

Adikara Qur'an-Based Educational Game in Shaping Moderate Religious Behavior

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Abstract: Amid Indonesia's vast geographic and cultural diversity, effective methods for cultivating religious tolerance in education remain necessary. The 'Adikara' educational game is proposed as a learning medium designed to instill Islamic educational values, analyze its capacity to foster moderation, and encourage tolerant religious behavior through its implementation. This qualitative phenomenological study utilized data from literature reviews and interview records. The findings indicate that the Adikara Educational Game enhances student engagement and well-being while systematically strengthening character formation, assessed across cognitive, psychomotor, and affective domains. Its application integrates nine media components aligned with the 'Merdeka' Curriculum, streamlining instruction and evaluation to create a more holistic and effective learning experience. By aligning directly with the current curriculum, the Adikara Educational Game offers an immediately applicable tool that enriches learning while advancing character formation and religious tolerance, highlighting the study's practical value for schools.

Keywords: Adikara, Learning Media, Religious Moderation.

Introduction

The plurality and heterogeneity of the nation are gifts from God that must be appreciated. Differences between tribes, cultures, races, and groups are the characteristics of the Indonesian nation. It is a shared obligation to maintain these differences and avoid social

conflict. The differences that exist sometimes give rise to social conflicts based on religious understanding, which is what causes radical Islamic ideologies to grow and become strong, appearing in the education sector by gradually destroying the morals of teenagers. For example, in the research results of the Center for Islamic and Community Studies (PPIM) at UIN Syarif Hidayatullah Jakarta in December 2016, the research revealed that a significant proportion (more than 81-87 percent) of PAI teachers at elementary and secondary education levels tend to be intolerant. Most of them do not agree with non-Muslim leaders.

Religion and culture are closely intertwined in addressing conflict. Within the framework of culture, at least three social interactions can be taken to manage conflict: 1) articulation of ethnic existence, 2) existence of public space, and 3) symbols of renewal of communication. If a conflict is brutal to resolve through basic religious channels, then it is in the cultural space that togetherness and harmony can be created.[4] One of the breakthroughs that needs to be considered next is the use of technology and learning media as a tool for transferring knowledge and disseminating the noble values of local culture, which are rich in positive attributes.

Looking at the results of this research, if the teachers themselves have such attitudes and understanding, then extremist understanding and intolerance have great potential to be indoctrinated from an early age, when children are studying and at school. In the last ten years, there have been signs that state high schools have become centers for cultivating intolerance, anti-Pancasila exclusivity, anti-diversity, and even violence in various forms. Research by the Setara Institute in 2015 was quite astonishing. The reason is that 7.6 percent of students in DKI Jakarta and Bandung agree with the ideology and actions of the Islamic State of Iraq and Syria. This research also revealed that 8.5 percent of the 684 student respondents agreed with replacing the Pancasila state philosophy with a particular religion.

The identity of the Indonesian nation is that of a maritime country, an archipelagic nation. The views and attitudes of the Indonesian nation state hold that Indonesia is a unified territory from Sabang to Merauke. In the context of educational games, Qur'anic Insight can be integrated to instill national values and awareness of the nation and state. Religious moderation refers to an attitude of tolerance and openness in religion, one that avoids extremism and promotes harmony among religious communities. In creating learning media, religious moderation can serve as the basis for developing inclusive and educational content.[5] By considering these aspects, Adikara

Educational Game can be developed as a Quran-based learning media product that not only educates about the geographical and cultural diversity of the Indonesian nation, but also teaches the importance of tolerance and harmony in religion.

Adikara Educational Game can facilitate independent learning, allowing students to develop cognitive, affective, and psychomotor intelligence. Through this game, students can be introduced to various local cultures in Indonesia. This not only enhances their understanding of their own national identity but also cultivates respect and appreciation for cultural diversity.

Adikara Educational Game can serve as a means of character education, where students are taught about moral values such as honesty, cooperation, and responsibility through game mechanics. By providing a platform that supports creativity, Adikara Educational Game can encourage students to think innovatively and creatively in solving the challenges given.

Method

This section describes the research methodology employed. The primary materials of this section are (1) research design; (2) population and sample (target of research); (3) data collection techniques and instrument development; (4) data analysis techniques. For research that involves using tools and materials, it is essential to document the specifications of these tools and materials. The tool specifications describe the sophistication of the tools used, while the material specifications describe the types of materials used. Qualitative research, such as classroom action research, ethnography, phenomenology, case studies, and others, requires the addition of the presence of researchers, research subjects, informants who helped during the research, and ways to explore research data, location, and duration of research, as well as descriptions of checking the validity of research results.

This research uses a qualitative sociological phenomenological approach, which is based on a normative approach [6], namely by conducting a study of social phenomena related to the Adikara Educational Game learning media in forming moderate religious behavior, which has an impact on the cognitive, affective, and psychomotor aspects of students, in accordance with social phenomena that occur in everyday life. Qualitative descriptive research focuses on answering research questions related to the questions of who, what, where, and how an event or experience occurs, ultimately studying it in depth to identify patterns that emerge in the event, as applied to the

Qur'an-based Adikara Educational Game in Forming Moderate Religious Behavior.

The subjects of the study were traders, farmers, BAZNAS officers of Brebes Regency, and Bank Syariah Indonesia officers, who were then implemented through Qur'an-based learning media. The data collection techniques employed were interviews, observation, and documentation. The method used in this research employs a descriptive qualitative approach, designed to describe situations or phenomena as they exist in the current state. This method involves collecting, exploring, observing, and researching to obtain information about the current state.[7] Information and data collection through in-depth interviews with sources, observations at several educational institutions, and documentation of scientific activities.

The interview was conducted with five sources from the elements of 1) Mr. Ibung Darajatun L, SE. MM from BAZNAS Kab. Brebes, 2) Mrs. Siti Khomsiyatun, S. S. as the Deputy Head of Administration of SMP IT Harapan Umat Brebes, 3) Mr. Sudirman, S.Pd Principal of SDN 06 Brebes, 4) Muh. Nur Fauqi, S.Pd, as PAI Teacher of MAN 1 Brebes, and 5) Mr. Prima Deni Nuringtias, S.Pd, from the Homeroom Teacher of Class 5 of Al-Azhar Brebes Elementary School.

We implemented purposive sampling by selecting stakeholders who have policy authority and direct experience in religious moderation and learning media integration: BAZNAS (socio-religious perspective), school principal/vice-principal (policy & curriculum), an Islamic Education (PAI) teacher (substance of Islamic values), and a homeroom teacher (character guidance & daily evaluation). The informants were drawn from elementary, junior high, and senior high school levels (SD, SMP, MAN) to capture variations in needs, readiness, and the impact of Adikara across different stages of student development.

This research observation was carried out in learning activities in several schools, namely: 1) SMP IT Harapan Ummat Brebes, 2) MAN 1 Brebes, 3) SD Islam Al-Azhar 53 Brebes, and 4) SDN 06 Brebes, while the documentation collection was carried out by collecting information documentation related to 38 provinces in Indonesia. The time required to carry out this research is approximately 6 months, namely from November 2, 2023, to April 24, 2024, from the prototype design stage, interviews, media implementation, observation, and drawing scientific research results.

After the data were collected, the preparation & coding stage involved organizing all recordings, field notes, and documents, anonymizing participants, producing verbatim transcripts verified against field notes, and conducting inductive-deductive open coding

on relevant text while developing a codebook to unify terms and ensure consistency. In the analysis & validation stage, codes were clustered into core themes through thematic analysis; findings were then strengthened via source and method triangulation (interviews, observations, documents), followed by limited member checking and maintaining an analytic audit trail. Finally, the reporting stage selected representative quotations, mapped themes to the study's objectives (Islamic education values, the game's role in fostering moderation, and classroom implementation), and crafted a concise and coherent results–discussion narrative.

Result and Discussion

Religious Education Values Contained in the Qur'an-Based Adikara Educational Game

Religious Education Values Contained in the Qur'an-Based Adikara Educational Game. Adikara Educational Game, a learning media device based on the Qur'an, implemented through the exploration pawn game, is a new approach to learning. The product innovation that is the advantage is achieved by focusing on the development of character based on living culture, which, of course, is rarely done by teachers. So that the Adikara Educational Game can become a learning media tool based on the Qur'an, promoting religious moderation values in practice.

The Adikara Educational Game is a pedagogical medium designed to develop aesthetic sensitivity and moral awareness through structured learning stages. This game can be adapted to align with the applicable educational curriculum, making it a valuable teaching aid in schools. Adikara Educational Game's visual and interactive design incorporates interesting elements, utilizing bright colors and relatable characters to capture students' attention.

In the design of the Adikara Educational Game based on the Quran in forming moderate religious behavior, several basic elements are combined, such as the concept of games with traditional games (ludo, snakes and ladders and monopoly), and combined with the diversity of the Indonesian nation linked to the implementation of the Independent Learning Curriculum and Competency Assessment in educational units that are in accordance with the standards of Indonesian education objectives.

The socio-religious character of students can be formed through the values of religious education contained in the Adikara Educational Game. Here are some examples of religious education values contained in the game:

1. Respect and Courtesy: Adikara Educational Game teaches students to be respectful and courteous to others. For example, students can play games with friends and share them politely and respectfully.
2. Confidence: This game also teaches students to be confident and curious. For example, students can play games that require them to think critically and have confidence.
3. Responsibility: This game teaches students to be responsible and care about the environment. For example, students can play games that encourage them to clean the environment and take responsibility.
4. Social Awareness: This game teaches students to be socially aware and curious. For example, students can play games that ask them to share and be socially aware.
5. Rewarding Achievement: This game also teaches students to reward achievement and share games that reward achievement.

Adikara Educational Game aims to develop students' knowledge and skills in various aspects of religion, such as:

1. Increasing awareness and motivation. Educational games are designed to increase students' awareness and motivation in various aspects of religion, such as in QS. Ali Imran: 138-139 explains about the growth of an attitude of awareness, optimism, and not giving up easily. Allah Subhanahu wa Ta'ala says:

هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ۝١٣٨ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝١٣٩

"This is (Al-Qur'an) a clear explanation for all people, a guide, and a lesson for the pious. Do not (feel) weak and do not (also) be sad, even though you are the highest (in rank) if you are believers".(QS. Ali Imran [3]:138-139).

Absolute efforts need to be made to instill faith in the souls of students, which encompasses two aspects: a noble character and a love for doing good. The development of an optimistic attitude and not giving up easily can be achieved

through habituation, gaining experience, channeling talents, and filling free time, among other methods.

2. Developing knowledge. Educational games are used to develop students' knowledge of religious concepts, such as those found in QS. Al-Hujurat: 13, which explains about equality, tolerance, and cooperation, as well as eliminating discrimination or differences in the treatment of fellow human beings. Allah Subhanahu wa Ta'ala says;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ هِيَ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
۱۳

“O mankind! You were created from a male and a female. So that you may know one another, we divided you into nations and tribes. Indeed, the most pious of you is the most noble of you. Indeed, Allah is All-Wise, All-Aware.”(QS. Al-Hujurat [49]:13). [10]

In this social interaction, we, as cultured beings, must maintain a fair and civilized attitude. A fair attitude means being equal, impartial, proper, or impartial; not done carelessly or indiscriminately, preferring to appreciate and respect a difference.

3. Integrating learning experiences. The Adikara Educational Game is designed to integrate students' learning experiences with religious materials, enabling them to understand and apply religious concepts in everyday life.

Adikara Educational Game functions as a means to improve students' abilities in various aspects of religion and develop critical thinking and analytical skills, as well as help students develop better socio-religious characters and instill in them the values of religious education contained in the game.

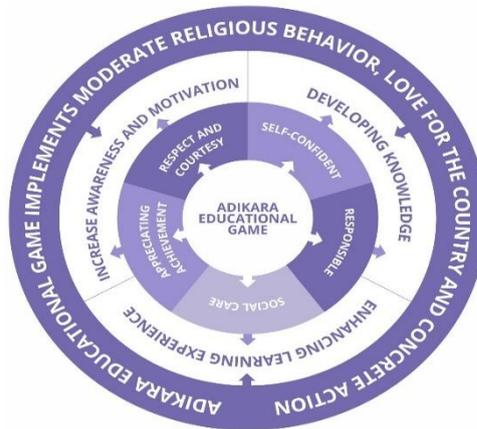


Figure 1. Circle Developing Religious Education Values through Adikara Educational Game.

Source: STAI Brebes Ambassador Squad Group Discussion.

Through the Adikara Educational Game learning media based on the Quran in forming moderate religious behavior which is packaged as attractively as possible to stimulate the thoughts, feelings, attention, and willingness of students so that they are encouraged to be involved in learning.

Analysis of the Qur'an-Based Adikara Educational Game as a Learning Media for Religious Education in Forming Moderate Religious Behavior

1. Assessment and Evaluation of Learning

Assessment and evaluation of learning through the Adikara Educational Game learning media includes three core assessment components, including:

a. Cognitive (knowledge)

Allah Subhanahu wa Ta'ala says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْ بَدُّوا نُؤْتِيَ بِأَسْمَاءَ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝ ۳۱

"He taught Adam all the names (things), then He showed them to the angels, saying, "Mention to Me the names of these (things) if you are true!" (QS. Al-Baqarah [2]:31).[11]

This assessment is carried out when students can apply the moderate religious behavior contained in the Adikara Education Game.

b. Psychomotor (skills)

Allah Subhanahu wa Ta'ala says:

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ
كَيْفَ تَعْمَلُونَ

"Then We made you successors on earth after them for Us to see how you do." (Qs. Yunus [10]:14).[12]

In assessing skills, the aspects assessed are how students can respond to all actions in problem solving, critical thinking and understanding concepts and solving problems in the Adikara Educational Game.

c. Affective (attitude)

Allah Subhanahu wa Ta'ala says:

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ٢٧

"He (Solomon) said, "We will see whether you are truthful or among the liars." (Qs. An Naml [27]:27).[13]

The behavioral aspects assessed for each student include cooperation, honesty, responsibility, accuracy, responsiveness and proactivity.

In the application of the Qur'an-based Adikara Educational Game learning media in forming moderate behavior, it is certainly necessary to have a learning evaluation as a form of reference for the results of the learning process so that its application is efficient and appropriate for the development of students' intelligence.

2. Methodology of Use

a. Learning Approach

Problem-Based Learning is a learning approach that focuses on student orientation to problems, organizing students, conducting individual and group investigations, presenting work through discussion results, and analyzing and evaluating the problem-solving process.[14]

b. Learning methods

Guess the picture, demonstration, exploration, and storytelling.

c. Learning model

Group learning: Group learning is a learning strategy where activities are carried out by students together in a group to achieve common goals.[15]

d. Teaching Materials

The teaching materials used in this learning media are adapted from Religious Education and Moral Education subjects, aligned with the curriculum in use.

Implementation of the Qur'an-Based Adikara Educational Game in Forming Moderate Religious Behavior

1. Learning Media Devices

Adikara Educational Game has nine learning media devices, including: 1) Adikara board, 2). Player pieces, consisting of 8 types of traditional boats, 3). Ownership pieces, in the form of property, objects, and buildings, can be owned in the long term. 4). Wealth pieces, in the form of consumables or goods that can be used in the short term. 5). Direction cards, 6). Mystery cards, 7). Destination cards, 8). Port cards, 9). Participant pins, consisting of 5 crew members, namely the captain, navigator, financial analyst, customer, and ABK.

2. Implementation in the Independent Curriculum

Adikara Educational Game is a Quran-based game in forming moderate religious behavior. In learning, it is greatly influenced by the 4C pattern skills as the basis for forming moderate religious behavior, as stated in QS. Yunus: 35-36. Allah Subhanahu wa Ta'ala says:

قُلْ هَلْ مِنْ شُرَكَائِي ۖ كُمْ مَّن يَهْدِي ۖ إِلَى الْحَقِّ ۗ
قُلِ اللّٰهُ يَهْدِي لِلْحَقِّ ۗ أَفَمَنْ يَهْدِي ۖ إِلَى الْحَقِّ أَحَقُّ
أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي ۖ إِلَّا ۖ أَنْ يُهْدَىٰ ۗ فَمَا لَكُمْ ۗ
كَيْفَ تَحْكُمُونَ ۗ ٣٥ وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا ۗ إِنَّ الظَّنَّ
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۗ ۗ إِنَّ اللّٰهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ۗ ٣٦

Say, "Is there among your associates any who guides to the truth?" Say, "Allah guides to the truth. Then is he who guides to the truth more worthy to be followed, or he who guides not unless he

is guided? So what is the matter with you? How do you judge? 35 And most of them follow nothing but assumption. Indeed, assumption avails nothing against the truth. Indeed, Allah is Knowing of what they do." They do 36

"Say (Prophet Muhammad), "Is there anyone among your associates who guides you to the truth?" Say, "God guides to the truth." So, do those who guide to the truth deserve to be followed or do those who are unable to guide even need to be guided? So, why do you (do that)? How do you decide? Most of them just follow guesses. Indeed, that guess is not useful in the least in terms of (acquiring) the truth. Indeed, Allah knows best what they do". (QS. Yunus [10]:35-36).

Allah SWT gives humans senses to be used to gain knowledge, both empirical knowledge and religious knowledge.[17] Humans are born without knowing anything; cognitive, affective, and psychomotor are still empty, but carry potentials that are ready to be actualized and developed. Interaction with both the social and natural environments will enrich this intelligence. What is seen, heard, and experienced will be imitated and become knowledge and understanding of life and its activities. The following 4C Patterns include;

- *Creativity; Thinking and Innovations*, students can think and work creatively and implement innovations in a problem contained in the Adikara Education Game.
- *Critical Thinking*; In this case, students are required to reason and think systems (management), make assessments and decisions in every problem in the Adikara game.
- *Communication*; on every journey to get to Treasure Island course, students are required to be able to communicate, express opinions, put forward rights, and convey opinions in every journey and,
- *Collaboration*; In the Adikara Education Game, collaboration and cooperation are needed for each member to realize the journey towards shared happiness.

In addition to the relevance of the Independent Curriculum, the learning evaluation carried out uses competency assessment assessments with competency achievements, including: Socio-Cultural Literacy, Reading Literacy, and Numeracy Literacy, which are adjusted to KMA No. 450 of 2024.

A. Understanding adikara educational game, Adikara Educational

Game is an educational game that aims to evaluate the affective, cognitive, and psychomotor skills of students, through an exploration game by sailing around Indonesia using a real experience method, meaning that students are invited to play in real life according to their existing lives. Adikara in Javanese has a deep and philosophical meaning. "Adi" means "main" or "first", and "kara" means "creator" or "doer". So Adikara can be interpreted as the main creator or main actor; the concept of Adikara is often associated with the idea of leadership or primary power.

In a philosophical context, "Adikara" can refer to someone who has the power or ability to create or change something in a significant way.[19] The philosophy of the word "Adikara" reflects the importance of roles and responsibilities in society.[20] It is a reminder that with power and high position comes great responsibility to act wisely and fairly.

In a scientific paper entitled Adikara Educational Game Based on the Qur'an in Forming Moderate Religious Behavior, it is a comparative scientific research study between learning media and educational games based on the Qur'an. This study is more specific on how the concept of the Qur'an is contained in the Adikara Educational Game learning media and its implementation in learning.

First, previous research as a scientific comparative study entitled Local Cultural Strategy in the Implementation of Religious Moderation Values (Study of Wayang Golek Cepak Performing Arts) by Dodi Kurniawan, Jamali and Suteja (2023). The results of this research examine the development of local cultural learning in the implementation of moderation values as character education has 8 main character pillars that serve as a reference for student outcomes, namely; 1) love of Allah SWT and truth, including: trustworthiness, discipline, and independence, 2) responsible, 3) respectful and polite, 4) compassion, 5) caring and cooperation, including; creative, confident, and never give up, 6) fair and have a leadership spirit, 7) kind and humble, 8) tolerant and love peace. The

research method is qualitative with a social phenomenological approach aimed at social problems in society.

Second, research related to the Problem-Based Learning Model Based on Monopoly Game Media in Improving Elementary School Students' Understanding, by Alfauziyah Rahmadani, Andy Ariyanto, et al (2023). The Problem-Based Learning concept is used to analyze various problems encountered and to improve cooperation between group members. The research method used is qualitative.[22]

Third, Research title: Evaluation of Educational Games Based on the MDA Thinking Framework, by Nisfu Asrul Sani and Ilham Cahya Suherman. The findings of scientific research indicate that the process of designing educational games using the Mechanic, Dynamic, and Aesthetic (MDA) approach can produce educational games that are right on target. Designing an educational game requires a different strategy compared to designing a game for entertainment to ensure that the learning objectives raised by the game can be achieved.[23]

The research conducted is different from the studies above. This paper focuses on the study of the Qur'an in the implementation of educational games through the Adikara Educational Game with the aim of learning to form moderate religious behavior. Thus, this paper is an innovation of Qur'an-based learning media in forming moderate religious behavior based on the results of previous scientific research.

Adikara Educational Game is an educational game that aims to evaluate the affective, cognitive, and psychomotor skills of students, through an exploration game by sailing around Indonesia using a real experience method.

B. Understanding Learning Media

The word media comes from the Latin "medium," which literally means middle, intermediary, or messenger. In Arabic, media is an intermediary or messenger of messages from the sender to the recipient of the message. In the learning process, media is an intermediary between the source of the message and the recipient of the message, stimulating thoughts,

feelings, attention, and will so that they are motivated and involved in learning.[24]

Learning media is a tool or media used in the learning process and objectives. In essence, the learning process is communication, so learning media can be understood as a communication medium used in the communication process, learning media have an essential role as a means to convey learning messages.[25]

The existence of a curriculum is very important to achieve educational goals. The curriculum can be considered successful if learning activities are carried out effectively and efficiently. Meanwhile, learning will be maximized if supported by appropriate learning instruments, both learning approaches, learning strategies and methods, learning environments, and learning media. [26] In order for learning to be easily accepted by students, the media used must be in accordance with the needs of students.

Media is very important to complement and maximize the learning process so that it can achieve learning outcomes that are in accordance with the objectives. Educators need to develop varied and interesting media for students to improve the quality and quality of learning. With the presence of media, the learning process is easier to understand, more interesting, and more enjoyable for students. When the media used by educators is in accordance with the needs of students, a fun learning atmosphere will be created.

Therefore, the correlation created between learning media and the Merdeka curriculum is very strong, so that Adikara Educational Game becomes a new learning media that has the concept of traditional games (ludo, snakes and ladders, and monopoly). Aims to stimulate the affective, psychomotor and cognitive of students. With Adikara Educational Game, students are directed to know the identity of the Indonesian nation through the method of experiencing by sailing across the Indonesian archipelago.

C. Understanding Religious Moderation

Religious moderation is present to provide balance in religious life so that society does not get caught up in extreme practices and can instead treat others with respect, accept differences, and live together peacefully and harmoniously within a multicultural framework.

Religious moderation is part of this nation's strategy in caring for Indonesia. As a very diverse nation, since the beginning the nation's founders have succeeded in leaving behind a form of agreement in the nation and state, namely the Unitary State of the Republic of Indonesia, which has clearly succeeded in uniting all religious, ethnic, linguistic and cultural groups.

There are 4 (four) pillars of religious moderation,[28] First, national commitment. Pancasila as the foundation of the state is a guide in upholding religious moderation. The first principle, "Belief in One Almighty God", reflects the national commitment to respecting the diversity of religions and beliefs. Society needs to build an attitude of mutual respect and appreciation for the beliefs of others, so that no party feels neglected or sidelined.[29]

Second, tolerance. This is important to maintain religious unity. In addition to showing respect for one another, tolerance also means helping one another and working together to foster harmony and peace. Since hatred and violence are not taught by any religion, it is important for everyone to distance themselves from prejudice and hatred.[30]

Third, anti-violence. Religious moderation teaches us to reject all forms of violence carried out in the name of religion. We must understand that religion is a means to achieve peace and compassion, not a reason to commit violence or discrimination. The government and society need to work together to fight radicalism and intolerance that disturb community life.[31]

Fourth, Accommodation and acceptance of traditions and cultures. Cultural and traditional diversity is a wealth that must be maintained and preserved. Religious moderation also includes an accommodating attitude and acceptance of differences in traditions and cultures. As a great nation, we must be open and accept differences, not create barriers and divisions. In this way, national harmony and unity will continue to be maintained.[32]

Thus, religious moderation serves as a cement that unites religious spirit and patriotism. There needs to be a joint effort to use religious tolerance as a unifying force throughout the country. We must uphold the integrity of the Republic of Indonesia through religious moderation if we want to realize

its noble ideals, namely, high civilization, high culture, security, tolerance without violence, politeness, peace, living together and working together in diversity, giving blessings and benefits, justice, progress, innate prosperity, and a happy population internally and externally.

Conclusion

The values of Islamic religious education contained in the Qur'an-based Adikara Educational Game in forming Religious Moderation behavior include social religious characters such as: respect and politeness, self-confidence, responsibility, social care, and appreciating achievement. Adikara Educational Game aims to develop students' knowledge and skills in various aspects of religion. As well as developing critical thinking and analysis skills to form better social-religious characters and have the values of religious education contained in the Adikara Educational Game.

The analysis contained in the four stages of learning implementation consists of: the initial stage of learning (open mind), core stages (learning core), final stage (conclusion learning), and level of enrichment (enrichment stage). In these stages there are three core components of learning assessment and evaluation which include; 1) cognitive (knowledge), 2) psychomotor (skills), and 3) affective (attitude).

Implementation in Adikara Educational Game uses the independent curriculum, which is greatly influenced by the 4C pattern skills (creativity, critical thinking, communication, and collaboration) as a basis for forming religious moderation. Meanwhile, learning evaluation is carried out through competency assessment with competency achievements, including literacy, social and cultural, reading literacy, and numeracy literacy.

The role of educational games is a learning aid or media designed to convey specific knowledge or skills through fun interactions. Therefore, when someone plays an educational game, they will certainly feel the excitement that makes them forget that they are learning; the academic game is not a false happiness without meaning and purpose. However, whoever plays an educational game is essentially both educating and being educated, even though this is not directly realized by the person doing it.

This research provides concrete solutions for educators who face the challenge of teaching religious moderation. It demonstrates that the Adikara game can be implemented via a gradual "Adikara 15 Minutes"

strategy, which has been proven to enhance student engagement. Practical recommendations include: (1) weekly implementation starting with 15-minute sessions, evolving into 30-minute integrated lessons using Problem-Based Learning; (2) a low-tech "Adikara Analog" adaptation for schools with limited infrastructure; and (3) integrated holistic assessment of the cognitive, psychomotor, and affective domains during gameplay for real-time character evaluation.

The limitations of this study (conducted in Brebes Regency with five informants over six months) open strategic avenues for future research. The next priority is to investigate "the effectiveness of the Adikara game across diverse socio-economic contexts in Indonesia and the modifications needed for universal accessibility." This research agenda includes: (1) a Randomized Controlled Trial comparing the game to conventional methods; (2) a longitudinal study to measure long-term impacts; (3) a multi-regional study to identify necessary cultural adaptations; and (4) the development of a stratified implementation model for urban, suburban, and rural areas.

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