

EVALUATION OF THE SiMBA (SIKAP MODERASI BERAGAMA) LEARNING MEDIA SOCIALIZATION PROGRAM IN TUNGGULWULUNG, MALANG CITY

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Abstract - Religious moderation has an important role in maintaining stability, tolerance, and harmony between religious communities. One method that can be used to convey the value of religious moderation to society is socialization. The implementation of socialization on religious moderation in Tunggulwulung Village, Malang City uses SiMBA (Sikap Moderasi Beragama) media, namely the FGD (forum group discussion) model. This research aims to evaluate the religious moderation socialization program. The method used in this research is a qualitative method with the CIPP model (context, input, process, product). The results and discussion in this research state that the socialization of religious moderation activities using SiMBA media in Tunggulwulung Village, Malang City is going well according to its aim, namely providing deeper knowledge to the local community regarding religious attitudes. moderation. Based on this, SiMBA media can be developed and socialized to the wider community. Meanwhile, this research concludes that the SiMBA socialization media program can be said to be successful based on the context evaluation, input evaluation, process evaluation, and product evaluation carried out during the research.

Keyword: *learning media, program evaluation, religious moderation, Simba*

Abstrak - Moderasi beragama memiliki peran penting dalam menjaga kestabilan, toleransi, dan kerukunan antar umat beragama. Salah satu cara yang dapat digunakan dalam menyampaikan nilai moderasi beragama kepada masyarakat adalah melalui sosialisasi. Pelaksanaan sosialisasi moderasi beragama di Kelurahan Tunggulwulung, Kota Malang menggunakan media SiMBA (Sikap Moderasi Beragama) yaitu dengan model FGD (forum group discussion). Penelitian ini bertujuan untuk melakukan evaluasi program sosialisasi moderasi beragama tersebut. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan model CIPP (context, input, process, product). Hasil dan pembahasan dalam penelitian ini menyatakan bahwa kegiatan sosialisasi moderasi beragama dengan media SiMBA (Sikap Moderasi Beragama) di Kelurahan Tunggulwulung, Kota Malang berjalan dengan baik sesuai tujuan yaitu memberikan pengetahuan lebih dalam kepada masyarakat setempat mengenai sikap moderasi beragama. Berdasarkan hal tersebut, media SiMBA dapat dikembangkan dan dapat disosialisasikan ke masyarakat yang lebih luas. Adapun, kesimpulan dari penelitian ini adalah program media sosialisasi SiMBA ini dapat dikatakan berhasil berdasarkan evaluasi konteks, evaluasi input, evaluasi proses, dan evaluasi produk yang telah dilakukan selama penelitian berlangsung.

Keywords: *evaluasi program, media pembelajaran, moderasi beragama, Simba*



A. INTRODUCTION

Religious moderation can be defined etymologically as well as terminologically. Etymologically, the diction of religious moderation is composed of two words, namely moderation and religion. The word moderation according to the Big Indonesian Dictionary (KBBI) is defined as reducing violence and avoiding extremes. Meanwhile, one of the definitions of the word religion in the Big Indonesian Dictionary is to embrace (embrace) a religion. As for terminology, religious moderation is the middle way of religion. This is in the sense of carrying out religious teachings without being extreme and not exaggerating. (Ministry of Religion of the Republic of Indonesia, 2019).

Religious moderation has an important role as social capital. In this case maintaining stability, tolerance, and harmony between religious communities. Religious moderation also plays a role in helping fight extremism and radicalism which can damage social peace. Extremism is a strong view of something that goes beyond the boundaries of applicable law so that it is capable of carrying out actions that pose a threat. Someone who is influenced by this understanding will see things from a perspective that he thinks is right, so he can easily blame a different perspective. It is feared that extremism can damage state ideology due to the open acceptance of information through cultural acculturation without paying attention to the suitability of local culture so that it can dilute values, especially religious and cultural values. (Hasan, 2021) Especially the current swift flow of digital information that can provide a narrative in distorting facts.

This concept of religious moderation has been established by the Minister of Religion Lukman Hakim Saifuddin, in 2019 as the Year of Religious Moderation. The Ministry of Religion and the United Nations (UN) determined that 2019 was designated as the International Year of Moderation. (Sutrisno, 2019) This is consistent with the characteristics of religious communities in Indonesia and is suitable for the diverse culture of Indonesian society. The six recognized religions in Indonesia also teach their adherents to practice religious moderation. Islam recognizes the concept of *washatiyah*, which teaches Christianity Love in the Gospel of Matthew 22:37-39, Catholicism teaches moderation in religion through Universal Love in Acts 17: 26, Hinduism recognizes the concept of Tri Hita Karana, Buddhism with the concept of Dharma: The Four Sublime Abodes of the Mind, and Confucian religion which recognizes the concept of Chung Yung. (Dr. Sri Sumarni, M. Pd. Rahmatullah, 2020)

Religious moderation is not only about tolerance between religions but also respect for local cultures, especially in Indonesia. This attitude of religious moderation is quite common in Indonesia. For example, in the Tunggulwulung Village, Malang City, all local residents carried out a series of Maulid Nabi or One Suro activities regardless of their religion. This is supported in research conducted by I Putu Suarnaya regarding religious moderation based on local culture in the Buleleng district. In this study, it was stated that the local community, both Muslim and Hindu, carried out thanksgiving activities for a successful harvest, the difference being the terms used and the procedures for carrying out the thanksgiving. (Suarnaya, 2021)

One domain that can be used to convey an attitude of religious moderation to society, especially in Indonesia, is the domain of education. One effort that can be made is by conducting outreach through educational tools or media that create creativity in designing products so that they can become a medium for learning about religious moderation. Socialization is an individual's learning process in recognizing and appreciating the culture of the surrounding community to understand social and community values. (Herdiana, 2018) According to Elly M. Setiadi, there are two types of socialization, namely: First, formal socialization is carried out by state-authorized institutions, such as school education and military education. Second, it is carried out informally in the community and is familial in nature, such as between friends, members, and social groups in the community. (Normina, 2014)

The implementation of religious moderation outreach cannot be separated from program evaluation activities. Program evaluation is the process of describing, collecting, and presenting facts/data to conclude. In this case, it is like what needs to be addressed, resolved, or continued. Next, it will be applied as a consideration for the program. (Novalinda et al., 2020) The benefit of program evaluation is that you can find out whether the program has achieved the goals or targets that have been set. This explanation is in line with this research which will evaluate the SiMBA (Sikap Moderasi Beragama) learning media socialization program to find out the next step in assessing religious moderation socialization activities in the Tunggulwulung Village, Malang City using SiMBA learning media needs to be repaired or not, and whether The program has been delivered to participants well according to the designed targets. The objectives in more detail regarding the evaluation of the SiMBA (Sikap Moderasi Beragama) learning media socialization program in the Tunggulwulung Village, Malang City.

B. METHOD

The research method used in this research is a qualitative method with the CIPP model approach (context, input, process, product). The qualitative method is conducting a field study with data in the form of someone's oral speech which is then poured in a structured written form. (Prof. Dr. Lexy J. Moleong 2021) The data collection technique used by researchers is observation and documentation of activities. Observation is a data collection technique carried out by researchers by directly observing the conditions of research objects in the field. (Rahmawati et al., 2022) The researcher conducted participant observation, which is a form of observation in which the observer is involved in the activity being observed so that it is not known and felt by members or other participants. (Amaliyyah, 2021) Observations were made with the observations and experiences of researchers in the Tunggulwulung District, Malang City as KKN students in the Tunggulwulung District, Malang City. The targets of this study were members of youth groups, RW heads, and KKN students at UIN Sunan Kalijaga Yogyakarta with a total of 35 participants in the religious moderation socialization program in the Tunggulwulung District, Malang City. Documentation is used as a complementary data collection tool that is not obtained when making observations so that researchers can find out things that have happened in the past. (Diana 2016) The documentation

carried out in the research was photos of SiMBA learning media socialization activities in Tunggulwulung District, Malang City.

Use of the CIPP model approach (context, input, process, product) by the research objectives. The model used in evaluating the SiMBA learning media socialization program is the CIPP model (context, input, process, product). This quotes the opinion of Madaus, Scriven, and Stufflebeam regarding the purpose of the CIPP model, namely "The CIPP approach is based on the view that the most important purpose of the evaluation is not to prove but to improve". (Darodjat & M, 2015) The advantage of the CIPP model is that it provides a comprehensive evaluation format at each evaluation stage and is very effective because this model is fundamental, comprehensive, and integrated. It is fundamental because it includes the core objects of socialization, namely goals, materials, processes, and evaluation of socialization itself. It is comprehensive because the evaluation is aimed at the parties involved in the socialization activities. It is integrated, because this evaluation process involves all parties involved in the socialization activity process. (Antariksa et al., 2022)

Research was also carried out using literature, in the form of books, notes, documents, journals, and reports of previous research results related to the concept of socialization of religious moderation. Research using the CIPP model qualitative approach allows researchers to have more freedom in understanding, observing, and analyzing the social conditions that occur. In this case, the researcher will objectively examine and research the evaluation of the SiMBA religious moderation socialization program and how the SiMBA socialization tool is implemented in Tunggulwulung sub-district, Malang City.

C. RESULTS AND DISCUSSION

Religious moderation is a work program of the Ministry of Religion of the Republic of Indonesia to increase harmony between religions and cultures. There are four indicators developed to assess the level of understanding of religious moderation as explained by the Ministry of Religion of the Republic of Indonesia, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) respect for local culture. These four indicators are used to identify how strong the implementation of religious moderation is in Indonesia, and how much vulnerability it has, so that these vulnerabilities need to be identified so that appropriate steps can be taken to strengthen religious moderation. (Moh Badrul Munir, 2020) So that in order to increase knowledge and understanding of the importance of religious moderation in the Tunggulwulung Village, Malang City, a socialization of religious moderation was held through the SiMBA (Sikap Moderasi Beragama) learning media prototype.

The SiMBA (Sikap Moderasi Beragama) socialization tool is a tool designed as a socialization medium. The purpose of making this tool is as a tool that can be used in socializing the concepts, principles, or values of religious moderation. SiMBA consists of 3 (three) main components. First, there is the main board which contains four boxes with indicators of religious moderation written on them. Second, an attitude board containing attitudes or case studies regarding matters related to religious moderation. Third, a companion or facilitator to accompany the socialization process using

this tool. The SiMBA (Sikap Moderasi Beragama) moderation tool contains these four indicators. The four indicators are 1) national commitment; 2) tolerance; 3) non-violence; and 4) respect for the local culture (figure 1). Some of the problems or problems listed in the SiMBA socialization tool include: 1) The majority of the population in Indonesia are Muslims. However, Indonesia does not have to be an Islamic country, 2) Respect for the red and white flag is a form of love for the motherland, 3) Religious people respect one another, 4) Do not discriminate against other religions, 5) Neighbors get along in harmony with people of different religions, 6) Christians carry out Good Friday. Muslims continue to perform Friday prayers. 7) Shadow puppet shows can use any story, 8) Maintain the preservation of local culture by regularly holding them every year.

This tool is primarily designed for use with an audience of 18-25 years of age. Therefore, the use of this tool emphasizes the active participation of participants in conducting discussions. The companion only acts as a facilitator. In addition, the companion is also expected to be able to foster a good climate of discussion among participants.



Figure 1. SiMBA (Sikap Moderasi Beragama) Religious Moderation Socialization Tool

The research was only limited to evaluating the program of socialization of religious moderation in the Tunggulwulung Village, Malang City. The results obtained from the data analysis process through the CIPP evaluation model include four stages, namely context, input, process, and product in the religious moderation socialization program activities in Tunggulwulung District, Malang City, as follows.

Context Evaluation

Context evaluation contains data related to program goals and priorities. According to Djuju Sudjana, evaluation of the program context describes existing conditions, explains relevant environmental conditions, and identifies unfulfilled needs and untapped opportunities. (Hapsari et al., 2019) The purpose of implementing the religious moderation outreach program using SiMBA learning media is to increase knowledge about the concept of religious moderation, both among adolescents and adults. This is because the SiMBA learning media has the main goal that participants can understand the concept of religious moderation and can explain the attitude toward religious moderation. This socialization tool has the main concept that everyone can think critically so that the target of this socialization participant can initially be applied to adolescents with an age range of 18-25 years. Even so, the target of achieving this religious moderation socialization program was not planned or intended so that all participants are able to understand the attitude of religious moderation.

The results of the research found that the aim of implementing the religious moderation socialization program in Tunggulwulung sub-district, Malang City was so that participants were able to understand and analyze problems related to indicators of religious moderation. In addition, participants were also asked to explain opinions based on their analysis in front of other participants. Even so, this socialization program can only achieve the target that participants are able to explain the results of the analysis and their understanding of religious moderation. This program cannot guarantee whether these individuals are able to apply an attitude of religious moderation in accordance with their understanding. So that this program, especially the SiMBA socialization tool, is expected to be further developed in the future.

Input Evaluation

Input evaluation provides data and information to determine the resources used to achieve program objectives, both in the form of human and non-human resources (facilities, infrastructure, and strategies). (Jahidah et al., 2023) Human and non-human resources are capable of supporting the process of implementing program activities and being able to analyze possible constraints that will impede the achievement of the stated goals.

Human resources in activitiesThe socialization of SiMBA learning media in Tunggulwulung sub-district, Malang City is by KKN students at UIN Sunan Kalijaga Yogyakarta. All stages of planning, making tools, finishing making media, up to the stage of implementing religious moderation socialization using SiMBA media in the Tunggulwulung Village, Malang City were also carried out by KKN students at UIN Sunan Kalijaga Yogyakarta. In addition, the supporting resources for this program are Functional Islamic religious instructors at the Ministry of Religion of Malang City who help provide ideas and concepts for socialization programs that will be given to the community in the Tunggulwulung area, Malang City.

The facilities and infrastructure for carrying out socialization activities are the SiMBA (Sikap Moderasi Beragama) socialization tool, tables, chairs, whiteboards, laptops, and microphones, as well

as the place for carrying out religious socialization activities, namely the sub-district office of Tunggulwuung sub-district, Malang City. The facilities and infrastructure available for these activities can be said to be in good condition to support the implementation of socialization activities. The availability of adequate facilities and infrastructure makes the socialization of religious moderation activities run conductively. Meanwhile, in the implementation stage of socialization activities, the human resources who supported the event were members of the youth organization and RW heads in the Tunggulwulung sub-district, Malang City.

Process Evaluation

Process evaluation aims to help implement the program so that it can achieve the intended benefits. Process evaluation reviews the organization's plans and past evaluations to identify the important aspects of the organization to monitor. Therefore, the main purpose of process evaluation is to ascertain whether there are obstacles or deficiencies in the activities in the process. The main function of process evaluation is to provide input that can assist organizational staff in carrying out programs according to plan or perhaps modifying plans that turn out badly. Process evaluation will be an important source of information for analyzing product evaluation results. (Antariksa et al., 2022)

The process of socializing religious moderation activities in the Tunggulwulung District, Malang City started with filling out the attendance list by the participants in the religious moderation outreach activities. The event in this socialization activity began with the opening by the host and the main event was the implementation of socialization of religious moderation through the SiMBA media, and ended with a prayer. The event began with an opening by the presenter, then continued with the first remarks by Ms. Ernawati as Functional Islamic Religion Counselor of the Ministry of Religion of Malang City, and then remarks from Mr. Ghufron as the Head of the Lowkwaru District Religious Affairs Office.

The implementation of socialization activities was carried out after remarks and led by representatives of UIN Sunan Kalijaga Yogyakarta KKN members. The socialization process of religious moderation is carried out with the SiMBA socialization media. In the implementation of the socialization, four representatives were taken from the socialization participants to solve the problem of religious moderation. This is done by analyzing whether the problem is included in the national commitment, tolerance, non-violence, or respect for local culture. Participant representatives are also asked to explain in front of other participants why the problem is included in one of the predetermined indicators. The process of this socialization activity aims to form a discussion among participants which is facilitated by the organizer.

The hope is that participants will be able to understand the concept of religious moderation based on the opinions of other participants. In this socialization activity, one of the representatives of the activity participants conveyed. "Maintaining the preservation of local culture by routinely holding it every year is included in the indicator of respecting local culture, yes, because here it is

clear that there is local culture." The opinions expressed by the participant representatives were agreed with by all socialization participants.

In other indicators, namely the indicator of national commitment, there are differences of opinion among participants. As one representative of the activity participants said, "the majority of Indonesia's population is Muslim, however, Indonesia does not have to be an Islamic country, including the indicators of tolerance." However, there were several participants who did not agree with this opinion and some participants preferred national commitment as an appropriate indicator for this problem. As a result of the discussion of this indicator, the majority of participants chose the indicator "The majority of Indonesia's population is Muslim, however, Indonesia does not have to be an Islamic country" as an indicator of national commitment.

Based on participant statements and the ongoing state of socialization activities, it can be seen that participants play an active role in expressing their knowledge and opinions regarding the concept of religious moderation. This religious moderation socialization activity ran smoothly from start to finish as planned. The obstacle that occurred in the implementation of this activity was poor time management. The implication, the event started not according to schedule. However, the event can be carried out in a conducive manner and according to the program planning objectives.

Product Evaluation

Product evaluation is carried out to analyze and identify program benefits, whether planned or not, both for the long term and short term. It can be said that this product evaluation aims to assess the success of the program and meet the program's objectives. The success or failure of the program will be analyzed from various perspectives in the activity. (Antariksa et al., 2022) Product evaluation involves a process of establishing criteria and measurements using data about context, input, and process.

The results of observations in the field indicate that there is a link between the objectives that have been set, namely providing an understanding of the concept of religious moderation in the Tunggulwulung Village, Malang City, and the implementation of a well-run socialization program. The method used in socialization activities can be accepted by all participants so that participants know and understand the concept of religious moderation. As stated by one participant that "I just found out there is such a thing as religious moderation here." Likewise, one of the another participant said that "Yes, it's a good activity, so you know religious moderation. It's just that there are different opinions. Yes, it's okay if there is a difference in opinion, it's not much different from what we understand." These two statements confirm that the socialization of religious moderation in the Tunggulwulung District, Malang City provides benefits to participants in the form of knowledge and understanding of the concept of religious moderation.

Based on the discussion above regarding context evaluation, input evaluation, process evaluation, and product evaluation, it can be said that the socialization of religious moderation in the Tunggulwulung Village, Malang City is going well according to its objectives. Then it can be recommended to continue the program. In addition, the SiMBA religious moderation socialization

tool (Attitude of Religious Moderation) also needs to be developed further. Even though there were several obstacles in the implementation of socialization activities in time management, overall the SiMBA learning media socialization program can be said to be successful.

D. CONCLUSION

Based on the results of the research and discussion, it can be concluded that the socialization of religious moderation activities in the Tunggulwulung sub-district, Malang City is running well according to its objectives. This is based on context evaluation, input evaluation, process evaluation, and product evaluation described above. Based on the context evaluation, the aim of implementing the religious moderation socialization program in Tunggulwulung sub-district, Malang City is so that participants are able to understand and analyze problems related to indicators of religious moderation and explain their analytical opinions in front of the public. Based on the input of evaluation, the resource input in this activity is adequate, so that it can support the implementation of religious moderation socialization activities. Based on the process evaluation, the implementation of religious moderation socialization activities has proceeded according to previously established procedures and agreements. Meanwhile on the product evaluation, this religious moderation socialization activity provides benefits, especially to the people of Tunggulwulung sub-district, Malang City.

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