODUCTION

A character in Buddhism is known as a *carita*, a tendency that manifests in good and bad habits. There are six types of character: greed, arrogance, anger, laziness, cheerfulness, sociability, and anxiety

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(Astawa et al., 2020; Chan et al., 2020; Wahyudi & Jamal, 2021). Evil characters such as greed, pride, arrogance, hatred, laziness, anxiety, and restlessness must be eliminated. Good character, cheerfulness, generosity, humility, honesty, sociability, and thoughtfulness should be strengthened and developed to bring happiness. Buddhist Character strengthening is found in qualities that define a person as having a character of generosity, courtesy, honesty, humility, wisdom, and mindfulness (Khalimah & Prasetyo, 2022; Nikmah & Ahmad, 2022; Surya et al., 2021). The character possessed by students impacts their emotional intelligence. Emotional intelligence is the ability to manage the emotional aspects of life, including emotional balance, self-awareness, self-control, self-motivation, empathy, and social skills. It involves building social relationships, recognizing the feelings of oneself and others, motivating oneself, and managing emotions in social interactions (Setyawan & Simbolon, 2018; Sugiyanti & Sakti, 2015; Wijayanto, 2020; Pranata et al., 2021).

Emotional intelligence involves a high awareness of emotions, identifying and articulating emotions appropriately, and managing and regulating existing emotions (Rambe et al., 2018; Surya, 2021; Vadia Asti Riandini et al., 2020). Poor emotional intelligence can inhibit motivation and resilience, resulting in high stress. The impact is the inability to manage conflict and make good decisions, causing damage to interpersonal relationships and inhibiting personal growth (Merianah, 2019; Ramadhani & Khotimah, 2023; Astuti et al., 2023). Poor emotional intelligence can also hinder the process of strengthening one's character because it affects an individual's ability to manage emotions, maintain motivation, face challenges, manage conflict, and make good decisions (Dini, 2022; Maghfiroh & Putri Mahanani, 2021). Therefore, the development of emotional intelligence is essential to strengthen Buddhist Character. Previous research findings state that the adverse impact of a lack of emotional intelligence, combined with negative interactions with peers who do not practice or appreciate Buddhist values, can interfere with spiritual practices and open up opportunities for moral abuse or other negative influences (Surono et al., 2023). This can lead to behaviors contrary to Buddhist teachings, such as anger resulting in the consumption of alcohol and drugs, aggressive behavior, and other criminal acts (Surya, 2021). Emotional intelligence can be assessed by emotional awareness, self-control, self-motivation, empathy, and social skills (Khairunnisa & Alfaruqy, 2022; Kabri, 2023; Sa'diyah, 2013). According to the KPAI report, cases of child abuse among children aged 3-7 years occur at a rate of 4-36% across various levels of education. Research data at SDN Unggul Aceh showed that more than half of the students experienced bullying. KPAI recorded a bullying crisis in Indonesia, with an increase in cases of 9.48% each year. In East Java, bullying cases reached 59.8%, and in Malang City elementary schools, 40% of bullying was verbal, 30% physical, and 30% psychological (Farhani et al., 2022).

The impact of deviant behavior on young people includes a lack of respect for parents, the use of abusive language, rejection of parental and teacher advice, social exclusion, justification of unethical actions, instability of thought, and decreased morality (Nurbaiti et al., 2022; Oktaviani & Syawaluddin, 2023; Untari & Purnomo, 2016; Tansel, 2022; Sucito et al., 2024). The impact of bullying in schools includes social isolation, low self-esteem, decreased academic performance, emotional and behavioral disorders, mental distress such as stress or depression, and even suicide risk (Ferry et al., 2023; Hasir & Sohrab, 2021; Menesini & Salmivalli, 2017). Doing inadequate and useless actions is easy, but doing good and beneficial actions for oneself is difficult. Someone needs to have an excellent character to be able to control themselves. Based on these problems, one solution to improve students' positive character is to enhance emotional intelligence and peer relationships. Emotional intelligence contributes to better self-awareness skills, enabling individuals to recognize their thoughts and emotions (Rambe et al., 2018; Riza & Yoto, 2023; Setyawan & Simbolon, 2018). This allows them to control themselves better, avoid impulsive actions, and act following Buddhist values. Peer interactions occur between individuals and friends of the same age (Hayati et al., 2018; Nurlizawati, 2019). Peers refer to individuals of the same age, social status, and interests. Friendships are close relationships between two or more people who care for each other and are non-sexual (Dhammika, 2010). In Buddhism, there are true friends and false friends. True friends help, support in good and bad times, give good advice, and sympathize. Peers play an essential role in strengthening Buddhist Character. Individuals can more easily practice Buddhist teachings daily by associating with peers with the same understanding and values. Peers can also provide mutual reminders and motivation in practicing Buddhist principles, helping individuals remain consistent and firm in maintaining a Buddhist character (Siswanto et al., 2023). Peers with a solid understanding and practice of Buddhist life can inspire and encourage the development of a Buddhist character. There are two types of peers: good friends, who are helpful and supportive, and false friends, who are exploitative, insincere, and promote negative behaviors. Previous research findings indicate the need to develop emotional intelligence because it affects student character (Arifin et al., 2022; Mantu et al., 2018). Other research has also revealed that peers can shape Character (Kurniawan & Sudrajat, 2017; Santoso et al., 2023). Emotional intelligence can be a powerful tool in strengthening Buddhist Character as it helps to manage emotions wisely, improve

empathy and social relationships, and strengthen self-awareness skills essential in Buddhist practice (Maitrianti, 2021). Interaction with peers who have Buddhist values can further strengthen Buddhist Character, including qualities such as charity, politeness, honesty, humility, wisdom, and caring. Therefore, it is important for this research to be able to increase emotional intelligence and foster good relationships with peers so that it has an impact on strong Buddhist character. However, there needs to be a study on the role of emotional intelligence and peers in strengthening Buddhist Character. Thus, this study aims to analyze the role of emotional intelligence and peers in strengthening Buddhist Character.

2. METHODS

This study employs quantitative research with a causal associative research design. A multiple linear regression approach is used to analyze the effect of emotional intelligence (X1) and peers (X2) on strengthening Buddhist Character (Y). The population of this study consists of 342 students at Sriwijaya State Buddhist College. The sampling technique used is Simple Random Sampling, with a sample size of 120 students. Data collection is conducted through a questionnaire, utilizing a Likert scale to measure each statement item with four options: strongly agree, agree, disagree, and strongly disagree. The instruments in this study include variables related to emotional intelligence, peers, and the strengthening of Buddhist Character. The lattice of Buddhist character-strengthening variable research instruments is shown in Table 1, Table 2, and Table 3.

Table 1. Buddhist Character Strengthening Variable Grid Instrument

Indicators	Sub Indicators
Likes to donate	Generosity in assisting others.
	Willingness to share with people in need.
	They are donating time, energy, or resources for the common good.
Polite	Demonstrating behavior that respects others.
	Using words that are polite and respectful.
	Expressing opinions in a polite and non-offensive manner.
Humility	Accepts mistakes and learns from experience
	Does not feel superior to others and values contributions.
	Being humble in receiving praise and appreciation.
Honesty	Consistency in speaking and acting following moral and ethical values.
	Does not lie or hide the truth.
	Admitting mistakes and taking responsibility for one's actions.
Thoughtful	Able to make the right decisions in complex situations.
	Thinks clearly and considers various points of view before acting.
	Uses experience and knowledge wisely in dealing with problems.
Attentive	Gives full attention when interacting with others.
	Shows empathy and care for the needs and feelings of others.
	Ready to help and support when needed.

Table 2. Emotional Intelligence Variable Grid Instrument

Indicators	Sub Indicators
Emotional Awareness	Ability to identify own emotions
	Ability to recognize other people's emotions
	Ability to express emotions appropriately
	Ability to understand the causes and effects of emotions
	Ability to manage and regulate negative emotions
Self-Control	Ability to refrain from impulsive actions
	Ability to control anger and frustration
	Ability to manage time and prioritize
	Ability to set goals and plan actions
Self-Motivation	Ability to maintain motivation in achieving goals
	Ability to overcome obstacles and challenges
	Ability to motivate oneself and others
Empathy	Ability to understand and feel the feelings of others
	Ability to show concern and empathy for others

Indicators	Sub Indicators
Social Skills	Ability to understand other people's perspectives Ability to respond with empathy to the needs of others Ability to communicate effectively Ability to work together in a team Ability to resolve conflicts constructively Ability to build good relationships with others

Table 3. Peer Variable Grid Instrument

Indicators	Sub Indicators
Likes to Help	The degree to which individuals are inclined to help or support peers. The extent to which individuals express readiness to help in certain situations. The degree to which the individual shares resources or knowledge with peers. The extent to which individuals are willing to contribute positively to social relationships.
Presence when Happy or Unhappy	The degree to which individuals participate in peers' moments of happiness. The extent to which individuals remain present and supportive of friends when experiencing sadness or challenges. The degree to which the individual exhibits positive behaviors that peers can model.
Showing What is Good	The extent to which individuals create an environment that promotes kind and positive actions. The degree to which individuals are aware of good actions in peers. The extent to which individuals appreciate the good that exists in the social environment.
Sympathetic	Empathy and emotional openness Provides loyalty and trust Possess communication skills
Acts of Deprivation	The level of individual involvement in the behavior of depriving peers of property. The extent to which the individual exhibits self-centeredness that can be detrimental to social relationships.
Excessive Talk	The degree to which individuals tend to talk too much, especially about themselves. The extent to which the individual pays less attention to peer talk and focuses more on himself/herself.
Flattering Behavior	The degree to which the individual engages in flattering behavior towards peers. The extent to which the flattering behavior is sincere or opportunistic.
Involvement in Splurging	The degree to which the individual engages in extravagant activities that may be detrimental to self or peers. The extent to which the individual shows a tendency to seek pleasure without considering the negative impact

Validity and reliability tests are conducted before the questionnaire is used to collect data. The validity test evaluates the instrument's accuracy, ensuring it measures exactly what it is intended to measure. An instrument is considered valid if the data collected accurately reflects the actual data of the studied object. On the other hand, the reliability test assesses whether an instrument can be consistently trusted for data collection. The reliability of a questionnaire measurement demonstrates the consistency of the results when different people use the same measurement tool at the same time or at different times. The technique used to analyze the data is inferential statistical analysis. This includes conducting classical assumption tests, such as the normality test, linearity test, multicollinearity test, and hypothesis testing. The normality test aims to check whether the confounding or residual variables in the regression model have a

normal distribution (Ghozali, 2018). The linearity test helps evaluate the appropriate model (Ghozali, 2018). Quality data should show a linear relationship between the independent and dependent variables. The multicollinearity test requires careful analysis of the relationships between the independent variables. This analysis is conducted by observing the tolerance value and variance inflation factor (VIF) to determine how much other dependent variables influence the independent variables. In decision-making contexts, multicollinearity testing is significant (Ghozali, 2018). Hypothesis testing is performed to address the research questions and test the formulated hypotheses. This study uses a partial hypothesis test (t-test) for hypothesis testing.

3. RESULT AND DISCUSSION

Results

The descriptive statistical results of the emotional intelligence variables, peers, and the strengthening of Buddhist Character at Sriwijaya State Buddhist College were obtained by distributing questionnaires to 120 students. The results of the descriptive test for the Buddhist character-strengthening variable are shown in Table 4

Table 4. Descriptive Variable of Buddhist Character Strengthening

Category	Range	Frequency	Percent	Mean	Median	St.Deviation	Min.	Max.
Low	$X < 133$	17	14.2%					
Medium	$132 < X < 154$	72	60%	144.34	143	11.30	121	160
High	$155 < X$	31	25.8%					
Total		120	100%					

Based on Table 4, the descriptive statistics for the Buddhist Character strengthening variable show that it falls into the moderate category with a percentage of 60%. The mean is 144.34, the median is 143, the standard deviation is 11.30, the minimum value is 121, and the maximum is 160. The results of the data analysis regarding emotional intelligence are shown in Table 5.

Table 5. Descriptive Variable of Emotional Intelligence

Category	Range	Frequency	Percent	Mean	Median	St.Deviation	Min.	Max.
Low	$X < 127$	30	25%					
Medium	$128 < X < 133$	75	62.5%	130.83	132	2.79	121	134
High	$134 < X$	15	12.5%					
Total		120	100%					

Based on Table 5, the descriptive statistics for the emotional intelligence variable indicate that it is also in the moderate category with a percentage of 62.5%. The mean is 130.83, the median is 132, the standard deviation is 2.79, the minimum is 121, and the maximum is 134. The results of the data analysis regarding peers are shown in Table 6.

Table 6. Descriptive of Peer Variables

Category	Range	Frequency	Percent	Mean	Median	St.Deviation	Min.	Max.
Low	$X < 130$	17	14.2%					
Medium	$131 < X < 140$	73	60.8%	136,42	136	5.2	126	148
High	$141 < X$	30	25%					
Total		120	100%					

Based on Table 6, the descriptive statistics for the peers variable show that it falls into the moderate category with a percentage of 60.8%. The mean is 136.42, the median is 136, the standard deviation is 5.2, the minimum value is 126, and the maximum is 148. Three classic assumption tests will be conducted: the normality test, the linearity test, and the multicollinearity test. The normality test aims to check whether the residuals in the regression model have a normal distribution. The linearity test evaluates whether the data shows a linear relationship between the independent and dependent variables. The multicollinearity test requires careful analysis of the relationships between the independent variables. This analysis is done by observing the tolerance value and variance inflation factor (VIF) to determine the extent to which the

independent variables are influenced by each other. The results of the normality test for the variables of Buddhist character strengthening, emotional intelligence, and peers are shown in [Table 7](#).

Table 7. Description of Normality Test of Buddhist Character Strengthening, Emotional Intelligence, and Peer Variables

	Kolmogorov-Smirnov ^a	Shapiro-Wilk	Distributed
	Sig.	Sig.	
Buddhist Character Strengthening	0.074	0.176	Normal
Emotional Intelligence	0.095	0.098	Normal
Peers	0.091	0.063	Normal

Based on [Table 7](#), the normality test for strengthening Buddhist Character, emotional intelligence, and peers show a significance value greater than 0.05. Therefore, these variables are normally distributed. The linearity test helps evaluate the correct application of the model used. Quality data should show a linear relationship between the independent and dependent variables. This relationship is determined through the significance value; if the significance value is less than 0.05, it can be stated that there is a significant linear relationship between the independent and dependent variables. The results of the linearity test for the variables of strengthening Buddhist Character, emotional intelligence, and peers are shown in [Table 8](#)

Table 8. Description of Linearity Test of Buddhist Character Strengthening, Emotional Intelligence, and Peer Variables

Variabel	F _{hitung}	Sig.	Distributed
Buddhist Character Strengthening*	0.701	0.809	Linear
Emotional Intelligence			
Buddhist Character Strengthening*Peers	0.524	0.946	Linear

Based on [Table 8](#), the linearity test for strengthening Buddhist Character, emotional intelligence, and peers among Sriwijaya STABN students shows a significance value of less than 0.05. Thus, it can be concluded that there is a linear relationship between these variables among Sriwijaya STABN students. The multicollinearity test is crucial in decision-making. It is evaluated as follows: a) Based on the tolerance value, 1) If the tolerance value is more significant than 0.10, there is no multicollinearity in the regression model 2) If the tolerance value is less than or equal to 0.10, there is multicollinearity in the regression model; b) Based on the VIF value 1) If the VIF value is less than 10, there is no multicollinearity in the regression model 2) If the VIF value is 10 or greater, there is multicollinearity in the regression model. The results of the multicollinearity test are shown in [Table 9](#).

Table 9. Description of Multicollinearity Test of Buddhist Character Strengthening, Emotional Intelligence, and Peers Variables

Variable	Tolerance	VIF	Distributed
Buddhist Character Strengthening* Emotional Intelligence	0.996	1.004	no multicollinearity
Buddhist Character Strengthening *Peers	0.996	1.004	no multicollinearity

Based on [Table 9](#), the emotional intelligence and peer variables obtained a tolerance value of 0.996 and a VIF value 1.004. These results indicate that the tolerance value is greater than 0.10 (0.996), and the VIF value is less than 10 (1.004). Therefore, it can be said that the multiple linear regression model for strengthening Buddhist characters' emotional intelligence and peers does not experience multicollinearity. This hypothesis test uses multiple linear regression analysis to determine the influence of emotional intelligence and peers on strengthening Buddhist Character. The results of the regression test between emotional intelligence, peers, and the strengthening of Buddhist Character are shown in [Table 10](#).

Table 10. Description of Multiple Linear Regression Test of Emotional Intelligence and Peers on Buddhist Character Strengthening

Variable	Coefficients B	Sig.	T	F	R ²	Percentage
Emotional Intelligence*Buddhist Character Strengthening	60.368	0.000	8.828	342.413	0.744	74.4%
Peers*Buddhist Character Strengthening	50.210	0.000	5.188	199.458	0.628	62.8%
Emotional Intelligence*Peers*Buddhist Character Strengthening	32.112	0.000	4.679	274.918	0.825	82.5%

Based on [Table 10](#), the regression test for the emotional intelligence variable and the strengthening of Buddhist Character yielded significant results, with a significance value (sig value) of 0.000, less than 0.05. This indicates a significant positive influence of emotional intelligence on strengthening Buddhist Character, accounting for 74.4%. Similarly, the regression test for peer variables and the strengthening of Buddhist Character also yielded significant results, with a significance value of 0.000, less than 0.05. This suggests a significant positive influence of peers on strengthening Buddhist Character, explaining 62.8% of the variance. Furthermore, the multiple linear regression tests involving emotional intelligence and peer variables on strengthening Buddhist Character produced significant results, with a significance value 0.000, less than 0.05. This indicates a significant positive influence of emotional intelligence and peers on strengthening Buddhist Character, explaining 82.5% of the variance.

Discussion

Based on the test results above, emotional intelligence significantly positively influences the strengthening of Buddhist Character. This influence is indicated by the significance value (sig value) of 0.000, which is less than 0.05. Emotional intelligence is pivotal in self-regulation and social interaction, both integral aspects of character development. Previous research underscores emotional intelligence as a prerequisite for optimizing and utilizing intellectual intelligence ([Merianah, 2019](#); [Rambe et al., 2018](#); [Vadia Asti Riandini et al., 2020](#)). Moreover, emotional intelligence is instrumental in enhancing Buddhist characters in spirituality, such as meditation or mental development. Meditation aids in purifying the mind of impurities and distractions while fostering qualities like concentration, heightened awareness, intelligence, willpower, analytical skills, joy, and equanimity ([Sena & Ulansari, 2020](#); [Wijoyo & Surya, 2020](#)). Emotional intelligence's influence on character strengthening has been a focal point in various studies. It is defined as the ability to recognize, understand, and manage emotions in oneself and others, playing a vital role in human development, including aspects of interpersonal relationships, academic and professional success, and overall well-being. Students' emotional intelligence significantly impacts traits like courtesy, with higher emotional intelligence correlating with increased courtesy ([Chusna et al., 2022](#)) ([Agustini et al., 2019](#); [Igbokwe et al., 2023](#)). It also plays a crucial role in fortifying individual character, fostering improved interpersonal relationships and workplace performance, and cultivating positive cultures in academic and organizational settings ([Mantu et al., 2018](#); [Rosadi, 2023](#)). Furthermore, emotional intelligence enhances individual character and facilitates effective leadership and overall performance improvement, indicating its substantial benefits for personal growth and organizational advancement ([Saferdin et al., 2023](#)).

Secondly, peer influence on strengthening Buddhist Character is significant, with a positive effect of 62.8%. Peer relationships are pivotal for developing social skills, cognitive abilities, emotional functioning, and self-regulation ([Kurniawan & Sudrajat, 2017](#); [Mounts, 2022](#)). These relationships transcend diverse ethnic, racial, and cultural backgrounds, profoundly shaping individual development. Proximity to peers significantly impacts adolescent character strengths such as perseverance, humility, optimism, kindness, love, calmness, wisdom, spirituality, and honesty, which are intertwined with experiences of bullying and being bullied by peers ([Santoso et al., 2023](#); [Sari & Handayani, 2022](#)). In adolescent life, fostering positive peer relationships is paramount ([Liu et al., 2023](#); [Winarsih & Saragih, 2016](#)) as they heavily influence behavior and psychological well-being. Peer relationships are crucial in character strengthening and prosocial behavior development, shaping social behavior, trust, psychological well-being, and positive character development in adolescents ([Feng et al., 2023](#); [Kurniawan & Sudrajat, 2017](#)). Individual character strengths are closely linked to peer relationship experiences, positive support, and bullying, underscoring the importance of considering these relationships in programs that promote social and prosocial skills in childhood and adolescence.

Lastly, emotional intelligence and peers collectively contribute to strengthening Buddhist Character, with a significant positive effect of 82.5%. Emotional intelligence is associated with positive social behavior in schools, including prosocial behavior rated by peers and decreased self-reported bullying behavior, signifying crucial implications for elementary school children's socialization (Mavroveli & Sanchez-Ruiz, 2011; Merianah, 2019). Furthermore, emotional and spiritual intelligence impact students' character—enhancements in both domains are linked to improvements in student character (Wulandari et al., 2021). Peer relationships are pivotal in various psychosocial functions, providing emotional security, establishing behavioral standards, and contributing to self-concept and the development of social skills, cognitive abilities, emotional functioning, and self-regulation (Mounts, 2022; Nurmala et al., 2016; Santoso et al., 2023). Previous findings have revealed a positive and significant correlation between emotional intelligence and the quality of peer relationships in adolescents, indicating that adolescents with higher emotional intelligence tend to have better peer relationships (Güler & Turan, 2022). Other studies have shown that individuals with good emotional intelligence can effectively manage their emotions in behavioral practices (Bawono et al., 2023; Merianah, 2019; Susanto & Sofyani, 2019). It can be concluded that emotional intelligence can positively affect the strengthening of Buddhist Character and spirituality. However, this study's limitation lies in its focus solely on examining the roles of emotional intelligence and peers in efforts to strengthen Buddhist Character. It is inferred that emotional intelligence and peers play crucial roles in character formation, particularly during adolescence. Emotional intelligence impacts the quality of peer relationships and contributes to the broader development of social and emotional skills. The school environment has been identified as a strategic setting for interventions to enhance social-emotional regulation functions. Factors such as cultural context, gender, and age also influence the dynamics of these relationships. Moreover, spiritual and emotional intelligence contributes to positive character development in students.

4. CONCLUSION

The study's results indicate several key findings. Firstly, emotional intelligence significantly positively impacts the strengthening of the Buddhist Character. Secondly, peers also have a significant positive effect on strengthening Buddhist Character. Thirdly, emotional intelligence and peers notably positively influence the strengthening of Buddhist Character. In summary, emotional intelligence aids individuals in controlling emotions and fostering empathy, while peers offer support and inspiration. Combining these two factors fosters a supportive environment conducive to developing a robust and ethical Buddhist character. It is observed that higher emotional intelligence correlates with a stronger Buddhist character, and a better quality of peers contributes to further strengthening of the Buddhist Character. Therefore, higher emotional intelligence levels and supportive peers lead to a stronger Buddhist character overall.

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