

Quality Index of Implementation of Religious Moderation Education and Training Distance Learning Pattern: Studies in Batch I of the Administrative Education Center Ministry of Religious Affairs of the Republic of Indonesia

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Abstract. This study aims to evaluate and analyze the effectiveness of the implementation of education and training in religious moderation for the first generation with the Distance Learning pattern. The method used to measure the quality of the training is the quality index method. This study uses a mixed-method approach between qualitative and quantitative. Quantitative research is used to obtain data and information from the evaluation of the organizers by using a statistical calculation of the quality index. In contrast, qualitative research is used to explore qualitative data in the form of input from respondents regarding training and to describe the results of quantitative data processing. The results of the study show that the implementation of religious moderation education and training with the Distance Learning system is quite adequate, which is obtained from the results of measuring participant satisfaction using the quality index method on three evaluated indicators, namely: First, Participant Evaluation of the Operator; Second, Participant Evaluation of Teachers/Instructors; and Third, evaluating the results of the pre-test and post-test of the participants, after quantitatively calculating the responses of the respondents, the following results were obtained (i) The satisfaction index of the participants to the organizers was in good category with a quality index of 79.33%; (ii) Participant satisfaction index towards instructors/instructors in the Very Good category with a quality index of 97.66 %; (iii) increasing the knowledge and understanding of the training participants by comparing the results of the pre-test and post-test, namely 46.66 % of participants who experienced an increase in scores after the post-test and 53.33 % of participants whose post-test scores were the same as the pre-test scores. Test in the sense that there is no increase in value.

Keywords: Distance Learning; Quality Index; Religious Moderation Training.

Introduction

Indonesia is a country with a very high level of plurality of people, both in terms of community, religion, ethnicity, race, class, ideology and demographics, in this context a common understanding is needed in responding to this compound and heterogeneous life, so as to minimize the occurrence of friction between one another.

Indonesian people really uphold the values and teachings of the religion they adhere to, so that things with religious nuances become very sensitive in this country. However, what must be remembered is that pluralism in Indonesia can be united with the spirit of Pancasila as the basis of the Indonesian State is expected to be a positive force, so that the potential and strength of the nation can be built in the frame of diversity.

In essence, the application of religious teachings not only meets the interests of its adherents but has a positive effect on other religions, so that religious civility and social relations can be established in harmony.

Efforts to cultivate national prinsijs are very appropriate in educational institutions, because educational institutions function as laboratories to produce a generation of nations who have solid national insights.

Students should have an understanding of the various differences in religious social life, so that the friction of understanding can be minimized.

Furthermore, the Ministry of Religious Affairs is a Government institution in the field of religion, so that the Ministry of Religious Affairs has an interest in realizing nationalism with a religious insight approach, so religious moderation is a value that needs to be developed by the Ministry of Religion, both to students and to its apparatus.

Recently, the Ministry of Religious Affairs has made efforts to strengthen religious moderation through educational and training activities carried out by the Education and Training Center of the Ministry of Religion, one of which is the Anggatan I Religious Moderation Education and Training organized by the Education and Training Center for administrative personnel of the Ministry of Religion of the Republic of Indonesia.

In 2021, the education and training program organized by the Pusdiklat of the Ministry of Religion was carried out with the Distance Training system, this was done to minimize the spread of Covid-19, and this system did not violate existing regulations, in fact, the Distance Training system was felt to be very relevant to pandemic conditions.

In the Regulation of the Minister of Religious Affairs Number 19 of 2020 concerning the Implementation of Human Resources Training at the Ministry of Religion in article 24 explains that training is carried out in classical and non-classical forms. Classical training is carried out in the form of activities that emphasize the process of face-to-face learning in the classroom. Non-classical training is carried out in the form of coaching, mentoring, e-learning, distance training, detasering, outdoor learning, appeal stakes, exchanges between civil servants and private employees / State-Owned Enterprises / Regionally Owned Enterprises, independent learning, learning communities, on-the-job guidance, internships / work practices, and competency development paths in other forms of non-classical training.¹

M. Yudil (2021: 10) Distance Training is a structural learning process guided by training providers that is carried out without face-to-face face-to-face. This training emphasizes independent learning in an organized and systematic manner using various learning media, print and non-print teaching materials based on information technology and / or other relevant communication media.²

By using the e-learning method, it can combine face-to-face meetings, field practicum / practice and electronic learning so as to increase the contribution and interactiveness of participants with the speakers and participants themselves even to the outside world.

The Center for Education and Training of Administrative Personnel of the Ministry of Religious Affairs organizes guidance and guidance on the implementation of education and training of administrative personnel as

¹ Kementerian Agama RI, "Peraturan Menteri Agama Nomor 19 Tahun 2020 Tentang Penyelenggaraan Pelatihan Sumber Daya Manusia Pada Kementerian Agama."

² Khairi, "Evaluasi Learning Penyelenggaraan Pelatihan Jarak Jauh Tata Naskah Dinas Kantor Kementerian Agama Kabupaten Kapuas Oleh Balai Diklat Keagamaan Banjarmasin," page. 10.

well as the guidance of up technical training (Adminisitrasi) based on technical policies set by the Head of the Agency.³

In 2021, the Center for Education and Training of Administrative Personnel organized several trainings that were reviewed with the Distance Training (PJJ) system, one of which was the Class I Religious Moderation Distance Training which was held from June 28, 2021 to July 9, 2021, coincidentally, the author happened to be one of the participants in the training.

Evaluation of the implementation of training is very important to provide input on the implementation of training activities. Many trainings during Covid-19 were carried out online through media conferences such as Zoom meetings.

The implementation of training refers to being carried out based on the Learning Terms of Reference prepared at the time of planning, but not only to that extent, the evaluation needs to be carried out in a structured manner by determining the right evaluation method.

But on the other hand, the training carried out has been running well and uses resources both energy and time. However, it is necessary to conduct an evaluative research with the aim that it can be used as material for improvement in the implementation of future training programs. Therefore, research on the evaluation of training in the first batch of Religious Moderation training is relevant to be carried out. The Quality Index model is used because it can be used for quality assessment of training programs and can be used to evaluate whether the training program may meet the needs of training implementing agencies and trainees.

Based on thinking, the formulation of the problem in this paper is:

- 1) How is the evaluation of The I Batch of Religious Moderation Training using the quality Index measurement model?
- 2) How are the recommendations for the I Batch of Religious Moderation Training sourced from the results of the training evaluation? .

The purpose of this study is to evaluate and analyze the Class I Religious Moderation Training using the quality index measurement

³ "Peraturan Menteri Agama Nomor 3 Tahun 2003 Pasal 812.

model, so as to provide recommendations and input on Religious Moderation Training in the future.

The scope of this study is the First Batch of Religious Moderation Training in 2021 carried out by the Center for Education and Training of Administrative Personnel of the Ministry of Religion of the Republic of Indonesia with 30 participants.

Theoretical Foundations

Religious attitudes in each individual are the result of interaction with the environment, be it the family environment, social in society or peers. While the factors that influence the religious attitudes of individuals include: social society, such as the traditions of the society in which the individual lives, the experience gained by each individual, the fulfillment of needs including survival, the need for a sense of security, wanting to be valued and so on. So it is not surprising that a person's religious attitude can turn into a religious conversion only due to the encouragement of desire to obtain a more decent life. ⁴

1. Religious Moderation

The Big Dictionary of Indonesian provides two meanings of the word moderation, namely: 1. reduction of violence, and 2. avoidance of extremes. If it is said, "the person is being moderate", the sentence means that the person is being reasonable, mediocre, and not extreme. ⁵

In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and dispositions, both when treating others as individuals, and when dealing with state institutions.

The word moderation in Arabic means "al-wasathiyah". Linguistically "al-wasathiyah" comes from the word "wasath". ⁶

Al-Asfahaniy defines "wasathan" with "sawa'un" i.e. the middle between two boundaries, or with justice, the middle or the standard or

⁴ Warsah, "Pendidikan Keluarga Muslim di Tengah Masyarakat Multi Agama."

⁵ "Https://Kbbi.Web.Id/"

⁶ Fahri and Zainuri, "Moderasi Beragama di Indonesia."

the mediocre. Wasathan also means guarding against being uncompromising and even leaving a line of religious truth.⁷

In the book entitled religious moderation published by the Ministry of Religious Affairs of the Republic of Indonesia, a definition of religious moderation can be stated, namely the acceptance, openness, and synergy of different religious groups .

The word moderation, which in Latin moderatio means modesty, also means mastery of the self. In English, it is called moderation which is often used in the sense of average, core, standard, or non aligned. In general, moderate means prioritizing balance related to beliefs, morals, and behavior (disposition).

Religious moderation is actually the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. It is in this way that each religious person can treat others honorably, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity.

K.H. Abdurrahman Wahid also formulated that moderation must always encourage efforts to realize social justice which in religion is known as al-maslahah al-'ammah. However, this must be used as the foundation of public policy, because in such a way we are really translating the essence of religion in the public sphere. And every leader has a high moral responsibility to translate it into real life that is truly felt by the public.⁸

According to Drs. Lukman Hakim Saifuddin (minister of religious affairs in 2014-2019) stated in terms of religious moderation it must be understood that what is moderated is not the religion but the way we religion this is because religion is definitely moderate. It's just that when religion is grounded, then its essence becomes something that is

⁷ Misrah, "Moderasi Beragama untuk Mencegah Radikalisme dan Menjaga Persatuan antar Umat Beragama di Desa Air Joman Kecamatan Air joman Kabupaten Asahan".

⁸ Parepare, "Religious Moderation Campaign Through Social Media At Multicultural Communities Fatmawati Anwar, Islamul Haq."

understood by a limited and relative human being. Religion then gave birth to a wide variety of understandings and interpretations.

Therefore, religious moderation is a necessity to avoid excessive interpretation and extreme religious understanding of both extreme and leftist.⁹

Religious moderation arises because there are two extreme poles, namely the extreme right and the extreme left right, too fixated on the text and tend to ignore context, while the extreme left tends to ignore the text. Thus, religious moderation is in the midst of these two poles, namely appreciating the text but dialogue it with contemporary reality.

Moderate in Islamic thought is to put forward a tolerant attitude in differences. Openness accepts diversity (inclusionism). Both diverse in the school and diverse in religion. Differences do not prevent cooperation, with humanitarian principles.¹⁰ Believing in the truest religion of Islam does not mean that you have to harass the religion of others. So that there will be brotherhood and unity of religious institutions, as had happened in Medina under the command of the Messenger of Allah SAW.

According to Shihab, the concept of inclusive Islam is not only limited to recognition of the plurality of society, but must also be actualized in the form of active involvement in this reality. The inclusiveness-ism attitude understood in Islamic thought is to provide space for diversity of Islamic thought, understanding and perception. In this understanding, truth is not only found in one group, but also in other groups, including even religious groups. This understanding departs from a belief that basically all religions carry the teaching of salvation. The difference between a religion under a prophet from generation to generation is only sharia.¹¹

From some of the above understandings, presumably the author can conclude that what is meant by moderation (*wasathiyah*) has the meaning of fairness, equality, middle, not exaggeration. That is,

⁹ Fauziah, "Internalization Of Religious Moderation Value Through School Cultural-Based Activities".

¹⁰ Akhmadi, "Modersi dalam Keragaman Indonesia "

¹¹ Fadhara et al., "Wujud Moderasi Beragama di Desa Sei Mencirim, Kecamatan Sunggal, Sumatera Utara."

everything that must be sought to be in the middle, not too extreme right or extreme left. Moderate behavior has a wide scope, ranging from *aqidah*, *sharia*, *akhlak*, philosophy, and so on. More emphatically, moderate behavior is not only carried out in matters of religion but is carried out in every line of life.

2. Distance Learning

The new paradigm that makes students as active learners is currently getting the appropriate means to be implemented in the education system in Indonesia with the existence of Information and Communication Technology (ICT). ICT is able to play a role in producing various learning material products that are much more interesting to learn, have high interactive elements, and are easy for students to understand. All these advantages can speed up their learning process. Moreover, ICT is also able to deliver these various learning materials to students without distance and time restrictions with the internet as a medium. With the existence of ICT, various new learning models have emerged in the last two decades.

Training is a structured effort to achieve an increase in knowledge, skills, and attitudes in order to increase the capacity of individuals, organizations, and groups through training, self-study, on-the-job guidance, and internships. Training is based on the results of needs analysis, training evaluation, design, and delivery methods.

The definition of Distance learning is very diverse according to experts. Moore (1983, 1996) said the involvement of Internet media in Distance Learning provides opportunities for learners to communicate and dialogue or interact with teachers relatively larger. This is by using a variety of internet facilities, as well as the support of supporting tools such as web cams, head phones, and others. In other words, if the media used is the internet, then the transaction distance between students and teachers is small, and therefore communication can often be carried out so that misunderstandings in the interpretation of lecture materials are getting smaller.

Distance Learning according to Dogmen, it is a learning that emphasizes how to learn independently. Meanwhile, according to

Kearsley, Moore said that the study is prepared elsewhere or other than on the spot teaching actually. Therefore, special techniques are needed in designing learning materials, techniques, administrative arrangements as well as specially made methodologies, communication carried out through various available media.¹²

Mackenzie, chirstense and ribgi state distance learning is a way of learning that uses correspondence asa tool for communicate between educators and learners.¹³

Meanwhile, the definition of Distance learning according to Haryono (2001) emphasizes that there are at least 5 (five) basic elements of the understanding of distance learning or distance education, namely:

- 1) The separation of teachers and students, these characteristics are what distinguish Distance Learning from conventional education.
- 2) The existence of an institution that manages Distance Learning. This is what distinguishes people who take part in Distance Learning from people who study themselves (self-study).
- 3) The use of media as a means to present the content of lectures.
- 4) The implementation of a two-way communication system between teachers and students or institutions and students so that students benefit from it. In this case, learners can take the initiative to make that communication happen.
- 5) Basically Distance Learning is individualized education. Face-to-face meetings to complete the learning process in groups or for socialization can be mandatory, optional, or do not depend on the organizing organization at all.¹⁴

From the various factors mentioned above 3 (three) things that must be fulfilled in designing Distance Learning in order to produce distance learning that is interesting and in demand, namely simple,

¹² Yerusalem, Rochim, and Martono, "Desain dan Implementasi Sistem Pembelajaran Jarak Jauh Di Program Studi Sistem Komputer."

¹³ Rahmawati, "Pelatihan dan Pengembangan Pendidikan Jarak Jauh Berbasis Digital Class Platform Edmodo".

¹⁴ Tambunan, "Model Pembelajaran Berbasis E-Learning Suatu Tawaran Pembelajaran Masa Kini dan Masa yang Akan Datang".

personal and fast. A simple system will make it easier for students to use existing technology and menus or in other words, the system that is made is really user friendly, so that learning time from students can be streamlined for the learning process.

The personal requirement is that students feel as if they are in a real class, this is by making supporting facilities that make students feel at home sitting for a long time in front of the monitor screen with learning activities. Meanwhile, the speed requirement is the speed of access from the internet itself as well as feedback from teachers to things that are asked online or via individual contact (e-mail) by students. Thus improvements to learning can be made as quickly as possible by the teacher or administrator.

In short, Distance Learning needs to be created as if students continue to learn conventionally, it's just that there is a shift from analog systems to digital systems through the help of internet technology. Therefore, Distance Learning still needs to adapt the elements that can occur or be done in conventional classes. And the involvement of various elements in the formulation becomes a must for the creation of the perfect system for teachers, learners and institutions.

3. Religious Moderation Training

One of the ministry's priority programs is religious moderation. On this basis, the Pusdiklat for Administrative Personnel held an online Religious Moderation training through a platform that had been prepared.

The purpose of religious moderation training is to realize religious tolerance, protect the rights of religious believers, and realize peace and tranquility in religious life.

The target of this religious moderation incumbent is the training of ASN Employees of the Ministry of Religion who have religious integrity and tolerance and increase their ability and understanding of the concept of Religious Moderation in order to realize religious tolerance, protect the rights in carrying out worship in accordance with their beliefs. (PJJ Guidelines religious moderation batch I)

Technical Training for Distance Distance Religious Moderation batch I is carried out by:

- a. Participants access the training on the <https://pjjpusdiklatadministrasi.id/> page
 - b. Material consists of Basic, Core and Supporting Materials.
 - c. Learning activities include:
 - Material Deepening: Participants follow the deepening of the material by zoom with the Tutor according to the schedule every day
 - of Self-Study: participants learn the material with reading materials available in pdf, ppt or video
 - form Learning Journal: Assignment in the form of a resume of material made at the end of the lesson.
4. Evaluation Model with Quality Index Measurement

Many models that can be used in the evaluation of educational and training programs include the Evaluation Model with quality index measurements. This quality index measurement method is a method that can be done in various surveys such as customer satisfaction surveys, service quality surveys etc.

The quality index measurement method can provide a clear direction in conducting training evaluations by providing important weight points on training outcomes on organizational performance. This method provides clear instructions on what to measure to evaluate the effectiveness of the training so that it is simpler than other methods, and this method is easier to use. The basic formula of measuring this quality index, as can be seen in, the formula below: $Quality\ Index = \frac{Actual\ scor}{Ideal\ scor} \times 100$

The interplay of data processing results using the quality index formula can be seen in the following table.

Table. 1.
Interplay of data processing results

Range (%)	Interplay
< 50 %	Participants showed unfavorable reactions to the training
50 - 60%	Participants showed better reactions to training
61 - 80%	Participants showed a positive reaction because they realized they got useful feedback during the training
81 - 100%	participants showed high positive reactions

Research Methods

This research uses a mixed method approach between qualitative and quantitative. Quantitative research is used to obtain and information from the evaluation of organizers, teachers and trainees. Meanwhile, qualitative research is used to explore qualitative data in the form of input from respondents regarding training.

The data sources used are primary and secondary data. Primary data in the form of data generated from respondents came from questionnaire sheets. Meanwhile, secondary data is in the form of data obtained from the organizers, namely the Training module, and the Training Implementation Report. The data collection technique is carried out in two ways, namely through the distribution of questionnaires to trainees online using the google form facility.

This research is a type of evaluation research as a program evaluation, which is a scientific method to determine the effectiveness and efficiency of a program, policy, project and certain effectiveness both past, current and future program proposals Evaluation research is carried out based on standard plans and program objectives. The results of the study are

used as considerations to improve the quality of implementation formulation, and the results of a single project, policy and program. Furthermore, evaluation research does not have to examine all aspects of the program, but it can be part of it.

To measure the quality of training implementation with the Distance Learning system using the quality index measurement model, namely processing respondents' answers to the proposed leveling items by intercepting the ideal scor against the actual scor, as contained in the formula above.

scor actual actual is the value of the respondent's answer to the questionnaire, while the ideal scor is the highest scor multiplied by the medium scor and multiplied by the number of respondents.

Results and Discussion

The results of the evaluation of the distance learning of religious moderation of the generation consist of three aspects of evaluation, namely:

1. Results of Participant Evaluation of the Organizer

Participants' evaluation of the implementation of the first batch of religious moderation training can be seen in the distribution table of respondents' answers to the following aspects of participant evaluation of the organizers:

Table. 3 Distrubution of Respondents' Answers to Aspects of The Organizer

SCORE (S)	STATEMENT								TOTAL			IK
	1		2		3		4		Σf	Σfx S	%	
	f	%	f	%	f	%	f	%				
1	0	0	0	0	0	0	0	0	0	0	0	79.33
2	0	0	0	0	0	0	0	0	0	0	0	
3	2	6.6	2	6.6	3	10.0	1	3.3	8	24	5.0	
4	27	90.0	26	86.6	27	90.0	28	93.3	108	432	90.7	
5	1	3.3	2	6.6	0	0	1	3.3	4	20	4.2	
JMLH	30	100	30	100	30	100	30	100	120	476	100	

From the table above, it can be seen that the participant's satisfaction index for the organizer of the good category with the achievement of a quality index of **79.33%** means that the participant showed a positive reaction to the aspects of the organizer's service, from the 4 indicators measured, the respondent's answer was 90.7% chose a GOOD answer to the quality of the organizer's service, 4.2% chose a VERY GOOD answer and 5.0% chose a GOOD ENOUGH answer.

There were 8 respondents who chose quite well with the following details:

2 respondents chose answers well enough for service indicators to participants, 2 respondents chose answers good enough for service indicators to other education personnel 3 respondents chose answers good enough for indicators of education administration services and 1 respondent chose answers good enough for indicators of online application services training.

2. Results of Participant Evaluation of Teachers /Instructors

The participant's evaluation of the teachers / instructors of the first batch of religious moderation training can be seen in the distribution table of the answers of the following respondents:

Table.4 Distribution of Respondents' Answers
On Teacher/Instructor Evaluation Aspects

SCORE (S)	STATEMENT										TOTAL			IK
	5		6		7		8		9		Σ f	Σ f x S	%	
	f	%	f	%	f	%	f	%	f	%				
1	0	0	0	0	0	0	0	0	0	0	0	0	0	97,66
2	0	0	0	0	0	0	0	0	0	0	0	0	0	
3	3	10.0	2	6.7	2	6.7	5	16.7	3	9	15	45	7.7	
4	27	90.0	28	93.3	27	90.0	25	83.3	27	108	134	536	91.5	
5	0	0	0	0	1	3.3	0	0	0	0	1	5	0.9	
JMLH	30	100	30	100	30	100	30	100	30	117	150	586	100.0	

From the table above, it can be seen that the **participant's** satisfaction index for teachers / instructors in the Excellent category

with an achievement of a quality index of **97.66%** means that participants showed a high positive reaction to the teacher / instructor, from the 5 indicators measured, the respondent's answer 91.1 % chose a GOOD answer to the teacher / instructor, 0.9 % chose a VERY GOOD answer and 7.7 % chose a GOOD ENOUGH answer, .

There were 15 respondents who voted quite well with the following details:

3 respondents chose answers good enough for mastery of the material, 2 respondents chose answers good enough for indicators of presentation systematics, 2 respondents chose answers good enough for indicators of ability to present, 5 respondents chose answers good enough for indicators of the use of training methods and facilities and 3 respondents chose answers good enough for indicators of response to problems related to the material.

3. Participant Evaluation Results

Participant evaluation is used to measure the knowledge and understanding of trainees. What is measured is the extent to which the material provided during the training has been understood by the trainees. For participants of the First Batch of Religious Moderation Training, knowledge measurements are carried out through pretests and posttests online. Pre-tests are carried out before classical learning activities, and post-tests are carried out after distance learning activities.

To measure the knowledge and understanding of trainees, it can be seen in this table of pre-test and post-test results:

Table 5. Pre-Test and Post-Test Results of Religious Moderation Training Participants Batch I

Participants	Pre-Test Value	Post-Test Scores	Difference
1	50	50	0
2	54	54	0
3	20	50	30
4	30	50	20
5	50	50	0
6	62	62	0

7	60	60	0
8	65	88	23
9	20	50	30
10	34	50	16
11	34	45	11
12	50	60	10
13	50	60	10
14	50	60	10
15	50	50	0
16	60	60	0
17	60	60	0
18	65	80	15
19	60	60	0
20	23	50	27
21	23	50	27
22	50	60	10
23	60	60	0
24	60	60	0
25	60	60	0
26	62	65	3
27	60	60	0
28	60	60	0
29	60	60	0
30	60	60	0
Sum	1502	1744	242
Average	50	58	8,07

From the table above, it can be seen that the increase in knowledge and understanding of trainees by comparing the results of the pre-test and post-test was 46.66% of participants who experienced an increase in scores after the post-test and 53.33% of participants whose post-test scores were the same as the pre-test scores in the sense that there was no increase in scores.

The average difference between the pre-test and post-test results is 8.07%, which means that the increase in participants' knowledge

and understanding of religious moderation training materials has increased not too significantly.

After consolidation with participants, it turned out that there were several factors causing the low increase in the post-test value of participants including:

- 1) Technical problems are the most common problems found in the implementation of distance learning such as incomprehension of participants in the technical operation of the internet and computers, lack of internet signals, lack of mobile communication signals, lack of facilities and infrastructure.
- 2) The length of time working on the problem affects the value
- 3) Because the religious moderation training system applies a distance learning system, of course, participants do not leave their duties in the sense of training while on duty as a result, the participant's concentration is not good.
- 4) A culture of learning that is lacking is reflected in many ways such as unwillingness to study the material in advance before doing the post-test.
- 5) Dependence on admins, and an unsupportive mindset.
- 6) Standardization of the Supervision System does not yet exist in doing questions online.

4. Training Recommendations

Some of the recommendations related to the implementation of the first batch of religious moderation training are as follows The participants' perceptions of the implementation of the first batch of religious moderation training showed quite good results with a value with a quality index value of 79.33. Based on the data processing carried out, the results of the evaluation obtained need to be maintained for the implementation of further training.

For the Pusdiklat, the Administrative Staff of the Ministry of Religion as the organizer of distance learning needs to pay attention to whether the program being run has paid attention to external factors (LMS technical specifications, individual, social, and cultural characteristics of participants and widyaiswara / teaching staff) and adjust the curriculum to these factors. In addition, the organizer also

needs to ensure that there is harmony between what is implemented and what is in the system. If there is indeed going to be a change, then as soon as possible the system must be updated and the participants notified.

Implementation is also as efficient as possible so as not to waste unnecessary budgets. Quality control and evaluation need to be carried out periodically and continuously to check whether the target can be achieved or needs to be readjusted in its implementation.

Conclusion

From the results of the study, it can be concluded that the following:

The level of satisfaction of the trainees with the implementation of the training showed a positive reaction in participating in the training activities. However, the quality of education administration services needs to be used as a concern again for the Pusdiklat for Administrative Personnel, because there are participants who are a bit slow to receive certificates. The quality of the organizer's services to participants and to other education staff also needs to be improved, so that the level of participant satisfaction with the implementation of the positive level of training is higher.

The quality level of the teacher/instructor is very good, the indication is from the distribution of participant evaluation statements to the teacher/instructor shows a high positive reaction, however, there are some evaluations that still need to be improved and used as a reference by the teacher/instructor, including the teacher/instructor still needs to enrich the material so that the material presented is more comprehensive, besides that the responsiveness of the teacher/instructor in answering the participant's is also a concern, so that the problem can be answered thoroughly.

Because training uses the Distance Learning pattern, of course, the quality of the network and applications still really needs to be improved.

Out of a total of 30 participants, 13 participants experienced an increase in understanding of the material. The increase in knowledge about training materials was relatively small, namely 8.07%. It turns out that the high level of participant satisfaction does not have an influence

on their level of knowledge.

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