SOCIAL BEHAVIOR IN BUDDHIST COMMUNITIES IN CENTRAL JAVA

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Abstract

The purpose of this study is to analyze the social behavior of Buddhist communities in Central Java. That in Buddhists in Central Java have Communication Patterns and Poa social behavior in society. The sample of this study is Pati Regency and Jepara Regency where these two districts are one of the bases of Buddhism in Central Java. The method in this study is a descriptive qualitative approach method. Where this research multiplies and collects information from sources with documentation methods, archival records, interviews, direct observation, participatory observation, and physical artifacts. The result of this study is the formation of Groupthink in the Buddhist community in Central Java Province, inseparable from the participation of leaders or administrators in Buddhist community groups. Buddhist community groups grow high cohesiveness, as for some evidence that states that Buddhist community groups have high cohesiveness, among others; (1) the existence of a relationship or relationship between individuals with one another is very close. (2) Sense of belonging or sense of belonging to the Group, (3) High loyalty to the Group, and (4) Solidarity among group members is very strong
Keywords: Social Behavior, Groupthink, Buddhism, Society

Abstrak

Tujuan penelitian ini adalah menganalisis perilaku sosial masyarakat Budha di Jawa Tengah. Bahwa pada umat Buddha di Jawa Tengah mempunyai Pola Komunikasi dan Perilaku Sosial Poa dalam masyarakat. Sampel penelitian ini adalah Kabupaten Pati dan Kabupaten Jepara dimana kedua kabupaten ini merupakan salah satu basis agama Buddha di Jawa Tengah. Metode dalam penelitian ini adalah metode pendekatan deskriptif kualitatif. Dimana penelitian ini memperbanyak dan mengumpulkan informasi dari sumber dengan metode dokumentasi, catatan arsip, wawancara, observasi langsung, observasi partisipatif, dan artefak fisik. Hasil dari penelitian ini adalah terbentuknya Groupthink pada masyarakat Budha di Provinsi Jawa Tengah, tidak terlepas dari peran serta para pemimpin atau pengurus dalam kelompok masyarakat Budha. Kelompok masyarakat Budha menumbuhkan kekompakan yang tinggi, adapun beberapa bukti yang menyatakan bahwa kelompok masyarakat Budha mempunyai kekompakan yang tinggi antara lain; (1) adanya hubungan atau hubungan antara individu yang satu dengan yang lain sangat erat. (2) Rasa memiliki atau rasa memiliki terhadap Kelompok, (3) Loyalitas yang tinggi terhadap Kelompok, dan (4) Solidaritas antar anggota kelompok sangat kuat
Kata Kunci: Perilaku Sosial, Groupthink, Buddhisme, Masyarakat

INTRODUCTION

Indonesia is a multicultural country. The general public has numerous social clans and dialects. By the quantity of clans, customs, and societies that vary from one another. Variety and majority goodly affect the potential and construct the government assistance of society. Similarly, the presence of majority can have different effects, as indicated by Asih Effect: pluralism has a decent effect, yet then again, pluralism, on the off chance that not oversaw as expected, can cause struggle or division in a country.[1] Every local gathering will have an example of correspondence and social conduct in living locally, whether between gatherings or between clans, religions, and societies.

In gatherings in the public eye, there should be good examples or figures among their individuals. In *Buddhist* social orders, little gatherings (cloisters) will have a gathering chief or abbot of the religious community. Notwithstanding the abbot of the cloister, there are likewise the people who have a Romo or Ramani who are figures or good examples. Instances of a more extensive degree are a *Dhamma Duta* and a *Bhikkhu* or Sangha. In the Gathering become a good example for individuals and Local gatherings.

In *Buddhism*, a priest is somebody who has denied common life, to rehearse a sacred life and receiving offerings or funds from Buddhists.[2] In the center extension all types of local area conduct will typically connect with the presence of these figures. Local gatherings in the area, local area pioneers, for example, town elderly folks, conventional pioneers, villa heads, or neighborhood association pioneers affect the way of behaving of other local area individuals.

The presence of *Buddhism* and *Buddhist* people group in Focal Java will in general be bunched in specific regions and has various numbers. Social and strict gatherings in Buddhist social orders thrived and existed unevenly inside an area. One model is the Buddhist strict gathering in Pati area. In Pati City has a few prospering congregations like *Theravada, Buddhaya,* and *Mahayana*. A few Buddhist gatherings are not tracked down nearby. The presence of Buddhist local gatherings with developing Buddhist congregations shows that Oblivious obedience inside strict gatherings wins.

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[1] Situ Asih, 'Kemasyarakatan Buddhis Sebagai Bentuk Struktur Dalam Agama Buddha', *Sabbhata Yatra: Jurnal Pariwisata dan Budaya* 1, no. 2 (2020): 156–166.
[2] Tri Suyatno, 'Peningkatan Pemahaman Abhidhamma Pitaka Melalui Mind Mapping pada Mahasiswa Sekolah Tinggi Agama Buddha Negeri Raden Wijaya Wonogiri', *Jurnal Pendidikan, Sains Sosial dan Agama* VII, no. 2 (2021): 115–119.

Buddhist gatherings in specific locales, particularly in Focal Java, have cozy connections among their individuals. This solid relationship should be visible from the different exercises completed by individuals from the *Buddhist* people group. Closeness and having a place in the Buddhist world didn't emerge by some coincidence. The explanation *Buddhists* empower each other is on the grounds that they have a feeling of harmony with a typical future, they all vibe that *Buddhists* are a minority bunch and are not many contrasted with other strict gatherings.

Regardless of whether we understand it, the feelings produced in the *Buddhist* people group impact the social way of behaving of the gathering. The peculiarity of oblivious compliance that exists in local gatherings straightforwardly or by implication influences individuals' social way of behaving, so the examination group is keen on looking at all the more profoundly the model of the spread of *Buddhist* mindless obedience in Focal Java and its relationship with individuals' social way of behaving. The reason for the review was to examine the social way of behaving of *Buddhist* people group in Focal Java.

RESEARCH METHODS

Research methods are methods or steps taken to collect, organize, and interpret data. According to Sugiyono "The research method is basically a scientific method to obtain data with certain goals and uses based on scientific characteristics, namely rationality, experience and systems"[3] This study aims to analyze the patterJava andpthink dissemination in the Buddhist community, as well as the social behavior of the *Buddhist* community in Central Java and describe the relationship between the pattern of groupthink dissemination with the social behavior of the Buddhist community.

This study is not a study designed to test hypotheses and does not look for and explain relationships. However, the purpose of this study is to obtain comprehensive knowledge and understanding of the phenomenon of groupthink in a religious group, namely the *Buddhist* community group in Central Java. Descriptive research according to Sugiyono is research that leads to a detailed and in-depth description of the portrait and what conditions actually occur according to what they are in the field.[4]

Data analysis in qualitative research is developed with the intention to give meaning to data, interpret and transform data into narrative forms which then lead to nuanced findings of scientific propositions that are finally delivered final conclusions. The analysis process is inductive and is carried out simultaneously with the implementation of data collection. Krueger in Rabiee states that

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[3] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R Dan D*, ed. Sutopo (Jakarta: Alfabeta, 2021).

[4] Sugiyono, *Memahami Penelitian Kualitatif*, ed. Sutopo (Bandung: Alphabeta, 2012).

the data analysis stage plays an important role in qualitative research,[5] so the data analysis process aims to give meaning to the situation instead of looking for truth which is focused on quantitative research

RESULTS AND DISCUSSION

A. Research Location Overview (Jepara)

Based on data from the Central Statistics Agency in 2023, the location of Jepara district is geographically at the position of 110o 9 48.02 South Latitude. Jepara Regency has an area of about 71 KM which has the following boundaries: the southern part is Demak Regency; The north is directly adjacent to the Java Sea; The east is bordered by Kudus Regency, and the west is the Java Sea.[6]

Based on sources from Buddhazine written by Ngarsiran In Jepara Regency, it has fourteen sub-districts, which have the largest number of Buddhists are Donorojo District, Keling District, Kembang District, Aji District, Mlonggo District, and Jepara Kota.[7] Based on the data described that there are 3800-4000 Buddhists, spread across 35 monasteries. Jepara Buddhists are divided into several councils of Trustees. Kabuaten jepara has several assemblies, namely, Indonesian *Theravada* Council, *Indonesian Buddhayana* Council, *Majubuthi*, and *Mahayana.*

Tabel 1

Distribution data of Buddhists

No	Monasteries	Families	Member
1	Vihara Giri Santi Loka, Dusun Guwo Desa Blingoh	± 240	± 720
2	Vihara Bodhisanti Jugo, Desa Jugo	-	± 269
3	Dhamma Santi Loka, Desa Banyumanis	± 19	

Sumber: Buddhazine.[8]

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[5] Fatemeh Rabiee, 'Focus-Group Interview and Data Analysis', *Proceedings of the Nutrition Society* 63, no. 4 (2004): 655–660.

[6] 'Badan Pusat Statistik', last modified 2019, accessed November 10, 2023, https://jeparakab.bps.go.id/statictable/2016/10/06/306/tabel-i-4-letak-geografis-kabupaten-jepara.html.

[7] Ngasiran Ngasiran, 'Sebaran Umat Buddha Di Jepara', last modified 2018, accessed November 10, 2023, https://buddhazine.com/sebaran-umat-buddha-di-jepara/.

[8] Ngasiran Ngasiran, 'Sebaran Umat Buddha Di Jepara', last modified 2018, accessed November 10, 2023, https://buddhazine.com/sebaran-umat-buddha-di-jepara/.

B. Communication Patterns and Social Behavior

Communication Patterns and Social Behavior, group is a form of communication that involves several communication participants. Communication can occur in various formal activities or non-formal activities in the Buddhist community in Central Java Province. Examples are communication that occurs in *Wandani* meetings, *Patria, Pujhabakti, Uposatha, Ulambana meetings and in* crowdfunding *events* run by Buddhist communities in Central Java Province.

1. *Pujhabakti (praying)*

Pujhabakti is performed in each Vihara (Majelis), where all Buddhists gather and perform rituals according to the schedule agreed upon in each Vihara. Members who participate in Pujhabakti activities *are not limited by gender or age, meaning that all members of the Buddhist community in Central Java Province are members of* this Pujhabakti activity. With regard to who is the communicator, what message is conveyed by the communicator and who is the recipient or audience can be described based on the following communication elements:

Table 1.

Communication Elements and *Pujhabakti* activities as group communication

Sumber (*Source*)	Pesan (*Message*)	Saluran (*Channel*)	Komunikan (*Receiver*)
Romo Pandita	1. Buddhism 2. Motivation for all members to be active in religious activities 3. Solidarity group 4. Decision	Interpersonal channels in the form of Dhamma lectures (*Dhammadesana*)	Buddhist Community in Central Java
Dharmaduta	1. Buddhism 2. Motivation for all members to be active in religious activities 3. Solidarity group	Interpersonal channels in the form of Dhamma lectures (*Dhammadesana)*	Buddhist Community in Central Java

In *Pujhabhakti* activities, the communication that occurs is one-way communication, namely Father Pandita or Dharmaduta gives Dhamma lectures while the Buddhist community as an audience only listens, meaning there is no direct feedback. This means that in the Pujhabakti event communication is vertical, where *Dharmaduta* and Father Pandita as sources of information, namely information related to Buddhism and motivations addressed to Buddhists to be more active or diligent in going to the Vihara.

2. *Wandani*

Wandani *meeting* is a group of women, especially mothers, namely Buddhist women living in Central Java Province. Women, especially in Jepara and Pati, carry out communication activities in the form of Wandani meetings, scheduled every Friday precisely at 13.00 WIB. The communication activities carried out in addition to *crowdfunding* are the provision of various skills aimed at improving the *Life Skills* of Buddhist women in Central Java Province in order to improve their standard of living in a better direction. As for the pattern of communication in the Wandani group, if translated into the elements of communication are as follows:

Table 2.

Communication Elements and Wandani Group

Sumber (*Source*)	Pesan (*Message*)	Saluran (*Channel)*	Komunikan (*Receiver*)
Wandani Manager	1. Schedule of activities 2. Types of skills to be provided 3. Motivation to come to the Wandani meeting 4. Division of tasks and committees 5. Family problems	Interpersonal channels in the form of *crowdfunding,* and direct conversations delivered when gathering at the monastery	Buddhist women in Central Java
Lecturer	1. Material 2. Motivation for mothers to be confident		

In addition to *Wandani* meeting activities which are carried out in turns at the Viharas in Pati and Jepara, Wandani administrators also visit members besides that every time they meet or meet face-to-face, these Buddhist women are always involved in conversation, each member can act as a communicator, and vice versa as a communicant. At the Wandani meeting, in addition to providing material by the teaching lecturers, at the end of the event a discussion session is always opened, this session allows Wandani members to ask questions or tell their life experiences related to the material provided by the teaching lecturers, so that the communication that occurs is not only passive communication, but active communication or two-way communication. In addition to talking about the material for *Life Skills*, Wandani members usually also tell family problems with the administrator or leadership, so in this case the administrator acts as a counselor, the purpose of telling family problems is to get solutions or bright paths that are in accordance with Buddhist teachings.

3. *Patria*

The Patria group is a group of young Buddhist generation who are limited by the age of the First Mengah School to those who are still in college. Patria meetings in Pati and Jepara are held every Sunday night precisely at 19.00 WIB and the location takes turns (temples). What topics of conversation were discussed in the Patria meeting in relation to the elements of communication can be described in the following table:

Table 3.

Communication Elements and Patria Group

Sumber (*Source*)	Pesan (*Message*)	Channel	Komunikan (*Receiver*)
Patria Manager	1. Schedule of activities 2. Motivation to come to Patria 3. Division of tasks in the committee 4. Youth Problems	Interpersonal channels in the form of discussions, and direct conversations delivered when gathering at Patria events	Young Buddhist Generation in Central Java Province

The younger generation who are members of the Patria group can act as communicators but can also act as audiences, two-way communication can occur in the form of discussions. In addition to deciding everything the board as a communicator offers in advance to the members, as to how good. However, even though it is offered to participants, Patria members more often follow what is the decision of the management.

4. Buddhist Sunday School

Buddhist Sunday School is one of the means of communication used by Buddhist Sunday School administrators with Buddhist children as Sunday School students. This activity is scheduled every Sunday in almost all temples in Pati and Jepara precisely between 08.30-10.30 WIB until it is finished. The purpose of Buddhist Sunday schools was originally to help Buddhist children who were denied the right to religious education in formal schools. Over time Buddhist Sunday school was a regularly scheduled activity, in the monasteries in Pati and Jepara the average number of Buddhist Sunday school teachers in each monastery was 2 people, each having the task of teaching at the small class level and large class. Sunday school teachers do not get any salary or remuneration from their efforts, this is evidence of the loyalty and solidarity of group members to Buddhist community groups in Central Java Province, along with an explanation of the elements of communication and what is the topic of discussion at Buddhist Sunday school:

Table 4.

Elements of communication and Buddhist Sunday School

Sumber (*Source*)	Pesan (*Message*)	Channel	Komunikan (*Receiver*)
Buddhist Sunday school teachers and administrators	1. Buddhist Lessons 2. Motivation to be active in religious activities 3. Formal education problems 4. Group solidarity and loyalty	a. Buddhist Sunday School b. Discussion among Buddhist Sunday school administrators and students	Buddhist Sunday school students

The Buddhist community in Central Java Province uses every activity or meeting to discuss various problems, from those related to spiritual to family problems, by the management or leadership always added motivations to increase loyalty and solidarity among members of the Buddhist community group. Based on the discussion above, it can be explained that interpersonal communication patterns or group communication patterns carried out by Buddhist communities in Central Java Province involve more information sources from administrators or leaders (Father Pandita, Dharmaduta, Wandani chairman, Patria and Sunday school teachers and religious elders), the message that is widely conveyed is the motivation to be more active in religious activities (increasing a sense of loyalty to the group) so that it can be said that these communication patterns form Groupthink.

DISCUSSION

Groupthink and Social Behavior in Buddhist Communities in Central Java Province

Groupthink and Social Behavior is seen in Buddhist communities in Central Java Province, this is as explained by previous researchers, that Buddhist community groups in Central Java Province are included in the *Groupthink* phenomenon. In addition to the fact that Buddhist community groups are groups formed on the basis of similar views and philosophies of life, there are other reasons that researchers found that within Buddhist community groups grow high cohesiveness, as for some evidence that states that Buddhist community groups have high cohesiveness that can cause *groupthink*, namely: (1) *Relationship* or relationship between individuals with one another is very close, (2) *Sense of belonging* or sense of belonging to the group, (3) High loyalty to the group, (4) Solidarity among group members is very strong, (5) Decision making mostly follows what the manager decides as a communicator.

According to Kurt Lewin in Littlejhon[9] states *that Groupthink is a direct result of cohesiveness and cohesiveness in the group, so that in* Groupthink *there are important assumptions that guide it, namely:* (1) There is a condition within the group that wants high cohesiveness, namely a sense of togetherness from the group, this assumption is the same as the Buddhist community group which has high cohesiveness is established by the sense *of belonging*, loyalty, solidarity and decision making. Group problem solving is essentially a unified process.tates that in a group, individuals are more vulnerable to affiliative boundaries, namely individuals prefer to withhold their ideas or ideas rather than face rejection from the group.[10] This makes group members more interested in following the board or leader in making decisions. This is similar to decision-making in Buddhist community groups in Central Java Province.

If Janis suggests eight conditions that can encourage Groupthink, *but in this study researchers only found four conditions that form* Groupthink in *Buddhist communities in Central Java Province, namely:*[11]

Buddhist society has *a strong* Saddha, That is, the belief of all members of the Buddhist community that what is the decision of the group is unquestionable, so as to create excessive optimism, this attitude grows because they feel they are in a special group. This can be seen from the confidence of all group members in decision making

In the Samyutta Nikaya, Buddha explained that if you have faith in the Buddha, Dhamma and Sangha then you will feel no fear and have more worries.[12] In a group that has high cohesiveness tends to examine and consider every risk that will be experienced by the group. Buddhist community groups in Central Java Province are also very considerate when making decisions, for example such as meetings planning an activity for holiday celebrations, social service implementation meetings and others, the administrators and members are very careful consideration.

According to Janis, this is called *Invulnerability*, which is the belief of all members of the Buddhist community that what is the decision of the group is unquestionable, so that it can create excessive optimism, this attitude grows because it feels in a group that is classified as special. This can be seen from the confidence of all group members in decision making. *Anupadaṁ* in the Buddhist community. The Buddhist community in Central Java Province will follow what is the decision of these administrators or leaders as stated by Janis who states that the lack of differences in social background and ideology among cohesive group members will make it easier for group

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[9] Stephen W Littlejhon, *Theories of Human Communication* (Wadsworth/Thomson Learning, 2022).

[10] Nurhanifah Nurhanifah, Muhammad Yasir Halomoan Nasution, and Ardiansyah Ardiansyah, 'Sistem Komunikasi Kelompok', *Jurnal Guru Kita PGSD* 6, no. 2 (2022): 149.

[11] Fred C Lunenburg, 'Communication : The Process , Barriers , And Improving Effectiveness', *Schooling* 1 (2010): 1–11.

[12] Krishnanda Wijaya Mukti, *Wacana Buddha-Dharma* (Jakarta: Yayasan Karaniya, 2020).

members to agree with what their leaders decide.[13] this is as expressed by Janis as closed minded (*Close Minded*). In addition, a leader must also fulfill the obligations (*Dasa Rajadharma*) quoted in the *Jataka Story*;[14] *Dana* (Generosity), *Sila* (Have Morality), *Pariccaga* (Willing to Sacrifice), *Ajjava* (Sincerity), *Maddava* (Suave), *Tapa* (Modesty), *Akkoda* (Not Angry), *Avihimsa* (Nonviolence), *Khanti* (Patience), *Avirodhana* (Not Contrary to Dhamma).

The Buddhist community in Central Java Province will follow the decisions of these administrators or leaders as stated by Janis who states that the lack of differences in social background and ideology among cohesive group members will make it easier for group members to agree with what is the decision of their leader.[15] This is referred to as *Close Minded which is one of the symptoms of a group affected by* Groupthink syndrome*, when the group has* Close Minded this group does not *heed* influences from outside the group.[16] In Buddhist community groups in Central Java Province, evidence *of Close Minded* is that members only listen to what is proposed by the board or leader, without ever asking other people outside the group.

Hetuvasena Vithārethi assumes that other groups are not important. A way of thinking that rejects every different view without evaluating it adequately and thoroughly. Based on interviews with several sources, researchers found that opinions from others outside the group are something that is considered unimportant, because whatever decision is considered best is a decision within the group. It can be explained that ideas or input from the out *group* are considered unimportant, even if someone gives input in the voice, but only in the hear, without being carried out. This according to the theory presented by Janis is called *Rationalization*, or an assumption that states that the opinion of the *Out Group* is considered unimportant.

Have *good* Silā, members will automatically assume that their views are always correct. This makes members tend to ignore the moral and ethical consequences of the decisions they make. The Buddhist community in Central Java Province believes that what is the group's decision is the best, based on the experiences of members. There is a similarity in ideology, namely both adherents of Buddhism, so that there is a similarity in life goals that resulted in the birth of the *Silā*. in the theory expressed by Janis this is called *Morality* (belief in inherent morality).

The people of Garavasa observe the five moral rules or Buddhist pancasila. Pancasila Buddhi is the moral foundation of Buddhists in life and socialization. The implementation of the Precepts aims to form morals, ethics and mutual respect for one another. The eating of the precepts

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[13] Irving Janis, 'Groupthink', *Encyclopedia of Applied Psychology, Three-Volume Set* (2004): 143–151.

[14] Maurice Walshe, *Digha Nikāya Khotbah-Khotbah Panjang Sang Buddha* (Jakarta: Dhamma Citta Press, 2009).

[15] Janis, 'Groupthink'.

[16] Richard West and Lynn Turner, *Pengantar Teori Komunikasi Buku* (Salemba Humanika, 2008).

is the onset of *Samvara* or self-control from all passions. On the way began to swirl eight,[17] the precepts are divided into 3 parts, (1) True Utterance (*sammā-vācā*), Buddha explained that this right utterance belongs to the fourth precept of the Buddhist Pancasila. Maintaining speech is one of the ways of social behavior of Buddhism in Buddhist Society in Central Java. Control of true speech, telling the truth, not hurting the hearts or feelings of others. (2) Right Deeds (*sammā-kammanta*), Right deeds on the impulse of intention/will/cetana. The will is based on the implementation of morals or precepts in this case is the Buddhist Pancasila. (3) Right Livelihood (*sammā-ajiva*). One of the supporters of social behavior is to carry out the right livelihood. *Samma Ajiva* became the basis of groupthing and behavior in Buddhist society in Central Java. (4) *Ganīkatta*, Namely the assessment of the Out Group excessively and not necessarily correct, the assessment of the Buddhist community in Central Java Province towards the Out Group *is not a negative assessment, as expressed by Janis that one* of the symptoms of the emergence of Groupthink is the existence *of* stereotypes, but the assessment that arises is not a negative assessment meaning through the message conveyed by the administrators that Buddhism is a minority religion, its followers only slightly make the Buddhist community more solid, so the stereotypes that are born are not negative judgments of other groups.

Communication Process of Management as Counselor (*Upajhaya*)

In relation to the duties and functions of the board as *Upajhaya*, it can be explained through the large number of members of the Buddhist community who often tell various problems to the board or leadership with the intention of getting solutions or ways of light. Because members of the Buddhist community already consider administrators or leaders as part of the family, when encountering a problem, members of the Buddhist community often consult or discuss with the administrators. The communication process that occurs between the board as counselors (*Upajhaya*) and the Buddhist community as the audience can be illustrated in the communication flow chart as follows:

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[17] Krishnanda Wijaya Mukti, *Wacana Buddha-Dharma* (Jakarta: Yayasan Karaniya, 2020).

Gambar 1. *Upajhaya*
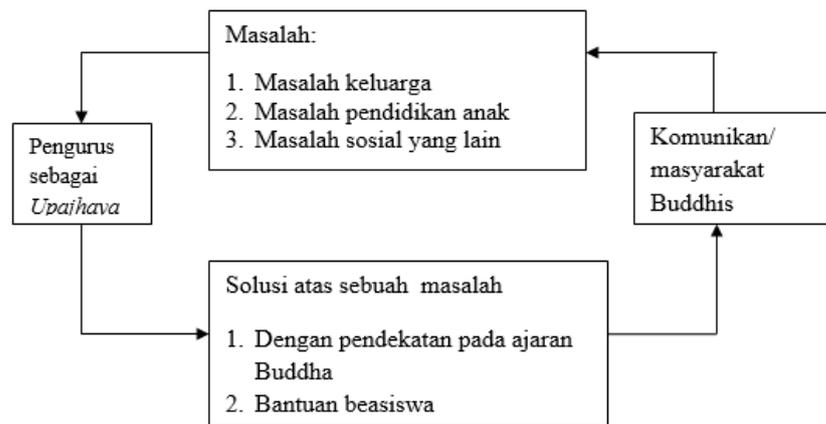
Based on figure 1, it can be explained that, Buddhist communities who have problems consult with administrators with the aim of getting solutions to the problems faced, then administrators or leaders as *Upajhaya* provide solutions with an approach to Buddhism. The consultation activities are usually carried out in the form of *crowdfunding*, it can be only one-on-one or involve other community members, it can also be by the management accommodating first the problems faced by community members, then the administrators coordinate or discuss the best way that will be conveyed to Buddhist community members who have these problems. Communication and social behavior carried out by the management as *Upajhaya* with members of the Buddhist community gradually became a pattern, and such a pattern whether realized or not resulted in the formation of *Groupthink in* the Buddhist community in Central Java Province.

CONCLUSION

Buddhist community groups are groups formed on the basis of similar views and philosophies of life, there are other reasons that researchers found that in Buddhist community groups grow high cohesiveness, as for some evidence that states that *Buddhist* community groups have high cohesiveness that can cause groupthink, namely: (1) Relationships or relationships between individuals with one another are very close. (2) Sense of belonging or sense of belonging to the group, (3) High loyalty to the group, (4) Solidarity among group members is very strong.

The pattern of behavior of *Buddhist* society is based on the *Buddha-Dhamma*. Where my fairy is Love and compassion for all Beings. *Sabbe Satta Bhavantu Sukhitata* is one of the sources or guidelines of life. In addition, the pattern of *Buddhist* behavior in the country is guided by the eighth-way starting path on the precepts or moral points. Among other things True Utterances (*sammā-vācā),* Buddha explained that these true utterances are included in the fourth precept of the *Buddhist* Pancasila. Maintaining speech is one of the ways of social behavior of *Buddhism* in

Buddhist Society in Central Java. Control of true speech, telling the truth, not hurting the hearts or feelings of others. Right Deeds (*sammā-kammanta*), Right deeds on the impulse of intention/will/cetana. The will is based on the implementation of morals or precepts in this case is the *Buddhist Pancasila*. Right Livelihood (*sammā-ajiva*). One of the supporters of social behavior is to carry out the right livelihood. Samma Ajiva became the main foundation of grouping and behavior in Buddhist society in Central Java.

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