

TEACHER-MEDIATED CURRICULUM NEGOTIATION: INTEGRATING ISLAMIC VALUES AND THE NATIONAL CURRICULUM THROUGH DIGITAL LEARNING AT AN INDONESIAN MADRASAH

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INFO ARTIKEL	ABSTRAK
<p><i>Sejarah Artikel: (Diisi Editor)</i> Diterima: 10 Mei 2023 Direvisi: 25 Mei 2023 Disetujui: 23 Juni 2023 Tersedia Daring: 30 Juii 2023</p> <p>Kata Kunci: Negosiasi Kurikulum; Pembelajaran Digital; Nilai-Nilai Islam; Pedagogi Madrasah; Kurikulum Nasional</p>	<p>Perluasan pedagogi digital di sekolah-sekolah Islam telah mengintensifkan ketegangan antara transmisi nilai-nilai agama dan pemenuhan persyaratan akademik dan berbasis kompetensi dari kurikulum nasional Indonesia, namun bukti empiris tentang bagaimana guru benar-benar mendamaikan keduanya di tingkat kelas masih langka. Penelitian ini meneliti bagaimana guru di MTsS Minhajul Ishlah Tebo, sekolah menengah pertama swasta Islam di Provinsi Jambi, menegosiasikan nilai-nilai Islam dan tuntutan kurikulum nasional melalui praktik pembelajaran digital. Desain studi kasus kualitatif digunakan, berdasarkan data dari 14 informan, kepala madrasah, enam guru mata pelajaran agama dan umum, dan tujuh siswa dari kelas VIII dan IX yang dipilih secara sengaja. Data dihasilkan melalui 14 wawancara semi-terstruktur selama 45-60 menit, 12 observasi kelas menggunakan protokol terstruktur, dan analisis 21 dokumen perencanaan pelajaran dan bahan ajar digital. Analisis tematik mengikuti model interaktif Miles, Huberman, dan Saldaña, dengan kredibilitas yang terjamin melalui triangulasi sumber dan metode dan pemeriksaan anggota. Lima tema yang saling terkait muncul: konvergensi kurikulum terjadi pada tingkat implementasi pedagogis daripada revisi dokumen formal; guru bertindak sebagai mediator nilai di seluruh mata pelajaran agama dan umum; media digital (grup WhatsApp, video instruksional, dan e-modul) berfungsi sebagai pembawa pesan moral dan agama; pembelajaran digital memperkuat motivasi siswa, pembentukan karakter, dan literasi digital; dan integrasi terkendala oleh kesenjangan infrastruktur dan kompetensi digital guru yang tidak merata. Studi ini menyimpulkan bahwa negosiasi tingkat kelas, yang didukung oleh agensi guru dan mediasi digital, menawarkan model yang layak untuk pengembangan pelajar holistik di sekolah-sekolah Islam dan menunjukkan perlunya pengembangan kapasitas kelembagaan.</p>

KEYWORDS	ABSTRACT
<p>Keywords: Curriculum Negotiation; Digital Learning; Islamic Values; Madrasah Pedagogy; National Curriculum</p>	<p><i>The expansion of digital pedagogy in Islamic schools has intensified the tension between transmitting religious values and meeting the academic and competence-based requirements of the Indonesian national curriculum, yet empirical evidence on how teachers actually reconcile the two at the classroom level remains scarce. This study examined how teachers at MTsS Minhajul Ishlah Tebo, a private Islamic junior secondary school in Jambi Province, negotiate Islamic values and national curriculum demands through digital learning practices. A qualitative case-study design was employed, drawing on data from 14 informants the head of madrasah, six teachers of religious and general subjects, and seven students from grades VIII and IX selected purposively. Data were generated through 14 semi-structured interviews of 45-60 minutes, 12</i></p>

classroom observations using a structured protocol, and analysis of 21 lesson-planning documents and digital teaching materials. Thematic analysis followed Miles, Huberman, and Saldaña's interactive model, with credibility assured through source and method triangulation and member checking. Five interlocking themes emerged: curriculum convergence occurs at the level of pedagogical implementation rather than formal document revision; teachers act as value mediators across both religious and general subjects; digital media (WhatsApp groups, instructional videos, and e-modules) function as carriers of moral and religious messages; digital learning strengthens student motivation, character formation, and digital literacy; and integration is constrained by infrastructural gaps and uneven teacher digital competence. The study concludes that classroom-level negotiation, sustained by teacher agency and digital mediation, offers a viable model for holistic learner development in Islamic schools and points to the need for institutional capacity-building.

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1. Introduction

Digital transformation has reshaped instructional practice across Indonesian schools, replacing teacher-centred transmission with more flexible, networked, and technology-mediated modes of learning. For madrasah Islamic schools that simultaneously implement the national curriculum and a religious one this transformation creates a layered pedagogical situation: teachers must achieve the academic competencies stipulated by the Ministry of Education and Culture while preserving the religious identity (akidah, ibadah, akhlaq) that legitimises madrasah as institutions of faith-based education. The convergence of these two agendas has become more urgent under the Merdeka Belajar curriculum, which foregrounds digital literacy and student-centred learning as 21st-century competences.

A growing body of scholarship has examined how Islamic schools respond to this dual demand. Earlier work theorised curriculum integration as the conceptual reconciliation of religious and secular knowledge (Nasution, 2017; Abdillah & Hamami, 2021). Empirical studies have since documented institutional adaptations: Raharjo and Putri (2019) described curricular convergence as a contextual practice in Central Javanese madrasah; Salsabila et al. (2023) and Isti'ana (2024) traced the integration of educational technology into Islamic Religious Education (PAI) under the Merdeka curriculum; and Bagaskara, Pahrudin, and Jatmiko (2024) evaluated PAI curriculum quality in the digital era. Parallel studies on digital pedagogy in Islamic schools (Wahyudi, 2021; Purwanto, 2023; Hasan et al., 2024) have shown that platforms such as learning management systems and video-based learning can strengthen student engagement and digital literacy when teachers design contextualised content. Khamim and Adilla (2022)

and Adilla et al. (2024) have further emphasised teachers' professional competence and curriculum management as decisive factors in the success of madrasah-based reform.

Despite this expanding literature, three issues remain underexplored. First, most studies treat curriculum integration at the level of policy or document analysis, with limited attention to the classroom-level mechanisms through which teachers actually mediate competing demands. Second, research on digital learning in PAI has often focused on tool adoption and student outcomes, rather than on how digital media function as vehicles for value transmission. Third, evidence drawn from private madrasah outside Java where infrastructural and human-resource conditions differ markedly remains scarce, leaving the dynamics of integration in resource-constrained Sumatran madrasah largely undocumented. The present study addresses these gaps by foregrounding the everyday pedagogical negotiation enacted by teachers, treating the teacher as the operative unit of curriculum convergence and digital media as a relational medium for both academic and religious meaning-making.

Building on this framing, the study pursues three objectives: (i) to describe how teachers at MTsS Minhajul Ishlah Tebo negotiate Islamic values and national curriculum demands during digital learning; (ii) to identify the digital practices through which Islamic values are operationalised across subjects; and (iii) to characterise the enabling and constraining factors that shape this integration. To address these objectives, the study employs a qualitative case-study design combining semi-structured interviews, classroom observation, and document analysis, with data interpreted through thematic analysis. The remainder of the article details the method (Section 2), reports the findings organised around five interlocking themes (Section 3), discusses these findings in dialogue with the prior literature (Section 4), and offers conclusions and implications (Section 5).

2. Method

A qualitative single-case study design was adopted because the study sought to understand a bounded social phenomenon curriculum negotiation through digital learning within its real-world institutional context. The case-study approach permits in-depth, multi-source examination of how meaning is constructed by participants in their natural setting, an aim that quantitative designs cannot satisfy.

Setting and participants

The study was conducted at MTsS Minhajul Ishlah Tebo, a private Islamic junior secondary school in Tebo Regency, Jambi Province, Indonesia, between February and June 2025. The school was purposively selected because it implements the national curriculum while maintaining a strong religious identity and has begun adopting digital learning platforms despite limited infrastructure conditions that make it a representative information-rich case for the phenomenon of interest. Participants ($n = 14$) were selected purposively to capture different roles within the school. The sample comprised the head of madrasah ($n = 1$), three Islamic Religious Education teachers, three teachers of general subjects (Natural Science, Social Studies, and Indonesian Language), and seven students from grades VIII and IX (four girls and three boys). Inclusion criteria required at least one academic year of involvement in digital learning at the school. Written informed

consent was obtained from all adult participants and from the parents of student participants prior to data collection.

Data collection

Three methods were used to triangulate data. (1) Semi-structured interviews were conducted with all 14 participants. Each interview lasted 45–60 minutes, was audio-recorded with consent on a digital recorder with a sampling rate of 44.1 kHz (timing accuracy ± 1 second), and was transcribed verbatim within 48 hours. The interview guide covered four domains: perceived relationship between Islamic values and the national curriculum; pedagogical strategies for integration; uses of digital media; and perceived enablers and constraints. (2) Twelve classroom observations of 60–80 minutes each were conducted across six subjects using a structured observation protocol with five categories: instructional opening, content delivery, value integration episodes, digital media use, and student response. The same observer recorded all sessions to maintain inter-session consistency. (3) Document analysis covered 21 instructional artefacts, including 9 lesson plans (RPP), 6 syllabi, and 6 digital teaching materials (slide decks, instructional videos, and WhatsApp learning posts), retrieved with the school's permission.

Data analysis

Data were analysed using the interactive thematic-analysis model proposed by Miles, Huberman, and Saldaña (2014), which involves three concurrent activities: data condensation, data display, and conclusion drawing/verification. Transcripts, field notes, and document excerpts were imported into NVivo 14 for code management. An initial codebook of 22 codes was generated deductively from the interview guide, then refined inductively through line-by-line coding; the final codebook contained 31 codes organised under five themes (see Table 1). Two researchers independently coded a subset of 30% of the corpus, yielding an inter-coder agreement (Cohen's κ) of 0.82, indicating substantial agreement; coding discrepancies were resolved through discussion. Theme construction followed iterative reading and pattern matching across data sources.

Trustworthiness

Credibility was strengthened through source triangulation (head of madrasah, teachers, students) and method triangulation (interviews, observations, documents). Transferability was supported by thick description of the setting and participants. Dependability and confirmability were established through an audit trail of raw data, coded transcripts, and analytical memos. Member checking was conducted with seven participants (the head of madrasah and six teachers), who reviewed preliminary findings and confirmed the interpretive accuracy of the themes.

3. Result and Discussion (Hasil dan Pembahasan)

Untuk Five interlocking themes emerged from the analysis, summarised in Table 1 and elaborated below. The themes are presented in the same order as the procedures described in Section 2 and represent the most frequently observed patterns across the interview, observation, and document corpora. The conceptual relationships among the themes are visualised in Figure 1.

Table 1. Themes, sub-themes, and indicative data sources of curriculum negotiation at MTsS Minhajul Ishlah Tebo (n = 14 participants; 12 observations; 21 documents).

Theme	Sub-themes	Indicative data sources	Coding density (% of coded units)
1. Implementation-level convergence	Pedagogical adjustment; informal value insertion; preservation of religious identity	Head of madrasah and teacher interviews; lesson plans; classroom openings	23%
2. Teachers as value mediators	Cross-subject moral framing; modelling; classroom dialogue	Interviews with PAI and general-subject teachers; 9 of 12 observations	26%
3. Digital media as integration vehicles	WhatsApp Groups; instructional videos; e-modules; embedded religious cues	Document analysis (6 digital materials); 8 of 12 observations	21%
4. Student development outcomes	Motivation; self-regulation; character formation; digital literacy	Student interviews; teacher reflections; observation field notes	18%
5. Implementation challenges	Limited devices and bandwidth; uneven teacher digital competence; content scarcity	Interviews (head of madrasah, 6 teachers); observation field notes	12%

Curriculum convergence at the level of implementation

Curriculum convergence at MTsS Minhajul Ishlah Tebo was not pursued through formal revision of curriculum documents. None of the 21 documents reviewed (RPP, syllabi, and teaching materials) contained explicit modifications to nationally mandated competencies. Instead, the head of madrasah and teachers reported that integration occurred through pedagogical adjustment during lesson delivery. As the head of madrasah summarised in a 52-minute interview, what is negotiated is not the content of the curriculum but the manner of teaching it, so that the religious identity of the school is preserved while academic targets are met. Across the 12 observations, 9 lessons opened with brief Qur'anic recitation or a religiously framed greeting, after which the teacher proceeded to deliver the standard national-curriculum content.

Teachers as value mediators across subjects

Coding density indicated that the role of teachers as value mediators was the most pervasive theme (26% of coded units). Both PAI teachers and teachers of general subjects framed their work as encompassing moral and religious mediation, not only content delivery. In observed Social Studies lessons, the teacher contextualised social-life material around the values of justice (al-'adl), responsibility, and social concern; in Natural Science lessons, the teacher linked discussion of natural phenomena to the concept of human stewardship (khalifah) of the earth. The cross-subject pattern indicates that value mediation in this madrasah is not confined to PAI but is enacted as a shared pedagogical responsibility.

Digital media as integration vehicles

Three digital tools dominated practice: WhatsApp Groups (used in 12 of 12 observed sessions for class management and supplementary content), short instructional videos (used in 8 sessions), and digital modules in PDF or slide format (used in 6 sessions). Document analysis showed that 14 of the 15 digital materials reviewed contained at least one explicit religious cue an opening Qur'anic verse, a Prophetic tradition (hadith), or a moral reflection appended to a content slide. These cues operationalised value integration without disrupting the academic flow of the lesson, suggesting that digital media functioned not merely as delivery channels but as carriers of religious meaning.

Student outcomes: motivation, character, and digital literacy

Across student interviews, three outcome dimensions recurred. First, motivation and engagement increased when material was presented through visual and interactive digital media; six of the seven students reported greater willingness to attend and complete tasks compared with conventional lessons. Second, self-regulation and responsibility were strengthened by online assignments that required students to manage their own time. Third, students reported gains in basic digital literacy, including file uploading, screen-recorded responses, and information-seeking behaviour. Teachers' classroom-observation field notes corroborated these self-reports, particularly for grade IX students.

Implementation challenges

Two structural constraints were consistently reported. The first concerned infrastructure: the school operated 18 functional devices for a student population larger than 200, and bandwidth was unstable during afternoon peak hours. The second concerned uneven teacher digital competence: of the six teachers interviewed, two described themselves as fully comfortable producing digital materials, three described themselves as moderately competent and dependent on peer support, and one described difficulty with basic editing tasks. These constraints did not abolish integration but shaped its texture, pushing teachers toward low-bandwidth solutions such as image-based WhatsApp posts and pre-recorded short videos.

The relationships among these themes are summarised conceptually in Figure 1.

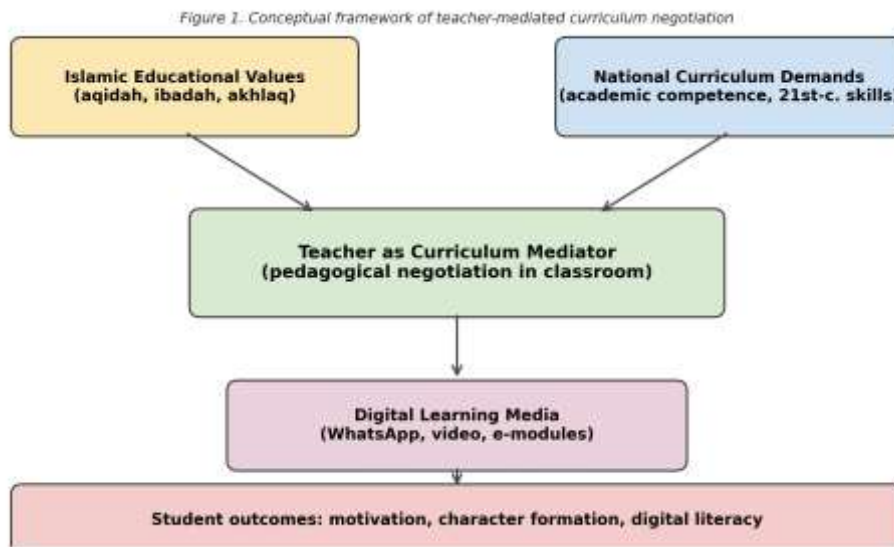


Figure 1. Conceptual framework of teacher-mediated curriculum negotiation through digital learning at MTsS Minhajul Ishlah Tebo (300 dpi).

The findings invite three principal points of dialogue with the existing literature. First, the observation that curricular convergence at MTsS Minhajul Ishlah Tebo unfolds at the level of pedagogical implementation, not formal documentation, complements but also extends the argument advanced by Raharjo and Putri (2019), who described convergence in Central Javanese madrasah as institutionally enabled. The Tebo case suggests that, in resource-constrained settings outside Java, convergence is even more dependent on teacher agency: with only 18 devices and unstable bandwidth, it is the teacher's pedagogical decision rather than an institutional infrastructure that determines whether religious values cohabit the academic content. This refines Abdillah and Hamami's (2021) framing of integration as a multi-actor process by foregrounding the teacher as the operative unit of analysis.

Second, the role of digital media as carriers of religious meaning evidenced by religious cues in 14 of 15 digital materials and by their presence in 8 of 12 observed sessions aligns with Muyassaroh, Khamim, and Hamami (2023), who reported that project-based Islamic videos can build holistic understanding when designed creatively. The present study extends this account from project-based videos to everyday digital teaching materials, including WhatsApp Group posts, suggesting that low-bandwidth tools can also serve as integration media. This finding tempers more techno-centric claims (Wahyudi, 2021; Purwanto, 2023) that emphasise high-end platforms; in the Tebo case, integration depended less on the sophistication of the platform than on its pedagogical framing.

Third, the student outcomes documented here improved motivation in six of seven student informants, strengthened self-regulation, and basic digital literacy gains—are broadly consistent with Zufiroh and Basri (2023) and Hasan et al. (2024), who linked digital pedagogy to character and literacy development. However, the Tebo case clarifies the conditions under which these outcomes are realised: they were observed only when

teachers explicitly framed digital tasks within a religious-moral horizon. In sessions where teachers used digital media for content delivery alone (3 of 12 observations), no comparable framing was reported by students. This conditional finding qualifies Salsabila et al. (2023) and Isti'ana (2024) by suggesting that technology integration in Islamic education is necessary but not sufficient for value internalisation; it requires deliberate pedagogical mediation.

Several limitations bound the interpretation of these findings. The single-case design, while appropriate for in-depth analysis, restricts statistical generalisation; the patterns reported should be read as transferable to similarly resourced private madrasah rather than as representative of all Indonesian madrasah. The study did not measure learning outcomes quantitatively; future research could combine the qualitative themes presented here with pre-/post-assessments of academic achievement, character development, and digital-literacy indices. Finally, the analysis relied on observer-coded data from a single primary observer; although inter-coder agreement was substantial (Cohen's $\kappa = 0.82$) on a 30% subsample, multi-observer designs would strengthen confirmability in subsequent work.

4. Conclusion

Returning to the three objectives stated in Section 1, the study has shown that curriculum negotiation at MTsS Minhajul Ishlah Tebo is enacted predominantly at the level of classroom pedagogy rather than formal curriculum revision; that Islamic values are operationalised through digital practices in which teachers across both religious and general subjects act as value mediators and digital media serve as carriers of moral meaning; and that integration is enabled chiefly by teacher agency and constrained by infrastructural limits and uneven digital competence. Together, these findings indicate that classroom-level negotiation, rather than document-level reform, constitutes the primary mechanism through which Islamic values and national curriculum demands are reconciled in resource-constrained madrasah.

Two implications follow. For practice, sustained institutional support particularly device provision and structured digital-pedagogy training is needed to consolidate the integration practices that teachers currently enact through individual effort. For research, the findings warrant comparative study across madrasah of different resource profiles and educational levels, and longitudinal designs that track student outcomes over time. Mixed-methods studies combining the thematic structure proposed here with quantitative measures of digital-literacy and character development would further test the conditions under which teacher-mediated negotiation produces sustained learner gains.

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