

Implementation of The Teachings of Satya In Shaping The Social Ethics of Hindu Religious Education Students at Iahn Mpu Kuturan

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Abstract

Higher education institutions are places of social interaction particularly friendships where solidarity, tolerance, trust, and responsibility flourish. Every social relationship naturally has its own set of ethical norms that must be upheld and respected to foster a harmonious social environment, especially among friends. On the ground observations reveal a decline in social ethics within friendships at higher education institutions. According to data from the Kemendikisaintek from 2021 to 2024, there were 310 reports of violence within higher education institutions, including sexual violence, bullying, and intolerance. Unhealthy social friendships can lead to declining academic performance, social isolation, and a loss of self-confidence. There is a need to strengthen and put into practice the values of Dharma, specifically the teaching of Satya. The teaching of Satya emphasizes the importance of honesty, truth, responsibility, and loyalty, which can be used to build and shape a noble character, thereby creating a healthy and harmonious friendship environment. This study is a qualitative study with a descriptive approach using interviews, literature review, and documentation. The study aims to identify the strategies used in implementing the Satya teachings, the challenges encountered, and the implications of applying the Satya teachings in shaping students' social ethics

Keywords: *Satya, Social Ethics of Friendship, Higher Education, Toxic friendship, Ethic*

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1. Introduction

The ability to adapt among students is crucial in a college setting, where students are not only expected to excel academically but also to develop strong interpersonal skills. Interpersonal skills are defined as soft skills applied in daily life, such as communication, interaction, listening, understanding, problem solving, decision making, and stress management, both individually and in groups (Kumar et al., 2022). A college program lasting three and a half to four years fosters diversity in terms of language, culture, region, and religion, resulting in a wide variety of social relationships among students.

One prominent form of social interaction is friendship, which serves as a breeding ground for solidarity, solidarity is an attitude of mutual trust among living beings (Irwan et al., 2023). Real-world evidence shows that ethical standards in friendships are often eroding, as evidenced by rising interpersonal conflicts, a lack of empathy, and the emergence of manipulative behavior. This situation poses a moral challenge that must be addressed by strengthening spiritual and religious values on campus. According to data from the Ministry of Higher Education, Science, and Technology (Kemendikisaintek) for 2021–2024, there were 310 reports of violence within higher education institutions. Sexual violence accounted for 49.7 percent of the reports, bullying reached 38.7 percent, and intolerance accounted for 11.6 percent (Hutasoit, 2025). These data indicate that cases of bullying and discrimination in higher education settings still occur frequently.

Toxic friendships can lead to a decline in academic performance, social isolation, and a loss of self-confidence (Wibowo et al., 2025). It is essential to be proactive in friendships by upholding friendship ethics and fostering cooperation and harmony. Social friendship ethics have a strong foundation in *Dharma* teachings, one of which is through the teaching of *Satya*. *Satya* originates from Sanskrit, meaning truth or honesty (Warcipta, 2024). The ethical teachings or moral principles taught in *Satya* can be used to shape and build a noble character among students. By consistently applying the teachings of *Satya*, students are expected to build social friendships based on honesty, mutual trust, and a sense of responsibility. This study aims to explore and understand how the teachings of *Satya* are implemented in the university environment, particularly at IAHN Mpu Kuturan, in the Hindu Religious Education Program, to shape students' social ethics.

2. Methods

This study employs a qualitative research design aimed at gaining an in-depth understanding of a social phenomenon within a higher education setting. The approach used is a descriptive one, which involves collecting and analyzing data or sources relevant to the topic obtained from research sources such as books, journals, and other literature (Fadli, 2021). The research was conducted at IAHN Mpu Kuturan, in the Hindu Religious Education Program. This location was chosen because the educational setting at this university is based on Hindu teachings, and the student body is not limited to those from Buleleng District, many students come from outside the regency and even from outside the island of Bali, resulting in diverse customs, cultures, and ways of interacting.

Data sources in research are divided into two categories: primary and secondary data. Primary data is obtained directly from the original source without going through intermediaries, whether individuals or groups, to obtain information (Sugiyono, 2023). Primary data is derived from observations and interviews with subjects. Secondary data is data that is not provided directly to the data collector; for example, data obtained through other people or through documents (Sulung et al., 2024). The secondary data in this study consists of books, journals, and scientific works related to the research topic on the teachings of *Satya* and Social Ethics.

The research subjects are the individuals who will be interviewed during the research process to obtain valid data whose accuracy can be verified. The research subjects are those involved in and related to the study on the implementation of the *Satya* teachings in shaping social ethics, namely the Head of the Program, lecturers, and students of the Hindu Religious Education program at IAHN Mpu Kuturan. The informants were selected using purposive sampling, which involves selecting data sources based on specific criteria (Asrulla et al., 2023). The informants in this study are the Head of the Hindu Religious Education Program at IAHN Mpu Kuturan; lecturers who teach courses related to Hindu ethics and active students in the Hindu Religious Education Program at IAHN Mpu Kuturan.

3. Result and Discussion

Strategies for Applying the Teachings of Satya in Shaping Social Ethics

Learning strategy is a process, a set of techniques, and a series of steps in activities designed to create a conducive learning environment so that learning objectives can be optimally achieved (Hasriadi, 2022). The strategy of applying the teachings of *Satya* to shape students' social ethics is a crucial effort to foster an academic environment grounded in moral values. The strategy implemented by the Head of the Study Program and PAH Lecturers at IAHN Mpu Kuturan is the strategy of applying *Satya* teachings through role modeling. The role-modeling strategy emphasizes the values of honesty, truth, and loyalty, which are not merely conveyed theoretically but must be directly applied by educators in their daily activities within the academic environment. As respected figures in the academic community, lecturers indirectly serve as role models for students in terms of behavior. Lecturers' exemplary conduct in applying the teachings of *Satya Laksana* is key to fostering students' awareness of the importance of loyalty, honesty, and responsibility in social life. When educators demonstrate behavior consistent with the values they teach, students will find it easier to accept, understand, and emulate that behavior

(Anggraini et al., 2025). The exemplary behavior strategy employed by educators is an effective approach to shaping students' social ethics based on the teachings of *Satya Laksana*.

Strategy for implementing the teachings of *Satya* through the internalization of values in the learning process, as a means of instilling and internalizing the values of truth, honesty, and loyalty in students through conscious and sustained learning activities (Nurpratiwi, 2021). Learning is not merely the transfer of knowledge; it also serves as a means of shaping attitudes and behaviors that reflect the ethical and moral values underpinning a person's way of thinking, attitude, and behavior in order to foster harmony (Sudarto, 2021). Faculty members play a crucial role in the learning process to instill the teachings of *Satya* into learning activities. The values of *Satya* are integrated contextually so that students can understand their relevance in real life.

Strategy of applying the teachings of *Satya* through habit formation is a learning method that encourages students to engage in positive activities so that these behaviors are reflected in their daily lives (Ayni et al., 2022). Habit formation is defined as the repeated practice of positive behaviors until they become an integral part of an individual's character. Through practical application, students are given the opportunity to directly apply the *Satya* values they have learned. *Bhagavad Gita* 6.35 (Darmayasa, 2024:164).

*Sri Bhagavan uvaca,
Asaṁśayaṁ mahā-bāho mano durnigrahaṁ calam,
abhyāsaṁ tu kaunteya vairāgyeṇa ca grhyate*

Meaning:

Lord Krishna said,

"O Arjuna, the mind is undoubtedly difficult to control and is always restless. However, through constant practice (abhyāsa) and self-control, it can be mastered."

Verses 6.35 of the *Bhagavad Gita* explain that selfcontrol particularly over the mind and actions cannot be achieved instantly, but rather through a process of consistent, repeated practice. The values of *Satya*, which emphasize honesty, responsibility, and consistency, need to be internalized through continuous, practical application. Habituation serves as the practical implementation of the *Satya Laksana* teachings in shaping the ethics of friendship, where the values of *Satya Laksana*, when practiced continuously, will develop into attitudes and behaviors that become ingrained in students.

The strategy for implementing the teachings of *Satya* through the strengthening of students' social interactions serves as a venue for actualizing the values of truth, honesty, and loyalty, as most of these social interactions take place within friendships. Strengthening social interaction aims to create harmonious, mutually respectful relationships grounded in honest and ethical communication. This is achieved by fostering attitudes of mutual respect, keeping promises, maintaining trust, and refraining from undermining one another. Positive social interaction is strengthened through group activities, discussions, and student organizations that require cooperation and shared responsibility. Through this strategy, the *Satya* values can be applied in the social life of friendships. When students are unable to maintain honesty and responsibility, trust among students will decline. This has the potential to disrupt the harmony of social friendships and hinder the creation of a conducive academic environment.

When analyzed using Max Weber's Theory of Social Action, all of these strategies indicate that students' social actions are inseparable from the subjective meanings they understand and internalize. Faculty members' exemplary behavior provides a model of actions that can be interpreted as proper conduct, thereby encouraging students to emulate them. The internalization of values through learning and experience shapes students' understanding of the importance of the *Satya* value in social life. Habituation and the enforcement of rules reinforce these actions, turning them into habits performed consciously and consistently. Students' social ethical behavior is the result of the process of interpreting the *Satya* value, which is internalized through these various strategies. Strategies for applying the teachings of *Satya* that are implemented in an integrated and sustainable manner are capable of fostering better social ethics among students. This process not only yields conceptual understanding but also shapes social actions grounded in the values of truth, honesty, and responsibility in students' daily lives.

Challenges in Implementing the Teachings of Satya in Shaping Social Ethics

Implementation of *Satya's* teachings in shaping students' social ethics is a process that is not without its challenges and obstacles. Although in theory the *Satya* teachings emphasize the values of honesty, loyalty, and harmony between thoughts, words, and deeds, in practice not all students are able to fully internalize these values in their social lives on campus. This indicates a gap between the cognitive understanding of these values and their application in actual behavior.

Generational differences pose a challenge that must be addressed in implementing the teachings of *Satya*. The changing times marked by technological advancements, the rapid flow of information, and increasingly complex social dynamics have shaped the character of today's student generation, making it distinct from previous generations. Today's students communicate in a more practical manner and often lack the courtesy in communication that characterized earlier generations (Prabowo et al., 2021). Unwise communication gives the impression of a lack of respect toward elders or peers. These generational differences pose a barrier to the internalization of values, as the values taught frequently clash with the habits and mindsets already ingrained in students. Unwise communication that fails to consider others' feelings can lead to conflict. The *Satya* teachings, particularly *Satya Mitra*, emphasize that friendships should be grounded in honesty, loyalty, mutual respect, and responsibility. These generational differences among Generation Z students pose a barrier to the internalization of values, as the values taught often clash with the habits and mindsets already ingrained in the students. Consequently, the implementation of *Satya Mitra* values does not always proceed consistently in daily social life.

Advances in information and communication technology have become one of the factors hindering the implementation of *Satya Wacana* teachings in shaping students' social ethics. *Satya Wacana* emphasizes the importance of speaking truthfully, honestly, and minding one's words. According to Rabbani & Najicha, (2023), technological advancements, particularly in information and communication technology (ICT), have transformed patterns of social interaction among Indonesian society. Communication is no longer grounded in prevailing ethics and norms but is increasingly driven by impulsive reactions influenced by emotions or specific situations (Amril, 2025). Based on the teachings of *Satya Wacana*, every utterance should be grounded in truth, sincerity, and deep consideration of its impact on others. The ease of technology has led to the principles of *Satya Wacana* being frequently overlooked; students are at risk of conveying inaccurate information, offending others, and even causing conflicts in their social friendships.

The peer group environment is one of the factors that poses a challenge to the successful implementation of the *Satya Mitra* teachings in shaping students' social ethics. Social interactions in both academic and non-academic activities make the peer group environment the primary space in the process of shaping individuals' attitudes, behaviors, and habits (Indira et al., 2024). Students can observe and adopt principles such as honesty, responsibility, and empathy when making friends. The process of moral character development through peer interactions inevitably occurs due to communication both direct and indirect in the form of positive and negative activities (Vitasari et al., 2025). The quality of the peer environment will largely determine the extent to which *Satya Mitra* values, such as honesty, responsibility, and loyalty, are internalized and manifested in daily life. The influence of the peer environment on the implementation of *Satya Mitra* teachings can act as either a catalyst or a hindrance. A positive environment will encourage students to be honest, respect one another, and uphold commitments in social relationships. A less-than-ideal environment can trigger negative behaviors, such as dishonesty, neglect of responsibility, and even conflicts within friendships. As stated in the *Sarasamuscaya* text, verse 333 (Dirjen Bimas Hindu, 2021:243).

varjjanīyo matimatā durjjanah sandhivairayoh,

śvā bhavatyupaghātāya lalannapi daśannapi.

Meaning:

A wise person should avoid evil people, whether in times of peace or conflict. Even a dog that is friendly when licking or biting can potentially spread disease.

This verse emphasizes that wise people should avoid associating with individuals of poor character. A student's social circle has a significant influence on behavior and social ethics; unhealthy friendships have the potential to undermine an individual's values and conduct. When individuals find themselves in an environment that does not support moral values, those values tend to weaken and are not fully internalized. Behavior is more influenced by group norms than by individually held moral principles. It is necessary to be mindful in choosing a positive social environment and to strengthen moral values so that students can uphold the principle of *Satya Mitra* even when under social pressure.

The family environment also influences the application of *Satya's* teachings in shaping students' social ethics. As the first and primary environment in life, the family plays a crucial role in instilling fundamental values such as honesty, responsibility, discipline, and ethics in social life (Rosela et al., 2025). These values should be instilled from an early age so that they become a strong foundation for students in navigating social life, including on campus. Students who lack guidance on the value of *Satya* tend to struggle with applying honesty and maintaining social ethics. Other factors, such as a lack of supervision and communication within the family, can also lead individuals to lack clear guidelines for their behavior. When students enter the campus environment, they do not yet possess a strong moral foundation to navigate various social dynamics, including friendships. *Slokantara* verse 23 (49) (Sudharta, 2004:87), explains.

Kalinganya, ikang putra yan lalana, tuhun ika tan pinihēran, tan warung mamangguh doṣa, kunang ikang putra yan tinādana, tuhun ika yan sinakitan ing warah-warah, tanwurung ika mamangguh guna, matangyan ikang putra mwang śiṣya tādana nika, maran agōng gunanya, haywa wineh lalana ling ning aji.

Meaning:

If a child is always spoiled and never restricted in any way, they will eventually become accustomed to what is wrong. If that child is disciplined and punished as part of their upbringing, they will surely grow up to be a good person. Therefore, a child and a student must be disciplined (where necessary) in order to reach their full potential. Do not show excessive affection toward them. This is the advice found in the classical texts.

This verse emphasizes that parenting within the family plays a crucial role in shaping a child's character. Children who are constantly pampered without boundaries, restrictions, or firm guidance tend to grow up without rules, potentially leading them to become accustomed to behaviors that deviate from moral values. Conversely, the application of discipline, reprimands, and even educational punishments is viewed as an essential part of the process of fostering a sound personality. Punishment is not equated with violence but rather serves as a form of guidance to instill responsibility, awareness, and self-control. Students who were not accustomed to the values of discipline and honesty from a young age tend to struggle in applying these values in social life, including within their social and academic circles. Behaviors such as breaking promises, being irresponsible, and a tendency toward dishonesty can be understood as consequences of weak value-based guidance within the family.

Another challenge faced in implementing the teachings of *Satya* is the difficulty in controlling emotions when facing a conflict, particularly in friendships within the campus environment. Conflicts arising from differences of opinion, miscommunication, or behaviors perceived as inappropriate often trigger spontaneous emotional reactions. This makes it difficult for students to remain calm, think clearly, and act in accordance with the values of *Satya*, which emphasize honesty, self-control, and harmony between thoughts, words, and deeds. When emotions cannot be properly controlled, individuals tend to act on the basis of momentary impulses without considering the impact of their words or actions on others. This can affect the quality of social relationships and trigger greater conflict within friendship circles. As stated in *Sarasamuscaya* sloka 100 (Dirjen Bimas Hindu, 2021:76), it explains:

*Yadi na syurmanuṣyeṣu kṣamiṇaḥ prthīvisamah,
na syāt sakhyam manuṣyanām krodhamūlo hi vighrahaḥ.*

Meaning:

If no one in the world possessed patience, there would be no guarantee of friendship among them. For when anger overtakes every creature, conflict is bound to arise.

The *Sarasamuscaya* verse explains that anger is one of the main causes of arguments and the breakdown of friendships. Every individual is expected to be able to control their emotions and adopt a forgiving attitude so that social relationships remain harmonious. Emotional control is important because intense social interactions often give rise to differences of opinion and misunderstandings. This situation indicates that self-control remains a challenge when it comes to consistently applying the values of *Satya* in social life.

Differences in personality among individuals in student social life are inevitable. Every student has a different background, mindset, habits, and communication style. These differences often pose challenges in the process of implementing the *Satya* teachings, particularly in fostering harmonious social ethics within peer groups. Not all students are able to accept and adapt to the diverse personalities of their friends, so this situation can lead to misunderstandings, discomfort, and even interpersonal conflict. When implementing the *Satya* teachings, particularly *Satya Mitra*, students are required to maintain social relationships with honesty, loyalty, and respect for others. Accepting friends with different personalities is not an easy task. Tolerance, self control, respect for others, and adaptability are instrumental values that are essential for fostering harmonious friendships. Difficulties in accepting differences in personality indicate that the process of internalizing the value of *Satya* among students still needs to be strengthened, particularly in fostering mutual understanding and respect among individuals on campus.

According to the Theory of Values proposed by Milton Rokeach, consistency in keeping promises falls under instrumental values that is, values that guide an individual's behavior in social life, such as responsibility, discipline, and honesty. Students fundamentally understand the importance of maintaining commitment and responsibility toward the promises they make; however, in practice, they still face challenges in applying this consistently. This indicates that the process of internalizing the value of *Satya* still requires reinforcement so that it can be tangibly manifested in students' daily social behavior.

The Implications of Applying the Teachings of Satya in Shaping Social Ethic

The application of the *Satya* teachings in students' lives is not merely understood as a concept of honesty and truth; these teachings have a tangible impact on the development of students' social ethics in their daily lives. The values of *Satya*, when applied within the campus environment, influence how students think, behave, and interact with both faculty and peers. Through the cultivation of honesty, responsibility, mutual respect, and the ability to control emotions, students begin to demonstrate more positive changes in social behavior. By fostering attitudes of mutual respect and forgiveness, the application of *Satya*'s teachings particularly *Satya Mitra* influences the development of mutual respect and forgiveness within social peer groups. The values of honesty, truth, and moral awareness in the *Satya Mitra* teachings encourage students to have the courage to admit mistakes, apologize, and forgive others. When facing differences of opinion or conflicts among friends, students must resolve their issues with honesty, mutual respect, and a focus on the common good (Ramadhan, 2023). The *Sarasamuscaya* text, verse 99 (Dirjen Bimas Hindu, 2021:75), explains:

*Nātaḥ śrīmataram kiñcidanyat pathyataram tathā,
prabhaviṣṇoryyathā tātā kṣamā sarvvatra sarvvadā.*

Meaning:

For someone who aspires to greatness, nothing is more noble or more valuable than patience.

This verse teaches that patience is one of the core values that people must possess in their social lives. Patience is not only about the ability to control one's emotions; it also reflects maturity in thinking and acting when facing various situations and problems. Applying the *Satya Mitra* value helps students build effective communication, respect others' opinions, and develop tolerance and emotional maturity in resolving conflicts. The *Satya Mitra* teaching plays a role in fostering harmonious, peaceful, and responsible social relationships.

The application of the teachings of *Satya Wacana* and *Satya Laksana* has an impact on students'

ability to control their emotions when facing social issues or conflicts in daily life. The ability to control one's emotions is a key aspect in the development of students' social ethics. Students who possess emotional maturity tend to be able to handle differences of opinion, conflicts, and academic pressure with a calmer and wiser attitude (Abubakar et al., 2023). They are not easily provoked to anger, are able to think before acting, and can express their feelings in socially acceptable ways. Students who understand and apply the values of *Satya* tend to be better able to think calmly, consider the consequences of their actions, and avoid behavior that could harm themselves or others. Students prefer to calm themselves first before making a decision or responding to a conflict. This attitude indicates the development of emotional maturity in students, enabling them to resolve problems more wisely and rationally. As stated in the *Sarasamuscaya* text, verse 107 (Dirjen Bimas Hindu, 2021:81):

*Akrodhanaḥ krodhanebhyo viśiṣṭastathā titikṣuratitikṣorvviśiṣṭaḥ,
amānusebhyo mānuṣāśca pradhānā vidvāṁstathaivaviduṣaḥ pradhānaḥ*

Meaning:

A person who is not angry is better than one who is angry. A tolerant person is superior to an intolerant one. A human being is superior to a non-human, and similarly, an educated person is superior to one who is uneducated.

The ability to control one's emotions reflects the development of sound social ethics in students. Students who are able to control their emotions tend to find it easier to maintain social relationships, respect others' opinions, and avoid prolonged conflicts (Febrianti et al., 2023). The application of the principle of *Satya* not only fosters honest and responsible behavior but also helps students build emotional stability and create harmonious social relationships.

The application of the *Satya* teachings fosters empathy and social awareness among students. Through the practice of *Satya Mitra*, students begin to realize that they should not only consider their own interests but also be mindful of how their words and actions affect others. Students become more sensitive to the social situations around them, such as helping friends in need, being mindful of others' feelings when communicating, and avoiding behaviors that could cause conflict or hurt others. A supportive, empathetic, and nonjudgmental communication environment is essential for encouraging students' openness and strengthening relationship (Aulia et al., 2025). These social experiences help students realize that friendships should not be built on personal interests or judgments about someone's background. Students begin to realize that every individual has value and a role in social life, making it important to accept and respect one another. The application of the *Satya Mitra* values enables students to better understand the feelings and circumstances of others before making judgments or taking specific actions. Students begin to realize that every behavior and word has an impact on others; therefore, social interactions require mutual respect, consideration for others' feelings, and an understanding of their circumstances. The development of empathy and social awareness among students occurs through a continuous process of experience and social interaction. Individual behavior can evolve through the internalization of values and the influence of the social environment. The teachings of *Satya* become values internalized in students' lives, thereby influencing how they think, behave, and act toward others.

The application of the *Satya Semaya* teachings fosters discipline and a sense of responsibility among students. *Satya Semaya*, which emphasizes honesty, fidelity to one's word, and ethical conduct, encourages students to be more disciplined in fulfilling their academic obligations and in their social interactions with peers. This disciplined attitude is reflected in students' ability to keep their promises, arrive on time, adhere to agreed-upon rules, and complete assignments in accordance with the responsibilities assigned to them. Students who apply the teachings of *Satya Semaya* tend to have a strong commitment to their obligations and the agreements they have made. Students begin to understand that every action has consequences, so a consistent and responsible attitude is necessary in fulfilling their roles as students. This attitude helps students become more orderly, independent, and capable of maintaining good social relationships with faculty and fellow students. The development of discipline and responsibility in students occurs through a continuous process of habit formation and social experience.

When examined through Gordon W. Allport's theory of behavioral change, the implications of

applying the Satya teachings suggest that changes in student behavior occur through a continuous process of experience, habituation, and social interaction. Allport explains that an individual's behavior and personality develop through the influence of the social environment and the life experiences they undergo. The application of *Satya's* teachings becomes a value internalized by students through the learning process, social interaction, and daily experiences on campus. This internalization process then influences students' mindset, attitudes, and behavior when interacting with others. Through the cultivation of *Satya* values, students begin to undergo a behavioral transformation from attitudes that tend to be emotional, indifferent, or judgmental into individuals who are more mature, reflective, empathetic, and capable of self-control. Gordon W. Allport's theory is relevant to this study because it explains that changes in students' social ethics do not occur instantly but rather through a continuous process of social experiences and habit formation. Therefore, the application of *Satya* teachings has been proven to make a significant contribution to shaping the social ethics and personality development of PAH students in a more positive direction.

4. CONCLUSION

Based on the findings of the study titled "Implementation of the Teachings of *Satya* in Shaping the Social Ethics of Students in the Hindu Religious Education Program at IAHN Mpu Kuturan" it can be concluded that the strategies used to apply the teachings of *Satya* in shaping the social ethics of students in the Hindu Religious Education Program include strategies through role modeling, strategies through the internalization of values in learning, strategies through habituation, and strategies through the strengthening of students' social interactions. If implemented in an integrated and sustainable manner, these strategies for applying the teachings of *Satya* are capable of fostering better social ethics among students. The implementation of *Satya's* teachings in shaping students' social ethics still faces various obstacles. These obstacles stem from internal and external factors, including generational differences, the influence of technological advancements, the influence of peer groups, and diverse family backgrounds. The challenges in implementing *Satya's* teachings lie not only in a lack of understanding of these values but are also influenced by environmental factors, social experiences, and a less-than-optimal process of value internalization. Harmony is needed among families, lecturers, academic programs, and peer groups to strengthen the understanding, practice, and exemplification of *Satya* values so that students' social ethics can be developed more effectively and sustainably. Applying the *Satya* teachings in social friendships certainly has a positive impact on students, including fostering an attitude of mutual respect and forgiveness, helping to control emotions, changing students' attitudes and personalities, and fostering discipline and a sense of responsibility. Based on the implications of applying the *Satya* teachings, the *Satya* teachings have proven to have a significant impact on shaping students' social ethics and personality development.

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