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Journal	**Cogent Education**
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Your submission entitled The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia

2 pesan

Cogent Education <em@editorialmanager.com>   30 Juli 2024 pukul 21.31
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Your submission entitled "The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia" has been received by Cogent Education.

Unfortunately, your paper requires some changes before it is ready for peer review:

·   Please show the revisions made in your main document by using a different font colour or highlights on the areas modified.

I would be really grateful if you could address the above issue(s) prior to resubmitting your manuscript.

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Ref: COGENTEDU-2024-1305
249082896
The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia
Cogent Education

Dear Saepudin Mashuri,

Your manuscript entitled "The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia", which you submitted to Cogent Education, has now been reviewed.

The reviews, included at the bottom of the letter, indicate that your manuscript could be suitable for publication following revision. We hope that you will consider these suggestions, and revise your manuscript.

Please submit your revision by Aug 02, 2024, if you need additional time then please contact the Editorial Office.

To submit your revised manuscript please go to https://rp.cogentoa.com/dashboard/ and log in. You will see an option to Revise alongside your submission record.

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Please ensure that you clearly highlight changes made to your manuscript, as well as submitting a thorough response to reviewers.

We look forward to receiving your revised article.

Best wishes,

Dr Brendan Hyde, PhD
Senior Editor
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Comments from the Editors and Reviewers:

Title, Abstract and Introduction – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation
Reviewer 1: Sound

Figures and Tables – overall evaluation
Reviewer 1: Sound

Results / Data Analysis – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Conclusions – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

References – overall evaluation
Reviewer 1: Sound

Compliance with Ethical Standards – overall evaluation
Reviewer 1: Sound

Writing – overall evaluation
Reviewer 1: Sound

Supplemental Information and Data – overall evaluation
Reviewer 1: Sound

Comments to the author
Reviewer 1: In the background;
-This research problem needs to be understood more specifically, and it must be firm from the start. The Poso conflict is a social problem, different from the problem in research. This conflict falls into the area of "real problems" and is not included in the variables from a research methodology perspective.
-The state of the art is also not yet visible. The Poso conflict has been described, but this is only limited to information about how the Poso conflict took place, but has not looked at other people's research on the Poso conflict itself: what problems they researched. After that, you discovered gap analysis and new research. You must find the novelty of the research compared to previous research. The research focus is not yet visible. You must explain in brief detail.
On research methods:
-How the penomenology research was carried out, the procedure has not yet been seen.
-The details of the research information are also not yet clear: how many there are, how many men and women, their ages, and so on. How you determine this informant is not yet clear. Why it was chosen is also invisible.
-There are 3 data collection techniques used: interviews, observation and documents. This is your failure to understand qualitative research-phenomenology. In your results you just use "interview". What data analysis techniques do you use? Unclear.
In the results section, the findings should be visualized so that readers can derive meaning.
Your conclusion is not clear. Must contain a minimum of 3 things; results, conclusions, recommendations.
Use references from at least the last 5 years from reputable international journals.

Title, Abstract and Introduction – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Figures and Tables – overall evaluation
Reviewer 2: Not applicable

Results / Data Analysis – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Conclusions – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

References – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Writing – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation
Reviewer 2: Not applicable

Comments to the author
Reviewer 2: 1. The author has not clearly explained the novelty of his writing.
2.   The author's introduction does not explain why research on multicultural religious education is essential.
3.   The number of research informants is inconsistent. In the abstract section, the author mentions 12 people (The informants consisted of 2 school principals, 4 religious education teachers, and 6 Christian and Muslim students), while the method section mentions 24 people. The technique of selecting informants must be explained.
4.   In the results section, it is necessary to be equipped with a table to make it easier to understand the comparison of multicultural religious education strategies at SMKN 1 Poso (as a Christian-majority community) and SMAN 3 Poso (as an Islamic-majority community). In the method section, the author states that he uses interview techniques, observation, and documentation studies. However, in the results section, only data was obtained from the interview results. The author needs to complete the data obtained from observation and documentation studies. In the results section, it is necessary to explain why the two schools implement a multicultural religious education strategy. How does implementing multicultural religious education strategies impact peacebuilding and peacekeeping in both schools?
5.   In the discussion section, it is necessary to explain why the multicultural religious education strategy can potentially maintain peace in the post-conflict region. Then, it will be compared with similar studies to see whether the author's research results corroborate the previous study or are different.

Thank you for your interesting submission. Please address the reviewers' comments and concerns and revise your paper accordingly.

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Author Reminder - Your revision is due soon

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Cogent Education <em@editorialmanager.com>   26 Juli 2024 pukul 14.01
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Kepada: Saepudin Mashuri <saepudin@iainpalu.ac.id>

Ref: COGENTEDU-2024-1305
249082896
The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso,
Indonesia
Cogent Education

Dear Saepudin Mashuri,

We hope you are well and that work on your revision for "The Building Sustainable Peace through Multicultural
Religious Education in the Contemporary Era of Poso, Indonesia", 249082896, is moving along steadily.

This email is to remind you your revision is due on on Aug 02, 2024.

As we have not yet received your revised submission, we would like to remind you that we are here to help you
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Best wishes,

Cogent Education - Editorial Office

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Yes, I am working on it.
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The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia

Saepudin Mashuri[a]*, Sauqi Futaqi[b], Muhammad Irfan Hasanuddin[c], Khaeruddin Yusuf[a], Rusdin, Rusli Takunas[a], Bahdar[a], Rizqi Dwicahyanti[a], Ilham Dwitama Haeba[d]

[a]Faculty of Tarbiyah and Teacher Training, State Islamic University of Datokarama, Palu, Central Sulawesi; [b]University of Darul Ulum Lamongan, East Java, Indonesia; [c]School of Social Science, Departmen of Social Anthropology, University of Aberdeen, Scotland-United Kingdoms; [d]Sultan Sharif Ali Islamic University, Brunei Darussalam

*corresponding author : saepudin@iainpalu.ac.id

The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia

This research aims to investigate multicultural religious education in post-conflict areas, focusing on the learning strategy used in Poso to enhance sustainable peace among religious communities from January to May 2019. A qualitative method and multisite design examined two public schools sharing essential characteristics and geographical proximity. The informants consisted of 24 informants: 2 school principals, 4 vice principals, 8 teachers, as well as 10 Christian and Muslim students in sites A and B. Meanwhile, data collection methods include interviews, observation, and document analysis to obtain parallels, differences, and relationships between the two locations in the peacebuilding context. The results showed that the schools actualized multicultural content in the classroom and social activities based on humanity. Muslim and Christian teachers or students collaborated harmoniously, transcending differences in beliefs, rituals, ethnicity, and majority-minority status beyond classroom activities. The contextualization of multicultural religious education in classroom programs and social activities was according to the setting of Poso's contemporary society, which built harmony as a relevant past-conflict resolution. This learning strategy model has supported sustainable peace in schools, Poso society, and today's Indonesian nation.

Keywords: multicultural religious education; sustainable peace; harmony; post-conflict Poso.

1. Introduction

Poso district is home to a diverse community contended with religious conflict for approximately a decade (Mufti et al., 2020). Currently, different efforts are carried out to enable peace across all dimensions. One of these efforts is through multicultural religious education in schools so peace can persist sustainably. These efforts are relevant to the context of the diversity of Poso society. This diversity is evident in different aspects, including religion, ethnicity, language, tradition, and geographical origin (Khairil, 2017). This community comprises indigenous inhabitants and

immigrants, facing disparities in terms of ethnicity, education, and economic status (Kristimanta, 2021). From a multicultural perspective, the regency should be regarded as a place where the coexistence of different religions is a valued social reality. This reality is also confirmed in several research regarding harmonious relations between religions (Chia, 2021; Gede Agung et al., 2024).

Poso conflict unfolded between 1998 and 2001 (Azca et al., 2023; Barter, 2020) and was preceded by a power struggle for the regency leadership. Some researchers see that the conflict was fueled by religious tensions and the intolerant stance of certain communities (Nasrun, 2016; Schulze, 2019). Haerullah stated that the conflict escalated significantly due to clashes over religious matters and radicalization between Muslims and Christians, resulting in numerous casualties and damage to humanitarian properties (Haerullah (2014, p.17).

In the contemporary context, Poso parties are collaboratively working towards peace across various dimensions of life (Nutfa et al., 2016; Khalikin, 2016). Meanwhile, segregation of residential areas into majority and minority groups was experienced based on religious affiliations (Mufti et al., 2020; N. et al., 2024). Most Muslims reside in the capital of the Poso area, while Christians predominantly inhabit the southern part (Informan, Principal of SMAN 3, 2019, 01/03). In addition, the effort includes enhancing harmony within religious communities through multicultural learning (Ruslan & Irham, 2022) to reduce the susceptibility of students to conflicts as observed in the past. In the context of multicultural education, harmony must permeate diverse dimensions of life and become an enduring spirit embodied within the school.

Polarization significantly influences the composition of majority and minority groups among teachers and students. The Public Vocational High School of 1 Poso (SMKN 1 Poso) is in a predominantly Christian region with approximately 650

students. A total of 200 are Muslims (33.3%), primarily originating from the capital, while the remaining 450 identify as Christians (66.6%). The teaching staff includes 60 teachers, where only 14 are Muslim (School Documents at SMKN 1, 2019, 01/05).

In contrast, the Public Senior High School of 3 Poso (SMAN 3 Poso) is in an area with Islam's predominant religious affiliation. The teachers and Christian students are the minority in terms of religious affiliation. Among the 845 students enrolled, a significant majority of 806 (95.6%) are Muslims, while only 38 (4.4%) belong to non-Muslim groups, including 29 Christians and 9 Hindus. The teaching staff, consisting of approximately 40 teachers, includes only four non-Muslims, 2 Christians and 2 Hindus (School Documents at SMAN 3, 2019, 01/08).

Building religious harmony among different groups is crucial to support peace. The importance of addressing social conflicts necessitates actionable steps. However, the role of religious education as practiced in the school classroom and environment in mitigating social conflict is neglected. In this context, multicultural religious education within school instruction is an important strategy for sustainable peace.

Multicultural education can be understood as the mission to respond to social conflicts, tensions, and differences while creating democratic citizens. Moreover, the concept signifies a premise in constructing models of cosmopolitan democracies and 'global citizenship education' (Torres & Tarozzi, 2020). In addition, multicultural education enables teachers and policymakers to apply educational practices focusing on social tension (Ben-Porath, 2006, p. 93).

In this research, the concept emphasizes the theoretical position on multicultural religious education. In the literature, there are several mentions of education with multicultural perspective, such as multicultural Islamic education (Hasan, 2016), religious education with multicultural perspective (Baidhawy, 2005, 2007), and

multicultural perspective religious education (Azra, 2005). The three terms contain similar meanings, namely religious education that pays attention to multicultural issues. The concept is understood as religious education that integrates the perspectives of cultural diversity (Bråten & Everington, 2019; Johannessen & Skeie, 2019).

The strategy for multicultural religious education in Poso should consider the diverse school community within the context of conflict. The strategy contributes to sustainable peace in two post-conflict schools to enhance religious harmony. Therefore, this research is essential to analyze multicultural religious education strategies in the context of teacher-student experiences at SMKN 1 and SMAN 3 secondary schools, where conflict-colored religion has occurred.

Several previous studies have yet to focus on multicultural religious education as an option for building peace in the post-conflict Poso area. This research focused on general educational institutions, especially religious teachers, on an actual multicultural perspective religious education learning strategy to construct students' understanding, awareness, and pro-peacebuilding religious attitudes. This educational model can form a peaceful school culture through various social life dialogues and humanitarian activities contextual to the needs of schools, communities, and the Poso area, which have experienced religious conflicts and are strengthening sustainable peace in all aspects.

In this case, researchers focus on seven components related to multicultural religious education in building sustainable peace, namely, school policies regarding multicultural religious learning, increasing the multicultural competence of religious teachers, formulating multicultural perspective learning objectives, integrating multicultural values into the curriculum, practicing strategies contextual learning, external learning strategies, and evaluation of learning outcomes from a multicultural perspective.

2. Literature Review

The research explored the contribution of religious education to social cohesion and understanding in areas affected by conflict. Religious education strategies were analyzed in post-conflict regions, focusing on multicultural methods. Hefner stated that religious education could play a role in efforts to carry out the democratization process (Hefner, 2020, 2022).

Political dimensions and the persistence of terrorism have been examined within the region in the aftermath of the conflict. Hasrullah (2014) investigated the strategies used by political actors to intensify the conflict. Meanwhile, Nasrum (2016) observed that the conflict evolved into a terrorist movement targeting security forces, particularly the police and Detachment 88. The terrorism movement has spread to various areas in Sulawesi and Bima islands (Sila & Fealy, 2022). Additionally, research reported the use of violent symbols by terrorist movements across different information media channels (Khairil, 2017; Thahir & Nurish, 2021).

The efforts are mainly carried out at the grassroots, such as the participation of women (Kristimanta, 2021). The participation becomes part of peace and reconciliation agency (Subagya, 2009). However, this is not strengthened (Trihartono & Viartasiwi, 2015) due to the lack of gender issues in Poso society.

Despite limited attention in the literature, religious education has been developed as a crucial tool for promoting peace and countering religious violence, radicalism, and terrorism. (Arifin, 2016; Rodrigues Garcia, 2019). Recent research emphasize the need to redesign religious education curricula to cultivate awareness of peaceful coexistence.

Specifically, Islamic religious education (IRE) should adopt multicultural perspective grounded in theological principles (Baidhawy, 2007). The exclusivity among Islamic religious teachers (IRT) remains a significant challenge, as reported by

Maulana's research (Maulana, 2017). In addition, religious education can play an important role in enhancing understanding, tolerance, and harmony, but addressing exclusivity and promoting multicultural strategy are essential steps toward achieving the objectives.

A total of three conclusions were reported from UIN Jakarta's Center for the Research of Islam and Society (PPIM) research 2016. First, Islamic religious education textbooks exclude references to national ideals. Second, religious instructors are Islamic in orientation and have a favorable attitude toward using violence to settle disagreements. Third, the instructors can only support extremist and exclusionary ideas.

The initial result shows that religious teachers lack an understanding of national diversity perspectives and have rigid, exclusive Islamic views. The conservative method of fiqh leads to isolation teaching, without adequately addressing the broader significance and interconnections with other Islamic principles. Meanwhile, 78% of religious teachers support a Sharia-based government, 77% endorse law-enforcing groups, and 87% oppose non-Muslims holding positions in schools, government offices, or businesses. Non-Muslims express a similar reluctance to engage in business or educational leadership roles, with 89% holding other positions (Maulana, 2017). Addressing the exclusivity and conservative tendencies among religious teachers is important in promoting tolerance, understanding, and harmonious coexistence in Indonesia.

Previous researchers have studied the Poso conflict from many perspectives. However, They have not fully explained the involvement of schools, especially multicultural-based religious education, with the social setting of student polarization into religious majorities and minorities and mission similarity in peacebuilding among religious communities. Therefore, the research emphasized and positioned multicultural

religious education as an option for conflict resolution through strengthening sustainable peace through Islamic and Christian religious learning at two schools that have the memory of the past Poso conflict.

3. Methods

This research used a qualitative design, a type of multi-site (Bogdan & Biklen, 2007). The data were the social phenomena of multicultural religious education learning at two post-conflict schools, SMKN 1 and SMAN 3 Poso, including the principal's policies, learning processes, cross-religious interactions, as well as socio-religious and humanitarian activities of students at school.

This research used interviews, observations, and document analysis to explore data. The authors interviewed 24 informants, equally divided between sites A and B. The informants consisted of 24 informants: 2 school principals, 4 vice principals, 8 teachers, as well as 10 Christian and Muslim students. The informant criteria used included supporting interfaith programs for peace, being an active teacher or student in interfaith programs, different religions, ethnicities, and regions, being active in humanitarian activities, and becoming a committee of student units.

An informant participated in multiple interviews as necessary, totaling three sessions. The interviews lasted approximately an hour each. Each informant was asked about their experiences in learning activities in multi-religious schools amidst the memory of inter-religious conflict.

Document data is also reviewed, especially school profiles, policies, curriculum, teacher learning plans, evaluations, and extra-curricular programs. The activities of teachers and students in learning in and outside the classroom are also subjects of observation, especially concerning activities that promote peace. Subsequently, data analysis followed the constant comparative method, as outlined by Bogdan and Biklen

(Bogdan & Biklen, 1997). The comparative analysis of the two post-conflict school sites explored characteristics, differences, and consistencies with multicultural religious education strategy.

The schools shared commonalities in the approach to multicultural religious education within the context of Poso. These shared characteristics were depicted through narratives due to the location in a post-conflict area marked by religious tensions. The social environment necessitated efforts toward peacebuilding across different dimensions. Additionally, the schools consisted of majority and minority groups based on the respective religious affiliations. Multicultural values, principles, and practices were actualized in educational process within the classroom and social.

4. Results

The research of multicultural religious education learning after the conflict can be seen from two schools continuously maintaining peace, namely SMKN 1 Poso and SMAN 3 Poso, located in Bonesompe and Gebangrejo, respectively. SMKN 1 Poso has a relatively high student diversity regarding religion, ethnicity, and customs. This school is in a predominantly Christian area and has several programs to preserve peace. Meanwhile, SMAN 3 Poso has diverse students with a Muslim majority in post-conflict areas (School Documents at SMAN 3 and SMKN 1, 2019, 01/10-13).

The schools used various strategies, including all aspects of the educational system, to implement multicultural religious education. The strategies enhance sustainable inter-religious peacebuilding in the contemporary context of Poso as explained below:

4.1. School Policy on Multicultural Religious Learning

The learning of multicultural religious education is carried out by considering the school and community context. The students of the two schools struggled to build

peace to prevent conflict, and the policy supported great attention to the harmony of religious life. A school principal realized that humans were born of the same lineage, as stated below,

> *We are all cousins from the same lineage, namely the Prophet Ibrahim. If other people who are different from us make mistakes, then forgive them, not just in the mouth, but with the deepest sincerity as an implementation of God's forgiveness teaching* (Informant, Christian Principal School, 2019, 01/15).

The policy emphasized SMKN 1 Poso's vision in religious field to build harmony in differences. Meanwhile, the mission is to enhance peaceful life within the school community, specifically harmony between Christians and Muslims to avoid conflicts with religious nuances. The vision and mission must be memorized and understood by all school members as stated in this school profile (School Documents at SMKN 1, 2019, 01/17).

At SMAN 3 Poso, the vision in religious field was to live a tolerant life and not impose any will on other people, including non-Muslim minorities. Meanwhile, the mission to be realized is to create harmonious school life regardless of differences. As a manifestation, religious learning must be carried out with multicultural content and insight. This policy was developed based on school members' shared beliefs and commitment that religious harmony must accompany diversity. The school members must have a sense of community and social sensitivity to the conflict-prone Poso. Additionally, the policy requires school learning in a spirit of harmony for the community.

Even though non-Muslim teachers and students, namely Christians, Hindus, and Buddhists, are a minority group at SMAN 3 Poso school, equal treatment is received in all educational, social, religious, or humanitarian activities. Equal treatment of diversity

is emphasized as the school's motto, namely: "Welcome diversity and goodbye uniformity" displayed on the school office's wall (Observation of School Environment at SMAN 3, 2019, 01/10). SMAN 3 is "limited to open" minority groups when viewed from the acceptance of the Muslim majority towards the practice of worship. The school did not prepare a place for Christian students to celebrate Christmas in the school because of the small numbers. The celebration was conducted outside of the school environment (Worship Observation at SMAN 3, 2019, 01/20).

4.2. Increasing Multicultural Competence of Religious Teachers

Efforts to build competencies by creating multicultural school culture carry continuously. The culture of the two schools can be seen in the acceptance of Muslim teachers and students towards minorities in interfaith interactions (Observation Student Interaction at SMAN 3, 2019, 01/20-21). There is no partition between the majority and minority religious communities in religious learning.

The school realizes that the vision and mission must be followed by increasing the competence of religious teachers. Multicultural competence of religious education teachers is strengthened by participating in interfaith workshops, which are manifested in religious learning. The informant describes the concept as follows:

> *Here, we also often collaborate on training for teachers. Two interfaith organizations, Visi Wahana Indonesia from Jakarta and Institut Dian/Interfidei from Yogyakarta, have conducted interfaith activities including religious leaders and teachers. We were invited to visit houses of worship of other religions. We have also been invited to Jakarta several times to participate in interfaith activities* (Informant, Islamic Religious Teacher at SMAN 3 Poso, 2019, 01/23).

The activities include many institutions concerned with multicultural issues and peace in the Poso regency. Collaboration is carried out to improve the competence of

teachers and the actual social actions. The teachers have first-hand experience in the community to assist students in learning.

Multicultural culture of the school is reflected in the attitude of mutual empathy, despite different religions, by visiting each other on Christmas and Eid. Muslim teachers and students can wear headscarves, worship, and interact safely in predominantly Christian schools (Informant, Islamic Religion Teacher, 2019, 01/25). The teacher explained: *"Religious harmony in this school is going well. Even though Muslim teachers and students are a minority, they have never experienced religious violence"* (Informant, Christian Religion Teacher at SMKN 1 Poso, 2019, 01/28).

4.3. Formulation of Multicultural Perspective Learning Objectives

The first component clarified in learning is the goals of religious education stated in the syllabus and lesson plans for each subject. According to the teacher, religious education at SMKN 1 Poso aims to build understanding, awareness, and behavior, both in worshipping The Lord and inclusively establishing social relations with others (Informant Islamic Religion Teacher, 2019, 02/04).

Multicultural values and principles are directly and indirectly integrated into the subject matter of religious education or competency standards. The teacher explained, *"Muslim students in this school are a minority. I must teach mutual respect and tolerance and avoid any violence I convey at school"* (Informant, Christian Religion Teacher, 2019, 02/06).

Christian minority teachers in Muslim-majority schools, such as SMAN 3, still formulate the same learning objectives of building multicultural religious awareness. This school has the most students among the 19 public and private high schools in Poso Regency. There are 845 students consisting of 809 (95.74%) Muslims, 29 students (3.43%) Christians, and seven students (0.83%) Hindus (School Documents at SAN 3,

2019, 02/10). Even though Muslim students are the majority, they do not emphasize the dominance of religion in learning activities in class, extra-curricular activities, and all forms of social life at school (Informant, Christian Religion Teacher, 2019, 02/06). In learning design, the formulation of religious lesson plans and the implementation are discussed to present a message of harmony and peace.

In the context of multireligious schools, the formulation must minimize the use of language dictionaries that offend other religions. In both schools, the learning goals motivate students to be good at religious insight, understanding, attitudes, and behavior in a multireligious world.

4.4. Integrating Multicultural Values and Themes into the Curriculum

Learning is closely related to students' communication and the schools provide material content while considering complicated social situations to enhance religious peace among students. The learning materials used include the relationship and similarities between Islam and Christianity as Abrahamic religions.

Multicultural religious education learning material relevant to the development of harmony at SMKN 1 Poso includes mutual respect, compassion, tolerance, openness, kindness, and avoiding acts of violence against different religions, as well as mutual help and cooperation as a reflection of faith in The Lord and His messengers. The formulation of subjects in the learning implementation plan is prepared before conducting learning in class. The conflict is easily triggered when some values and themes are not balanced within Poso's pluralistic context.

Teachers integrate multicultural values such as mutual respect, kindness, compassion, tolerance, cooperation, and non-violence into religious education learning. Religious values, principles, and texts that follow the reality of diversity and the needs of students maintain harmony of life between the majority and minority groups in

school. The teacher explains*: "Religious teachers consider that Poso has had conflicts, strengthening the values of tolerance, good-naturedness, compassion, peace, and mutual assistance is essential for the continuity of learning for students of different religions"* (Informant, Islamic Religion Teacher, 2019, 02/14).

The development of content in multicultural religious education is adjusted to the experiences of teachers and students regarding religious life. This experience becomes an essential learning resource including students' daily lives at pluralistic schools. The teachers build religious harmony by allying with school members.

4.5. Contextual Learning Strategy Practice

In multicultural religious education, the effectiveness of teachers and students in learning depends on the adoption of suitable methodologies. The teacher uses strategies and methods that allow students to learn about reality after the conflict, such as contextual and cooperative learning. Contextual learning is used due to the relevance of religious education material. In addition, the method builds student awareness by understanding the reality of the pluralistic society in Poso.

Of course, we cannot disregard the social problems Poso experienced. Therefore, students need to have a shared awareness of reality. This context should concern both teachers and students. They think this understanding is essential for students. However, students must be included in questions like this to be sensitive (Informant, Christian Religion Teacher, 2019, 02/18).

A sense of togetherness and cooperation enhances students' contextual understanding and experience. Religious harmony has been realized by applying the cooperative learning method. Students from different religious groups are given group assignments outside the classroom (Observation Christian Religious Learning, 2019, 02/18).

The learning method supports the success of understanding religious life in peace. Several tactics include optimizing the curriculum, developing positive teacher-student relationships, collaborating with students, implementing equality practices, solving difficulties, and resolving conflicts peacefully.

Learning media are used with multicultural values and topics to strengthen religious harmony in schools. The teacher explains: *"I use media images, miniatures, slides, and short videos about religious diversity, religious harmony, and the dangers of religious conflict.* (Informant, Christian Religion Teacher, 2019, 02/20).

Several video films produced by students are entitled *Bullied, The Revenge, Badarah, Who*, and others (School Documents accessed in 2019, 02/25) and verified again in 2023). The film is a strategy for preserving peaceful life through digital video so that it can be an exciting lesson. They can also be actors and learn to be peaceful and happy. Videos reflecting harmony of religious life and the diversity of the nation's culture are played when related learning material is available. Meanwhile, students are tasked with "*making a documentary video on the struggle for harmony*." (Religious Learning Observation, 2019, 03/05). This assignment provides a direct experience of the promotion of religious harmony to students.

4.6. External Learning Strategies

The implementation of multicultural religious learning at SMKN 1 is also carried out outside the classroom or extracurricular. This activity is centered on reciting the Koran, religious advice, "Short Pesantren" ahead of Ramadhan, breaking fast, and commemorating Islamic holidays to shape religious character. Familiarizing with people from other religions can be achieved through extracurricular activities (Informant, Islamic Religion Teacher, (Religious Activities Observation, 2019, 03/08).

The principal includes Muslim teachers and students in various school activity committees. The religious education teachers participated in a workshop on interfaith and religious harmony held by NGO Dian Institution/Interfidei (Informant, Islamic Religion Teacher, 2019, 04/14).

Learning outside the classroom is carried out through extra-religious activities in collecting social charities for humanity regardless of religious differences. This extra-religious learning transforms social and human values into living interfaith life in schools and communities. Charitable activities and social services in places of worship are carried out alternately and the teacher explains:

Spiritual activities of all religions are held in different places: Muslims in the mosque, Christians in the hall, Hindus in the classroom, and a charity fundraiser by Muslim students to help friends who are grieving, sick, or orphans, regardless of religious experiences difficulties and visits to different places of worship (Informant, Christian Religion Teacher, 2019, 04/20).

Multicultural religious education activities occur in the classroom and Islamic center as various acts of humanitarian solidarity without the appearance of a majority or minority group. Outside of school, the religions are synergized to carry out social and humanitarian actions for communities affected by disasters, such as raising funds for the victims of Palu, Sigi, and Donggala earthquakes (Informant, Christian deputy head of the field curriculum, 2019, 04/26). This social action trains students to have hands-on experience and build social sensitivity and social care skills among fellow human beings.

4.7. Evaluation of Result Learning on Multicultural Perspective

The attitudes of students towards different religions were found at the two schools as an essential evaluation in learning design. In addition, teachers who teach Islam must thoroughly evaluate and think about equality and justice issues.

In evaluating the competence of student learning outcomes, the teacher assesses cognitive understanding and active strategy in participating in various socio-religious and humanitarian practices (Informant, Christian Religion Teacher at SMKN 1 Poso, 2019, 05/21).

Question instruments were prepared to assess aspects of cognitive knowledge, socio-religious behavior, and students' humanitarian actions towards different religions and cultures. The teacher explained: *"In class, I assess understanding according to teaching materials, and outside the classroom, I assess daily practices with friends of the same religion and different religions and ethnicities"* (Informant, Islamic Religion Teacher at SMAN 3 Poso, 2019, 05/26).

The learning evaluation pays attention to participation in class at sites and religious attitudes and behavior outside the classroom. This learning evaluation is a tool used by teachers to improve the quality of learning. Moreover, religious teachers feel very morally responsible for students' religious attitudes.

5. Discussion

A social conflict between Muslims and Christians served as the primary backdrop for implementing multicultural religious education in Poso context. As a reflection of the background, students are more accommodating of variances in religion and worship practices in the school environment (Khairil, 2017).

Conflicts using religious symbols in the past became a necessary social background for preparing education learning designs at SMKN 1 and SMAN 3 Poso.

The issue of religion is the fastest cause of conflict due to the powerful magnet between both concepts. Conflicts based on fundamental beliefs make social conflict and violence more difficult to solve (Haynes, 2019). Peace is possible through developing social and emotional growth with education (Hymel & Darwich, 2018, 345-357).

The schools actualize an attitude of tolerance in the context of building religious harmony between the majority and minority communities. The attitude of tolerance is the recommendation of religions, regardless of the majority and minority factors (Höllinger, 2020; Subchi et al., 2022). Islam has recognized the diversity of humankind as an absolute decree of Allah.

The teachings of Islam, which are inclusive and moderate can be understood as a basis for other religions and communities. Students can master the subject matter and have a solid character to be democratic, pluralist, and humanist toward different communities (Setemen et al., 2023).

The selection of the values and themes in multicultural religious education is relevant to the context of students in the post-conflict area. In this context, Muslim students were not easily led into religious conflict. According to Baidhawy's view, exclusive Islamic education materials ignoring minority religions and cultural groups must be reviewed (Baidhawy, 2007).

At post-conflict schools, Muslim students are taught about the urgency of peaceful life for all human beings to avoid violence in the name of God or religion. Islam offers a vision of harmonious and peaceful life in a diverse society. In addition, the religion rejects the attitude that distinguishes one another because of cultural differences (Zaduqisti et al., 2020).

Adopting an inclusive and equal perspective towards other religions is important in achieving religious harmony in Poso. Multicultural religious education reduces the

impression of doctrinal-exclusive religion in the middle of a majority religious group when viewed from the paradigm of the 2013 Indonesian curriculum. Multiculturalism in Islamic education educates students to become citizens with religious and Indonesian-minded outlook (Raihani, 2018; Saada & Gross, 2017).

Multicultural values learning strategy includes tolerance, mutual forgiveness, respect, absence of prejudice, kindness, cooperation, and non-violence (School Documents, Guide Book of SMA-2019, 05/10). Values, principles, and themes must be part of the Curriculum, and teachers are expected to teach students differently (Banks & Banks, 2019). Meanwhile, collaborative learning processes enhance discussion and decision-making (Gillies & Boyle, 2010, 933–940).

The assessment of student learning outcomes is not only about the ability to answer written questions but the attitude shown towards teachers and friends who are different in real life as well as the activeness in various charity activities for humanity. According to Sinagatullin (2003, p. 146), multicultural assessments are oriented towards "implementing attitudes and skills in a balanced way on the praxis of socio-cultural interactions with friends of different religions and cultures."

Sociologically, the learning strategy manages the different backgrounds of students. Teachers must be able to construct social behavior towards a more pluralist view to determine all forms of differences during learning. In addition, social student interaction in school is framed by values strongly related to the motivational dimension. With his social learning theory in Schunk (2012), according to Bandura's social learning theory, "individual actions reflect the tendency of values." In social interaction across religions, the groups determine the differences and diversity. Responding to the differences leads to unlimited changes in building religious harmony

at school. On the contrary, facing diversity incorrectly often results in destruction (Watt, 2023).

From educational perspective, the learning strategy of multicultural religious education in the post-conflict area of Poso is viewed from the two models of religious education offered by Christiani (2005) "at the wall" and "beyond the wall. "By using "at the wall" model, students learn to understand and practice the teachings of Islam. Meanwhile, in "beyond the wall" models, there is a practical ability to cooperate across a religion with other followers in carrying out social-humanitarian programs related to issues of peace, harmony, justice, and poverty without considering the differences in religions.

The learning strategy of multicultural religious education has the most urgent function of constructing an understanding, awareness, and religious attitude. Students can live peacefully by having an inclusive, tolerant, moderate, and non-violent attitude. These attitudes are obtained through contextual learning methods using multicultural perspectives.

Research findings also show that all school actors (principals, teachers, and students) know the bitter reality of past conflicts as a starting point to sit together, formulate and implement learning activities that promote sustainable peace. All school support for the success of multicultural religious education is the basis for harmonious life in society. The support is carried out through the policy of harmonious life and strengthening of teacher competence. The quality of teacher competence is improved by participating in interfaith activities. Additionally, the schools apply multicultural principles to create harmonious life based on the respective religious values. In this context, there is no contradiction between all religions, especially Islam and Christianity, in living together.

6. Conclusion

In conclusion, the historical background of social conflicts was reported to create an awareness of the importance of building a social life based on religious harmony. Peace was built in the composition of the majority and minority based on the adopted religion. If Trihartono & Viartasiwi (2015) call the peace action in Poso a silent mission, then what is being done at school shows an overt mission. This can be seen from policies, vision, and mission, as well as religious education practices that encourage sustainable peace at both schools.

SMKN 1 and SMAN 3 implemented religious education strategy by integrating multicultural perspectives in various learning components with the elements. In addition, Islamic and Christian teachers integrated multicultural values, and nationalism into the teaching materials to maintain harmony, specifically in post-conflict contexts. Different materials, methods, and media appropriate for students' settings were thoughtfully used in Pasca conflict Poso areas to pursue sustainable peacebuilding.

This research has a limitation in that the data source does not indicate the participation of interfaith leaders in sustainable peace programs at the two schools that were examined. Future researchers can investigate religious leaders' participation in peaceful programs at schools in post-conflict Poso. They often elaborate on the philosophy and traditional practices of the Poso people, which help build sustainable peace among religious communities.

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Comments to the author

Reviewer 1:

In the background;
-This research problem needs to be understood more specifically, and it must be firm from the start. The Poso conflict is a social problem, different from the problem in research. This conflict falls into the area of "real problems" and is not included in the variables from a research methodology perspective.

Our response and revision: At the beginning of the paragraph, the author has made revisions by emphasizing the research problem according to the study's focus.

-The state of the art is also not yet visible. The Poso conflict has been described, but this is only limited to information about how the Poso conflict took place, but has not looked at other people's research on the Poso conflict itself: what problems they researched. After that, you discovered gap analysis and new research. You must find the novelty of the research compared to previous research. The research focus is not yet visible. You must explain in brief detail.

Our response and revision: The author has explained several studies that discuss the Poso conflict. The author has also clarified the research's focus, as suggested by the reviewer, and outlined its novelty compared to other previous research.

On research methods:
-How the penomenology research was carried out, the procedure has not yet been seen.
-The details of the research information are also not yet clear: how many there are, how many men and women, their ages, and so on. How you determine this informant is not yet clear. Why it was chosen is also invisible.
-There are 3 data collection techniques used: interviews, observation and documents. This is your failure to understand qualitative research-phenomenology. In your results you just use "interview". What data analysis techniques do you use? Unclear.

Our response and revision: According to the reviewer's suggestion, the authors have revised the research method by explaining the phenomenology research approach and data collection techniques. The authors have also added data analysis procedures used to determine the criteria of the informants. The authors have completed the document data, observations, and interviews according to the duration of data collection on the seven research findings.

-In the results section, the findings should be visualized so that readers can derive meaning.
Our response and revision: Following the reviewer's suggestion, the authors have mapped and

explained the study's key findings, covering seven important components of multicultural religious education that contribute to strengthening sustainable peace after the conflict in Poso.

-Your conclusion is not clear. Must contain a minimum of 3 things; results, conclusions.

Our response and revision: As the reviewer suggested, the authors have explained three important elements of the conclusion.

-Recommendations: Use references from at least the last 5 years from reputable international journals.

Our response and revision: The authors used references from more than 80 % of reputable international journals in the last five years and validated them with crossref.

Reviewer 2:

1. The author has not clearly explained the novelty of his writing.

Our response and revision: As suggested by the reviewer, the authors have emphasized the study's novelty by positioning multicultural religious education as an option for strengthening sustainable peace amidst the memory of the past Poso conflict. The Poso conflict has been studied from many perspectives. However, previous researchers have not fully explained the involvement of schools, especially multicultural-based religious education, with the social setting of student polarization into religious majorities and minorities as an impact of the past conflict.

2. The author's introduction does not explain why research on multicultural religious education is essential.

Our response and revision: The author has added arguments about the importance of multicultural religious education in schools in post-conflict societies, strengthening and maintaining peace between religious communities by involving educational institutions and interfaith teacher actors in achieving a shared peace mission.

3. The number of research informants is inconsistent. In the abstract section, the author mentions 12 people (The informants consisted of 2 school principals, 4 religious education teachers, and 6 Christian and Muslim students), while the method section mentions 24 people. The technique of selecting informants must be explained.

Our response and revision: As per the reviewer's suggestion, the authors have revised the report according to the number of informants interviewed at both sites by completing the selection criteria for informants and the time for getting data.

4. In the results section, it is necessary to be equipped with a table to make it easier to understand the comparison of multicultural religious education strategies at SMKN 1 Poso (as a Christian-majority community) and SMAN 3 Poso (as an Islamic-majority community). In the method section, the author states that he uses interview techniques, observation, and documentation studies. However, in the results section, only data was obtained from the interview results. The author needs to complete the data obtained from observation and documentation studies. In the results section, it is necessary to explain why the two schools implement a multicultural religious education strategy. How does implementing multicultural religious education strategies impact peacebuilding and peacekeeping in both schools?

Our response and revision: According to the reviewer's suggestion, the authors have selected and used relevant data to describe the subject of the study, including the plurality of citizens of both schools, the learning process that integrates interfaith literacy programs, and the ability of religious teachers to construct peaceful social and humanitarian life dialogues for students. The authors have completed the document data, observations, and interviews suggested by the reviewer. The comparison of the two schools is explained alternately as part of the findings that complement each other and describe sustainable peacebuilding efforts in educational institutions in the Poso area after the conflict.

5. In the discussion section, it is necessary to explain why the multicultural religious education strategy can potentially maintain peace in the post-conflict region. Then, it will be compared with similar studies to see whether the author's research results corroborate the previous study or are different.

Our response and revision: The authors described the strategy of multicultural religious education and discussed it with previous relevant research. In analyzing the research findings, the authors have discussed the data concerning various concepts and previous findings most related to the research focus. This analysis has an impact on the development of studies in the field of multicultural religious education as one option to strengthen and maintain peace in Poso. The results of this study are greatly influenced by the social setting of the community and school residents who are in a post-conflict area with religious nuances and have a strong desire to rebuild solidarity and interfaith cooperation that reconciles each other in all aspects of social and humanitarian life.

Saepudin Mashuri <saepudin@iainpalu.ac.id>

249082896 (Cogent Education) Your submission has been accepted
2 pesan

Cogent Education <em@editorialmanager.com>   4 Agustus 2024 pukul 14.29
Balas Ke: Cogent Education <oaed-peerreview@journals.tandf.co.uk>
Kepada: Saepudin Mashuri <saepudin@iainpalu.ac.id>

CC: "Sauqi Futaqi" sauqifutaqi@unisda.ac.id, "Muhammad Irfan Hasanuddin" m.hasanuddin21@abdn.ac.uk,
"Khaeruddin Yusuf" khaeruddinyusuf@iainpalu.ac.id, "Rusdin Rusdin" rusdin@iainpalu.ac.id, "Rusli Takunas"
ruslitakunas@uindatokarama.ac.id, "Bahdar Bahdar" bahdar@uindatokarama.ac.id, "Rizqi Dwicahyanti"
iidwicahyanti@gmail.com, "Ilham Dwitama Haeba" ilhampsjteam01@gmail.com

Ref: COGENTEDU-2024-1305R1
249082896
The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso,
Indonesia
Cogent Education

Dear Saepudin Mashuri,

I am pleased to tell you that your work was accepted for publication in Cogent Education on Aug 04, 2024.

Please note: only minor, or typographical changes can be introduced during typesetting and proofing of your
manuscript. Major changes to your manuscript will not be permitted.

For your information, comments from the Editor and Reviewers can be found below if available, and you will have an
opportunity to make minor changes at proof stage.

Your article will be published under the Creative Commons Attribution license (CC-BY 4.0), ensuring that your work
will be freely accessible by all. Your article will also be shareable and adaptable by anyone as long as the user gives
appropriate credit, provides a link to the license, and indicates if changes were made.

Once the version of record (VoR) of your article has been published in Cogent Education, please feel free to deposit a
copy in your institutional repository.

Thank you for submitting your work to this journal, and we hope that you will consider us for your future submissions.

Best wishes

Dr Brendan Hyde, PhD
Senior Editor
Cogent Education

Comments from the Editors and Reviewers:

This submission can now be accepted for publication, provided that you carefully proofread the submission to ensure
the consistent and accurate use of English. Congratulations!

_____
In compliance with data protection regulations, you may request that we remove your personal registration details at
any time. (Use the following URL: https://www.editorialmanager.com/cogentedu/login.asp?a=r). Please contact the
publication office if you have any questions.

Saepudin Mashuri <saepudin@iainpalu.ac.id>   4 Agustus 2024 pukul 15.18
Kepada: Cogent Education <oaed-peerreview@journals.tandf.co.uk>

Thank you so much for the great news!
[Kutipan teks disembunyikan]

Saepudin Mashuri <saepudin@iainpalu.ac.id>

249082896 (Cogent Education) A revise decision has been made on your submission

6 pesan

Cogent Education <em@editorialmanager.com>   4 Juli 2024 pukul 10.57
Balas Ke: Cogent Education <oaed-peerreview@journals.tandf.co.uk>
Kepada: Saepudin Mashuri <saepudin@iainpalu.ac.id>

CC: "Sauqi Futaqi" sauqifutaqi@unisda.ac.id, "Muhammad Irfan Hasanuddin" m.hasanuddin21@abdn.ac.uk, "Khaeruddin Yusuf" khaeruddinyusuf@iainpalu.ac.id, "Rusdin Rusdin" rusdin@iainpalu.ac.id, "Rusli Takunas" ruslitakunas@uindatokarama.ac.id, "Bahdar Bahdar" bahdar@uindatokarama.ac.id, "Rizqi Dwicahyantia" iidwicahyanti@gmail.com, "Ilham Dwitama Haeba" ilhampsjteam01@gmail.com

Ref: COGENTEDU-2024-1305
249082896
The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia
Cogent Education

Dear Saepudin Mashuri,

Your manuscript entitled "The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia", which you submitted to Cogent Education, has now been reviewed.

The reviews, included at the bottom of the letter, indicate that your manuscript could be suitable for publication following revision. We hope that you will consider these suggestions, and revise your manuscript.

Please submit your revision by Aug 02, 2024, if you need additional time then please contact the Editorial Office.

To submit your revised manuscript please go to https://rp.cogentoa.com/dashboard/ and log in. You will see an option to Revise alongside your submission record.

If you are unsure how to submit your revision, please contact us on OAED-peerreview@journals.tandf.co.uk

You also have the option of including the following with your revised submission:

* public interest statement - a description of your paper of NO MORE THAN 150 words suitable for a non-specialist reader, highlighting/explaining anything which will be of interest to the general public

* about the author - a short summary of NO MORE THAN 150 WORDS, detailing either your own or your group's key research activities, including a note on how the research reported in this paper relates to wider projects or issues.

* photo of the author(s), including details of who is in the photograph - please note that we can only publish one photo

If you require advice on language editing for your manuscript or assistance with arranging translation, please do consider using the Taylor & Francis Editing Services (www.tandfeditingservices.com).

Please ensure that you clearly highlight changes made to your manuscript, as well as submitting a thorough response to reviewers.

We look forward to receiving your revised article.

Best wishes,

Dr Brendan Hyde, PhD
Senior Editor
Cogent Education

Comments from the Editors and Reviewers:

Title, Abstract and Introduction – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation
Reviewer 1: Sound

Figures and Tables – overall evaluation
Reviewer 1: Sound

Results / Data Analysis – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Conclusions – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

References – overall evaluation
Reviewer 1: Sound

Compliance with Ethical Standards – overall evaluation
Reviewer 1: Sound

Writing – overall evaluation
Reviewer 1: Sound

Supplemental Information and Data – overall evaluation
Reviewer 1: Sound

Comments to the author
Reviewer 1: In the background;
-This research problem needs to be understood more specifically, and it must be firm from the start. The Poso conflict is a social problem, different from the problem in research. This conflict falls into the area of "real problems" and is not included in the variables from a research methodology perspective.
-The state of the art is also not yet visible. The Poso conflict has been described, but this is only limited to information about how the Poso conflict took place, but has not looked at other people's research on the Poso conflict itself: what problems they researched. After that, you discovered gap analysis and new research. You must find the novelty of the research compared to previous research. The research focus is not yet visible. You must explain in brief detail.
On research methods:
-How the penomenology research was carried out, the procedure has not yet been seen.
-The details of the research information are also not yet clear: how many there are, how many men and women, their ages, and so on. How you determine this informant is not yet clear. Why it was chosen is also invisible.
-There are 3 data collection techniques used: interviews, observation and documents. This is your failure to understand qualitative research-phenomenology. In your results you just use "interview". What data analysis techniques do you use? Unclear.
In the results section, the findings should be visualized so that readers can derive meaning.
Your conclusion is not clear. Must contain a minimum of 3 things; results, conclusions, recommendations.
Use references from at least the last 5 years from reputable international journals.

Title, Abstract and Introduction – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Figures and Tables – overall evaluation
Reviewer 2: Not applicable

Results / Data Analysis – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Conclusions – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

References – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Writing – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation
Reviewer 2: Not applicable

Comments to the author
Reviewer 2: 1. The author has not clearly explained the novelty of his writing.
2.   The author's introduction does not explain why research on multicultural religious education is essential.
3.   The number of research informants is inconsistent. In the abstract section, the author mentions 12 people (The informants consisted of 2 school principals, 4 religious education teachers, and 6 Christian and Muslim students), while the method section mentions 24 people. The technique of selecting informants must be explained.
4.   In the results section, it is necessary to be equipped with a table to make it easier to understand the comparison of multicultural religious education strategies at SMKN 1 Poso (as a Christian-majority community) and SMAN 3 Poso (as an Islamic-majority community). In the method section, the author states that he uses interview techniques, observation, and documentation studies. However, in the results section, only data was obtained from the interview results. The author needs to complete the data obtained from observation and documentation studies. In the results section, it is necessary to explain why the two schools implement a multicultural religious education strategy. How does implementing multicultural religious education strategies impact peacebuilding and peacekeeping in both schools?
5.   In the discussion section, it is necessary to explain why the multicultural religious education strategy can potentially maintain peace in the post-conflict region. Then, it will be compared with similar studies to see whether the author's research results corroborate the previous study or are different.

Thank you for your interesting submission. Please address the reviewers' comments and concerns and revise your paper accordingly.

_____
In compliance with data protection regulations, you may request that we remove your personal registration details at any time. (Use the following URL: https://www.editorialmanager.com/cogentedu/login.asp?a=r). Please contact the publication office if you have any questions.

Saepudin Mashuri <saepudin@iainpalu.ac.id>   4 Juli 2024 pukul 12.54
Kepada: Sauqi Futaqi <sauqifutaqi@unisda.ac.id>

[Kutipan teks disembunyikan]

Saepudin Mashuri <saepudin@iainpalu.ac.id>   4 Juli 2024 pukul 12.56
Kepada: m.hasanuddin21@abdn.ac.uk

[Kutipan teks disembunyikan]

Mail Delivery Subsystem <mailer-daemon@googlemail.com>   4 Juli 2024 pukul 12.56
Kepada: saepudin@iainpalu.ac.id

Alamat tidak dapat ditemukan

Pesan Anda tidak terkirim ke **m.hasanuddin21@abdn.ac.uk** karena alamat tersebut tidak dapat ditemukan, atau tidak bisa menerima email.

Tanggapan dari server jarak jauh adalah:

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550 unknown user
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Final-Recipient: rfc822; m.hasanuddin21@abdn.ac.uk
Action: failed
Status: 4.4.2
Remote-MTA: dns; mailhub-2.abdn.ac.uk. (139.133.2.11, the server for the
 domain abdn.ac.uk.)
Diagnostic-Code: smtp; 550 unknown user
Last-Attempt-Date: Wed, 03 Jul 2024 21:56:19 -0700 (PDT)

---------- Pesan Yang Diteruskan ----------
From: Saepudin Mashuri <saepudin@iainpalu.ac.id>
To: m.hasanuddin21@abdn.ac.uk
Cc:
Bcc:
Date: Thu, 4 Jul 2024 12:56:05 +0800
Subject: Fwd: 249082896 (Cogent Education) A revise decision has been made on your submission
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Saepudin Mashuri <saepudin@iainpalu.ac.id>   4 Juli 2024 pukul 13.00
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Thanks for this information. We will revise our manuscript.

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  To: m.hasanuddin21@abdn.ac.uk
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  Bcc:
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  Subject: Fwd: 249082896 (Cogent Education) A revise decision has been made on your submission
  ----- Message truncated -----

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2K

Saepudin Mashuri <saepudin@iainpalu.ac.id>   5 Agustus 2024 pukul 06.26
Kepada: din.mashuri@gmail.com

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3 pesan

Cogent Education <em@editorialmanager.com>   1 Agustus 2024 pukul 16.32
Balas Ke: Cogent Education <oaed-peerreview@journals.tandf.co.uk>
Kepada: Saepudin Mashuri <saepudin@iainpalu.ac.id>

Aug 01, 2024
COGENTEDU-2024-1305R1 - The Building Sustainable Peace through Multicultural Religious Education in the
Contemporary Era of Poso, Indonesia

Dear Mashuri,

I am writing to you about your revised manuscript in Cogent Education.

Please email the editable source files for your main document to me by August 03, 2024. We cannot process your
manuscript further with a PDF for the main text, so sending these to me quickly will ensure your manuscript is not
delayed.

Any figures should be saved as either .ps, .eps, .tif or .jpeg file types. If you have built your paper in LaTex, please
send me all of the individual files in a zipped archive file (.zip or .rar), ensuring that all relevant .sty, .bib, .cl etc.
supplementary files are included, so that the manuscript can be correctly built.

I would be grateful if you could provide your editable source files for this submission as soon as possible.

Sincerely,

Rizah Lilang
Cogent Education Editorial Office
OAED-peerreview@journals.tandf.co.uk

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Saepudin Mashuri <saepudin@iainpalu.ac.id>   1 Agustus 2024 pukul 22.17
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I will send it soon.
[Kutipan teks disembunyikan]

Saepudin Mashuri <saepudin@iainpalu.ac.id>   2 Agustus 2024 pukul 07.00
Kepada: Cogent Education <oaed-peerreview@journals.tandf.co.uk>

Palu, August 02, 2024

Dear, Editorial Office of Cogent Education Journal

Greetings,

I, at this moment, convey my deepest apologies for the formatting error in the main manuscript that I sent
to Cogent Education Journal. As the corresponding author, I realize this error has caused inconvenience
and potential delays in our manuscript review process. I deeply regret the error that occurred because of
the lack of carefully.

I have corrected the format of the main manuscript according to the request and attached the corrected manuscript with this letter.

I am grateful for the understanding and the opportunity you have given me to correct and resend this manuscript via email. I hope that the corrected manuscript can be considered for further review.

Thank you for your attention and cooperation.

Yours faithfully,

Saepudin Mashuri

[Kutipan teks disembunyikan]

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3 lampiran

   Revised Manuscript-with author details-The Building.docx
   89K

   Revised Manuscript-anonymous-The Building.docx
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   Response to Reviewer Comment.docx
   19K

Saepudin Mashuri <saepudin@iainpalu.ac.id>

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7 Agustus 2024 pukul 04.31

Kepada: saepudin@iainpalu.ac.id
Cc: oaed-production@journals.tandf.co.uk

Manuscript Title: The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia
Manuscript DOI: 10.1080/2331186X.2024.2389719
Journal: Cogent Education

Dear Saepudin Mashuri,

I am pleased to inform you that your proofs are now available for review using the Taylor & Francis online proofing system:

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Please submit your corrections within 3 working days, to avoid delays in publication.

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After we have received your corrections and Author Publishing Agreement, your article will be corrected and published online following a thorough quality check.

The DOI of your paper is: 10.1080/2331186X.2024.2389719. Once your article has published online, it will be available at the following permanent link: http://dx.doi.org/10.1080/2331186X.2024.2389719

If you have any questions, please contact me using the details below and I will be pleased to assist.

Thank you,

Gomathi K

On behalf of the OAED production team

Taylor and Francis

4 Park Square, Milton Park, Abingdon, Oxfordshire, OX14 4RN, United Kingdom

Email:OAED-production@journals.tandf.co.uk

Saepudin Mashuri <saepudin@iainpalu.ac.id>

7 Agustus 2024 pukul 10.27

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Thank you so much for the great news!

[Kutipan teks disembunyikan]

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7 Agustus 2024 pukul 10.27

Kepada: saepudin@iainpalu.ac.id

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Final-Recipient: rfc822; noreply.tandf.smartproof@kwglobal.com
Action: failed
Status: 4.4.2
Remote-MTA: dns; d239642a.ess.barracudanetworks.com. (209.222.82.252, the server for the domain kwglobal.com.)
Diagnostic-Code: smtp; 550 blocked
Last-Attempt-Date: Tue, 06 Aug 2024 19:27:43 -0700 (PDT)

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From: Saepudin Mashuri <saepudin@iainpalu.ac.id>
To: noreply.tandf.smartproof@kwglobal.com
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Date: Wed, 7 Aug 2024 10:27:31 +0800
Subject: Re: Your article proofs For review (Manuscript ID : OAED 2389719)
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Saepudin Mashuri <saepudin@iainpalu.ac.id>

Author corrections submitted for Manuscript ID: OAED 2389719

3 pesan

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8 Agustus 2024 pukul 19.06

Kepada: saepudin@iainpalu.ac.id
Cc: OAED-production@journals.tandf.co.uk

Manuscript Title: The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia
Manuscript DOI: 10.1080/2331186X.2024.2389719
Journal: Cogent Education

Date proof corrections submitted: 8/8/2024 3:54:33 PM

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This email confirms that you have submitted corrections to your proofs via the Taylor & Francis online proofing system. Attached is a PDF record of your corrections.

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Yours sincerely,

Taylor and Francis Online Proofing Team

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8 Agustus 2024 pukul 19.33

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Thank you for your assistance.

[Kutipan teks disembunyikan]

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8 Agustus 2024 pukul 19.34

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Tanggapan dari server jarak jauh adalah:

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550 blocked
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Final-Recipient: rfc822; noreply.tandf.smartproof@kwglobal.com
Action: failed
Status: 4.4.2
Remote-MTA: dns; d239642a.ess.barracudanetworks.com. (209.222.82.255, the server for the domain kwglobal.com.)
Diagnostic-Code: smtp; 550 blocked
Last-Attempt-Date: Thu, 08 Aug 2024 04:34:08 -0700 (PDT)

---------- Pesan Yang Diteruskan ----------
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To: noreply.tandf.smartproof@kwglobal.com
Cc:
Bcc:
Date: Thu, 8 Aug 2024 19:33:56 +0800
Subject: Re: Author corrections submitted for Manuscript ID: OAED 2389719
Thank you for your assistance.

Pada Kam, 8 Agu 2024, 19.08, <noreply.tandf.smartproof@kwglobal.com> menulis:

Manuscript Title: The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia
Manuscript DOI: 10.1080/2331186X.2024.2389719
Journal: Cogent Education

Date proof corrections submitted: 8/8/2024 3:54:33 PM

Dear Saepudin Mashuri,

This email confirms that you have submitted corrections to your proofs via the Taylor & Francis online proofing system. Attached is a PDF record of your corrections.

If any of this information is incorrect, please contact the Production Editor:

Gomathi K

Email:OAED-production@journals.tandf.co.uk

Thank you.

Yours sincerely,

Taylor and Francis Online Proofing Team

Saepudin Mashuri <saepudin@iainpalu.ac.id>

Invoice-954123621
4 pesan

T&F Subscriptions <noreply@informa.com>   5 Agustus 2024 pukul 22.12
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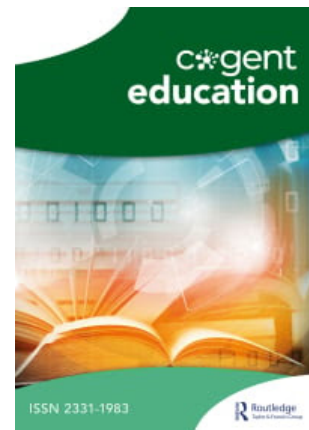**Twitter**
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