

STAB Maitreyawira Alumni's Perception of Buddhist Business Law (Case Study of Alumni of the Buddhist Religious Education Study Program)

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Abstract

Alumni of the Buddhist Religious Education Study Program (PKB) STAB Maitreyawira are spread across various places, with various jobs, for example, some become Educators/Teachers, religious instructors, civil servants, and self-employed/entrepreneurs, and so on. The focus of this study is to analyze the perception/understanding of PKB Study Program alumni regarding the principles of business law in Buddhist teachings, the application of moral values in business law practices, and the factors that influence them in applying these principles in the world of work. This study aims to analyze the perceptions of PKB Study Program alumni STAB Maitreyawira towards the concept of Buddhist business law and the factors that influence them in applying these principles in the world of work. The research method used is a qualitative approach. The study results show that PKB Study Program alumni STAB Maitreyawira have a positive perception of Buddhist business law and strive to apply it in the world of work. However, various factors influence the implementation of these values. Namely, internal factors include: Psychological Needs, Educational Background, Experience factors, Good looking values (attractive) and Self-confidence, and external factors include: Buddhist Business Law Material during Lectures, Economic Conditions, Technology, and Digital. Therefore, it is necessary to strengthen Buddhist business law in the curriculum and support from the Alumni community in building a business environment based on moral and ethical values.

I. Introduction

In principle, after graduating and holding a Bachelor's degree, every eye will be on the scholar and hope that the new scholar can practice his knowledge for the good of society. Of course, this is an ideal dream for every graduate to be able to work and work by their academic background. Therefore, equipping graduates with specific or specialized competencies in one field of science or one concentration is more effective than graduates who know a lot about religious science but have a shallow understanding of the business field.

Changes in social life in society also affect the moral ethics that occur, often bringing confusion to many graduates or scholars. Many graduates have lost their grip, and do not know how to act or behave or choose. This situation is sometimes utilized by many parties to offer their ideologies as an answer to the confusion. Many graduates feel adrift in the world of work. This is where Buddhist business law can help people to be able to deal critically and objectively with the various ideologies that arise.

Buddhist Business Law can help graduates to think rationally and objectively, and not be easily provoked by various baseless ideologies. The critical attitude referred to here, is not an attitude that rejects new views or takes them for granted, but rather conducts a critical assessment to understand how far these new ideas can be accepted and how far the attitude must be firmly against the development of science continues to grow rapidly, especially developments in the business world. These conditions must be accompanied by the application of good and dignified business behavior by not forgetting the application of Buddhist dharma principles, both in business behavior and cooperation.

The presence of Buddhist business law is very urgent because in reality there are many desecrations of business ethics values and have penetrated various spheres of life, especially in the fields of economics and business. The concept of thought contained in the course of Buddhist business law is expected to provide a foundation that convinces business people that doing business ethically will provide a path to success in business and become an important condition for long-term business success and development.

Business Law with all the things that happen in human life every day to a large extent. Many businesses with various motives and business orientations lead to the increasing complexity of business problems, sometimes making business people trapped to try anything to achieve their goals, especially if the goal is only for profit or profit alone. Many negative actions they do, which eventually become habits in business behavior. If so, for businesses identified with dirty ways, because there are behaviors of lying, betrayal, breaking promises, fraud, and deceiving others.

Business law can provide rules and guidelines for business people in conducting good and responsible business activities. Business law can also provide sanctions for business people who violate the rules, to reduce unethical and unlawful business practices (Munir, 1994). In Indonesia, although there are laws and regulations governing business law and business ethics, there are still challenges in effective implementation and monitoring (Agustina, 2022). Some of the factors that influence business practices in Indonesia include government policies, complex regulations, organizational culture, consumer demands, and intense business competition.

Business people are seen as selfish. But business theory sees such human behavior as normal. All entrepreneurs aim to make as much profit as possible, while all consumers try to get the most satisfaction from the money they spend. No seller wants to lose money. Sellers and buyers each try to give a little and receive a lot (A. Sonny Keraf, 2006: 17). Keynes, a highly influential economist, saw that economic progress could only be achieved if humans harnessed

their selfish lust, which is opposed by all religions and traditional wisdom. Greed must be the god of economic fulfillment, and everyone can be cheated because the bad is useful and the good is useless. (economics according to Keynes - Hulala)

STAB Maitreyawira alumni themselves, where they have become business people or teachers, although there are still not civil servants, but some are active in the community, in educational institutions and so on. The Strata-1 (S1) education level of the PKB study program still cannot be said to be ready in the world of work, this is because business law courses only study material in general "skin" so that Bachelor of Education (S.Pd) who want to work directly after completing their studies must relearn about economic theory. The more mushrooming of universities and higher education, the availability of S.1 graduates must also be increasing, can they meet the demands of work in the modern era? The need for labor in the field of education and business is getting higher, because it is easier for people to interact with others.

Each religion has different teachings, values, and principles that guide the business behavior and decisions of its adherents. In an era of globalization and interaction between individuals and organizations representing different religions, it is becoming increasingly important to have a deeper understanding of business ethics and law from different religious perspectives. Business law in various Buddhist perspectives involves recognizing that religion plays an important role in shaping views on ethics and morality in the business context. This allows us to broaden our horizons about the Buddhist ethical values that underlie various businesses. Business is not contrary to the Buddha's teachings "insofar as" no "object" is harmed or suffers.

Buddhist Business Law taught at STAB Maitreyawira's PKB Study Program explains business in the view of Buddhism, with an approach that includes Buddhist business concepts, Buddhist business principles and normative foundations of Buddhist business. In every business activity, the application of ethical principles and compliance with legal regulations is not just a complement, but the main foundation that determines the sustainability of the business. This research is to find out how business ethics not only stands alone as a moral guide, but also goes hand in hand with laws that regulate various aspects of business.

Perception can influence a person in making decisions, one of which is the decision to choose a job or career. A career is something that is chosen by someone who comes from himself, so that it can show his personality, motivation, and all his abilities. (Ni Putu Devi Aryani and Ni Made Adi Erawati, 2016: 368). Career can also be interpreted as a process of progress from a series of development journeys, from an experience that a person has gained from college and the field. Based on the results of track records conducted on alumni of STAB Maitreyawira PKB Study Program, it is found that someone who makes career decisions will be influenced by internal and external factors, where later it will differentiate their perceptions from others.

The implications of Buddhist business law on the business ethics practices of STAB Maitreyawira alumni is a very important topic to research. This research can help understand how Buddhist business law affects the business ethics practices of alumni, as well as provide recommendations to improve unethical and unlawful business practices in Indonesia. The implications of Buddhist business law on the practice of business ethics in Indonesia are not only important for alumni, but also for Buddhist business people in general.

B. Theoretical Review

1. Buddhist Religious Education (PKB)

Higher education is education in the school education pathway at a higher level than secondary education. Meanwhile, higher education is an educational unit that organizes higher education (Indrajit and Djokopranoto, 2004: 13). In the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 39 of 2014 concerning Buddhist Religious Education, Buddhist Religious Education is education that prepares students to be able to carry out roles that require mastery of knowledge of Buddhist teachings and/or become religious scholars and practice their religious teachings.

The vision of STAB Maitreyawira's PKB Study Program is the creation of educators who have souls and work of love. Objectives: 1. Improve the intellectual quality of Buddhists. 2. Creating Buddhist scholars who have academic abilities. 3. Providing professional personnel in advancing the Buddha Dharma. 4. To prepare educators who can mobilize happiness and compassion. 5. Establishing harmonious relationships between religious communities. 6. Building cultured people, new civilization, new life values, and new morality in realizing the world of one family. (<https://www.maitreyawira.ac.id/pages/tentang-kami/visi,-misi,-tujuan,-strategi-stab-maitreyawira>).

2. Definition of Perception

In language, perception comes from the English language, namely perception, which means vision, response to understanding, or responding. Perception is the process of an individual selecting, organizing, and interpreting information inputs to create a picture that has meaning. Perception not only depends on things related to physics but also relates to the surrounding environment and the individual's circumstances. (Ardilla, 2019: 14).

According to Kotler and Keller (2009: 179), perception is where we select, organize, and translate input information to create a meaningful picture of the world. So it can be concluded from the definition of perception above that perception is a process of using something received through the five senses so that each individual can select, organize, and translate information to create a meaningful picture of the world.

3. Business Law

Business Law was born because of the term business. The term "business" itself is taken from the word business (English) which means business activity. Therefore, business activities are broadly defined as business activities carried out by people or business entities (companies) on a regular and continuous basis, namely in the form of activities to procure goods or services or facilities for sale, or rent to make a profit. (Richard Burton Simatupang, 1996: 1)

According to Abdul R. Saliman Dkk (2004: 12) Business Law is the entirety of legal regulations, both written and unwritten, which regulate the rights and obligations arising from agreements and agreements that occur in business practices.

According to Munir Fuady, (2002: 20-21) Business law is a set of legal rules (including enforcement) that regulate the procedures for conducting trade, industrial or financial affairs or activities related to the production or exchange of goods or services by placing money from entrepreneurs at certain risks with the motive being to obtain certain benefits.

4. Concept of Business in Buddhist View

The concept of business in Buddhism is inseparable from right livelihood. Right livelihood is one of the eight elements of the Noble Path in Buddhism (A.IV.285). Individuals

who practice right livelihood will not harm other beings. There are many good livelihoods, which do not harm, hurt or make any party suffer.

The concept of business in the Piṭaka Sutta reflects a set of business ethical values that aim to create harmony and minimize suffering in economic activities. "One of the most pressing social issues in Indonesia is the persistent problem of inequality and poverty. The Tripitaka offers a powerful antidote to these challenges by emphasizing the interconnectedness of all beings and the importance of sharing and compassion. The Buddha's teachings on generosity and non-attachment encourage individuals to cultivate a spirit of giving and to recognize the inherent worth of all people, regardless of their social status or economic circumstances. By promoting social justice and economic equality, the Tripitaka provides a framework for building a more equitable and compassionate society." (Karma Lekshe Tsomo:2017).

The ultimate goal of Buddhist economics is to achieve morality and happiness, where wealth is acquired and preserved by taking into account the interests of not only oneself, but also others. Buddhist economic principles emphasize the use of economic resources with responsibility, so as not to harm oneself, others, or the environment (Husaini & Nadifah, 2023).

In the Buddhist view, economics is not only defined as material accumulation, but also as a means to achieve spiritual balance and social welfare. The Piṭaka Sutta provides clear guidelines for conducting economic activities by Buddhist principles, ensuring that wealth is acquired and utilized ethically to achieve spiritual goals and shared prosperity. Thus, the economic concepts in the Piṭaka Sutta not only teach prudent economic practices but also provide a solid moral foundation to guide individuals in the management of wealth and economic resources (Haudi et al., 2021; Wijoyo & Nyanasuryanadi, 2020).

Schumacher, who introduced Buddhist economics, took a different view. He argued that the issue of spiritual and moral truth is important. He said, How can we eliminate greed and envy? We must begin by reducing our greed and envy; refrain from the stimulation of luxury and examine our needs to see if any can be simplified or reduced. (<https://www.garrisoninstitute.org/buddhist-economics/>)

In the context of economic activities, Buddhism aims to bring about outcomes that benefit not only oneself but also others. It promotes cooperation and ethical conduct in business, emphasizing that true economic success includes shared prosperity. Entrepreneurs in the Buddhist view are encouraged to create a work environment that supports meaningful and profitable work. In addition, they are expected to pay attention to spiritual development and a good family life for employees. Not only that, entrepreneurs are also reminded not to commit violence against employees, stakeholders, and the environment. With this approach, Buddhism forms the foundation for economic practices that take into account holistic well-being, not only in the material context but also spiritually and socially.

In the Buddhist view, true economic success is when wealth is accumulated with full consideration for human suffering, high business ethics, and a sense of responsibility towards society and the environment. In such a way, the fundamental difference between capitalist economics and Buddhist economic concepts reflects the difference in values upheld, where Buddhist economics leads to a balance between material and spiritual well-being, and the empowerment of shared prosperity (Wijoyo & Nyanasuryanadi, 2020).

If Business is connected to the teachings of the Buddha, business is not against the Buddha Dharma "as long as" no object or target is harmed. In the holy book Anguttara Nikaya III: 207, the Buddha said that 5 (five) kinds of trade are wrong or inappropriate to carry out, consisting of:

1. Satta vanijja: Trading in weapons that are used to harm or destroy living beings. "All people fear punishment. All living beings fear death. Having compared oneself with others, one should not kill oneself or cause others to kill". Danda Vagga X: 129
2. Satta vanijja: Trading in living beings that are used for consumption or killing. "The farmer brings water to the field, the archer straightens the arrow, the carpenter bends the wood; the good man trains himself". Danda Vagga X: 145
3. Mamsa vanijja: Trading in meat from the killing of living beings. "All living beings crave for happiness. Whoever seeks happiness for himself by mistreating other living beings will not attain happiness after his death." Danda Vagga X: 131.
4. Majja vanijja: Trading in intoxicating drinks, which causes one to "forget oneself or get carried away" so that one is unable to do good and is inclined to commit despicable acts. "Whoever harms another person who is not malicious, pure and unblemished in mind; evil will surely return to the fool like dust sown against the wind". Papa Vagga IX: 125

Visa vanijja: Trading in poisons that are used to destroy the lives of living beings. "Do not belittle even a small evil by saying that "it will not have any effect". Just as a vessel can be filled by water falling drop by drop, so can a foolish person who little by little fills himself with evil" Papa Vagga IX: 121.

II. Research Method

This study uses a qualitative case study approach to explore the perceptions of STAB Maitreyawira alumni regarding Buddhist business law. A case study method is appropriate because it allows for an in-depth examination of a specific group (alumni) within a particular context (Buddhist business law). Place: The research will be conducted at STAB Maitreyawira, Pekanbaru Riau, particularly involving alumni of the Buddhist Religious Education Study Program (Prodi PKB). Data collection may take place through online and offline means, depending on alumni availability. Time: The study is to be conducted from January to March 2025 covering the stages of data collection, analysis, and reporting. Population: Alumni of the Buddhist Religious Education Study Program (Prodi PKB) at STAB Maitreyawira. Sampling Technique: Purposive sampling, selecting alumni who have experience in business, entrepreneurship, or have studied Buddhist ethics in business. Data Collection Techniques: Interviews: Semi-structured interviews with alumni to gather their perceptions, experiences, and understanding of Buddhist business law. Questionnaires: Optional, to obtain general trends and quantitative insights before qualitative analysis. Document Analysis: Reviewing STAB Maitreyawira curriculum, alumni career paths, and Buddhist business ethics literature. Data Analysis, Using Miles and Huberman's interactive model (in Sugiyono, 2014: 246), which includes: Data Reduction – Summarizing key themes from interviews, Data Display – Organizing findings in tables, narratives, and categories, Conclusion Drawing & Verification – Identifying patterns in alumni perceptions. Validity and Reliability: Triangulation: Comparing interview data with literature and curriculum documents, Member Checking: Verifying interpretations with interviewees, Peer Review: Discussing findings with academic peers for feedback.

III. Results and Discussion

The implication of Buddhist business law on alumni business ethics practices is an important

aspect that needs to be understood in the context of business activities in Buddhism. Business law, as a legal framework that regulates business activities, has a significant role in shaping business practices that are ethical, responsible, and by accepted moral standards in society (Pratiwi & Kurniawan, 2022). These implications include positive or negative impacts arising from the application or violation of business law to the practice of business ethics in Indonesia. The regulation of Business Law in Indonesia about the teachings of Buddha dharma is as follows:

- a. Law (UU) number 5/1999 or Anti-Monopoly Law on Business Competition that regulates unhealthy business practices such as monopoly, collusion, and practices that harm consumers. This is in line with the Khuddaka Nikaya, Jataka I: 537: In doing the right business, not only does it not cause the “death” of living beings but there is also no element of deception or disappointment. “It is disgusting if fame, profit and livelihood are obtained by lowering the dignity of life or by behavior that deviates from dharma = truth”.
- b. Law number 8/1999 on Consumer Protection which protects consumer rights and encourages honest and transparent business practices. As the Great Teacher Buddha taught in the Dhammapada, verses 188-199: “Out of fear, many people go for refuge to mountains, to aramas (artificial forests), to trees, and to places of worship that are considered sacred. But that is not a safe refuge, not the ultimate refuge, by seeking such refuge, one will not be free from suffering.” Only the law can give people a sense of security.
- c. Law number 25/2007 on Investment which regulates foreign investment and business in Indonesia, including ethical aspects in environmental and labor management. In Buddhism itself, there are no Sutra or Tripitaka citations that define gambling so buying and selling shares, as long as it is within the corridors of the norms in society, is still allowed. However, to be on the safe side, Buddhist business ethics advise against investing in companies that go against the 8 right livelihoods, such as the livestock industry or the firearms industry because they earn income from harming other beings.
- d. Law Number 13/2003 on Labor protects workers' rights and encourages fair and humane work practices. This is in line with the teachings of King Ashoka, a Buddhist king of the Maurya Dynasty in India who ruled from 304 - 232 BCE.

King Ashoka vowed to maintain peace and erected pillars and stones carved with inscriptions that became human rights documents. The writing is known as the “Ashoka Charter” which contains the following:

1. No one deserves to be tortured, punished or subjected to cruel treatment.
2. May the virtues that I practice, such as obeying mother and father, obeying teachers, respecting elders, honoring brahmins and ascetics, the poor and abandoned, as well as slaves and servants, be practiced by the whole world.
3. May religion have the right to exist anywhere, for all religions lead to self-control and purity of heart.
4. He who respects other religions raises the honor of his religion, he who insults the religion of others insults his religion.

e. Corporate Social Responsibility (CSR):

- 1) Business Law provides the legal framework for corporate social responsibility in Indonesia, such as the company's obligation to support social development,

environmental sustainability and community welfare.

- 2) Good CSR implementation can influence the practice of business ethics, improve corporate reputation, and build good relationships with stakeholders. (Pratiwi & Kurniawan, 2022).

In Buddhism, the concept of social responsibility and humanity has an important role in shaping the behavior and actions of its followers. Buddhist teachings centered on loving kindness (metta), compassion (karuna), and benevolence (kusala) underscore the importance of social and humanitarian engagement. Social action is not only a moral obligation, but also a tangible manifestation of practicing the Dhamma in daily life. Buddhists are taught not only to pursue personal enlightenment, but also to contribute to alleviating the suffering of others and improving social conditions around them (Astuti et al., 2024).

The Importance of Buddhist Business Law in Business Practices includes:

1. Providing a clear legal framework by Buddha Dharma: Buddhist business law provides alumni with an understanding of the teachings of Buddha Dharma in carrying out their business activities. With clear Buddhist business law, alumni as business actors can know their rights and obligations, as well as the limitations and requirements that must be adhered to in every business transaction. Khuddaka Nikaya, Jataka I: 603: "Do not seek wealth by cheating". In the Buddhist view, business involves discussing the right way to obtain wealth through livelihood, how to manage income, and how to use that wealth (Maitriya, 2021). Business in a Buddhist context involves wise thinking and practice in earning a living, managing income wisely, and using wealth responsibly. This implies that individuals must conduct business with ethical and moral principles, avoid seeking wealth in ways that harm others, and use wealth wisely to promote sustainable well-being and happiness for themselves and others.
2. Protecting the interests of business actors according to the teachings of Buddha dharma: Buddhist business law protects the interests of all parties involved in the business, including alumni, as employees, consumers, business partners, and the community in general. Although Buddhism is rooted in spiritual life, this does not mean that Buddhists should withdraw from the world. Instead, they are taught to be part of the solution to the social and environmental problems facing global society today. By practicing values such as generosity, humility, and non-violence, Buddhists can make significant contributions to improving existing social and environmental conditions (Darmawan & Makbul, 2022). In Buddhist teachings, although human rights are not explicitly outlined in religious texts, moral principles such as compassion, justice, and social welfare support the understanding and respect for these rights. Buddhism also emphasizes the importance of caring for all beings without discrimination, as well as protecting the environment as part of human rights to live in a clean and healthy world (Tsabitah et al., 2024).
3. Maintaining business integrity and credibility: Buddhist business law also plays a role in maintaining business integrity and credibility. With the teachings of the Buddha Dharma integrated into the Business Law that regulates transparency, honesty, and corporate social responsibility, ethical and responsible business practices can be upheld. This contributes to building a positive corporate image and gaining trust from stakeholders. One of the main foundations of social responsibility in Buddhism is the belief that all living beings are connected and have the same right to live in peace and

prosperity. This view encourages Buddhists to be active in helping others and protecting other living beings, both human and non-human. In this context, social responsibility is not only philanthropic, but also part of inner purification, where good actions (kusala kamma) will strengthen wisdom (panna) and true happiness (Permana & Setiawan, 2022)

Based on the research results, if associated with the existing theory that the Perception of STAB Maitreyawira Alumni, especially the PKB Study Program, Regarding the Decision to Work in the Business World is influenced by internal and external factors, including the following:

1. Internal factors include:

a) Psychological Needs

Psychological Needs is one of the factors that can influence alumni towards the decision to become entrepreneurs and can also influence the perception of each individual. Where the purpose of psychological needs itself is to further strengthen the sense of self-desire for the career that will be pursued by each individual based on the results of research that has been conducted, that this psychological needs factor can influence alumni to work or do business, because they decide to have a career in the business world is purely their desire without any coercion. In terms of fulfilling a person's psychological needs, determining a job provides a view for psychological fulfillment and alumni independence in determining jobs that will support the alumni's life in the future.

b) Educational Background

Educational background is one of the factors that greatly influences alumni in working or becoming entrepreneurs. Based on the results of the research that has been conducted, this is because educational background is one of the benchmarks in determining work. After all, with a definite educational background, it can provide certainty in the direction of alumni work. So that what has been prepared with the existing educational background is in line with what will be produced in the selection of alumni work. The cause of educational background also influences alumni work because alumni who have an educational background (S.Pd) or other backgrounds that are in line with the determination of the work that alumni choose, this also allows alumni to apply the knowledge or experience that alumni have gained in college to the world of work so that alumni can develop everything that has been obtained.

c) Experience factor

With the experience that has been owned, a person will be able to be more skilled and capable and can be more able to carry out his work duties well. Based on the results of the research that has been done, that experience is one of the factors that can influence alumni to work, because with the experience that has been owned it can prepare someone to look for things that are by the personal experience of each alumni obtained when in college, both in terms of knowledge, BEM / organization, or field experience practice (PPL) that has been obtained by diving directly into the business world

d) Good looking (attractive) and Self-confidence values

Good looking (attractive) and Self-confidence values are factors that can influence alumni on business or work decisions. Good looking (attractive) and Self-confidence values have a certain response to something they see, both in terms of appearance or what is in front of them, which is likely to be rarely an important concern for others. What is meant by Good looking (attractive) and Self-confidence values is that when job applicants (alumni) come to apply for work, what is seen is their neat, polite, fragrant, and clean

appearance, which makes companies interested in hiring them.

2. External factors include:

1) Buddhist Business Law Material during Lectures

Buddhist Business Law Material that alumni obtain during lectures is closely related to the principles and vinaya to provide rules or limitations in the business world. This is related to the interests of the alumni concerned in achieving their goals. Buddhist Business Law has principles and vinaya that are carried out by its adherents to achieve the goal of life, namely true happiness. The principles as the most basic moral teachings for Buddhists have a significant role in the process of determining the behavior of business actors. The Buddhist Pancasila, which consists of five moral rules including not killing, not stealing, not committing immoral acts, not lying and not getting drunk, is one of the values applied in daily life by Buddhists. For example, the value of honesty in the third principle is highly respected in the process of determining the selling price by all alumni as business actors. Honesty in conveying product or service information, and honesty in determining selling prices can extend the life of a business and establish good cooperation with interested parties (Dini Sulistiyani and Warsito Kawedar, Volume 12, Number 4, 2023: 1-15). Clear and consistently enforced business laws provide legal certainty to companies, protect stakeholder rights, and encourage ethical business practices. (Saldi, 2017)

2) Economic Conditions

The broader economic conditions also affect business practices in Indonesia. Economic growth, monetary stability, inflation, and unemployment rates are some of the factors that can impact business activities. Positive economic conditions tend to create better business opportunities, while economic instability can complicate business operations. (Kuncoro, 2017)

3) Technology and Digital

Technology and Digital also play an important role in business practices in Indonesia. Companies that can adopt new technologies and implement innovations in products, production processes, or business models have a competitive advantage. Technology can also facilitate market access, improve operational efficiency, and create new business opportunities. (Dini, 2023).

IV. Kesimpulan

Buddhist business law is a business law course that is based on the precepts and vinaya that regulate business behavior and practices based on Buddhist teachings. Business practices based on Buddhist Business Law aim to create prosperity, justice, and goodness in the context of business. This study concludes that alumni's perceptions and understanding of the principles of business law in Buddhist teachings and the application of moral values in business law practices are good and they strive to apply them in the world of work. However, various factors influence the implementation of these values, namely internal factors including: Psychological Needs, Educational Background, Experience factors, Good looking values (attractive) and Self-confidence and external factors including: Buddhist Business Law Material during Lectures, Economic and Technological Conditions and Digital. Therefore, it is necessary to strengthen Buddhist business law in the curriculum and support the Alumni community in building a business

environment based on moral values and virtue. Suggestion: For institutions, it is necessary to develop a curriculum that is more relevant the needs of alumni to create professional Buddhist cadres with a loving soul

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