

The Implementation of Buddhist Religious Education Character-Based on Strengthening Religious Moderation Students at School

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Abstract: This study aims to determine the effect of implementing Buddhism-based character education on the strengthening of religious moderation of Buddhist students in public high schools in one of the districts of North Lombok, West Nusa Tenggara Province. The problems that occur to students are making religious differences a trigger for conflicts and fights at school, making religion a joke, which has the potential to offend their friends, and lacking understanding and appreciation for religious diversity so that they are quickly involved in intolerant behavior, being influenced by a hostile environment, thus strengthening intolerant attitudes towards religious differences, feeling that their religion is superior, therefore underestimating other faiths. This study uses a quantitative approach with a survey method. The population in the study is 10th, 11th, and 12th-grade students with a total of 128 people; the sample in this study is 97 people, and the Proportional Random Sampling technique obtained the sample. The results showed a positive and significant influence between Buddhist religious education character-based and religious moderation, with a count of 14.547 and a significance value (p) of $0.000 < 0.05$. From the results of simple regression analysis, the R Square value was obtained at 0.690. This means that Buddhist religious education character-based affects religious moderation by 69%, and factors outside this research model influence the remaining 31%. Based on the results, the school should be able to develop religious education with character to strengthen religious moderation in the daily lives of students, the school environment, and the community.

Keyword: Character Education, Religion-Based Character Education, Religious Moderation of Students.

1. Introduction

Education in high school is an essential stage in building students' character and moral values. [1] In adolescence, students often seek self-identity and from the perspective of the world that they will bring with them as adults. In these situations, schools should be safe, supportive, and inclusive places for all students, regardless of their religion, ethnicity, or social background. Sometimes, religious differences, which should be a cultural wealth and a source of learning for students, become a source of conflict (Latipah et al., 2023). However, the reality on the ground is often different. It is not uncommon for fights between students of various religions where they mock each other's beliefs,

make fun of each other's religions, and even involve physical violence. This phenomenon damages the relationship between students, disrupts the learning process, and creates an uncondusive school environment. This problem arises due to various factors, including a lack of understanding and respect for religious diversity, negative influences from the surrounding environment, and weak implementation of character education that emphasizes tolerance and respect for differences (Susanti et al., 2024). Religion-related ridicule that is used as a joke among students is often taken for granted and neglected, even though this can cause deep wounds and reinforce negative stereotypes in society. It is essential for schools to implement a more comprehensive approach to educating students about the importance of tolerance between religious communities (Huda et al., 2023). Multicultural education teaches respect for differences and the strict application of discipline against intolerant behavior, which is expected to reduce such incidents in the school environment. Thus, the school can serve as a safe place for all students to learn, develop, and form a character with integrity [5].

Amid an increasingly plural and diverse society, strengthening religious moderation is one of the main focuses in education. Religious moderation emphasizes the importance of tolerance, mutual respect, and respect for differences in religious practices (Naibaho, 2024). In the public high school where this research is located, it has been shown that Buddhism-based character education has been implemented to strengthen religious moderation among high school students. Buddhist-based character education aims to instill the values of faith and devotion in students' daily lives and form a reasonable and moderate character. Through this program, students are invited to understand their religious teachings in-depth and be taught to respect and appreciate the beliefs of other religions. Thus, it is hoped that character education can be one of the effective ways to strengthen religious moderation among students (Suryana et al., 2021); character education is part of the integration of knowledge, attitudes, and skills as well as the adaptation and habituation of values and morality that exist in religious and societal teachings (Ulfa et al., 2024).

According to Santoso (2020), strengthening religious moderation is one of the main focuses of education. Religious moderation emphasizes the importance of tolerance, mutual respect, and respect for differences in carrying out religious practices in this high school; the character education program has been implemented as one of the efforts to strengthen religious moderation among high school students. The Buddhist religious education character-based program aims to instill the values of faith and piety in students' daily lives and form a reasonable and moderate character. Through this program, students are invited to understand their religious teachings in depth and be taught to respect and appreciate the beliefs of other religions. Thus, the Buddhist-based character education program can be one of the effective ways to strengthen religious moderation among students. Rahmat Hidayat (2022), stated that religious moderation is essential in maintaining harmony between religious communities and forming a harmonious society in Indonesia, which has high diversity. Religious moderation is vital to maintaining national unity; religious moderation has recently become an issue echoed by many parties. Amid the plurality of Indonesian society consisting of thousands of tribes and their

respective cultures, as well as a religion that is not only one, religious moderation is always essential to avoid disputes that will occur. These disputes can arise between fellow believers of the same or different religions (Atmaja, 2022).

Religious moderation in schools can also increase mutual understanding and cooperation between students from various religious backgrounds. Students can better understand and appreciate differences through joint activities, such as interfaith discussions, group work, and social activities. This positive interaction not only helps to reduce the potential for conflict but also builds a sense of brotherhood and solidarity between them. (Rizkia, 2021). Religious moderation can help students develop an attitude of openness and flexibility in dealing with differences. They learn to see differences not as threats but as opportunities to learn and grow. Such an attitude is essential in an increasingly global and connected world, where cooperation between cultures and religions is crucial to success (Maulana, 2023). Implementing programs that support religious moderation can also strengthen the relationship between schools and the community. Schools that actively promote the values of religious moderation tend to receive more significant support from the community because they are considered to play a role in creating a peaceful and harmonious environment. It can also improve the school's image as an educational institution that cares about diversity and inclusivity (Widodo et al., 2022).

Religious moderation can help reduce extremism among adolescents. By understanding religious teachings more profoundly and moderately, students will be better able to avoid extreme influences that can damage the social order. Religious moderation education can be a strong bulwark against radicalization and intolerance. Religious moderation education can also prepare students to become wise and fair leaders. Leaders with a good understanding of religious moderation will be better able to lead with inclusiveness and tolerance, creating policies that are fair to all parties. They will be better prepared to face the challenges that arise from diversity in society (Fauzi et al., 2020). In addition, religious moderation taught in schools can provide a solid foundation for students to contribute positively to society. They can be agents of change who actively promote peace and harmony between religious communities. With the skills and attitudes they develop, they can play a role in overcoming conflict and building a more harmonious community (Yusuf et.al. 2024). The importance of religious moderation is also recognized in various national education policies. The government has integrated the values of religious moderation into the national curriculum to ensure that all students receive a balanced and inclusive education. This effort reflects a commitment to building a tolerant and ready generation to live in a diverse society (Hadi, et al 2020). Religious moderation is vital to building a peaceful and tolerant society. By instilling the values of moderation from an early age, we prepare the younger generation to become responsible citizens and participate in creating a better future for all (Wahyudi et al, 2020).

Based on the description above, the researcher is interested in studying more deeply how the implementation of Buddhist-based character education strengthens religious moderation attitudes, so it is necessary to research to uncover the problem of character education as the primary variable, which, of course, is linked to other variables that are

suspected to be able to overcome the issue of how the implementation of Buddhist-based character education on strengthening religious moderation attitudes is the final result of which The researcher hopes that this study can prove the research hypothesis regarding how the implementation of Religious Education-based character towards strengthening religious moderation attitudes of students at school.

2. Method

In this study, the researcher used a survey method with a quantitative approach and a data processing technique in the form of a questionnaire with a total of 88 questions using a Likert scale in the answers. The population in this study is 128 students in grades X, XII, and XII SMAN 1 Tanjung totals 128 students. The sample is part of the population that will be the subject of the study (Sugiyono, 2020, p. 146). The sampling technique in this study uses proportional random sampling with the Slovin formula. This technique is used when the population consists of several layers or groups of individuals with different characteristics. The number of participants in this study is 32. The research design designed and carried out by the researcher includes observing, compiling the background of the problem, identifying the problem, formulating the problem, making the theoretical foundation used or looking for theories related to Buddhism-based character education and religious moderation, making research methods, determining research variables, making a grid of instruments, collecting data through questionnaires, analyzing data, making conclusions and suggestions. Data analysis is a step that follows the collection of data from all respondents or other data sources (Sugiyono, 2019, p. 209). Grouping data based on variables from all respondents, presenting data on each variable studied, performing calculations to overcome the formulation of the problem, and completing calculations to evaluate the proposed hypothesis are all activities included in data analysis. This study uses the SPSS (Statistical Program for the Social Sciences) data processing program to obtain higher and more reliable analysis results.

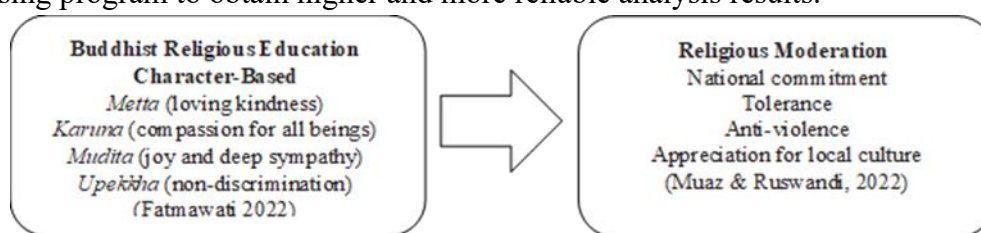


Fig 1. Research of Constellation Model

3. Results

Instrument Validity Test Results The instruments used in this study consisted of 88 statement items, with 45 items related to Buddhist Religion-Based Character Education and 43 items related to religious moderation. After conducting a validity test, it was found that 45 items in the Buddhist-based character education variable, 35 items were declared valid, and ten items were invalid. Meanwhile, of the 43 items of religious moderation variables, 38 items are valid, and five are invalid. The validity test was conducted by comparing the calculated r value with the table r (0.349) in 32 respondents with a

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3.2. Instrument Reliability Test Results

For the reliability test, using SPSS 26, Cronbach's alpha value of 0.833 was obtained. Because the value is more significant than 0.70, this research instrument is declared reliable, meets the feasibility requirements of the measuring instrument, and has good internal consistency. Thus, it can be concluded that the instrument used in this study is valid and reliable in measuring the influence of Buddhism-Based Character Education on the strengthening of religious moderation.

Table 1. Instrument Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.833	73

Source: Researcher Data Processing with SPSS 26

Based on Table 1. The Reliability Test of the instrument shows that the instrument used in this study is consistent. The reliability test used SPSS 26, Cronbach's Alpha value of 0.833 for the remaining 73 items after validation. A Cronbach's Alpha value greater than 0.70 indicates that the instrument has an excellent level of reliability, so it can be relied upon to measure the variables studied, namely Buddhism-based character education and religious moderation. In other words, respondents gave consistent answers to the statement items in this instrument. These results indicate that the measuring tool used has internal solid consistency and is suitable for research data collection.

3.3. Normality Test Results

The normality test was carried out using the One Sample Kolmogorov Smirnow test. The sample data requirements came from a normally distributed population with a significant 0.05 or 5% level. Based on the results of the normality test obtained from 97 respondents, it is known that the critical value (2-tailed) is 0.050, which means $0.050 > 0.05$; then, it can be concluded that the data is usually distributed. The results of the

normality calculation using the Kolmogorov Smirnov One Sample test are presented in the following table.

Table 2. Normality Test

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		97
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	16.09703330
Most Extreme Differences	Absolute	.090
	Positive	.076
	Negative	-.090
Kolmogorov-Smirnov Z		.090
Asymp. Sig. (2-tailed)		.050 ^c

a. Test distribution is Normal.

Source: Research Data Output with SPSS 26

The normality test was carried out to determine whether the regression model's residual distribution followed the normal distribution. Based on the One-Sample Kolmogorov-Smirnov Test results, the Kolmogorov-Smirnov Z value was obtained of 0.090 with an Asymp. Sig. (2-tailed) value of 0.050. With a sample count of 97, these results show that the residual distribution is close to the normal distribution. The exact p-value is at the significance limit of 0.05, indicating that although the difference between the data distribution and the normal distribution exists, the difference is insignificant. Therefore, it can be concluded that the assumption of normality in this regression model is met, which supports the feasibility of using the regression analysis method on the data of this study.

3.4. Homogeneity Test Results

The homogeneity test was carried out as a requirement in the analysis of the independent sample test by comparing Means of ANOVA. The underlying assumptions in studying the (ANOVA) population variants are the same. If the test criteria are more than 0.05 or 5%, then the variants of both data groups are the same. The results of the homogeneity test are seen from the output of the test of homogeneity variance; the significance value of Buddhism-based character education is 0.460, which means $0.460 > 0.05$, so it can be said that the two data are homogeneous. For more details, please see the following table of tests of homogeneity of variances.

Table 3. Homogeneity Test

Test of Homogeneity of Variances		Levene Statistic	df1	df2	Sig.
Pengaruh Pendidikan	Based on Mean	.549	1	192	.460
Karakter Berbasis Agama	Based on Median	.299	1	192	.585
Buddha terhadap Moderasi Beragama	Based on the Median and with adjusted df	.299	1	189.385	.585
	Based on trimmed mean	.503	1	192	.479

Source: Research Data Output with SPSS 26

The variance homogeneity test was carried out using the Levene test to ensure the equality of variance between groups in the variables of Buddhist-based character

education towards religious moderation. Based on the results obtained, the Levene Statistical values on all approaches (mean, median, median with adjustment of degrees of freedom, and trimmed mean) showed a $p > p$ -value of 0.05. The highest significant value was found in the median approach, with a p of 0.585, while the lowest value in the average approach was a p of 0.460. Since all p -values are more significant than 0.05, it can be concluded that the variance between groups is homogeneous. This satisfies the assumption of homogeneity of variance required for further analysis.

3.5. The Relationship between Buddhism-Based Character Education and Religious Moderation

Model	Coefficients ^a			t	Si g.
	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta		
1 (Constant)	10.049	7.441		1.351	.180
Pendidikan Karakter Berbasis Agama Buddha	.923	.063	.831	14.547	.000

a. Dependent Variable: Moderasi beragama

Source: Research Data Output with SPSS 26

Based on the output results by reading the coefficient, a constant value of 10.049 is obtained, meaning that if the Buddhist-based character education is 0, then the consistency value of the religious moderation variable is 10.049. The regression coefficient in the Buddhist-Based Character Education (X) variable is 0.923, meaning that if the Buddhist-Based Character Education is improved or developed, the religious moderation (Y) variable will decrease by -0.923. Data analysis obtained a value of $t_{count} = 14.547$ and a significance value (p) of $0.000 < 0.05$. It can be concluded that Buddhism-Based Character Education affects religious moderation. Seeing these results means that H_0 was rejected and H_a was accepted, so it can be concluded that Buddhism-Based Character Education has a positive and significant effect on the Strengthening of Religious Moderation of Buddhist Students at SMAN 1 Tanjung. The hypothesis testing criteria use an alpha of 5% (0.05) to reject H_0 if ≤ 0.05 by reading the following ANOVA table.

Table 5. ANOVA Test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	55409.896	1	55409.896	211.616	.000 ^b
	Residual	24874.990	95	261.842		
	Total	80284.887	96			

a. Dependent Variable: Religious moderation
 b. Predictors: (Constant), Buddhist Religious Education Character-based

Source: Research Data Output with SPSS 26

The determination coefficient in the table above is R Square, which has a value of 0.690, meaning that 69% of Buddhist Religious Education Character-based affects religious moderation, while other variables influence the remaining 31%. The results of the *Summary Model* show that the relationship between Buddhism-Based Character Education and religious moderation is solid, with a correlation value of 0.831. This

regression model accounted for 69% of the variation in religious moderation, and the Adjusted R Square value of 0.687 confirmed that the model remained valid after adjustment. However, there was an anomaly with a Std. error value was 16.182, and this result showed that the regression model used was accurate and reliable in predicting the relationship between Buddhist-based character education and religious moderation variables.

The hypothesis test results found a positive and significant influence between Buddhist-based character education and religious moderation. These findings underscore the importance of developing Buddhist-based character education in education, as it can improve students' understanding and practice of religious moderation. By reinforcing Buddhist character values such as love, compassion, sympathy, and equanimity, students can internalize an attitude of moderation within themselves and apply it in daily life. The internalization of the character is reflected in attitudes that show respect for differences, tolerance of different views, harmony between religious communities, and prioritization of dialogue in resolving differences. The increase in religious moderation resulting from this program also has the potential to reduce social conflicts caused by differences in beliefs and encourage the creation of a more harmonious and inclusive society. Overall, the results of this study recommend that Buddhism-based character education be strengthened and integrated into the educational curriculum. Thus, Buddhist religious character education is not only a spiritual foundation for students but also serves as a means to form a generation that is moderate, tolerant, and ready to face challenges in a diverse society. The consistent implementation of this program can contribute to strengthening religious moderation in the school environment and the wider community. This study's results align with the concept of character education explained by Lickona (1992), which states that character education helps form strong moral and social values, including tolerance and mutual respect between religious communities. When viewed from the Buddhist point of view, values such as love (Metta) and compassion (Karuna) are the main foundations in creating social harmony, as explained by Harvey (2013) through his study of Buddhist ethics.

In line with that, Suparlan (2019) stated that research on religious moderation in the school environment shows how important moderate religious education is in forming a balanced religious identity. He also noted that religious education that is too exclusive is more likely to create polarization, while a moderate approach that values pluralism can strengthen social relationships. Students with Buddhist characters tend to be more open to differences, have an attitude of tolerance, and can maintain harmony in diversity [19]. In addition, research from Pazrdede (2023) also shows that the improvement of character in the educational environment directly affects the moderate attitude of students toward religion. Through Buddhism-based character education, they value differences in religious views and show more inclusive behavior in social interactions. These results are also supported by the findings of Paita (2023), which emphasizes that spirituality-based education, especially those that focus on strengthening the values of faith and piety, can shape the character of moderate students. This education helps students develop an attitude of respecting religious diversity and fosters a sense of empathy and solidarity

between religious communities. When students understand the importance of diversity values, they will be better able to show an inclusive, tolerant, and respectful attitude to diversity in community life. This is in line with the research conducted by Albania(2023), which shows that strengthening spirituality has a significant influence on students' religious moderation so that it can create moderate behavior, such as respecting religious differences and prioritizing harmony between religious communities. It is related to the harmonization of Buddhist social relations in the Sigalovada Sutta, which emphasizes the importance of moral and ethical responsibility towards various social relationships. This sutta explains how the Buddha teaches respect for the six directions of life, namely parents, teachers, spouses, friends, servants, as well as ascetics and brahmins, to maintain harmony, mutual respect, and carrying out social responsibilities in daily life. This teaching reinforces the importance of balancing spiritual and social life, so it is expected to help students develop a moderate, inclusive, and tolerant attitude toward religion and strengthen the responsible character of their social interactions (D.II, 2018). Religious moderation shown by students includes the ability to maintain balance in dealing with religious differences, respect for the beliefs of others, and behave inclusively in a diverse environment (Muyana, 2018). According to another opinion, religious moderation is an attitude of refraining from extremism, both in religious practice and in social interaction, which is influenced by various factors such as religious understanding, social environment, and strong faith values [22].

4. Conclusion

Based on the research results on the influence of Buddhism-based character education on religious moderation in students in high school, it can be concluded that there is a significant favorable influence between Buddhist-based character education and religious moderation. An R Square value of 0.690 shows that Buddhism-based character education contributes 69% to religious moderation, while 31% is influenced by other factors not examined in this study. Therefore, researchers are expected to be able to develop and measure different variables in more depth, as well as improve existing research with the support of the latest information relevant to the conditions experienced. This research is limited to the research method and period; it will be more in-depth if it is carried out with additional direct observation and a qualitative research approach with the case study method. The results of this research are expected to provide an overview of the religious education roadmap that can give character development to strengthen the perspective of religious moderation education for students and schools. This will provide added value to answer problems and conflicts caused by the issue of religious, ethnic, and cultural differences in the lives of our society, especially in the development of education.

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