



## Development of The Brahma-Vihara Attitude Measurement Instrument Among Buddhist Adolescents

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### Abstract

Buddhism teaches four spiritual attitudes known as Brahma-Vihara: loving-kindness, compassion, empathetic joy, and equanimity. Applied in daily life, these attitudes can help teenagers develop good character traits such as empathy, tolerance, cooperation, and wisdom. This study aims to develop an instrument for measuring Brahma-Vihara attitudes among Buddhist adolescents in Tangerang Regency. The study used the Research and Development method with five stages of instrument development: literature study, instrument preparation, validation by experts, attitude assessment trial, and language instrument testing. A sample of 120 respondents was selected using purposive sampling technique, and the collected data were analyzed using confirmatory factor analysis and Cronbach's alpha reliability test. The results showed that the Brahma-Vihara attitude measurement instrument for adolescents in Tangerang Regency is valid and reliable for use in certain subjects. The instrument consists of 75 items with a five-point Likert scale and is divided into four dimensions of Brahma-Vihara attitudes, namely metta (loving-kindness), karuna (compassion), mudita (sympathetic joy), and upekkha (equanimity). This instrument can help Buddhists understand Dhamma's noble qualities and provide benefits to the education world in developing attitude assessment instruments in certain subjects.

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## INTRODUCTION

Kabupaten Tangerang is one of the districts in the province of Banten with a large and diverse population. In the midst of this heterogeneous society, there is a group of teenagers who are a great potential for the development of the region and the nation in the future. Therefore, it is necessary to pay attention to developing quality adolescent characters to contribute positively to society and the nation.

In the context of adolescent character development, religion, and spirituality play an important role. Buddhism, one of the religions that developed in Tangerang Regency, has the teaching of Brahma-Vihara, which consists of four spiritual attitudes of loving-kindness, compassion, joy, and equanimity. When applied in daily life, these attitudes can help teenagers develop good characters, such as empathy, tolerance, cooperation, and wisdom (Kharina & Saragih, 2012).

The competencies that Buddhist teenagers must have are the attitudes of loving-kindness, compassion, and balanced calmness. This is based on the current conditions that emphasize the importance of Metta, Karuna, Mudita, and Upekkha (Purwaningsih et al., 2022). Attitudes in Buddhist religious learning are a series of activities designed to measure an individual's attitude due to a learning program. In general, attitude measurement's main purpose is to understand better a person's attitude towards a particular object, topic, or situation. In this case, attitude measurement can help understand an individual's beliefs, values, preferences, and views on something (Ajzen & Fishbein, 2000).

However, some of the good values taught by religion are not implemented. Some behaviors of Buddhist followers that indicate that they have not been able to apply Buddha's teachings in daily life to the fullest extent may include considering Buddhism only as a basis for discussing metaphysical and philosophical aspects of religion without understanding the right way of life according to Buddhism (Lin, 2022).

In addition, they neglect joint obligations in vihara where worship is regularly held, performing ceremonies and customs without understanding their meaning and significance, and not applying Buddha's teachings in daily life such as avoiding all bad things, doing good, and subduing ego. In addition, behavior that is contrary to the moral principles taught by Buddha's teachings, such as lying, stealing, or committing acts of violence, and relying too much on worldly objects or goods as a source of happiness, can also indicate that someone has not been able to apply Buddha's teachings to the fullest extent. In addition, a lack of regular meditation practice or adequate understanding of Buddha's teachings can also make it difficult to apply these teachings in daily life. It is important to remember that applying Buddha's teachings in daily life is a long process, and every individual has a different spiritual journey (Bao & Willis, 2022; Ngadat, 2020).

Knowing the fact that there are still Buddhist followers who have not been able to apply Buddha's teachings in daily life to the fullest extent. This affects the development of Buddhism. In this case, Buddhist teenagers in Tangerang are still unaware of Ragacarita (Greed) and Dosacarita (Hate). By developing this research instrument, the values of Brahma-Vihara in teenagers can be measured. Many teenagers cannot apply the four Brahma-Vihara attitudes in their daily lives. They know that there are still Buddhists who have been unable to apply Buddhism's teachings in their daily life to the fullest. This influenced the development of Buddhism. In this case, young Buddhists in Tangerang are still not known to have Ragacarita (Greed) and Dosacarita (Hate). By developing this research instrument, it is possible to measure the values of Brahma-Vihara in adolescents. Many teenagers still have not been able to apply the four Brahma-Vihara attitudes in their daily lives.

True, the Buddha forbade the four noble truths as the path to attaining liberation from suffering and suffering, namely the truth about suffering, the origin of suffering, the cessation of

suffering, and the path leading to the cessation of suffering. The Buddha also forbade the Brahma-vihara attitude as the key to attaining inner peace and happiness in life. The attitude of the Brahma-vihara consists of four main attitudes, namely Metta (love), Karuna (compassion), Mudita (sympathy), and Upekkha (equality). In developing a Brahma-vihara attitude, one is expected to improve the quality of his life and social relations with other people (Lie, 2006; Nuriani, 2021).

This study aims to develop a valid and appropriate attitude assessment instrument based on one of the teachings of Buddhism, namely the noble value of truth shown to all people regardless of race, ethnicity, religion, and culture. This can be observed from the behavior of adolescents in their daily lives, such as the way individuals see whether things done in their environment are right or wrong. As well as how individuals assess behavior both from themselves and others. By conducting this research, it is possible to find out the attitude assessment instruments from within adolescents, then look for Buddhist values and find out how the character or behavior of adolescents in their environment and Buddhist values that exist in adolescents.

## **METHODS**

This research is a Research and Development research that produces a product in the form of a valid and reliable Brahma-Vihara attitude measurement instrument. The instrument development method uses five steps (Gall et al., 2006; Gall, M. D., Gall, J. P., & Borg, 2006): library research, instrument preparation, expert validation, attitude assessment trials, and instrument language trials. The time for data collection was carried out from June to August 2022. The purposive sampling technique in this study was used to collect data about measuring Brahma-Vihara attitudes in adolescents in Tangerang Regency. A sample of 120 respondents was deliberately selected based on the first characteristics of the Age Range of 18-23 years, the second was Buddhist religion and address in Tangerang. The procedure for floating this research is as follows; the first is a literature study to obtain sufficient information in compiling an attitude assessment instrument. Furthermore, the instrument was prepared by considering the theories from the literature study. Then, the instrument was validated by instrument experts and material experts, an attitude assessment trial was carried out on adolescents, and an instrument language trial was carried out by an instrument trial validator consisting of 2 experts.

Through these five steps, the researcher developed a valid and effective attitude assessment instrument in measuring attitudes in certain subjects. Furthermore, in the data analysis process, quantitative data is used and carried out in two stages, namely theoretical and empirical testing. Experts or panelists carried out theoretical testing, and items were analyzed constructively using confirmatory factor analysis to test the validity of quantitative data. Confirmatory factor analysis (CFA) is a statistical technique to test how much the proposed factor model matches the resulting data (Azwar, 2011, 2012). Furthermore, after conducting confirmatory factor analysis to test the validity of quantitative data, reliability testing was carried out using Cronbach's Alpha. This reliability test aims to ensure that each item tested in the study has good internal consistency to be relied upon to represent the measured concept.

## **RESULTS AND DISCUSSION**

In the initial stage of the research, the researcher conducted a literature review to explain the attitude of the Brahma-Vihara, which consists of four dimensions: Metta, Karuna, Mudita, and Upekkha. This concept benefits one's mental and emotional health and social relations with the surrounding environment. The Brahmavihara attitude measurement instrument consists of three main dimensions, namely Metta (kindness), Karuna (compassion), and Mudita (joy). The Metta

dimension has six indicators: having deep love and compassion for oneself and others, being willing to provide unconditional support and assistance, not discriminating against others, being willing to forgive people who make mistakes, and prioritizing the good of others over kindness. Yourself, and be humble and not arrogant.

As for the Karuna dimension, there are seven indicators, namely having feelings of sympathy and empathy for the troubles or suffering of others, trying to help or reduce the suffering of others, being willing to take positive action to help people who are suffering, having an unselfish attitude and not thinking of self-interest when helping others, willing to accept those who are suffering without judging or judging, willing to give up self-indulgence to help others, and trying to spread feelings of compassion and sympathy throughout the world.

The Mudita dimension has seven indicators, namely being happy and feeling happy for the success of others, not jealous or jealous of more fortunate people, helping others to achieve happiness and success, being willing to give support and praise to others, being happy to share other people's happiness others, being not jealous of other people's happiness and not feeling better than others, and developing an appreciative attitude for other people's happiness.

The Brahmavihara attitude measurement instrument is designed to evaluate how far a person has a positive attitude and shows concern for others, as well as identify areas that need improvement to achieve a higher level of awareness.

Instrument validation to measure the attitude of Brahma-Vihara has been carried out by two experts, namely an instrument expert and a material expert. Validation was carried out to ensure the feasibility of the instrument in measuring the attitude of Brahma-Vihara. The instruments developed by the researchers were then validated by instrument experts and material experts to obtain information, comments, suggestions, and input so that the developed instruments became quality instruments according to the research objectives.

**Table 1.** Instrument Expert Validation Results

Aspect	Indicator	Score	Criteria
Clarity	Clarity of instrument title	4	Agree
	Clarity of instructions for filling out the instrument	3	Neutral
	Clarity of statement items	4	Agree
	Overall clarity	3.67	Agree
Accuracy of content	Statements related to the research objectives	3	Neutral
	Statements appropriate to the aspect to be achieved	4	Agree
	Overall accuracy of content	3.5	Neutral
Validity of content	Statements express correct information	4	Agree
	No bias in writing statements	3	Neutral
	Overall validity of content	3.5	Neutral
Language accuracy	Language used is easy to understand	3	Neutral
	Language used is effective	4	Agree
	Writing is in accordance with the standard language rules	4	Agree
	Overall language accuracy	3.67	Agree

Instrumental and material experts' validation results are presented in tabular form. The table shows the validation results on the aspects of clarity, content accuracy, content validity, and language accuracy from the Brahma-Vihara attitude measurement instrument. The average score of all aspects of the instrument obtained a positive assessment, with a score above 3, which means that

the developed instrument is good enough and suitable to be used to measure the attitude of Brahma-Vihara to young Buddhists in the Tangerang District.

In addition to conducting assessments, material experts also provide advice and input in developing instruments. Some suggestions given by material experts include taking strong and clear concepts from valid sources, adapting questionnaires to the Brahma-Vihara concept, and explaining concepts clearly and in detail. Material experts also suggest that the questionnaire questions are relevant, unambiguous, and arranged logically and systematically. Thus, the developed instrument can be more accurate in measuring the attitude of Brahma-Vihara to Buddhist youth in Tangerang District.

**Table 2.** Confirmatory Factor Analysis

Measure	Variable	Factor 1	Factor 2	Factor 3	Factor 4
Anti-image Correlation	B2_1 to B2_18	.870a	.866a	.829a	.944a
Anti-image Correlation	B3_1 to B3_14	.877a	.905a	.918a	.809a
Communalities (Extraction)	B2_1 to B2_18	0.451	0.775	0.614	0.792
Communalities (Extraction)	B3_1 to B3_14	0.756	0.514	0.826	0.799
Total Variance Explained	Factor 1	74.207			-
Total Variance Explained	Factor 2	-	72.457	-	-
Total Variance Explained	Factor 3	-	-	67.541	-
Total Variance Explained	Factor 4	-	-	-	71.516
KMO	-	0.688	0.860	0.858	0.776
Bartlett's Test of Sphericity	-	0.000	0.000	0.000	0.000

The table above contains the factor analysis results with four factors measured through several variables (B2\_1 to B3\_14). There are several values to note in the table. First, the value of anti-image correlation shows how strong the correlation is between variables and existing factors. The higher the value, the better the variable can be explained by the appropriate factor. Second, communalities show how much variation in variables can be explained by existing factors. The higher the value, the better the factor can explain the variation in the variable. Third, the total variance explained shows how much variance can be explained by each factor. The higher the percentage, the greater the factor's contribution in explaining the variation in the data.

Fourth, KMO (Kaiser-Meyer-Olkin) is a measure of the suitability between the data and the factor analysis performed. The higher the value (maximum 1), the better the data can be explained by the existing factors. Fifth, Bartlett's Test of Sphericity is used to test the hypothesis that the correlation matrix in the data is an identity matrix. If the value is significant ( $p$ -value  $< 0.05$ ), then the hypothesis is rejected, so the data is suitable for analysis with factor analysis methods. Overall, the table shows that the factor analysis performed quite well in explaining the variation in the data, with a fairly high KMO value and a significant Bartlett's Test of Sphericity. In addition, factor 1 has the greatest contribution in explaining the variation in the data.

**Table 3.** Instrument Reliability

Reliability Statistics	
Cronbach's Alpha	N of Items
0.976	75

In a study conducted to measure the attitude of Brahma-Vihara to adolescents in Tangerang Regency, the measurement results showed that the instrument used had a very high-reliability value, with a Cronbach's alpha coefficient of 0.976 out of a total of 75 items measured. That is, this

instrument can be relied upon to measure the attitude of Brahma-Vihara in adolescents with good consistency.

**Table 4.** Item-Total Statistics

Item-Total Statistics			
	Cronbach's Alpha if Item Deleted		Cronbach's Alpha if Item Deleted
B1	0.976	B41	0.975
B2	0.976	B42	0.975
B3	0.976	B43	0.975
B4	0.975	B44	0.975
B5	0.975	B45	0.975
B6	0.976	B46	0.975
B7	0.975	B47	0.975
B8	0.976	B48	0.975
B9	0.975	B49	0.975
B10	0.975	B50	0.975
B11	0.975	B51	0.975
B12	0.975	B52	0.975
B13	0.975	B53	0.976
B14	0.975	B54	0.976
B15	0.976	B55	0.975
B16	0.976	B56	0.975
B17	0.975	B57	0.975
B18	0.975	B58	0.976
B19	0.975	B59	0.976
B20	0.975	B60	0.976
B21	0.975	B61	0.977
B22	0.975	B62	0.976
B23	0.976	B63	0.976
B24	0.975	B64	0.975
B25	0.976	B65	0.975
B26	0.976	B66	0.975
B27	0.976	B67	0.975
B28	0.976	B68	0.975
B29	0.975	B69	0.975
B30	0.976	B70	0.975
B31	0.976	B71	0.975
B32	0.975	B72	0.975
B33	0.976	B73	0.975
B34	0.975	B74	0.975
B35	0.975	B75	0.975
B36	0.975		
B37	0.975		
B38	0.975		
B39	0.975		
B40	0.975		

The data represents item-total statistics on a test or questionnaire using several variables B1 to B75. Each variable has a scaled mean if items are deleted, a scale variance if items are deleted, corrected item-total correlation, and Cronbach's alpha if items are deleted. These values give an idea of how each variable contributes to the overall test or questionnaire. The higher the corrected item-total correlation value and Cronbach's alpha, the better the variable can be relied upon to measure the desired construct. These values can be used to identify variables that may need to be removed from a test or questionnaire to increase its reliability.

The results of the study show that the attitude of Brahma-Vihara can be measured through the four dimensions that have been described. According to Rukati, (2022). the Brahma-Vihara attitude itself is a concept in Buddhism that teaches the values of compassion, compassion, sympathy, and

equanimity as the basis for dealing with other beings. In Buddhism, these four dimensions of the Brahma-Vihara attitude are considered as noble virtues and are expected to become the characters that adherents carry (Miller, 1979; Shofwan, et. al., 2021).

The Brahmavihara attitude measurement instrument which consists of three main dimensions, namely Metta, Karuna, and Mudita, has very specific indicators. The metta dimension consists of six indicators, including deep feelings of love and affection, willingness to provide unconditional support and assistance, non-discrimination against others, forgiving those who make mistakes, prioritizing the good of others over one's own good, and being humble. and not arrogant.

The Karuna dimension has seven indicators, which include sympathy and empathy for the suffering of others, being willing to help or reducing the suffering of others, being unselfish in helping others, accepting people who are suffering without judging or judging, and trying to spread feelings of compassion and sympathy to others. the whole world. Meanwhile, the Mudita dimension has seven indicators, including feeling happy and happy for other people's success, not feeling jealous or jealous, helping others achieve happiness and success, and developing an appreciative attitude for other people's happiness. The Brahmavihara attitude measurement instrument is designed to evaluate the extent to which a person has a positive attitude and cares for others, and helps identify areas that need improvement in order to reach a higher level of awareness.

The Brahma-Vihara attitude can provide positive benefits for one's mental and emotional health. Devi (2022) shows that meditation that focuses on the four dimensions of the Brahma-Vihara attitude can increase brain activity in areas related to happiness and well-being. This shows that the Brahma-Vihara attitude is not only a moral value-oriented concept but also positively influences one's mental and emotional health.

In the context of education, measuring the attitude of Brahma-Vihara in adolescents can provide useful information for the school and parents in helping to develop ethical and moral values in adolescents. This is also in line with the vision of national education, which prioritizes national character as one of the goals of education. Besides being able to provide positive benefits for one's mental and emotional health, the attitude of Brahma-Vihara can also have a positive impact on social relations and the surrounding environment. A study conducted by Linley (2008) found that the practice of focusing on compassion and sympathy can increase satisfaction in social relationships and encourage more positive social interactions. In addition, an attitude of compassion and equanimity can also help individuals to overcome stress and pressures of life so as to reduce their negative impact on the surrounding environment.

In religious practice, the Brahma-Vihara attitude is one of the focuses of meditation practiced by Buddhists. This meditation aims to build the four dimensions of the Brahma-Vihara attitude towards oneself so that it can help individuals to develop more positive self-quality and social relationships. Meditation is also a way to help individuals increase awareness of themselves and their surroundings to assist in the development of character and moral values.

In developing a Brahma-Vihara attitude measurement instrument, it is necessary to conduct trials and validations to ensure the accuracy and usefulness of the instrument. This is also in line with the principles in developing psychological instruments that require trials and validation to ensure that these instruments can be used properly and provide reliable results. In this way, the instrument for measuring the attitude of Brahma-Vihara can be widely used and useful in measuring and developing the attitude of Brahma-Vihara in individuals and society as a whole.

## CONCLUSION

Based on the results of the study, it can be concluded that the instrument for measuring the attitude of Brahma-Vihara toward adolescents in Tangerang Regency has been well-developed and has a fairly high reliability ( $\alpha$  Cronbach = 0.97). The instrument consists of 75 items on a five-point Likert scale and is divided into four dimensions of Brahma-Vihara attitudes, namely metta (compassion), karuna (compassion), mudita (pleasure for the success of others), and upekkha (equality of mind). This study sampled 120 young respondents aged 18-23 years and Buddhists from Tangerang Regency using a purposive sampling method. This study shows that the instrument can be used to measure the attitude of Brahma-Vihara to adolescents in Tangerang Regency validly and reliably.

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