



INTEGRATING BUDDHIST ETHICS AND SOCIAL HARMONY: A RELIGIOUS MODERATION FRAMEWORK INSPIRED BY THE NOBLE EIGHTFOLD PATH

MENGINTEGRASIKAN ETIKA BUDDHA DAN HARMONI SOSIAL: SEBUAH MODEL MODERASI BERAGAMA BERDASARKAN JALAN MULIA BERUNSUR DELAPAN

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Abstract

The purpose of this study is to describe how local factors through a Buddhist approach influence the practice of religious moderation in the village of Rajabasa Lama, Labuhan Ratu District, East Lampung Regency, Lampung Province. The primary focus of this research is on the role of Buddhists in internalizing and implementing the four main pillars of religious moderation, namely commitment to nationalism, tolerance, anti-violence, and appreciation of local culture in the life of the village community. This study uses a qualitative approach with a phenomenological method. Data collection techniques involve participatory observation, in-depth interviews, and documentation studies. According to Colaizzi, the research procedure refers to the seven stages of phenomenology, while informants were selected using purposive sampling techniques. Data are analyzed through pattern matching, explanation making, and time series analysis. The research results show that Buddhist communities in the village of Rajabasa Lama have successfully implemented religious moderation by integrating the values of the Hasta Arya Marga teachings in Buddhism and the principles of multiculturalism in social life. National commitment, a sense of tolerance, anti-violence, and appreciation for their local culture are reflected in inclusive attitudes, active tolerance, and participation in interfaith activities without creating exclusive boundaries. This moderation process is formed through the practice of wisdom, morality, and concentration expressed in peaceful, ethical, and dialogical social discourse, thus strengthening a harmonious collective identity.



Keywords: Religious Moderation, Buddhist Community, Hasta Ariya Path, Multiculturalism

Abstrak

Tujuan dari penelitian ini untuk mendeskripsikan bagaimana faktor-faktor lokal melalui pendekatan Buddhis mempengaruhi praktik moderasi beragama di desa Rajabasa Lama, Kecamatan Labuhan Ratu, Kabupaten Lampung Timur, Provinsi Lampung. Fokus utama dari penelitian ini berada pada peran umat Buddha dalam menginternalisasi dan mengimplementasikan empat pilar utama moderasi beragama, yaitu komitmen kebangsaan, toleransi, anti-kekerasan, dan penghargaan terhadap budaya lokal dalam kehidupan masyarakat desa. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi. Teknik pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam, dan studi dokumentasi. Prosedur penelitian mengacu pada tujuh tahapan fenomenologi menurut Colaizzi, sedangkan informan dipilih menggunakan teknik *purposive* sampling. Data dianalisis melalui pencocokan pola, pembuatan penjelasan, dan analisis deret waktu. Hasil penelitian menunjukkan bahwa Umat Buddha di desa Rajabasa Lama berhasil menerapkan moderasi beragama dengan memadukan nilai-nilai ajaran *Hasta Arya Marga* dalam Buddhis dan prinsip multikulturalisme dalam kehidupan sosial. Komitmen kebangsaan, rasa toleransi, anti-kekerasan, dan penghargaan terhadap budaya lokal mereka tercermin dalam sikap inklusif, toleransi aktif, serta partisipasi dalam kegiatan lintas agama tanpa membangun batas eksklusif. Proses moderasi ini terbentuk melalui praktik kebijaksanaan, moralitas, dan konsentrasi yang diekspresikan dalam wacana sosial damai, etis, dan dialogis, sehingga memperkuat identitas kolektif yang harmonis.

Kata Kunci: Moderasi Beragama, Umat Buddha, *Hasta Ariya Marga*, Multikulturalisme

1. INTRODUCTION

Indonesia is known as a country with a vibrant diversity of cultures, ethnicities, religions, and languages. This diversity reflects the reality of a multicultural society that coexists in a single country. In this context, multiculturalism is not just the existence of many cultures, but also reflects efforts to build dialogue, mutual understanding, and cooperation across differences. However, amid this positive potential, multicultural societies also face challenges in the form of identity friction, differences in interests, and the potential for horizontal conflicts. Therefore, values such as tolerance, mutual respect, and justice are essential foundations in maintaining the integrity of a pluralistic society.

Historically, the idea of religious moderation has been present in various civilizations in response to extremism and exclusivism. In Indonesia, this concept has received serious attention as cases of intolerance, religious-based hate speech, and the emergence of radical groups have increased. According to Raka Maheswara (2024), Muhammad Adib Abdushomad (2025), Muhammad Adib Abdushomad (2025)

Table 1. Distribution of Village-Level Areas in Indonesia

No.	Category	Total
1	Villages	75.753
2	Urban Villages/ Sub Districts	8.486



3	Transmigration Settlement Unit (UPT)	37
Grand Total		84.276

Source: (Raka Maheswara, 2024)

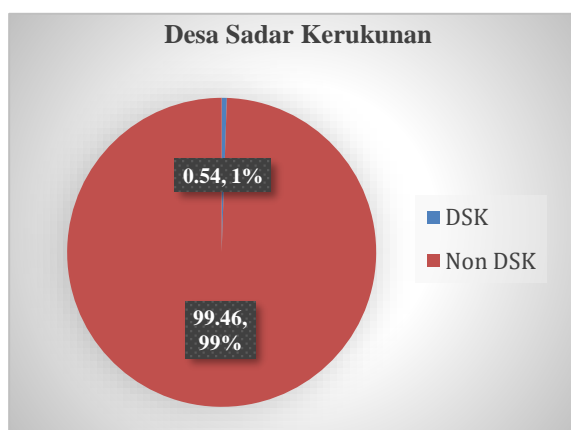


Fig 1. Diagram of Harmony Conscious Villages throughout Indonesia

Source: (Muhammad Adib Abdushomad, 2025)

Through the Ministry of Religious Affairs, the government has encouraged a religious moderation program that emphasizes four leading indicators: national commitment, tolerance, non-violence, and respect for local culture. The roots of this moderation can also be traced in the teachings of Indonesia's major religions, including Buddhist values that emphasize compassion, the middle ground, and behavioral ethics.

However, there is still a *research gap* regarding how religious moderation is practiced in concrete ways in local communities, especially in the context of rural Buddhism. Most studies have highlighted the practice of moderation more in the context of Muslims or national macro policies. To provide a real and applicable picture of moderation, practices at the grassroots level must be explored. Setara Institute data from (Syera Anggreini Buntara, 2023) shows that in 2022, there were 171 violations of freedom of religion/belief in Indonesia, an increase from the previous year, which amounted to 145 cases. This gap shows that religious moderation still faces serious challenges in its implementation, particularly in preventing discrimination against minority groups.

Amid these conditions, the Buddhist community in the village of Rajabasa Lama, East Lampung, displayed a unique practice of religious moderation. These people not only coexist peacefully with adherents of other religions but also actively practice Buddhist values such as the middle way (*majjhima patipada*), wisdom (*paññā*), and compassion (*mettā*) in their social life. Religious moderation in this village is practiced as a program and as a result of internalizing the teachings of *Hasta Ariya Marga* in daily life. This makes the village of Rajabasa Lama one of the real examples of the success of religious moderation based on local values and spirituality.

This research aims to explore the social and cultural roots of religious moderation in the context of a multicultural society. This research starts with the question: Why can moderation



in religious life occur and be maintained effectively in a pluralistic society? This study uses qualitative approaches and phenomenological methods to uncover social mechanisms, collective norms, and values that support the realization of interreligious harmony. The findings of this study are expected to contribute to models and conceptual and practical frameworks in formulating strategies to strengthen religious moderation at the lower levels and enrich the cross-disciplinary academic literature on religious diversity and tolerance.

Religious moderation refers to religious attitudes that are not extreme, both in the direction of liberals and radicals (Hefni, 2020; Mohamad Fahri, 2022). This moderation emphasizes balancing personal beliefs and openness to differences (Hanto et al., 2023; Islamy, 2022; Jamaluddin, 2022; Prakosa, 2022). The Ministry of Religious Affairs of the Republic of Indonesia formulated four leading indicators of religious moderation: national commitment, tolerance, non-violence, and respect for local culture (Islamy, 2022). In the global literature, religious moderation is often associated with forming peaceful and democratic societies (Khaswara, 2022; Muttaqin, 2023; Suweno, 2012).

Multiculturalism is a view that recognizes and respects cultural diversity as a social reality that must be taken care of (Azharhany, 2019; Khaswara, 2022; Solilit, 2022). According to Sari, CN (2023), a multicultural society needs a social and political structure that allows dialogue and cohabitation between groups with different backgrounds. In the Indonesian context, multiculturalism is embodied in the principle of *Bhinneka Tunggal Ika* and a pluralistic social system (Avuan Muhammad Rizki et al., 2020).

The Hasta Ariya Marga or the Eight-Element Noble Path in Buddhism consists of eight aspects of the right life: right view (*sammā-diṭṭhi*), right mind (*sammā-saṅkappa*), right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*), right effort (*sammā-vāyāma*), right mindfulness (*sammā-sati*), and proper concentration (*sammā-samādhi*). This path is at the heart of the Buddhist practice of life that leads to liberation from suffering (*dukkha*). In *the Magga-vibhanga Sutta* (SN 45.8), the Buddha explained that the eight paths are the path to enlightenment and inner peace (Analayo, 2010; Bodhi, 2010).

The practice of *Hasta Ariya Marga* is not only spiritual, but also includes a social dimension. Right speech, right actions, and right livelihoods encourage the creation of social ethics that support harmony and justice (McPherson, 2005; Suyatno, 2023a, 2023b). In Dhammapada verse 281, it is stated: "*Bhāvetabbaṃ samma-paññaṃ, samaṃ dānañca sīlañca*," which means wisdom and morality must be developed together, showing the close relationship between inner transformation and social life (Dhammadhīro, 2005; Friedlander, 2009; Widjaja, 2013).

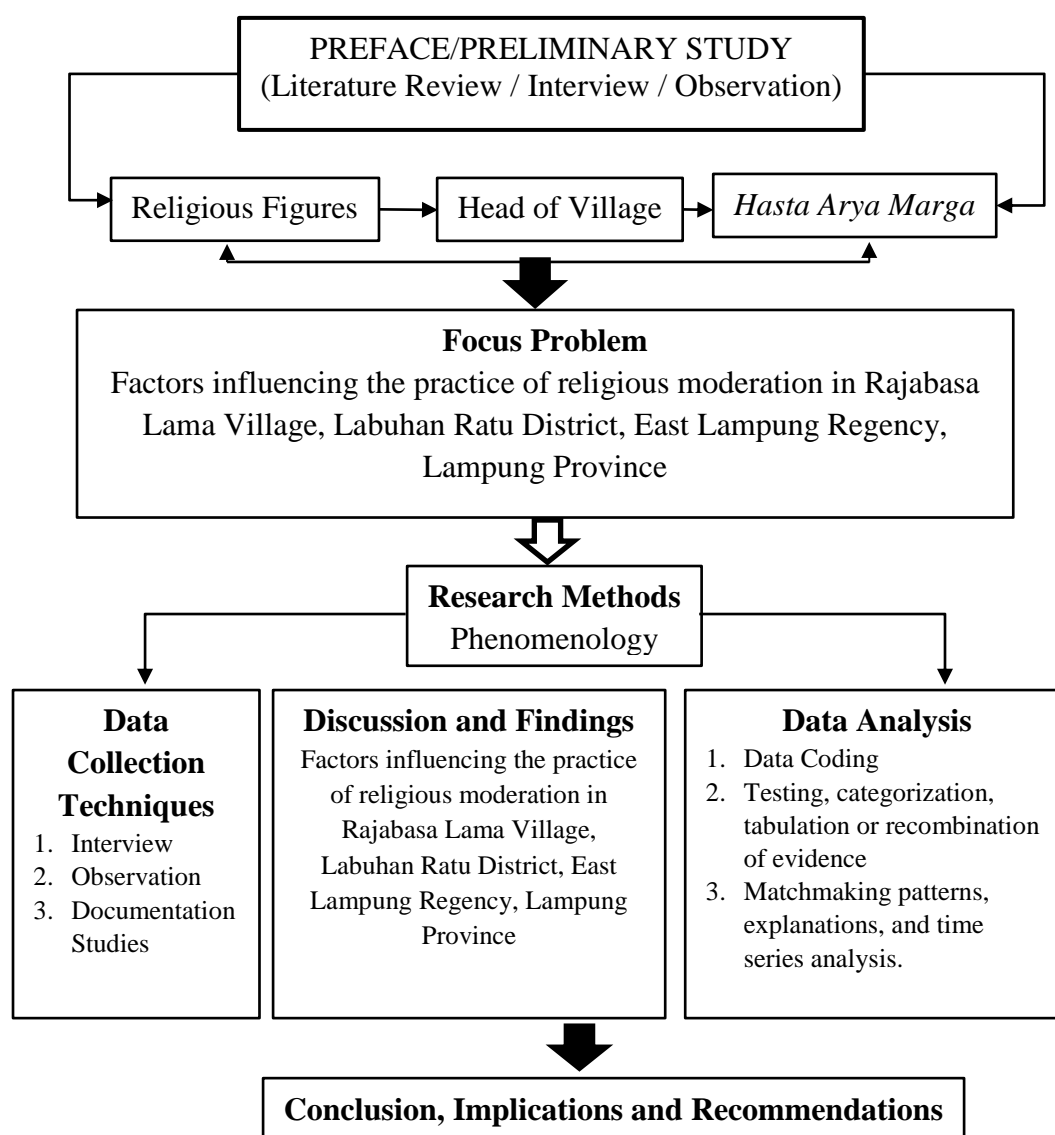
2. RESEARCH METHOD

This research was conducted in Rajabasa Lama village, Labuhan Ratu District, East Lampung Regency, Lampung Province, Indonesia. This research was conducted from August 2023 to July 2025. This study uses phenomenological methods according to Colaizzi with a qualitative approach that aims to produce descriptive data in the form of narratives, statements, and social actions obtained through in-depth interviews, participatory observations, and documentation of people's lives in a multicultural environment. The Colaizzi phenomenological descriptive method is one of the approaches in qualitative research used to understand the subjective experiences of individuals. Paul Colaizzi developed this method,



which is often used in nursing, psychology, and other social science research to unearth the deep meaning of one's life experiences.

To limit the amount of data needed to support the research, we hope this study will find a Buddhist-based model that applies the *principles of Hasta Ariya Marga* to moderate practice in a multicultural or diverse environment. Thus, this research focuses on how these communities build and maintain plurality through social interactions, local traditions, and tolerant and inclusive religious practices amid diverse religious and cultural identities. Meanwhile, the flow of research is described in the following figure.



Colaizzi Analysis Procedure of the study (Gumarang Jr. et al., 2021)

Gambar 1. Research Methods Development Flow Chart

Source: Research Methodology Development



This approach was chosen to understand the social dynamics and practices of religious moderation carried out by the community contextually and naturally (Darmalaksana, 2020; Fadli, 2021; Nasir et al., 2023). In this study, the researcher used a phenomenological design, focusing on the practice of religious moderation in a purposively selected multicultural rural community. The phenomenological method today is developing as a fundamental research method that reveals the unique experiences of individuals in society. Concerning social phenomena, if a phenomenological approach is used to understand them, the main attention of the researcher will be directed to the consciousness, knowledge of the subject being studied regarding the behavior and social actions that they perform (Nasir et al., 2023; Wita & Mursal, 2022; Yen, 2018). Thus, the research focuses on how these communities build and care for plurality through social interactions, local traditions, and tolerant and inclusive religious practices amid diverse religious and cultural identities.

The research questions in this study were formulated to explore the practice of religious moderation that grows in the context of the plurality of rural communities. The primary focus of this study is: Why can the practice of moderation in religious life grow and develop amid a multicultural society in Indonesia? This question is the primary reference in exploring the social and cultural dynamics that allow the creation of harmonious interreligious relations and understanding how society can maintain plurality through inclusive, peaceful, and meaningful interactions in daily life.

Interviews through informants are significant evidence in phenomenological methods, especially since this research is directly related to social events and real-life human behavior (Nasir et al., 2023; Wita & Mursal, 2022). This researcher uses *purposive sampling* techniques to determine informants closely related to the research focus. The determination of informants based on their roles, qualities, and experiences in religious life and interfaith social interaction in a multicultural society. Based on the data collection process, this research involves various parties who represent the community's social life and religious diversity (Keni et al., 2022). The interviewed informants consisted of spiritual leaders, community leaders, village heads, village officials, and residents active in socio-religious activities. These informants were chosen because of their direct involvement in the practice of religious moderation that lives in people's daily lives. A complete list of informants involved in this study is presented in the following table.

Table 2. Research Informants

No.	Informant Code	Name	Status	Designation
1.	KDRBL	Znd	Muslim	Head of Village
2.	KDSK	Mdn Prb	Christian	Head of Subdistrict
3.	KRT	Sprmn	Buddhist	Hamlet Coordinator
4.	KWBJ	Dt Smrt	Buddhist	Buddhist Temple Coordinator
5.	PBDY	Pnmn	Buddhist	Buddhayana Association Priest
6.	RKTL	Sty	Christian Catholic	Catholic Priest
7.	THDRBL	Kt Sw	Hindu	Hindu Religious Figure
8.	PWBJ	Ngdm	Buddhist	Buddhist Temple Committee

Source: data processing by researchers



Principles in data collection phenomenological methods according to Gumarang Jr. et al., (2021) include: (1) reading the entire transcript, (2) identifying essential statements, (3) creating formulated meanings, (4) creating formulated meanings, (5) developing a comprehensive description, (6) identifying the basic structure of the phenomenon, (7) confirming findings to participants. In this study, the data collection process is carried out through several contexts, various sources, and multiple techniques. The data collection techniques included participatory observation, in-depth interviews, and documentation studies. Data were collected through administrative documents, brochures or information sheets, archival records, field observations, interview results, and physical artifacts. The recorded information is collected through field notes, interview transcripts, and observation protocols, and stored as written notes or digital files on computers. The data collection procedure was taken directly from the field, without using mass-produced instruments, because this research is qualitative with a phenomenological method that emphasizes an in-depth understanding of complex phenomena. The informants interviewed are key to practicing religious moderation in a multicultural society.

Three main data collection techniques are carried out in this study: (1) Observation, in which researchers actively participate in various community social and religious activities while observing how relationships and interactions between religious people are formed in their daily lives. (2) The interviews, conducted using semi-structured guidelines, contain several core topics relevant to the focus of the research. Interviews are conducted flexibly by adjusting the time and conditions to create a natural communication atmosphere and allow for deep reflection from the interviewees. (3) Documentation, namely by collecting various types of documents and data, following the purpose of the research. The documents are then analyzed in detail to support the validity of the field findings. The validity of the interviews increased when reinforced with documentary data directly related to religious moderation in the context of the life of the Rajabasa Lama village community.

The types of documents studied include: (1) diaries and personal documents, (2) personal correspondence, (3) life stories or autobiographies, (4) official documents such as minutes, activity reports, and minutes of events, (5) images or visual documentation, and (6) statistical data and other quantitative information. All of these documents are treated as written data with information value to support the reliability of the research. To ensure the validity of the data in this study, the researcher applied four main approaches: credibility, transferability, dependability, and confirmability. One of the efforts made to improve data reliability is through the triangulation strategy, a data verification technique that compares findings from various information sources, data collection methods, and different theoretical perspectives.

The research procedure in this phenomenological method follows seven stages as stated by Gumarang Jr. et al. (2021): reading the entire transcript, identifying important statements, creating formulated meanings, developing a comprehensive description, identifying the basic structure of phenomena, and confirming findings with participants. The data collection techniques included participatory observation, in-depth interviews, and documentation studies. Information was collected from various sources such as field observation forms, official and archival documents, interview transcripts, observation notes, and physical artifacts relevant to religious moderation practices in Rajabasa Lama village.

The data analysis process in this study is carried out through several critical stages. Starting from verifying the data's validity, grouping information based on the research



subfocus, then organizing the data into a matrix or table format, until finally the rearrangement of empirical evidence is carried out to produce logical and in-depth conclusions. The analysis is carried out by checking, classifying, arranging in the form of tables, and rearranging the data that has been collected, so that it can be in harmony with the research objectives that have been set.

3. RESULTS AND DISCUSSION

The findings of this study show that the success of Hasta Arya Marga-based Buddhist religious moderation in a multicultural society is highly dependent on the capacity of community leaders to build a collective understanding of national values, tolerance, non-violence, and openness to tradition. The practice carried out by Buddhists based on *Hasta Arya Marga* is also a model to create harmony through wisdom, good moral behavior, and high concentration, so that it can have implications in harmonious economic, social, cultural, and religious life.

This is supported by survey data conducted on 60 respondents consisting of 30 Buddhists and 30 other interfaith believers (Islam, Christians, Catholics and Hindus) containing statements related to the understanding of the teachings in *Hasta Arya Marga*, the application of the principles of right speech and deeds in daily life, coexistence with other religions, active in interfaith social activities, Buddhist teachings encourage anti-violence and peace-loving attitudes, government support in creating harmony between religious communities, participation and preservation of local cultural activities, freedom of worship, a culture of tolerance from an early age and the importance of religious moderation in maintaining national unity with a closed survey method.

Table 3. Percentage of Respondents

No.	Statements	Agree (%)	Disagree (%)	Hesitate (%)	Yes (Buddha)	Yes (Interfaith)
1	I understand the values in <i>the teachings of Hasta Ariya Marga</i>	93.3	3.3	3.4	96.7%	90.0%
2	I apply the principles of right speech and deeds in my daily life	91.7	5.0	3.3	93.3%	90.0%
3	I feel that coexistence with people of other religions is very harmonious	96.7	1.7	1.6	100%	93.3%
4	I am active in interfaith social activities	88.3	6.7	5.0	90.0%	86.7%
5	I agree that Buddhist values encourage non-violence and peace-loving attitudes	95.0	3.3	1.7	96.7%	93.3%
6	I feel that the village government supports religious harmony	91.7	5.0	3.3	90.0%	93.3%
7	I participated in local cultural activities with interfaith residents	90.0	6.7	3.3	93.3%	86.7%
8	I have never experienced any obstacles in carrying out worship	93.3	3.3	3.4	96.7%	90.0%



9	I was taught tolerance from a young age in a family and religious environment	91.7	3.3	5.0	93.3%	90.0%
10	I believe religious moderation is essential to maintain the unity of the nation	98.3	1.7	0.0	100%	96.7%

Source: Percentage data processing based on each group and total respondents by the researcher

The results of the data processing can be concluded as follows:

1. The level of understanding of *the teachings of Hasta Ariya Marga* is very high among Buddhists (96.7%), but it is also understood by some interfaith communities (90.0%).
2. The interfaith participation and tolerance level were very even in both groups (on average above 90%).

Belief in the importance of religious moderation as the foundation of national unity reached almost 100% in both groups.

Factors of Buddhist Success in Implementing Religious Moderation

The success of implementing Buddhist religious moderation in the village of Rajabasa Lama is influenced by two main factors, namely internal factors and external factors.

1. Internal Factors: The Implementation of the Hasta Ariya Marga Teachings

Buddhists in the village of Rajabasa Lama consistently internalized the *values of Hasta Ariya Marga* as a moral and social guide. Values such as righteous views (*Sammā Dīṭṭhi*), righteous speech (*Sammā Vācā*), and virtuous deeds (*Sammā Kammanta*) form a collective consciousness for peaceful living and upholding tolerance.

“We believe that Buddhism teaches compassion to all beings. So, there is no reason to hate or be hostile to people of different religions.”

2. External Factors: An Inclusive Social and Cultural Climate

The people of Rajabasa Lama are used to living in religious diversity. The support from the village government and the existence of interfaith communication forums created an atmosphere that allowed the practice of religious moderation to flourish.

“We are used to living side by side. Even in the gotong royong event, all residents are involved regardless of religion.”

Forms of Religious Moderation by Buddhists

The religious moderation carried out by Buddhists in the village of Rajabasa Lama is manifested in various forms of social and religious behavior that reflect peaceful and inclusive values.

1. Participation in Interfaith Activities



Buddhists actively participate in the religious activities of other communities, such as attending the Prophet's Birthday events, Christmas together, and Nyepi commemorations.

"I was invited to mass by a Catholic friend, and I came. Likewise, they go to the temple during Vesak to stay in touch."

2. *Social Collaboration on a Village Scale*

Social activities such as village cleaning, construction of public facilities, and national holiday celebrations are carried out jointly by all religious believers.

"In this village, all residents, without exception, participate in community service. There is no discrimination."

3. *Propagation of Moderate Values through Religious Education*

The teachings of moderation are instilled early in the family and the temple environment. Children are taught to respect differences and not feel that their religion is the most correct.

Implications of the Implementation of Religious Moderation on Social Relations

The application of moderate values significantly impacts social conditions in Rajabasa Lama village.

1. *The Creation of Harmonious Relations between Religious Communities*

There have been no glaring religious conflicts in the last two decades. Residents support each other in their daily lives.

"If someone is sick, we all visit, regardless of religion. It's like a big family here."

2. *Increased Tolerance Awareness*

The tolerance level between citizens increases along with the opening of spaces for dialogue and shared religious practices.

"*Toleransi bukan sekadar teori di sini. Itu bagian dari hidup kami sehari-hari.*"

3. *Preservation of Local Cultural Identity*

Religious moderation also strengthens local cultural identity because all citizens, regardless of religion, remain active in traditional and cultural celebrations such as the commemoration of *Satu Suro*.

4. DISCUSSION

The success of Buddhists in the village of Rajabasa Lama in implementing religious moderation based on *Hasta Ariya Marga* is a concrete representation of integrating religious teachings with multicultural social life. These findings reinforce the opinion Mohamad Fahri (2022; Prakosa (2022) which states that religious moderation thrives when spiritual values are brought to life in social action, not just formal rituals. Buddhists in this village understand Buddhism textually and practice it in the form of tolerance, openness, and social participation. This is in line with the principle in Dhammapada 5: "Hatred will never be extinguished by hatred; hatred will only be extinguished by love." This principle is the soul of interfaith interaction carried out by local Buddhists.

Furthermore, the internalization of the values of *Sammā Dīṭṭhi* (right view) and *Sammā Vācā* (right speech) carried out by Buddhists forms an inclusive character and makes it not easy



to judge others. These findings are in line with the theory of multiculturalism according to Azharghany (2019); Solilit (2022), (Bodhi, 2017; Ñāṇamoli, 1995) *Majjhima Nikāya* 41 (*Sāleyyaka Sutta*), A layperson should avoid rude and dishonest speech, and treat others with respect, regardless of background (Bodhi, 2017; Ñāṇamoli, 1995)

The external factors found, such as firm national commitments, a culture of non-violence, tolerance, and respect for local culture, show that religious moderation does not stand alone, but is also influenced by supportive social structures. In this case, this study's results align with the research by Jamaluddin (2022) and Khaswara (2022), which states that environmental factors greatly affect a person's religious practices. Rajabasa Lama Village is an example of a cohesive multicultural community model because religious leaders, village governments, and residents collectively maintain a tolerant and fair social space. The presence of institutions such as FKUB (Forum for Religious Harmony) and the Harmony Aware Village Forum also strengthens the social foundation for the growth of moderation.

Buddhist religious behavior that reflects compassion and interfaith cooperation is a form of actualization of *Sammā Kammanta* (right deeds) and *Sammā Ājīva* (right livelihood). This is following the teachings in *Anguttara Nikāya* 4.61 (*Kālāmā Sutta*), where the Buddha encourages the people to judge the teachings based on whether they produce goodness, peace, and do not cause hatred (Bodhi, 2014; Bodhi, 2015). Buddhists in the Old Rajabasa lived a life of non-extreme principles and chose a middle ground (*majjhima paṭipadā*), so that their interactions with interfaith communities did not cause conflict, but instead created social synergy.

This research also shows that religious moderation can be cultivated through informal education in families and spiritual communities (Sutawan et al., 2023). This is in line with the view of Darma Handika (2021) in the theory of character education, which states that moral values are not sufficiently taught conceptually, but must be formed through example and real practice (Yuliana, 2010). Buddhist children are taught to live peacefully, not hurt, and respect diversity in the monastery setting. This is in harmony with the spirit of *the Metta Sutta* of *the Nipāta Sutta*, which teaches to develop infinite love for all beings without discrimination (Saddhatissa, 2013).

Thus, Buddhist religious moderation in Rajabasa Lama was not the result of external intervention alone, but rather the product of a dialogue between Buddhism and the local socio-cultural context. It supports the findings of Musyrifin et al. (2022) and Santoso et al. (2022), which emphasize that sustained religious moderation is only possible when religious values are practiced contextually and in line with societal realities (Burmansah et al., 2019). The teachings of *Hasta Ariya Marga* became the spiritual foundation. In contrast, a tolerant social environment became the ground for growth, the synergy between the two forms of authentic, rooted, and sustainable religious moderation.

4.CONCLUSION

This study shows that the success of Buddhists in Rajabasa Lama village in implementing religious moderation based on *Hasta Ariya Marga* is the result of a combination of internalization of Buddhist values and the support of a conducive social environment. The teachings of *Sammā Diṭṭhi*, *Sammā Vācā*, and *Sammā Kammanta* are brought to life in the social behavior of Buddhists, such as through polite communication, non-violence, and participation in interfaith activities. These spiritual values serve as personal guidelines and



become the foundation of social ethics that can foster peace and openness. On the other hand, the success of religious moderation is also influenced by an inclusive social structure, high national commitment, anti-violence attitudes, a culture of tolerance, and respect for local wisdom. The Rajabasa Lama community has proven to maintain harmony between religious communities through cooperation, respect for other religious celebrations, and joint participation in community forums. The presence of moderate religious leaders, the support of the village government, and informal education in the family environment and the monastery have strengthened the culture of peace that has taken root in this community. Thus, religious moderation cannot be separated from the context of values and the environment. The teachings of *Hasta Ariya Marga* have proven to be relevant not only as spiritual teachings but also as a model of social ethics in creating harmony in a multicultural society. This research makes an essential contribution to inclusive religious discourse and recommends that governments and community leaders make this practice of moderation based on local and religious values an alternative model for fostering religious life in Indonesia.

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