CHARACTER EDUCATION IN GEGURITAN NITI RAJA SASANA AS A REINFORCEMENT OF RELIGIOUS MODERATION

I Wayan Agus Gunada[1*], Ni Nyoman Harnika[2], Ni Wayan Ria Lestari[3], and I Wayan Eka Dian Rahmanu[4]

[123] State Hindu Institute Gde Pudja Mataram, Indonesia

[4]University of Szeged, Hungary

[*1]Corresponding E-mail: iwayanagusgunada@iahn-gdepudja.ac.id

ABSTRACT

This study explores the intrinsic values of character education and religious moderation as depicted in the Niti Raja Sasana *geguritan*, a literary work rich in noble values. The *geguritan* primarily focuses on leadership concepts, specifically the philosophical notions of "bratanembelas" and "catur pariksa". These concepts and their inherent values are pertinent to character education and the reinforcement of religious moderation. Given the significant threat posed by radicalism and intolerance to the unity of Indonesia, it is crucial to fortify and internalize character values and religious moderation from an early age. This research employs a descriptive qualitative approach, with data collected through interviews and literature reviews. The study found that the leadership concepts in the Niti Raja Sasana *geguritan* serve as guidelines for leaders, embodying ethical and moral values that align with character education. Furthermore, tolerance, a key aspect of these leadership concepts, is essential for navigating societal dynamics and differences, reflecting the core of religious moderation. Additionally, the *geguritan* is much embedded with values of character and religious moderation. This study is expected to serve as a reference for the enhancement of character education and religious moderation, contributing to efforts to curb the proliferation of radical and intolerant ideologies.

Keywords: Character Education, Religious Moderation, Geguritan, Niti

Raja Sasana

ABSTRAK

Kajian ini bertujuan untuk menjelaskan esensi pendidikan karakter dan nilai moderasi beragama yang terkandung dalam geguritan Niti Raja Sasana. Geguritan merupakan karya sastra yang banyak mengandung nilai-nilai mulia. Secara esensi, geguritan Niti Raja Sasana fokus pada konsep kepemimpinan, secara filosofis terdapat konsep kepemimpinan "bratanembelas" dan "catur pariksa" yang bagian dan nilainya relevan dalam pendidikan karakter untuk penguatan moderasi beragama. Radikalisme dan tindakan intoleransi menjadi salah satu ancaman besar bagi keutuhan bangsa Indonesia, sehingga diperlukan penguatan dan internalisasi nilai karakter dan moderasi beragama sejak dini. Penelitian dilakukan dengan menggunakan penelitian kualitatif deskriptif, data dikumpulkan dengan teknik wawancara dan kajian pustaka. Berdasarkan analisis data, ditemukan bahwa konsep-konsep kepemimpinan dalam geguritan Niti Raja Sasana merupakan pedoman dalam berperilaku bagi seorang pemimpin. Sikap-sikap tersebut memiliki nilai etika dan moralitas yang relevan dalam pendidikan karakter. Selain itu, dalam konsep kepemimpinan toleransi menjadi bagian penting untuk bersikap terhadap dinamika dan perbedaan di masyarakat, yang sejalan dengan esensi moderasi beragama. Oleh karenanya, geguritan niti raja sasana sarat akan nilai karakter dan nilai moderasi beragama. Penelitian ini diharapkan dapat menjadi rujukan bagi pengembangan dan penguatan pendidikan karakter dan moderasi beragama sebagai upaya untuk mencegah dan menanggulangi menyebarnya paham-paham radikal dan intoleran. Penelitian ini juga dapat menjadi kajian literatur bagi penelitian relevan di masa depan.

Kata kunci: *Pendidikan Karakter, Moderasi Beragama, Geguritan, Niti Raja Sasana*

INTRODUCTION

Radicalism, an ideology that advocates for change through violence[1], poses a significant threat, particularly when it is cove-

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[1] A Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Studi Al-Qur'an* 13, no. I (2017): 76–94.

red in the name of 'religion'[2]. This misuse of religion which fundamentally teaches goodness and the path to God, tarnishes its true essence. Individuals who resort to violence to impose specific religious beliefs are responsible for this distortion. Indonesia's multicultural society, with its rich diversity, is a valuable social capital that significantly contributes to the nation's progress. However, these differences can also trigger conflicts. The friction caused by these differences can lead to both horizontal and vertical conflicts[3], with radicalism often acting as a catalyst.

To prevent the spread of radical ideas that could cause social conflicts and disharmony among religious communities, effective countermeasures are essential. One among many ways is the reinforcement of character education and the internalization of religious moderation within educational environments. These environments play a crucial role in strengthening character education and promoting religious moderation, thereby helping to curb and overcome the spread of radicalism. As stated by Ki Hadjar Dewantara[4], these educational environments form the three centers of education: the family, schools and community[5]. Each environment plays a vital role in shaping an individual's intelligence and personality, especially in combating the spread of radicalism from an early age. Therefore, each educational environment holds a central role in the development of each individual's intelligence and personality, particularly in breaking the chain of radicalism. They provide knowledge and attitudes that help break the cycle of spreading radical ideas by strengthening character and promoting tolerance.

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[2] Dinar Bela Ayu Naj'ma and Syamsul Bakri, "Pendidikan Moderasi Beragama Dalam Penguatan Wawasan Kebangsaan," *Academica: Journal of Multidisciplinary Studies* 5, no. 2 (2021): 422.

[3] Dinar Bela Ayu Naj'ma and Syamsul Bakri, "Pendidikan Moderasi Beragama Dalam Penguatan Wawasan Kebangsaan," *Academica: Journal of Multidisciplinary Studies* 5, no. 2 (2021): 422.

[4] Fitriana Pristi Sari Dewi, "Peran Tri Pusat Pendidikan Dalam Program Penguatan Pendidikan Karakter (PPK) Di SD Unggulan Aisyiyah Bantul," *Spektrum Analisis Kebijakan Pendidikan* 9, no. 1 (2020): 10–23.

[5] Machful Indra Kurniawan, "Tri Pusat Pendidikan Sebagai Sarana Pendidikan Karakter Anak Sekolah Dasar," *PEDAGOGIA: Jurnal Pendidikan* 4, no. 1 (2015): 41–49.

Character education is the process of internalizing character through the educational process by adapting character values in the learning process[6]. Character education as a process is carried out through three important stages, namely habituation, setting examples and implementation in daily life[7]. Habituation in character education is an effort to familiarize students by teaching and providing material about character values that are integrated into the learning process[8]. *Setting examples* is to provide attitudes and behaviours that reflect good character so that they can be imitated and emulated by students[9]. Meanwhile, the *implementation* process is an effort to teach students by applying character values given in daily life[10]. These three processes run and complement each other in strengthening character education.

Meanwhile, the concept of internalizing the value of religious moderation is the concept of behaviour for religious people who are not extremists, in the sense that religious people are taught to have a tolerant attitude towards the activities or beliefs of different religions[11]. Religious moderation is carried out by strengthening the understanding of respect for each religious tradition, avoiding radicalism and anti-violence, strengthening

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[6] Ismail et al., "The Development of Character Education Model to Improve Students' Academic Independence in Islamic Boarding School in Sinjai District, Indonesia," *New Educational Review* 46, no. 4 (2016): 29–39.

[7] Zubaedi, *Desain Pendidikan Karakter: Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan*, 1st ed. (Jakarta: Kencana Prenada Media Group, 2013).

[8] Ahmad Susanto, "Proses Habituasi Nilai Disiplin Pada Anak Usia Dini Dalam Kerangka Pembentukan Karakter Bangsa," *Sosio Religi: Jurnal Kajian Pendidikan Umum* 15, no. 1 (2017): 18–34.

[9] Novi Setiawatri and Aceng Kosasih, "Implementasi Pendidikan Karakter Peduli Sosial Pada Masyarakat Pluralisme Di Cigugur Kuningan," *Jurnal Pendidikan Karakter* 10, no. 2 (2019): 179–92.

[10] Putu Ayu Wulan Sri Diantari, "Membentuk Karakter Peserta Didik Berbasis Budaya Dalam Pendidikan Agama Hindu," *Japam: Jurnal Pendidikan Agama* 3, no. 1 (2023): 74–82.

[11] Muria Khusnun Nisa et al., "Moderasi Beragama: Landasan Moderasi Dalam Tradisi Berbagai Agama Dan Implementasi Di Era Disrupsi Digital," *Jurnal Riset Agama* 1, no. 3 (2021): 79–96.

tolerance, and developing and maintaining national commitment, namely nationalism in oneself[12].

Character education and the reinforcement of religious moderation can be integrated into various educational dimensions. This integration can be achieved by incorporating the values of local wisdom that are inherent in the social and cultural aspects of the community. In this sense, character education aimed at strengthening religious moderation adapts and implements the cultural values that are deeply rooted in Indonesian society.

The traditions and culture of the Balinese people, which are rich in religious and cultural values, offer numerous local wisdom values that align with the enhancement of character education and religious moderation. The essence of Balinese local wisdom extends beyond an inward dimension to include an outward dimension. This suggests that the human values embodied in the religious and cultural aspects of the Balinese people represent universal values and respect for human existence, irrespective of background and differences.

One of the significant values of local wisdom in Balinese tradition and culture is the noble values encapsulated in 'geguritan'. *Geguritan* is a form of literary work, typically a sacred song, often sung during rituals and religious activities in Bali. Geguritan is structured on 'pupuh-pupuh', a verse form that conveys stories imbued with ethical, moral, and religious values[13]. One of *geguritan* that embodies character values and religious moderation is 'Geguritan Niti Raja Sasana'. This literary work was compiled and created by I Gusti Ngurah Made Agung, the former king of Denpasar, who passed away in the Puputan Badung incident in 1906. Known as Cokorda Mantuk Ring Rana,

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[12] Tim Penyusun, *Moderasi Beragama*, ed. Oman Fathurahman and Muhammad Adlin Sila, 1st ed. (Jakarta: Badan Litbang dan Diklat Kementerian Agama, 2019).

[13] Anak Agung Raka Asmariani, I Nyoman Suarka, and I Nengah Duija, "Eskatologi Dalam Teks Geguritan Atma Prasangsa (Kajian Teks Dan Konteks)," *Jurnal Penelitian Agama Hindu* 3, no. 1 (2019): 23–34, https://jayapanguspress.penerbit.org/index.php/JPAH/article/view/1171.

he was not only a king but also a renowned writer, credited with many literary works[14].

As previously noted, each Geguritan, including the Geguritan Niti Raja Sasana, embodies noble values. This particular manuscript is a literary work that centers on leadership principles or guidelines for a king in executing his duties. The author's royal background influences these principles. The leadership guidelines in the Geguritan Niti Raja Sasana are defined by attitudes and behaviors that serve as a ruler's governing rules. These attitudes and behaviors are grounded in ethical and moral values derived from Hindu religious teachings, and are undoubtedly relevant to character values. Furthermore, a king inevitably encounters power dynamics, which include social and cultural differences within society. A leader's attitude and behavior, which aim to serve and foster harmony in his country amidst these differences, are certainly pertinent to the cultivation of moderation attitudes, particularly religious moderation.

In light of this, a study was conducted on the Geguritan Niti Raja Sasana, as it is believed that the leaders' attitudes and behaviors in the Geguritan bear significant relevance to the value of character education and religious moderation. Consistent with this, various studies have been found that examined the Geguritan Niti Raja Sasana, but these focused on leadership aspects, such as research conducted by Budhisantoso et al.,[15], Nadra[16], Sanjaya[17] and Sukabawa[18].

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[14] IBG. Agastia, *Pertemuan Ida Pedanda Made Sidemen Dan Cokorda Mantuk Ring Rana* (Denpasar: Yayasan Dharma Sastra, 2012).

[15] S. Budhisantoso et al., *Niti Raja Sasana* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1990), https://repositori.kemdikbud.go.id/13 329/.

[16] I Nyoman Nadra, "Kepemimpinan Hindu Dalam Membangun Manusia Seutuhnya," *Kamaya: Jurnal Ilmu Agama* 5, no. 3 (2022): 155–66, https://doi.org/10.37329/kamaya.v5i3.1995.

[17] Putu Sanjaya, I Nyoman Suarka, and Ni Made Indiani, "Hindus Leadership Teaching In Geguritan Niti Raja Sasana," *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies* 4, no. 1 (2020): 12–19, https://doi.org/10.25078/ijhsrs.v4i1.1187.

[18] I Wayan Sukabawa, "Asas-Asas Kepemimpinan Hindu Dalam Lontar Niti Raja Sasana," *Jurnal Penelitian Agama Hindu* 3, no. 2 (2019): 135–43, https://doi.org/10.25078/jpah.v3i2.1137.

This present study, however, focuses on the relevance of the leadership concept to the aspects of strengthening character education and religious moderation. The aim of this study is to uncover values pertinent to character education and religious moderation that can be adapted and taught by students in the process of character education habituation. Additionally, this research is expected to serve as a valuable reference for character education, strengthening the foundation of religious moderation based on local wisdom values, and providing a literature study for future relevant research by other researchers.

METHOD

This study employed a qualitative research with a focused approach to the study of Niti Raja Sasana *geguritan* text. In other words, this study is an exploration of the object being resear-ched[19], which is literary manuscripts[20]. Textual analysis in this study was carried out through three stages, namely, identifying themes in a manuscript, categorizing findings in the manuscript, and analyzing findings in the manuscript[21]. The themes being studied are character values.

Data collection was carried out using two methods, namely interviews and literature studies. Interviews were conducted to relevant speakers[22], aiming at exploring the perceptions of the resource persons towards their understanding of the object of

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[19] John W. Creswell, *Research Design : Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (California: SAGE Publications, Inc., 2014).

[20] Dasep Bayu Ahyar, "Analisis Teks Dalam Penelitian Kebahasaan (Sebuah Teori Dan Aplikatif)," *Shaut Al Arabiyyah* 7, no. 2 (2019): 100, https://doi.org/10.24252/saa.v7i2.10273.

[21] Thomas Krikser and Benedikt Jahnke, "Phenomena-Centered Text Analysis (PTA): A New Approach to Foster the Qualitative Paradigm in Text Analysis," *Quality and Quantity* 56, no. 5 (2021): 3539–54, https://doi.org/10.1007/s11135-021-01277-6.

[22] Shari L. Dworkin, "Sample Size Policy for Qualitative Studies Using In-Depth Interviews," *Archives of Sexual Behavior* 41, no. 6 (2012): 1319–20, https://doi.org/10.1007/s10508-012-0016-6.

research being studied[23]. Meanwhile, data related to the literary work was conducted through discussions and interviewes with some resource persons.

Data analysis was carried out through data reduction, presentation and verification stages[24]. Reduction was conducted by sorting data that related to determined themes, i.e. character values. The data presentation process involves distributing the selected data on a predetermined theme or subtheme. The verifycation process is carried out by interpreting the data as objecttively as possible according to its natural background.

FINDINGS AND DISCUSSION

A. Geguritan Niti Raja Sasana in Balinese Literature

Empirically, Geguritan Niti Raja Sasana is a literary work in the form of a *geguritan* written by I Gusti Ngurah Made Agung, also known as *Cokorda Mantuk Ring Rana*. He was the King of Denpasar, who fought against the military aggression of the Dutch in Bali in 1906 called *'puputan'*, fighting colonialism all the way to the last drop of blood. The event that occurred in 1906 was also called *'Puputan Badung'*. Apart from being a king, I Gusti Ngurah Made Agung is also a writer who has produced various literary works, one of which is Geguritan Niti Raja Sasana. In this study, the Geguritan Niti Raja Sasana that was studied and translated by Budhisantoso et al. (1990)[25]. The electronic version was stored by the Ministry of Education and Culture (Kemdikbud) and can be accessed on its repository[26]

Based on a study that was conducted by Budhisantoso et al. in 1990, the language style in the Geguritan Niti Raja Sasana manuscript uses two types of language, namely *Jawa Kuno* and
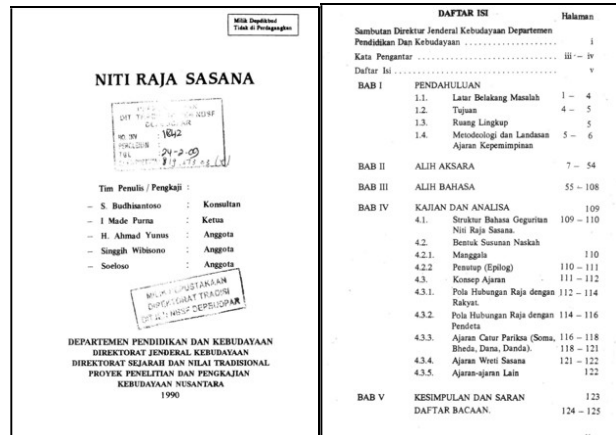
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[23] Mirjam Knapik, "The Qualitative Research Interview: Participants' Responsive Participation in Knowledge Making," *International Journal of Qualitative Methods* 5, no. 3 (2006): 77–93, https://doi.org/10.1177/160940 690600500308.

[24] Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (London: SAGE Publications, 2014).

[25] Budhisantoso et al., *Niti Raja Sasana*.

[26] https://repositori.kemdikbud.go.id/13329/1/Niti%20raja%20_sasana.pdf

also uses Balinese language. Structurally, the formation of this *geguritan* consists of thirteen types of pupuh, namely *Pupuh Smarandana, ginanti, dangdang, mijil, pucung, sinom, girisa, kumambang, pangkur, gambuh, durma, juru demung,* and *magatruh*, while in verse or *padalingsa* consists of 445 verses[27].

Figure 1. The cover and content of Geguritan Niti Raja Sasana
(source: Repository of Kemdikbud)

It can be said that Geguritan Niti Raja Sasana is one of the literary works in Balinese culture. This *geguritan* is arranged using two complementary languages. This manuscript is a fairly long work, considering that there are about four hundred verses in it. Besides that, this *geguritan* manuscript was formed with several *pupuh* that are quite complex. The main content in the script of Geguritan Niti Raja Sasana is the obligations and duties that a leader must carry out. These tasks are conceived in two types of Hindu leadership, namely *bratanembelas* and *catur pariksa*.

B. Character Leadership Pattern in Strengthening Religious Moderation

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[27] Budhisantoso et al., 7–54.

The most important concept in the Geguritan Niti Raja Sasana script is about the behaviors, duties and responsibilities of a leader in governing a nation. In particular, there are two important leadership concepts in the manuscript, namely *bratanembelas* and *catur pariksa*. *Bratanembelas* is a leadership concept consisting of sixteen attitudes and behaviours, and *catur pariksa* are the four wise actions of a leader[28].

The leadership concept focuses on the attitudes and behavior of leaderss with characters of religiousity and wisdom. In the text or manuscript of Geguritan Niti Raja Sasana, the two concepts of Hindu leadership are as follows:

Table 1. *Bratanembelas* Leadership and *Catur Pariksa*

No.	Bratanembelas Leadership	No.	Catur Pariksa
1	*Giribrata*, that is leaders must be firm and never give up.	1	*Sama*, a leader must treat each individual fairly.
2	*Idrabrata*, that is leaders must be conscientious and selective, not easily manipulated.	2	*Dana*, a leader mustprosper the community.
3	*Mretawarsabrata,* that is leaders must be generous.	3	*Bedha*, a leader must know the right and wrong actions of his people.
4	*Yamabrata,* that is leaders must be fair.	4	*Danda*, a leader must punish anyone who endanger his country.
5	*Genibrata*, that is leaders must dare to act.		
6	*Lawanabrata*, that is leaders should be forgiving.		
7	*Mregabrata*, that is leaders must be firm in his beliefs.		
8	*Singabrata*, that is leaders should ensure the security of his country.		
9	*Anilabrata*, that is leaders should be capable of solving problems.		
10	*Satabrata*, that is leaders should have love for his		

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[28] Agastia, *Pertemuan Ida Pedanda Made Sidemen Dan Cokorda Mantuk Ring Rana*.

No.	Bratanembelas Leadership	No.	Catur Pariksa
	community.		
11	*Mayubrata*, that is leaders must say good.		
12	*Cantakatabrata,* that is leaders should try to prosper his people.		
13	*Wiyaghabrata*, that is leaders should should be consistent with his policies.		
14	*Kaganilabrata*, that is leaders should be visionary.		
15	*Cundagabrata*, that is leaders should build decent infrastructure.		
16	*Welasabrata*, that is leaders should empower his community.		

On the concept of leadership, there are important values regarding the attitudes and behaviours of a leader in running the government, especially for the benefit of the community, nation and state. These two concepts indirectly have relevance in strengthening religious moderation. The keyword of religious moderation is tolerance, and this keyword is philosophically implicit in the concept of leadership.

In *catur pariksa*, the word 'tolerance' indirectly refers to the *'sama'* part, which is that a leader must give the same treatment without discriminating against his people. Meanwhile, in *brata-nembelas*, 'tolerance' is philosophically relevant in the *'satabrata'* part, namely that leaders must have an attitude of love and affection towards their people. Equal treatment and love for fellow human beings, in these two leadership concepts, are actually a factor in the emergence of an attitude of tolerance. Because by being treated the same, humans will feel appreciated, and with an attitude of love, humans will feel humanized. This humanizing treatment will give rise to an attitude of tolerance for existing differences.

Therefore, the relevance of the leadership concept in the integration of strengthening religious moderation is focused on

its philosophical values and essence. Leaders are not individuals who lead only one person, but many people; therefore, leaders must have an attitude of viewing differences as inevitable. By understanding that differences are a necessity, leaders will have a fair and balanced attitude, as well as compassion, that will give rise to an attitude of tolerance. A leader's attitude of tolerance will be an example of attitude toward his people. From this tolerance, religious moderation will be strengthened.

C.   The Value of Character Education in Geguritan Niti Raja Sasana

Character values are one of the focuses in the study of Geguritan Niti Raja Sasana. From this manuscript, it was found several verses loading the values of character education that support the concept of strengthening religious moderation, including:

Table 2. Character Values in Geguritan
Niti Raja Sasana and translated version

Text	Context
Ping pate bakti ring Widi, tan lupa ring puja mantr, muah ring kaping limane, nora seruding wasana, ring kaping nem punika, pratingkahe nggane patut, balane yan asawalan	The Value of Religious Character
Dasare asih ring kayun, ring jenma ring panditadi, yadian ring yanma daridra, tan ngguguyu wong kasiasih, tan ngagungaken sarira, tak gawok ring suka sugih	Social Care Character Values
Cutetipun, yen sampun side matuktuk, papintian punika, dados ngasukin song cenik, dados kukuh, tan gambah puntang-pantingang.	Character Values of National Spirit
Tuara dadi ngampah-ampah, mangden madasar taragia, miwah tuara dadi sengap, titimbange mangden panjang, saking alus budi darma, yen nggangga anggap-anggapan, dasar patut dadi salah, roh kalangan unakarsa	Character Values Love Motherland
Sakatahing jadma soring langit, sawatake, madaging, akiban, miwah madaging matane, sanadian buron semut, miwah asing kutuning gumi, samiyan memerihang, ne utama nerus, sane tan kena inucap, nging sida tan, sidane Hiang Widi uning, ring jadma	Character Value of Tolerance

arfang wikan.	
Punianipun, yadian kidik yan manurut, manab karahayuan, punika palane lewih, manah lila, rahayu magawe pala.	The Value of Honest Character

Text (translated)	Context
The fourth attitude is to respect God and never forget the puja and mantra. The fifth attitude is not to violate and deviate from all provisions. The sixth attitude is to behave and act as well as possible.	The Value of Religious Character
Love becomes the basis in the heart of fellow human beings, especially to Pandita also to people with low incomes; never laugh at people who are suffering, do not have an arrogant and arrogant nature, and do not have an attitude of envy and wonder at the wealth owned by others.	Social Care Character Values
In conclusion, if everyone realizes unity, it is likened to being able to enter a small hole; unity makes it firm, which prevents it from being scattered and separated even though it is crushed.	Character Values of National Spirit
It must not have the slightest carelessness so that every action is based on readiness, and it must not be too hasty; every action must be carefully considered; this must also be based on a noble mind and heart; all assumptions, right can be wrong if it is based on an indecisive mind.	Character Values Love Motherland
Every man who lives under heaven, all who breathes, and his eyes, even if he is an ant, even if it is a tick, all need nobility of mind that should not only be said but should always be done; only God is omniscient, for man rarely knows.	Character Value of Tolerance
The contribution made, although small in number, but based on an honest and sincere heart, gives good rewards and happy thoughts; those deeds bring rewards.	The Value of Honest Character

It can be seen from Table 3 above that the manuscript contains values of religiousity, social care, nationalism, patriotism, tolerance and honesty. These character values are very relevant and support the strengthening of religious moderation for students, considering that religious moderation is a life principle that is felt and believed to be an attitude to prevent the spread of radicalism and acts of intolerance for religious people in Indonesia.

Discussion

The findings above suggest that literary works as part of cultural products have noble values that can be a guideline for life for the Indonesian nation. This indicates that Indonesian culture, with its values, norms, traditions and wisdom, has and contains various noble values that become the identity of the Indonesian nation. This also applies to Geguritan Niti Raja Sasana. Although the content of the *geguritan* is a guideline for a leader, the mentioned values in the manuscript have also relevance in strengthening moderate religious life.

Character education and religious moderation in the context of education are two different terms. However, they are essentially interrelated, considering the phenomenon that occurs in Indonesia now with the emergence of intolerant behaviors due to the spread of radical ideas. Character education is the integration of character values in the educational process[29], Character education focuses on the development of students' personalities in accordance with the values and norms that exist in society. Character education is a process of internalizing character values that exist in society and those taught in religious teachings so that it becomes a guideline for individuals to be able to have good attitudes and behaviors.

Meanwhile, religious moderation is a term for the moderate life of religious people in Indonesia. Religious moderation is a principle of life to respect each other's differences in beliefs and religious people through tolerance of different religious practices[30], Religious moderation does not change beliefs and beliefs in religion embraced by each individual. However, religious moderation teaches that every religious person has tolerance for

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[29] Aep Muhyidin Syaefulloh et al., "Implementasi Habituasi Profil Pelajar Pancasila Dan Eksistensinya Bagi Mahasiswa," *Jurnal Kewarganegaraan* 6, no. 1 (2022): 2141–49, https://doi.org/10.31316/jk.v6i1. 2944.

[30] M. Thoriqul Huda, "Pengarusutamaan Moderasi Beragama; Strategi Tantangan Dan Peluang FKUB Jawa Timur," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 2 (2021): 283–300, https://doi.org/10.33367/tribakti. v32i2.1745.

differences in beliefs and beliefs in different religions[31]. In essence, religious moderation is an effort to increase trust and belief in the religion embraced by each individual without degrading the beliefs and beliefs about the religion embraced by others. Religious moderation in Indonesia is based on four pillars, namely strengthening tolerance, non-violence, respect for traditions in Indonesia, and national commitment, namely nationnalism and patriotism[32].

Tolerance in religious moderation is the first pillar because moderation is an attitude of appreciation and respect. Tolerance is an attitude and action that is now the foundation for building harmony, especially in a society that adheres to a multicultural system. Tolerance is an important attitude so that religious moderation can run in accordance with its expectations and goals because an attitude of tolerance does not reduce trust in the religious beliefs adhered to. However, it becomes an attitude to respect each other's differences. Anti-violence is an attitude where every individual avoids violence as a way to achieve certain interests, and violence is an effort to impose interests through coercion and deprivation of the rights of others. Non-violence is a principle in religious moderation to create a harmonious religious life full of love. Respecting tradition is the principle of respect and appreciation for customs, traditions and culture owned by the Indonesian nation. Meanwhile, national commitment is a principle of religious moderation that emphasizes individual attitudes and behaviors to prioritize the interests of the nation over the interests of groups.

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[31] I Made Tisnu Wijaya, "Moderasi Beragama Sebagai Langkah Untuk Mengembalikan Jati Diri Agama Hindu," *Vidya Samhita : Jurnal Penelitian Agama* 8, no. 1 (2022): 74–80, http://ojs.uhnsugriwa.ac.id/index.php/VS/article/view/857.

[32] Ida Bagus Gede Candrawan, "Praktik Moderasi Hindu Dalam Tri Kerangka Agama Hindu Di Bali," in *Prosiding Seminar Nasional Moderasi Beragama Sekolah Tinggi Hindu Dharma Klaten Jawa Tengah*, ed. I Nyoman Santiawan, vol. 1 (Klaten: Sekolah Tinggi Hindu Dharma Klaten Jawa Tengah, 2020), 130–40, https://prosiding.sthd-jateng.ac.id/index.php/psthd/article/view/37.

The relevance of character education in strengthening the life of religious moderation is strongly related to the development of students' personalities to have tolerant attitudes and behaviors amidst the differences in beliefs and beliefs embraced by the Indonesian people. By strengthening characters as part of the personality, it is hoped that it can be an integration of the process to strengthen the understanding and awareness of every student regarding the importance of moderate religious practices. This is important to do, considering that the current understanding of radicalism not only targets the older generation but also targets the younger generation, who are vulnerable in finding their identity. The massive development and advancement of technology has become one of the media for the spread of radicalism ideas that have implications for acts of intolerance in Indonesia[33]. Technological advances are like two sides of the coin, on the one hand, the progress of science and technology has a positive impact, but on the other hand, many individuals use science and technology to take advantage and harm others[34]. Likewise, the spread of radicalism currently targets the younger generation as technology users who are still vulnerable because they are not able to filter the negative impact of existing progress.

One of the negative impacts is that intolerance from changing times can be prevented by implementing and reinforcing existing religious and cultural values. One of the implementations of values in strengthening religious moderation is through strengthening literacy[35]. Strengthening religious moderation can

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[33] Irvan Hidayatulloh and Novan Armansyah, "Ancaman Paham Radikalisme Pada Generasi Muda," *JHP17 (Jurnal Hasil Penelitian)* 6, no. 1 (2021): 44–48, https://jurnal.untag-sby.ac.id/index.php/jhp17/article/view/6132.

[34] I Gede Ratnaya, "Dampak Negatif Perkembangan Teknologi Informatika Dan Komunikasi dan Cara Antisifasinya," *JPTK (Jurnal Pendidikan Teknologi Dan Kejuruan)* 8, no. 1 (2011): 17–28, https://doi.org/10.23887/jptk-undiksha.v8i1.2890.

[35] Zaenal Abidin Eko Putro, "Pengayaan Literasi Keagamaan Melalui Akses Buku Keagamaan Penyuluh Agama Di Sulawesi Utara," *Jurnal Lektur Keagamaan* 18, no. 1 (2020): 250–73, https://doi.org/10.31291/jlk.v18i1.605.

also be initiated through the study of existing literary works[36]; besides that, the context of cultural traditions also contains many relevant values in strengthening religious moderation[37]. This shows that character strengthening in the context of religious moderation is very important because the character is a characteristic of personality strengthening. This strengthening of personality is mainly to prevent the bad influence of radicalism and acts of intolerance, which can be strengthened through the adaptation and implementation of existing religious and cultural values.

The phenomenon of intolerance among the younger generation is not a myth. Nowadays, with the massive online-based information media and social media networks, it is very easy to find news about the actions of the younger generation that lead to acts of intolerance and crime. This indicates that the phenomenon of moral degradation is real and must be handled and prevented. Moreover, acts of intolerance that led to radicalism is a threat for young people, because they are the valuable human resource for Indonesia's vision of development.

The essential findings on the Geguritan Niti Raja Sasana, is that it contains the values of a religious character, tolerance, social care, honesty, nationalism and patrotism. Character is an attitude and behavior that characterize human personality[38]. The values contained in the *geguritan* are not only the internalization of values in preventing moral degradation in the younger generation. Rather, they are very relevant in preventing the spread of radical ideas, especially in strengthening the principles of mode-

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[36] Agus Iswanto, Nurhata Nurhata, and Asep Saefullah, "Narasi Moderasi Beragama Dalam Naskah Serat Carub Kandha," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 37–68, https://doi.org/10.31291/jlka.v19i1.910.

[37] Abd. Karim et al., "Moderasi Beragama Dalam Praktik Bobahasaan Mongondow (Teks Dan Makna Kearifan Lokal Berbagai Sikap Kebahasaan Dan Lirik Lagu)," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 103–40, https://doi.org/10.31291/jlka.v19i1.905.

[38] I Wayan Agus Gunada, Ida Bagus Kade Yoga Pramana, and I Wayan Rudiarta, "Penguatan Pendidikan Karakter Hindu Dalam Yoga Untuk Sisya Pasraman Amerta Sanjiwani," *Jurnal Lektur Keagamaan* 19, no. 2 (2021): 311–46, https://doi.org/10.31291/jlka.v19i2.973.

rate religious life. This is because, in the Geguritan Niti Raja Sasana, the teachings of ethics and morality are sourced from the teachings of Hinduism, which are the foundation. Religious teachings are believed to be revelations from God, so religious teachings are sacred teachings that are guidelines for humans in living life as best as possible.

Religious values in Geguritan Niti Raja Sasana mean character values that strive to strengthen confidence in religious teachings as practices of faith and belief in God. The value of religious character for students, especially the younger generation, serves to strengthen faith and piety so that they have faith in God. With the religious characters, it is hoped that every young generation has a strong belief in the religion embraced and every action as an attitude and behavior is always based on the teachings of ethics and morality taught in their religion[39]. The religious character also comes from an understanding of religious teachings because religious teachings are an umbrella and guideline for every human being[40]. The religious character in the life of religious moderation seeks to build awareness that religion exists to provide peace and a way to reach God. So, the differences in religion that are embraced are only differences in religious practices. However, the essence of every religious teaching is the purity and goodness of life to achieve true happiness.

The value of tolerance in the Geguritan Niti Raja Sasana has the essence of respect and appreciation for the differences that exist in society for a leader. In relation to character education, the character value of tolerance is an attitude of respect and

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[39] Lyna Dwi Muya Syaroh and Zeni Murtafiati Mizani, "Membentuk Karakter Religius Dengan Pembiasaan Perilaku Religi Di Sekolah: Studi Di SMA Negeri 3 Ponorogo," *Indonesian Journal of Islamic Education Studies (IJIES)* 3, no. 1 (2020): 63–82, https://doi.org/10.33367/ijies.v3i1.1224.

[40] Afry Adi Chandra, Herman J Waluyo, and Nugraheni Eko Wardani, "Nilai Pendidikan Karakter Religius Novel Sawitri Dan Tujuh Pohon Kelahiran Karya Mashdar Zainal: Perspektif Tradisi Islam Nusantara," *Jurnal Lektur Keagamaan* 17, no. 1 (2019): 169–96, https://doi.org/10.31291/jlk.v17i1.681.

appreciation for every difference that exists[41], tolerance is a form of noble attitude to be able to live with all differences and to be able to build a harmonious life[42]. In religious moderation, tolerance is the foundation for every religious person in their attitude and behavior. Through a tolerant attitude, every religious community is expected to understand and have an awareness that differences are an inevitability that cannot be avoided. In other words, tolerance is a form of awareness so that it is able to live and interact with all existing differences. Tolerance in Hindu religious teachings is closely related to human values; Hinduism strongly believes that differences are a form of God's creation, and differences always exist and coexist. It is in the *sloka tat twam asi,* which means I am you, and you are me[43]. Hinduism emphasizes that each different human individual has the same essence, namely *atman*; *atman* is the life core of the smallest part of Brahman, the creator of the universe. Every human being has an *atman*, which is part of Brahman, so the difference is the outer shell because every human being has the same essence. As such, tolerance in religious moderation is to strengthen awareness and understanding to respect and appreciate each other and appreciate every difference in beliefs adhered to because the essence of every different religion is to achieve God.

The value of social care character in Geguritan Niti Raja Sasana has the meaning of a leader's awareness to always care about what happens in society. In relation to character education,

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[41] Dian Nastiti, "Penanaman Karakter Toleransi Dan Pendidikan Multikultural Di Sekolah Dalam Mengahadapi Keragaman Budaya, Ras, Dan Agama," in *Journal Fascho in Education Conference-Proceedings,* (Bogor: Sekolah Tinggi Keguruan Ilmu Pendidikan Muhammadiyah Bogor, 2020), 10–27, https://journal.stkipm-bogor.ac.id/index.php/Proceedings/article/view/92.

[42] Suprapto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *Edukasi : Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 3 (2020): 355–68, https://doi.org/10.32729/edukasi.v18i3.750.

[43] Putu Budiadnya, "Tri Hita Karana Dan Tat Twam Asi Sebagai Konsep Keharmonisan Dan Kerukunan," *Widya Aksara Jurnal Agama Hindu* 23, no. 2 (2018): 1–8, http://ejournal.sthd-jateng.ac.id/index.php/Widya Aksara/article/view/38.

social care is an important character so that every individual has sympathy and empathy with other individuals[44], sympathy and empathy are attitudes to be able to feel what others feel[45]. In religious moderation, having a character of social care shown by sympathy and empathy is very important, as to people have the awareness that debating differences is a futile because the most important essence in life is peace, and in the life of the nation and state is unity and unity. Religious moderation is here to re-establish the principle of mutual respect and respect for every different belief. Religious moderation is present as a fortress to prevent the massive negative impact of the influence of radicalism, one of which is the collapse of the nation's integrity. Therefore, social care with an attitude of sympathy and empathy is a shield that strengthens awareness of the importance of the principle of religious moderation.

The character of the spirit of nationalism and patriotism in the Geguritan Niti Raja Sasana means that a leader must priorityze the interests of the nation and state over personal interests. It is related to character education, the spirit of nationalism and patriotism to form the personality of the young generation who love and are enthusiastic about defending the progress of the nation and state, as well as protecting the integrity of the nation in the midst of global threats that may be an obstacle factor that hinders the progress of the nation[46]. In the principle of religious moderation, this character is important because it is related to the pillar of national commitment. Every citizen has the same rights and the same obligations. One of the rights of every citizen is the right to live and embrace religion according to the beliefs he adheres to; with so many rights, every citizen must serve the na-

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[44] Setiawatri and Kosasih, "Implementasi Pendidikan Karakter Peduli Sosial Pada Masyarakat Pluralisme Di Cigugur Kuningan."

[45] John Drummond, "Sympathetic Respect, Respectful Sympathy," *Ethical Theory and Moral Practice* 25, no. 1 (2022): 123–37, https://doi.org/10.1007/s10677-021-10210-7.

[46] Nur Tri Atika, Husni Wakhuyudin', and Khusnul Fajriyah, "Pelaksanaan Penguatan Pendidikan Karakter Membentuk Karakter Cinta Tanah Air," *Jurnal Mimbar Ilmu* 24, no. 1 (2019): 105–13, https://doi.org/ 10.23887/ mi.v24i1.17467.

tion and state. The service is represented in the spirit of maintaining the unity and unity of the nation, by fostering the spirit of nationalism and patriotism. Maintaining the integrity of the nation with all existing differences is a form of responsibility and obligation of every citizen. In addition, strengthening national commitment by fostering nationalism and patriotism can be one of the shields to prevent the spread of threats from radicalism that can damage the unity and unity of the nation.

The value of honest character in the Geguritan Niti Raja Sasana is related to the integrity of a leader in carrying out his leadership activities. Honest character in character education aims to form a personality with integrity, and honest character seeks to build consistency between what is said and what is done[47]. In religious moderation, honest character is an integral part of shaping each individual to have integrity so that a harmonious social life is built. Integrity and prioritizing the interests of the nation are an obligation so that there are no gaps and ways for radicalism to grow and develop in Indonesia. Understand radicalism as a parasite that, if allowed to grow, will threaten the host. Therefore, readiness, awareness and understanding are needed to jointly build a harmonious life in the midst of existing differences.

Based on this, Geguritan Niti Raja Sasana which specifically contains the concept of leadership in Hindu teachings, but philosophically and essentially also contains character values that are very relevant in strengthening the principle of religious moderation to be integrated into the educational process. Character values in character education are internalized to form good personalities, attitudes and behaviors of students and prevent the phenomenon of moral degradation. Besides, it also form individual personalities in countering radicalism that can destroy the integrity and harmony of the nation. The values of religious character, tolerance, honesty, nationalism and patriotism are important values contained in Geguritan Niti Raja Sasana. These cha-

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[47] Henny Nopriani, "Nilai Pendidikan Karakter Dalam Guritan Besemah," *Disastra: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 3, no. 1 (2021): 57–64, https://doi.org/10.29300/disastra.v3i1.3456.

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racter values are the basis for shaping the personality of the younger generation. They are relevant in supporting the development of moderate religious life principles to build a harmonious and peaceful life between religious communities for the unity and unity of the Indonesian nation.

CONCLUSION

Geguritan Niti Raja Sasana is a literary work that contrains noble values and leadership concepts, grounded in Hindu sacred teachings. These concepts serve as guidelines for leaders, shaping their attitudes and behaviors to ensure the welfare of their country and its people. These guidelines could significantly contribute to the enhancement of character education for the younger generation, a crucial human resource for the development of Indonesia.

Five key characters - religiousness, honesty, tolerance, nationalism and patriotism - are embodied in the Geguritan Niti Raja Sasana. These positive characteristics play a vital role in shaping the characters of the younger generation, helping to prevent and counteract moral degradation. Furthermore, these characters strengthen the principle of religious moderation amidst the threat of radicalism, which could jeopardize the nation's integrity. Religious moderation is envisioned as a means to foster harmonious coexistence among religious communities in Indonesia. This is achieved by strengthening tolerance, promoting non-violence, respecting existing traditions, and demonstrating loyalty to national commitments.

This research, however, requires further investigation, given the limited scope of the study conducted. Further research could yield more comprehensive results, especially in the context of the influence of these values on the implementation of religious moderation. Another limitation in the research methodology, inevitably impact the findings. Therefore, additional research employing different methodological approaches is necessary to conduct.

Acknowledgments

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