

AN EFFECTIVE RELIGIOUS MODERATION EDUCATION MODEL
FOR A DIVERSE STUDENT

Sismanto

Universitas Islam Malang, Indonesia

e-mail: sirilwafa@gmail.com

Abstract. *This article aims to analyze and discusses an effective religious moderation education of multicultural education issues, religious moderation education model, and finding new solutions for diverse students by using a qualitative approach with multi-site in private and public school East Kalimantan. The author collects data through interviews and FGDs and explores reputable journals and several relevant references. The findings reveal that: (1) Schools to be used as places to teach religious moderation to diverse students and its implementation strategy through curriculum integration in each lesson, extracurricular activities, and habituation in school and daily home environment. (2) The religious moderation education model are formulated in the school's vision. (3) Effective religious moderation education for diverse students includes well-designed teacher development programs and strong school and home relationships.*

Keywords: Religious Moderation; Religious Moderation Education; Education Model; Diverse Student

A. INTRODUCTION

Islam is the religion of the sky by bringing the teachings of the sky to ground the teachings of his religion, then Allah sent messengers. Islam is present in the world brought by the Prophet Muhammad SAW, who teaches humans about beauty and diversity. Islam is present as a perfect religion that teaches about plurality and plurality (Sismanto, 2021). Islam is a religion of simplicity, moderation, justice, and perfection, leading its followers to the right path. Moderation is an important aspect in our daily life as taught by Prophet Muhammad SAW by perfect example. This example has been adapted by previous Islamic scholars in their daily lives so that they emphasize the importance of understanding the Qur'an and Sunnah based on the understanding of previous pious predecessors. Some of the factors that cause these deviations are deviations, misunderstandings and misinterpretations that lead to improper understanding of the concept of moderation. All of that has given rise to misunderstandings and conflicts of interest between us (Yabi et al., 2014).

The teachings of plurality, multiculturalism, and pluralism, as expressed by Heru Suparman in his research, provide the Qur'anic view on pluralism that there are no contradictory Islamic teachings, especially concerning the Qur'an as the basis of Islamic law (Istianah, 2018; Suparman, 2017). (Istianah, 2018)(Istianah, 2018)(Istianah, 2018)In understanding the religious affairs of Amir Mu'allim, he gives two perceptions, firstly, religion is used as a doctrine, and secondly, religion is a product of human understanding of religious doctrine. In this connection, religion as a doctrine has principles, such as justice, equality, plurality, freedom, democracy, and humanity. These principles are stable and unchanging. However, these principles must be implemented wisely in human life. Therefore, radicalism (terrorism and jihad) related to and in religion must be understood because religion is an ideology (Abbas, 2011; Arifin, 2016).

Indonesia is a pluralistic country with various cultures, ethnicities, customs, religions and languages in Indonesia (Sismanto, 2021). Indonesia consists of 34 provinces and has approximately 17,000 islands, 250 ethnic groups, and 500 regional languages with cultures and tribes throughout the islands spread across the archipelago (Raihani, 2020). On the one hand, the diversity and differences in culture, ethnicity, religion and language are a gift and wealth for the Indonesian people with very high values. However, on the other hand, if this diversity and multiculturalism are not empowered properly, it is possible to have an impact on horizontal friction or conflict that can crack the diversity of national and state life (Sismanto & Riswadi, 2021). For this reason, the strengthening of religious moderation education in educational institutions, between communities, intra-communities and communities with the government continues to be strengthened by various activities and programs.

Indonesia has a history of horizontal conflicts, which started from friction between individuals and tribes in Ambon, Poso, and other places (Salamun, 2014). Various conflicts that started from conflicts between various beliefs surfaced in recent decades. These problems require open dialogue and cooperation between religious communities to contribute towards maximum harmonization, provide benefits for inter-religious adherents, and advance the nation. All religious adherents individually and in communities must be actively involved in collaboration and dialogue in various fields of study. Although dialogue and cooperation must have vertical support and responsibility to God, they must also lead to the goodness and benefit of humanity as wide as possible, beyond the limits of understanding, belief, religion, ethnicity, race, nation, and culture (Aesah, 2020).

Several cases and conflicts with racial nuances, both religion and ethnicity, need to find the right solution by strengthening religious moderation. Umi Sumbullah, in her research, revealed that efforts to support the creation of religious harmony are the existence of a positive attitude, awareness, and willingness to understand each other and share roles. The religious elite in the city of Malang admits that things that can interfere with inter-religious harmony are ego claims, fanaticism and exclusivism (Sumbulah & Al Aluf, 2015). All religious adherents must be willing to collaborate and dialogue in social studies, economics, political culture, quality of human resources, and others (Zaprul Khan, 2018).

Previous researchers have conducted several studies on religious moderation education. A study to elaborate on student development, understanding and practice of Islamic moderating personality at the Malaysian Higher Learning Institution (MHLI) (Yaakub et al., 2019). Influential political science literature argues that the integration of radical political parties in the political system leads to their moderation. These parties traded their ideological platforms for electoral viability and political legality. Radicals become moderate through strategic interests (Tezcür, 2010). The development of radical understanding and attitudes has penetrated the campus world, which needs to be addressed by including religious moderation and understanding of Islamic religious education learning at State Universities in implementing anti-radicalism education. The study results indicate that the values of religious moderation have been integrated into learning at State Universities through materials related to tolerance, brotherhood, and the concept of Islamic teachings as the religion of rahmatan lil 'alamin (Herlinawati, 2020).

While tracing the results of several research studies on the implementation of moderation education, such as; in Early Childhood Education, to increase the physical, intellectual, social, emotional growth of early childhood under three years in Indonesia (Hasan & Suwarni, 2012), in high school (Budirahayu & Saud, 2021), at the boarding school (Raihani, 2012), in junior high school (Salamun, 2014), and the implementation of local wisdom-based multicultural education in Indonesian elementary schools (Noor & Sugito, 2019). Schools also encourage harmony among people from various cultural and religious backgrounds (Budirahayu & Saud, 2021; Masry-Herzallah & Amzalag, 2021). On the other hand, local culture can be a very effective tool in the learning process and transfer the values of religious moderation to students (Maimun et al., 2020). The more students learn cultural and national values, the easier it will be for students to contribute to society in the future (Geng et al., 2020). Moral education in a multicultural society should go beyond the indoctrination of prescribed values (Balakrishnan, 2017).

Considering that no research examines the effectiveness of the model of religious moderation education in schools for diverse students, then. This paper focuses on the issues of religious moderation education in educational institutions, how effective models of religious moderation education are, and how to find solutions offered in religious moderation education. Thus, this research becomes important for schools to reflect the diversity of students in the school environment. The importance of this research is that the research is included in research that focuses on Islamic education researchers. Although it has been practised for a long time, the facts show that the phenomenon of religious moderation education in building a tolerant culture through fun, innovative multicultural learning and methods that follow the characteristics of the school.

B. METHOD

This research uses a qualitative approach with a multi-site type, which requires the researcher to involve several places and research subjects at once (Bogdan & Biklen, 1982; Taylor et al., 2016). In designing this research, researchers involved private elementary schools and public elementary schools in East Kalimantan. The location selection was based on several unique considerations, accommodating religious moderation education, and Islam as the majority religion in schools. From these various places and subjects, the researcher collected some data through interviews, observations, FGDs, and document checking.

Furthermore, this interview technique is aimed at Islamic religious education teachers and other parties who are indirectly involved, such as foundations, school principals and vice-principals of the curriculum section, committees that are intended to collect data as follows: (1) Stakeholder experience in implementing moderation education religious; (2) problems faced by stakeholders in implementing religious moderation education; (3) The potential of stakeholders to develop educational values of religious moderation. While the documents were studied, including the lesson plan syllabus, worksheets distributed in class, student assignments, and sample exam questions. In addition, the FGDs conducted in this study were more focused on examining the findings of several competent parties in this field.

C. RESULTS AND DISCUSSIONS

1. Religious Moderation Education Issues in Educational Institutions

With more than 250 million inhabitants, consisting of more than 13,000 islands - large and small, Indonesia is the largest archipelagic country globally. Indonesia is a country that is very diverse in ethnicity, culture, and religion or belief. Muslims make up the majority among adherents of other religions, including Christianity, Hinduism, Buddhism and Confucianism. For a long time, Indonesia has been described as a country with a good record of diversity and tolerance (Sismanto, 2021a). However, this does not mean eliminating events that have damaged Indonesia's reputation. Ethnic and religious conflicts have sparked inter-group disputes and urgently need attention (Raihani, 2020). Meanwhile, Aesah said that the lack of tolerance and mutual respect among the nation's citizens contributed to conflict and division in Indonesia. For this reason, the existence of a community that can respect and tolerate each other will foster a sense of unity in the Indonesian nation, which consists of various ethnic groups, customs, and religions (Aesah, 2020).

One of the teachings of Islam is to teach the role and ethics of the association of Muslims with other religions. The role of Muslims is not only in the community or government but also in educational institutions. Indonesia, which has a typology of a pluralistic society with various tribal and religious customs, provides a demographic bonus. However, on the other hand, this population diversity provides the potential for friction between religious communities in the community and the educational environment (Sismanto, 2021a). Even in the Qur'an, Allah SWT also confirms the statement of human origins, which are very diverse. "O humankind, indeed we have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honourable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Aware." (Surat al-Hujurat/49:13).

Multicultural education is education related to diverse cultures, so that the presence of a

developed curriculum must be able to accommodate cultural differences (Slamet, 2019). The understanding of religious moderation must be understood as a religious attitude balanced between the practice of one's religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This balance or middle ground in religious practice will undoubtedly prevent us from being excessively extreme, fanatical and revolutionary in religion. Religious moderation is a solution to the presence of two extreme poles in religion, the ultra-conservative or extreme right on the one hand and the liberal or extreme left on the other (Penyusun, 2019, p. 18).

One of the problems is social injustice in the context of education. Different school settings and found that not every student is treated the same. For example, religious minorities students experience discrimination in access to their religious teachings and deprivation of their religious practices at school. The minority referred to here does not mean those with a small number of religious residents, but minorities in certain places such as Muslims in Central Kalimantan or even in a micro-scale context in the school environment. In public schools in Batam, the principal issued a policy to limit the number of students from ethnic and religious backgrounds with the teacher's approval. Another example of social injustice is found in schools by contrasting the image of academic majors (Raihani, 2020). These forms of discrimination at the school level will negatively impact if they are carried out massively and continuously for school members, especially students. For this reason, the elimination of all forms of discrimination in the educational environment is a must.

Schools are educational institutions that are very appropriate to be used as a vehicle to teach religious moderation to students. Factors that influence multicultural education include the form of a supportive curriculum, the teacher's age, the subjects taught, the relationship between the teacher and the subject, and the curriculum (Kusá et al., 2014). The characteristics of religious moderation can be reflected in curriculum objectives, content, learning situations and evaluation. Curriculum design has multicultural characteristics if the goal has student characteristics such as understanding human rights and respect for different views, the content consists of several subjects such as human rights and citizenship, learning situations offer different groups (Demir & Yurdakul, 2015). Implementing religious moderation education for homogeneous students, such as in madrasas and public schools, is different. Religious moderation education has become necessary in educational institutions with heterogeneous students, especially in terms of beliefs. The values of religious moderation taught in schools will be more easily practised in social life among these heterogeneous students. However, this is not the case with homogeneous madrasas. The development of multicultural values in madrasas requires its concepts and strategies (Raihani, 2020).

The implementation of multicultural education carried out by the Madrasah Pembangunan, Ciputat, Tangerang is not new because multicultural values have been taught in many subjects. The values of religious moderation were developed and introduced and needed by Madrasah Pembangunan students to deal with a heterogeneous society such as tolerance, empathy, cooperation, and the four main attributes of Muhammad Rasulullah (sidiq, amanah, tabligh, fathonah). Other values include trust, quality of work and competitiveness (Murtadlo, 2014). The implementation strategy can be done through the integration of the learning curriculum, or it can also be done by being integrated into extracurricular activities. The practice of religious moderation can be carried out together. For example, research conducted by Sulistyowati et al. took the background of SMA Yogyakarta. When praying together before the National Examinations were collected in one room and usually guided by a Muslim teacher. Although the model and procedure for requesting prayer are delivered in an Islamic way, in leading the prayer, the Muslim teacher conveys to the prayer participants to join together the prayers that are being said based on their respective religions and beliefs. Students are grouped according to their religion by entering their respective rooms for a special prayer request. Christian teachers guide Christian students, Catholic teachers guide catholic students, and Hindu teachers guide Hindu students (Salamun, 2014).

2. Religious Moderation Education Model for Diverse Students

The school that the researcher uses as the research location is a multicultural school. It can be used to find conceptual buildings to construct religious moderation education, formulated through school leadership meetings. The development of religious moderation education consists of; (1) the school's vision and mission; (2) curriculum; (3) leadership and management; (4) culture; (5) student activities; and (6) the cooperation of the wider community. The following picture can be viewed in detail to clarify the elements that influence religious moderation education in schools.

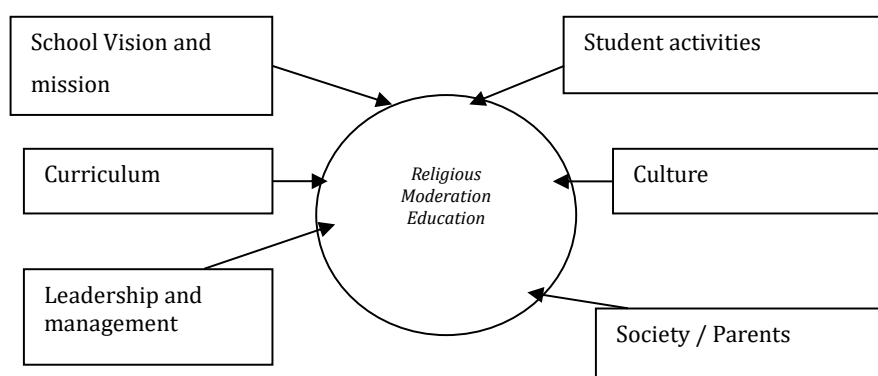


Figure 1. Elements involved in the development of religious moderation education model

Based
picture
the

on the
above,

development of religious moderation education begins with school meetings. Foundation administrators and school stakeholders attended the meeting. Principals, teachers, and representatives of parents were also present at this meeting. Religious moderation education in its implementation is formulated by the principal, who can develop its vision and mission. The school principal has the authority to determine the policy direction for the development of religious moderation education in the school he leads; Of course, the formulation of ideas and models of religious moderation education is through annual meetings with teachers and representatives of parents or stakeholders. According to Raihani's findings, the school's vision and mission are the directions and guidelines for multicultural education (Raihani, 2018). Raihani added that Principal leadership has several aspects in realizing the school's vision and mission. At the same time, the manager ensures the stability of the process by carrying out its administrative functions.

The quality of curriculum and teaching is at the core of the process and provides a key resource for understanding cultural diversity and developing multicultural attitudes. The goals and content of the curriculum that explicitly contains the teachings of multiculturalism reflect the school's vision, and learning facilitates the achievement of these goals. The curriculum can be a reference and guideline for education implementers, especially teachers, in managing teaching and learning activities. Teachers at schools and parents can also see the curriculum that can be used as a guide to guide their children to study at home. The existence of a curriculum will also assist the principal in supervised learning. Likewise, for the community, looking at the curriculum can be used as a foothold to help realize the learning process in schools.

Differences in backgrounds, thoughts, and actions should be seen as strengths and assets rather than shortcomings to be corrected. The diversity of student backgrounds requires the application of a curriculum that incorporates diverse cultures and groups. By providing students with a deeper understanding of core values as they are manifested and instilled in different social and ethnic groups, an effective educational curriculum can create a learning environment that accepts and tolerates differences. There are various ways to align educational curricula with the learning processes found among diverse students (Cline & Necochea, 1996).

The quality of the learning process is about teaching with the right pedagogical and technical skills. Teachers have wholehearted values of respecting the uniqueness and needs of each student. In Sismanto's opinion, the teacher's teaching style must follow the student's

learning style (Sismanto, 2016). A quality learning process will not be achieved without continuous professional development for teachers and other staff to increase their capacity (Sismanto, 2021b). In addition, qualified teachers can create a supportive culture for children to live together and in diversity. According to multicultural education, deliberate and explicit action to create rituals, norms, and standards must be taken to build a school culture that supports diversity. It can be done through student activities both inside and outside the program (Raihani, 2018). Student activity is an important element of this approach because it is at the core of the school process through which knowledge, skills and values are acquired. Therefore, schools have a role in maintaining diverse student relationships (Harjatanaya & Hoon, 2020).

So, religious moderation education carried out by schools has a role in shaping the nation's character, which has the task of preparing the potential of all school members, in this case, students, to appear and get used to good behaviour. Based on research findings through interviews, religious moderation education teaches and instils the importance of respecting cultural differences, customs, languages and respecting human rights as citizens based on Islam. In every subject, the values of religious moderation are needed. In addition, there needs to be extracurricular performances/events that show differences but unite.

3. Finding New Solutions

Based on the research findings, a new solution can be used as a critical point in religious moderation education. The foundation management and school principals as leaders must formulate policies in the form of the vision and mission of religious moderation education, which are implemented in various school programs. These school programs can be in religious moderation education in the curriculum, extracurricular activities, and habituation of students' daily programs in the school and home environment. In line with the findings of Raihani's research, the vision, mission, and leadership of school principals play an important role in religious moderation (Raihani, 2020).

The strategies and techniques used by teachers in the religious moderation education curriculum for students are diverse. First, ask parents to provide their own family stories that reflect the values of religious moderation to strengthen and diversify the curriculum (Eberly et al., 2007). Second, using folklore, animated media, and heroism from around the world will allow students to see the relationship between home and school, understand the universality of religious moderation values, and appreciate the uniqueness of other cultures (Malla et al., 2020; Rihatno, 2020). Third, combining many discussions and examples of various problems found among diverse students, schools began to build bridges and connect age to the home and society, thus benefiting both teachers and students due to a wider cross-culture (Jackson, 2004). Developing a religious moderation education program begins with realising a universality of human experience that must be integrated into the curriculum, students' daily habits, and transmitting religious moderation values that reflect all social and cultural groups found in schools.

Implementation of religious moderation education that effectively addresses student diversity and values of religious moderation across social and cultural groups. Teachers must embrace diversity by incorporating various cultures as an integral element of a religious moderation program. Diverse students must fit the predetermined program. An effective religious moderation education model suggests that the curriculum should be following the needs of students in its design, development and implementation. Teachers should be sensitive to the diversity of students they will meet in the classroom and recognize it as a process of transmitting culture and values of moderation as an integral part of a religious moderation education program. Therefore, teachers must have the skills, strategies, and tools.

Teachers must view parents as a source of cultural wealth that can be used as learning media to understand easily. Parents can be invited to work together in providing the sought-after link between religious moderation education programs at school and home by complementing the culture for inclusion in the curriculum. In this way, parents will be happy and proud to contribute meaningfully to their children's education, creating synergies with classroom teachers. Mutual understanding between teachers and parents when they realize that the values

of religious moderation can unite school and home. Effective religious moderation education addresses the social and cultural needs of diverse students to include well-designed teacher development programs, strong school and home relationships.

D. CONCLUSION

The conclusion is based on research findings and research purposes. The model of religious moderation education can be started from the school's vision and mission, the curriculum used, school management and principal leadership, school culture, student activities, and community collaboration. Religious moderation education in the context of education means that schools as educational institutions are potential and conducive vehicles for teaching the values of religious moderation. Even though students in a school have different backgrounds, different ethnic, cultural, ethnic, and religious backgrounds, however, basically in its implementation, it can be done jointly through curriculum integration and integration in extracurricular activities.

REFERENCES

- Abbas, T. (2011). Islamic radicalism and multicultural politics: The British experience. In *Islamic Radicalism and Multicultural Politics: The British Experience*.
<https://doi.org/10.4324/9780203850046>
- Aesah, S. (2020). Kerjasama Umat Beragama dalam Menciptakan Harmanisasi. *PROSIDING SEMINAR NASIONAL KEAGAMAAN*, 1(1).
- Arifin, S. (2016). Islamic religious education and radicalism in Indonesia: Strategy of de-radicalization through strengthening the living values education. *Indonesian Journal of Islam and Muslim Societies*, 6(1), 93–126. <https://doi.org/10.18326/ijims.v6i1.93-126>
- Balakrishnan, V. (2017). Making moral education work in a multicultural society with Islamic hegemony. *Journal of Moral Education*, 46(1), 79–87.
<https://doi.org/10.1080/03057240.2016.1268111>
- Bogdan, R., & Biklen, S. K. (1982). *Qualitatif research for education: and introduction to theory and methods*. Boston: Allyn & bacon Inc.
- Budirahayu, T., & Saud, M. (2021). Proposing an Integrated Multiculturalism Learning System: A Study from Indonesian Schools. *Asia-Pacific Education Researcher*, 30(2), 141–152.
<https://doi.org/10.1007/s40299-020-00521-1>
- Geng, L., Zheng, Q., Zhong, X., & Li, L. (2020). Longitudinal Relations Between Students' Engagement and Their Perceived Relationships with Teachers and Peers in a Chinese Secondary School. *Asia-Pacific Education Researcher*, 29(2).
<https://doi.org/10.1007/s40299-019-00463-3>
- Hasan, A. B. P., & Suwarni, E. (2012). Policies and Practices for Promoting Multicultural Awareness of Indigenous Early Childhood Education in Indonesia. *International Journal of Child Care and Education Policy*, 6(1), 63–94. <https://doi.org/10.1007/2288-6729-6-1-63>
- Herlinawati. (2020). The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education). *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 8(2).
- Istianah. (2018). Kritik Terhadap Penisbatan Riwayat Hadis: Studi atas Hadis-Hadis Palsu. *Riwayah : Jurnal Studi Hadis*, 4(1), 77–100.
<https://doi.org/http://dx.doi.org/10.21043/riwayah.v4i1.3319>
- Maimun, A., Indiyanto, A., & Mujab, M. (2020). Educating islamic values through wiwitan tradition. *Journal of Indonesian Islam*, 14(2). <https://doi.org/10.15642/JIIS.2020.14.2.359-386>
- Masry-Herzallah, A., & Amzalag, M. (2021). From theory to practice: Jewish and Arabs students in academia practice multicultural education. *International Journal of Comparative Education and Development, ahead-of-p*(ahead-of-print). <https://doi.org/10.1108/ijced-06-2020-0031>
- Noor, A. F., & Sugito. (2019). Multicultural Education Based in the Local Wisdom of Indonesia for

- Elementary Schools in the 21st Century. *Journal of International Social Studies*, 9(2), 94–106.
- Raihani. (2012). Report on multicultural education in pesantren. *Compare*, 42(4), 585–605. <https://doi.org/10.1080/03057925.2012.672255>
- Raihani. (2020). A model of Islamic teacher education for social justice in Indonesia a critical pedagogy perspective. *Journal of Indonesian Islam*, 14(1), 163–186. <https://doi.org/10.15642/JIIS.2020.14.1.163-186>
- Salamun, N. S. B. S. (2014). *Implementasi Pendidikan Multikultural di Sekolah Inklusi SMP Tumbuh Yogyakarta*. Balai Pelestarian Nilai Budaya (BPNB) Yogyakarta.
- Sismanto. (2021). Islam dan Relasi Agama-Agama dalam Perspektif Hadis dan Implementasinya di Lembaga Pendidikan. *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 5(2), 559–586. <https://doi.org/10.29240/alquds.v5i2.2518>
- Sismanto, & Riswadi. (2021). Forms of Cooperation Between Religions; A Tafsir Perspective. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 9(1), 21–38. <https://doi.org/10.21093/sy.v9i1.3201>
- Sumbulah, U., & Al Aluf, W. (2015). *Fluktuasi Relasi Islam-Kristen Di Indonesia Pendekatan Sosio-Historis*. Malang: UIN Maliki Press.
- Suparman, H. (2017). Multikultural dalam Perspektif Alquran. *AL QUDS : Jurnal Studi Alquran Dan Hadis*, 1(2), 2580–3190. <https://doi.org/10.29240/alquds.v1i2.250>
- Taylor, S. J., Bogdan, R., & Devault, M. L. (2016). *Introduction to Qualitative Research Methods, A Guide Book and Resource* (4th ed.). New Jersey: John Wiley & Sons, Inc.
- Tezcür, G. M. (2010). The moderation theory revisited: The case of Islamic political actors. *Party Politics*, 16(1), 69–88. <https://doi.org/10.1177/1354068809339536>
- Yaakub, M. B. H., Othman, K., & Nazli, N. N. N. (2019). Islamic Moderation (Wasatiyyah) Manifestation of Practices: an Elaboration of Its Degree of Effectiveness. *Humanities & Social Sciences Reviews*, 7(1), 171–179. <https://doi.org/10.18510/hssr.2019.7121>
- Yabi, S., Ibrahim, N., & Kawaid, A. I. S. D. (2014). The Concept of Moderation Among Islamic Pious Predecessors. *Global Journal Al Thaqafah*, 4(2), 133–139. <https://doi.org/10.7187/GJAT732014.04.02>
- Zaprul Khan. (2018). Dialog dan Kerjasama Antar Umat Beragama dalam Perspektif Nurcholish Madjid. *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 9(2), 154–177. <https://doi.org/10.32923/maw.v9i2.783>