

Metta Bhavana meditation and resilience sunday school students' at the Girikirti Buddhist temple

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Abstract: This study aims to analyse the influence of Metta Bhavana meditation on the resilience of students at the Buddhist Sunday School of Wihara Girikirti. Metta Bhavana, as a form of mental cultivation in Buddhist teachings, is believed to foster boundless loving-kindness that strengthens both mental and emotional well-being. The research employed a quantitative approach using simple linear regression, involving proportionally selected students. Data were collected through questionnaires designed to measure the level of resilience and the intensity of meditation practice. The findings reveal that Metta Bhavana plays a significant role in shaping students' mental and emotional resilience. Students who regularly engage in this meditation showed improvements in spiritual aspects, such as self-awareness and inner calm; emotional aspects, such as stress management and emotional stability; and social aspects, such as empathy and interpersonal communication skills. Nevertheless, resilience is also influenced by external factors, including family support, learning environment, and social interactions. These results offer important contributions to the development of Buddhist religious education curricula, particularly in non-formal settings such as Sunday Schools. Integrating Metta Bhavana into structured learning programmes, with the active involvement of teachers, parents, and the community, is considered an effective strategy for strengthening students' psychological resilience in facing life's challenges. Future research is recommended to explore mediating or moderating variables and to employ mixed-method approaches to gain a more comprehensive understanding of students' psychological and social dynamics.

Keywords: Metta Bhavana, Student Resilience, Buddhist Religious Education, Mental Resilience, Non-Formal Learning

1. Introduction

The need to develop Sunday Buddhist School (SBS) students with good character, attitudes, and skills requires effective management of Sunday Buddhist schools [1]. Appropriate input from learning at Sunday Buddhist schools will have a positive impact on the family, school, and community environments. Self-development, which aims to achieve improvement, can be done through simple actions from within oneself. The role of parents and educators is also very necessary to support the process of self-

management in children. Qualified SMB students are children who are able to apply discipline, manage their personality and emotions, and are able to practise the spiritual knowledge of Buddhist teachings. Many children today face difficulties with cognitive development. Children encounter difficulties in one or more basic psychological processes, such as listening, thinking, speaking, reading, writing, and counting. Cognitive processes include changes in the way children think, their level of understanding, and the language they use [2]. Childhood is a phase in which children still have difficulty determining right and wrong. In this case, children must be accustomed to doing things that are good and constructive. Knowledge from a spiritual perspective is also necessary for a Buddhist child to develop a good personality and broad spiritual insight [3].

The social, emotional, and moral development of children should be the focus of educators, so that all aspects of a child's development can be stimulated and develop optimally [4]. Failure in developmental tasks will have fatal consequences. Not only will the child experience developmental obstacles in the next stage of development, but the child will also experience difficulties in facing life in the future [5]. It is necessary to understand children's emotional development and resilience in facing problems, especially in the context of the digital era [6]. In terms of resilience in facing difficulties and endurance in difficult or boring situations, students sometimes tend to be weak [7]. Children's learning resilience, especially in non-formal educational environments such as Buddhist Sunday School, faces several crucial challenges. Increasingly complex academic and social demands are often not matched by children's ability to manage stress, causing frustration to easily arise when facing learning difficulties. A lack of emotional regulation skills makes children prone to react impulsively to failure, such as giving up or avoiding challenges. In addition, environmental factors such as a lack of support from teachers/parents in developing a growth mindset exacerbate this psychological vulnerability. In the Buddhist context, although teachings on mental resilience (such as the concepts of *dukkha* and *santosa*) exist, their implementation is often abstract for children. *Metta Bhavana* meditation has the potential to address this problem by training self-acceptance, empathy, and calmness, three key components of resilience. However, its effectiveness needs to be empirically proven, given the concrete-operational cognitive characteristics of children, which require the adaptation of meditation techniques appropriate to the developmental stage of Sunday Buddhist school children [8].

In this study, the teaching process at SMB Buddha faced various challenges, including creating an SMB environment that supports the academic and psychological development of SMB students. Education should not only focus on academic development, but also on the mental health and emotional state of students [9]. This needs to be taken into account because the learning process is disrupted by various factors that affect the concentration, motivation, and performance of SMB students. Learning difficulties during the learning process are evident in students' behaviour during the teaching and learning process, such as getting bored quickly while studying, difficulty concentrating on the material being taught, forgetfulness, laziness, and fatigue

[10], [11]. Research on the effect of Metta Bhavana meditation on the learning resilience of students at the Girikirti Buddhist Sunday School is interesting to study for several reasons. Metta Bhavana meditation (development of loving-kindness) not only has an impact on spiritual aspects, but also psychological aspects, including mental resilience in facing learning challenges. This is in line with research [12] on student resilience in facing challenges. Other studies related to resilience are associated with smart parenting media [13], [14]. Another reason is that Sunday School students are a group that is active in learning Buddhist values, so this meditation intervention is expected to strengthen their fighting spirit in the learning process. Another reason is that there has not been much research specifically examining the correlation between the practice of Metta Bhavana meditation and academic resilience among children, especially in the context of Buddhist education. Thus, this study can provide empirical contributions to the development of Metta Bhavana-based learning methods, while enriching references on holistic approaches to improving student learning resilience.

2. Method

This study used a survey method with a quantitative approach. The data collection instrument was a questionnaire consisting of 56 questions compiled using a Likert scale to measure the respondents' scores. The research population consisted of 37 Buddhist Sunday School students. The sample size was determined using Cronbach's Alpha calculation, resulting in 27 respondents being used as the research sample.

The research design process began with the collection of preliminary information related to the topic, the preparation of the background, and the determination of the research focus. Next, variables were identified, an instrument grid was prepared, and preliminary data was collected through questionnaires for the purpose of testing the instrument. The test data was analysed to test the validity and reliability of the instrument using statistical methods. The instrument that was declared valid and reliable was then used in the distribution of questionnaires to the entire research sample.

The collected data were analysed using simple linear regression techniques. To ensure the accuracy and reliability of the results, data analysis was carried out using Windows version 27 software. All stages of the research, from design to data analysis, were carried out systematically to ensure the accuracy, relevance, and reliability of the research findings.

3. Research results

Based on the instrument trial at the Svakha Buddhist Temple on 16 April 2025, the researcher conducted an instrument test with 22 student respondents and 68 statement items. The metta bhavana meditation variable consisted of 35 items and the resilience variable consisted of 33 items. The results showed that 56 items were valid and 12 items were invalid. The invalid items in the metta bhavana meditation variable (x) were numbers 3, 7, 10, 14, 18, 27, and 32, while in the student resilience variable, they were numbers 3, 7, 14, 18, and 27. Invalid statement items in this study were not used in the research instrument, considering that other statement items were able to represent each

indicator. Thus, out of a total of 68 statements, 56 statement items were deemed suitable for use in the study. The reliability test results in this study can be seen in the following table.

Table 1. Reliability Test of Variable

Reliability Statistics	
Cronbach's Alpha	Number of Items
.886	35

Source: Data analysis results for 2025 (SPSS version 27)

Based on the reliability test results conducted on the X variable instrument (Metta Bhavana Meditation), a Cronbach's Alpha value of 0.886 was obtained for 35 statements. This value is well above the recommended minimum limit of 0.60, indicating that the instrument has a very good level of internal consistency. Thus, all items in variable X can be declared reliable and suitable for use as a measuring tool in this study. These results also reinforce the belief that variable measurements are carried out consistently and can produce stable data for further analysis.

Table 2. Reliability Test of Variable

Reliability Statistics	
Cronbach's Alpha	Number of Items
.861	33

Source: Data analysis results for 2025 (SPSS version 27)

Based on the reliability test results for the Y variable instrument (Student Resilience), a Cronbach's Alpha value of 0.861 was obtained for 33 statements that had been declared valid. This value exceeds the minimum threshold of 0.60 commonly used as a criterion for reliability, indicating that the instrument has excellent internal consistency. Thus, the Y variable instrument can be declared reliable and suitable for use as a measuring tool in this study. These results ensure that the measurement of student resilience is carried out consistently and can provide stable data for further analysis.

Table 3. Normality Test Results

		Unstandardised Residual
N		27
Normal Parameters ^a	Mean	.000000
	Standard Deviation	.52149378
	Absolute	.075
Most Extreme Differences	Positive	.071
	Negative	-.075
Kolmogorov-Smirnov Z		.390
Asymptotic Significance (two-tailed)		.998
a. Test distribution is Normal.		

Source: Data processing results for 2025 (SPSS version 27)

The normality test aims to ensure that the distribution of residual values in the regression model meets the normality assumption, so that the statistical analysis results can be interpreted validly. In this study, the normality test was performed using the One-Sample Kolmogorov–Smirnov method with a significance level of 5% ($\alpha = 0.05$). The data analysed came from 27 respondents, with residual parameters including a mean value of 0.0000000 and a standard deviation of 0.52149378.

The test results showed that the Asymp. Sig. (2-tailed) value was 0.998 (Table 3), which was much greater than the α value of 0.05. This finding indicated that the residual distribution did not differ significantly from the normal distribution. Thus, the normality assumption was met, and the data were declared suitable for use in the next stage of regression analysis.

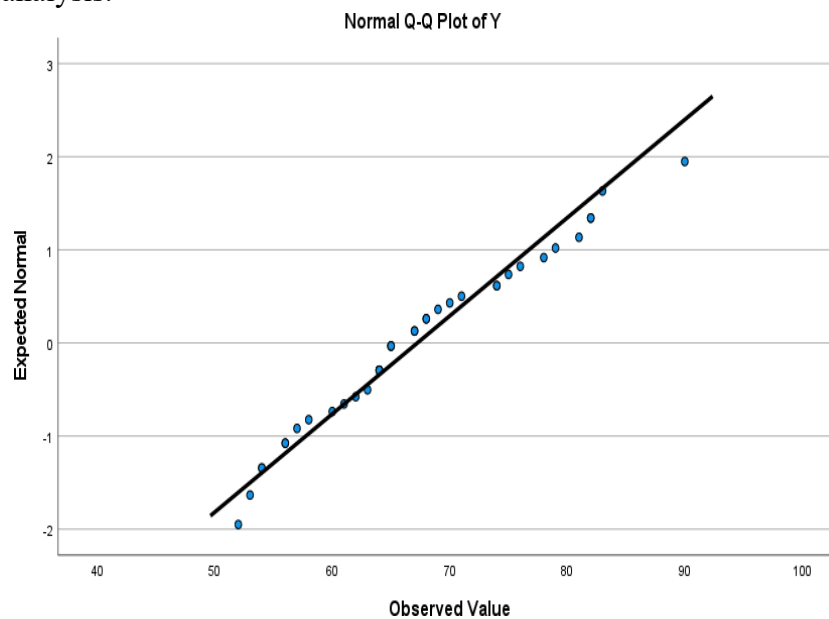


Figure 1. P-Plot Results Source: SPSS version 27 data processing output

It can be seen from the data processing results that routine testing using a p-plot shows that the normality test is used to test whether the regression model between the independent and dependent variables is normally distributed. A good regression model assumes that the data has a normal distribution or is close to a normal distribution. To determine whether this normality assumption is met, the data distribution in the p-plot graph must follow the diagonal line. The basis for this decision is as follows.

- 1) If the data distribution is around the diagonal and follows the direction of the diagonal line, then the regression model meets the normality assumption.
- 2) If the data distribution deviates from the diagonal line or does not follow the direction of the diagonal line, then the regression model does not meet the assumption of normality.

This basis for decision-making proves that Metta Bhavana meditation and resilience have a positive effect, as indicated by the shape of the p-plot, where the data points follow a straight diagonal line from the bottom left to the top right.

Table 4. Homogeneity Test Results

Tests of Homogeneity of Variances					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	54.167	12	4,924	1,058	.449
Within Groups	69,833	15	4,656		
Total	124,000	27			

Source: Results of data processing in 2025 using SPSS 16

A homogeneity test was conducted to ensure that the variances between the analysed data groups were similar, thereby fulfilling one of the basic assumptions in regression analysis. The test was conducted using the Test of Homogeneity of Variances method at a significance level of 5% ($\alpha = 0.05$). The analysis results (Table 4) show that the significance value obtained is 0.449, which is greater than $\alpha = 0.05$.

This finding indicates that the variance between data groups in the study, particularly in testing the effect of Metta Bhavana Meditation on Resilience, is homogeneous or uniform. Thus, the assumption of variance homogeneity is fulfilled and the data are declared eligible for further analysis using a regression model.

Table 5. Regression Equation Coefficients Output

Coefficients ^a					
Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	160.320	3.980		40,283	.000
1 Metta Bhavana Meditation	.523	.034	-.951	-15,366	.000

a. Dependent Variable: Y1

Source: Data processed in 2025 using SPSS 16

Based on the output in the coefficient table, a constant value of 160.320 was obtained, which means that if the Metta Bhavana Meditation variable has a value of 0, the consistent value of the resilience variable will be 160.320. The regression coefficient for the Metta Bhavana Meditation variable (X) is 0.579, which indicates that every one-unit increase in Metta Bhavana meditation will increase the Y variable or Resilience variable by 0.579. The resulting regression equation is as follows: $Y = 160.320 + 0.579 \cdot X$. From this regression equation, a decision is made to see if there is an effect by looking at the calculated t value. The hypothesis testing criteria are to reject H_0 if $t_{(calculated)} > t_{(table)}$ or if the significance is < 0.05 . Based on the data analysis, the t-value is 7.565, with degrees of freedom (df) = n-2 or df = 36. The t-value at a significance level of $\alpha = 0.05$ is 1.688. Thus, because $t_{(calculated)} 7.565 > t_{(table)} 1.688$ and significance $0.000 < 0.05$, H_0 is rejected and H_a is accepted. A positive regression coefficient indicates that metta bhavana meditation has a positive effect on resilience.

Based on the results of hypothesis testing, it can be concluded that metta bhavana meditation has an effect on the resilience of students at the Girikirti Buddhist Temple Sunday School. The criteria for hypothesis testing using alpha 5% (0.05), namely rejecting H_0 if the significance is ≤ 0.05 , can be read in the table below.

Table 6. ANOVA Analysis Output

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	66.782	1	66,782	236,118	.000 ^a
	Residual	7,071	25	.283		
	Total	73,853	26			

a. Predictors: (Constant), Metta bhavana

b. Dependent Variable: Resilience

Source: Data analysis results for 2025 (SPSS version 27)

Based on Table 2.6 ANOVA output, the calculated f value is 236.118 with a significance value of 0.000. Because SPSS automatically facilitates the interpretation of significance, there is no need to match it with the F table. The significance value of $0.000 < 0.05$ indicates that H_0 is rejected and H_a is accepted. This means that there is a significant effect of metta bhavana meditation on resilience. Next, to see the magnitude of the effect of the Metta Bhavana Meditation variable on student resilience, we look at the Model Summary. According to Ghazali's theory (2016:97), the determination coefficient is measured to determine how much influence the independent variable (X) has on the dependent variable (Y). The determination coefficient can be seen through the R Square (R^2) value in the model summary table.

Table 7. R Square Coefficient Values

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.951 ^a	.904	.900	.53182

a. Predictors: (Constant), Metta bhavana

b. Dependent Variable: Resilience

Source: Data analysis results for the year 2025 (SPSS version 27)

Based on the results of the coefficient of determination analysis (Table 7), an R Square value of 0.904 was obtained. This value indicates that the independent variable, namely metta bhavana meditation, is able to explain 90.4% of the variation in the dependent variable, namely the resilience of students at the Girikirti Buddhist Temple Sunday School. Meanwhile, the remaining 9.6% is influenced by other factors outside the scope of this study.

The high R Square value indicates that the regression model used has excellent predictive power in explaining the relationship between the two variables. This indicates

that metta bhavana meditation is a dominant factor in influencing the level of resilience of students in the context of this study.

4. Discussion

Based on a descriptive analysis of the impact of metta bhavana meditation, it was found that Sunday Buddhist School (SMB) Wihara Giri kirti students who practise this meditation are generally in the moderate category. This can be seen from the average score of 68%, with details showing that the indicators of mind, attention, and body/physicality are in the moderate category, while the indicator of mind feelings shows results in the high category. These findings indicate that SMB Wihara Girikirti students have not been able to fully internalise the benefits of metta bhavana meditation in their daily lives, especially in the context of their ability to bounce back in difficult situations in a social environment. The results of data analysis and hypothesis testing show a positive and significant influence between the practice of metta bhavana meditation and students' resilience. This means that the more consistently students practise loving-kindness through this meditation, the better their ability to bounce back from difficulties. Metta bhavana meditation helps students to be fully aware of every interaction that occurs, such as greeting friends, working together in groups, and showing concern and empathy towards others. These findings are in line with the opinions of [15], [16], which state that full awareness built from mental training can improve communication effectiveness through increased focus, sensitivity, and empathy.

Metta bhavana meditation not only strengthens spiritual aspects, but also has a real impact on student communication [17]. This practice can increase attention, emotional closeness, and engagement in the learning process, so that communication between students and instructors can be better established. The love developed through meditation also shapes responsibility in speaking, as well as full awareness in choosing words and actions when interacting in class and the community. Thus, Wihara Girikirti Buddhist Sunday School students who consistently practise metta bhavana meditation will have clearer thoughts and feelings during the communication process. They will also exhibit more positive and effective changes in communication behaviour. The self-awareness built from this practice supports smooth communication, improves social skills, and strengthens resilience in facing challenges, both in the learning environment and in daily life. In the context of interpersonal relationships, humans are fundamentally interdependent and interact with each other to share ideas and feelings. This is known as social behaviour [18]. In line with this [19] adds that social factors are also important as a foundation for building self-confidence so as to foster a healthy inner body. The Buddha, in the Araṇavibhanga Sutta, said, "Monks, when a person speaks calmly, their body is not tired, their mind is not agitated, their voice remains calm, and their speech is clear and easy to understand" [20]. This statement shows that effective communication arises from a mind full of calmness and compassion, as cultivated in the practice of metta bhavana.

The results of this study also illustrate that in terms of interpersonal communication, Wihara Girikirti Buddhist Sunday School students are still at a moderate level in terms of openness, empathy, loving-kindness, and truthful speech. This indicates that although there is potential, the students have not yet fully implemented interpersonal communication consistently. Therefore, metta bhavana meditation plays an important role in strengthening communication quality and building mental and emotional resilience in their lives as part of the Buddhist community. Based on the results of the analysis of the coefficient of determination (R Square) of 0.904, it shows that the metta bhavana meditation variable (X1) is able to explain 90.4% of the variation in the student resilience variable (Y1) at the Girikirti Temple Sunday School. This figure indicates that the practice of metta bhavana meditation has a very strong influence on students' resilience levels. Thus, it can be concluded that this meditation plays a key role in building students' mental and emotional resilience in this environment. However, there is still 9.6% of resilience variation that is influenced by factors other than metta bhavana meditation. These factors may include social support, parenting styles, family environment, or other psychological variables not examined in this study. This suggests that although meditation makes a dominant contribution, other aspects also play a role in shaping students' resilience. Therefore, further research is needed to identify additional variables that can complement our understanding of resilience formation.

These findings reinforce the importance of metta bhavana meditation practice as a method for developing resilience in Buddhist Sunday School students. Implicitly, religious educational institutions such as Girikirti Monastery may consider further integrating this meditation into their curriculum or character building programmes. However, a holistic approach that combines meditation with other supporting factors also needs to be considered so that efforts to strengthen student resilience can be more optimal. On the other hand, although the influence of metta bhavana meditation is very dominant, the small percentage of variation explained by other factors (9.6%) opens up opportunities for more in-depth research. For example, do factors such as the quality of teacher-student relationships, the level of parental involvement, or even student learning styles contribute to resilience? Future exploration of these variables could provide a more comprehensive understanding. In addition, a mixed-methods approach (quantitative and qualitative) can be used to uncover psychological and social dynamics that may not be fully measurable through statistical analysis. Although metta bhavana meditation has proven to be very effective, its integration with other supporting factors can create an environment that is more conducive to the development of student resilience.

5. Conclusion

Based on the results of the study, metta bhavana meditation has been proven to have a positive and significant effect on the resilience of students at the Girikirti Buddhist Temple Sunday School. These findings indicate that the more intensive and higher quality the metta bhavana meditation practice, the higher the level of resilience possessed by the students. The coefficient of determination (R^2) indicates that more than

half of the variation in resilience can be explained by this meditation practice, while the rest is influenced by other factors outside the scope of the study. These results are in line with the literature, which confirms that spiritual development through metta bhavana can increase an individual's capacity to adapt, overcome difficulties, and build lasting psychological strength. Metta Bhavana plays a significant role in shaping students' mental and emotional resilience. Students who regularly practise this meditation show improvements in spiritual aspects, such as self-awareness and inner peace; emotional aspects, such as the ability to manage stress and maintain emotional stability; and social aspects, such as empathy and interpersonal communication skills. However, resilience is also influenced by external factors such as family support, learning environment, and social interactions. Metta bhavana not only has an impact on spiritual aspects, but also on the formation of mental resilience through the development of loving-kindness. This provides a basis for Buddhist educational institutions to integrate structured meditation programmes, involving the support of parents, teachers, and the community, as well as conducting periodic evaluations to monitor long-term impacts. This is in line with literature stating that inner development through Metta Bhavana not only strengthens spiritual aspects but also increases mental resilience through the cultivation of loving-kindness. From a practical perspective, these results provide a basis for Buddhist educational institutions to integrate structured meditation programmes, involving the active participation of parents, teachers, and the community, as well as implementing periodic evaluations to monitor sustainability and long-term impact. For future research development, it is recommended to explore additional variables such as social support, parenting styles, or other psychological factors. In addition, the application of a mixed methods approach can provide a more comprehensive picture of the dynamics of student experiences, from both quantitative and qualitative perspectives.

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