EXPLORING THE BUDDHA'S JOURNEYS AND STUDENTS' PERCEPTION OF BUDDHIST ADVENTURE-BASED DIGITAL GAMES TO ENHANCE ENGLISH LANGUAGE SKILLS

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ABSTRACT

The research aims to explore the Buddha's journeys, the concept of Buddhist adventure-based digital games, and students' perception of Buddhist adventure-based digital games to enhance English language skills. The research employs descriptive research with a quantitative method. Questionnaires were distributed to 98 non-English students majoring in Buddhism who have experienced English language learning using Buddhist adventure-based digital games at Nalanda Institute in Jakarta after the lecturer integrated the game as a teaching tool, with the research conducted from March to July 2024. The findings indicate that 1) 95.90% of students have a good knowledge of the concept of digital games for learning English; 2) 100% of students have a good understanding of the Buddha Adventure; 3) 99.00% of students enjoyed learning English using digital games; 4) 95.90% of students are interested in incorporating these games into their English studies; 5) 96.90% of students have a good comprehension of learning English through Buddhist adventure-based digital games as a learning medium; 6) 98.00% of students support the effectiveness of this game to enhance their language skills, including listening, speaking, reading, and writing. Therefore, this study concludes that the perceptions of non-English students majoring in Buddhism towards Buddhist adventure-based digital games as a medium for learning English are highly significant. The results of this research imply that Nalanda Institute should integrate these findings into its learning policies.

Keywords: digital games, Buddhist adventures, English learning, English language skills

INTRODUCTION

The field of education is evolving quickly, particularly within Buddhist Religious Education Institutions that are expanding internationally. This shift necessitates innovative advancements in information technology and teaching methods that are grounded in technology. Technology needs to facilitate multi-dimensional learning rather than just delivering one-way information. One aspect of technology that can enhance the learning experience—combining both education and entertainment—is computer-based games.

Li observed that game technology can boost motivation in learning and engage players, making the educational experience more enjoyable (Li et al., 2024). Additionally, Foreman, as referenced by Surapaneni, suggests that games can provide valuable learning environments. To maximize their educational benefits, the design, structure, and implementation of games must incorporate pedagogical advantages. When developing an educational game, several key principles

should be considered: (1) Individualization; (2) Active Feedback; (3) Active Learning; (4) Motivation; (5) Social Interaction; (6) Scaffolding; (7) Transfer of Knowledge; and (8) Assessment (Surapaneni, 2024).

Moreover, Gui (Gui et al., 2023) argues that games are a valuable educational tool. A significant aspect of educational games is their ability to present challenges that motivate students to investigate, analyze, and address increasingly complex problems, thereby improving their problem-solving skills in real-life scenarios. Furthermore, these games enable students to try out various learning strategies in specific contexts, helping them understand how to navigate the system and the consequences of their actions.

Additionally, previous research includes a study by Chen et al. (2023) titled "Learning Pattern Recognition Skills from Games: Design of an Online Pattern Recognition Educational Mobile Game Integrating Algebraic Reasoning Scaffolding." The results indicated that participants in both groups experienced enhanced flow and motivation while playing the game. Another research by Fauzi A (2020), titled "FloNa: Children Educational App for Indonesian Endangered Species Based on Augmented Reality," found that this app significantly improved students' understanding of endangered flora and fauna in Indonesia. Furthermore, Nisa' & Khozain (2023) conducted research titled "Development of Android-Based Indonesian Cultural Exploration Educational Game for Madrasah Ibtidaiyah Students," which demonstrated that their mobile game application effectively engaged students and increased interest in Indonesian culture. Lastly, Chao et al. (2018) investigated the development and impact of an interactive mobile application in their research, "Using Mobile Apps to Support Effective Game-Based Learning in the Mathematics Classroom." The research aimed to make mathematical concepts more engaging and accessible for elementary school students through digital learning resources.

From the various perspectives above, one of the technological elements that can enrich the learning experience, both in education and entertainment, is computer-based games. These games need to be tailored to the interests of Buddhist students in non-English language undergraduate programs. The designed games should be visually appealing to spark interest and renewed enthusiasm in the learning process.

Based on observations and previous research at Nalanda Buddhist College, students' interest in learning English remains relatively low. Therefore, there is a need for games that utilize multimedia technology. Considering the background of the students at this Buddhist College, economic factors are important. Thus, the multimedia technology used must be affordable and accessible via mobile phones or computers with low specifications.

On the other hand, as is known, learning English can be connected to the adventure of Buddhism in several ways. First, English serves as a tool for exploring Buddhist teachings and sacred texts written in Pali and other languages associated with the Buddhist tradition. Second, English enables individuals to connect with the global Buddhist community and access a wide range of educational and spiritual resources. Finally, understanding English can support spiritual journeys and personal development, considering that much literature, lectures, and information about Buddhism are available in English.

Furthermore, learning English for Buddhists shares similarities with the learning processes of other groups. Like followers of different religions, Buddhists may have various reasons for studying English, such as for communication, education, or accessing information about Buddhist teachings in English. One effective way to integrate English language learning with Buddhist teachings is through digital games, which can make the learning process more engaging and accessible for students. However, when selecting games, it is important to consider the students' backgrounds in Buddhist educational institutions, particularly the economic factors that may affect their access to digital technology. Therefore, the research will focus on exploring the Buddha's Journeys, the concept of Buddhist adventure-based digital games and the perception of non-English students majoring in Buddhism regarding the Buddhist adventure-based digital games to enhance English language skills.

METHODS

The research employs a descriptive approach with a quantitative method to explore the Buddha's journeys and the concept of Buddhist adventure-based digital games. It aims to enhance and complement existing knowledge of the Buddha's Journeys, thereby benefiting the understanding of the concept of Buddhist adventure-based digital games and improving English language teaching and learning. Then, the quantitative method aims to explore the perceptions of non-English students majoring in Buddhism by distributing questionnaires after a lecturer employed a Buddhist adventure-based digital game as a teaching tool. The research involved 98 non-English students at the Nalanda Institute in Jakarta, all of whom had engaged in English language learning through these games. The research was conducted from March to July 2024, with participants selected through purposive sampling, specifically focusing on students enrolled in English courses. The questionnaire featured a Likert scale, offering response options of Strongly Agree, Agree, Disagree, and Strongly Disagree.

The analysis method in the research involves measuring and analyzing questions or statements in the form of a questionnaire using a Likert Scale that ranges from very positive to very negative. In conclusion, the students' responses are grouped into two categories: (a) Students' statements of "Strongly Agree" and "Agree" are categorized as positive perception, and (b) Students' statements of "Disagree" and "Strongly

Disagree" are categorized as negative perception.

The formula for calculating the percentage result is the number of respondents who chose a particular option divided by the total number of respondents, multiplied by 100 percent, which equals the resulting value. The questionnaires focus on the perceptions of non-English students majoring in Buddhism regarding the following aspects: (1) their knowledge of the concept of digital games for learning English; (2) their understanding of the Buddha Adventure; (3) their enjoyment of learning English using digital games; (4) their interest in incorporating these games into their English studies; (5) their comprehension of learning English through Buddhist adventure-based digital games as a learning medium; (6) their support for the effectiveness of the Buddhist adventure-based digital games in enhancing their language skills, including listening, speaking, reading, and writing.

RESULTS AND DISCUSSIONS

The exploration of Buddhist Adventure aims to deepen understanding and build upon students' existing knowledge, focusing on offering solutions for incorporating games as tools for both learning and entertainment. This approach leverages technology and information media inspired by Buddhist adventures. Buddhism originated in India, the homeland of Gotama Buddha, where he lived and encountered significant events in his life. From its roots in India, Buddhism spread to various countries, including Thailand, Sri Lanka, Myanmar, Vietnam, Cambodia, and Taiwan.

By visiting these nations, Buddhists can deepen their understanding of local practices, religious rituals, ceremonies, and cultural traditions (Fuji Riang Prastowo, and Phuntsho, 2023). Therefore, the research only focuses on exploring Buddhist adventures in Thailand, Sri Lanka, Cambodia, and Vietnam. Firstly, some Buddhist objects commonly found in Thailand include: (1) Buddha Statues: Buddha statues are one of the most distinctive symbols of Buddhism. In Thailand, you can find various types of Buddha statues, both large ones in famous temples such as Wat Phra Kaew (Temple of the Emerald Buddha) in Bangkok, and small ones as home decorations or family heirlooms; (2) Stupa: A stupa is a typical structure or building in Buddhist architecture that is used to store the remains of Buddha or prominent monks. These stupas are often decorated with artistic ornaments and are often found in Buddhist temples throughout Thailand; (3) Thangka: Thangkas are paintings or works of art depicting scenes from the life of Buddha, bodhisattvas, or other Buddhist religious figures. (4) Gong: Gong-gongs are often used in Buddhist religious practice to signal to Buddhists the time of worship, meditation, or religious celebrations; (5) Sacred Cloth: Cloths or decorative fabrics used in religious ceremonies or as clothing for Buddha statues or monks; (6) Mantra: Sacred texts or mantras sung or chanted in religious ceremonies or meditation; (7) Vesak Lanterns: At the Vesak festival, beautifully decorated lanterns are often used to honor the birth, enlightenment, and death of Buddha; (8) Buddhist Scriptures: Revered sacred scriptures and texts of Buddhism and often found in temples or religious libraries.

In Thailand, monasteries, commonly referred to as wats, serve as vital centers for religious and spiritual activities among Theravada Buddhists. These monasteries are not only places of worship but also hubs for social, cultural, and religious education, significantly contributing to the spiritual fabric of Thai society. Here is some general information about monasteries in Thailand: (1) Function and Meaning: A monastery or wat is a holy place where Buddhists gather to pray, meditate, and study Buddhist teachings. Wats are also often centers of religious, social, and cultural activities in local communities; (2) Architecture: The architecture of temples in Thailand usually reflects a typical Thai traditional style, with gold or yellow painted roofs, and decorations containing Buddhist elements, such as Buddha statues, stupas, and sacred paintings; (3) Location: Temples can be found throughout Thailand, both in big cities such as Bangkok, Chiang Mai, and Phuket, and in remote villages in the countryside. Some famous temples include Wat Phra Kaew (Temple of the Emerald Buddha) and Wat Arun in Bangkok, as well as Wat Phra That Doi Suthep in Chiang Mai; (4) Social and Cultural Role: Apart from being a place of worship, monasteries also play an important role in the social and cultural life of Thai society. They are often the center of religious activities, such as celebrating religious festivals, such as Vesak, worshiping ancestors, and other religious ceremonies; (5) Maintenance and Conservation: These monasteries are often managed by local Buddhist communities or financed through donations from devotees. The Thai government also plays a role in maintaining historic and culturally important monasteries; (6) Tourist Activities: Many monasteries in Thailand are also tourist attractions because of their architectural and artistic beauty, as well as their historical and religious value. Tourists often visit these monasteries to learn more about Buddhism and Thai culture.

Secondly, the majority of the population identifies as adherents of Theravada Buddhism, which is rooted in the more conservative and orthodox Buddhist tradition. Buddhists in Sri Lanka constitute the majority of the country's population. Statistically, around 70-75% of Sri Lankans identify themselves as followers of Theravada Buddhism. This makes Sri Lanka one of the countries with the largest Buddhist population in the world.

Sri Lanka is home to numerous historical sites and artifacts linked to Buddhist culture and religion. These items hold significant religious importance and are integral to the nation's cultural and historical heritage. They attract visitors from around the globe who are eager to explore the country's spiritual and cultural treasures.

Some examples of important Buddhist objects in Sri Lanka are: (1) Shrine Temples: Like the Sri Dalada

Maligawa Temple (Temple of the Sacred Tooth) in Kandy, which houses the Sacred Tooth of Buddha and is one of the most sacred places for Buddhists in Sri Lanka; (2) Stupas: Stupas are dome-shaped structures that are important in Buddhism, and Sri Lanka has several famous ones, such as the Ruwanwelisaya in Anuradhapura and the Abhayagiri Stupa; (3) Buddha Statues: Buddha statues are important visual representations in Buddhist beliefs. In Sri Lanka, there are many Buddha statues scattered in various temples and historical sites; (4) Sacred Libraries: Sacred texts such as the Tripitaka (a collection of Buddhist teachings) and famous commentaries such as the Atthakatha are carefully stored and guarded in various libraries and temples in Sri Lanka; (5) Archaeological Artifacts: Artifacts from ancient times related to Buddhist history and the development of Buddhism in Sri Lanka, such as inscriptions, statues, and other religious objects, are found at archaeological sites such as Anuradhapura, Polonnaruwa, and Sigiriya.

Additionally, Sri Lankan monasteries, commonly referred to as Buddhist temples, serve as vital centers for the religious and cultural life of Theravada Buddhists. They play a crucial role in preserving and promoting religious, cultural, and educational practices within the Buddhist community in Sri Lanka. These monasteries serve not only as places of worship but also as centers of social and cultural life for Sri Lanka's Buddhist community, playing an integral part in the maintenance and propagation of Theravada Buddhism.

The following are some of the common types of monasteries in Sri Lanka: (1) Main Vihara: This vihara is the main center of religious activities in a holy place or temple complex. Typically, the main monastery contains the main Buddha statue and a place for meditation and worship; (2) Chaitya or Stupa: Although not a monastery in the traditional sense, a chaitya or stupa is an important dome-shaped structure in Buddhism. In Sri Lanka, stupas such as the Ruwanwelisaya in Anuradhapura and the Jetavanaramaya in Polonnaruwa are famous examples of these structures; (3) Pirivena: This is a traditional educational institution in Sri Lanka, usually attached to a monastery. Pirivena provided formal education in Buddhism, as well as Pali language and other studies; (4) Guha Vihara: Guha vihara are monasteries located in natural or artificial caves, which are often used by monks for meditation and self-isolation; (5) Dagoba Vihara: This is a type of monastery that contains a stupa and is often located nearby. Dagoba vihara is a combination of a place of worship and an important historical site in the Sri Lankan Buddhist tradition.

Thirdly, some objects and places that are important to the Buddhist community in Cambodia include: (1) Temples and Viharas: Cambodia has various temples and monasteries, which are centers of religious activity for Buddhists. These temples often have beautiful architecture and are richly decorated with Buddhist carvings and statues; (2) Stupa: Stupa is a dome-shaped structure used to store the cremated remains or relics of Buddha and holy monks. In Cambodia, these stupas are often centers of offerings and veneration; (3) Angkor Temple: Angkor Wat is one of the famous examples of a magnificent Hindu-Buddhist temple in Cambodia. Although originally dedicated to Hinduism, Angkor Wat was later converted into a Buddhist place of worship. Apart from Angkor Wat, there are many other temple complexes in the Angkor area that have a strong Buddhist influence; (4) Buddha Statues: In various temples and monasteries, there are Buddha statues which are used as objects of meditation and reverence by Buddhists; (5) Sacred Texts: Sacred texts in the Theravada tradition, such as the Tipitaka (Pali Canon), form the main basis of Buddhist teachings and religious practices in Cambodia; (6) Religious Festivals: Buddhist religious festivals such as Vesak (Vesak Day), where Buddhists celebrate the birth, enlightenment and parinibbana (death) of the Buddha, are important occasions in Cambodia.

In Cambodia, these monasteries serve as centers of religious education, meeting places for the Buddhist community, and are crucial in preserving the cultural and spiritual heritage of the Cambodian people. Some examples of famous monasteries in Cambodia are: (1) Viharas at Angkor Wat: Angkor Wat, although originally a Hindu temple complex, also has monasteries that were later converted into places of Buddhist worship. These monasteries often contain Buddha statues and are used for religious rituals by Cambodian Buddhists; (2) Monastery at Angkor Thom: Angkor Thom is a large architectural complex that is one of the largest historical sites in Cambodia. Inside Angkor Thom there are several monasteries which are places of worship and contemplation for Buddhists; (3) Temples in Phnom Penh: Cambodia's capital, Phnom Penh, has several important temples. One of them is the Preah Sihanouk Raja Buddhist University Vihara, which is a center for Buddhist learning and also a place of worship; (4) Viharas on the Mekong Islands: In rural areas of Cambodia, such as around the Mekong Islands, there are small monasteries which are centers of religious activities for the local community; (5) Temples in Other Cities: Apart from Phnom Penh, temples are also scattered in other cities in Cambodia such as Siem Reap, Battambang, and Kampong Cham. Each monastery has its own unique architecture and artistic style, reflecting the Buddhist history and culture of the region.

Fourthly, Vietnam is home to a diverse array of historical and religious artifacts associated with Buddhism, highlighting the religion's enduring legacy in the country. These Buddhist objects play a significant role in both the nation's religious practices and its rich cultural heritage, making them vital to Vietnam's history. Some examples of important Buddhist objects in Vietnam are: (1) Temples and Pagodas: Vietnam has various temples and pagodas rich in Buddhist art and architecture. An example is the Tran Quoc Pagoda in Hanoi, which is one of the oldest pagodas in Vietnam, founded in the 6th century; (2) Buddha Statues: In temples and pagodas, there are many different Buddha

statues, such as statues of Shakyamuni Buddha or other bodhisattvas. These statues are often the center of attention in religious rituals and devotions; (3) Stupas: Stupas are important religious structures in Buddhism, and Vietnam has several historical stupas. An example is the Bao Thien Stupa in Hanoi, which has a long history and is considered a holy site; (4) Classical Manuscripts and Writings: Vietnam has a tradition of writing and copying Buddhist religious texts. Several classical texts such as the Tipitaka (Theravada Buddhist canon) or Mahayana sutras have been translated into Vietnamese; (5) Archaeological Artifacts: A number of historical artifacts have been discovered in Vietnam that are related to the history of Buddhism, such as inscriptions, small statues, and other religious objects; (6) Hanging Buddha on the Rock: One of the interesting sites in Vietnam is the Hanging Buddha on the Rock (Buddha on the Rock) at Huong Tich Cave, which is an object of pilgrimage for Vietnamese Buddhists; (7) Giant Buddha in Nha Trang: There is a giant Buddha statue in Nha Trang, known as the Golden Buddha (Chua Dai Tong Lam Buddha), which is a tourist attraction and place of worship.

Furthermore, in Vietnam, Buddhist monasteries and temples, known as "chùa," play a significant role in the religious lives of Buddhists. These sites serve not only as places of worship but also as hubs for religious activities, education, and often as centers of local culture. Here are some famous monasteries in Vietnam: (1) Tran Quoc Pagoda: Located on the shores of West Lake in Hanoi, this pagoda is one of the oldest Buddhist monasteries in Vietnam, founded in the 6th century. Tran Quoc Pagoda has beautiful architecture and attracts many visitors as well as Buddhists who come to pray; (2) Thien Mu Pagoda: Located along the Perfume River (Huong River) in Hue city, Thien Mu Pagoda is one of the main landmarks in Hue. This pagoda was founded in the 17th century and has seven tower levels, each housing a different Buddha statue; (3) Linh Ung Pagoda: Located in Nha Trang, Linh Ung Pagoda is famous for its giant Buddha statue and beautiful views of the South China Sea. This pagoda attracts many tourists and Buddhists who come to pray and meditate; (4) One Pillar Pagoda (Chùa Một Cột): Located in Hanoi, this pagoda is famous for its unique structure built on a single pillar. This pagoda was originally built in the 11th century by Emperor Ly Thai Tong as a place of Buddhist worship; (5) Bai Dinh Pagoda: Located in Ninh Binh Province, Bai Dinh Pagoda is the largest pagoda complex in Vietnam, with many buildings, Buddha statues and stupas. This pagoda is an important pilgrimage destination and religious activity in Vietnam; (6) Truc Lam Pagoda: Located in the Tuyen Lam Lake area in Da Lat, Truc Lam Pagoda is a Zen temple that offers a peaceful atmosphere and beautiful views of the surrounding nature; and (7) Huong Tich Pagoda: Located in Ha Tay Province, Huong Tich Pagoda is known for being located inside a cave (Huong Tich Cave) and is one of the main pilgrimage sites in Vietnam, especially during the Huong Tich Festival which is held every year.

A game is an activity that involves play within an artificial environment, where players aim to achieve specific goals while following established rules. Games can be categorized into three types: Casual, Action, and Strategy (Smith & Basak, 2023). The way it works is similar to a hockey game (Starosta et al., 2024) which was strengthened by (Cormio et al., 2024) and (Bijl et al., 2024) and (Ghasemi et al., 2024). Conversely, strategy games can be categorized into two subtypes: a. Adventures, which are known for their intricate narratives and gameplay, often require players to navigate numerous challenges, mysteries, and puzzles, demanding significant time investment. b. Real-Time Strategy games are regarded as the most complex and challenging, as they involve a multitude of rules and require considerable mental effort.

Additionally, multimedia involves using computers to integrate and display text, sound, images, animation, and video, enabling users to navigate, interact, create, and communicate effectively. It is commonly utilized in entertainment and gaming. Moreover, programming languages can be compared to human languages, such as English, Indonesian, and various regional dialects.

Then, for software development methods, the author uses the prototyping method. A "prototype" is an implementation of a part of a software product that typically has limited functionality, low reality, poor appearance, and lacks rigor. According to Bjarnason et al. (2023), the stages in the prototype are as follows: (1) Gathering the needs of the parties. Gathering customer and developer requirements together defines the format of the entire software, identifies all requirements, and outlines the system to be created; (2) Building the prototype by making temporary designs that focus on presentation to customers (for example, by creating input and output formats); (3) Evaluation is carried out by the customer to determine whether the prototype that has been built is in accordance with the customer's wishes; (4) If it is appropriate, then step 4 will be taken. If not, the prototype is revised by repeating steps 1, 2, and 3. (5) Coding the system. In this stage, the approved prototype is translated.

Once the system is fully developed and ready for deployment, it must undergo testing before it can be put into use. This testing includes various methods such as White Box, Black Box, Basis Path, and architectural testing, among others. After the software has been thoroughly tested and approved by customers, it is deemed ready for use. Additionally, this process incorporates the principles of Buddhist countries, emphasizing their significance in this journey and the associated teachings.

The Buddhist adventure-based digital games in English language learning, begin with the "Finding Buddha" screen, followed by the background song. The theme starts with someone looking for something. The story is shown and described by someone who has a dry heart and is confused. Then, the existing Buddhist

religious flags, which depict Buddhist concepts from Buddhist countries around the world, can be seen in Figure 1.
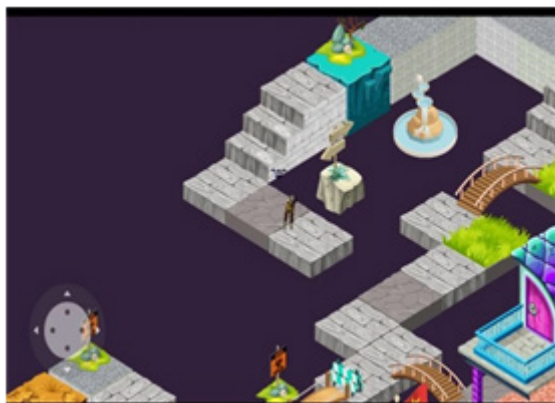

Figure 1 Buddhist Religious Flags Representing the Buddhist Journeys Concepts Around the World

The Buddhist adventure-based digital games in English language learning consist of three key points. The Buddha is present in the field for the opening. However, players must complete their lessons beforehand. Each individual can select their lessons freely, and the learning materials do not need to be followed in order.

Firstly, it begins with a message focused on learning English, particularly enhancing reading skills. The content is presented in a communicative style, featuring a Buddhist theme tailored for students who typically read web comics. Initially, it introduces Buddha in Korea but also explores Buddhism in other countries. The dialogue is light yet dramatic, focusing on Korean films that explore themes of reincarnation and karma. The conversation touches on Buddhist concepts and features an original web cartoon titled "Merry My Husband." Within this context, the topics of the 10th karma and reincarnation are examined, linking the past, present, and future as they relate to the game.

Secondly, the character experiences death, introducing elements of a Buddhist adventure game. To progress to the next stage, the character faces various obstacles. During this lesson, the character attends a class where a discussion revolves around a chosen drama. This conversation ties into the Four Noble Truths and the essence of Buddha, which will be the central themes explored.

Finally, two-way communication plays a vital role in enhancing students' English skills, particularly in relation to World Vesak Day. The game allows players to select either a male or female character, which adds variety to the gameplay experience. Each talk will be transcribed into text, and audio recordings will be created to enhance English language skills. Additionally, this will provide students with an opportunity to practice their writing skills.

In summary, the Buddhist journey encompasses four countries and games, each associated with different Buddhist teachings. This experience also aims to enhance students' English language skills, including listening, reading, speaking, and writing. After teaching 98 non-English students majoring in Buddhism who had experienced English language learning using Buddhist Adventure-Based Digital Games at Nalanda Institute, they participated in completing questionnaires regarding their perception of using the Buddhist Adventure-Based Digital Games as a medium to enhance English Language Skills. The results of the data are as seen in Table 1. As illustrated in Table 1, 73.50% of non-English students majoring in Buddhism strongly agree, while 22.40% agree, about their knowledge of the concept of Buddhist adventure-based digital games in the context of learning English. This indicates that 95.90% of non-English students majoring in Buddhism possess a good understanding of the concept of Buddhist adventure-based digital games in the context of learning English. As illustrated in Table 2, 75.00% of non-English students majoring in Buddhism strongly agree, while 25.00% agree, about their understanding of the Buddhist adventure. This indicates that 100% of non-English students majoring in Buddhism non-English Buddhist students

Table 1 Perceptions of Non-English Buddhist Majors on Their Knowledge of Buddhist Adventure-Based Digital Games for English Learning

Aspect	Strongly Agree	Agree	Disagree	Strongly Disagree	The number of respondents
Do you know the concept of the Buddhist adventure-based digital games for learning English?	72	22	4	0	98
	73.50%	22.40%	4.10%	0%	100%

Table 2 Perceptions of Non-English Buddhist Majors on Their Understanding of the Buddhist Adventure

Aspect	Strongly Agree	Agree	Disagree	Strongly Disagree	The number of respondents
Do you understand the Buddhist adventure?	74	24	0	0	98
	75.00%	25.00%	0%	0%	100%

Table 3 Perceptions of Non-English Buddhist Majors on Their Enjoyment of Buddhist Adventure-Based Digital Games for English Learning

Aspect	Strongly Agree	Agree	Disagree	Strongly Disagree	The number of respondents
Do you enjoy using the Buddhist adventure-based digital games for learning English?	68	29	1	0	98
	69.40%	29.60%	1%	0%	100%

Table 4 Perceptions of Non-English Buddhist Majors on Their Interest in Incorporating the Buddhist Adventure-Based Digital Games into Learning English

Aspect	Strongly Agree	Agree	Disagree	Strongly Disagree	The number of respondents
Are you interested in incorporating the Buddhist adventure-based digital games into learning English?	66	28	4	0	98
	67.30%	28.60%	4.10%	0%	100%

Table 5 Perceptions of Non-English Buddhist Majors on Their Comprehension of Learning English through Buddhist Adventure-Based Digital Games as a Medium

Aspect	Strongly Agree	Agree	Disagree	Strongly Disagree	The number of respondents
Do you get the comprehension of learning English through the Buddhist adventure-based digital games a medium of learning?	74	21	3	0	98
	75.50%	21.40%	3.10%	0%	100%

Table 6 Perceptions of Non-English Buddhist Majors on the Effectiveness of These Games in Enhancing Language Skills

Aspect	Strongly Agree	Agree	Disagree	Strongly Disagree	The number of respondents
Do you think the Buddhist adventure-based digital games are effective in enhancing your language skills, including listening, speaking, reading, and writing?	76	20	2	0	98
	77.60%	20,40%	2.00%	0%	100%

have a good understanding of Buddhist Adventures. As illustrated in Table 3, 69.40% of non-English students majoring in Buddhism strongly agree, while 29.60% agree, about their enjoyment of the Buddhist adventure-based digital games in the context of learning English. This indicates that 99.00% of non-English Buddhist students have enjoyed learning English using digital games. As illustrated in Table 4, 67.30% of non-English students majoring in Buddhism strongly agree, while 28.60% agree, regarding their interest in learning English through Buddhist adventure-based digital games. This indicates that 95.90% of non-English students majoring in Buddhism are interested in learning English using the Buddhist adventure-based digital games. As illustrated in Table 5, 75.50% of non-English students majoring in Buddhism strongly agree, while 21.40% agree, regarding their understanding of English when using Buddhist adventure-based digital games as a learning medium. This indicates that 96.90% of non-English students majoring in Buddhism believe they are

prepared to engage with the Buddhist adventure-based digital games as a learning medium. As illustrated in Table 6, 77.60% of non-English students majoring in Buddhism strongly agree. In comparison, 20.40% agree that Buddhist adventure-based digital games are an effective medium for enhancing English language skills, including listening, speaking, reading, and writing. This indicates that 98.00% of non-English students majoring in Buddhism support the use of Buddhist adventure-based digital games as an English learning medium to enhance their English proficiency.

CONCLUSIONS

The research allows us to conclude that the results of the descriptive analysis on adventure within the context of Buddhism reveal numerous benefits for students pursuing Buddhist studies. These advantages include a deeper understanding of Buddhist teachings, strengthened beliefs, the cultivation of wisdom,

and enhanced personal development. Furthermore, engaging in adventure can foster stronger social connections among fellow Buddhists and create lasting spiritual experiences. This is corroborated by a questionnaire indicating that 100% of non-English students majoring in Buddhist studies possess a solid understanding of Buddhist adventure. Additionally, 95.90% of these students demonstrate a good knowledge of the concept of digital technology games inspired by Buddhist adventure, particularly in relation to English language learning.

Furthermore, the findings from the questionnaire on the perceptions of non-English students majoring in Buddhism regarding several additional aspects – knowledge of the concept of Buddhism; understanding of the Buddha Adventure; enjoyment in learning English using digital games; interest in incorporating these games into their English studies; comprehension of learning English through Buddhist adventure-based digital games as a learning medium; support the effectiveness this game to enhance their language skills, including listening, speaking, reading, and writing – allow us to conclude that non-English students majoring in Buddhism have highly significant, positive attitudes towards Buddhist adventure-based digital games as a medium for learning English.

Finally, these findings imply that the Nalanda Institute needs to integrate its results into its educational policies. Although the research only explores perceptions, it also provides valuable resources for future researchers. In addition, the research is limited to employing descriptive research with a quantitative method to explore some of the Buddha's adventures in several countries, the concept of digital games focused on Buddha's adventures, and the perceptions of non-English students majoring in Buddhist Studies regarding Buddhist adventure-based digital games as a medium for learning English. Therefore, it is recommended to further develop the research in-depth on Buddha-themed adventure digital games.

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Data Availability Statement: Due to the sensitive nature of the questions asked in the research, survey respondents were assured raw data would remain confidential and would not be shared.

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