



Original Article

Analyzing the Relationship between Practicing Buddhist Beliefs and Impact on the Lifelong Learning Competencies

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ABSTRACT

The highlight of this research is to analyze the relationship between Practicing Buddhist Beliefs and Its Impact on the Lifelong Learning Competencies of Students at Mahamakut Buddhist University in Thailand. The research employs a quantitative research methodology and survey research, utilizing a questionnaire as the primary data collection tool. The study population consists of university students from four faculties who enrolled in the academic year 2022, with a total population of 193 individuals. A sample group of 130 individuals was randomly selected for the study. The research instrument comprises a questionnaire with 52 questions designed to assess the adherence to Buddhist beliefs and lifelong learning capabilities. Data was collected through online questionnaires distributed via social media channels. Statistical analysis was conducted using Pearson's Product Moment Correlation Coefficient to examine the relationship between adherence to Buddhist beliefs and lifelong learning capabilities among the students. The findings of the research indicate a positive correlation between practicing to Buddhist beliefs, particularly in terms of morality, and the lifelong learning capabilities of the students. The statistical significance of this correlation supports the importance of belief in karma in promoting lifelong learning. Average Adherence to Karma-Based Beliefs: The average level of adherence to karma-based beliefs was reported as approximately 4.75, indicating that, on average, the participants in the study had a relatively high level of belief in karma. Statistical Significance: The adherence to karma-based beliefs was found to have statistical significance at the 0.01 level. This means that the relationship between adherence to karma-based beliefs and lifelong learning competence is considered significant at a high level of confidence. Gender and Lifelong Learning Competence: The analysis found no significant difference in the relationship between practicing karma-based beliefs and lifelong learning competence

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between males and females. This implies that the impact of karma-based beliefs on lifelong learning competence is similar for both genders. Correlation Analysis: A Pearson's correlation analysis was conducted, revealing a strong and statistically significant positive correlation between practicing karma-based beliefs, particularly in Kammathana, and lifelong learning competence, especially in entrepreneurial and initiative skills. The correlation coefficient of 0.754 suggests a strong positive relationship between these variables, and the p-value below 0.01 indicates that this correlation is statistically significant. The research concludes that there is a strong relationship between practicing Buddhist beliefs, particularly those related to karma, and preparedness for lifelong learning. It emphasizes the importance of belief in karma as a factor that promotes learning, especially in areas related to entrepreneurial and initiative skills.

Introduction

Buddhist beliefs, as articulated by Thanissaro Bhikkhu in AN 5.38, consist of four fundamental beliefs that play a crucial role in the teachings and have taken shape in various forms of faith in Thai society. consisting of Kamma Sadtha (belief in Karma), Vipaka Sadtha (belief in the consequences of actions), Kammassakata Sadtha (belief in action as one's possession), and Tataghata Bodhisadtha (belief in the Buddha's Enlightenment) have evolved into religious faith in Thai society (Vilasaka, 2022). All four beliefs serve as a guiding force for Buddhists to translate teachings into practice. Karma, as one of the core beliefs, is central to the understanding that our actions have consequences. Positive actions yield positive results, while negative actions lead to suffering. Rebirth is another foundational belief in Buddhist doctrine, emphasizing the continuous cycle of birth and death until an individual attains enlightenment and breaks free from this cycle. The relationship between belief and education is interwoven, as a deep understanding of the teachings and practice leads to spiritual and intellectual development. Buddhism encourages individuals to explore and critically examine the teachings personally, fostering a culture of learning, curiosity, and self-discovery. In Buddhism, beliefs and education play a vital role in the development of one's spirituality and understanding. This paper delves into these aspects from various angles to provide a more detailed exploration of their significance.

The concept of a lifelong learning society is a development process aimed at enriching human resources, communities, societies, and entire nations to create robust, sustainable, and happy societies. The knowledge regarding lifelong learning society development has existed for a long time and has been endorsed by international organizations and influential thinkers (UNESCO, 2005). For Thailand, educational reform aligns with the principles of the National Education Act (1999) to emphasize the development of a lifelong learning society. The focus is on providing opportunities for citizens to receive continuous education throughout their lives, ensuring that every segment of society has the right and responsibility to participate in lifelong education. Lifelong learning is seen as a means to create a way of life for people in the society and to meet the needs and align with the conditions of the target groups, in accordance with

the national educational policy and the legislation promoting non-formal and informal education (National Education Act, 1999 and the National Education Act Amendment, 2008).

In response to the challenges posed by evolving educational needs and learning paradigms that must adapt to people and the times (Patharapong Naja and Associates, 2023), this research serves to supplement and fill the gaps in educational strategies that have been adjusted according to national policies to achieve the maximum benefit in the future. The objective of this research is to study the fundamental structure of the relationship between practicing Buddhist beliefs and lifelong learning, a challenge that educational institutions such as Mahamakut Buddhist University face in aligning with lifelong learning principles and Buddhist values. The research endeavors to bridge the gap between national education policies and the developing educational culture of the 21st century and ensures that these institutions remain efficient and contribute to sustainable national growth and the future well-being of the people.

Objective

The objectives of this study are to analyze the relationship between the practice of Buddhist beliefs and the lifelong learning capabilities of Mahamakut Buddhist University students.

Theoretical Framework and Principles

The correlation between Buddhist beliefs and learning, Thai society has historically embraced Buddhism, and its core teachings have deeply influenced Thai culture. The principles of Buddhist teachings have been integrated into various aspects of Thai life, including lifestyle, language, traditions, and moral values. Buddhism is a religion of reason (Phra Khru Khayannapriya and colleagues, 2023). It incorporates a belief system based on the teachings of the Buddha, particularly those following the Theravada tradition. The term "Saddha" (beliefs) in Pali represents the internal conviction and trust of Buddhists in accepting the teachings of the Buddha, especially Theravada Buddhists. This faith can be developed through direct personal experiences and understanding that aligns with the teachings they have received. This belief system in Buddhism centers on "Dhamma," which encompasses the Four Aspects of Faith, known as "Saddha," consisting of Kammasaddha (faith in actions), Vipassanasaddha (faith in insight), Kammasassaddha (faith in the consequences of actions), and Tathagatasaddha (faith in the Buddha) (Phra Pasan and Phra Sutthasamamethi, 2023).

This research aims to study these variables to understand the influence of practicing Buddhist beliefs on the lifelong learning capacities of students. By examining the relationship between the four aspects of faith and lifelong learning, this research will contribute to the understanding of how these beliefs play a role in shaping students' approach to continuous learning throughout their lives.

Table 1: Variables in Importing into Research on the Practice of Buddhist Beliefs

Variables	Belief Description and Practices
Belief in Karma	<ul style="list-style-type: none"> Practicing based on the belief that actions have consequences. Believing that deeds give rise to results.

Variables	Belief Description and Practices
	<ul style="list-style-type: none"> Acting according to the belief that the law of karma operates; good deeds produce positive consequences, while bad deeds result in suffering and consequences. Practicing with the understanding that intention matters, actions knowingly committed are karmas, and no action is in vain. Acting based on the belief that desired results can be achieved through actions.
Belief in the Consequences of Actions	<ul style="list-style-type: none"> Practicing based on the belief in the repercussions of one's actions. Believing in the real consequences of actions based on logic and reason. Acting with the belief that good actions yield good results, while bad actions lead to negative outcomes.
Belief in Action as One's Possession	<ul style="list-style-type: none"> Practicing with the belief that each individual owns their actions. Believing that those who perform actions must face the consequences of their deeds.
Belief in the Buddha's Enlightenment	<ul style="list-style-type: none"> Practicing with the belief that Lord Buddha's enlightenment includes the qualities of a perfect Buddha. Acting with the belief that the teachings of Lord Buddha are aimed at achieving the highest virtue and ultimate liberation.

These variables represent the beliefs and practices based on Buddhist teachings that are incorporated into the research to analyze the relationship between these beliefs and lifelong learning capabilities of the university students.

2. Lifelong Learning Competencies (LLC)

Education takes on many forms, both formal and informal. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) provides a comprehensive definition of lifelong learning as:

"Lifelong learning comprises all the learning activities carried out throughout life with the aim of improving knowledge, skills, and competences within a personal, civic, social, and/or employment-related perspective." (UNESCO, 1984)

Tissot (2004: 70-112) distinguishes between formal and informal learning, illustrating that formal learning is structured and leads to formal recognition through certification and qualification. On the other hand, informal learning encompasses activities that are planned and include significant learning components, such as vocational skills acquired in the workplace (Laal, Laal, & Aliramaei, 2014). Informal learning often results from everyday life experiences and is often serendipitous.

In essence, lifelong learning competencies refer to the ongoing acquisition of knowledge, skills, and abilities throughout a person's life, encompassing various facets of

personal development, citizenship, social engagement, and employment-related perspectives through both structured educational avenues and informal, experiential learning.

3. Lifelong Learning

The concept of lifelong learning can be quite intricate, as it involves a blend of individualized and institutionalized learning. Lifelong learning is essentially a lifelong process of acquiring knowledge and skills. However, it is important to understand that learning is also considered an institution and thus forms a systematic aspect of education. In other words, educational systems widely acknowledge that non-formal learning must be accessible, such as through collaborations between educational institutions and other learning providers, like companies. Therefore, lifelong learning encompasses both institutionalized learning that occurs within the formal education system and what happens outside it. Publicly, these personal lifelong learning endeavors are accepted and recognized (Jarvis, 2023: 13-14).

In this context, creating a fully institutionalized lifelong learning system is virtually impossible, even though opportunities for learning should be accessible. The various meanings associated with lifelong learning contribute to its complexity. While emphasizing institutional learning can undermine self-directed learning processes, it is also impossible to have a single policy for lifelong learning that suits everyone, even though it is possible to facilitate convenient learning opportunities for individuals throughout their lifetimes. The idea of lifelong learning certification or recognition of personally-acquired learning if the learner desires it may be feasible. However, applying lifelong learning within institutions requires a societal aspiration to become a learning society. Pervin and Mokhtar (2023) suggest that institutionalized lifelong learning cannot simply be achieved by appending additional learning programs to existing curricula or requirements. It necessitates clear policy changes with a primary focus on foundational education, especially in the early stages.

Table 2: Key Factors of Practicing for Lifelong Learning Competencies in this Research

Lifelong Learning Competencies	Key Factors of Practicing
Competency 1 Communicative Competence at Native Language	<ul style="list-style-type: none"> • Demonstrates practices that enable understanding of significant meanings in various communication contexts. • Engages in practices that allow for effective dialogue, debate, and expression of opinions using the native language. • Exhibits practices that enable communication in the native language within different and diverse contexts. • Displays practices that facilitate a grasp of the fundamental principles of the native language. • Implements practices that foster practical use of the native language in learning, work, social interaction, and real-life situations.
Competency 2	<ul style="list-style-type: none"> • Demonstrates practices that enable understanding of significant meanings in various communication contexts using a foreign language.

Lifelong Learning Competencies	Key Factors of Practicing
Communicative Competence at a Foreign Language	<ul style="list-style-type: none"> Engages in practices that allow for effective dialogue, debate, and expression of opinions using a foreign language. Exhibits practices that enable communication in a foreign language within different and diverse contexts. Displays practices that facilitate an understanding of the fundamental principles of a foreign language. Implements practices that encourage awareness and learning in relation to foreign languages. Exhibits practices that foster practical use of foreign languages in learning, work, social interaction, and real-life situations.
Competency 3 Mathematical Basis Competence in Science and Technology	<ul style="list-style-type: none"> Practices the fundamental mathematical skills that facilitate non-conventional reasoning and ethical principles in the context of science and technology. Engages in mathematical fundamentals with critical thinking and accuracy in scientific and technological contexts. Demonstrates mathematical competencies in learning, working, and life within science and technology-related environments.
Competency 4 Digital Competence	<ul style="list-style-type: none"> Practices digital skills for information retrieval or other essential digital searches. Engages in digital skills for entertainment purposes. Demonstrates digital competencies using tools and equipment related to Information and Communication Technology (ICT). Exhibits digital competencies in learning, working, and various life contexts.
Competency 5 The Competence of Learning to Learn	<ul style="list-style-type: none"> Engages in the practice of learning to learn based on the idea of breaking away from conventional learning norms. Practices learning to learn by employing Information and Communication Technology. Demonstrates learning to learn by participating in informal educational activities with undefined formats aimed at learning. Adapts to new learning environments. Engages in learning to learn during learning, work, and life in various contexts with a positive attitude.
Competency 6 The Competence of Social Citizenship Awareness	<ul style="list-style-type: none"> Demonstrates awareness of their role in creating a harmonious society amidst differences and social diversity. Practices awareness of social citizenship regarding behaviors, ethics, and positive cultural traditions in various social contexts within their nation. Exhibits awareness of social citizenship concerning societal issues, political principles, governance structures such as justice, equality, and citizens' rights.

Lifelong Learning Competencies	Key Factors of Practicing
	<ul style="list-style-type: none"> Engages in awareness of social citizenship by participating in national-level political activities like elections.
Competency 7 The Competence of the Sense of Initiative and Entrepreneurship	<ul style="list-style-type: none"> Practices the ability to initiate and be entrepreneurial, aiming to manage, develop, sustain, and promote learning, work, and life processes across various contexts. Exercises initiative and entrepreneurship by integrating their own innovative ideas into learning, work, and life in diverse contexts. Demonstrates initiative and entrepreneurship by establishing new businesses or becoming an entrepreneur within the past five years.
Competency 8 The Competence of Cultural Awareness and Expression	<ul style="list-style-type: none"> Demonstrates cultural awareness and expression by embracing cultural diversity, flexibility, and acknowledging the value of different cultures and empathy for others. Practices cultural awareness and expression by having knowledge of one's national culture's core elements, such as language, clothing, and cherished Thai values, as well as an understanding of other cultures worldwide. Exhibits cultural awareness and expression through cultural competence, including a quick understanding of cultural aspects, a grasp of one's cultural foundations, an understanding of other cultures, a broad worldview, and the ability to adapt and accept societal and environmental changes.

Research Methods

Analysis of the Relationship between Practicing Buddhist Beliefs and Lifelong Learning Competencies among Mahamakut Buddhist University Students using Quantitative Survey Research.

1. Population and Sample Groups

For this study, the population includes Mahamakut Buddhist University students from four faculties: the Faculty of Religion and Philosophy, the Faculty of Humanities, the Faculty of Social Sciences, and the Faculty of Education, who were enrolled in the 2022 academic year. The total population was 193 students (Educational Service System, 2022). The researchers determined a sample group using the Taro Yamane method (1967) calculated through a statistical software program available on Classgist (Classgist, 2023), which provided a sample size of 130.19 students. To maintain an even number, 130 students were chosen as the final sample group. The selection of the sample group was based on convenience sampling (Sedgwick, 2013; Scholtz, 2021) using an electronic questionnaire conducted online through social media channels, targeting Mahamakut Buddhist University students from the four faculties. Data collection occurred in January 2022.

2. Research Instruments

The research data collection tool used for this study was a questionnaire that inquired about students' practice of Buddhist beliefs related to lifelong learning competencies. The questionnaire consisted of 52 questions divided into four sections, developed based on the study of literature, concepts, theories, and relevant research. These sections include; Demographic information comprising 6 questions. Questions related to students' opinions regarding the practice of Buddhist beliefs, consisting of 11 questions. Questions related to students' opinions on factors regarding lifelong learning competencies, comprising 34 questions, with 5 Likert scale (Boone & Boone, 2012). Recommendations for practicing Buddhist beliefs related to lifelong learning competencies, which include one open-ended question. Content Validity was assessment by Index of Item Objective Congruence (Crocker & Algina, 1986) each over 0.75 (Hambleton, 1978: 89). In terms of reliability, all values range between 0.8 - 1.00, which falls within an acceptable range, making these measurements highly trustworthy, 30 people for pilot's test and Cronbach Alfa as .973.

3. Data Collection

This research aims to investigate the level and the correlation of canonical variables between adherence to Buddhist beliefs related to lifelong learning competencies of university students in Thailand. The data was collected from two sources as follows: Primary Data and Secondary Data.

a. Primary Data: We collected data using an online questionnaire from 150 university students in Thailand. The online questionnaire was distributed through social media groups, specifically to students who are members of the sample group.

b. Secondary Data: We collected data from research studies, academic papers, reports, and articles in TCI, Scopus, Eric, and World of Knowledge databases. This data was used to develop the conceptual framework for this research and to discuss the research findings.

4. Data Analysis

The analysis of the relationship between the variables of adherence to Buddhist beliefs and their impact on lifelong learning competencies of university students in Thailand was conducted using Pearson's Product Moment Correlation Coefficient.

5. Statistics Used in the Research

The statistical measures used in the research include Frequency, Percentage, Mean, Standard Deviation, t-test for comparing means between two sample groups, F-test for comparing means between three or more sample groups, and Pearson's Product Moment Correlation Coefficient (ANOVA). The p-value was considered in the analysis.

Research Results

Part 1: Demographic Factors of Survey Respondents

The analysis of data from Part 1 of the questionnaire, which covers demographic factors of the survey respondents, includes variables such as gender, age, faculty, year of study, religion, and the frequency of religious activities practiced, such as paying respects to religious figures, meditating, making offerings, observing religious precepts, and engaging in religious teachings. The results are presented in terms of frequency (Frequency) and percentage (Percentage) (per month). The study findings are summarized in Table 3.

Table 3 displays the number and percentage of basic demographic factors of the survey respondents, categorized by gender, age, faculty, year of study, religion, and the frequency of religious activities practiced.

Items	Data Type	Frequency	Percentage (%)
Gender	Male	86	57.3
	Female	64	42.7
	Total	150	100
Age (Years)	17-19	71	47.3
	20-22	46	30.7
	23-25	16	10.7
	Over 26	17	11.3
	Total	150	100
Faculty Affiliation	Faculty of Religion and Philosophy	32	21.3
	Faculty of Humanities	21	14.0
	Faculty of Social Sciences	40	26.7
	Faculty of Education Faculty	57	38.0
	Total	150	100
Designation	Freshman	87	58.0
	Sophomore	38	25.3
	Junior	21	14.0
	Senior	4	2.7
	Total	150	100
Religion	Buddhism	127	84.7
	Other	23	15.3
	Total	150	100
Practices Experiences	Never	0	0
	5 times/month	46	30.7
	6-10 times/month	78	52.0
	Over 11 times/month	26	17.3
	Total	150	100

Part 2: Data Analysis of this section covers the analysis of data related to students' views on practicing their beliefs in Buddhism at Mahamakut Buddhist University in Thailand.

It involves an analysis of students' beliefs in four dimensions, which are Belief in Karma, Belief in the Consequences of Actions, Belief in Action as One's Possession, Belief in the Buddha's Enlightenment. Furthermore, the analysis also addresses students' views on factors related to lifelong learning competence, which include; Competency 1: Communicative Competence at Native Language, Competency 2: Communicative Competence at a Foreign Language, Competency 3: Mathematical Basis Competence in Science and Technology, Competency 4: Digital Competence, Competency 5: The Competence of Learning to Learn, Competency 6: The Competence of Social Citizenship Awareness, Competency 7: The Competence of the Sense of Initiative and Entrepreneurship, Competency 8: The Competence of Cultural Awareness and Expression. These aspects are designed as multiple-choice questions with five options on a 5-point Likert scale. The data analysis includes the presentation of frequency (Frequency), percentage (Percentage), mean value (\bar{x}), and standard deviation (S.D.). The interpretation of mean values is as follows: 4.21 – 5.00: Strongly Agree, 3.41 – 4.20: Agree, 2.61 – 3.40: Neutral, 1.81 – 2.60: Disagree, 1.00 – 1.80: Strongly Disagree

Table 4 Mean and Standard Deviation of Data on Students' Views Regarding Practicing Buddhist Beliefs and Factors Affecting Lifelong Learning Competence at Mahamakut Buddhist University

The Data Assessment on Views and Aspects		\bar{x}	S.D.	Interpretation
Variables on Practicing Beliefs in Buddhism (4 Variables)				
X1	Belief in Karma	4.61	.67	Strongly Agree
X2	Belief in the Consequences of Actions	4.56	.75	Strongly Agree
X3	Belief in Action as One's Possession	4.75	1.68	Strongly Agree
X4	Belief in the Buddha's Enlightenment	4.65	.69	Strongly Agree
Variables on Lifelong Learning Competence (8 Variables)				
Y1	Competency 1 Communicative Competence at Native Language, Competency	4.44	.89	Strongly Agree
Y2	Communicative Competence at a Foreign Language	4.32	1.06	Strongly Agree
Y3	Competency 3 Mathematical Basis Competence in Science and Technology	4.41	1.00	Strongly Agree
Y4	Competency 4 Digital Competence	4.45	.89	Strongly Agree
Y5	Competency 5 The Competence of Learning to Learn	4.43	.86	Strongly Agree
Y6	Competency 6 The Competence of Social Citizenship Awareness	4.45	.83	Strongly Agree
Y7	Competency 7 The Competence of the Sense of Initiative and Entrepreneurship	4.45	.88	Strongly Agree
Y8	Competency 8 The Competence of Cultural Awareness and Expression.	4.51	.83	Strongly Agree
Set1X	Total Belief in Buddhism Practices (PBB)	4.64	.95	Strongly Agree
Set2Y	Total Lifelong Learning Competence (LLC)	4.46	1.02	Strongly Agree

This table 4 presents the mean values and standard deviations of data related to students' perspectives on practicing Buddhist beliefs and factors influencing lifelong learning competence at Mahamakut University. Analysis of data results for each variable and aspect, the mean and standard deviation values, as well as the interpretations, are as follows:

1. Practicing Beliefs in Buddhism

From the analysis of data related to practicing beliefs in Buddhism, it was found that the mean values of practicing beliefs (X3, X4, X1, X2) in terms of Karma, Buddha Enlightenment, Possession of Action, and Consequences of Actions are the highest, with values of 4.75, 4.65, 4.61, and 4.56, respectively. This implies that the surveyed participants generally practice their Buddhist beliefs at the "highest" level, which has an impact on their lifelong learning competence.

2. Lifelong Learning Competence

In the analysis of data related to lifelong learning competence, it was found that the mean values of lifelong learning competence (Y8, Y4, Y6, Y7, Y1, Y5, Y3, Y2) in terms of cultural awareness and expression, digital competence, social citizenship awareness, sense of initiative and entrepreneurship, communicative competence at native language, learning to learn competence, mathematical basis competence at science and technology, and communicative competence at a foreign language are the highest, with values of 4.51, 4.45, 4.45, 4.45, 4.44, 4.43, 4.41, and 4.32, respectively. This indicates that the surveyed participants have a "highest" level of competence in cultural awareness and expression, digital competence, and social citizenship awareness.

3. Aggregate Variables - Practicing Beliefs in Buddhism (PBB) and Lifelong Learning Competence (LLC)

The total of Practicing Beliefs in Buddhism (PBB) has a mean value of 4.64 and a standard deviation of 0.95, indicating the importance and completeness of practicing beliefs in Buddhism among the surveyed participants at the "highest" level. Similarly, the total of Lifelong Learning Competence (LLC) has a mean value of 4.46 and a standard deviation of 1.02, reflecting the significance and completeness of lifelong learning competence among the surveyed participants at the "highest" level. The analysis demonstrates that the surveyed participants highly practice their Buddhist beliefs and exhibit a "highest" level of lifelong learning competence. It is believed that this analysis will have a significant impact on the development and support of lifelong learning at Mahamakut Buddhist University and the related community in the future.

Part 3: Differences between Male and Female Respondents in the Relationship between Practicing Beliefs in Buddhism and Lifelong Learning Competence of University Students at Mahamakut Buddhist University

The analysis of the comparison between genders did not reveal any statistically significant differences in the relationship between practicing beliefs in Buddhism and lifelong learning competence of university students at Mahamakut Buddhist University. When

considering the p-value, which is less than 0.05, both genders have similar levels of practicing beliefs in Buddhism and lifelong learning competence, as shown in Table 5.

Table 5 Relationship between Practicing Beliefs in Buddhism Affecting Lifelong Learning Competence of Students between Male and Female Respondents.

Variables	Males = N 86		Females N = 64		t-test	p-value
	\bar{x}	S.D.	\bar{x}	S.D.		
X1	4.593	0.573	4.652	.507	-.002	.511
X2	4.585	0.630	4.536	.605	-.004	.634
X3	4.855	1.769	4.594	.761	.006	.271
X4	4.698	0.575	4.586	.699	.001	.285
Set 1 X	4.683	0.693	4.592	.569	.853	.941
Y1	4.449	0.802	4.422	.750	-.008	.834
Y2	4.267	1.062	4.396	.896	-.005	.436
Y3	4.372	0.972	4.453	.951	-.009	.611
Y4	4.468	0.781	4.430	.881	-.009	.779
Y5	4.419	0.746	4.484	.796	-.006	.605
Y6	4.427	0.722	4.500	.714	-.004	.541
Y7	4.403	0.843	4.510	.765	-.003	.424
Y8	4.539	0.738	4.458	.809	-.005	.527
Set 2 Y	4.418	0.773	4.457	.759	-.305	.248

Table 5 presents the results of hypothesis testing, which compares gender differences between males and females in various variables. The interpretation of variables in the table lists the different variables or variable sets compared between males and females. It was found that for males (N = 86), males' statistics fell within the highest average for variable X4, which represents the practice of Buddhism Belief in the Buddha's Enlightenment, with a mean (\bar{x}) of 4.698 and a standard deviation (S.D.) of 0.575. On the other hand, they showed the lowest average for variable Y2 Communicative Competence at a Foreign Language, which represents lifelong learning competence in the area of foreign language communication, with a mean (\bar{x}) of 4.267 and a standard deviation (S.D.) of 1.062.

For females (N = 64), females' statistics fell within the highest average for variable X1, which represents the practice of Buddhism Belief in Karma, with a mean (\bar{x}) of 4.652 and a standard deviation (S.D.) of 0.507. However, they displayed the lowest average for variable Y2 Communicative Competence at a Foreign Language, representing lifelong learning competence in the area of foreign language communication, with a mean (\bar{x}) of 4.396 and a standard deviation (S.D.) of 0.896. The statistical analysis using the t-test (Cohen's d analysis through Independent Samples T-test) showed values close to 0 (≈ 0), indicating that there was little to no significant difference in the means of these variables. The t-test values ranged from .006 to -.009, suggesting no significant statistical difference between males and females concerning the practice of beliefs in Karma 4 and lifelong learning competence 8.

When considering the p-values, which are less than the selected significance level (< 0.05), it shows that the difference in means between males and females is not statistically significant. In other words, there is clear evidence that these variables do not significantly

differ between males and females among university students at Mahamakut Buddhist University. This study reveals that the p-values range between .834 and .248, meaning that the statistical significance suggests that the practice of beliefs in Karma 4 and lifelong learning competence 8 of university students at Mahamakut Buddhist University do not differ significantly in terms of statistical significance at levels below 0.05.

The analysis of the Pearson's Correlation Analysis between the practice of beliefs in karma and lifelong learning competence of university students at Mahamakut Buddhist University indicates the strength of the relationship between the variables in the set of beliefs in karma and lifelong learning competence. A correlation coefficient close to 1 indicates a strong positive relationship, while a correlation coefficient close to 0 signifies a weak relationship between the two variables. This is illustrated in Table 6.

Table 6 Presents the Pearson's Correlation between the practice of beliefs in karma and lifelong learning competence of university students.

	X1	X2	X3	X4	Y1	Y2	Y3	Y4	Y5	Y6	Y7	Y8	Set1-X	Set2-Y
X1	1	.746**	.385**	.602**	.718**	.567**	.597**	.643**	.750**	.734**	.696**	.660**	.753**	.719**
X2	.746**	1	.452**	.714**	.750**	.556**	.628**	.680**	.745**	.736**	.754**	.743**	.825**	.748**
X3	.385**	.452**	1	.338**	.386**	.282**	.317**	.374**	.392**	.387**	.357**	.377**	.830**	.384**
X4	.602**	.714**	.338**	1	.626**	.454**	.554**	.533**	.645**	.577**	.613**	.653**	.733**	.623**
Y1	.718**	.750**	.386**	.626**	1	.825**	.811**	.858**	.883**	.845**	.824**	.807**	.701**	.924**
Y2	.567**	.556**	.282**	.454**	.825**	1	.854**	.793**	.782**	.795**	.834**	.724**	.522**	.900**
Y3	.597**	.628**	.317**	.554**	.811**	.854**	1	.852**	.845**	.801**	.870**	.818**	.590**	.931**
Y4	.643**	.680**	.374**	.533**	.858**	.793**	.852**	1	.899**	.844**	.787**	.838**	.639**	.927**
Y5	.750**	.745**	.392**	.645**	.883**	.782**	.845**	.899**	1	.897**	.861**	.876**	.715**	.947**
Y6	.734**	.736**	.387**	.577**	.845**	.795**	.801**	.844**	.897**	1	.895**	.853**	.690**	.931**
Y7	.696**	.754**	.357**	.613**	.824**	.834**	.870**	.787**	.861**	.895**	1	.851**	.678**	.935**
Y8	.660**	.743**	.377**	.653**	.807**	.724**	.818**	.838**	.876**	.853**	.851**	1	.689**	.909**
Set1 X	.753**	.825**	.830**	.733**	.701**	.522**	.590**	.639**	.715**	.690**	.678**	.689**	1	.699**
Set2 Y	.719**	.748**	.384**	.623**	.924**	.900**	.931**	.927**	.947**	.931**	.935**	.909**	.699**	1

Correlation is significant at < 0.01 level (2-tailed) (Neamtu, 2023: 207-213)

Positive correlations approaching the value of 1 in each variable between the practice of Buddhist beliefs that influence lifelong learning competence of Mahamakut Buddhist University students are of statistical significance. Between X1 (the practice of Buddhist Belief in Karma) and Y5 (lifelong learning competence in learning to learn), there is a strong positive correlation with a value of 0.750, and it is statistically significant (Sig.) at less than 0.01. Between X2 (the practice of Buddhist Belief in the Consequences of Actions) and Y7 (Competency 7 The Competence of the Sense of Initiative and Entrepreneurship), there is a strong positive correlation with a value of 0.754, and it is statistically significant (Sig.) at less than 0.01. Between X3 (the practice of Buddhist Belief in Action as One's Possession) and Y5 (Competency 5 The Competence of Learning to Learn), there is a strong positive correlation with a value of 0.392, and it is statistically significant (Sig.) at less than 0.01. Between X4 (the practice of Buddhist Belief in the Buddha's Enlightenment) and Y8 (Competency 8 The Competence of Cultural Awareness and Expression.), there is a strong positive correlation with a value of 0.653, and it is statistically significant (Sig.) at less than 0.01. The strongest positive correlations that are the furthest from the value 0 in each variable between the practice of Buddhist beliefs that influence lifelong learning competence of Mahamakut Buddhist University students are of statistical significance.

Between X1 (the practice of Buddhist Belief in Karma) and Y2 (Competency 2 Communicative Competence at a Foreign Language), there is a weaker positive correlation with a value of 0.567, and it is statistically significant (Sig.) at less than 0.01. Between X2 (the practice of Buddhist Belief in the Consequences of Actions) and Y2 (Competency 2 Communicative Competence at a Foreign Language), there is a weaker positive correlation with a value of 0.556, and it is statistically significant (Sig.) at less than 0.01. Between X3 (the practice of Buddhist Belief in Action as One's Possession) and Y2 (Competency 2 Communicative Competence at a Foreign Language), there is a weaker positive correlation with a value of 0.282, and it is statistically significant (Sig.) at less than 0.01. Between X4 (the practice of Buddhist Belief in the Buddha's Enlightenment) and Y2 (Competency 2 Communicative Competence at a Foreign Language), there is a weaker positive correlation with a value of 0.454, and it is statistically significant (Sig.) at less than 0.01.

Discussion

The research examined the analysis of the relationship between practicing Buddhist beliefs that influence lifelong learning competence among students at Mahamakut Buddhist University. The research findings are summarized as follows:

1. Practice of Buddhist Beliefs, the analysis revealed that the students at Mahamakut Buddhist University have a very high level of adherence to Buddhist beliefs. The average score for practicing Buddhist Belief in Karma was approximately 4.75, and it was statistically significant at the 0.01 level. This means that the relationship between the practice of Buddhist Belief in Karma and lifelong learning competence is highly significant. Students tend to practice these beliefs diligently and with dedication. Lifelong Learning Competence, the analysis showed that students at Mahamakut Buddhist University have a very positive view of lifelong learning competence, especially in terms of perceiving and expressing cultural awareness,

where the highest level of agreement was observed. The average score for this aspect was around 4.51, and it was statistically significant at the 0.01 level. This indicates that students hold strong opinions on this subject. Their positive views and strong agreement with lifelong learning competence suggest that students tend to practice their Buddhist beliefs diligently and with dedication. These findings indicate a positive attitude towards lifelong learning competence for increasing knowledge and abilities in terms of perceiving and expressing cultural awareness. These analyses help us understand the relationship between religious beliefs and the development of lifelong learning skills among students at Mahamakut Buddhist University in Thailand. This understanding aligns with the primary goal of education, which emphasizes lifelong learning competence, as discussed in the study by Tafur & Andrei (2023), focusing on learning and lifelong learning cultural models and cultural diversity, and how it impacts everyday learning and teaching, including language teaching at all levels across the country.

2. The analysis comparing genders did not reveal any statistically significant differences in the relationship between practicing Buddhist beliefs that influence lifelong learning competence among students at Mahamakut Buddhist University. Both male and female respondents exhibited similar levels of belief in Buddhism and abilities in lifelong learning competence. The difference in means between males and females was statistically insignificant, with p-values ranging from .248 to .834. This indicates that gender does not significantly impact the relationship between practicing karma-based beliefs and lifelong learning competence (Nugroho, B. et al., 2023). This study aligns with the findings of previous research, indicating that students' moral behavior is influenced by levels of wisdom, emotions, and spiritual awareness (Mo, et al., 2023).

3. A Pearson's correlation analysis was conducted to examine the relationship between practicing karma-based beliefs and lifelong learning competence among students at Mahamakut Buddhist University. The results suggest a strong positive correlation between the variables in this set. Specifically, there was a robust positive correlation with a value of 0.754 and a statistically significant p-value below 0.01 between practicing karma-based beliefs, particularly in Kammathana, and lifelong learning competence in terms of entrepreneurial and initiative skills. This was the strongest correlation among all the pairs analyzed. These findings are consistent with previous research that demonstrated a correlation between beliefs and learning, such as the study by Buyukgze (2023), which revealed a relationship between belief in reading and lifelong learning trends among undergraduate students. Similarly, the research by Lan & Zarra (2023) examined the significant positive relationship between various self-regulated learning strategies and lifelong learning, leading to the development of a structural equation model. This research contributes to our understanding of the intricate relationship between religious beliefs and the development of lifelong learning skills among students at Mahamakut Buddhist University. It confirms that while religious wisdom and moral virtue play a significant role in educational integrity, emotional wisdom does not have a noticeable impact. Instead, spiritual wisdom has a considerable influence on students' ethical behavior, particularly when it is at a high level. These findings echo previous research indicating the influence of belief in learning (Buyukgze, 2023) and affirm the important role of self-regulated learning strategies in fostering lifelong learning (Lan & Zarra, 2023).

Conclusion

This research has demonstrated an analysis of the relationship between practicing Buddhist beliefs that influence lifelong learning competence among students at Mahamakut Rajavidyalaya University. It was found that students at Mahamakut Rajavidyalaya University exhibit a high level of adherence to Buddhist beliefs. The average level of adherence to karma-based beliefs was approximately 4.75, with statistical significance at the 0.01 level. The analysis revealed no significant difference in the relationship between practicing karma-based beliefs and lifelong learning competence between males and females. A Pearson's correlation analysis indicated a strong and statistically significant positive correlation between practicing karma-based beliefs, particularly in Kammathana, and lifelong learning competence, particularly in entrepreneurial and initiative skills, with a correlation coefficient of 0.754 and a p-value below 0.01. In conclusion, this research reaffirms the strong relationship between practicing Buddhist beliefs and preparedness for lifelong learning, emphasizing the importance of belief in karma in promoting learning.

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Informed Consent Statement: Research ethics certified by Research Ethics Committee Mahachulalongkornrajavidyalaya University, Thailand under the approval No. R. 496/2022. Researcher teams are dedicated to upholding the highest standards of research ethics and ensuring the responsible and ethical conduct of research studies. We are committed to fostering a culture of research integrity and accountability, promoting transparency, and respecting the rights and dignity of all research participants.

Data Availability Statement: The data is a part from the full research titles "Analytical Relation between Practicing Buddhist Belief Relevant to Lifelong Learning Competencies of Students at Mahamakut Buddhist University Thailand Used Canonical Correlation Analysis".

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