



Dissemination of Peace Education in Educational Institutions in Countering Radicalism and Intolerance

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Abstract: Indonesia is a pluralistic nation characterized by diversity of religions, cultures, languages, traditions, and social views. This diversity is a national strength, but it can also give rise to conflict, radicalism, and intolerance if not accompanied by the ability to understand and appreciate differences. This study aims to analyze the urgency and strategies for disseminating peace education in educational institutions as an effort to counter radicalism and intolerance among students. The study uses a qualitative approach, employing a literature review of scientific journals, books, official websites, and other relevant sources. The analysis focuses on the concept of peace education, the characteristics of radicalism and intolerance, and strategies for its implementation in educational environments. The results of the study indicate that peace education can be a strategic approach in building a culture of peace by strengthening tolerance, respect for human rights, communication, cooperation, non-violent conflict resolution, and respect for diversity. The dissemination of peace education needs to be carried out systematically through schools, madrasahs, universities, Islamic boarding schools, and community education spaces by involving interfaith dialogue, social solidarity activities, multicultural education, and the cultivation of inclusive attitudes. From an Islamic perspective, this strategy can be developed through the principles of wisdom, *al-mau'izah al-hasanah*, and *al-mujadalah billati hiya ahsan* as contained in QS. An-Nahl verse 125. The program evaluation framework can include objectives, indicators, verification, assessment and follow-up. Thus, the dissemination of peace education not only functions as an instrument for preventing radicalism and intolerance, but also as a means of forming a young generation that is tolerant, inclusive, humanistic, and capable of becoming agents of peace in social, national, and religious life.

Keywords: peace education; dissemination; radicalism; intolerance; multicultural education; tolerance.

Introduction

The Unitary State of the Republic of Indonesia (NKRI) exists as a pluralistic society, a society of diversity, encompassing its beliefs and religions, culture and social systems, languages, political aspirations, and even its lifestyle and economic systems. The history of the interconnectedness of religion and the state within the state system often reflects a unique, dynamic situation, in line with the evolving nature of human life. Both have interconnected duties and functions, namely, "regulating human life." The essential difference between the two lies in their sources. One stems from divine revelation (transcendent-sacred), while the other stems from human thought and the products of modern development (immanent-profane) (Tarrapa, 2021). The development of global thought and paradigms, particularly in techno-economic patterns, demands an approach that harmoniously bridges religion and the state. Both need to be placed within a framework of peace,

dialogue, and mutual respect to build synergistic relationships and strengthen unity in facing the dynamics of modern society.

The Republic of Indonesia (NKRI) is the world's most populous country after China, India, and the United States. Its vast territory, diverse cultural backgrounds, traditions, and languages, necessitate values that foster mutual understanding and respect, leading to harmony in national life (harmony in diversity). Nurhidayat mentioned several efforts to achieve peace within the mainstream of differentiation of principles, culture, and traditions among Indonesian society. First, Affirmation: the open recognition and appreciation of the various strengths and potentials of each individual or group. Second, Communication, which is the ability to convey ideas not only verbally or in writing but also listening skills. Third, Cooperation, which is working together to achieve common goals, sharing insights and findings, and taking steps together to reduce the climate of competition and hierarchy in social relations. And fourth, Conflict Resolution, which is the resolution of socio-cultural disputes in society through peaceful means and not violence (Maulana, 2017).

On the other hand, religious diversity in Indonesia has significant potential for the emergence of splinter groups that can differ, even be very far from the mainstream. On the other hand, beliefs that are deeply rooted in local culture have produced a synthesis of diverse beliefs (Mudzhar, 1998). The discourse of radicalism and terrorism in the name of religion has become public consumption. The results of Zada's (2009) research concluded that at least the discourse believed and preached carries a radical religious understanding, such as the rejection of the Unitary State of the Republic of Indonesia (NKRI) which is not based on religion (in this case Islam), but also the state philosophy, namely Pancasila. This study also explained that the main centers of education that are penetrated by radical groups are schools, mosque campuses, madrasas, and Islamic boarding schools. These educational institutions were chosen because this is where character building begins and is disseminated as a means of cadre development (Zainal et al., 2019).

A 2012 study by the Center for Research and Development of Religious and Religious Education (Puslitbang Pendidikan Agama dan Keagahan) on the potential for radicalism among religious higher education institutions (PTIs) contrasted with the prevailing mainstream and grand theories of radicalism. While prevailing grand theories suggest that radicalism is often motivated and shaped by the socio-political context of anti-Western movements, this study indicates a different trend. First, the potential for radicalism among university students arises from the internalization of religious understanding, which tends to be ideological and closed, rather than solely aligned with radical movements motivated by anti-Western politics. Second, the potential for radicalism is based on a rigid and black-and-white ideological understanding, which occurs across all religions: Islam, Catholicism, Christianity, Hinduism, and Buddhism (Yamin et al., 2021).

In his book, *Api dalam Sekam: Keberagamaan Generasi Z*, Saputra explains that Indonesia's political developments after the Reformation era have created a more open space for the growth of various social movements and ideologies, including radicalism and terrorism. This situation has not only developed in the political sphere and the general public, but has also begun to influence the educational environment. Several studies have shown that the spread of radical ideology can enter schools and universities through various channels related to religious activities and the social environment of students (Saputra, 2018). The entry of radical ideology into educational institutions can occur through religious extracurricular activities, the influence of educators with exclusive religious views, alumni with ties to certain groups, and the use of Islamic Religious Education teaching materials that contain intolerant or exclusive understandings. These conditions indicate that the educational environment plays a strategic role in shaping the religious perspectives of the younger generation.

This study aims to gain a more comprehensive understanding of the level of radicalism and intolerance developing among Muslim students. The analysis was conducted by considering two interrelated groups of factors: internal individual factors and social environmental factors. Individual factors include demographic aspects, how an individual interprets life, and their level of religiosity. These three aspects can influence how an individual forms views and responds to various religious and social issues. Meanwhile, environmental factors include an individual's involvement or closeness to community organizations, family influence, and the intensity of internet and social media use. Furthermore, a tendency toward Islamist ideology and an individual's assessment of the government's performance in addressing socio-religious issues are also important elements of the analysis. By

considering both dimensions, the research can provide a more comprehensive picture of the factors contributing to the emergence of radicalism and intolerance.

The results of this study indicate a discrepancy between students' attitudes and opinions and their behavior in responding to religious issues. In the realm of attitudes and views, it was found that approximately 58,5% Respondents showed a tendency towards radical religious thinking. Meanwhile, a tendency towards intolerance was also quite visible, with 51,1% is in the category of internal intolerance and 34,3% on external intolerance. This condition indicates that some respondents' religious understanding and views still tend to be exclusive. However, findings on behavioral aspects indicate a different situation. The majority of respondents, namely 74,2%, actually exhibited moderate behavior. Interestingly, tolerance levels varied by dimension. Respondents tended to have higher external tolerance, namely 62,9%, compared to internal tolerance, which only reached 33%. This finding shows a gap between attitudes, views, and practices of tolerant behavior (Maulana, 2017).

Based on the results of several studies, religion in this context no longer serves as a unified entity or a driving force toward an order full of grace and peace. Religion no longer seems to be an entity that reconciles, soothes, and creates harmony for religious communities. In this context, religion appears to be a destructive, radical, and terrorist entity that is quite powerful in creating acts of gross human rights violations. This seems to confirm Charles Kimball's writing in *"When Religion Becomes Evil,"* that religion has the potential to integrate with violence. First, religion claims its truth as absolute and sole truth (monopoly of the truth); second, religion is accompanied by excessive blind obedience; third, religious people long for a return to an ideal era in the past and are determined to realize it in the present; fourth, certain religions justify any means; and fifth, religion motivates holy war (Hasker, 2004).

Based on the foregoing, there is a close relationship between religious understanding and the formation of a national identity—elements that need to be systematically instilled through educational institutions. The urgency of this discussion stems from several issues. First, there is a trend of declining nationalism and inclusivity among the younger generation, driven by both technological advancements and accompanying social changes. Second, not all educational institutions have optimally integrated nationalism and peace education into their teaching processes or student development programs. Third, state institutions and religious organizations bear a strategic responsibility to instill values of peace from an early age and ensure their continuity through to higher education. Therefore, peace education needs to be developed as a component of character education that emphasizes tolerance, respect for diversity, and harmonious coexistence. Against this backdrop, this paper aims to examine strategies for systematically and sustainably introducing and disseminating peace education to students at both school and university levels through various educational institutions (Wibowo, 2022).

Method

This study employs a qualitative approach using library research. This approach was selected to gain an in-depth understanding of social phenomena—specifically those concerning peace education, the prevention of radicalism, and the strengthening of tolerance within educational settings. Research data were obtained by exploring and analyzing various relevant sources, such as scholarly journal articles, books, prior research findings, academic documents, and the official websites of institutions associated with the research theme (Sugiyono, 2019). All of these sources were used to build arguments, identify key concepts, and strengthen the analysis developed in the paper.

A qualitative approach is deemed appropriate because social reality and human behavior are complex and dynamic, and cannot be fully understood through quantitative measurements alone. Humans are beings with psychological, social, and cultural dimensions, so every action and behavior carries meaning that requires interpretation. Therefore, this research is not solely focused on gathering information but also seeks to understand the meaning, context, and relationships between concepts emerging from the various sources studied. The analysis was conducted descriptively and interpretively, comparing findings from different literatures to gain a more comprehensive understanding. During the analysis, the author also sought to develop a theoretical understanding based on various social experiences and research findings on community groups, particularly students. The concepts or theories used are not rigidly positioned but are understood based on the

underlying social context (Creswell, 2018). Thus, the interpretation process allows the author to provide meaning to various literature findings while connecting them to the issues of radicalism and intolerance in educational settings.

The term dissemination in this research is positioned as a follow-up stage that can be implemented after a conceptual study has been conducted. This stage can begin with finding the field, namely determining the educational groups or units, both students and university students, that will be the target of the activity. Next, working discovery is carried out, namely the process of systematically finding and collecting data and field facts with an orientation towards preventing the development of intolerance and radicalism. Subsequent stages include reading, interpreting, and getting straight. At this stage, the data obtained is selected, classified, interpreted, and confirmed to ensure the reliability of the information. The final stage consists of leaving, exploring, getting out, and getting over, which is directed at the systematic preparation of a final explanation. The entire process aims to produce in-depth understanding, logical arguments, and conclusions that can be academically justified (Miles et al., 2014; Sugiyono, 2013). Thus, this methodology not only produces theoretical studies but also opens opportunities for the application of research results through dissemination activities in educational environments.

Results and Discussion

Dissemination of Peace Education

Dissemination is the process of conveying and disseminating information, ideas, knowledge, or innovations to specific target groups or individuals with the aim of building understanding, awareness, acceptance, and encouraging their use in real life. Dissemination is not simply conveying information, but rather a communication process systematically designed so that the message can be understood and applied by the recipient. Its implementation requires targeted planning, taking into account the needs of the target group, environmental characteristics, and the objectives to be achieved. This process can be carried out through various forms of activities, such as discussions, seminars, workshops, educational forums, and other communication media. Thus, dissemination becomes a strategic means to introduce ideas or innovations while building mutual understanding and commitment so that these ideas can be accepted and implemented sustainably (Assegaf, 2004).

Peace education can be understood as a series of educational processes that utilize communication skills, creativity, and analytical thinking to prevent, manage, and resolve conflicts peacefully. This approach aims to shape individuals who cherish peace while fostering a culture of non-violence, conflict resolution skills, equality, and mutual respect. Drawing on the ideas of John Dewey, peace education should be grounded in moral values, democratic principles, and religious ethics to cultivate responsible individuals within society. Peace education is vital because it stems from the human need to live in a safe and peaceful environment, resolve conflicts without violence, and critically understand various issues. Furthermore, peace education is essential for encouraging society to analyze local and global issues and ensuring that policies and regulations do not inadvertently foster injustice, discrimination, or inequality in communal life (Zhafira & Attaftazani, 2023).

Diversity is an inherent reality in the life of the Indonesian nation and an essential part of the identity of the Unitary State of the Republic of Indonesia (NKRI). The diversity of ethnicities, religions, cultures, languages, and social views requires mutual respect to create a harmonious life. In this context, peace must be fought for collectively and instilled from an early age, especially through educational institutions. Therefore, peace education is crucial to introduce and disseminate to students as the next generation and future leaders of the nation. Sidik and Setiawan explain that the concept of peace education is linked to Johan Galtung's thinking on peace and violence, which serves as a foundation for understanding post-conflict resolution and conditions. The application of these ideas is expected to shape individuals who possess wisdom, understand the meaning of peace, resolve conflicts constructively, and are able to address various social issues. Thus, peace education is directed at building transformative and sustainable peace (Galtung, 2009).

The recurrence of conflicts and disputes in the name of religion, accompanied by the growth of terrorism, negative prejudice, and persecution of religious figures and institutions, demonstrates the persistence of serious challenges in building a culture of peace. This situation reflects the fact that

the values of peace have not been fully instilled in social and religious life. Therefore, strategic steps are needed, involving various religious groups and communities committed to peace to encourage constructive change. Educational institutions play a crucial role in this process, playing a crucial role in shaping the mindset, character, and attitudes of the younger generation. Diversity-oriented or multicultural education can be one approach to fostering an open attitude toward differences. Through multicultural education, exclusive, closed, and dogmatic religious understandings can be critically examined, enabling students to develop tolerance, dialogue, appreciation for diversity, and a commitment to a peaceful life (Wahyono et al., 2022).

Therefore, a planned and sustainable dissemination strategy is needed to prevent various forms of violence and acts carried out in the name of religion. However, it is important to recognize that historically, there is no absolute guarantee that religious-based radicalism and intolerance will not reappear. This is because ideas, ideologies, networks, and patterns of radicalism can still thrive in various social environments. In this context, peace education can be positioned as a strategic approach to building a culture of peace while strengthening community resilience against radicalism and intolerance. Peace values need to be systematically instilled from an early age through educational institutions (Hodriani et al., 2021).

Schools and universities serve a broader function than simply serving as venues for the transfer of knowledge. These educational institutions also serve as strategic spaces for shaping the character, attitudes, and values of students, enabling them to live harmoniously in society. Through the learning and interaction processes that take place in educational environments, students can be guided to develop a tolerant attitude, be open to differences, and develop the ability to build dialogue with diverse groups. Education also needs to instill an awareness that diversity is an integral part of social life. Thus, schools and universities can play a role in building a culture that rejects violence, discrimination, and intolerance (Whitley & Hollweck, 2020). Ultimately, educational institutions are expected to foster a generation committed to the creation of a peaceful order, a way of life that is peaceful, just, inclusive, and respectful of diversity.

These efforts can be realized through the dissemination of peace education, namely the design of programs that instill a culture of peaceful living by integrating religious values into the educational process. These programs can be developed intensively in various educational institutions, such as schools, madrasas, universities, Islamic boarding schools (pesantren), and other educational institutions. In this context, peace education can be understood as part of peacemaking, namely a series of initiatives to manage conflict through a peaceful and constructive approach. This understanding is based on the view that conflict is an inseparable part of social and state life. Conflict does not always have negative impacts when managed appropriately through dialogue, tolerance, and non-violent means. Conversely, poorly managed conflict has the potential to escalate into violence, division, and social tension. Therefore, peace education is needed to equip students with the skills to resolve conflict constructively (Harpendya et al., 2022).

Social, cultural, political, and economic diversity is an inherent reality of Indonesian society. This diversity should be a crucial consideration in formulating philosophies, theories, visions, and the development and implementation of educational curricula. However, in practice, aspects of diversity have not been fully integrated to shape students' attitudes toward respect for differences. Noer, in Sumartana, identified several factors that contribute to the suboptimal development of religious pluralism in education. First, education tends to emphasize the transfer of religious knowledge rather than the transformation of religious and moral values. Second, religious education is often positioned as merely a supplement to the curriculum. Third, the instillation of moral values that support harmony, such as compassion, friendship, peace, caring, and tolerance, has received insufficient attention. Fourth, students have not been given adequate space to objectively understand the existence and teachings of other religions. This situation demonstrates the importance of reforming religious education to be more inclusive and dialogical (Nuryatno, 2016).

Radicalism and Intolerance

In the context of this discussion, it is necessary to formulate operational definitions for the two main concepts that are the focus of this study: radicalism and intolerance. Operational definitions are important to provide clear boundaries regarding the meaning of these two terms to avoid differing interpretations in the research process or the implementation of peace education programs (*Azca et*

al., 2019). Radicalism needs to be understood based on the characteristics, forms of thought, attitudes, and actions that can be observed in social life, especially those related to the rejection of diversity or the use of extreme methods to achieve goals. Meanwhile, intolerance needs to be explained through attitudes or behaviors that demonstrate an inability to accept, respect, or provide space for differences in society. The formulation of these two definitions provides an important basis for determining indicators, measuring, and evaluating the success of peace education programs in a more objective, focused, and consistent manner (Muchlis, 2022).

The term radicalism is rooted in the Latin word *radix* and the English word *radical*, which etymologically means "root" or "origin." In a general sense, radicalism refers to a tendency to return to principles or foundations considered most fundamental. This meaning can be applied to various areas of life, including religion, politics, social life, and ideology. In a religious context, a radical attitude can be understood as an orientation to return to the basic principles of religious teachings, such as creed and other fundamental values (Cardinale et al., 2021). Meanwhile, the term radical can also refer to efforts to make fundamental changes to existing conditions or systems. Thus, radicalism can be understood as an ideology, idea, or movement that demands fundamental change that reaches the root of the problem. However, radicalism must be distinguished from violence because radical change is not always achieved through violent acts (Giddens, 2020).

In this study, radicalism can be understood as an individual or group's attempt to break free from attachments to past thought patterns and encourage changes deemed fundamental. Some radical groups have a revolutionary character, although radicalism is not always synonymous with revolutionary action. Their orientation generally stems from a desire to return to principles or values considered most authentic and fundamental. However, under certain conditions, radicalism can develop into fanatical and closed beliefs (true believers), thus giving rise to exclusive, monolithic, and intolerant attitudes. These characteristics are not only found in religious radicalism but can also emerge in extreme nationalism and certain political ideologies (Kusuma et al., 2025). In a social context, radicalism is often associated with religious fundamentalism, which can be found in various religious traditions. This phenomenon does not represent religious teachings authentically but can be influenced by various conditions, such as political, cultural, economic, social, and environmental factors in society.

The term intolerance is etymologically formed from the prefix *in-*, meaning "not" and the word *tolerance*, which refers to an attitude of accepting, respecting, and making room for differences. Tolerance reflects a person's ability to respect the opinions, beliefs, customs, views, and behaviors of others that differ from their own. Thus, intolerance can be understood as an attitude that contradicts these principles, namely the tendency to reject, disrespect, or not make room for the existence of differences. In social life, intolerance can be seen through several forms of behavior (Aziz et al., 2023). First, a person's inability to control dislike of different individuals or groups. Second, a tendency to interfere with, reject, or even oppose the opinions and beliefs of others. Third, actions taken intentionally to disturb, limit, or harm others because of certain differences. These three aspects show that intolerance is not merely a personal feeling, but can develop into attitudes and actions that affect social relationships (Nasrulloh et al., 2024).

When placed in a religious context, religious intolerance can be defined as an unwillingness to respect, accept, tolerate, or provide space for religious beliefs and practices that differ from one's own. Such an attitude has the potential to hinder the creation of a harmonious community, especially in environments with diverse religions and beliefs. Religious intolerance can also arise when someone considers their beliefs to be the only valid truth, thus viewing other religions or groups negatively. When these beliefs are manifested in discriminatory actions, persecution, or violence, the impact is not only detrimental to others but can also harm the moral values of the religion itself (Parker, 2014). Therefore, an open, dialogical understanding of religion and respect for differences is crucial to prevent the development of intolerance and to build a peaceful and respectful social life.

Peace Education Dissemination Strategy

Diversity in religious life is a social reality that must be understood as part of the pluralistic awareness of every religious adherent. Religious pluralism does not merely indicate the existence of differences, but also constitutes a condition that must be accepted, understood, appreciated, and respected as a foundation for building religious maturity and wisdom. In a society with diverse

beliefs, an open attitude toward differences is a crucial element in creating a harmonious social life. Therefore, a religious movement is needed that can encourage the process of maturing in understanding diversity. One approach that can be developed is the dissemination of peace education. Peace education can serve as a means of forming inclusive religious attitudes by strengthening the values of tolerance, respect for differences, dialogue, and peaceful conflict resolution. Thus, peace education can serve as a counterculture to the development of radical and intolerant mindsets and behaviors (Hodriani et al., 2021).

Peace education, in the context of dissemination, can be understood as an educational process consciously directed at empowering communities to develop the ability to face and resolve conflicts independently. Problem solving is not achieved through violence, but through a creative, dialogical, and constructive approach that takes into account the interests of various parties (Assegaf, 2004). Peace education also functions to build the capacity of individuals and groups to understand the root of problems and develop alternative, peace-oriented conflict resolutions. In line with this view, Ban Ki-moon, as quoted by Dongoran, emphasized the importance of peace-based education as an instrument to prevent and reduce the growth of extremism. This role becomes increasingly important for community groups that still have limited understanding of tolerance, diversity, and respect for differences. Therefore, the dissemination of peace education needs to be directed at strengthening critical awareness, tolerance, the ability to engage in dialogue, and the skills to resolve conflicts peacefully (Dongoran, 2014).

Education is essentially not merely a medium for imparting knowledge, but also plays a role in instilling humanitarian values and shaping dignified individual character. Every human being has the potential to develop if they are able to recognize their own worth and dignity (human dignity) and possess an awareness of their identity, abilities, and personal responsibility (self-awareness). This self-awareness serves as a crucial foundation for individuals to optimally develop their potential until they reach the stage of self-realization or self-actualization. In the context of peace-oriented education, the learning process is directed toward developing individuals with positive character, who are able to respect the existence of others, are open to differences, and have a tolerant attitude. Furthermore, peace education encourages individuals to develop not only personally but also to play a constructive role in communal life. Thus, education becomes a crucial instrument in building a harmonious, inclusive, and civilized society (Kleindienst, 2024).

Strategically, peace education can be developed as an approach to prevent and resolve conflicts related to religious life. Imam Machali's research through the Faith Unity Forum (FPUB) in the Special Region of Yogyakarta revealed several forms of activities that support conflict resolution. First, interfaith dialogue and discussion as a space to understand social issues and build mutual understanding. Second, social solidarity actions as a form of concern for various political, economic, social, and cultural issues. Third, peaceful actions and joint prayers aimed at strengthening interfaith solidarity. Fourth, peace education emphasizes acceptance and respect for differences as a strategy for deradicalization and conflict resolution. Its implementation includes the values of peace and nonviolence, respect for human rights, democracy, tolerance, understanding across nations and cultures, and appreciation for cultural and linguistic diversity (Machali, 1970). Thus, peace education can build open, equal, and harmonious interfaith relations.

Based on this description, modern societal education, including religious education, needs to be continuously updated to align with developments and the demands of the times. Education, whether formal or developed within society, must be directed toward developing students with superior character, critical thinking, and strong personalities. Furthermore, a counterculture is needed to address mindsets and behaviors that have the potential to undermine a civilized nation. Efforts to counter radicalism and intolerance cannot be achieved simply by imparting knowledge; they require a process of humanization and awareness-raising. This process aims to shape a young generation capable of developing as whole human beings, possessing social awareness, and being open to learning (Cardinale et al., 2021). Thus, education can be a strategic tool in developing individuals with tolerance and character, capable of maintaining a peaceful and civilized society.

In developing peace education that is relevant to the needs of society, a foundation of values is needed that can guide the learning, development, and dissemination processes in a humanistic manner. These values not only serve as guidelines for conveying messages of peace but also serve as the basis for shaping attitudes, mindsets, and behaviors that respect diversity. From an Islamic

perspective, peace education is closely linked to the principles of da'wah (Islamic preaching), which prioritize wisdom, sound advice, and polite dialogue. This approach positions students and the community as subjects with diverse experiences, perspectives, and needs. Therefore, the educational process must be conducted in a persuasive, open, and constructive manner to foster awareness without pressure.

By referring to Surah An-Nahl verse 125, peace education can be carried out in several of the following value systems:

1. **Hikmah**, is an approach that emphasizes the importance of understanding the objectives and characteristics of the target audience before implementing a dissemination program. Peace messages need to be conveyed through a wise, communicative, and easily accepted approach by the community. Various media and activities can be utilized, such as delivering official statements, campaigns that promote peace values, cultural camp activities, and the use of symbols that reflect unity, tolerance, and togetherness. The choice of delivery format should be tailored to the characteristics of the target group so that the message delivered can be understood correctly and avoid misunderstandings. Each activity also needs to provide space for the community to interact, engage in dialogue, and reflect on the importance of a harmonious life. Through appropriate communication strategies, peace messages not only function as information but can also shape public awareness, attitudes, and concern about the importance of maintaining harmony, respecting diversity, rejecting violence, and creating a safe and peaceful social life (Sa'diyah & Nurhayati, 2019).
2. **Al-mau'izah al-hasanah**, a coaching method oriented towards providing advice, motivation, and positive role models to targeted individuals and groups. Messages are delivered using polite, persuasive, and open language through dialogic communication. This approach aims to avoid the impression of being patronizing, judgmental, or imposing a viewpoint on the community. Messages are structured communicatively so that they are easily understood and accepted by various groups with different backgrounds. Through a communication process that respects diversity, the community is guided to understand the importance of tolerance and builds awareness of the values of shared life. This approach also encourages each individual to accept differences positively, respect the beliefs and views of others, and develop an attitude of mutual respect. Thus, persuasive and dialogic communication can be a means of building harmonious, inclusive, and peaceful social relationships (Hai, 2017).
3. **Al-mujadalah billati hiya ahsan**, (unity for understanding) is an approach carried out through the constructive exchange of ideas, dialogue, and discussion. The development process needs to be designed by considering the social, cultural characteristics, and needs of the local community. These adjustments are essential so that communication can take place openly, comfortably, and with mutual respect without causing offense or conflict between the parties involved. In its implementation, dialogue should be positioned as a space for the constructive exchange of ideas, experiences, and views. The goal of dialogue is not to find the most correct party or win the debate, but rather to build a shared understanding of the issues at hand. Each participant is given the opportunity to express their opinion and listen to the perspectives of others. With this approach, the communication process can encourage the growth of openness, critical thinking skills, and an awareness of respect for differences. Ultimately, dialogue becomes a means of building harmonious social relations and strengthening a culture of peace in society (Sakdiah et al., 2024). Thus, all activities have both scientific and social dimensions, oriented towards liberation, empowerment, increasing community capacity, and creating a more advanced, harmonious, tolerant, and civilized life.

Based on the formulated strategy, several important elements need to be considered in implementing dissemination. First, implementers need to understand the characteristics and needs of the target group, particularly students, so that the message delivered is tailored to their circumstances. Second, the selection of communication media must be carried out appropriately, considering effectiveness, reach, and ease of information reception. Furthermore, dissemination objectives need to be clearly formulated so that activity achievements can be measured. Targets also need to be continuously motivated to actively participate in the process (Devi et al., 2020). Furthermore, the frequency of message delivery must be regulated proportionally so that communication can occur

consistently and allow for feedback. Through these systematic strategic stages, the dissemination process not only functions to convey information but also helps identify the main issues or root causes in more depth.

Main Framework for Dissemination of Peace Education

Monitoring and evaluating the peace education dissemination program requires a structured framework to ensure that both implementation and outcomes can be assessed objectively. One applicable model is the logical framework, an approach that helps map out the relationships between program objectives, success indicators, verification mechanisms, and the processes for assessment and follow-up. Using this framework, every stage of the activity can be designed, monitored, and evaluated against established goals. Monitoring focuses not only on the execution of activities but also on the changes observed in participants following the program. Meanwhile, evaluation serves to determine the program's effectiveness and identify areas requiring improvement. Implementing a logical framework also provides organizers with a clearer picture of the interconnections between inputs, processes, outputs, and impacts. Consequently, the peace education program can be developed sustainably and adaptively to meet participant needs, while fostering changes in knowledge, attitudes, and behaviors that support tolerance and peaceful coexistence (Jonbekova et al., 2020).

Through the application of this framework, peace education is not solely oriented towards delivering information or learning materials, but is directed towards producing more comprehensive changes in students. These changes include increased knowledge, growing awareness, forming attitudes, and developing behaviors that reflect the values of peace. For pupils and university students, program evaluation is necessary to determine the extent to which the activities provided are able to build an attitude of tolerance and openness to diversity. Furthermore, evaluation is also important for measuring the development of critical thinking skills in addressing various social and religious issues. Peace education is expected to equip participants with the ability to recognize and reject various forms of radicalism, intolerance, and violence. Ultimately, the program is aimed at strengthening participants' abilities to live side by side harmoniously, respect differences, resolve conflicts peacefully, and participate positively in a pluralistic society. The four main components of this framework can be explained as follows.

1. Target Results (Objectives)

The outcome targets describe the conditions or changes expected to emerge after the peace education dissemination program is implemented. The program's objectives go beyond increasing participants' knowledge of peace, tolerance, and diversity, but also aim to foster critical awareness and change attitudes and behavior. Students are expected to understand that diversity of religions, cultures, ethnicities, and perspectives is an integral part of social life that must be respected and accepted wisely. Furthermore, peace education aims to develop participants' ability to recognize various forms of behavior that can disrupt communal life, such as intolerance, discrimination, hate speech, violence, and radicalism. Thus, the ultimate goal of the program is to develop individuals who are open to differences, capable of critical thinking, tolerant attitudes, and able to contribute to creating a safe, peaceful, and harmonious social environment (Tanyel & Kıralp, 2021).

Outcome targets need to be realistic, measurable, and observable through changes demonstrated by participants after participating in the program. The success of peace education can be seen in participants' ability to develop an open attitude toward individuals and groups with differing backgrounds and perspectives. Participants are also expected to be able to address differences constructively by prioritizing dialogue, deliberation, and communication that respects others. Furthermore, they need to understand that violence is not the solution to conflict resolution, enabling them to choose a peaceful approach to addressing problems. Critical thinking skills are also crucial, particularly in filtering information received through social media and the surrounding environment. Participants are expected to recognize provocative information, hate speech, and extreme narratives and resist being easily influenced by them. Therefore, the expected changes include tolerance, the ability to engage in dialogue, a rejection of violence, and information literacy skills (Harjianto et al., 2021). Therefore, the success of peace education is not solely measured by the number of participants, but by the positive changes that emerge in their understanding and behavior.

2. Indicators

Indicators are benchmarks used to assess the extent to which a program's goals and objectives have been achieved. They can be developed using either a quantitative or qualitative approach, depending on the characteristics and needs of the program being evaluated. In the implementation of peace education dissemination, quantitative indicators can be used to measurably describe program achievement. These include the number of participants involved in the activity, the intensity or frequency of program implementation, and the number of dialogue forums, training sessions, or educational activities held. Additionally, indicators can include the percentage of participants who experienced increased understanding after participating in the activity compared to before the program was implemented. The use of clear indicators allows organizers to conduct systematic monitoring, compare results over time, and determine the effectiveness of program implementation. Thus, indicators serve as an important basis for the evaluation process and the ongoing development of peace education dissemination (Arslan et al., 2015).

Qualitative indicators can be used to identify changes in participants' mindsets, attitudes, and behaviors after participating in a peace education program. These changes can be seen in participants' ability to accept and appreciate diversity, communicate openly with those with differing views, and respond critically to information without being easily influenced by provocative messages. Furthermore, participants are expected to be able to manage differences and resolve conflicts through dialogue, deliberation, and nonviolent approaches. For individuals with intolerant tendencies or who have been exposed to radical narratives, the development process needs to be gradual, consistent, and sustainable. This is because changing mindsets and behaviors takes time and is not always instantaneous. Therefore, indicators need to be formulated clearly, realistically, and observably to serve as an objective basis for monitoring, evaluating, and developing subsequent programs (Shaikat et al., 2021). This way, each activity implemented has a measure of success that can be observed and compared over time.

3. Testing Steps (*Verification*)

Verification is the process of obtaining evidence that demonstrates whether the established indicators have actually been achieved. This stage is crucial because program success cannot be determined solely by the organizers' assumptions or perceptions. Data and information are needed to demonstrate concrete changes in participants. The verification process can be conducted through various methods, such as observation, interviews, questionnaires, group discussions, activity documentation, and pre- and post-program evaluations. In the context of peace education, observation can be used to observe participant interaction patterns, while interviews and discussions can explore changes in their understanding and experiences after participating in the program. Questionnaires can also be used to measure changes in knowledge, attitudes of tolerance, and acceptance of diversity (Kester, 2013).

Verification in peace education programs needs to be carried out continuously because peace education is a process that takes time and cannot produce instant change. Regular verification allows organizers to monitor participant progress and determine the effectiveness of implemented activities. In this process, participant feedback plays a crucial role as a source of information for assessing the suitability of the materials, learning methods, and media used to the characteristics and needs of the target group. Participant responses can also help identify obstacles, deficiencies, and aspects that need to be developed in program implementation. If evaluation results indicate that any components are not functioning optimally, organizers can make adjustments and improvements in subsequent activities. Thus, verification not only serves to ensure the achievement of indicators but also serves as a reflection mechanism that allows the program to develop adaptively, relevantly, and sustainably according to participant needs and the dynamics of the social environment (Kabasakal et al., 2016). Therefore, the verification process serves not only as a measurement tool but also as a learning mechanism for program organizers.

4. Assessment and Follow-up

Assessment and follow-up are the stages that determine the sustainability of the program after the implementation and evaluation processes have been completed. The assessment aims to determine the extent to which the target outcomes have been achieved based on indicators and evidence obtained

through the verification process. The assessment results are then used to determine the form of intervention or follow-up program needed. In the context of preventing radicalism and intolerance, the assessment needs to consider the overall changes in participants. This is seen not only in their ability to answer questions about tolerance but also in changes in attitudes and behavior in their daily lives. Participants who demonstrate positive development can be directed to become agents of peace within the school, campus, family, and community (Corboz et al., 2019). They can be involved in cross-group dialogues, tolerance campaigns, social activities, and various activities that strengthen solidarity and togetherness.

For individuals requiring further guidance, the approach used must be persuasive, humane, and sustainable. The goal is not to stigmatize, but rather to help individuals redevelop open-mindedness, respect for diversity, and the ability to coexist peacefully. In this process, families, educational institutions, communities, and governments must play complementary roles. Follow-up efforts must also consider social factors that influence the sustainability of change. The state's presence is not only realized through educational programs, but also through the creation of a just, inclusive social environment that provides equal opportunities for all citizens. Economic, social, and educational support, as well as the protection of citizens' rights, can be part of a peace-building strategy (Yu et al., 2026).

Thus, a logical framework for disseminating peace education can be instrumental in ensuring that the program is directed and sustainable. Four main components—target outcomes, indicators, verification, and assessment and follow-up—form an interconnected chain. Targets define the desired changes, indicators provide measures of success, verification provides evidence of achievement, and assessment and follow-up ensure that these changes can be sustained and developed. Through this approach, peace education is expected to not only result in increased knowledge but also shape a generation with critical awareness, tolerance, the ability to resolve conflicts peacefully, and contribute to the creation of an inclusive, harmonious, and civilized society (Thonon & Ospina, 2015).

Conclusion

In practice, peace education programs serve as a strategic approach to building public awareness and commitment to the importance of peace values. Through peace education, every individual is encouraged to care about creating a peaceful life and to play an active role as an agent of peace in their respective communities. This effort becomes even more crucial when applied to students, as the nation's next generation, who will determine the future direction of social life. Peace education needs to be introduced systematically and continuously from an early age so that the younger generation understands the importance of respecting humanitarian values, social justice, tolerance, and constructive conflict resolution. The ultimate hope of this education is the formation of a society capable of creating harmonious relationships free from violence, discrimination, or various forms of social conflict. The rise in violence, conflict, terrorism, and various other social issues demonstrates the still weak internalization of the values of togetherness in society. The attitude of mutual assistance (*ta'awun*), respect for differences (*tasamuh*), and social responsibility (*takafulul ijtimai*) needs to be strengthened as a foundation for building a peaceful life. To date, increasing spiritual activity through various forms of worship has not always been balanced with strengthening social spirituality, which is reflected in concern, empathy, solidarity, and a spirit of mutual support among citizens. Therefore, the essence of education needs to be continually renewed so that it is not solely oriented toward academic achievement but also fosters the character of civilized individuals. Progressive education integrates spiritual, social, and humanitarian values, thus producing a generation that is conscious of maintaining peace and fighting for justice in our shared life.

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