

## ARTICLE

# Development of Hybrid English Learning Materials Integrated with the Values of Religious Moderation

Aria Septi Anggaira <sup>1\*</sup> , Ahmad Madkur <sup>1</sup> , Leny Setiyana <sup>1</sup> , Yeasy Agustina Sari <sup>1</sup> , Nurul Aryanti <sup>2</sup> 

<sup>1</sup> English Language Education Department, Universitas Islam Negeri Jurai Siwo Lampung, Metro City 34112, Indonesia

<sup>2</sup> English Language Program, State Polytechnic of Sriwijaya Palembang, Palembang 30139, Indonesia

## ABSTRACT

This study sought to design hybrid English learning materials that integrate religious moderation values. It used a research and development design (RnD) consisting of five stages: Analysis, Design, Development, Implementation, and Evaluation. The data were collected both quantitatively via pre-and post-test and qualitatively via students and lecturers' open-ended feedback and validators' comments. The setting of the research was an Islamic state university in Lampung, Indonesia where 89 third-semester English Education students and two lecturers were involved. The needs analysis showed that the materials met 83.3% of the lecturers' expectations and 80% of the students' needs. The feasibility test results were obtained through a limited user trial of the product via a questionnaire, yielding an average value of 4.3. Validation results demonstrated high effectiveness, with the t-test revealing a significant difference between students' pre-test and post-test scores ( $t = 19.137, p = 0.000$ ). The test revealed that  $H_0$  is accepted because the value of  $\text{sig}2 \text{ tailed} = 0.000 > \alpha = 0.005$ . These findings indicate that the hybrid learning materials integrated with religious moderation values effectively support students' English language learning and align with both pedagogical goals and cultural-religious contexts in religiously affiliated higher education. This study contributes to broader English language teaching practices by promoting inclusive and culturally responsive pedagogy in both local and global multicultural contexts.

**Keywords:** Hybrid Learning; Material Development; English Language Learning; Religious Moderation; Multicultural Education

### \*CORRESPONDING AUTHOR:

Aria Septi Anggaira, English Language Education Department, Universitas Islam Negeri Jurai Siwo Lampung, Metro City 34112, Indonesia;  
Email: [ariaseptianggaira@metrouniv.ac.id](mailto:ariaseptianggaira@metrouniv.ac.id)

### ARTICLE INFO

Received: 11 April 2025 | Revised: 3 June 2025 | Accepted: 12 June 2025 | Published Online: 21 July 2025  
DOI: <https://doi.org/10.30564/fls.v7i7.9440>

### CITATION

Anggaira, S.A., Madkur, A., Setiyana, L., et al., 2025. Development of Hybrid English Learning Materials Integrated with the Values of Religious Moderation. *Forum for Linguistic Studies*. 7(7): 980–991. DOI: <https://doi.org/10.30564/fls.v7i7.9440>

### COPYRIGHT

Copyright © 2025 by the author(s). Published by Bilingual Publishing Group. This is an open access article under the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License (<https://creativecommons.org/licenses/by-nc/4.0/>).

# 1. Introduction

Technology is essential for education in the 21st-century. When media and technology are used effectively, they enhance meaningful and engaging learning experiences<sup>[1-3]</sup>. In particular, technology plays a major role in shaping education, including English language teaching and learning<sup>[4, 5]</sup>. In contrast, education systems that fail to integrate technology struggle to support effective learning. As digitalization continues to transform modern life, education increasingly relies heavily on technology to simplify and improve learning outcomes. Innovations in educational technology have reshaped traditional classroom practices and learning dynamics<sup>[6-9]</sup>.

Technology has supported the emergence of new educational models, notably hybrid learning, which blends traditional face-to-face instruction with online learning<sup>[10, 11]</sup>. By integrating these two modes, hybrid learning offers enhanced flexibility, greater accessibility, and opportunities for personalized learning experiences for both students and educators. It reflects a dual-mode delivery system that combines synchronous (in-person) and asynchronous (online) elements, thus expanding learning environments beyond traditional classroom settings<sup>[12-15]</sup>. Students and teachers utilize digital platforms and online resources to interact, collaborate, and access materials at their own pace<sup>[16-18]</sup>. This approach empowers learners to take greater responsibility for their education and promotes digital literacy alongside academic development.

Hybrid learning has gained significant traction in Indonesia's higher education sector, especially within Islamic universities<sup>[19, 20]</sup>. These institutions see hybrid learning as a means to accommodate diverse learning needs while supporting institutional goals of access and quality<sup>[21, 22]</sup>. As more universities invest in technology-enhanced learning environments, ensuring their effective design and implementation becomes crucial<sup>[23, 24]</sup>. Islamic universities, in particular, are uniquely positioned to adopt hybrid learning models that reflect both academic excellence and the values embedded in religious and cultural contexts. Given the multicultural and multi-religious makeup of Indonesia's society, hybrid learning offers a platform to foster inclusivity and intercultural understanding<sup>[25, 26]</sup>.

In religiously affiliated higher education, hybrid learning can play a crucial role in promoting values of religious

moderation<sup>[27]</sup>, a concept grounded in tolerance, respect, and peaceful coexistence across different faith traditions<sup>[28]</sup>. Religious moderation emphasizes tolerance, respect, and understanding among different faiths, which is essential in multicultural societies<sup>[29, 30]</sup>. With the integration of hybrid learning approaches, educators can create a more inclusive environment that encourages dialogue and collaboration among students from diverse backgrounds<sup>[31]</sup>. For instance, hybrid learning can facilitate discussions on religious texts and values through online forums, allowing students to express their views and engage with differing perspectives. This interaction can help students develop critical thinking skills and a deeper understanding of religious moderation, vital for fostering a peaceful coexistence in a diverse society<sup>[32]</sup>.

Integrating religious moderation values into hybrid learning materials enhances students' understanding of tolerance and respect for diversity and allows educators to foster an environment where students learn to engage thoughtfully with individuals from various backgrounds<sup>[33, 34]</sup>. For example, educators can design assignments that require students to research and present different religious practices and beliefs, encouraging them to appreciate the richness of diversity. This pedagogical approach aligns with the principles of multicultural education, which emphasize content integration and equity pedagogy to promote inclusive, responsive, and socially just learning experiences<sup>[35]</sup>. Banks' framework highlights the importance of embedding meaningful cultural and ethical content into instruction, while Gay's notion of culturally responsive teaching encourages educators to draw on students' cultural and religious experiences to make learning more effective and relevant. Furthermore, incorporating religious moderation into English language materials resonates with the broader educational aims of Global Citizenship Education (GCED) as articulated by UNESCO (35). GCED advocates for fostering students' sense of shared humanity, respect for diversity, and active participation in building peaceful and inclusive societies. By grounding English learning materials in values such as pluralism, dialogue, and anti-extremism, educators not only promote language proficiency but also nurture students' global awareness, empathy, and intercultural competence.

The development of hybrid learning materials grounded in religious moderation values carries impacts that reach be-

yond the boundaries of the classroom. The institution can contribute to a more tolerant and inclusive society by preparing students to respectfully engage with individuals from various backgrounds<sup>[36, 37]</sup>. This research, therefore, seeks to develop hybrid English learning materials rooted in the values of religious moderation and to examine their implications for English Language Teaching (ELT) practices within an Islamic higher education context and other educational settings that share the same characteristics.

Despite the growing recognition of the need for culturally sensitive and context-responsive learning materials<sup>[38–41]</sup>, there remains a significant gap in integrating religious moderation values into hybrid learning resources. Previous studies have largely focused on general multicultural education or religious themes in isolation, neglecting the intersection of religious moderation and language education in digital and hybrid environments. Additionally, the specific cultural and religious contexts of multicultural societies, such as Indonesia, are often overlooked in the development of English teaching materials. This study addresses this gap by designing hybrid English learning materials explicitly grounded in religious moderation values, fostering a balanced understanding of diverse perspectives while promoting peace and tolerance. The novelty of this research lies

in its integration of religious moderation as a framework for multicultural education, providing a pioneering approach to blending digital pedagogies with sociocultural and ethical dimensions in language learning.

## 2. Methods

This study follows research and development (R&D) approach aimed to create a hybrid learning material model that integrate religious moderation values. Conducted at an Islamic university in Lampung province, Indonesia, the study involved 89 third-semester English Education students. The number of participants was considered sufficient for small-scale field testing in R&D studies and allowed for collecting both quantitative and qualitative data across multiple phases of the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation<sup>[42]</sup>).

During the Analysis stage, questionnaires were administered to students and lecturers to assess the need for a hybrid learning material model based on religious moderation values. The questionnaire consisted of 12 statements measured on a five-point Likert scale, offering response options ranging from strongly disagree (1) to strongly agree (5). The statements can be seen in **Table 1** below.

**Table 1.** Questionnaires for need analysis.

No	Statement
1	Hybrid learning materials will support you in becoming more capable of learning digitally.
2	The preferred input topics for teaching media teaching materials are those related to religious moderation values.
3	You prefer the teaching materials integrated with religious moderation values to be taught online.
4	Each unit of the hybrid learning materials you expect contains content that matches the identified learning needs.
5	You prefer each unit of hybrid learning teaching materials to be integrated with religious moderation values.
6	The content of the hybrid learning materials, which are based on religious moderation values, includes a variety of online-compatible learning media.
7	You prefer the hybrid learning materials based on religious moderation values in the teaching media course to be systematically structured.
8	The hybrid learning materials based on religious moderation values are aligned with the demands of digital technology advancement.
9	There is a variety of themes in each unit of the hybrid learning teaching materials based on religious moderation values.
10	The procedure for using hybrid learning materials based on religious moderation values in the teaching media course on the LMS is easy to understand and operate.
11	The activities in the hybrid learning teaching materials based on religious moderation values in the teaching media course can enhance creativity.
12	The effective number of tasks in one unit of material is 1–2 tasks

In the Design stage, the initial product design was developed, including media selection, format selection, and preliminary teaching material designs. The Development stage involved producing the learning material model and preparing assessment instruments to evaluate its feasibility. The feasibility of the product was assessed using a validation questionnaire. The Implementation stage applied the developed materials in the learning process, gathering feedback on their practicality and effectiveness. Finally, the Evaluation stage provided comprehensive feedback and assessed the achievement of the product's objectives.

Data collection incorporated both quantitative and qualitative techniques. Quantitative data included product feasibility scores from expert validation and pre-test and post-test scores of students to assess learning gains. These were analyzed using descriptive statistics (mean, percentage, standard deviation), and paired-sample t-tests to determine significant differences before and after implementation. Qualitative data were drawn from open-ended feedback from students and lecturers and expert validator comments. These were analyzed thematically using content analysis, with codes developed inductively to identify recurring themes, suggestions, and concerns. This triangulation of data sources and methods enhanced the credibility and robustness of the study's findings.

As for the ethical considerations, this study involved human participants, namely students. Ethical approval was obtained from the Research Ethics Committee of the State Islamic Institute of Metro prior to data collection. All participants were fully informed about the purpose and procedures of the study, and their voluntary participation was ensured through the use of informed consent forms. Anonymity and confidentiality were maintained throughout the research process.

## **2.1. Results**

### **2.1.1. Development Process**

The first stage in the ADDIE model is analysis. In this stage, a needs analysis was conducted to analyze university students and lecturers' needs. The needs analysis was carried out by distributing questionnaires to 89 second-semester students and two lecturers from the English Education Department. Before distribution, the questionnaires were validated by an instrument validator to ensure their validity and suit-

ability. The average result of the lecturer needs analysis was 83.3%, while the average result of the student needs analysis was 80%. Based on these averages, it can be concluded that lecturers and students at the Islamic university require hybrid learning materials incorporating the values of religious moderation.

The second stage, design (planning), focuses on designing the product by selecting media and formats and creating an initial draft of teaching materials. This study utilizes tools such as Flip PDF Pro, Microsoft 365, Google Drive, Google Docs, and websites like [drv.tw](http://drv.tw), <https://linktr.ee/>, and <https://wordpress.com/>. The third stage is Development. Based on the needs analysis results and the planning phase, the development stage involves creating a hybrid learning teaching material model by leveraging a Moodle-based Learning Management System (LMS). In line with the hybrid learning concept, the teaching process is divided into synchronous and asynchronous learning. These activities are tailored to the content developed in the teaching materials. The teaching materials consist of 13 chapters developed in Indonesian and English and can be accessed via <https://online.flipbuilder.com/klaoh/euoy/>. Additionally, the content was structured around the values of religious moderation. This approach reflects the expectation that the Islamic university students, as part of the Muslim generation, will embody tolerance and moderation. Hence, material selection is deemed crucial and must be grounded in these values.

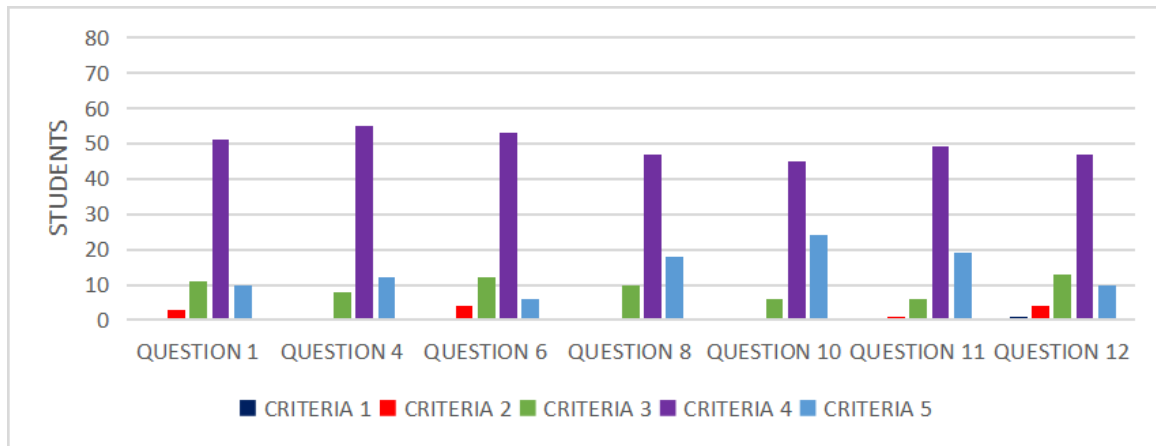
The fourth stage is implementation. Based on the development phase results, hybrid learning teaching materials based on the values of religious moderation were created. The materials were tested on a limited scale with eight third-semester students from the English Education Department and one lecturer. This trial aimed to assess the feasibility of the developed teaching materials. Additionally, the materials were evaluated by three expert validators in their respective fields. The final stage is Evaluation. At this stage, an effectiveness test was conducted through experimentation to determine the efficacy of the developed teaching materials.

## **2.2. Results of Need Analysis for Hybrid Learning**

The needs analysis was conducted using a questionnaire based on two leading indicators: the use of hybrid learning

in the teaching of English and the integration of religious moderation values. The developed questionnaire consisted of 12 statements on a 5-point Likert scale and was distributed to 89 students. Before distribution, the questionnaire was

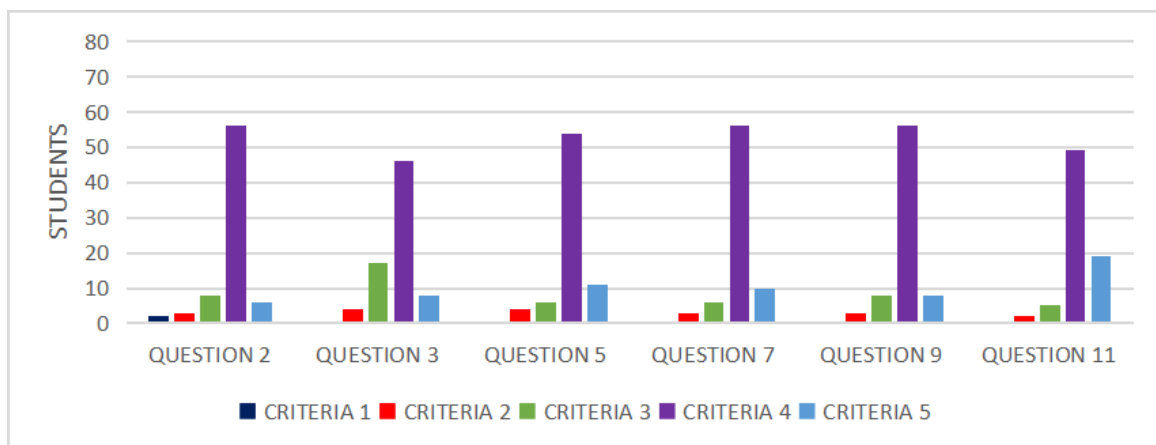
validated by an expert instrument validator to ensure its accuracy and suitability for use with both students and lecturers. Seven statements relate to students' needs for hybrid learning as seen in the **Figure 1** below.



**Figure 1.** Students' Needs on Hybrid Learning.

The graph above demonstrated that hybrid learning materials incorporated with religious moderation values could serve as a viable learning resource. This is evident from the students' responses, with many agreeing and strongly agreeing on the importance of these hybrid learning materials. Five statements relate to the content or topics within the materials that are based on religious moderation values. These statements highlight the students' expectations for

the materials to be relevant, diverse, and aligned with their learning needs. The positive feedback also indicates that students appreciate the integration of religious moderation values with the flexibility of hybrid learning environments. The following is a summary of the findings. The **Figure 2** below shows students' needs for content or topics in learning based on religious moderation values.



**Figure 2.** Students' Needs for Context/Topics Based on Religious Moderation Values.

The **Figure 2** demonstrate that almost all students agree and strongly agree that religious moderation values should be integrated into the Teaching Media course materials. Then,

regarding lecturers' needs on hybrid learning. **Figure 3** provide informations about the needs analysis of English lecturers who teach or have taught media courses. Twelve state-

ments were developed from the same two indicators in the need analysis on students: the implementation of hybrid

learning method in ELT practices and the integration of religious moderation values in course content.

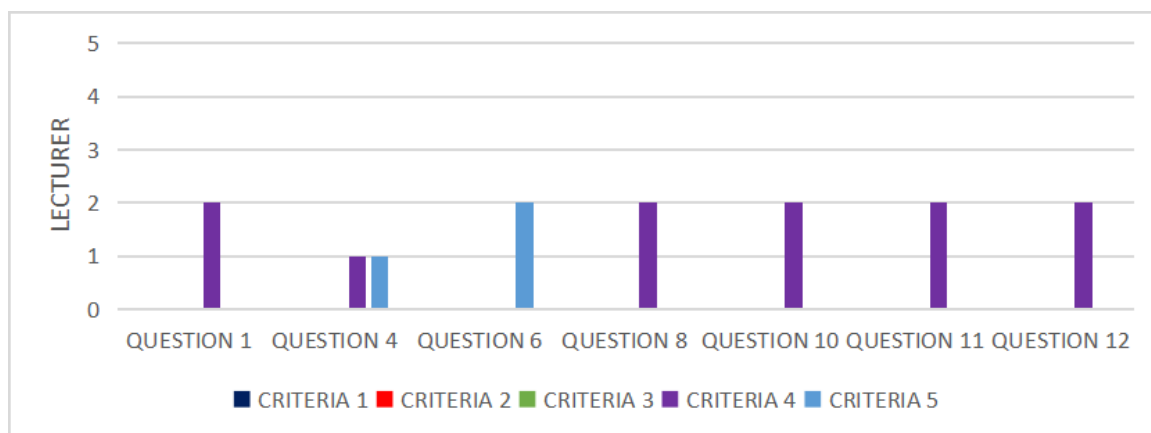


Figure 3. Lecturers' Needs on Hybrid Learning.

The needs analysis findings underscore a consensus among lecturers regarding the necessity for hybrid learning teaching materials that incorporate religious moderation content. This demand highlights the evolving landscape of education and the critical role that thoughtful integration of diverse perspectives plays in enriching the learning ex-

perience. The second indicator is the lecturers' need for content/topics based on the value of religious moderation. Five statements relate to content or topics in learning materials based on the value of religious moderation. The results of the analysis are presented in the following Figure 4.

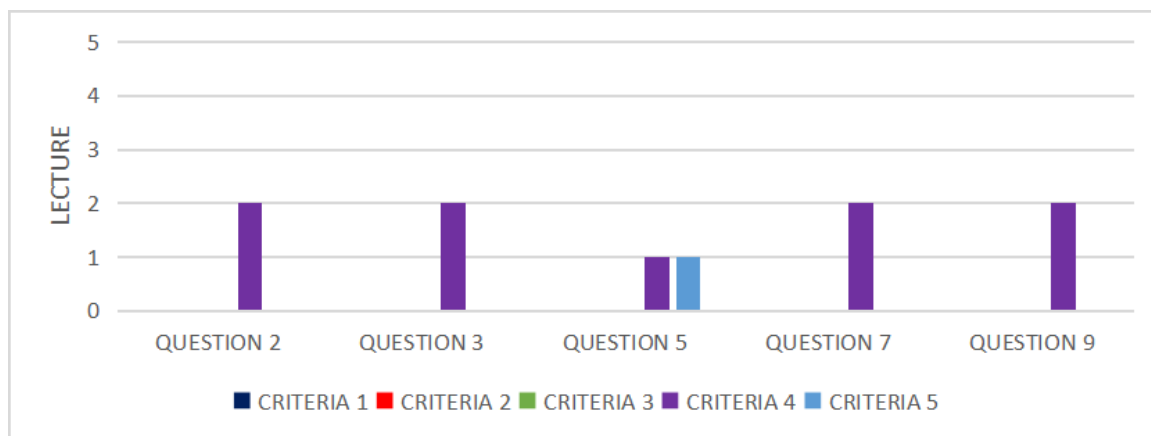


Figure 4. Lecturers' Needs for Context/Topics Based on Religious Moderation Values.

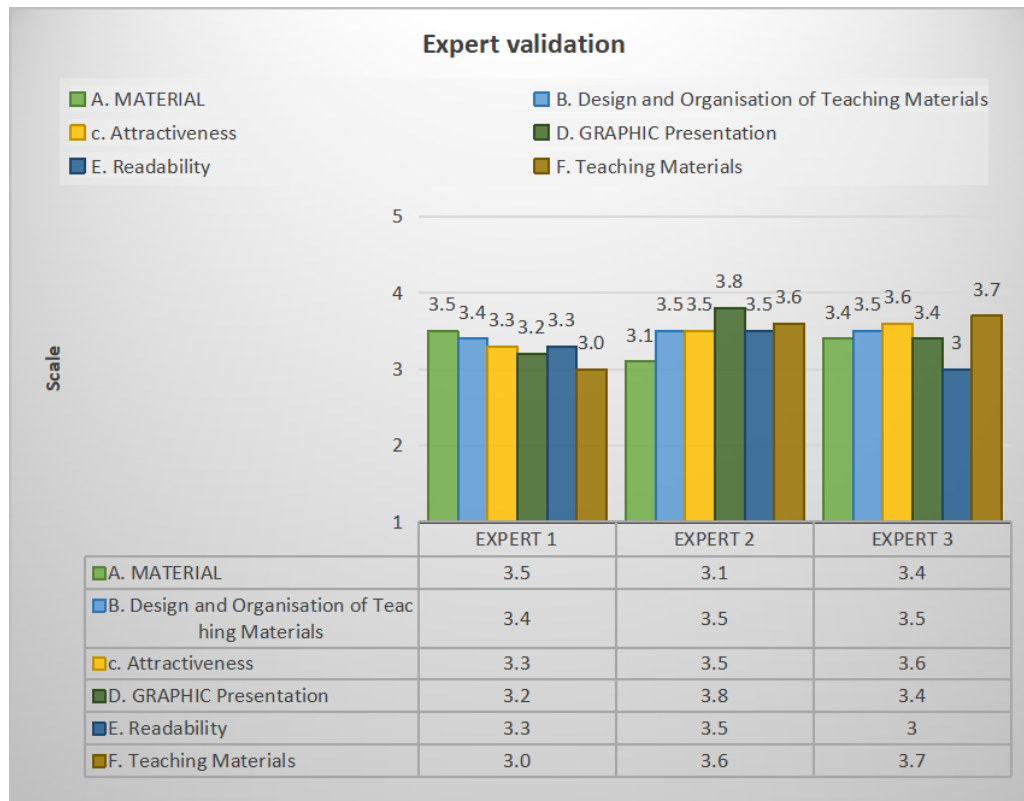
Exploring religious moderation in learning materials reveals a pressing need for lecturers to engage with content that promotes balanced perspectives and critical thinking. The five statements examined underscore the importance of integrating diverse viewpoints to foster an inclusive educational environment where students can navigate complex religious landscapes thoughtfully.

### 2.3. Feasibility of Hybrid Learning Teaching Materials

Three expert validators validated the hybrid learning teaching materials according to six criteria: material content, design and organization, attractiveness, graphic presentation, read. These experts were a linguist, a subject matter expert, and a media and technology specialist. The vali-

dation process aimed to gather various inputs from these experts, including suggestions and critiques, before the materials were tested on a limited scale with users. As shown in **Figure 5**, a comprehensive validation instrument, consisting of a questionnaire covering multiple assessment aspects, was utilized to facilitate this. These aspects included content, with 17 statements related to the material presented in the

teaching materials; design and organization of the teaching materials, with 9 statements; presentation appeal, with 17 statements; graphics, with 9 statements; readability, with 4 statements; and layout, with 7 statements. This thorough approach ensured that all elements of the teaching materials were carefully reviewed and refined to meet the required standards before further testing with users.



**Figure 5.** Expert Validation Results.

The average score obtained was 3,4, indicating that the three experts' assessment of the teaching material development regarding the six criteria was excellent. However, improvements and revisions were still made based on the feedback provided to enhance and refine the teaching materials further. Overall, the developed teaching materials are ready for limited testing with students.

## 2.4. Limited Product Testing

The product underwent testing which involved a small group of eight 3rd-semester students from the English Education Department and one lecturer. The suitability of the product was evaluated through a questionnaire covering sev-

eral assessment aspects: 1) Content with 10 statements; 2) Design and Organization of Teaching Materials with 7 statements; 3) Presentation Appeal with 8 statements; 4) Graphics with 5 statements; 5) Readability with 5 statements; 6) Layout/Design with 6 statements. The data collected from the questionnaire were analyzed to determine the quality and effectiveness of the developed materials. Feedback from both students and the lecturer indicated that the materials were well-structured, engaging, and supportive of learning goals. Overall, the average score obtained in the product testing of hybrid learning materials integrated with religious moderation values reached 4.3, indicating that the teaching materials achieved an excellent rating.

## 2.5. Effectiveness of Hybrid Learning Teaching Materials

After the hybrid learning materials integrated with the values of religious moderation were deemed suitable for use, an effectiveness test was carried out to examine the impact

of using the materials on *Teaching Media* course. The experiment was carried out in one class of the *Teaching Media* course with 24 students. The effectiveness test was conducted using a paired T-test, and the descriptive results are presented in **Table 2** as follows.

**Table 2.** Descriptive Statistics of Pre-Test and Post-Test Scores.

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	PRETEST	65.5000	24	5.11604	1.04431
	POSTTEST	83.4167	24	5.51612	1.12597

From the results, it is evident that the number of observations for each subject was 24. The average pre-test score was 65.5000, with a standard deviation of 5.11604, while the average post-test score was 83.4167, with a standard deviation of 5.51612. Meanwhile, regarding the result of correlation test of the developed materials in pretest and

posttest is presented in **Table 3** below.

The correlation coefficient value is 0.630 with a Sig (p-value) = 0.001. This indicates a strong and significant relationship between the teaching materials used before and after the learning process. The result of the paired samples T-test is shown in **Table 4** below.

**Table 3.** Correlation Between Pre-Test and Post-Test Scores. Paired Samples Correlations.

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	PRETEST & POSTTEST	24	0.630	0.001

**Table 4.** Results of Paired Samples T-Test. Paired Samples Test.

Paired Samples Test									
		Paired Differences				T	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
Pair 1	PRETEST – POSTTEST	-17.91667	4.58653	0.93622	-19.85339 –15.97995	-19.137	23	0.000	

From the output, the calculated t-value was 19.137 with a two-tailed Sig (p-value) of 0.000. The decision is to accept  $H_0$  because the two-tailed Sig value (0.000) was more significant than  $\alpha = 0.005$ . Thus, it can be concluded that statistically, there is a significant difference between the average learning before and after employing hybrid learning materials integrated with religious moderation values in classroom activities. The results presented above indicate that hybrid learning materials incorporating religious moderation values are suitable for use in the teaching and learning process. The materials meet the expected standards

in terms of content quality, design, and accessibility. Their integration into classroom activities enhances students' engagement while also promoting important values aligned with religious moderation.

## 3. Discussion

The findings of this study demonstrate that hybrid learning materials based on religious moderation values effectively meet the needs of both lecturers and students, as revealed by the initial needs analysis. These results align with



previous studies emphasizing the importance of incorporating values-based education in hybrid learning contexts to enhance engagement and relevancy. The hybrid learning model is implemented in the teaching and learning process to facilitate students' progression in acquiring knowledge and enhancing their skills<sup>[43]</sup>. Crucially, the development of these materials emphasized the need for clear explanations of religious moderation concepts, paired with relatable and accessible examples that reflect students' lived realities<sup>[44, 45]</sup>. Within the blended learning framework, digital resources serve as essential tools to support the achievement of educational goals. The needs analysis confirms that the hybrid teaching materials developed in this study are well-aligned with the academic and cultural expectations of both lecturers and students. Designed to reflect the values of religious moderation, these materials aim not only to deliver content effectively but also to foster ethical awareness and respect for diversity within the learning process.

The effectiveness test revealed a statistically significant improvement in learning outcomes after using the materials. This supports a growing body of research showing that hybrid learning, when rooted in culturally and contextually relevant content, leads to enhanced academic performance and learner engagement<sup>[46]</sup>. Hybrid learning environments that integrate culturally and contextually relevant materials are known to address diverse learners' needs by promoting inclusivity and increasing engagement. Such materials resonate more deeply with students, providing them with relatable examples and scenarios that reinforce their understanding and application of knowledge. This alignment with students' backgrounds facilitates comprehension and supports deeper learning—an approach consistent with constructivist pedagogy, which prioritizes learners' prior knowledge and cultural context in building new understanding.

Additionally, the incorporation of religious moderation values in the materials may have played a pivotal role in enhancing learning outcomes. Values such as tolerance, mutual respect, and inclusivity likely contributed to the creation of a psychologically safe and culturally validating learning space. Prior research has shown that integrating moral and cultural values into education can positively influence students' attitudes toward learning and their overall academic performance<sup>[47, 48]</sup>. In the field of English language teaching, incorporating religious moderation values such as tolerance,

respect for diversity, and intercultural competence into language instruction. This approach not only develops students' language proficiency but also fosters a harmonious and inclusive learning environment.

Research also points to the significance of curriculum design and teacher readiness in successfully implementing these values in classroom instruction. One effective strategy is the integration of multicultural content into learning materials. ELT texts and tasks can include stories, characters, and real-life contexts drawn from various cultural and religious traditions, fostering understanding and mutual respect<sup>[49, 50]</sup>. Furthermore, encouraging critical thinking and open dialogue about religious and cultural issues can help students build empathy and appreciate differing perspectives. This pedagogical approach enables learners to engage thoughtfully with diverse viewpoints, fostering mutual respect and intercultural competence. Moreover, culturally relevant materials have been shown to foster higher-order thinking skills and deeper learning engagement<sup>[39]</sup>. When students perceive that their cultural and ethical identities are reflected in the content, they are more likely to invest intellectually and emotionally in their learning. This is particularly crucial in hybrid learning environments, where the combination of face-to-face and online modalities requires materials that captivate and sustain learners' interest.

## 4. Conclusions

This study demonstrates the development and effectiveness of hybrid English learning materials integrated with the principles of religious moderation in improving learning outcomes and meeting the needs of both students and lecturers. The needs analysis revealed high levels of agreement among lecturers and students regarding the integration of such materials. Validation by experts and user trials further confirmed the feasibility and quality of the materials, while the effectiveness test showed a statistically significant improvement in learning outcomes. These findings emphasize the importance of culturally and contextually relevant content in hybrid learning environments, aligning with broader educational goals of inclusivity, tolerance, and academic excellence.

However, this study is not without limitations. While this study employed the ADDIE model to develop hybrid

learning materials grounded in religious moderation values, one notable limitation is the small sample size used in the trial phase. This limited scale restricts the generalisability of the findings beyond the immediate research context. The trial was designed primarily as a formative evaluation to gather initial feedback on usability, relevance, and pedagogical alignment of the developed materials. Consequently, the outcomes should be interpreted as indicative rather than conclusive.

To strengthen the generalisability and applicability of the findings, future studies should involve larger and more diverse participant groups from multiple institutions, including different geographic and cultural contexts. Expanding the scope of the trial phase could provide more robust evidence regarding the effectiveness of the materials and reveal context-specific variations in implementation. Additionally, longitudinal studies could be conducted to assess long-term impacts on student learning outcomes, engagement, and intercultural competence.

## Author Contributions

A.S.A. conceptualized the study, led the data analysis, and drafted the initial manuscript. A.M. contributed to the research design, literature review, and critical revisions of the manuscript. L.S. was responsible for data collection and contributed to the interpretation of findings. Y.A.S. supported the methodology development, proofreading, and final manuscript editing. N.A. contributed to the theoretical framework development and participated in the refinement of the manuscript to ensure alignment with the study objectives. All authors have reviewed and approved the final version of the manuscript for publication.

## Funding

We would like to express our gratitude to Center for Research and Community Service of IAIN Metro for funding this research.

## Institutional Review Board Statement

This research was conducted in accordance with Peraturan Badan Riset dan Inovasi Nasional Nomor 22 Tahun

2022 tentang Klirens Etik Riset (Regulation of the National Research and Innovation Agency Number 22 of 2022 concerning Research Ethics Clearance). The study received ethical approval from the Research Ethics Committee of the State Islamic Institute of Metro with protocol number: P-365.a/In.28/LPPM/PP.09/06/2023.

## Informed Consent Statement

Informed consent was obtained from all participants involved in the study.

## Data Availability Statement

The data supporting the findings of this study are openly available. The teaching materials developed for this research consist of 13 chapters, presented in both Indonesian and English. These materials can be accessed publicly via the following link: <https://online.flipbuilder.com/klaoh/euoy/>.

## Acknowledgments

The authors would like to express their sincere gratitude to the administrative staff of the Center for Research and Community Service Institut Agama Islam Negeri Metro and the expert validators for their support throughout the research process. Special thanks are also extended to the Teaching Media course instructors and students who participated in this study.

## Conflicts of Interest

No conflict of interest is reported in this research.

## References

- [1] Smaldino S.E., Lowther D.L., Mims C., et al., 2015. Instructional Technology and Media for Learning, 11th ed. Pearson: Boston, MA, USA.
- [2] Isbell D.R., 2018. Online informal language learning: Insights from a Korean learning community. *Language Learning and Technology*. 22(3), 82–102. DOI: <https://doi.org/10125/44658>
- [3] Goertler S., 2017. Review of Blended Language program Evaluation. *Language Learning & Technology*. 21(3), 63–66. DOI: <https://doi.org/10125/44632>
- [4] Khairunnisa N.A., Rahman M.A., Handrianto C., 2022.

- English Digital Literacy Practices Inside and Outside Class to Develop Students' Speaking Skills. *Pedagogy: Journal of English Language Teaching*. 10(1), 13–24. DOI: <https://doi.org/10.32332/joelt.v10i1.3790>
- [5] Santosa M.H., Senawati J., Dang T.T., 2022. ICT Integration in English Foreign Language Class: Teacher's Voice in Perceptions and Barriers. *Pedagogy: Journal of English Language Teaching*. 10(2), 183–202. DOI: <https://doi.org/10.32332/joelt.v10i2.5168>
- [6] De Freitas S., Liarokapis F., 2011. Serious Games: a New Paradigm for Education? In: Ma, M., Oikonomou, A. (eds.). *Serious Games and Edutainment Applications*. Springer: London, UK. pp. 9–23.
- [7] Cascio, W.F., Montealegre, R., 2016. How technology is changing work and organizations. *Annual Review of Organizational Psychology and Organizational Behavior*. 3(1), 349–75. DOI: <https://doi.org/10.1146/annurev-orgpsych-041015-062352>
- [8] Gee, J.P., Hayes, E.R., 2012. Review of Language and Learning in the Digital Age. *Language Learning & Technology*. 16(1), 30–33. DOI: <http://dx.doi.org/10.10125/44271>
- [9] Chun, D., Smith, B., Kern, R., 2016. Technology in Language Use, Language Teaching, and Language Learning. *Modern Language Journal*. 100, 64–80. DOI: <https://doi.org/10.1111/modl.12302>
- [10] Mei, F., Lu, Y., Ma, Q., 2022. Online language education courses: A Chinese case from an ecological perspective. *Journal of China Computer Assisted Language Learning*. 2, 228–256. DOI: <https://doi.org/10.1515/jccall-2022-0017>
- [11] Jordán, J., Valero, S., Turró, C., Botti, V., 2021. Using a hybrid recommending system for learning videos in flipped classrooms and MOOCs. *Electronics*. 10(11), 1226. DOI: <https://doi.org/10.3390/electronic.s10i11226>
- [12] Boelens, R., De Wever, B., Voet, M., 2017. Four key challenges to the design of blended learning: A systematic literature review. *Journal Educational Research Review*. 22, 1–18. DOI: <https://doi.org/10.1016/j.edur.ev.2017.06.001>
- [13] Boelens, R., Van Laer, S., De Wever, B., Elen, J., 2015. Blended Learning in Adult Education: Towards a Definition of Blended Learning. Available from: <https://biblio.ugent.be/publication/6905076> (20 January 2025)
- [14] Bowyer, J., Chambers, L., 2017. Evaluating Blended Learning: Bringing the Elements Together. *Research Matters*. 23, 17–26. Available from: <https://www.cambridgeassessment.org.uk/Images/375446-evaluating-blended-learning-bringing-the-elements-together.pdf>. (cited 20 January 2025)
- [15] Zhao, Y., Breslow, L., 2013. Literature review on hybrid/blended learning. *Teaching and Learning Laboratories*. 1–22. Available from: <https://tll.mit.edu>. (cited 24 January 2025).
- [16] Chan, W.T.Y., Leung, C., H., 2016. The Use of Social Media for Blended Learning in Tertiary Education. *Universal Journal of Educational Research*. 4(4), 771–778. DOI: <https://doi.org/10.13189/ujer.2016.04041>
- [17] Pinto, M., Anderson, W., 2013. A Little Knowledge Goes a Long Way: Student Expectation and Satisfaction with Hybrid Learning. *Journal of Instructional Pedagogies*. 10, 1–12. Available from: <https://files.eric.ed.gov/fulltext/EJ1097169.pdf>. (cited 27 January 2025)
- [18] Yusoff, S., Yusoff, R., Md Noh., NH., 2017. Blended Learning Approach for Less Proficient Students. *SAGE Open*. 7(3), 1–8. DOI: <https://doi.org/10.1177/2158244017723051>
- [19] Albiladi, W., S., Alshareef, K.K., 2019. Blended learning in English teaching and learning: A review of the current literature. *Journal of Language Teaching and Research*. 10(2), 232–238. DOI: <http://dx.doi.org/10.17507/jltr.1002.03>
- [20] Cheng, J., 2022. Research on blended teaching strategies of college English translation based on Computer Corpus. *Wireless Communications and Mobile Computing*. 1, 1–11. DOI: <https://doi.org/10.1155/2022/8631464>
- [21] Graham C.R., 2013. Emerging Practice and Research in Blended Learning. In: Moore M.G., (ed.). *Handbook of Distance Education*, 3rd ed. Routledge: New York, NY, USA. pp. 333–350.
- [22] Olt, P.A., 2018. Virtually there: Distant freshmen blended in classes through synchronous online education. *Innovative Higher Education*. 43(5), 381–395. DOI: <https://doi.org/10.1007/s10755-018-9447-y>
- [23] Wang, Q., Huang, C., Quek, C.L., 2018. Students' perspectives on the design and implementation of a blended synchronous learning environment. *Australasian Journal of Educational Technolog*. 34(1), 1–13. DOI: <https://doi.org/10.14742/ajet.3021>
- [24] Raes, A., Detienne, L., Depaepa F., 2020. A systematic literature review on synchronous hybrid learning: gaps identified. *Learning Environments Research*. 23, 269–290. DOI: <https://doi.org/10.1007/s10984-019-09303-2>
- [25] Kovatcheva E., 2022. Lessons learned in a hybrid environment. In (ed) Eduard Babulak. *New Updates in E-Learning*. DOI: <https://doi.org/10.5772/intechopen.102575>
- [26] Masalimova, AR, Ryazanova EL, Tararina LI, Sokolova EG, Ikrennikova YB, Efimushkina S V, et al., 2021. Distance learning hybrid format for university students in post-pandemic perspective: Collaborative technologies aspect. *Cypriot Journal of Educational Sciences*. 16(1), 389–395. DOI: <https://doi.org/10.18844/cjes.v16i1.5658>
- [27] Mukhibat, M., Effendi, M., Setyawan, W.H., et al., 2024. Development and evaluation of religious mod-

- eration education curriculum at higher education in Indonesia. *Cogent Education*. 11(1), 1–16. DOI: <https://doi.org/10.1080/2331186X.2024.2302308>
- [28] Akdere M, Acheson-Clair K, Jiang Y., 2021. An examination of the effectiveness of virtual reality technology for intercultural competence development. *International Journal of Intercultural Relations*. 82, 48–59. DOI: <https://doi.org/10.1016/j.ijintrel.2020.10.005>
- [29] Sas M, Ponnet K, Reniers G, Hardyns W., 2020. The role of education in the prevention of radicalization and violent extremism in developing countries. *Sustainability (Switzerland)*. 12(6), 1–12. DOI: <https://doi.org/10.3390/su12062320>
- [30] Sutrisno E., 2019. Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*. 12(2), 323–48. DOI: <https://doi.org/10.37302/jbi.v12i2.113>
- [31] UNESCO., 2015. Global Citizenship Education: Topics and learning objectives. Paris: United Nations Educational, Scientific and Cultural Organization. Available from: <https://www.unesco.org/en/articles/global-citizenship-education-topics-and-learning-objectives> (cited 9 February 2025).
- [32] Husin GM, Rusli R, Arief M, Ainah, N., 2023. Religious Moderation in the Academic Environment: A Study of Internalisation of Religious Values and Patriotism at Universitas Lambung Mangkurat. *Psikis: Jurnal Psikologi Islam*. 9(2), 293–301. DOI: [10.21009/PSIKIS.092.04](https://doi.org/10.21009/PSIKIS.092.04)
- [33] Wekke, S., 2017. Religious Education and Tolerance: learning process in high school of minority muslim Indonesia. *Journal Civic Education*. 3(3), 137–141. DOI: <https://doi.org/10.31227/osf.io/km79d>
- [34] Nirwana, Darmadali W.S., 2021. Instilling Religious moderation Value in ELT through Cross-Cultural understanding Course. *Journal of English Language Studies*, 3(2), 45–58. DOI: <https://doi.org/10.31849/elsya.v3i2.6780>
- [35] Banks, J.A., 2016. *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*, 6th ed. Routledge: New York, NY, USA.
- [36] Nieto, S., 2010. *Language, Culture, and Teaching: Critical Perspectives for a New Era*. Routledge: New York, NY, USA.
- [37] Merryfield MM. The Role of Teacher Education in Multicultural Education. *Journal of Teacher Education*. 51(1), 5–14. DOI: <https://doi.org/10.1177/002248710005100102>
- [38] Abdalla, H., Moussa, A., 2024. Culturally Responsive Teaching: Navigating Models and Implementing Effective Strategies. *Acta Pedagogica Asia*. 3(2), 91–100.
- [39] Gay, G., 2010. *Culturally Responsive Teaching: Theory, Research, and Practice*, 2nd ed. Teachers College Press: New York, NY, USA.
- [40] Lan, Q., 2024. Culturally Responsive Teaching Practices and Student Attitude Towards Learning the English Language in China. *International Journal of education and Humanities*. 14(3), 108–113. DOI: <https://doi.org/10.54097/v70d9656>
- [41] Lau, W.S., Shea, M., 2022. Empowering English learners in the classroom through culturally responsive social-emotional teaching practices. *Journal of Multilingual and Multicultural Development*. 45(7), 2880–2897. DOI: <https://doi.org/10.1080/01434632.2022.2078337>
- [42] Dick, W., Carey, L., Carey, J.O., 2005. *The Systematic Design of Instruction*, 6th ed. Pearson/Allynand Bacon: Boston, MA, USA.
- [43] Yang, Z., Spitzer, L., 2020. A Case for Hybrid Learning: Using a Hybrid Model to Teach Advanced Academic Reading. *ORTESOL Journal*. 37, 11–22. Available from: <https://eric.ed.gov/?id=EJ1263580>. (cited 2, February 2025).
- [44] Rizal, D., 2021. Islamic Moderation Values within ELT in a Higher Education Context. *Proceeding of the First International Conference on Islamic History and Civilization*. 1–8. DOI: <http://dx.doi.org/10.4108/eai.14-10-2020.2303850>
- [45] Ali, F., 2018. Incorporating Values of Moderate Islam for the 21st Century Learners in an English as a Foreign Language Class. *Edukasia Islamika: Jurnal Pendidikan Islam*. 3(1), 18–31. DOI: <https://doi.org/10.28918/jei.v3i1.1676>
- [46] Anyichie, A., Butler, D., 2023. A Pedagogical Approach to Fostering Culturally Diverse Learners' Engagement in Self-Regulated Learning. *British Journal of Teacher Education and Pedagogy*. 2(2), 1–16. DOI: <https://doi.org/10.32996/bjtep.2023.2.2.1>
- [47] Alfian, A., Yusuf, M., Nafiah, U., 2022. Integrating Islamic values in teaching English: Lessons learned from an integrated Islamic school. *Elsya: Journal of English Language Studies*. 4(1), 1–11. DOI: <https://doi.org/10.31849/elsya.v4i1.7322>
- [48] Rohmat R., 2023. Strengthening the Values of Multicultural Education to Develop Equality. *Journal of Education and Social Research*. 13(3), 83–95. DOI: <https://doi.org/10.36941/jesr-2023-0059>
- [49] Umar, M.A.T., Purwanto, M.B., 2024. Promoting Religious Moderation through English Language Teaching: Strategies and Challenges in Islamic Educational Settings. *Eternal: English Teaching Journal*. 15(2), 192–202. DOI: <https://doi.org/10.26877/eternal.v15i2.443>
- [50] Wahyuningsih, S., Munawaroh, A., 2023. Incorporating religious moderation values into English language teaching: A portrait of an Indonesian vocational school. *IJEE: Indonesian Journal of English Education*. 10(2), 409–427. DOI: <https://doi.org/10.15408/ijee.v10i2.28946>