Education Quarterly Reviews

The Asian Institute of Research *Education Quarterly Reviews* is a peer-reviewed International Journal. The journal covers scholarly articles in the fields of education, linguistics, literature, educational theory, research, and methodologies, curriculum, elementary and secondary education, higher education, foreign language education, teaching and learning, teacher education, education of special groups, and other fields of study related to education. As the journal is Open Access, it ensures high visibility and the increase of citations for all research articles published. The *Education Quarterly Reviews* aims to facilitate scholarly work on recent theoretical and practical aspects of education.

Promoting Religious Moderation Among Post-Conflict Students': A Need Analysis of Gamification Interactive Multimedia

Nur Fajar Arief[1], Tono Viono[2], Akhmad Tabrani[3]

[1,2,3] Indonesian Languages Postgraduate School, Islamic University of Malang, Malang, Indonesia

Correspondence: Tono Viono, Indonesian Languages Postgraduate School, the Islamic University of Malang, Malang, East Java, Indonesia. E-mail: tonoviono@gmail.com

Abstract

Implementing multicultural education in Indonesia experiences various obstacles, including the emergence of opposition to the socialization and internalization of multicultural education values among conservative groups. Several conflicts have arisen in religious life due to a lack of multicultural awareness. Internalizing the value of religious moderation within the framework of multicultural education is an alternative approach for schools. This research aims to develop a gamified interactive multimedia integrated with religious moderation in learning discussion texts. The method used adapts Borg and Gall's research development methods. In analyzing students' needs, a data collection technique in the form of an intercultural sensitivity questionnaire was used. Teacher needs analysis used the Delphi technique with a consensus questionnaire instrument. Curriculum analysis in the form of literature and document studies. Analysis of the learning environment using direct observation techniques. Based on the needs analysis, students' cross-cultural communication beliefs need to be improved. Teachers need multicultural awareness by the framework of inclusive education in the applied curriculum. There are two specific profiles in the product's development, namely gamification and integration of religious moderation. Study results revealed that the development product is in accordance with the religious moderation needs of post-conflict students in Aceh. Behind the limitations of the research, further dissemination is needed to find out the picture of the developed product through further experimentation to find out a comprehensive description of the resulting product.

Keywords: Discussion Text, Gamification, Interactive Multimedia, Multicultural Education, Religious Moderation

1. Introduction

Multicultural education emerged as a response to globalization that began to enter Indonesia in the post-democracy era (Ningsih et al., 2022). In the former policies, this big idea was drowned in history by the mono-culture politics applied, so multicultural education was not considered as common platform for designing Bhinneka Tunggal Ika-based learning (Rosyada, 2014). Previously, educational goals focused on developing the internal quality of human beings, and then the next step leads to the external orientation of human development as a whole culture (Farid

Hasyim, 2016). In multicultural-based learning, students are able to develop respect in assessing cultural differences, providing opportunities to work with groups of different ethnicities. It is also expected that multicultural learning can erode stigmatization and racial sentiments inherent in life between ethnicities, races, religions and cultures in Indonesia. Several international treaties provide key agreements regarding 1.) the need for access to education for all people around the world, 2.) equality of rights and opportunities to access education, and 3.) equal rights to receive support and accommodation for all students (UNESCO, 2009). This is then accompanied by education policies that are practiced to provide access to all students equally (Dalton et al., 2019). This achievement is in line with the 2030 SDGs target, which states that young people must be agents of producers who are able to create real changes (*Sustainable Development Goal (SDG) Indonesia*, 2022).

Implementation of multicultural education in Indonesia faces various constraints, including the emergence of resistance to the socialization and internalization of multicultural education values, especially from religious groups that tend to be textualist and conservative (Burhanuddin & Khairuddin, 2022; Davids, 2017). Based on data, 236.53 million people (86.88%) are Muslim, and among them are polarized into several sects and sects that tend to have a radical understanding (Marzuki, 2020). This radicalization has expansively entered the scope of Islamic education, as evidenced by intolerant actions against minority groups (Suntana, 2022). Educational institutions potentially spread this radicalism through several factors, including implementing curriculum and learning approaches (Suhendi, 2020). The confessional nature of this religious-based curriculum can be classified as "learning into religion", and opens up great possibilities for truth claims from what they believe to be the most correct (Raihani, 2017). As a preventive action, the Ministry of Religious Affairs, through the field of Islamic education, issued a Decree of the Director General of Islamic Education number 7272 of 2019 to establish guidelines for implementing religious moderation in Islamic education. Moderation is known as wasath or wasathiyah, which has the same meaning as the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) (Kemenag, 2019, p. 16). Internalization of Islamic values that prioritize the principle of moderation is considered to prevent radicalism and achieve the value of multiculturalism (Sutrisno, 2019).

Aceh is one of the special regions in Indonesia that applies Islamic sharia law in its regional law enforcement. Of course, the specificity of this region is an advantage for madrasah (schools under the auspices of the Ministry of Religious Affairs) as Islamic education providers in achieving student School Participation Rate (APS) statistics. Based on BPS statistics there are 89,478 secondary level students who carry out education in madrasahs. However, the diagonal conflict that occurred from 1976 - 2005 in Aceh became one of the dark histories for the community (Jayanti, 2018). The huge impact of the conflict caused deep trauma to the Acehnese, especially for students who were affected directly (Jayanti, 2018). Students tend to close themselves off to change and polarize on the stigma of other ethnicities entering Aceh. Recognition has been done, one of which is with multicultural discourse (Akob, 2016; Sahlan et al., 2022). Cultural discourse is a strategic formula to instill a multicultural paradigm in cultural preservation, social justice, equality, unity in diversity, and social interaction (Jayadi et al., 2022). This multicultural paradigm is then integrated into education with the involvement of local culture and exploration of other culture (Widyanto, 2017).

Internalization of religious moderation in relation to multicultural education is not only *tasammuh* or tolerance but also must be part of cultural diversity. This cultural diversity can be realized through language learning, which is part of cultural products. Indonesian language learning can be utilized as a medium for conveying multicultural values. Indonesian language learning can introduce cultural diversity, perspectives, customs and traditions, as well as local genius from regions in Indonesia. Indonesian language learning is not merely oriented towards language awareness but also cultural awareness in the form of elements of identity or worldly vision of a nation (Arief, 2011).

Based on the background and needs analysis, we want to develop educational products in the form of application-based interactive multimedia in discussion text teaching materials in class IX at the secondary school (MTs) grade. The discussion text is expected to develop students' knowledge of contemporary themes that contain multicultural issues and internalize students' religious moderation values. This product has novelty in terms of user interface that has interactivity so that it can operate the module while learning the teaching material. The product is developed using Articulate Storyline software. Furthermore, the developed product is integrated with the

cultivation of multicultural education values and religious moderation. Each activity in this product will use a theme that is integrated with indicators of religious moderation, namely (1) national commitment, (2) tolerance, (3) non-violence, and (4) accommodating local culture (Islamy & Amirullah, 2022).

Literature analysis has been carried out and revealed similarities and differences from previous studies with the research to be carried out. The findings of similarities are related to the integration aspects of religious moderation in the products developed, while the differences are generally in the teaching materials of different subjects. Research with the title "Development of BIPA Digital Books Based on Islamic Moderation Values" has been conducted by Syauki (2021) with the development of teaching materials based on religious moderation for BIPA target students. Furthermore, development research from Sukmawati (2022) has made an integrated e-module product for religious moderation for elementary school students in Islamic religious subjects. Finally, research conducted by Syauki Faznur (2021) which makes curriculum development for Islamic religious education subjects integrated with religious moderation.

Figure 1: Bibliographics analysis relating religious moderation

Furthermore, to strengthen the analysis of novelty and research gaps, a VOSViewer analysis is attached, showing a diagram of research related to the keywords "education" AND "Islamic moderation" published in SCOPUS-indexed journals in the last ten years. In the diagram (Figure 1.) There are two interconnected clusters marked with green and red colours. These two clusters show the relationship of research results in SCOPUS-indexed journals from 2013 to 2023. The linkage in the first cluster shows the relationship between the moderation keywords 'religion', 'practice' and 'effectiveness'. The second cluster is shown with the keywords 'higher education' and 'radicalism'. Both are interconnected through 'religious moderation' and 'higher education'. Based on the analysis, it is found that research conducted on religious moderation and its relation to education is still mostly carried out in the scope of higher education as in research (Nasir & Rijal, 2021; Y. Rahman et al., 2022). Other findings show that the practice of religious moderation is related to the prevention of radicalism (Achmad, 2023; Muhaemin, 2023).

2. Method

This study used a research and development approach. The educational research and development model was adapted from the Borg and Gall model (Sugiyono, 2010). This R&D model has an iterative pattern that aims to conduct revisions at each stage so that the developed product has guaranteed test value and validity. In addition, this design has advantages, especially regarding usefulness, because the basis of research comes from real problems resulting from needs analysis in the field. This research aims to develop interactive multimedia discussion texts for MTs (junior high scool) students so that in the process, it is only prioritized to develop prototypes without being tested directly in learning due to the limited time owned by researchers.

Research and development are grouped into two stages, namely the preliminary study stage or research and information collecting, which includes two main activities: literature review and previous research results and field studies. The result of this activity is to obtain a profile of the implementation of the learning system, primarily related to the learning activities or objects to be improved. The preliminary study in the field was conducted by analyzing MTsN 6 East Aceh to find out the initial conditions of the discussion text learning process in class IX.

The needs analysis will be conducted on several subject samples. In students, a needs analysis is carried out on the population of class IX students to filter information that can be used as a sample. The sample in question is students who have been physically affected or lost their lives (family, parents, relatives) for victims of conflict violence. The instrument used is an intercultural sensitivity questionnaire that measures multiculturalism from a communication perspective. Furthermore, to determine the needs of teachers, a Delphi study was conducted to find consensus on the teaching materials needed in the research situation. Document and literature analysis was used to enrich data related to the curriculum suitability. Furthermore, observations were made in analyzing the students' learning environment.

The next stage is model development, which includes two activities, namely planning and developing a preliminary form of the product, including activities to determine objectives, determine the qualifications of the parties involved in research and development (for example, researchers and teachers), formulate the form of participation of the parties involved in research and development, determine work procedures, and feasibility testing. However, this study focuses on product development based on need analysis without intending to evaluate judgmentally. This research was conducted at MTsN 6 Aceh Timur, East Aceh region, Aceh Province. The instruments used were the student intercultural sensitivity questionnaire, teacher needs questionnaire, and expert validation questionnaire.
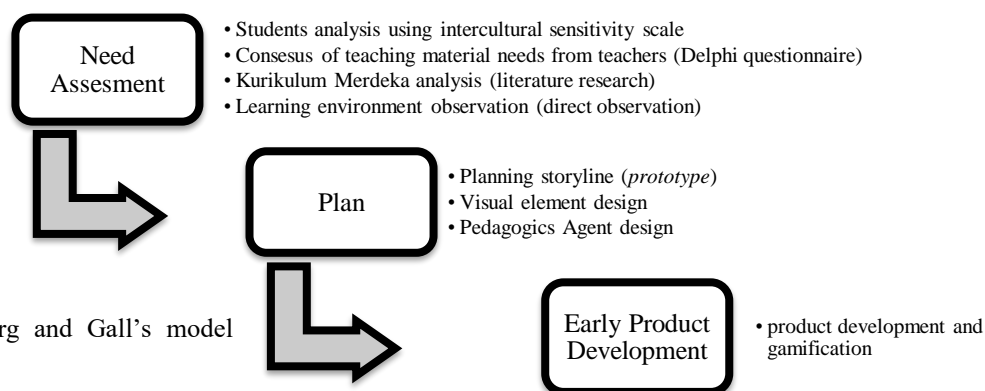

Figure 2. Borg and Gall's model adaptation

Need Assessment
• Students analysis using intercultural sensitivity scale
• Consesus of teaching material needs from teachers (Delphi questionnaire)
• Kurikulum Merdeka analysis (literature research)
• Learning environment observation (direct observation)

Plan
• Planning storyline (*prototype*)
• Visual element design
• Pedagogics Agent design

Early Product Development
• product development and gamification

3. Results.

3.1 Need Assesment

3.1.1 Students' intercultural sensitivity assesment

Cross-cultural communication stigma recognition efforts must prioritize the principle of stigma-free. In building this recognition, it is necessary to have an "umbrella concept" that includes cognitive, affective and behavioral interaction abilities in cross-cultural communication (Chen & Starosta, 2000; Uyun & Warsah, 2022). From the entire population, a sample of 14 students was found to be physically affected, with a cumulative score in the physically affected category. Then, the respondents completed an intercultural communication sensitivity questionnaire based on the 24-items Intercultural Sensitivity Scale (ISS).

Table 2: Students intercultural sensitivity scales

Aspect	*N*	Mean	Std Dev
Interaction Engagement	14	3,29	1,321
Respect for Cultural Difference	14	3,46	1,452
Interactions Confidence	14	2,95	1,263
Interaction Enjoyment	14	3,31	1,379
Interaction Attentive Items	14	3,15	1,515

Source: ISS datasets

From the data, the "Respect for Cultural Differences" aspect has the highest mean value (3.46). While "Interactions Confidence" has the lowest mean value. These two findings descriptively explain that students in the Likert scale range of 1-5 tend to understand respect for other cultures. Confidence in communicating across cultures is a need of students as the subjects of this study.

3.1.2 Description of teacher consensus

Diagnostic assessment is needed to collect data on teachers' needs in language subject matter. The data collection technique was adapted from the Delphi method. This method has practically survived since 1950, seeking consensus on an educational field. The Delphi method determines consensus among experts on an institution's goals and pressing needs. The Delphi method is adapted to use experts, panels, anonymity, and feedback (Skinner et al., 2015). In this study, the adaptation was carried out by applying the FGD technique to strategic stakeholders in the scope of the research site. Four respondents consisting of the principal (KM), head of curriculum (WK), and two Indonesian language teachers (GB 1 and 2) were gathered to seek consensus on teaching materials that are appropriate to the cultural context of the research site.

Table 3: Phase 1 delphi questionnaire analysis

Phase	Question	Response
1	*Describe according to your knowledge and understanding of the condition of students at MTsN 6 East Aceh?*	KM: most students come from families whose livelihoods are farmers, fishermen and a small number of traders. WK: MTsN 6 East Aceh students have different characters, behaviors and levels of understanding, both in terms of knowledge, attitudes and skills. GB 1: Students really need competent guidance GB 2: Students are good enough
	Describe according to your knowledge and understanding the condition of teachers at MTsN 6 East Aceh?	KM: The current condition of the teaching staff at MTsN 6 East Aceh is dominated by honorarium teachers, and a small number of civil servants, and most of them are certified professionals. Mastery of technology around 80%. WK: MTsN 6 East Aceh teachers are mostly professional and teach linear subjects in accordance with their academic degrees. GB 1: Already competent but do not lose sight of the attention to their students. GB 2: Friendly and kind
	Describe according to your knowledge and understanding, the impact of the conflict in Aceh on the students condition (psychological, learning, and socio-cultural)?	KM: As far as we understand, the impact after conflict and especially after covid 19, which is very difficult for teachers in dealing with students, namely morality or ethics that are very dilapidated, especially with the existence of social media (cellphones) that are not used properly. WK: The impact of the conflict is very influential on students' psychology, learning methods, and socio-culture. For example, there are some students who are traumatized by the impact of the conflict. From an economic point of view, it causes parents to have a weak economy, resulting in their way of learning not in accordance with the desired expectations. GB 1: Students are very disturbed by the conflict situation and even the school does not feel comfortable, which affects the attitude and acceptance of learning. GB 2: Students become narrow-minded and limit themselves to other people, especially migrants or outsiders.

Source: Delphi assessment datasets

The four respondents did not know who was authorized to fill it out. So, to make sure the questionnaire was given in turns to the respondents. The first stage focused on assessing the general conditions of the research situation. Each respondent answered three open questions. The first question aimed to explore the condition of the students. From the four respondents, it can be seen that the demographics of students and the need for competent guidance are based on different characters, behaviors and levels of cognition. The second question explored the condition

of teachers, which is known to have an unbalanced proportion between honorary teachers and certified teachers. However, subsequent responses found linearity in terms of the suitability of education and subjects taught. In general, the third question explored teachers' knowledge of the impact of the Aceh conflict on students' learning, psychological and socio-cultural styles. Based on the responses, the conflict in Aceh several decades ago still has a traumatic effect on students. It can be said that this conflict caused prolonged trauma because it had a derivative effect on the economic situation, psychology, and openness to new things.

Table 3: Phase 2 delphi questionnaire analysis

Phase	Question	Response	Percentage
	Do you agree with the implementation of the Director General of Islamic Education Number 7272 of 2019 concerning the implementation of religious moderation in Islamic education units?	Agree	100%
		Disagree	0%
	Has your institution implemented religious moderation in the education unit where you teach?	Already comprehensive	25%
		Already partially	50%
		Not yet	25%
	According to your understanding, is it necessary to implement religious moderation in the education unit where you teach?	Very necessary	25%
		Necessary	75%
		Not necessary	0%
		Very not necessary	0%
	According to your understanding, can the implementation of religious moderation be integrated into learning materials in each subject?	Very able	25%
		Able in several subjects	75%
		Not able	0%
	Which of the four indicators of religious moderation (tolerance. non-violence, accomodating local culture, and national commitment) can potentially change the perception of Islams for students?	Tolerance	25%
		Non-violence	0%
		Accomodating local culture	25%
		National commitment	25%
		All	25%
		Tidak ada	0%
	According to your understanding, how well do you know about multicultural education?	Very not understand	25%
		Not understand	50%
		Understand	0%
2		Very understand	25%
	According to your observation, are there many students who have different cultural backgrounds from the majority of students?	Very much	75%
		Much	25%
		Very few	0%
		Nothing at all	0%
	According to your observation, are the majority of students able to accept students with other cultural backgrounds?	Yes	25%
		No	75%
	Do you think majority students can influence the understanding of the culture of students with other cultural backgrounds?	Yes	25%
		No	75%
	According to your observations, are students in your education unit likely to move to other areas (e.g. study, work, marriage)?	Very potential	0%
		Potential	25%
		Potential enough	0%
		Not potential	75%
	According to your observations, are students able to communicate/interact with other people of different cultures?	Very capable	25%
		Capable	0%
		Not capable	50%
		Very not capable	25%
	According to your observation, do students have the ability to maintain their own culture?	Have	75%
		Don't have	25%
	According to your understanding and observations, do the majority of students enjoy knowing about other different cultures?	Very enjoy	25%
		enjoy	50%
		Not enjoy	0%
		Very not enjoy	25%
	Integration of religious moderation in subject material can help create inter-religious harmony	Very agree	50%
		Agree	25%

	Disagree	25%
	Very disagree	0%

Source: Delphi assessment datasets

In this second phase, the needs analysis focused on extracting responses to religious moderation and multicultural understanding. The questionnaire was in the form of a Likert scale and true-false opposition. From several questions, there are conclusions on several findings, primarily related to the lack of understanding of religious moderation and multicultural education in teachers' perceptions. Religious moderation can be associated with learning materials, and in the perception of teachers, students are still not able to be open to other cultural backgrounds. The consensus that can be taken from this second stage is about the need to understand and internalize religious moderation in the praxis of multicultural education in related research situations.

Table 4: Phase 2 delphi questionnaire analysis

Phase	Question	Average Percentage
	ICT (electronic) media in learning have ever used	50%
	The learning media used in the learning process has helped and supported the learning process.	87,5%
	Teachers need learning media other than those already available (such as textbooks)	93,75%
	Students need to have a learning media handbook that they can access independently to make it easier to understand the subject matter.	81,25%
	Teachers already have learning media that students can access anywhere and anytime through devices	56,25%
3	Teachers have used learning media in the form of interactive multimedia	31,25%
	Interactive multimedia integrated with religious moderation is an interesting media	100%
	The need to use multimedia integrated with religious moderation in the learning process	93,75%
	The use of multimedia integrated with religious moderation in the learning process is projected to improve learning outcomes.	87,5%
	Students' mastery of Indonesian is very good	62,5%
	Teacher's explanation of Indonesian language subjects is very good	75%
	Teachers can easily access learning support facilities and infrastructure	100%

Source: Delphi assessment datasets

In this third phase, the Delphi analysis focused on finding consensus on the learning media used in the research. Based on several responses' findings, interactive multimedia integrated with religious moderation is still infrequently done. It is projected to improve the quality and learning outcomes in the subject of Indonesian language.

3.1.3 Description of implemented curriculum

Following the instruction of Kepmendibudristek no. 56 of 2022, the research location uses the Merdeka Curriculum scheme. The three key aspects that differentiate the independent curriculum from its predecessor are the development of character and life skills by the Pancasila learner profile, the emphasis on learning essential material, and flexible curriculum development (Jojor & Sihotang, 2022). This aspect provides an understanding that the independent curriculum simplifies the previous curriculum by allowing teachers to freely develop learning materials according to the environment and student needs. This becomes the essence of independent learning, where teachers can design learning outcomes that favor students.

The implementation of the Kurikulum Merdeka is also carried out in stages by giving the option to implement the independent curriculum at the education unit level according to readiness (Nugraha, 2022). The independent curriculum innovation model emphasizes the development of Pancasila's character, interests and talents as learning outcomes. This model of ideology and spirit model can develop superior, reliable, creative, innovative and

character resources to face the demands of the times (Kurniati et al., 2022). The rationalization of Indonesian language learning also emphasizes developing literacy skills aimed at various communication purposes in the Indonesian socio-cultural context (BSKAP, 2022). The main point in learning Indonesian is language skills consisting of receptive and productive skills. Receptive skills are divided into reading, listening, and viewing, while productive skills mean writing, speaking, and presenting (Sari & Prasetyo, 2021). These two new terms (viewing and presenting) imply the normalization of education's digitization, which recently aims to respond to changing times through multimodal literacy.

The main model in Indonesian language learning is genre-based pedagogy, which has stages of context building, modelling, mentoring, and independent construction (BSKAP, 2022). The use of this model has actually been applied in the 2013 Curriculum in the framework of systemic functional linguistics-based language learning where the discourse used as learning material represents genres based on specific lines of thought, structure, and distinctiveness (Arsiyana & Edi Wibowo, 2023). Concerning the Indonesian socio-cultural context, each genre represents a particular function in Indonesian socio-cultural practices. Teachers can choose the focus of certain teaching materials in accordance with the characteristics of the learning unit.

In developing global and contemporary language skills, discussion text is an essential material that students need to learn. Discussion text talks about or discusses a topic from various aspects to provide different perspectives, insights, and horizons (Priyatni, 2014, p. 76). The discussion text discusses a problem issue that contains two arguments: supporting and opposing. Discussion texts provide information and opinions that oppose each other on a problem to then add knowledge perspectives in students' cognitive space. Discussion texts do not pretend to seek absolute truth but accept differences in arguments due to diversity. This is the intersects point between discussion texts and the conception of multicultural values to be achieved in this research.

3.1.4 Learning environment description

This research was conducted based on a needs analysis at MTsN 6 Aceh Timur, East Aceh District, Aceh Province. This madrasah is located about 6 km from the district capital and is an ex-undeveloped madrasah. Based on the learning environment analysis, demographic findings were obtained that 80% of the student's parents are farmers and 100% are Muslim. The metadata can be used as a consideration in the product development that will be implemented.

Table 5: Learning environment assesment

Learning Support Infrastructures	Amount	Condition
Computer	*30 unit*	Good
Wall projector	3 unit	Good
Free projector	2 unit	Good
Speaker	3 unit	Good
Multimedia room	1 unit	Good

Source: Lingkungan belajar datasets

Based on the data on the availability of infrastructure, the research location has good learning support resources. The findings are supported by technological tools such as computers with 30 units, projectors, speakers and multimedia rooms. These various mediums of information delivery can be engineered using technological tools to increase the accessibility of learning (Dell et al., 2015; Javaid, 2020). With digital technology, students can be more engaged in learning because it is more contextual and provides multi-modal access.

3.2 Planning Stage

3.2.1 *Prototyping*

This section will describe in detail the stages of making interactive multimedia based on various needs described in the previous section. The Merdeka Curriculum only provides general guidelines for teachers in the form of

learning outcomes to develop learning according to local contexts and needs. The view of the need for religious moderation for students today requires input from contemporary, discursive, and factual language materials to master 21st-century skills. For this reason, discussion text is used as a genre that suits these needs.

The general learning objectives in the context of the Merdeka curriculum are learning outcomes, which are learning competencies that students must achieve at each development phase. Learning outcomes include a set of competencies and a scope of material, which are comprehensively organized in narrative form. More specifically, learning outcomes in language subjects are derived into language skills learning outcomes. These four language skills are then developed by teachers into specific instructional objectives (SIO) or learning objectives. Learning objectives are descriptions of the achievement of aspects of competence obtained by students in one or more learning activities. Learning objectives are compiled by taking into account the observable and measurable evidence in students. Learning objectives use at least two components: competence and material scope. Competency refers to the ability that needs to be demonstrated by students to show the success of learning objectives. At the same time, the scope of material is the main content and concepts that need to be understood at the end of a learning unit.

Based on this consideration, this interactive multimedia is divided into four learning activities based on the competency elements that students must achieve. The four elements are reading, listening, speaking, and writing. To ease the development of the storyboard, it is modelled below.
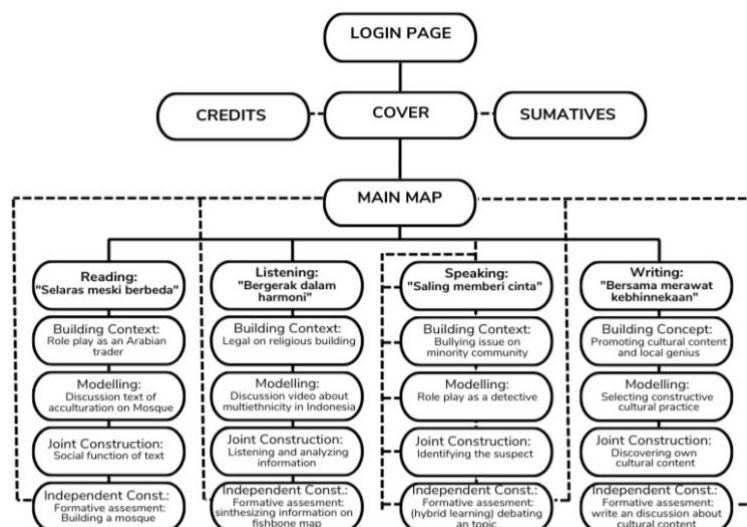

Figure 2: Interactive multimedia storyboard

The module design considers the principles of Universal Design for Learning (UDL) by providing access to multiple means of representation, expression, and engagement. So, each activity in this module is designed to be non-linear to open up user access to the content they want to learn. Each activity is given a title that represents the construction of the theme it contains. Each activity pays attention to the genre-based pedagogy model with steps that are adaptive to other models, such as discovery, problem-based learning, or project-based learning, making it easier for teachers to adapt learning to local settings. The syntax of this module includes 1.) context building, which is a stage of contextualization on discursive issues in learning activities. Context related to the issue is needed so students can first build their meta-cognition to stimulate critical and creative thinking skills. 2.) Modeling, with the general form of multimodal text literacy. Modelling serves to clarify learning instructions or organize students to the problem. 3.) Joint construction, where students can collaboratively work on learning challenges. This step can train students to collaborate and communicate with their friends actively. 4.) Independent construction, in the form of formative assessment, to measure the achievement of learning objectives. The type of assessment used is assessment for learning, where the teacher can use the results of the data to improve further learning.

3.2.2 Visual element design

Interactive multimedia requires quite a lot of visual elements. Based on the characteristics and learning style preferences of students, it is necessary to pay attention to several aspects in the selection of elements. Visual elements are adapted to the concrete - abstract operational development phase. Then the design of visual elements is summarized in 3M aspects (meaningful, motivating, and memorable (A. Rahman et al., 2022). The product uses various designer software in designing image elements such as Canva, CorelDraw, and Midjourney. In designing video and animation elements, we used Plotagon and Unscreen. The visual elements were then compiled and made into interactive multimedia using Articulate Storyline 3. This software is widely used because of its easy and user-friendly interface. The output of AS is compatible with all types of devices (Hadza et al., 2020; Heliawati et al., 2022). AS has complete features in a learning design, such as question maker (graded questions, survey questions, and free based questions), hyperlinks, video insertion, print results and others.
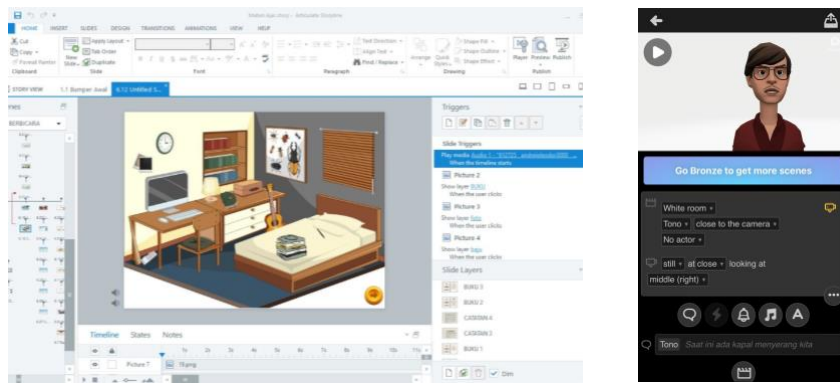

Figure 3: Slide design in AS 3(left), pedagogical agent design Plotagon (right)

In order to provide learning and usage instructions, a character was created as a pedagogical agent. This character has the physical presentation of a male teacher. This pedagogical agent will act as a virtual teacher who gives instructions to students. These visual elements are inserted into the content slides. The combination of slides that form an activity is called a scene. Each scene represents one learning activity. The network between scenes produces a network called a story. This story is then the output of interactive multimedia that is ready to be exported into one file. AS3 export results are generally in the form of .html5 which is more adaptive according to the device used.

3.3 Product development

3.3.1 Gamification

The gamification process of the developed interactive multimedia is described in this section. Gamification refers to the use of game mechanics to achieve non-game outcomes. More specifically, gamification is not just making a game but providing the content of the lesson in such a way that the effect of the game is applied to deliver the lesson and develop it based on user feedback (Hussein et al., 2023). In each activity in this interactive multimedia, there is gamification, which is not only in the need to deliver subject matter but also useful for increasing student engagement. The interactivity of the developed multimedia allows users to provide responses and feedback.

In activity 1 of the theme "Selaras Meski Berbeda", the user is given the role of becoming an Arab merchant who wants to trade in a large archipelago called Nusantara. Users will play a role in the game thinking in the case of the spread of Islam in the archipelago. The dialogue that wants to be built in this activity is the mosque architecture, which has become a polemic in Indonesia. In this activity, the material is presented in a pop-up manner. The layer-to-layer feature makes it easy to design gamification. In the formative assessment, users are instructed to build a mosque architecture brick by brick, with the principle of puzzle games.

In activity 2, with the theme "Bergerak dalam Harmoni" users were taken "flying" to the city of Banda Aceh to see the historical buildings there. The game thinking carried out in this activity is a museum game. The instruction is that users can walk around by pressing the arrow direction button on a road map. In certain parts, users will visit one of the historic houses of worship in the real situation in Banda Aceh City. This city is used as a game setting because it has a certain historical value in Indonesia as a role model of a city of religious moderation. In addition, to make the research subjects feel proud of their own culture. The discussion material is delivered through video shows, and users, together with the teacher, can do guided activities. In the formative assessment, users can analyze by deconstructing the information contained in the previously presented audio text into a fishbone map. The dialogue fostered through this gamification is how users can listen to information from others to foster a sense of empathy and kinship.
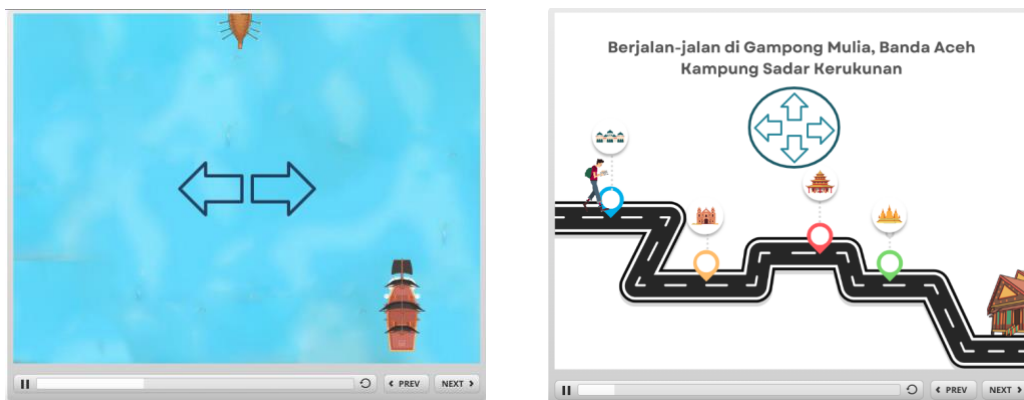

Figure 4: Gamification on activity 1 (left), activity 2 (right)

In activity 3 of the theme "giving love to each other" users will be given hybrid gamification. Virtual gamification is presented in non-linear interactive multimedia in the form of game-thinking detective games. The dialogue built in this virtual gamification is that the user is given the role of a detective to solve a bullying case at a school. Users are given access to enter places to look for evidence. The free-based question feature presents the material of language structure and rules. Users must compile scraps of letters as evidence that will corroborate in the trial of the case later. In one stage of collecting evidence, users are given instructions to conduct a face-to-face discussion game with the teacher. This face-to-face gamification is a simple game where the class will be divided into two large groups. One group is instructed to raise arguments in favour and the other arguments. The teacher acts as a moderator and gives a thesis/motion for discussion. Students are given word cards as their coupons to speak in front of the class. Formative assessment is given by engineering a case trial. The user must point out one of the perpetrators based on the evidence that has been collected. The dialogue to be built in this activity is to apply and think empirically based on evidence and also be able to argue according to the portion.

Figure 5: Gamifikasi virtual dalam kegiatan 3 (kiri), Gamifikasi *face to face* dalam kegiatan 3 (tengah), Gamifikasi dalam kegiatan 4 (kanan)

In activity 4 of the theme "Bersama Merawat Kebhinnekaan" users are given a thinking game "selection and take", where users can see various traditional arts and ceremonies spread across Indonesia. Users can explore products, arts, customs, belief systems, and social systems to choose which ones are against their faith as a Muslim. Users are required to be observant and able to evaluate which cultures are acceptable to them and then appreciate these cultures as the wealth of the nation, without having to avoid them. Formative assessment is given with an essay test with the theme of culture. The dialog that wants to be built in this activity is to be part of the surrounding environment.

The interactive multimedia resulting from this development was then incorporated into the LMS page on the website of MTsN 6 Aceh Timur at the link lms.mtsn6atim.sch.id. There are two versions of interactive multimedia that have been successfully developed, namely the desktop version and the android version. Users can choose the device version used to get a more satisfying user experience. In the first development phase, the desktop version was released first because desktop is more compatible in running web-based modules.

3.2.2 Integration of religious moderation
In the developed interactive multimedia, there are four indicators of religious moderation that are integrated. These indicators are 1) adaptive to local culture; 2) tolerance; 3) non-violence; 4) national commitment (Islamy & Amirullah, 2022). Meanwhile, integration means the process of aligning various functions, tasks and the same parts so that they can work together and not conflict with each other in obtaining goals and objectives (Suprapto, 2020). The pattern of integration in this interactive multimedia is explicitly displayed in a special column "Seputar Moderasi" and some are implicit as part of learning. Users can find out the indicators of religious moderation displayed through the identity listed at the beginning of the activity.

Figure 6: Identity of activity (kiri) Integrationof religious moderation on "Seputar Moderasi" (kanan)

Contextualizing lessons with real life is necessary to instill student understanding, especially with regard to the process of cultural acculturation which is closely related to the process of Islam's entry into the archipelago. This assumption is illustrated in activity 1 with the integration of the religious moderation indicator "acceptance of tradition". Users can learn the process of Islam's entry into the archipelago and acculturation to the local culture that existed at that time. This understanding is useful for presenting the value of peace that Islam entered the archipelago not through war. In activity 2, integration of the indicator "tolerance". Users can emulate the model of Banda Aceh City which uses the principles of Islamic sharia but still upholds tolerance between religious communities with the characteristics of the many houses of worship of non-Muslims that have stood tall since ancient times. Users are given crucial problems that occur among students, namely the issue of bullying due to differences in ubudiyah / procedures for worship. Users are given examples of problems from hate speech that is rampant in virtual spaces, and how to solve it without presenting violence. In activity 4, the integration of "national commitment" is shown by the selection of cultural products, traditional ceremonies, and even belief systems that do not conflict with the principles of Islamic faith, but do not attempt to negate the culture itself, instead making it a national wealth and identity.

4. Discussion

Behind the limitations that have not been implemented in this research and development study, several findings need to be interpreted through knowledge of two topics. First, the integration of religious moderation values in digital learning content can reduce the impression of dogmatism to form moderate humans. Second, the multiculturalism frame is an educational framework that needs to be applied to increase the multicultural awareness of post-conflict students.

One of the main issues in post-conflict reconciliation efforts is national inclusiveness. That is, how affected communities are given access as part of forming a stigma-free national identity. However, more effort is needed to instill the spirit of multiculturalism in both sides of the conflict. The stigma formed by the outside community towards Aceh's condition as a vulnerable, conflicted, and unsafe area is narrated in social construction. Meanwhile, the internal community tends to close itself and maintain its exclusivity as a post-conflict area. So, to dissect the stigma, it is necessary first to assess the intercultural sensitivity of the affected students. The physical impact may be healed in this post-conflict decade, but structural injustice makes the discourse of multiculturalism sink again into the vortex of policy representation. This is the limitation of the assessment found. We only focus on students who are physically affected, but the rest we believe that they find inequality in other forms, economically the majority.

We agree with the explanation (Bagir & Mubarok, 2021) that each group must cooperate and build good relations in conflict resolution theory. However, we disagree that religious moderation pretends to sharpen the boundaries between moderates and non-moderates but rather erases these boundaries by instilling the values of harmony and equality for all groups (Rismawati, 2021). In general, being moderate means promoting balance in terms of beliefs, morals, and character when dealing with others as individuals (Daheri et al., 2023). This implementation can begin through individual personal life, family, social life in society, and ultimately, more broadly, in the life of the nation and states (Jamarudin et al., 2022).

In the study (Subchi et al., 2022) one's religiosity positively impacts religious moderation. So, someone with intellectual intelligence, ideology, politics, public worship practices, and religious experience supports someone to be moderate. This can be shown in the findings that integrating learning content with moderation values can improve student competence because learning with these values helps students develop better reasoning, understanding and professional skills (Syarif, 2021). The cultivation of ethnic identity in the construction of learning communities traumatized after conflict also forms awareness for students about understanding the need for tolerance and living together in differences (Fernando et al., 2023). Therefore, the integration of religious moderation can be realized through education (Fakhriati et al., 2022).

The most important factors of religious moderation found in previous studies have a linear perspective with the model of intercultural sensitivity, a theory introduced by Chen and Starosta (2000) in (Daheri et al., 2023). This model defines intercultural sensitivity as one who appreciates and values the exchange of information during cross-cultural communication. Inter-cultural sensitivity has five components that were used in the multicultural perception questionnaire in this study: enhancement in cross-cultural interactions, appreciation of cultural differences, trust in cross-cultural interactions, comfort in cross-cultural interactions, and attention to cross-cultural interactions. Empathy, active and continuous improvement, open-mindedness, high self-confidence, non-judgmental attitude, and self-regulation during cross-cultural interactions can identify a person with intercultural sensitivity.

Indicators of intercultural sensitivity are prerequisites for content integration in multicultural education, which then becomes a key factor in maintaining harmony and unity (Baihaqi et al., 2021; Firdaus et al., 2020). Historical narratives reveal that the ancestors of the Indonesian nation were knowledgeable people, able to establish international relations, proud of their superior culture, cosmopolite, inclusive, and able to maintain tolerant values (Ambarwati et al., 2023). For the need to provide multicultural education, teachers also need to accept individual differences as wealth and strive to create instructive opportunities for all students to help them improve academic and social success. In a culturally rich country like Indonesia, teachers should better understand students' cultural

backgrounds, appreciate socio-cultural differences, value differences, and value students with different abilities and perspectives (Karacabey, 2019). A teacher can also be an agent in multicultural education to maintain the values of democracy, pluralism, and humanism in students (Suri & Chandra, 2021). The end result is that multicultural education can be a common platform in promoting inclusive education, which gives access to anyone with any background to receive quality education.

The gamification approach applied in this study can also be useful for increasing understanding of multiculturalism and tolerance (Hussein et al., 2023). We all know that the current development of digital technology can be utilized in providing engaging learning content for students. This study illustrates that the learning approach taken can increase the effectiveness in embedding language concepts that are the learning objectives. The game-thinking approach in multimedia provides interactivity, a fun learning environment that facilitates direct acquisition of skills and competencies by students, increases motivation, reduces learning anxiety, and increases student engagement in learning (Chugh & Turnbull, 2023; Hossein-Mohand et al., 2021).

The language skills learning techniques developed in this interactive multimedia also have a good effect on language skills acquisition. The planned writing evaluation model applied in this study contributed highly to the achievement of writing skills (Seban, 2022). This study observed "intercultural differences" as students with different backgrounds tried out other regional languages in the digital materials (Ou & Malmström, 2023) Regarding the limitations of the research, further studies need to be conducted to assess the effectiveness of interactive multimedia in real learning situations in order to get a scientific picture of the application of multicultural education with the internalization of religious moderation values.

Researchers believe that despite the limitations and shortcomings of the research, further studies need to be conducted through field experimentation and wider dissemination to get a comprehensive picture of the interactive multimedia developed. The results of this study provide a projection of the profile of interactive multimedia that suits learning needs. How does it affect the language competence of students with traumatic backgrounds, such as the research subjects who are post-conflict victims. For this reason, the researcher recommends that this interactive multimedia be widely disseminated to students in language learning in Indonesia.

Conflicts of Interest: The authors declare no conflict of interest.

Informed Consent Statement/Ethics approval: Not applicable

References

Achmad, N. (2023). Radicalism movement in higher education in Indonesia: Students' understanding and its prevention. *Kasetsart Journal of Social Sciences*, *44*(1), 123–128. https://doi.org/10.34044/j.kjss.2023.44.1.13

Akob, B. (2016). The Development of Multicultural Discourse in the Historical Learning: A Case Study on Samudra University Langsa Aceh. *International Journal of Multicultural and Multireligious Understanding*, *3*(5). https://doi.org/10.18415/ijmmu.v3i5.51

Ambarwati, A., Eko Yulianto, W., & Wahyuni, S. (2023). Writing spice-themed poetry for COVID-19 prevention campaign for Indonesian children. *Journal of Poetry Therapy*. https://doi.org/10.1080/08893675.2023.2185825

Arief, N. F. (2011). Model for Optimising Cultural Enculturation in Indonesian Discourse Learning in Primary and Secondary Schools. *Jurnal Penelitian Al-Buhuts*.

Arsiyana, M., & Edi Wibowo, S. (2023). Developing an integrated Local Culture Padlet Based Writing Course Using Systemic Functional Linguistics Genre Based Pedagogy. *Eralingua: Jurnal Pendidikan Bahasa Asing Dan Sastra*, *46*(1). https://ojs.unm.ac.id/eralingua

Bagir, Z. A., & Mubarok, H. (2021, November 30). *Religious freedom, harmony or moderation? Government attempts to manage diversity*. Indonesia At Melbourne.

Baihaqi, M., Sunan, U., & Surabaya, G. (2021). Implementation of Multicultural Education in Indonesia. *Journal of Education and Technology*, *4*(3).

Sustainable Development Goal (SDG) Indonesia, (2022).

BSKAP. (2022). Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, dan Jenjang Pendidikan Menengah Pada Kurikulum Merdeka. In *Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi*.

Burhanuddin, N., & Khairuddin, K. (2022). The Radicalism Prevention through Academic Policies at State Islamic Higher Education in Indonesia. *Ulumuna*, *26*(2), 363–391. https://doi.org/10.20414/ujis.v26i2.511

Chen, G.-M., & Starosta, W. J. (2000). The Development and Validation of the Intercultural Sensitivity Scale. *Human Communication*, *3*, 1–15. https://digitalcommons.uri.edu/com_facpubs

Chugh, R., & Turnbull, D. (2023). Gamification in education: A citation network analysis using CitNetExplorer. *Contemporary Educational Technology*, *15*(2), ep405. https://doi.org/10.30935/cedtech/12863

Daheri, M., Warsah, I., Morganna, R., Putri, O. A., & Adelia, P. (2023). Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia. *Journal of Population and Social Studies*, *31*, 571–586. https://doi.org/10.25133/JPSSv312023.032

Dalton, E. M., Lyner-Cleophas, M., Ferguson, B. T., & McKenzie, J. (2019). Inclusion, universal design and universal design for learning in higher education: South Africa and the United States. *African Journal of Disability*, *8*. https://doi.org/10.4102/ajod.v8i0.519

Davids, N. (2017). Islam, moderation, radicalism, and justly balanced communities. *Journal of Muslim Minority Affairs*, *37*(3), 309–320. https://doi.org/10.1080/13602004.2017.1384672

Dell, C. A., Dell, T., & Blackwell, T. (2015). Applying Universal Design for Learning in Online Courses:Pedagogical and Practical Considerations. *The Journal of Educators Online*, *12*(2), 166–192. https://doi.org/10.9743/JEO.2015.2.1

Fakhriati, F., Farida, A., & Iswanto, A. (2022). The Roots of Religious Moderation in Indonesia: As-Singkili and Langgien's Works on Tolerance. *International Symposium on Religious Literature and Heritage*.

Farid Hasyim, M. A. (2016). Islamic Education With Multicultural Insight An Attempt of Learning Unity in Diversity. *Global Journal Al Thaqafah*, *6*(2), 47–58. https://doi.org/10.7187/GJAT11320160602

Fernando, J., Sarwoprasodjo, S., Muljono, P., & Farady, M. R. (2023). Raising of Tolerance Consciousness Through Multicultural Education in Post-Conflict Regions of Indonesia. *Education Quarterly Reviews*, *6*(2). https://doi.org/10.31014/aior.1993.06.02.753

Firdaus, F., Anggreta, D. K., & Yasin, F. (2020). Internalizing Multiculturalism Values Through Education: Anticipatory Strategies for Multicultural Problems and Intolerance in Indonesia. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, *22*(1). https://doi.org/10.25077/jantro.v22.n1.p131-141.2020

Hadza, C., Sesrita, A., & Suherman, I. (2020). Development of Learning Media Based on Articulate Storyline. *Indonesian Journal of Applied Research (IJAR)*, *1*(2). https://doi.org/10.30997/ijar.v1i2.54

Heliawati, L., Lidiawati, L., & Pursitasari, I. D. (2022). Articulate Storyline 3 multimedia based on gamification to improve critical thinking skills and self-regulated learning. *International Journal of Evaluation and Research in Education*, *11*(3). https://doi.org/10.11591/ijere.v11i3.22168

Hossein-Mohand, H., Trujillo-Torres, J. M., Gómez-García, M., Hossein-Mohand, H., & Campos-Soto, A. (2021). Analysis of the use and integration of the flipped learning model, project-based learning, and gamification methodologies by secondary school mathematics teachers. *Sustainability (Switzerland)*, *13*(5). https://doi.org/10.3390/su13052606

Hussein, E., Kan'an, A., Rasheed, A., Alrashed, Y., Jdaitawi, M., Abas, A., Mabrouk, S., & Abdelmoneim, M. (2023). Exploring the impact of gamification on skill development in special education: A systematic review. *Contemporary Educational Technology*, *15*(3), ep443. https://doi.org/10.30935/cedtech/13335

Islamy, A., & Amirullah. (2022). Religious Moderation in The Paradigm of Religious Conflict Reconciliation in Jayapura - Papua. *Jurnal 12 Waiheru*, *8*(1).

Jamarudin, A., Ulya, M., Abdul Fatah, R., & Wage, W. (2022). Implementing Religious Moderation Using the Perspective of the Qur'an. *KnE Social Sciences*, 579–590. https://doi.org/10.18502/kss.v7i8.10776

Javaid, R. (2020). The effect of curriculum integrated technology-based universal design of learning approach on academic achievement of elementary school students. *Advances in Intelligent Systems and Computing*, *1211*, 343–349. https://doi.org/10.1007/978-3-030-50896-8_49

Jayadi, K., Abduh, A., & Basri, M. (2022). A meta-analysis of multicultural education paradigm in Indonesia. *Heliyon*, *8*(1), e08828. https://doi.org/10.1016/j.heliyon.2022.e08828

Jayanti, K. (2018). Vertical Conflict Between the Free Aceh Movement in Aceh and the Central Government in Jakarta, 1976-2005. *Buletin Al-Turas*, *19*(1). https://doi.org/10.15408/bat.v19i1.3698

Jojor, A., & Sihotang, H. (2022). Analysis of the Merdeka Curriculum in Overcoming Learning Loss during the Covid-19 Pandemic (Case Study Analysis of Educational Policy). *EDUKATIF : JURNAL ILMU PENDIDIKAN*, *4*(4), 5150–5161. https://doi.org/10.31004/edukatif.v4i4.3106

Karacabey, M. F. (2019). The attitudes of teachers towards multicultural education. *European Journal of Educational Research*, *8*(1), 383–393. https://doi.org/10.12973/eu-jer.8.1.383

Kemenag. (2019). *Religious Moderation* (1st ed.). Kementerian Agama.

Kurniati, P., Lenora Kelmaskouw, A., Deing, A., & Agus Haryanto, B. (2022). The Independent Curriculum Innovation Process Model Implications for 21st Century Students and Teachers. *Jurnal Citizenship Virtues*, *2*(2), 408–423.

Marzuki. (2020). Multicultural education in salaf pesantren and prevention of religious radicalism in Indonesia. *Cakrawala Pendidikan*, *39*(1), 12–25. https://doi.org/10.21831/cp.v39i1.22900

Muhaemin. (2023). Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions. *Journal of Social Studies Education Research*, *14*(2), 253–274.

Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *11*(2), 213–241. https://doi.org/10.18326/ijims.v11i2.213-241

Ningsih, I. W., Mayasari, A., & Ruswandi, U. (2022). Concept of Multicultural Education in Indonesia. *Edumaspul: Jurnal Pendidikan*, *6*(1). https://doi.org/10.33487/edumaspul.v6i1.3391

Nugraha, T. S. (2022). Independent Curriculum for Learning Crisis Recovery . *Inovasi Kurikulum*, *19*(2). https://ejournal.upi.edu/index.php/JIK

Ou, A. W., & Malmström, H. (2023). 'It becomes increasingly complex to deal with multiple channels': materialised communicative competence and digital inequality in English-medium higher education in the digital era. *Journal of Multilingual and Multicultural Development*. https://doi.org/10.1080/01434632.2023.2222102

Priyatni, E. T. (2014). *Indonesian Language Learning Design in Curriculum 2013* (1st ed.). Bumi Aksara.

Rahman, A., Wibawa, B., & Sumantri, S. (2022). Developing English for Tourism Learning Model Based on Hypermedia. *Education Quarterly Reviews*, *5*(4). https://doi.org/10.31014/aior.1993.05.04.670

Rahman, Y., Al Walid, K., & Humaidi, H. (2022). Critical Thinking And Religious Moderation: Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia. *JOURNAL OF INDONESIAN ISLAM*, *16*(1), 49. https://doi.org/10.15642/JIIS.2022.16.1.49-74

Raihani. (2017). *Islamic Education on Multicultural Citizen* (S. M. Asyari, Ed.; 1st ed.). Pustaka Pelajar.

Rismawati, S. D. (2021). The Legal Politics of Religious Moderation in Indonesia: Responsive or Repressive? *Journal of Legal, Ethical and Regulatory Issues*, *24*(4), 1–8.

Rosyada, D. (2014). Multicultural Education in Indonesia A Conceptual View. *Sosio Didaktika*, *1*(1).

Sahlan, M., Ilham, I., Amin, K., & Kamil, A. I. (2022). Cultural Approaches in Aceh Political Conflict Resolution: A Reflective Note. *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)*, *16*(1). https://doi.org/10.24815/jsu.v16i1.25272

Sari, D. M. M., & Prasetyo, Y. (2021). Project-based-learning on critical reading course to enhance critical thinking skills. *Studies in English Language and Education*, *8*(2). https://doi.org/10.24815/siele.v8i2.18407

Seban, D. (2022). The Effect of Genre-Specific Strategy Instruction on the Writing Achievement of Fourth-Grade Students. *Education Quarterly Reviews*, *5*(4). https://doi.org/10.31014/aior.1993.05.04.612

Skinner, R., Nelson, R. R., Chin, W. W., & Land, L. (2015). The Delphi method research strategy in studies of information systems. *Communications of the Association for Information Systems*, *37*, 31–63. https://doi.org/10.17705/1cais.03702

Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian Muslims. *Religions*, *13*(5). https://doi.org/10.3390/rel13050451

Sugiyono. (2010). *Metode Penelitian Kuantitatif Kualitatif dan R & D*. Alfabeta.

Suhendi, S. (2020). Preventing Radicalism Through Integrative Curriculum at Higher Education. *Jurnal Pendidikan Islam*, *6*(1), 79–94. https://doi.org/10.15575/jpi.v6i1.8498

Sukmawati, Z. (2022). *Development of E-Modules Integrated with the Value of Religious Moderation for Grade IV Students on the Exemplary Story of Wali Songo II* [Thesis]. IAIN Batusangkar.

Suntana, I. (2022). The tough slog of a moderate religious state: Highly educated Muslims and the problem of intolerance in Indonesia. *HTS Teologiese Studies / Theological Studies*, *78*(1). https://doi.org/10.4102/hts.v78i1.7933

Suprapto. (2020). Integration of Religious Moderation in Islamic Religious Education Curriculum Development. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *18*(3), 355–368. http://jurnaledukasikemenag.org

Suri, D., & Chandra, D. (2021). Teacher's strategy for implementing multiculturalism education based on local cultural values and character building for early childhood education. *Journal of Ethnic and Cultural Studies*, *8*(4). https://doi.org/10.29333/ejecs/937

Sutrisno, E. (2019). Actualisation of Religious Moderation in Educational Institutions. *Jurnal Bimas Islam*, *12*(2). https://doi.org/10.37302/jbi.v12i2.113

Syarif. (2021). Understanding the Teaching of Religious Moderation from a Sufistic Perspective and Its Implications for Student Performance. *Journal of Social Studies Education Research*, *12*(4), 320–343. www.jsser.org

Syauki Faznur, L., Fadly, A., & Alfiana Nufus, F. (2021). Development of BIPA Digital Book Based on Islamic Moderation Value. *Pena Literasi*. https://jurnal.umj.ac.id/index.php/penaliterasiEmail

UNESCO. (2009). *Policy guidelines on inclusion in education*. https://unesdoc.unesco.org/ark:/48223/pf0000177849

Uyun, M., & Warsah, I. (2022). Prospective Teachers' Intercultural Sensitivity alongside the Contextual Factors as the Affective Domain to Realize Multicultural Education. *International Journal of Instruction*, *15*(4), 555–576. https://doi.org/10.29333/iji.2022.15430a

Widyanto, A. (2017). Reformulating Strategies to Develop Democratization through Civic Education in Aceh. *Ulumuna*, *21*(1). https://doi.org/10.20414/ujis.v21i1.1179