Ethni-City : Educational Game Development about History of the Multicultural City of Surosowan as an Effort to Integrate Diversity

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Abstract *This research aims to develop Ethni-City game, a contemporary innovation to promote diversity in Banten Province by exploring the historical context of the Multicultural City of Surosowan. The research methodology involves historical research and the research and development (R&D) method using the ADDIE model (Analyze, Design, Development, Implementation, and Evaluation). The outcome of this study is the development of the Ethni-City game, a digital educational tool highlighting the history and culture of five villages within the Multicultural City of Surosowan: Bugis Village, Pekojan Village, Chinatown, European Village, and Kebalen Village. The game underwent expert evaluation, resulting in a rating of 'Highly Feasible/Excellent.' Implementation of the game received positive responses from respondents, who viewed it as an engaging educational medium for introducing diversity to the people of Banten Province.*

Keywords: *Ethni-City, Educational Game, The Multicultural City of Surosowan*

Abstrak *Tujuan penelitian ini adalah untuk menciptakan game Etni-City yang dapat menjadi sebuah inovasi kekinian dalam upaya merangkai Kebhinekaan di Provinsi Banten melalui sejarah Kota Multikultur Surosowan. Metode penelitian yang digunakan dalam penelitian ini yaitu metode penelitian sejarah dan metode research and development (RND) dengan model ADDIE (Analyze, Design, Development, Implementation, dan Evaluation). Responden penelitian ini meliputi siswa/siswi SMAN 1 Ciruas sebanyak 42 orang. Hasil penilitian ini memenciptakan produk Game Ethni-City sebagai sebuah inovasi permainan digital mengenai Kota Multikultur Surosowan sebagai media edukasi merangkai kebhinekaan. Game ini memuat sejarah serta budaya dari lima kampung yang terdapat di Kota Multikultur Surosowan meliputi Kampung Bugis, Kampung Pekojan, Kampung Pecinan, Kampung Eropa dan Kampung Kebalen. Game ini telah diuji oleh para ahli dengan hasil kesimpulan 'Sangat Layak/Sangat Baik'. Berdasarkan implementasi yang dilakukan, responden memberikan respon positif terhadap hadirnya Game ini dan menilainya sebagai media edukasi yang menarik untuk mengenalkan keberagaman bagi masyarakat Provinsi Banten.*

Kata kunci: *Ethni-City, Game Edukasi, Kota Multikultur Surosowan*

INTRODUCTION

Indonesia with the motto *Bhineka Tunggal Ika* defines the condition of the Indonesian nation with a million diversities as well as a hope for unity in diversity. Diversity is both a strength and a weakness for a nation. It becomes a strength if the attitude of tolerance and inclusivity becomes the glue in diversity, while ethnocentric and discriminatory attitudes can trigger conflict and division. This is in line with(Lestari, 2016:31) that diversity sometimes brings various problems and potential conflicts that lead to division. According to the annual report released by the Wahid Foundation in 2018, Banten Province was recorded as the fourth among regions reporting violations of Freedom of Religion/Belief (KKB), with a total of 16 incidents. This shows a significant increase from 2016, where Banten Province was ranked ninth with 8 cases (Wahid Foundation, 2018).

Ethnocentric and discriminatory attitudes are also often found in schools. Lately, *bullying behavior* has been rampant among students. In a nine-year period, from 2011 to 2019, the Indonesian Child Protection Commission (KPAI) recorded 2,473 reports, and this number continues to increase every year (kpai.go.id). In Banten Province, the Serang City Education and Culture Office (Dindikbud) reported that during the first half of 2023 alone, 72 students had become victims *of bullying* in the school environment (tribunbanten.com). Research in Banten Province states that this Nuhiyah, (2022:165)*bullying* behavior generally begins with the practice of giving nicknames or comments that are derisive of someone's language dialect, ethnicity, or physical appearance. Such behavior often occurs in schools in Banten Province and has the potential to trigger unwanted conflicts.

Bullying perpetrators are generally one or a group of stronger people, while *bullying victims* are someone who is considered weaker by the perpetrators (Shidiqi, 2013). Research states that Sari dkk., (2014: 153) *bullying* behavior is caused by low respect for fellow friends and fanaticism towards differences in various aspects, including physical differences, religion, economic ability, and academic ability. These differences are unfortunately often considered weaknesses that do not deserve appreciation. This shows that *bullying behavior* is rooted in discriminatory and ethnocentric attitudes caused by a person's low understanding of multiculturalism. This phenomenon creates an urgent condition where efforts need to be made immediately to internalize multicultural values to society, especially the younger generation, to create an attitude of tolerance and inclusivity as an effort to prevent horizontal conflict.

To build diversity in Banten society, the history of the Surosowan Multicultural City plays a role as strategic content to introduce and provide examples of the attitude of tolerance and inclusiveness of the Banten community during the Sultanate. The current pluralistic condition of Banten Province is closely related to the history of the Banten Sultanate as a centre of international trade in the 16th century involving various nations in the world (Nuhiyah, 2022:43).

The historical site of the Surosowan Multicultural City, which is a settlement of various ethnicities and religions built by Sultan Ageng Tirtayasa in 1651, is concrete evidence that the Banten Sultanate was an open, egalitarian kingdom that upheld the principles of harmony, tolerance and diversity in society.

Ironically, this historical wisdom is not widely known by the Banten community, especially the younger generation. Based on a questionnaire that has been distributed by the author to teenagers aged 12-23 years in Banten Province, not a few Banten teenagers consider the Surosowan Multicultural City to be just an old and old building left behind by the Banten Sultanate. It is just a tourist spot in the form of palace ruins and many do not even know the Surosowan Multicultural City. The lack of knowledge about the Surosowan Multicultural City and its history makes the younger generation of Banten increasingly unaware of the uniqueness of the city. This is evident from the questionnaire that around 59.8% do not know the history of the process of the entry of ethnicities, religions and cultures into Banten Province and around 52.3% do not know the uniqueness of the Surosowan Multicultural City. In fact, if the Banten community knew the uniqueness and history and symbolic meaning contained in the Surosowan Multicultural City, it could be a valuable lesson for the Banten community so that they can weave together the diversity between ethnicities, religions and cultures in Banten Province.

The solution to this problem, Digital *games* as information and communication technology that is now popular with the younger generation can be a medium in an effort to build diversity in society. In addition to its usefulness as an entertainment medium, *games* can also be an educational medium that can be used for learning (Tobias dkk., 2014). Educational *games* are games designed to stimulate thinking power and become one method to train and improve the concentration of its users (Rahman & Tresnawati, 2016).

The popularity of digital *games* among the younger generation can be proven through a questionnaire distributed by the author to teenagers aged 12-23 years in Banten Province about gaming habits *showing* that 95.3% of respondents have played *games , around 55.1% of respondents play games* on average for less than one hour per day, 29% of respondents play *games* for around 1-3 hours per day and 11.2% play *games* for around 3-6 hours. Even the rest can play *games* for more than six hours per day. Unfortunately, this significant use has not been maximized for knowledge and education as the questionnaire results show that 96.3% of respondents play *games* for entertainment every day.

Research and development on educational *games* about ethnic, religious, cultural and historical diversity of Surosowan Multicultural City is still very minimal. Based on a search on *Google Scholar* , research and development on introducing diversity has been conductedAlizar dkk., (2017) which makes the Educational *Game Service Media* " *Engklek* Nusantara" in Cultural Preservation Efforts, providing information about the culture in Indonesia. While until now, in

Banten Province itself, no one has conducted research and development *of games* for the introduction of diversity**.**

Ethni-City: The development of an educational *game* about the Multicultural City of Surosowan as an effort to build diversity, is a contemporary innovation that is expected to increase the knowledge of the younger generation regarding ethnic, religious and cultural diversity through the history of the Multicultural City of Surosowan to avoid future conflicts of division and to create a tolerant, egalitarian and inclusive nation. Therefore, this article will examine (1) How is the development process of *the Ethni-City* educational *game* with the ADDIE model*?, (2)* What is the level of suitability *of Ethni-City* as an educational *game* about the Multicultural City of Surosowan as an effort to build diversity, and (3) How do users respond to *Ethni-City* as an educational *game* about the Multicultural City of Surosowan? as an effort to build diversity?

According to Safitri dkk., (2020), *games* are a form of entertainment media played by various groups to relieve boredom and can create pleasure in humans. The characteristics of games that are fun, motivating, addictive, and support collaboration make this activity popular with various groups (Aeni & Kom, 2009). Generation Z currently generally tends to like creative, practical, and fun things in various activities, including in the context of learning (Hadisaputra, 2022). *Smartphone-based games* have the main advantage of ease of accessibility, allowing users to play them anywhere and anytime (Mohammad et al., 2015).

Educational games are games designed to be used in the learning process, where the game contains educational elements or educational values (Kurniawan & Hermawan, 2019). *Games* as a learning medium have several advantages, including their ability to motivate, encourage the desire to learn, and make the learning process more enjoyable. This contributes to the ease of acceptance of the knowledge and information conveyed (Santoso, 2019). Today's teenagers tend to like various play activities in the form of games *both* online *and* offline*.* This is supported by research (Sari dkk., 2014) that gamers *generally* have an age range between 12 to 30 years, with a percentage of around 80%. Among them, the age group of 12 to 21 years is categorized as teenagers.

Several educational *games* about learning history have been developed. Bahri & Huda, (2022)revealed that the use of game media in learning history is not a new concept; this practice has been done for a long time. As the results of the studyWidiastuti, (2012) about the introduction of historical Islamic characters in Indonesia, namely the Walisongo figures with the concept of an island, where users can take photos of the Walisongo figures, is a creative idea to introduce historical and Islamic values. Involving visual elements such as photos can make the learning experience more interesting and accessible to users. The results of research Bahri & Huda, (2022)on the adventures of Sunan Kudus, which have proven to be feasible, practical, and quite

effective, are an interesting choice. This educational *game* has the potential to attract more people to learn and understand history more enjoyably. Innovation in learning history through educational games creates an innovative learning method, can reach various groups, and introduces the uniqueness of history, especially among the younger generation. Generation Z, who generally like creative, practical, and fun things, can be more easily involved in this learning process (Hadisaputra, 2022).

Research on the Multicultural City of Surosowan has been conducted, but technological innovation based on educational *games* containing the History of the Multicultural City of Surosowan has never been developed. Therefore, the development of research on the Multicultural City of Surosowan using this educational *game* is expected to attract the younger generation to learn and make it easier for them to understand and recognize diversity to build diversity.

RESEARCH METHODS

This study applies two research methods, namely (1) the Research and Development (RND) method *to produce Ethni-City game products*, and (2) the Historical research method used to explore the historical content of Surosowan Multicultural City. The research and development model applied in this study is the ADDIE model (*Analysis, Design, Development, Implementation, and Evaluation*). The historical method is used to complement the RND research method in the Content *Analysis stage* in the ADDIE model. The historical research method is a way or step used to study past events. This method consists of four stages, namely (a) *heuristics/* source collection, (b) criticism or verification, (3) interpretation and (4) writing history.

This research was conducted for 6 months, from April to September 2023, involving 42 adolescent respondents aged 12-23 years who were students of SMAN 1 Ciruas who were selected by *snowball sampling.* The data collection technique applied in this study was through a questionnaire that aimed to explore information about the respondents' *gaming habits,* a questionnaire on the knowledge of the Surosowan Multicultural City, interview and observation guidelines on the history of the Surosowan multicultural city, an expert feasibility questionnaire, and a user response questionnaire on *Ethni-City.* Meanwhile, the data analysis techniques used include qualitative and quantitative techniques. Qualitative analysis was carried out for data from interviews, observations and documentation. The data obtained through the questionnaire were analyzed quantitatively and processed with descriptive statistics.

RESULTS AND DISCUSSION

***Ethni-City* Educational *Game* Development Process**

The existence of diversity in Banten Province often causes several conflicts in community life, therefore the development of the *Ethni-City* educational *game* is expected to increase knowledge about the Multicultural City of Surosowan in an effort to build Diversity. The development model used is *ADDIE (Analyze, Design, Development, Implementation, Evaluation)* with the following details.

1. ***Analyze* (Needs and Content Analysis)**

The initial stage of this research and development is the analysis stage (*Analyze*), the *Analyze stage* is divided into two, namely needs analysis and content analysis. Needs analysis is used to obtain data on the current condition of respondents' knowledge of the Surosowan Multicultural City by conducting discussions conducted by the author with respondents (students of SMAN 1 Ciruas) and questionnaires regarding respondents' knowledge of the Surosowan Multicultural City. In the discussion forum and questionnaire, most respondents answered that they did not know much about the history of Surosowan City, they only knew that Surosowan City was the residence of the Banten Sultanate family in ancient times. When asked about the process of entering various ethnicities, religions and cultures in Banten Province, most respondents answered that they did not know. Even though in their daily lives they often meet people from various ethnicities, religions and other cultures. Even some respondents have been involved in conflicts due to differences in ethnicity, religion and culture that exist around their environment. Therefore, it is known that the need for an educational *game* about the Surosowan Multicultural City to build diversity is urgently needed.

To create a *game,* information is needed about the history, uniqueness and characteristics of each village in the Multicultural City of Surosowan. Content analysis is carried out using historical research methods. The results of the content analysis are as follows:

(1) The results of *the heuristic* or data collection that has been done found primary sources that there are still some relics of the Surosowan Multicultural City that can be seen until now. It is also known that there are still some descendants of several ethnic groups in the Surosowan Multicultural City who still live in the settlement such as Bugis Village and Pecinan Village. In addition, it resulted in an understanding that there was acculturation between the ethnic groups and the local residents. So, several new ethnic groups emerged in the Surosowan Multiethnic City, for example, Chinese Muslims who then founded the Pecinan Tinggi Mosque, a mosque built by Chinese Muslims to carry out worship. Secondary sources obtained from interviews with historians can be traced to the location and more detailed information about each village.

(2) Results of criticism and verification. After various relics, the results of observations and interviews were then criticized both externally and internally. By conducting criticism, it is known that credible sources that can be used in this study include primary sources in the form of relics of the Surosowan Multicultural City site or building that remain and descendants who are still alive in several villages. While secondary sources include interviews with Mr. Yadi Ahyadi as a historian and researcher of Banten historical manuscripts who has credibility and qualified knowledge regarding the material being studied.

(3) Interpretation results. The *heuristic* and critical processes are interpreted through analysis and synthesis through comparison or triangulation of data. The results are then poured into the final stage, namely historiography.

(4) The results of historiography or historical writing regarding the Multicultural City of Surosowan are as follows:

Banten reached its peak during the reign of Sultan Ageng Tirtayasa, who managed to carve out brilliant achievements in various aspects, including politics, economics, trade, culture, and religion. In the past, the center of the Banten region was in the Surosowan palace. The Surosowan Palace was the center of the Banten Sultanate as well as the residence of the sultans. The palace, which was originally called *Kadeton Pakuwan* , was built during the reign of Sultan Maulana Hasanuddin in 1526. (S. Amalia, 2020:12)This made the Banten Kingdom have many historical relics. The historical relics that existed since the Banten Sultanate were not only in the form of historical objects and buildings, but there was also a relic in the form of an urban area structure. The Multicultural City of Surosowan, which has stood since the Banten Sultanate, can still be found today. This complex includes settlements from various ethnicities and religions, which are characterized by the value of harmony that developed along with the bustling Banten Port as a center of international trade. (Nuhiyah & Darmawan, 2021:4).The settlements are as follows.

a. Chinatown Village

Pecinan Village is a village inhabited by ethnic Chinese people. According to the Banten map of 1599, Pecinan Village is located west of Pekojan Village near Karangantu Port. Some of the remaining relics include the Pecinan Tinggi Mosque. According to local historical records, this mosque was the first mosque founded by Syarif Hidayatullah or Sunan Gunungjati. Further development was renewed by his son, Sultan Maulana Hasanuddin. The Pecinan Tinggi Mosque was constructed in the 16th century (1526-1570). However, according to sources from the Mosque apparatus, it states that the construction of this mosque was carried out in 1522-1570 during the reign of Sultan Maulana Yusuf, who built it himself. The name "Pecinan" comes from the presence of many Chinese people involved in trade activities and settled in Banten during the reign of Maulana Hasanuddin (R. Amalia, 2017). The location of the Pecinan Tinggi Mosque is

along the highway near the railway line, in Pekojan Village, Banten Lama Village, Kasemen District, Serang Regency. During the reign of Sultan Syarif, this mosque functioned as a means of Islamization and a place of worship for Chinese citizens who had converted to Islam. However, after the establishment of the Great Mosque of Banten, the Pecinan Tinggi Mosque was no longer used for worship purposes and was converted into a religious tourism destination.

The next relic is the Avalokitesvara Temple, the Avalokitesvara Temple, which is estimated to have been built in the 16th century, is recognized as the oldest temple in the city of Banten. Its construction was carried out during the reign of Sunan Gunung Jati in Banten (Kholis, 2016). As explained by the Serang Regional Government's Department of Archaeology and History, the Avalokitesvara Temple has its origins from the visit of a group of generals from China who initially intended to go to Surabaya, but ended up stopping in Banten. At that time, Banten was under the rule of Sheikh Syarif Hidayatullah. The Avalokitesvara Temple, also known as the Tri Darma Temple, was built on 10 hectares of land. This temple provides services for three beliefs at once, namely Confucianism, Taoism, and Buddhism. The existence of the Pecinan Tinggi Mosque and the Avalokitesvara Temple illustrates the people of Indonesia, especially in the Banten region, that the spirit of tolerance has grown and developed since ancient times in the land of Banten, long before Indonesia declared its independence (Naredi dkk., 2020).

b. Pekojan Village

Pekojan Village is a village inhabited by people of Indian, Arab, Gujarati, and Turkish ethnicity, they brought Islamic culture and some customs when they lived and stopped in the Banten Sultanate area. According to the Banten map of 1599, Pekojan Village is located south of the Great Mosque of Banten. In Pekojan Village, Banten, there are still traces of relics in the form of the remains of the Koja Mosque, located south of the road connecting Karangantu and the Speelwijk fortress, now only ruins remain and it has almost been leveled to the ground. The name "kojah" is also mentioned in the Banten History, pupuh XXXIV, namely when the envoy of Sultan Abulmafakhir Mahmud Abdulkadir met the ruler of Mecca (Wibowo, 2021:8).

c. European Village

European Village, is a village inhabited by Europeans. According to the Banten map of 1599, the European village was located east of Pekojan village. One of the relics that still remains from this village is the Speelwijk fort, Speelwijk Fort is a historical relic from the Dutch colonial era, which was used during the Banten Sultanate to withstand attacks from the sea which was located on the north side of the Banten Sultanate (Ridwan dkk., 2021). Speelwijk Fort, was built between 1677 and 1678. In the period 1685-1686, Sultan Haji, in collaboration with the Dutch, expanded this building complex with the help of a Dutch designer, Herman Locasszoon. After its construction, this building was named Speelwijk, taking inspiration from Cornelis Speelman, a prominent general at that time (Rifqiawati dkk., 2023:158). Inside the Speelwijk fort building

there is a church, detention room, surveillance room, and general's room. Until now this fort building still exists and is a tourist attraction in the old Banten area.

d. Bugis Village

Bugis Village, is a village inhabited by people from the Bugis tribe. The Bugis tribe, known as a tribe that often travels, stops by the Banten Sultanate and lives in this village. There are no historical records that explicitly state the exact date of the arrival of the Bugis people to Banten. However, estimates state that they arrived in significant numbers when Banten developed into a large sultanate under the reign of Sultan Ageng Tirtayasa. This arrival coincided with the time when the leading cleric from South Sulawesi, namely Syaikh Yusuf, began to settle in Banten in the first half of the 17th century (Pribadi, 2017:205).

The village is located on the east side of the canal, adjacent to Karangantu Harbor. The Banten Sultanate had established very close ties with the Sultanates in Sulawesi, especially the Makassar Sultanate. This relationship was manifested in the call of Sultan Ageng Tirtayasa to Sheikh Yusuf Al-Makkassari to serve as the Grand Mufti, in addition to being the Sultan's teacher and son-in-law. Sheikh Yusuf, as a teacher and leader of the Khalwatiah order at that time, played an important role in supporting Sultan Ageng in the resistance against the VOC in the period 1651-1683 (Wibowo, 2021:8). Until now, the Bugis village still exists, but the characteristics of the Bugis tribe are no longer very visible because many Bugis immigrants have mixed and married with local residents. Nevertheless, people of Bugis descent still live and settle around Karangantu Harbor.

e. Kebalen Village

Situated gracefully south of Keraton Surosowan, Kampung Kebalen holds a deep meaning in its name. "Kebalen" itself is formed from the harmony of Balinese words with a distinctive touch, starting with the prefix "ke" and ending with "an". In the context of the Banten Sultanate, Kebalen is a warm call for a settlement inhabited by people of Balinese descent. Overall, the suffix "an" symbolizes a place, making Kebalen a place of residence that is full of history and cultural diversity. So, Kebalen means a place where Balinese people live in the Banten Sultanate area (Wibowo, 2021:8). Kampung Kebalen did not leave any relics, even now there are no more people of Balinese descent living in Banten. However, even so, they once lived and settled in the Banten Sultanate area.

2. *Design* / Product Design

Figure 1. *Ethni-City home page*

design stage is the step where the results of the content analysis are combined in the design plan. In this stage, *the storyline is created* and each *frame is arranged* using the figma application. Each image in *the Etni-City game* is an original image created by *an illustrator* who has collaborated with researchers specifically to create this *game . Each icon and image is created* and adjusted based on the results of observations and interviews so that it is in accordance with the heritage and characteristics of each village in the Multicultural City of Surosowan as recorded in history.

In this stage, the name of *the game is also determined* , namely *Ethni-City* , which comes from the word ' *Ethnic'* which means ethnicity and ' *City'* which means city. *Ethni-city* means a city consisting of villages of various ethnicities . Each ethnicity that lives in the city has its own uniqueness and differences in culture, race, religion and language which reflect a multicultural city. While the multicultural city in question is a city called Surosowan, the capital of the Banten Sultanate. In *the Etni-City game,* the time scope is 1651 during the leadership of Sultan Ageng Tirtayasa with its spatial scope called Surosowan City.

Ethni-City was created using the figma application. Figma is a cloud-based design application and prototyping tool designed for digital projects. With a primary focus on collaboration capabilities, Figma gives users the ability to work together on projects and collaborate as a team, regardless of location, allowing access and contribution from anywhere (Pramudita et al., 2021). *The storyboard of Ethni-City* is as follows.
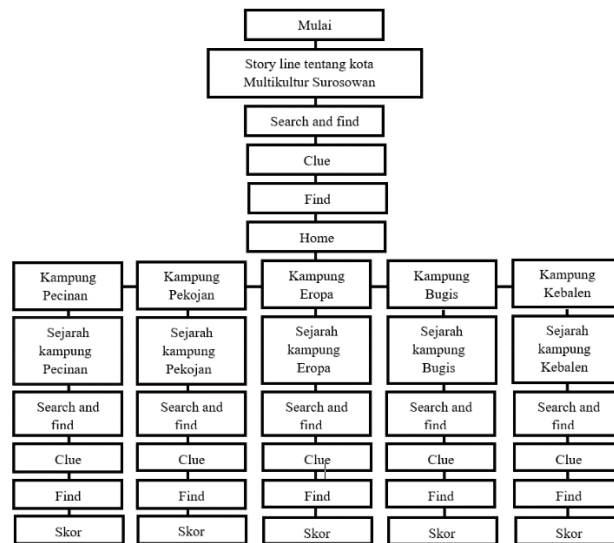
Figure 2. *Ethni-City Game Storyboard*

After creating *a storyboard,* the next stage is to create *a game prototype.* Papasakan use application figma. In this *game* , there are six game themes that can be played guided by each mascot related to the theme. The six themes consist of one theme referring to the symbol of inclusivity of the Banten Sultanate and five themes regarding five ethnic villages in Surosowan City.

In *the Etni-city game* , the user's task is to "find five *clues/* characteristics of each ethnic group through the available keywords", after *the clue/* characteristic is found, an explanation will be displayed regarding the explanation of *the clue/* characteristic and how unique/historical it is. The details are as follows:

(1) First, the symbol of the inclusiveness of the Banten Sultanate in the architecture of the Great Mosque of Banten and the Port of Banten. Users are asked to look for *clues/* characteristics in the form of: (a) Typical Chinese architecture on the 5-tiered roof, (b) Typical European on the Tiyamah, (c) Typical Javanese on the mosque gate building (d) Typical Buddhist on the Mosque Tower and (e) Banten Trading Ship as a symbol of cultural and national exchange. The mascot of the Banten Sultanate is represented by Sultan Ageng Tirtayasa as a figure who leads the Banten Sultanate with the principles of diversity, tolerance, openness and inclusiveness.

Figure 3. *Stage* of the Banten Sultanate

Figure 4. Mascot of Sultan Ageng Tirtayasa

(2) Second, the Chinatown village which is a settlement of Chinese people. Users are asked to look for *clues/* characteristics of the Chinese ethnic group. Among them: (a) the tall Chinatown mosque, (b) the Avalokitesvara monastery, (c) hanfu, (d) lanterns, and (e) incense. The Chinatown village is represented by a mascot named Nio inspired by the name of a Chinese princess who was married to Sheikh Syarif Hidayatullah named Ong Tien Nio.

Figure 5. Chinatown *Stage*

Figure 6. Nio mascot

(3) Third, Pekojan village which is a settlement of Egyptians, Indians and Arabs. Users are asked to look for *clues/* characteristics of Arab/Indian ethnic groups consisting of (a) puja plates, (b) lanterns, (c) flower baskets, (d) Diwali candles, and (e) turbans. Pekojan village is represented by a mascot named Asnawi which was inspired by the name of a Banten cleric named Sheikh Asnawi bin Abdurahman Al-Bantani.

Figure 7. Pekojan Village *Stage*

Figure 8. Sheikh Asnawi's mascot

(4) Fourth, the European village or Speelwijk Fortress which is a place where Europeans live consists of (a) *Kherkoff* / Dutch graves, (b) *bastions /* watchtowers, (c) churches, (d) cannons and (e) small boats in the canal. The European village is represented by Speelman inspired by the name of the 14th Dutch East Indies general named Cornelis Janszoon Speelman.

Figure 9. European Village *Stage*

Figure 10. Speelman Mascot

(5) Fifth, Kebalen village which is a Balinese settlement consists of (a) saput poleng, (b) Bebantenan, (c) Balinese gate, (d) tridatu bracelet, and (e) penjor. Kebalen Made Village is inspired by the name often used by Balinese people. All mascots created will explain a brief history of the Multicultural City of Surosowan and the five ethnic villages that exist.

Figure 11. *Kebalen* Village *Stage*

Figure 12. Mascot Made

(6) Sixth, the Bugis village consists of (a) pinishi ship, (b) saloko/crown, (c) Saoraja/house, (d) Badhik/weapon and (e) Pakarena Dance. The Bugis village is represented by a mascot named Yusuf inspired by the name of Sheikh Yusuf who was a prominent figure who brought a group of Bugis people to Banten.

Figure 13. Bugis Village *Stage*

Figure 14. Sheikh Yusuf's mascot

3. *Development*

development stage in compiling *the Ethni-City game* is to conduct a feasibility test with experts including media experts, material experts and language experts. The expert test stage was carried out on September 25, 2023. The results of the feasibility test are in section B. The level of feasibility *of Ethni-City* as an Educational *Game* About the Multicultural City of Surosowan as an Effort to Weave Diversity

4. *Implementation/* Implementation

The implementation of *the Ethni-City Game* was carried out at SMAN 1 Ciruas, namely a total of 42 students involved in the respondents. This implementation aims to determine the respondents' responses to the *Ethni-City Game* . In this stage, respondents use *the Ethni-City Game,* then respondents fill out the response questionnaire that has been provided. The results of the user/respondent questionnaire can be seen in section 4.3.

5. *Evaluation/* Evaluation

The implementation *of the implementation* received responses and suggestions from respondents. The suggestions were then collected and became the basis for evaluation. The evaluations carried out are as follows.

Table 1. Evaluation Results

Suggestion	Evaluation
sound/music effects to make *the game* more interesting.	Added *sound effects* and *music.*

The Feasibility Level of *Ethni-City* as an Educational *Game* About the Multicultural City of Surosowan as an Effort to Weave Together Diversity

After developing the *Ethni-City Game,* it was then checked by experts to determine the level of eligibility *of the Ethni-City Game* as a Multiculturalism educational media *game* for Surosowan City as an effort to build diversity. In this eligibility test activity, the *Ethni-City Game product* was comprehensively evaluated by experts who are competent in the fields of media, language, and content of Surosowan Multicultural City. The assessments, suggestions, and input received from the experts are the basis for improving the learning materials and designs that have been produced in this product. Feedback in the form of comments, responses, impressions, and evaluations from product trials helps assess the level of eligibility, relevance of content, and overall quality of the product. The test results at this stage are the basis for making revisions so that the product developed can fully meet the needs and expectations of users. The recapitulation of the expert assessment (*Expert Appraisal)* of *the Ethni-City Game* is as follows.

Table 2. Recapitulation of expert assessments

No.	Expert	Name	Presentation	Interpretation
1.	Media	ICT Teacher	89.5%	Very good
2.	Material	History Teacher	100%	Very good
3.	Language	Indonesian Language Teacher	80%	Very good
		Average	89.8	Very good

***Ethni-City* User Response as an Educational *Game* About the Multicultural City of Surosowan as an Effort to Weave Diversity**

At the *implementation stage,* respondents tried to use *the Ethni-City Game*, after which respondents were asked to fill out a response questionnaire on *the Ethni-City Game, the implementation* results are presented in detail in the appendix. The results of the questionnaire showed that around 51.2% of responses strongly agreed and 48.8% strongly agreed that *the Ethni-City Game* was interesting to play. This is in line with the fact Wibisono & Yulianto, (2012:38)that *games* are one of the interesting learning media for the younger generation

because *games* can entertain their users so they are not bored. This is reinforced by the results of the questionnaire response, 60.5% agreed and 39.5% strongly agreed that playing *the Ethni-City Game* made them want to learn about ethnic diversity. The results of the questionnaire showed that around 62.8% strongly agreed and 37.2% agreed that *the Ethni-City Game* made them want to learn about diversity in the Multicultural City of Surosowan.

The Ethni-City Game as an educational *game* aims to build diversity by learning the history of the multicultural city of Surosowan that they did not know before. This is proven by the questionnaire response showing that 76.7% strongly agree, 20.9% agree and 2.3% disagree that after trying to play *the Ethni-City Game,* they increased their knowledge about diversity that they did not know before. The results of this study are by research Putra & Kom, (2013)that educational *games* can increase the motivation of the younger generation to learn something and make learning more active and interesting so that it fosters a higher willingness to learn. The results of the questionnaire showed that around 65.1% strongly agree and 34.9% agree that *the Ethni-City Game* provides information about the multicultural city of Surosowan.

One of the attractions *of the Ethni-City Game* is its attractive illustrations. This is proven by a questionnaire that 53.5% strongly agree, 41.9% agree and 4.7% disagree that the presentation of *the Ethni-City Game* is made very attractive. This design and illustration are perfected with *the layout* or layout of each *icon* precisely so that it fits the reach of the user's hands and eyes. Kusrianto, (2007)states that *Layout* or layout plays a very important role in designing a *game* . Layout is an arrangement of design elements placed in a field to create an aesthetic and attractive layout. Putra & Kom, (2013)reveals that the younger generation has a tendency/interest in *games* with criteria that are easy to use and understand by them. The results of the questionnaire show that 48.8% strongly agree, 48.8% agree and 2.3% disagree that every *Ethni-City Game instruction* is easy to understand so that it makes it easier for users to play *the Ethni-City Game.* The response results showed that 53.5% agreed, 41.9% strongly agreed and 4.7% disagreed that *the Ethni-City Game* can be operated well and easily. A small portion of 20 respondents (7.9%) who answered disagreed that this *game* can be operated easily were internal factors of their *cellphones* which have limited storage and network. Based on the response results, it can be concluded that the *Ethni-City Game* can be an effective effort in introducing traditional Banten food to the younger generation.

The results of the descriptive statistical calculations of the questionnaire responses of the young generation to *the Ethni-City Game* are as follows:

Table 3. Descriptive Statistics Results

Mean	28.3	Mode	30	Minimum	23
Median	29	SD	2.6	Maximum	32
Total Score Obtained		1215		Total Respondents	42

Based on the data above, it is known that the average score of the questionnaire results shows a figure of 28.3. The average result is then calculated as a percentage as follows: Average Result obtained / Highest Point Result X 100, then 28.2 / 32 X 100 = 88.4. Based on the results of the presentation, *the Ethni-City Game* is included in the score range of >75% -100% which means "Very Good".

From the results of the questionnaire, respondents were also asked to provide their impressions of *the Ethni-City Game.* They commented on impressions such as This *game* provides a lot of information about the diversity and history of the Surosowan Multicultural City that they did not know before, interesting illustrations and *layouts*, easy-to-understand instructions, and light language that can be easily understood.

CONCLUSION

Diversity is something that always exists in any aspect and at any time. Banten Province, which is inseparable from its historical development, has so much diversity, this can certainly be a problem if the people in Banten Province do not know the diversity that exists. Therefore, the presence of an educational *game* entitled *Ethni-City* is an innovation to introduce ethnic diversity through the history of the Surosowan Multicultural City more interestingly and enjoyably. This study describes the various diversities that exist in the Surosowan Multicultural City. There are 5 ethnic villages in the Surosowan Multicultural City, namely Pecinan village, Pekojan village, Kebalen village, European village, and Bugis village. The response results show that *the Ethni-City Game* is considered interesting and can increase knowledge about ethnic diversity in Banten Province. *The Ethni-City Game* is an innovation developed by researchers, of course, it still has many shortcomings. The hope is that this game can be a learning medium as an effort to organize diversity in a more interesting and not boring way.

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