

# Increasing Religious Tolerance Levels Among Youths with Our Moderate Game app (OMG): is it effective?

*by Sulkhan Chakim*

---

**Submission date:** 22-Feb-2022 12:54PM (UTC+0700)

**Submission ID:** 1768146890

**File name:** RELIGIOUS\_TOLERANCE\_SULKHAN\_1.docx (995.91K)

**Word count:** 6113

**Character count:** 37125

Increasing Religious Tolerance Levels Among Youths with Our *Moderate Game* app (OMG): is it effective?

Sulkhan Chakim<sup>1</sup>, Fauzi<sup>2</sup>, Alief Budiyo<sup>3</sup>, Adhitya Ridwan BudhiPrasetyo Nugroho<sup>4</sup>, Diah Ayu Harumbina<sup>5</sup>, ZahrotunNururRamazani<sup>6</sup>, Umi Solikhah<sup>7</sup>

<sup>1,2,3,4,5,6</sup>Universitas Islam Negeri ProfesorKiai Haji Saifuddin ZuhriPurwokerto,<sup>7</sup>Universitas Muhammadiyah Purwokerto

E-mail:sulkhan@uinsaizu.ac.id, fauzi@uinsaizu.ac.id, alief@uinsaizu.ac.id, adhityabudhi41@gmail.com, diahayuharumbina29@gmail.com, zahrotunnururr@gmail.com, umisolikhah@ump.ac.id

Corresponding author: SulkhanChakim, Email: sulkhan@uinsaizu.ac.id, Universitas Islam Negeri Prof. K.H. Saifuddin ZuhriPurwokerto, Jl. A Yani 40 A Jawa Tengah Indonesia.

### Abstract

Youths in Indonesia have different backgrounds, including religion, tradition, social environment, but there are similarities in in-games. Attractive gaming apps encourage users to explore knowledge and skills. However, to this day, there have been no studies examining how gaming apps containing messages of religious tolerance affect motives and attitudes of escape among youths. This study aims to analyze the effectiveness of OMG app use and changes in mindset among youths regarding understanding religious tolerance. This study used mixed methods. The data was collected using questionnaires, observations, and interviews conducted in Banyumas district to test the effectiveness of the game. The data was collected using questionnaires, comments, and interviews conducted in Banyumas district to test the significance of the game. The result of this study was Our Moderate Game App (OMG). This game application provides religious tolerance education in Indonesia. The Moderate Game (OMG) app effectively improved youth religious tolerance with an average spiritual tolerance score in the control class of 51.46. In the experimental category, the average holy tolerance score was 74.56. Based on gender, the level of religious tolerance in youth males had a higher score of 75.08 than youth females of 74.04. While based on religion, Muslim youth had a higher level of religious tolerance than other religious youth, with 81.10. The Moderate Game (OMG) app could help youths, families, communities, and governments address the rise of social, religious, and even intolerant, radical, extreme thoughts, attitudes, and practices in society.

**Keyword:** Cross-culture communication, *Our Moderate Game app*, religious tolerance, and youths.

## Introduction

The digital age tends to increase intolerance among youths. The practice of discrimination is often carried out by political groups (Asadu et al., 2020). Political interests exploit opposing doctrines over individuals encourage intolerance in the name of religion and its social environment (Watson, 2019). In addition, cultural barriers can also lead to prejudice, including immigrant groups and religious beliefs (Brandenberger et al., 2019). The group's activities often lead to patterns of discrimination and tolerance related to the level of well-being. However, in contrast to the practice of discrimination and tolerance based on ethnicity and nationalism (Cvetkovska et al., 2020; Santos et al., 2021). In terms of the youth's activities, financial support is often a problem, incredibly fulfilling their needs (Litt et al., 2020; Muttamba et al., 2021; Quarshie et al., 2020). These are caused by one of the cell phone dependencies in daily activities. Meanwhile, on the one hand, the effectiveness of mobile phones can be provided by certain groups to encourage activities and respond in group interactions (Tuti et al., 2019). On the other hand, parents have limitations in control and communication (Kapetanovic et al., 2020). Digital media are widely mastered and used for information sharing, self-control, and self-performance for attachment of other activities (Litt et al., 2020; Muttamba et al., 2021; Parker et al., 2021). Through digital media, youths tend to have a strong desire and confidence to solve their problems with future challenges (Lan & Wang, 2020; Parker et al., 2021).

One example of digital media is a gaming application that is easy to find on mobile phones. Digital media is an alternative when it can not do the offline method. Giving rewards or points is very helpful in motivating users of game applications repeatedly and influentially addicted (Riboli et al., 2022; Tuti et al., 2019). Nevertheless, gaming addiction, such as drug use addiction or compulsive behavioral deviations, and their effects are harmful (Grubbs et al., 2019; Wong et al., 2020). Addiction to mobile phones and social media for young people is manifested by spending time. New platforms are always offered and easily accessible under any circumstances, an influential factor as well (Edney et al., 2017; Entradas et al., 2020; Jee et al., 2021). Internet addiction is caused by reducing tension and increasing refreshment (Xin et al., 2021). The consequences of social media addiction led to decreased morale, low social sensitivity, and psychology (Jee et al., 2021). The need to understand internet-based technology and its effect on health communication is critical (Tayebi et al., 2019), as deployment through the OMG app makes it easy for users to be still able to play at home. This game application facilitates the delivery of message goals and can provide feedback on achievements (Riboli et al., 2022; Simmich et al., 2021; Thai et al., 2021). Disseminating information through interactive game applications can share ideas and experiences (Al-Dmour et al., 2020). Gamification of such applications can help spread messages to the public more broadly and efficiently (Edney et al., 2017; Pilär et al., 2019; Zaballos et al., 2020). Therefore, technical guidance helps strengthen attitudes and positions as a form of service (Aniteye & Mayhew, 2019; Entradas et al., 2020). In addition, Game App-based physical activity

interventions that incorporate gamification have the potential to reach a large number of users at a relatively low cost (see also Pearce et al., 2020).

Religious tolerance is often associated with forgiveness and mutual respect (Krok&Zarzycka, 2021; Sadowski, 2021). Certain spiritual understandings also give birth to particular religious identities and practices (Shin, 2020; Zeng et al., 2021). However, spreading the knowledge of religious tolerance offline during this time tends to be problematic and experiencing obstacles. In addition, the lack of reviewing the source of authentic document literature as the primary reference can be a crutch for extreme attitudes and intolerance. (Ahmad et al., 2021; Ferreira-Valente et al., 2019; Mattes, 2020; Morrow, 2021). In general, gaming applications were an escape to improve psychiatric stability. They could introduce ideas and self-awareness (Blasi et al., 2019; Kawabe et al., 2021; Lan & Wang, 2020; Wang et al., 2019), reduce inner stress, past turmoil, stupidity, and low cost (Canale et al., 2019; Lucchi et al., 2019; Wang et al., 2019; Xin et al., 2021). While many users of game apps ignore the personal relationship of using technology with others (Jee et al., 2021), there are also neglected social networks.

The application of strengthening religious tolerance offline is less massive. There are different orientations of offline media use for Christians, Buddhists, and Muslims about supporting and attachment of spiritual practices (Litt et al., 2020; Vala&Huang, 2019). Infinite theological importance for adherents of religions globally (Pace, 2020); in particular, Islam has the concept of jihad for religious missions, oriented to struggle in life (Mostfa, 2021). In principle, all religions have doctrines to establish a harmonious balance. Christians have love, and Buddhism emphasizes compassion (Zeng et al., 2021). However, the offline range strategy is admittedly minimal. Meanwhile, social media is considered more comfortable providing information to others (Zhu et al., 2019). The cyber community works outside of online and offline media (Akmaliah, 2020). In reality, the situation of religious leaders is less skilled and adapts quickly in a youth environment. Similarly, the interpretation of the text message of the holy verse carried out by religious figures does not refer to the source of authority (Mostfa, 2021). Because of it, it has implications for incompetence, a tendency to blame others, and intolerance to different views (Caldeira&da Silveira, 2021; Cvetkovska et al., 2020). In this crucial situation, religious institutions must function and mediate moderately (Katrin, 2020; Pace, 2020). Therefore, game application-based training is required to build interaction, have fun and integrate knowledge and skills (Jouan&Hallot, 2020; Thai et al., 2021). Games equipped with music, images, and messages will be familiar and appeal to their users' emotions (Athanasopoulos et al., 2021).

Solid religious beliefs sometimes cause problems of prejudice in society (Brandenberger et al., 2019). Offline spiritual tolerance learning system technology or activities carried out so far have not been effective in helping achieve increased religious moderation. Less effectively, religious tolerance activities among young people during this time, such as workshops, tutorials, seminars, discussions (Jamilah, 2021), need creative and innovative approaches to

improve learning processes and outcomes in real contexts are needed (Thai et al., 2021). Repeating the material can increase self-understanding (Cevasco et al., 2021). Therefore, the solution to prevent increasing intolerance among youth is to make rapid changes in OMG applications engaging content and design. Therefore, this research is immediately conducted to offer solutions for understanding and accepting online OMG Applications.

## Methods

### Design experiment

This type of research was qualitative and quantitative, combining research or often referred to as mixed methods. Quantitative and qualitative data were collected under different conditions and at the same time used together. Mix Methods was designed in the following procedures: collecting, analyzing and mixing research using quantitative and qualitative methods in the research process (Creswell, 2003). This type of quantitative research tests the effectiveness of OMG app users against the mutual tolerance attitudes between the control group and the experimenter. This type of qualitative research used interview departments to explore the contents of religious tolerance used the interview department to examine the contents of religious tolerance.

### Population and sample

The population was youths in Banyumas regency. The purposive sampling technique used sampling as many as 100 youths. Sample criteria: Age 9-18 years, domiciled in Banyumas regency, status as a high school student, and had Android. In addition, ten young men were made participants. Capital letter codes A, B, C, and D were given the interview text.

### Variables

Variable consists of independent and dependent. Independent variables included gender, religion, control groups, and interventions. The dependent group was religious tolerance.

### Measures

Participants answered questions about names, domiciles, religious backgrounds, gender, attitudes about mutual tolerance, and the culture in Indonesia. In the survey, word items that matched participants' religious experiences: participants with Islam, Christianity, Buddhism, Confucianism, and Catholicism were asked about the OMG app. Unless otherwise stated, all responses were given on a 7-point Likert type scale [1 = strongly disagree; 7 = strongly agree]. Participants ranged in age from 16 to 18.

Questions about tolerance could be understood, felt and, responded to directly by participants. In the observation, there were two steps, the first step following previous research on the use of games and a single application to measure perceived tolerance. In the second step, data collection was done by observation, interview, and the results were interpreted.

Data collection techniques were done using questionnaires. The box was made with the Likert model scale with a value range of 1-5. The statement validity test was a valid value

of 0.240-0.569. It showed the reliability of 25 question items in the instrument with a Cronbach alpha statistic of 0.861.

### Research tools and materials

Researchers used the OMG app, interview guidelines, observation sheets, and questionnaire sheets as the main instruments in this study.

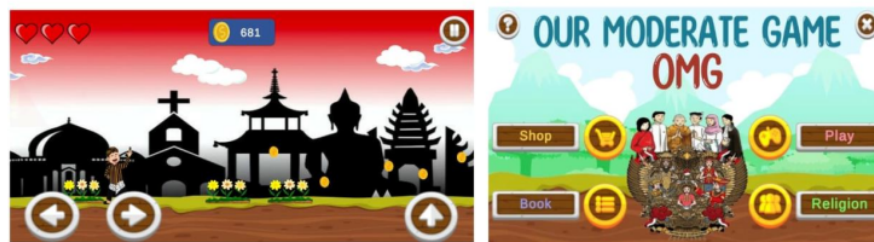


Figure 1. Book feature images consist of various references related to religious tolerance.

### 1 Data Analysis Strategy

In this research, our primary purpose was to examine the critical role of religion between traditional media usage and the OMG app. Based on this purpose, we firstly reported the summary statistics of samples. We presented the distribution of religions in this research. Then, we explored the role of religious tolerance between not using the OMG app and the OMG app. On this basis, we shared offline and further compared the effectiveness of OMG applications. Coefficients, standard errors, and significance levels impact the use of OMG applications. This study used STATA 15.1 and macro processes for SPSS to analyze data.

### Result

#### OMG app usage response

There was an understanding of the tolerance that youths could accept in a high school environment and communities—treatment through the OMG app for them. The app's content includes games and narratives of religious moderation. The application effectiveness response is obtained through interviews of 10 participants after trying the OMG application. In this case, interviews have been conducted to find out how the OMG app is used for youths; among others:

Table 1. Characteristics of participants

PARTICIPANTS	AGE	GENDER	RELIGION	DATE	CODE	SCHOOL/COMMUNITY
ATT	17	Male	Muslim	7-09-2021	A	SMA 4
ARQ	18	Male	Muslim	7-09-2021	A	SMA 4
AAN	19	Female	Christian	7-09-2021	B	SMA 2
SSN	18	Female	Christian	8-09-2021	B	SMA 2
SAL	17	Female	Hindu	8-09-2021	B	SMA 2

NKD	19	Female	Hindu	10-09-2021	C	community
TSR	18	Female	Catholic	10-09-2021	C	community
NRS	18	Male	Catholic	10-09-2021	D	community
APPS	18	Male	Confucian	10-09-2021	D	community
SM	18	Male	Confucian	10-09-2021	D	community

The use of THE **OMG** application makes the interest of young people because the design is with cultural adventure games throughout Indonesia. It also comes with moving image music to evoke power and fun. "The advent of the OMG app made it interested in playing that game. There are additional features of power, knowledge, and more joy playing this game" [A]. Especially plus adventure pictures throughout Indonesia.

The easy use of the **OMG** application can be a match and desire among young people. The message about tolerance is easy to capture and understand. "The OMG app's design is easy to play. He can play the OMG app. Perfect for young people. OMG app can effectively learn lessons on tolerance" [B].

The influence of the **OMG** app can be used based on exploring the message so that it quickly understands it, "I learned religious tolerance from the OMG app, so I became aware of religious tolerance" [C].

Improving understanding, attitudes, and practices about tolerance for young people as an entrance to building social interaction from different communities, whether cultural, religious, or other interests, "Our Moderate Game app is a model of Indonesian cultural adventure. I learned Indonesian tolerance and culture from the OMG app. Learn what about tolerance? And its benefits as social beings coexist with various religions, ethnicities, and social classes. Indonesian tolerance and culture from OMG application" [D].

#### Effectiveness of Our Moderate Game (**OMG** app) on youth's religious tolerance Level

In this study, youths who were given treatment and not given treatment were equivalent to 50 youths. However, only in the experimental class were the treatment of *Our Moderate Game* app. Furthermore, data on the effectiveness of Our Moderate Game app before and after being given the following treatment:

**Table 2. Test Results Difference Control Group Tolerance Scores and Experiments After Treatment**

GROUP	N	BEFORE	AFTER	p- VALUE
		Mean±SD	Mean±SD	
EXPERIMENT	50	55.48±12.03	74.56±11.18	0.000
CONTROL	50	50.44±9.64	51.46±9.17	0.164

**Effectiveness of Our Moderate Game App (**OMG**) on youth's religious tolerance level.**

2 In the study, 25 youths in the control group (not given treatment), while 25 youths in the experimental group were given treatment in the form of OMG applications. An overview of the level of religious tolerance before and after playing our Moderate Gaming app for control groups and experimental groups is:

Table 3. Test Results Differ in youth's tolerance scores in control group and experiments after treatment

Group	Periode	N	Mean	Std. Devices	P-Value
Control	Before	25	52,04	10,37	0,423
	After	25	52,68	10,43	
Experiment	Before	25	56,24	12,71	0,001
	After	25	75,08	11,31	

#### Effectiveness of Our Moderate Game App (OMG) on Youth's religious tolerance level based on gender.

In this study, 25 youths in the control group (not given treatment), while 25 youths in the experimental group were given treatment in the form of OMG. An overview of the level of religious tolerance before and after playing omg applications for control groups and experimental groups is:

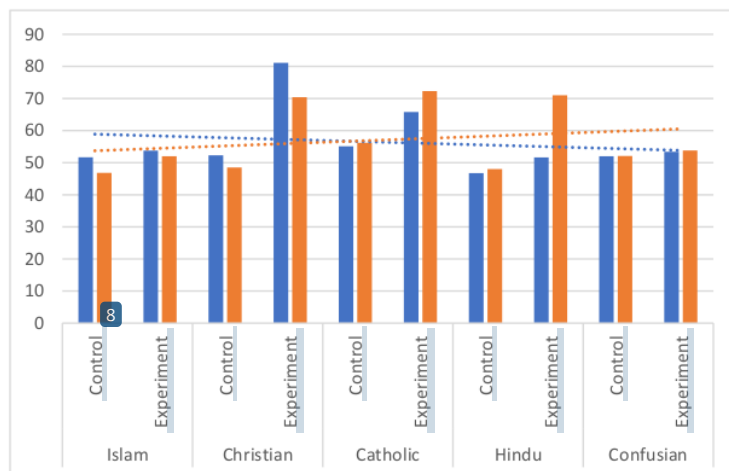
Table 4. Test results differ based on gender tolerance scores in the control group and experiments after treatment

Male				
4 GROUP	N	BEFORE	AFTER	p- VALUE
		Mean±SD	Mean±SD	
EXPERIMENT	25	56.24±12.71	75.08±11.31	0.001
CONTROL	25	52.04±10.37	52.68±10.43	0.423
Female				
EXPERIMENT	25	54.72±11.51	74.04±11.26	0.030
CONTROL	25	48.84±8.78	49.68±8.62	0.164

#### Effectiveness of Our Moderate Game app (OMG) on youth's religious tolerance level based on religion



In the study, youths in the control group (did not get treatment), while youths in the experimental group were given treatment in the form of the OMG app. An overview of the level of religious tolerance before and after playing the OMG app for the control group and the experimental group are:



**Figure 2. Test results differ based on five religions' tolerance scores in the control group and experiments after treatment.**

### Discussions

Based on this research, the OMG app, a combination of five religions and cultural adventures, spread across the territory of Indonesia. Through collaborative play, real-life and virtual events preceded socio-cultural studies of religious tolerance. Experience of young people engaging in exploration in a fun and attractive situation based on technology (Entradas et al., 2020; Jee et al., 2021) "There are additional features of power, knowledge, and more fun playing this game" [A]., they can play according to the OMG app's game menu as in the images. Young people can also collude prior interests and knowledge about religious tolerance, as well as knowledge of adventure situations (Al-Dmour et al., 2020), "OMG app can effectively learn lessons on tolerance" [B],[C], and synergistically through the game application process and practice environments. Young people cause part of the attractive pleasure to build messages of religious tolerance imaginatively and encourage the growth of tolerance for different faiths. This research is believed to create positive experiences to introduce young people's emotions about subjects and collaborative emotions based on digital (Athanasopoulos et al., 2021).

Based on previous research and our research experiments, young people conducted the game with the OMG app to be the subject of a study of how real-life events of religious tolerance with the digital world can be concluded. In some parts of the OMG app's gaming experience, young people also use the game app as an instrument to explore their ideas about the real world and each other's virtual worlds. Meanwhile, attractive interaction with the omg app can foster imaginative impressions and introduce the knowledge of religious tolerance.

From these observations, further research formulations need to be developed more exciting games.

The three confirmed hypotheses in the sample were that P-value = 0.000 was accepted and that the OMG app effectively increased religious tolerance among youths. The second hypothesis, the result is P-value (man=0.001, woman =0.030) the conclusion is accepted. Thus, the OMG app is effective for improving religious improvement among youths. The third hypothesis P-Value (Muslim = 0.003, Christian = 0.005, Catholic = 0.015, Hindu = 0.025, & Confucian = 0.003), the conclusion was accepted. Muslim youth have a higher religious tolerance level than teenagers of other faiths.

Consistent with Table 1, Table 2, and table 3, the youth group treated with OMG applications was highly influential. With the ease of use and unlimited reach of users, the content of omg application messaging becomes one of the determining factors of its effectiveness. Some of the youth's OMG apps are designed to play quickly. He can play the OMG app. It is perfect for youth [B]. This finding is supported by the ease of access and low cost over online application systems (Lucchi et al., 2019; Tuti et al., 2019).

In contrast to previous research, gaming apps emphasize comfort and psychological sensitivity (Xin et al., 2021). Basic needs are met, and a sense of comfort is present within. Similarly, sensitivity is more present in individuals. Nevertheless, the findings of another study explain the difficulty of using OMG applications for elderly religious figures in knowledge and skills has problems (Blasi et al., 2019; Jouan&hallot, 2020; Thai et al., 2021). In this case, the change of knowledge is a form of transformation. Knowledge itself can give rise to the desire for truth and passion. Power because the claim of reality is produced by force. Knowledge is generated through several things; First, the agent's authority as an expert. Second, learning is based on absolutism. The third is to learn effectively and efficiently (Nur Ghufron, 2020). "The advent of the OMG app made it enjoyable to play that game. Especially plus adventure photos throughout Indonesia. There are additional features of power, knowledge, and more fun playing this game" [A]. Technology use skills also support this individual's abilities (Thai et al., 2021). Although, many games are used to escape. Theoretically, OMG applications can meet the wants and needs of young people (Thai et al., 2021). This response is corroborated "... Perfect for young people. Omg, apps can effectively learn lessons about tolerance." Although youth's wants and needs are influenced by various factors that have occurred now and in the past, it is not just personal issues that can be mediated to motivate increased knowledge, especially religious tolerance (Zeng et al., 2021). Tolerance is limited by meeting satisfaction and needs (Ramlee et al., 2019). Of course, restricting the two things becomes a principle to increase the culture of tolerance related to interpersonal relationships and awareness of public environmental relations (Krok&Zarzycka, 2021; Sadowski, 2021).

Table 4 showed moderate game apps that effectively increase youth religious tolerance (male/female). In contrast, treatment without the OMG app provided no change in the level of religious tolerance in males). in line with Shaukat & Pell (2020), men have a higher level of religious tolerance than women. The consistency of these findings suggests that OMG applications could improve understanding of religious tolerance for different ages, social classes, such as children, adolescents, youths, and the elderly. As with previous research, even

youths who make addictive games younger are influenced by existing content (Grubbs et al., 2019; Wong et al., 2020). As some participants state: so, we became aware of religious tolerance" [C], and ..... Learn about tolerance and its benefits as social beings coexist with different religions, ethnicities, and social classes. Indonesian tolerance and culture from the "OMG app" [D], Besides the effect of traditional values, determine gender differentiation (Katrin, 2020; Lan & Wang, 2020; Shin, 2020). In contrast to other studies, women's emotions are higher than men's, but in terms of men's social behavior higher than women's (Kawabe et al., 2021; Wang et al., 2019). Two different aspects are situations to increase the sensitivity of social relations, especially the ideas of mutual respect, tolerance, attention to other views, social orientation, and youths' religion (Santos et al., 2021).

Based on figure 2, test results, young Muslims have higher levels of religious tolerance than the youth of other faiths. These findings are supported by previous research. The majority group is more tolerant of other minority religious groups (Milligan et al., 2014), as ownership of broader social infrastructure can be used to communicate across cultures and religions (Athanasopoulos et al., 2021). Unlike other studies that emphasize welfare issues, social well-being is key to the birth of a level of religious tolerance with different groups (Cvetkovska et al., 2020). In this regard, religion as a social infrastructure can build harmonization among its followers through welfare programs and a culture of tolerance. The simultaneous use of "OMG" applications can create synergies between religious leaders and adherents to increase religious tolerance.

This research is significant and valuable. First, this article indirectly provides evidence. The religions of this world have a strategic role in pluralistic societies. Although some face extreme views, the intolerance movement is getting stronger. This research shows that religiously tolerant messages play an important role. In other words, the rational thought of society tends to lead to intolerance because of its humanitarian claims to various parties. Second, the part of religious moderation through digital-based media was affirmed in the study. This research shows that mainstreaming tolerant and attractive religious content is needed by compound societies. Research also has some disadvantages and limitations. First, because the data is lacking, we do not involve the role of Buddhist, Islamic, Christian. Figures. Second, we cannot provide further information about the part of religious figures among young people to measure their involvement. The third is the critical and strategic role of religious practice in the context of game-based social media applications. We need to re-understand the part of religious figures in the relationship between the use of digital media and religious tolerance for future research.

**Limitations**

The study was based on ten interviews of young people of different genders and 100 high school-level youths, in interviews about the "OMG" app's opinions and its content on tolerance. All interviews have the same view. Likewise, the results of the questionnaire distributed to respondents showed effective influence. Thus, the interviews and current samples are weaknesses in selecting participants. In this study, tolerance in the context of

young people is accepted. However, it is not necessarily taken among youths and college students at the junior high school level.

There is an opportunity to reject the concept of tolerance offered. However, a sample of young people considered intolerant or radical groups in their religious thoughts and practices. In this method, young people come from one city in Banyumas. It may have added to the variation in the perception of tolerance. Thus, caution should be exercised when publishing these findings to other contexts and in different communities.

Furthermore, the respondents and those interviewed were not known to be mass activists or religious organizations, so they did not know tolerance. Further studies of the broader sample of young people included colleges, community organizations, and activists. No similar studies have been found to compare these studies so that their credibility is less assessable, regardless of limitations. This research contributes valuable by explaining the effectiveness of OMG apps with the content of messages about tolerance.

## Conclusion

*Apps Our Moderate Game* app (OMG) is a game that provides religious tolerance education with a virtual *journey* model in various regions in Indonesia. In its use, the OMG app uses a *game-based* learning approach referring to the use of gratefulness, *gameful* interaction, and *gameful* design to educate youths to engage in building religious tolerance. *Apps Our Moderate Game* app (OMG) effectively improved youth's religious tolerance in Banyumas Regency with an average religious tolerance score in the control class of 51.46. In the experimental group, the average religious tolerance score was 74.56. Based on gender, males have a higher religious tolerance rate of 75.08 than females, which is 74.04. In Muslim youths, *Our Moderate Game* app (OMG) has a higher level of religious tolerance than other religious youths, with a score of 81.10.

This study showed that *Our Moderate Game* app increased youths' religious tolerance in Banyumas Regency. During many cases of youth intolerance today, youths need religious tolerance education using *Our Moderate Game* App. Further research is expected to be done using other bound variables, such as our *Moderate Game* app in youths learning in school.

*Our Moderate Game* App accepted (OMG) can help youths, families, communities, and governments overcome the emergence of radical, extreme, and even intolerant social, influential, and even religious thoughts, attitudes, and practices in society large.

## Acknowledgment

Great gratitude is dedicated to the rector of the State Islamic University of Prof. KH. Saifuddin Zuhri Purwokerto has supported budget research activities and the preparation of the manuscript of this article.

## References

- Ahmad, M., Aziz, A., Afad, M. N., Muniroh, S. M., & Qodim, H. (2021). The Sufi order against religious radicalism in Indonesia. *HTS Teologiese Studies / Theological Studies*, 77(4), 1–11. <https://doi.org/10.4102/hts.v77i4.6417>
- Akmaliah, W. (2020). The demise of moderate Islam: New media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 1–24. <https://doi.org/10.18326/ijims.v10i1.1-24>
- Al-Dmour, H., Masa'deh, R., Salman, A., Abuhashesh, M., & Al-Dmour, R. (2020). Influence of social media platforms on public health protection against the COVID-19 pandemic via the mediating effects of public health awareness and behavioral changes: Integrated model. *Journal of Medical Internet Research*, 22(8), 1–15. <https://doi.org/10.2196/19996>
- Aniteye, P., & Mayhew, S. H. (2019). Globalization and transitions in abortion care in Ghana. *BMC Health Services Research*, 19(1), 1–12. <https://doi.org/10.1186/s12913-019-4010-8>
- Asadu, G. C., Diara, B. C., & Asogwa, N. (2020). Religious pluralism and its implications for church development. *HTS Teologiese Studies / Theological Studies*, 76(3), 1–9. <https://doi.org/10.4102/hts.v76i3.5955>
- Athanasopoulos, G., Eerola, T., Lahdelma, I., & Kaliakatsos-Papakostas, M. (2021). The harmonic organization conveys both universal and culture-specific cues for emotional expression in music. *PLoS ONE*, 16(1), 1–17. <https://doi.org/10.1371/journal.pone.0244964>
- Blasi, M. D. I., Giardina, A., Giordano, C., Coco, G. L. O., Tosto, C., Billieux, J., & Schimmenti, A. (2019). Problematic video game use as an emotional coping strategy: Evidence from a sample of MMORPG gamers. *Journal of Behavioral Addictions*, 8(1), 25–34. <https://doi.org/10.1556/2006.8.2019.02>
- Brandenberger, J., Tylleskär, T., Sontag, K., Peterhans, B., & Ritz, N. (2019). A systematic literature review of healthcare delivery challenges reported to migrants and refugees in high-income countries- the 3C model. *BMC Public Health*, 19(1), 1–11. <https://doi.org/10.1186/s12889-019-7049-x>
- Caldeira, R. C., & da Silveira, E. J. S. (2021). Catholic Church and Conservative-Traditionalist Groups: the Struggle for the Monopoly of Brazilian Catholicism in Contemporary Times. *International Journal of Latin American Religions*, 5(2), 384–410. <https://doi.org/10.1007/s41603-021-00147-1>
- Canale, N., Marino, C., Griffiths, M. D., Scacchi, L., Monaci, M. G., & Vieno, A. (2019). The Association Between Problematic Online Gaming and Perceived Stress: the Moderating Effect of Psychological Resilience. *Journal of Behavioral Addictions*, 8(1), 174–180. <https://doi.org/10.1556/2006.8.2019.01>
- Cevasco, K. E., Roess, A. A., North, H. M., Zeitoun, S. A., Wofford, R. N., Matulis, G. A.,

- Gregory, A. F., Hassan, M. H., Abdo, A. D., & von Fricken, M. E. (2021). Survival analysis of factors affecting the timing of COVID-19 non-pharmaceutical interventions by U.S. universities. *BMC Public Health*, 21(1), 1–9. <https://doi.org/10.1186/s12889-021-12035-6>
- Creswell, J. W. (2003). *Sage Publications. Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.
- Cvetkovska, S., Verkuyten, M., & Adelman, L. (2020). Being tolerated and minority well-being: The role of group identifications. *International Journal of Intercultural Relations*, 74(September 2019), 161–173. <https://doi.org/10.1016/j.ijintrel.2019.10.010>
- Edney, S., Plotnikoff, R., Vandelanotte, C., Olds, T., De Bourdeaudhuij, I., Ryan, J., & Maher, C. (2017). "Active Team," a social and gamified app-based physical activity intervention: Randomised controlled trial study protocol. *BMC Public Health*, 17(1), 1–10. <https://doi.org/10.1186/s12889-017-4882-7>
- Entradas, M., Bauer, M. W., O'Muircheartaigh, C., Marcinkowski, F., Okamura, A., Pellegrini, G., Besley, J., Massarani, L., Russo, P., Dudo, A., Saracino, B., Silva, C., Kano, K., Amorim, L., Bucchi, M., Suerdem, A., Oyama, T., & Li, Y. Y. (2020). Public communication by research institutes compared across countries and sciences: Building capacity for engagement or competing for visibility? *PLoS ONE*, 15(7), 1–17. <https://doi.org/10.1371/journal.pone.0235191>
- Ferreira-Valente, A., Sharmam, S., Torres, S., Smothers, Z., Pais-Ribeiro, J., Abbott, J. H., & Jensen, M. P. (2019). Does Religiosity/Spirituality Play a Role in Function, Pain-Related Beliefs, and Coping in Patients with Chronic Pain? A Systematic Review. In *Journal of Religion and Health* (Issue 0123456789). Springer US. <https://doi.org/10.1007/s10943-019-00914-7>
- Grubbs, J. B., Kraus, S. W., & Perry, S. L. (2019). Self-reported addiction to pornography in a nationally representative sample: the roles of use habits, religiousness, and moral incongruence. *Journal of Behavioral Addictions*, 8(1), 88–93. <https://doi.org/10.1556/2006.7.2018.134>
- Jamilah, S. (2021). Moderate Islamic Education to enhance nationalism among Indonesian Islamic student organizations in society 5.0. *Journal of Social Studies Education Research*, 12(3), 79–100.
- Jee, M., Khan, A., & Nazneen, N. (2021). Understanding Adolescents' Perceptions and Aspirations Towards Their Relationship With Personal Technology: Survey Study. *JMIR Formative Research*, 5(12), e27852. <https://doi.org/10.2196/27852>
- Jouan, P., & Hallot, P. (2020). Digital twin: Research framework to support preventive conservation policies. *ISPRS International Journal of Geo-Information*, 9(4). <https://doi.org/10.3390/ijgi9040228>
- Kapetanovic, S., Rothenberg, W. A., Lansford, J. E., Bornstein, M. H., Chang, L., Deater-Deckard, K., Di Giunta, L., Dodge, K. A., Gurdal, S., Malone, P. S., Oburu, P., Pastorelli, C.,

- Skinner, A. T., Sorbring, E., Steinberg, L., Tapanya, S., Uribe Tirado, L. M., Yotanyamaneewong, S., Peña Alampay, L., ... Bacchini, D. (2020). Cross-Cultural Examination of Links between Parent-Adolescent Communication and Adolescent Psychological Problems in 12 Cultural Groups. *Journal of Youth and Adolescence*, *49*(6), 1225–1244. <https://doi.org/10.1007/s10964-020-01212-2>
- Katrin, L. (2020). Conversion as negotiation. Converts as actors of civil society. *Religions*, *11*(7), 1–17. <https://doi.org/10.3390/rel11070322>
- Kawabe, K., Horiuchi, F., Uno, H., Nakachi, K., Hosokawa, R., Oka, Y., & Ueno, S. I. (2021). Parent-Adolescent Agreement on Adolescents' Emotional and Behavioral Problems Assessed by the Strengths and Difficulties Questionnaire. *Global Pediatric Health*, *8*. <https://doi.org/10.1177/2333794X211001245>
- Krok, D., & Zarzycka, B. (2021). Interpersonal forgiveness and meaning in life in older adults: The mediating and moderating roles of the religious meaning system. *Religions*, *12*(1), 1–14. <https://doi.org/10.3390/rel12010037>
- Lan, X., & Wang, W. (2020). Parental attachment and problematic internet use among Chinese adolescents: The moderating role of gender and grit. *International Journal of Environmental Research and Public Health*, *17*(23), 1–13. <https://doi.org/10.3390/ijerph17238933>
- Litt, E., Zhao, S., Kraut, R., & Burke, M. (2020). What Are Meaningful Social Interactions in Today's Media Landscape? A Cross-Cultural Survey. *Social Media and Society*, *6*(3). <https://doi.org/10.1177/2056305120942888>
- Lucchi, E., Pereira, L. D., Andreotti, M., Malaguti, R., Cennamo, D., Calzolari, M., & Frighi, V. (2019). Develop a compatible, low cost and high accurate conservation remote sensing technology for the hygrothermal assessment of historic walls. *Electronics (Switzerland)*, *8*(6). <https://doi.org/10.3390/electronics8060643>
- Mattes, D. (2020). Negotiating Representations of Neo-Pentecostal Aesthetic Practice in Berlin. *Religion and Society*, *11*(1), 163–175. <https://doi.org/10.3167/ARRS.2020.110112>
- Milligan, S., Andersen, R., & Brym, R. (2014). Assessing Variation in Tolerance in 23 Muslim-majority and Western Countries. *Canadian Review of Sociology*, *51*(3), 239–261. <https://doi.org/10.1111/cars.12046>
- Morrow, J. A. (2021). The covenants of the prophet and the problems of transmission: An analysis of a manuscript copied by fāris al-shidyāq. *Religions*, *12*(9). <https://doi.org/10.3390/rel12090751>
- Mostfa, A. (2021). Violence and jihad in Islam: From the war of words to the clashes of definitions. *Religions*, *12*(11). <https://doi.org/10.3390/rel12110966>
- Muttamba, W., Bbuye, M., Baluku, J. B., Kyaligonza, S., Nalunjogi, J., Kimuli, I., & Kirenga, B. (2021). Perceptions of adolescents and health workers towards adolescents' diagnosis in central Uganda: A cross-sectional qualitative study. *Risk Management and Healthcare*

*Policy*, 14, 4823–4832. <https://doi.org/10.2147/RMHP.S340112>

- Pace, E. (2020). The charismatic catholic movement in global Pentecostalism. *Religions*, 11(7), 1–19. <https://doi.org/10.3390/rel11070351>
- Parker, K., Uddin, R., Ridgers, N. D., Brown, H., Veitch, J., Salmon, J., Timperio, A., Sahlqvist, S., Cassar, S., Toffoletti, K., Maddison, R., & Arundell, L. (2021). Using digital platforms for physical activity for adults and adolescents during the COVID-19 pandemic (our life at home): Survey study. *Journal of Medical Internet Research*, 23(2), 1–10. <https://doi.org/10.2196/23389>
- Pearce, W., Özkula, S. M., Greene, A. K., Teeling, L., Bansard, J. S., Omena, J. J., & Rabello, E. T. (2020). Visual cross-platform analysis: digital methods to research social media images. *Information Communication and Society*, 23(2), 161–180. <https://doi.org/10.1080/1369118X.2018.1486871>
- Pilär, L., Stanislavská, L. K., Pitrová, J., Krejčí, I., Tichá, I., & Chalupová, M. (2019). Twitter analysis of global communication in the field of sustainability. *Sustainability (Switzerland)*, 11(24). <https://doi.org/10.3390/su11246958>
- Quarshie, E. N. B., Waterman, M. G., & House, A. O. (2020). Adolescent self-harm in Ghana: A qualitative interview-based study of first-hand accounts. *BMC Psychiatry*, 20(1), 1–14. <https://doi.org/10.1186/s12888-020-02599-9>
- Riboli, A., Olthof, S. B. H., Esposito, F., & Coratella, G. (2022). Training elite youth soccer players: Area per player in small-sided games to match demands. *Biology of Sport*, 39(3), 579–598. <https://doi.org/10.5114/biolport.2022.106388>
- Santos, J. M., Horta, H., & Amancio, L. (2021). Research Agendas of Female and Male Academics: a New Perspective on Gender Disparities in Academia. *Gender and Education*, 33(5), 625–643. <https://doi.org/10.1080/09540253.2020.1792844>
- Shin, W. (2020). Mama, keep walking for peace and justice: gender violence and Liberian mothers' interreligious peace movement. *Religions*, 11(7), 1–13. <https://doi.org/10.3390/rel11070323>
- Simmich, J., Mandrusiak, A., Smith, S. T., Hartley, N., & Russell, T. G. (2021). A Co-designed active video game for physical activity promotion in people with chronic obstructive pulmonary disease: Pilot trial. *JMIR Serious Games*, 9(1), 1–17. <https://doi.org/10.2196/23069>
- Tayebi, S. M., Manesh, S. R., Khalili, M., & Sadi-Nezhad, S. (2019). The role of information systems in communication through social media. *International Journal of Data and Network Science*, 3(3), 245–268. <https://doi.org/10.5267/j.ijdns.2019.2.002>
- Thai, K. P., Bang, H. J., & Li, L. (2021). Accelerating Early Math Learning with Research-Based Personalized Learning Games: A Cluster Randomized Controlled Trial. *Journal of Research on Educational Effectiveness*, 0(0), 1–24. <https://doi.org/10.1080/19345747.2021.1969710>



- Tuti, T., Winters, N., Muinga, N., Wanyama, C., English, M., & Paton, C. (2019). Evaluation of adaptive feedback in a smartphone-based serious game on health care providers' knowledge gain in neonatal emergency care: Protocol for a randomized controlled trial. *JMIR Research Protocols*, 8(7).<https://doi.org/10.2196/13034>
- Vala, C., & Huang, J. (2019). Online and offline religion in China: A protestant WeChat "Alter-Public" through the bible hand-copying movement. *Religions*, 10(10), 1–17.<https://doi.org/10.3390/rel10100561>
- Wang, H., Wu, M., Cheng, X., & Schwebel, D. C. (2019). The road user behaviors of Chinese adolescents: Data from China and a comparison with adolescents in other countries. *Annals of Global Health*, 85(1), 1–10.<https://doi.org/10.5334/aogh.2452>
- Watson, M. (2019). The damned neighbor's problem: Rousseau's civil religion revisited. *Religions*, 10(6).<https://doi.org/10.3390/rel10060349>
- Wong, H. Y., Mo, H. Y., Potenza, M. N., Chan, M. N. M., Lau, W. M., Chui, T. K., Pakpour, A. H., & Lin, C. Y. (2020). Relationships between the severity of internet gaming disorder, problematic social media use, sleep quality, and psychological distress. *International Journal of Environmental Research and Public Health*, 17(6), 1–13.<https://doi.org/10.3390/ijerph17061879>
- Xin, M., Chen, P., Liang, Q., Yu, C., Zhen, S., & Zhang, W. (2021). Cyber victimization and adolescent internet addiction: A moderated mediation model. *International Journal of Environmental Research and Public Health*, 18(5), 1–13.<https://doi.org/10.3390/ijerph18052427>
- Zaballos, A., Briones, A., Massa, A., Centelles, P., & Caballero, V. (2020). An intelligent campus' digital twin for sustainable comfort monitoring. *Sustainability (Switzerland)*, 12(21), 1–33.<https://doi.org/10.3390/su12219196>
- Zeng, S., Peng, Z., & Wu, L. (2021). Is there a role of religion? The moderation role of religious identity and religious practice between traditional media usage and moral evaluation. *Religions*, 12(2), 1–17.<https://doi.org/10.3390/rel12020137>
- Zhu, C., Zeng, R., Zhang, W., Evans, R., & He, R. (2019). Pregnancy-related information seeking and sharing in the social media era among expectant mothers in China: Qualitative study. *Journal of Medical Internet Research*, 21(12), 1–11.<https://doi.org/10.2196/13694>

# Increasing Religious Tolerance Levels Among Youths with Our Moderate Game app (OMG): is it effective?

## ORIGINALITY REPORT

5%

SIMILARITY INDEX

4%

INTERNET SOURCES

3%

PUBLICATIONS

0%

STUDENT PAPERS

## PRIMARY SOURCES

1	Sheng Zeng, Zijian Peng, Lin Wu. "Is There a Role of Religion? The Moderation Role of Religious Identity and Religious Practice between Traditional Media Usage and Moral Evaluation", Religions, 2021 Publication	1%
2	apims.net Internet Source	1%
3	link.springer.com Internet Source	1%
4	health.mil Internet Source	<1%
5	iwaponline.com Internet Source	<1%
6	www.tandfonline.com Internet Source	<1%
7	sedici.unlp.edu.ar Internet Source	<1%

8	<a href="http://mafiadoc.com">mafiadoc.com</a> Internet Source	<1 %
9	<a href="http://atena.uts.edu.co">atena.uts.edu.co</a> Internet Source	<1 %
10	<a href="http://sip.iainpurwokerto.ac.id">sip.iainpurwokerto.ac.id</a> Internet Source	<1 %
11	<a href="http://www.emerald.com">www.emerald.com</a> Internet Source	<1 %
12	<a href="http://akjournals.com">akjournals.com</a> Internet Source	<1 %
13	<a href="http://idus.us.es">idus.us.es</a> Internet Source	<1 %
14	<a href="http://www.mdpi.com">www.mdpi.com</a> Internet Source	<1 %

Exclude quotes  On

Exclude bibliography  On

Exclude matches  < 5 words

# Increasing Religious Tolerance Levels Among Youths with Our Moderate Game app (OMG): is it effective?

---

PAGE 1

---



**Tone** This language may not be appropriate in an essay.



**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



**Confused** You have used **affect** in this sentence. You may need to use **effect** instead.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Article Error** You may need to remove this article.



**Tone** This language may not be appropriate in an essay.



**Article Error** You may need to remove this article.



**Tone** This language may not be appropriate in an essay.



**Frag.** This sentence may be a fragment or may have incorrect punctuation. Proofread the sentence to be sure that it has correct punctuation and that it has an independent clause with a complete subject and predicate.

PAGE 2

---



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Frag.** This sentence may be a fragment or may have incorrect punctuation. Proofread the sentence to be sure that it has correct punctuation and that it has an independent clause with a complete subject and predicate.



**Sentence Cap.** Remember to capitalize the first word of each sentence.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Article Error** You may need to use an article before this word.



**Article Error** You may need to use an article before this word.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Tone** This language may not be appropriate in an essay.



**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.

PAGE 3

---



**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



**Wrong Form** You may have used the wrong form of this word.



**Article Error** You may need to use an article before this word.

PAGE 4

---



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Article Error** You may need to use an article before this word.



**Tone** This language may not be appropriate in an essay.















**Article Error** You may need to use an article before this word.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.







PAGE 5

---











-  **Proofread** This part of the sentence contains a grammatical error or misspelled word that makes your meaning unclear.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Dup.** You have typed two **identical words** in a row. You may need to delete one of them.








PAGE 6

---

-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Article Error** You may need to use an article before this word. Consider using the article **the**.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.

PAGE 7

- 
-  **Proofread** This part of the sentence contains a grammatical error or misspelled word that makes your meaning unclear.
-  **Tone** This language may not be appropriate in an essay.
-  **Article Error** You may need to use an article before this word.
-  **Frag.** This sentence may be a fragment or may have incorrect punctuation. Proofread the sentence to be sure that it has correct punctuation and that it has an independent clause with a complete subject and predicate.
-  **Tone** This language may not be appropriate in an essay.
-  **Proofread** This part of the sentence contains a grammatical error or misspelled word that makes your meaning unclear.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Article Error** You may need to use an article before this word. Consider using the article **the**.
-  **Tone** This language may not be appropriate in an essay.

- 
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.
-  **Article Error** You may need to use an article before this word. Consider using the article **the**.
-  **Tone** This language may not be appropriate in an essay.
-  **Article Error** You may need to use an article before this word.
-  **Tone** This language may not be appropriate in an essay.
-  **Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Missing ", "** You may need to place a comma after this word.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Possessive** This word may be a plural noun and may not need an apostrophe.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Tone** This language may not be appropriate in an essay.



**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Tone** This language may not be appropriate in an essay.



**Frag.** This sentence may be a fragment or may have incorrect punctuation. Proofread the sentence to be sure that it has correct punctuation and that it has an independent clause with a complete subject and predicate.



**Tone** This language may not be appropriate in an essay.





**Missing ", "** You may need to place a comma after this word.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Prep.** You may be using the wrong preposition.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Article Error** You may need to remove this article.



**Tone** This language may not be appropriate in an essay.



**Sentence Cap.** Remember to capitalize the first word of each sentence.



**Tone** This language may not be appropriate in an essay.



**Missing ", "** You may need to place a comma after this word.

PAGE 10

---



**Article Error** You may need to use an article before this word.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Possessive** You may need to use an apostrophe to show possession.



**Tone** This language may not be appropriate in an essay.



**Possessive** This word may be a plural noun and may not need an apostrophe.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Missing ", "** You may need to place a comma after this word.



**Tone** This language may not be appropriate in an essay.



**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



**Prep.** You may be using the wrong preposition.



**Prep.** You may be using the wrong preposition.



**Tone** This language may not be appropriate in an essay.



**Confused** You have used **to** in this sentence. You may need to use **two** instead.



**Article Error** You may need to remove this article.

PAGE 11

---



**Prep.** You may be using the wrong preposition.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Tone** This language may not be appropriate in an essay.



**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



**Tone** This language may not be appropriate in an essay.

PAGE 12

---



**Missing ", "** You may need to place a comma after this word.



**Missing ","** You may need to place a comma after this word.

PAGE 13

---

PAGE 14

---

PAGE 15

---

PAGE 16

---