
The Process of Promoting Peace by Buddhist Peaceful Means for Undergraduate Students of Jinarakkhita Buddhist College, Indonesia

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Abstract

This study has three objectives: 1) to explore the problems of undergraduate students at Jinarakkhita Buddhist College (JBC), 2) to study the process of promoting peace through Buddhist Peaceful Means, and 3) to propose the process of promoting peace based on Buddhist Peaceful Means for undergraduate students at JBC. The data collection methods employed in this research encompassed documentary analysis and in-depth interviews, with the research methodology adopting an inductive content analysis approach.

The outcomes of the study encompass the identification of the issues encountered by undergraduate students at JBC, an examination of the process of promoting peace in line with Buddhist Peaceful Means, and the proposition of a strategy for fostering peace among JBC's undergraduate students based on Buddhist Peaceful Means. Through the analysis of the gathered data, the researcher advocates for the implementation of a peace promotion strategy grounded in Buddhist Peaceful Means for the undergraduate student body at Jinarakkhita Buddhist College. This strategy, termed PKRW (Peaceful facilities, Kind community, Right communication, Wise heart), emphasizes the importance of specific amenities for negotiation and mediation, as well as cultivating a positive school environment. Furthermore, the formation of a supportive community, encompassing familial support and positive friendships, is deemed pivotal in this process. Effective communication practices such as collaborative problem-solving, open dialogue, and active listening are essential components, while the cultivation of qualities like empathy, mindfulness, and compassion are encapsulated within the concept of the wise heart. The application of Buddhist peaceful means within the PKRW framework reflects the essence of the Threefold Training (comprising the Five Precepts, mindfulness, and wisdom through learning). The proposed framework underscores the enhancement of individual and collective well-being, utilizing Buddhist peaceful means to address student issues and foster a peaceful environment. By integrating facilities, community support, effective communication, and mental training within academic settings, the cultivation of inner and outer peace can be achieved. These key elements are integral in

promoting peace among undergraduate students, leading to overall improvements in college performance and sustainability.

Keywords: Threefold Training; Promoting Peace; Jinarakkhita Buddhist College; Buddhist Peaceful Means

Introduction

In the present day, various manifestations of conflict and violence exist, including warfare, political unrest, looting, criminal activities, cultural clashes, acts of aggression within educational settings, and so forth. According to a report by UNICEF, approximately 150 million students globally, which accounts for half of the student population, have disclosed encountering instances of violence, such as physical altercations or various forms of harassment, from their peers within the school environment. Specifically in Indonesia, a minimum of 84 percent of students have encountered conflicts and violence within their school premises (Howard, 2018). As per a study by WFUBMC, it is asserted that conflict and violence are acquired behaviors rather than inherent traits of human beings. Hence, educators have the opportunity to impart teachings on Buddhist Peaceful Means within the classroom setting daily as a preventive measure and solution to address conflicts and violence within school premises (WFUBMC, 2023).

Buddhism, indeed, provides peaceful means and educational tools for cultivating peace. Phansawang et al. (2021) define Buddhist Education as a “training system based on the Tri Sikkha, the Three Principles of Training, namely, Precept, Concentration, and Wisdom.” These Threefold Trainings can be Buddhist Peaceful Means, the innovation for peace and harmony to solve all kinds and levels of conflicts in various elements of society (Bunthavee, 2020). Tanabe (2016) states that Buddha Dhamma aims to achieve inner and outer peace. *Brahmavihara* can prevent conflict and violence by cultivating four positive mental states (Yeh, 2006). While the practice of the five precepts leads to mainly outer peace (Ven. Nyanika, 2020), mindfulness training effectively leads to inner peace (Liu, et al, 2015). Thus, through Threefold Training, Buddhist Peaceful Means effectively reduce school violence and conflict and achieve student peace.

In Indonesia, there are 11 Buddhist Colleges, namely Nalanda, Smaratungga, Kertarajasa, Raden Wijaya, Syalendra, Maitreyawira, Dharma Widya, Bodhi Dharma, Maha Prajna, Sriwijaya, and Jinarakkhita (Penyusun, 2020). Jinarakkhita Buddhist College (JBC) is one of these colleges, and it has applied the Buddhist Peaceful Means of Three Trainings in its curriculum.

Buddhist Peaceful Means are explicitly included in some courses, such as Mindfulness in Education, Basic Buddhist Doctrines, Meditation, et cetera, and implicitly integrated into daily schedules, such as chanting, community work, etc.

The fact that there is still school conflict and violence shows that Buddhist Peaceful Means have not been well applied in JBC. In addition, there has been no study or research on peace promotion by Buddhist Peaceful Means for Buddhist College in Indonesia. Therefore, this research aims to fill this gap. This research is based on the belief that the Buddhist Peaceful Means are effective educational and training instruments for promoting peace in JBC. The Three Trainings in JBC manifest as observation of five precepts, mindfulness in daily activities, and wisdom from hearing the dharma lecturers. These activities imbue the peace knowledge, skills, and attitude, provide students with the tools to achieve inner and outer peace, and prevent and solve conflict and violence in school.

These research outcomes may extend beyond the academic realm, potentially fostering a positive social impact by promoting values of peace, mindfulness, and harmonious coexistence among students and, by extension, in the broader community. Stakeholders, including administrators, educators, and students, may benefit from the research by understanding the dynamics of promoting peace within the educational context. This knowledge can empower them to actively contribute to a peaceful and conducive learning environment. As the research focuses on Buddhist Peaceful Means, it has the potential to contribute to interfaith understanding by showcasing the unique contributions of Buddhist principles to the broader discourse on peace and harmony. This can foster dialogue and collaboration among diverse religious perspectives. Thus, the societal contribution and impacts of this research are enormous, so this research is worthy to be pursued.

Research Objectives

1. To explore the problems of undergraduate students at Jinarakkhita Buddhist College.
2. To study the process of promoting peace according to Buddhist Peaceful Means.
3. To propose the process of promoting peace based on Buddhist Peaceful Means for undergraduate students at Jinarakkhita Buddhist College.

Literature Review

The researcher has not found significant research on promoting peace for undergraduate students by Buddhist Peaceful Means. Nevertheless, from the reviewing of

related research studies, there are several works related to peace, school conflict, Buddhist peaceful means, and Jinarakkhita Buddhist College as follows:

Hanh (2004)) wrote about creating peace in our personal lives, families, neighborhoods, spiritual communities, society, and the world. For example, he says about anger and its remedy: “Our enemy is our anger, hatred, greed, fanaticism, and discrimination, I told them. If you die because of violence, you must meditate on compassion to forgive those who killed you”. Moreover, he asserts that the inside affects the outside: “If we transform our consciousness, we begin changing the collective consciousness. Transforming the world’s consciousness is impossible without personal change.

Phramaha Hansa Dhammhaso (2004) studied peaceful conflict management in Buddhism and suggested the model in the Tipitaka and commentarial literature. Concerning the mundane, Buddhism views conflict as suffering or nature necessary to individuals and society on the one hand. On the other hand, supermundane is perceived in Buddhism as a non-conflict condition. Moderate methods or practices applicable to conflict management comprise seven broad approaches: self-negotiation, mediation, investigation, participation, arbitration, litigation, and legislation. All of these require different strategies, such as negotiation, persuasion, accommodation, and confrontation.

Yeh (2006) surveys the Buddhist vision of peace in the light of peace studies. She analyzes Dependent Origination, the Buddhist perspective on the causes of violence and ways to prevent violence and realize peace, and the potential of Buddhist contributions to the peace-making efforts and the promotion of a culture of peace in today’s world. According to her, “Peace as a collective product is well in line with the Buddhist worldview based on the principle of dependent origination, which emphasizes the mutual influence of all the elements involved in any situation.” She says the external cause of conflict and violence is harming others physically and verbally. In contrast, the internal cause is the mind. She suggests “insightful reflection, five precepts, six principles of cordiality, and nonviolence intervention” as Buddhist Peaceful Means.

Tanabe (2016) explores the analysis of the human mind, which develops inner peace. He argues that our conditioned mind can become a root cause of conflict. He proposes mindfulness, dialogue, cognitive transformation, and compassion as Buddhist conflict resolution to attain inner and outer peace. For him, inner and outer peace are interdependent;

thus, “durable and sustainable peace is to be understood as an integration of outer and inner peace.”

Isabu (2017) discusses the causes and management of school-related conflict. According to her, “the agreement and disagreement among individuals and groups in the school, differences of perception, limited resources, and overlapping authority will lead to conflict.” Also, she adds that conflict management covers several steps: “analyzing the nature and type of conflict, interventions through accommodation, avoidance, competition, collaboration, or compromise, and pre-negotiation, negotiation, and post-negotiation.” She affirms, “Since conflict is seemingly unavoidable, particularly in a school setting, administrators must be able to recognize conflict to view its constructive as well as destructive potential and learn how to manage it.”

Andriyaningsih et al. (2023) inquired about the influence of silent sitting and mindful parenting on the learning interests of JBC students. Using a descriptive quantitative method on 30 students and a double linear regression analysis, their research resulted in a significant positive impact of silent sitting and mindful parenting on learning interests, with R square showing a value of 0.940.332.

To summarize, based on a review of previous research, the researcher finds that no specific research has been done to discover the process of promoting peace by Buddhist Peaceful Means for undergraduate students and JBC Students specifically. Nevertheless, some works discuss promoting peace through Peaceful Means and Buddhist doctrines and practices. Thus, this research aims to fill these gaps in scholarships.

Conceptual Framework

The conceptual process of this research will be from input, process, and output as follows:

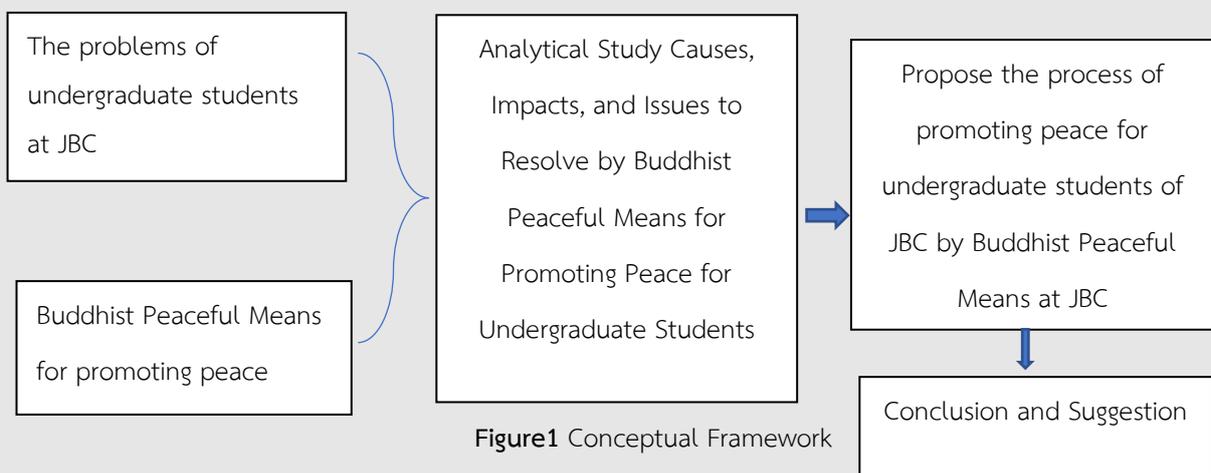


Figure1 Conceptual Framework

Research Methodology

The research empirically studied Buddhist peaceful means and their implementation in the classroom and students' daily settings. To propose promoting peace for undergraduate students by Buddhist Peaceful Means, the research employed a qualitative approach focusing on using case studies or ethnography to conduct in-depth investigations of ongoing problems faced by undergraduate students of JBC. This research utilized a range of literature: books, journals, and articles on peace, conflict, and Buddhist Peaceful Means. In-depth interviews were conducted with 14 purposive samplings, and analysis was done to synthesize all data.

The research methodology studies promoting peace according to Buddhist Peaceful Means from sources. Then, participant observation and in-depth interviews with administrators, lecturers, and students were conducted to explore the context and problem of undergraduate students and the process of promoting peace by Buddhist Peaceful Means. Next, document analysis and in-depth interviews with Buddhist peaceful means scholars were conducted to define the suitable process of promoting peace for undergraduate students by following the methods of peace figures and the Three Trainings (five precepts, mindfulness, and wisdom from hearing). All the data were taken from January to April 2024.

Afterward, the researcher synthesized all data to formulate the process of promoting peace through Buddhist Peaceful Means for JBC undergraduate students. Amendments and improvements should be made if necessary. Accordingly, the proposed process of promoting peace for undergraduate students was approved and forwarded to JBC for implementation.

Research Results

According to the first objective about students' problems and conflicts, the researcher collected and analyzed data from the in-depth interviews. The researcher identified issues and disputes in 4 aspects as follows:

a. Academic

Because JBC students are from different parts of Indonesia, there is a gap in their mastery of science and technology, making unskillful students uncomfortable. Also, some students are not interactive and passive during lectures, which leads to an academic gap among students. Minor conflicts usually occur during lectures and presentations through debates and arguments. If the lecturer cannot solve the problems and conflicts, the administrator resolves this by calling both parties and looking for the cause of the problem

and the solution. Finally, a student's conflict is brought into the class, influencing the teaching and learning process.

b. Student Personality

Problems related to student personality occur due to a mentality from the grassroots. Most of the students come from villages with low educational backgrounds. Hence, some students have low self-esteem and cannot learn, making it difficult to learn in their respective classes at the beginning of college. Students also lack interest in studying, such as being lazy and bored. Another problem is jealousy, which usually arises when one of the students has finished submitting an assignment. When students skip more than three classes, lecturers will call and inquire about the students. If the reason is illogical, he must see the head of the study program. Similarly, students who ignore the lecturer while playing on their cellphones will make the learning process ineffective, and the lecturer will approach them to discuss solutions. Finally, conflicts exist between lecturers and students because of students' attitudes and behaviors toward lecturers. Here, the head of the department will be a mediator and provide motivation and understanding so there is no prolonged conflict. The learning process can be carried out as optimally as possible.

c. Discipline

Some problems arise because of discipline in the dorm. First, there is the discipline to wake up early and then participate in daily activities such as chanting, cleaning, and cooking. The following discipline is to observe rules and regulations, such as sexual misconduct, alcoholic consumption, and smoking. Finally, discipline is related to student tasks and assignments in the class. For instance, failure to submit an assignment on the due date. Postponement of the thesis causes a firm reaction and a challenging discussion on shortcomings, limitations, and solutions from lecturers and administrators. Not well-prepared presentations will also interfere with the learning process.

d. Economy

Even though scholarships from foster parents cover the cost of education here, sometimes students also complain about their daily needs cost, because they come from poor families.

In response to the second objective of promoting peace according to Buddhist Peaceful Means, the researcher collected and analyzed data from the documentary research. The Four Noble Truths can also promote peace, enabling people to relieve suffering and

achieve peace gradually (Gangabhusan, 2017). The first Noble Truth reminds us to understand the existence of suffering (McConnell, 2009). Although the First Noble Truth does not directly mention violence, conflict, etc., as a form of suffering, they could be identified under the categories of suffering associated with the undesirable ones, separation from the loved one, and not getting what one desires (Pandey & Kaur, 2019). Having identified these problems (the First Noble Truth), we eradicate the causes that prevent harmony and peace in the world. Violence and conflict are the “byproduct of causes and conditions” (the Second Noble Truth). If efforts are made to eliminate the causes and conditions, the problems (conflict and violence) will automatically disappear; thus, negative peace will be achieved.

The Third and Fourth Noble Truths contain remedies for violence and conflict and ways to promote a peaceful life. The Third Truth claims that humans will be inspired to overcome suffering by knowing the root causes (Tanabe, 2016). It implies that eliminating problems is possible by eradicating their causes and achieving positive peace. The root cause of violence and conflict could be solved by pursuing the Middle Path, the Noble Eightfold Path. This path enables us to live happily and peacefully in this life, though its ideological goal is to end the samsaric existence (Pandey & Kaur, 2019). When wisdom, concentration, and morality of the Noble Eightfold Path are well pursued, we can overcome all kinds of suffering and build a positive and harmonious relationship (Tanabe, 2016).

According to the third objective of the process of promoting peace for undergraduate students of JBC by Buddhist Peaceful Means, the researcher collected and analyzed data from in-depth interviews. The researcher proposes several steps to promote peace based on Buddhist Peaceful Means for undergraduate students at JBC. The first step in promoting peace for undergraduate students at JBC is establishing peaceful facilities by creating a particular room for negotiation, mediation, and a positive school climate. JBC can train students, lecturers, or administrators to be negotiators, facilitators, or mediators and allocate a particular room for negotiators and mediators. This specific room will be conducive to solving debates and arguments during lectures and presentations and students' private conflicts. A positive school climate, an environment where all students feel comfortable, safe, cherished, and approved and interact with love and compassion, is created to solve debates and arguments during lectures and presentations, skipping classes, and not paying attention to the lecturer, attitudes, and behavior of students toward lecturers, and not well-prepared presentation. The

rooms and the school climate are indispensable facilities for JBC to promote peace for undergraduate students.

The second step of the process is creating a kind community in JBC. Students feel the lecturer and administrator are part of a friendly, responsive, supportive family. A strong family relationship between students and lecturers or administrators will solve the problems of unskillful students, low self-esteem, lack of interest, and economic issues. For instance, when a lecturer regards his student as part of the family, he will discuss, mediate, and reconcile conflicting students during presentations and arguments. Good friendships ensure that hurt feelings are salvaged, misunderstandings are corrected, and confusion is resolved. Thus, good friendships will solve students' issues regarding not being interactive and passive during lectures, low self-esteem, inability to learn, lack of interest in studying, discipline to wake up early, take part in daily activities, observe rules and regulations, not well-prepared presentations, and financial problems.

The next step of the process is training the student and lecturer's skills in the right communication, which covers collaborative problem-solving, open communication, avoiding blaming, active listening with mediation, deep listening, negotiation, facilitation, dialogue, and finding and applying the solution. Collaborative problem-solving skills will enhance the capacity of an administrator, student, or lecturer to effectively engage in a process to solve a problem by sharing the understanding and effort required to come to a solution. Thus, this skill can solve noninteractive and passive students during lectures, discipline related to student tasks and assignments, and postponement of a thesis. Open communication will enhance the student's ability to express thoughts honestly while interacting with others so they can solve unskilled students, debates and arguments during lectures and presentations, as well as students' conflicts and financial problems.

Avoid blaming, which means speaking without judgment and using words that inspire trust and love. This will unripple non-interactive and passive during lectures, discipline to wake up early, participate in daily activities, observe rules and regulations, student tasks and assignments, and postpone the thesis. Active listening with mediation ensures that the listener understands what was said to them and makes the speaker feel listened to and acknowledged; hence, debates and arguments during lectures and presentations and students' conflict conflicts are reduced. By practicing deep listening while others speak, we help create a calm and receptive environment; thus, debates and arguments during lectures and presentations

and students' conflicts will be overcome. Similarly, negotiation, facilitation, and dialogue are standard methods to solve conflict, and these are peaceful means for debates and arguments during lectures and presentations and for students to resolve personal disputes. For example, when there is an objection during a question-answer session and presentation, the role of the lecturer is to mediate it, and the class must immediately mediate and reconcile. Finally, finding and applying solutions are applicable and general solutions for all students' conflicts and problems in JBC.

The last step in promoting peace for JBC undergraduate students is cultivating wise hearts among students, lecturers, and administrators. Wise hearts include empathy, lovingkindness, mindfulness of the conflict, forgiveness, compassion, and breathing in and out. Empathy is the practice of imagining or grasping the thoughts, feelings, and perceptions of others, and it will resolve student's financial problems and ensure the sustainability of peace. Anger and revenge only perpetuate conflict and violence, but loving-kindness solves students' economic problems. When we are mindful of the conflict, we will see what issues arise, and we will not know how to solve students' personal strife, jealousy, skipping classes, and students' attitudes and behavior toward lecturers.

Forgiveness is morality and the key to peace, and it plays a crucial role in letting go of past grievances and focusing on future possibilities. Thus, it will solve the discipline problem of waking up early, participating in daily activities, and observing rules and regulations. Through compassion, lecturers and administrators will deal with students humanistically and solve problems with a personal approach. Compassion will solve the student's conflict and jealousy. Lastly, mindfulness in breathing will relax the mind and body. In the class, students observe their breath together every day before studying. This approach solves the problem of jealousy among students.

Discussions

This research, grounded in in-depth interviews with students, administrators, and lecturers at Jinarakkhita Buddhist College (JBC), reveals that most student-related conflicts stem from issues such as academic challenges, personal character traits, adherence to disciplinary rules, and financial constraints. These findings align with Isabu's (2017) research, which identifies key sources of conflict, including limited resources, poor communication networks, task interdependence, overlapping authority, role conflicts, and inequitable treatment. For instance, limited financial resources can hinder students' ability to support their

studies, while task interdependence may lead to disputes in academic research. Additionally, poor communication networks may result in neglect of disciplinary rules, and conflicts can arise from role conflicts associated with students' character traits.

The study identified two key processes for promoting peace at JBC, both rooted in the principles of the Four Noble Truths. The first process involves resolving conflicts by identifying their root causes and implementing solutions, which leads to the establishment of negative peace - a state where direct violence is absent. The second process focuses on further development, moving beyond negative peace to achieve positive peace through the application of Buddhist Peaceful Means. This approach echoes Tilahun's (2015) assertion that negative peace is a necessary precursor to positive peace, which ultimately fosters a harmonious and just society.

The proposed peace-promoting process at JBC involves the integration of peaceful facilities, the cultivation of a kind and supportive community, effective communication, and the nurturing of a wise and compassionate heart. These elements are designed to address the specific challenges identified during the research. The alignment of this approach with the findings of Bachmann & Schouten (2018) and Nizeyimana & Ouedraogo (2021) further validates its effectiveness. They emphasize that investing in facilities and infrastructure is a critical means of resolving conflicts and promoting peace within organizations. Furthermore, Zolondek (2010) suggests that community development, characterized by a sense of belonging, trust, and mutual support, is synonymous with peace promotion. This supports the importance of fostering a kind community at JBC. Baptiste and Salfo (2021) also highlight the central role of communication in human interaction, advocating for its strategic use to transform community conflicts and promote peace.

Integrating peace education into JBC's curriculum, tailored to the cultural context, is also crucial in cultivating positive values and attitudes toward peace and conflict resolution. Kilag (2023) underscores the significance of culturally relevant peace education in fostering a peaceful mindset, while Purwadi et al. (2022) provide evidence that such education can reduce aggressive behaviors among students. These findings collectively support the proposed process of leveraging facilities, community, communication, and heart to promote peace among undergraduate students at JBC.

Knowledge from Research

The researcher has presented the process of promoting peace based on Buddhist Peaceful Means for undergraduate students at Jinarakkhita Buddhist College. This process is called PKRW (Peaceful facilities, Kind community, Right communication, Wise heart). Peaceful facilities are a particular room for negotiation, mediation, and a positive school climate. A kind community includes family to support each other and good friendship. Right communication consists of collaborative problem-solving, open communication, avoiding blaming, active listening with mediation, deep listening, negotiation, facilitation, dialogue, and finding and applying the solution. The wise heart comprises empathy, lovingkindness, mindfulness of conflict, forgiveness, compassion, and mindfulness of breathing. The Buddhist peaceful means in the process of PKRW is the reflection of Threefold Training (Five Precepts, mindfulness, and wisdom of hearing).

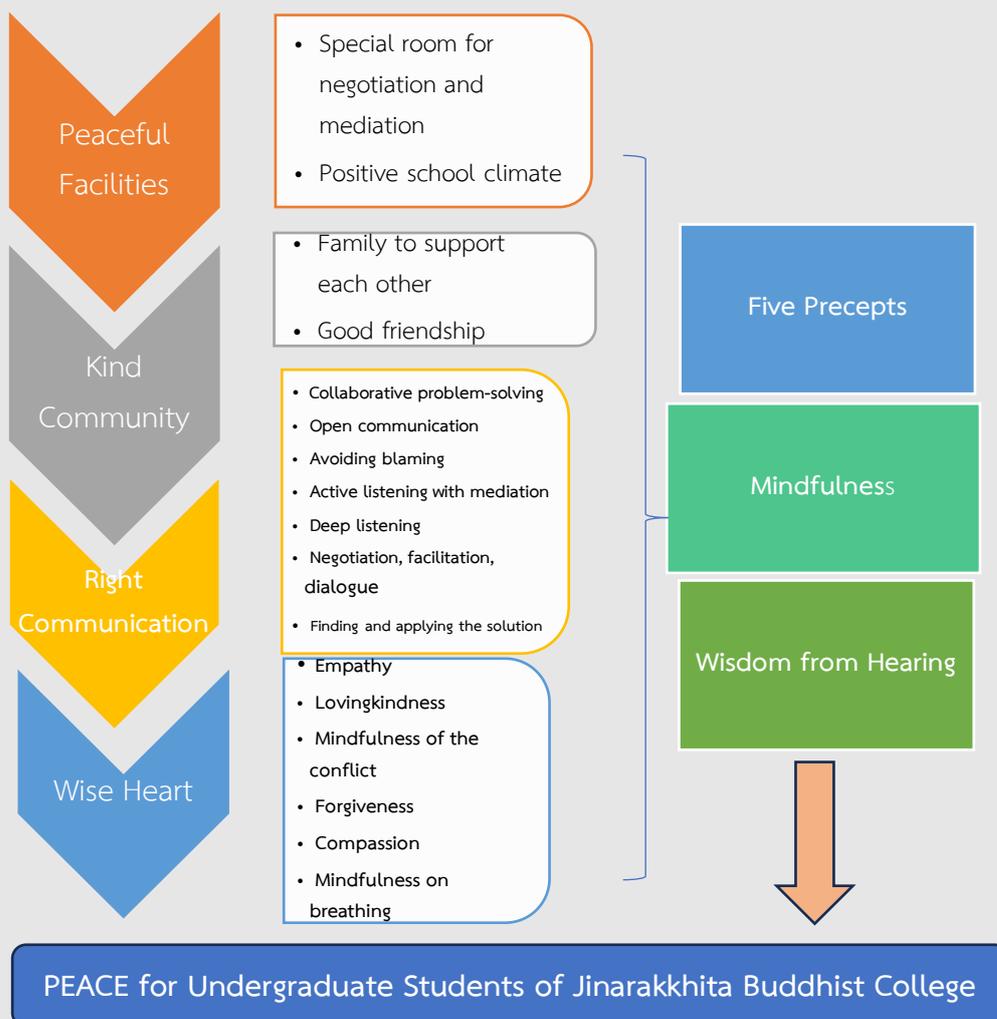


Figure 2 The Process of PKRW

According to the research study, the new process was developed and proposed based on Buddhist Peaceful Means of Threefold Training. The proposed process derives from matching the student problem with suggested Buddhist Peaceful Means based on the researcher's observation during fieldwork. To illustrate this, the first process represented supporting facilities for promoting peace. The second process shows that associating with a suitable environment fosters peace. The third process indicates the way to promote peace through proper verbal communication. Finally, the fourth process is the inner quality of mind as the critical success factor for promoting peace regularly and consistently. This led to the peace of undergraduate students in the long term.

Conclusion

The mechanism of fostering harmony, as per the principles of Buddhist Peaceful Means, entails resolution and enhancement procedures. Drawing from the paradigm of the Four Noble Truths, the initial and subsequent Noble Truths mirror a resolution-oriented approach - recognizing the discord (the First Noble Truth), identifying its root cause (the Second Noble Truth), and employing suitable Buddhist peaceful strategies to address the issues - culminating in negative peace. Conversely, the enhancement process strives for positive peace, commencing from negative peace; an institution can employ Buddhist peaceful methods for peace establishment, maintenance, or advancement.

The investigator has illustrated the framework of promoting peace utilizing Buddhist Peaceful Means for undergraduates at Jinarakkhita Buddhist College. This framework is denoted as PKRW (Peaceful facilities, Kind community, Right communication, Wise heart). Peaceful facilities encompass a dedicated space for negotiation, mediation, and fostering a positive school atmosphere. A kind community involves familial support and nurturing positive relationships. Right communication entails cooperative conflict resolution, transparent communication, avoidance of blame, attentive listening with mediation, profound listening, negotiation, facilitation, dialogue, and identification and implementation of solutions. The wise heart embodies empathy, benevolence, conflict awareness, forgiveness, compassion, and mindfulness of breath. The utilization of Buddhist peaceful strategies in the PKRW process reflects the essence of the Threefold Training (Five Precepts, mindfulness, and auditory wisdom).

Suggestions

The researcher would like to suggest that, based on the research study, the proposed process of promoting peace for JBC undergraduate students by Buddhist Peaceful Means benefitted other Buddhist colleges or non-Buddhist universities. It could be a prototype model for promoting peace in educational institutions, solving student problems and conflicts, and promoting peace for students. Moreover, it encouraged new students to participate in peace activities and promoted self-development by practicing the Five Precepts, mindfulness, and wisdom from hearing. Finally, it elevated the college's development in the long run.

The research suggested that the combination of facilities, community, communication, and mind training in academia could generate inner and outer peace. These four factors were crucial in promoting peace among undergraduate students and improving overall college performance and sustainability. Further study could apply the processes to JBC undergraduate students for periods and evaluate their effectiveness in promoting peace.

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