

ICEBERG EXPLORATION AND THE "U" PROCESS AS A LEARNING METHOD IN RELIGIOUS MODERATION STRENGTHENING TRAINING

Abdul Hamid^{1)*}, Abdul Rahman Rahim²⁾, Zulkifli Sultan³⁾, Slamet Ahmadi⁴⁾

¹⁾Doctoral Program in Management, Faculty of Economics, Universitas Terbuka, Indonesia and Widyaiswara, Balai Diklat Keagamaan Banjarmasin

²⁾Universitas Terbuka, Indonesia

³⁾Universitas Terbuka, Indonesia

⁴⁾Universitas IPWJIA, Jakarta, Indonesia

*Corresponding author e-mail: 530076175@ecampus.ut.ac.id

Abstract

This study evaluates the effectiveness of the Iceberg analysis and U-process methods in training to strengthen religious moderation by evaluating the reaction and learning level of the Kirkpatrick method. Survey research and descriptive analysis were used to determine training effectiveness. The population is 90 people, and the sample is 73 using the Morgan and Krejcie Sample formula. The validity and reliability of the instrument and the Paired Sample T-Test were tested on learning outcomes. The Iceberg analysis and U process learning processes carried out the descriptive analysis. The findings of the research show that training evaluation at the reaction level is in the very good quadrant and is good for all aspects of the organizer and teacher; learning outcomes show a significant increase; and at the level of results, the learning process with the Iceberg and U-Process methods is significant in increasing the knowledge and abilities of participants. The results of the training show that it is effective. This research focuses on examining the learning aspects of training and using them to evaluate the effectiveness of training outcomes.

Keywords: Iceberg analysis; Kirkpatrick; religious moderation; training evaluation; U-Process

Introduction

The program to strengthen religious moderation in Indonesia, which was initiated by the Ministry of Religious Affairs, is one of the programs of the Ministry of Religious Affairs as stated in Presidential Regulation No. 18 of 2020 concerning the 2020-2024 National Medium-Term Development Plan (RPJMN). The religious moderation program is a government effort to face the challenges that exist in Indonesian society. (Menteri Agama RI, 2022). Religious moderation, as people who practice their religion, has the potential to have exclusive religious views, attitudes, and behaviors that have an impact on the rejection of differences to the point of getting rid of other groups, also related to the high rate of religiously motivated violence. The main challenge is the development of a religious spirit that is not in line with the love of nationhood within the framework of the Republic of Indonesia. (Wahid et al., 2021). Since its launch in 2020 as a national program of the Ministry of Religious Affairs, the training program on strengthening religious moderation aimed at strengthening the capacity of State Civil Apparatus (ASN) with moderate attitudes and behaviors has been developed more systematically, the evaluation of the training does not seem to have fully measured the quality of learning and effective learning methods, so the potential of the training has not been known such as the training objectives that have an impact on positive changes in knowledge, attitudes, and behaviors. (Cotter et al., 2022).

The need for ASN as a driving force can have in-depth knowledge in religious moderation which is then obliged to internalize its values in providing services to the community. (Ulum & Tuhri, 2022). Training on strengthening religious moderation is one way to prepare ASN, especially the program pioneer organization in the Ministry of Religious Affairs as a driver of strengthening values that support moderate religious attitudes and behavior. The training on strengthening religious moderation aims to equip the understanding and practice of moderate religion as one of the social capitals in supporting sustainable national development. Using the Iceberg analysis model training strategy and the U-Process Model method to emphasize learning by analyzing complex phenomena that occur in the social and religious environment.

Iceberg Analysis and the U Process were developed as systems thinking by Peter Senge Otto Scharmer. The model offers a framework and tools to help users recognize hidden and unintended consequences and think deeper

and broader about complex systems (Rethorst, 2021). Instead of reacting to individual problems that arise, a systems thinker will ask about relationships with other activities in the system, look for patterns over time, and search for root causes. (Ellis & Black, 2018). The Iceberg model is used to achieve a deeper level of skills training for professionals. (Mo, 2022). The Iceberg model learning framework is also used to improve identifying and targeting needs and promoting a learning mindset in intervention programs with moderate success (Westenskow, Moyer-Packham and Child, 2017). (Westenskow et al., 2017).

The U-Process learning model is used to respond to challenges by implementing solutions with this "reacting" approach and the belief that trainees gain insight into the most intractable phenomena. U-Process will design learning at four stages: reacting, restructuring, redesigning, and reframing. (Z. Hassan, 2006). The capacities that make up the U-Process are most often thought of as individual capacities, i.e. something that can be learned and practiced as an individual and become a group practice. Learning emphasizes the process of thinking more broadly about the complexity of the problem, and team learning will form a thinking system that will help the learning organization improve its capabilities and contribute to organizational success (Reese, 2020).

Evaluation is considered an important part of training program design (Aziz et al., 2018). Training evaluations should not only be "audit" in nature measuring training outcomes in terms of what has been achieved and how much, but should also be "diagnostic" in nature including whether effectiveness is low or high, and "remedial" or how effectiveness can be improved (Pareek, 1978). (Pareek, 1978). It is unethical to compare the effectiveness of training interventions with each other due to high bias and the fact that not all are evaluated using the same methods. Training has the greatest impact on knowledge and a smaller impact on attitudes and behaviors (Cotter et al., 2022) or at least on the aspect of changes in participants' knowledge and skills (Piryani et al., 2018); (Piryani et al., 2018).

Various frameworks for evaluating training programs are designed to determine the effectiveness of the program. The best-known training evaluation was proposed by Donald Kirkpatrick, where training can be evaluated at four different levels: (1) reaction, which is the participant's satisfaction with the course in the form of perceptions of learning or training implementation; (2) learning, which is the measurement of knowledge and skills acquired during training; (3) behavior, representing changes in employee or worker behavior; and (4) results, which is the impact of training on organizational outcomes. (Kirkpatrick & Kirkpatrick, 1998). The CIPP model proposed by Stufflebeam is an evaluation framework that covers aspects of context, input, process, and product. CIPP can be used for formative and summative evaluations. (Stufflebeam, 2000). The CIRO model presents another framework, consisting of context, input, reaction, and outcome (CIRO), context evaluation involves obtaining information about the current situation to determine training needs and objectives (Reio et al., 2017).

Given that training is often only evaluated based on feedback forms (Bergamo et al., 2022) This study aims to develop and deliver simulation-based training on religious and societal "events" related to intolerance leading to acts of violence and extremism in Indonesia through the Iceberg model and U-Process and evaluate the results based on the first two levels of the Kirkpatrick model. The main objectives are to identify the relationship between trainees' perceptions and overall training effectiveness and determine the effectiveness of Iceberg analysis and U-Process. This research will contribute to the application of training methods that are specialized in solving human behavior problems, and it can help teacher evaluation in the systematic evaluation of learning methods that can be applied in various trainings. It has not been found in similar training, especially on the issue of religious moderation which is currently a national program. This research is also the first to present an evaluation of the combined training method of the Iceberg and U-process models to determine the effectiveness of training.

Previous research that used the Kirkpatrick model to evaluate training found the most significant increase in efficiency through the factors of the group of employees involved in the training, the duration, and the cost of the training program. (Kucherov & Manokhina, 2017). Training evaluation to prove Kirkpatrick's 2-level evaluation model of linkage between reaction and learning to measure simulation-based training (Bergamo et al., 2022). Using Kirkpatrick to measure the level of health infection prevention training workshop participants showed increased knowledge and high levels of satisfaction (Savul et al., 2021).

Methods

Survey research was used to explore the learning outcomes of the case study through the iceberg model. Quantitative analysis was conducted using data sources from questionnaires distributed online to training alumni as feedback from the learning process. Secondary data was obtained from the training organizer's report. The training population was 90 alumni from South Kalimantan, Central Kalimantan, and East Kalimantan. The sample was attempted to be more than 73 according to the Sample Morgan and Krejcie formula. The questionnaire was conducted

using 5 Likert scale options, namely 1 = Very Poor, 2 = Not Good, 3 = Don't Know, 4 = Good, and 5 = Very Good. Data quality testing was conducted to determine the quality of valid and reliable questionnaires. The reliability test using the Cronbach Alpha (α) method was measured based on the Cronbach Alpha (α) scale 0 - 1. Cronbach Alpha value >0.5 is categorized as reliable. Learning outcomes through the pretest and post-test were analyzed using the Paired Sample T Test.

The descriptive analysis method was used to find the effectiveness of learning using Iceberg analysis and U-Process by highlighting other important domains in systems thinking mindset was applied to identify and categorize the root causes, thus pinpointing the leverage areas. The problem under consideration and its root causes into four elements: (1) the event (problem); (2) the underlying pattern (why it happens) that underlies the pattern (why it happens); (3) the structure directly responsible for the pattern; and (4) the cultural and mental models that underlie and facilitate the persistence of the problem. (I. Hassan et al., 2020).

A descriptive analysis method was used to discover learning effectiveness using Iceberg analysis and U-Process. This method highlights important domains in the systems thinking mindset that are applied to identify and categorize root causes, thus pinpointing areas of leverage. The Iceberg Analysis method is applied in four elements: (1) the event (problem); (2) the underlying pattern (why it happened) underlying the pattern (why it happened); (3) the structure directly responsible for the pattern; and (4) the mental model underlying and facilitating the persistence of the problem (I. Hassan et al., 2020). This Iceberg Analysis can guide participants in uncovering the underlying factors that contribute to religious intolerance. The U-Process, is a framework for facilitating transformative change and innovation. U-Process guides individuals and groups through the stages of rethinking, redesigning reframing, and reaction in developing new insights and solutions (Z. Hassan, 2006). In this study, U-Process is used as a learning model to address challenges and facilitate participants' understanding and transformation in promoting religious moderation.

Result and Discussions

The questionnaires received by 83 out of 90 training alumni (92%), can be conveyed through the description and classification of respondents based on gender, age, education level, position, length of service, and respondent region. The study consisted of 37 male (45%) and 46 female (55%) respondents. A total of 7 respondents (8%) were in the highest age category of 25 years, 26-35 years as many as 18 (22%), respondents aged 36-55 years totaled 57 respondents (69%), while 1 respondent (1%) was ≥ 56 years old. Furthermore, the sample was dominated by the last level of education at the bachelor's degree (S1) level with the highest number of respondents as many as 68 (82%), and the lowest was the Diploma I-III education level as many as 1 respondent or 1%, while High School / equivalent was 8 respondents (10%) and finally master's degree education was 6 respondents (7%). It is known that respondents based on positions are dominated by teachers as many as 50 people or (60%), then religious instructors totaling 21 people or 253%, while Penghulu (religious leaders) is 10 people (12%) and the least is the position of the executor as many as 2 people or 2%. Respondents with a tenure of 11-20 years were the largest number with 35 people or 42%, followed by 0-5 years as many as 24 respondents (29%), 20 years, and over as many as 15 respondents (18%) while respondents with the least tenure of 6-10 years amounted to 9 people or 11%. Furthermore, most respondents came from East Kalimantan Province as many as 31 respondents (37%), followed by Central Kalimantan Province as many as 28 people or 34%, and came from South Kalimantan Province totaling 24 people (29%).

Instrument validity and reliability tests were conducted on questionnaires distributed to respondents (training alumni). Testing was carried out on 34 items using the IBM SPSS Statistics 26 program to see the Correlated Item-Total Correlation. The test results obtained are presented in Table 1 below.

Table 1. Instrument Validity Results

Item	Reaction	Learning	R-Table DF (N= 83-2)	Information
1	0,736	0,72	0,2159	Valid
2	0,582	0,745	0,2159	Valid
3	0,512	0,741	0,2159	Valid
4	0,757	0,775	0,2159	Valid

5	0,765	0,748	0,2159	Valid
6	0,712	0,805	0,2159	Valid
7	0,835	0,837	0,2159	Valid
8	0,802	0,89	0,2159	Valid
9	0,749	0,821	0,2159	Valid
10	0,691	0,797	0,2159	Valid
11	0,697	0,735	0,2159	Valid
12	0,696	0,665	0,2159	Valid
13	0,671	0,822	0,2159	Valid
14	0,674	0,809	0,2159	Valid
15	0,815	0,842	0,2159	Valid
16	-	0,793	0,2159	Valid
17	-	0,761	0,2159	Valid
18	-	0,671	0,2159	Valid
19	-	0,763	0,2159	Valid

Source: Primary data (processed)

Table 1 shows that the instrument on the reaction variable as many as 15 items and the learning instrument as many as 19 items, all declared valid because they meet the criteria, namely $r\text{-count} >$ greater than $r\text{-table DF} = 83-2$ (0.2159), it is concluded that all instrument items meet the criteria for valid and reliable.

Table 2. Summary of Instrument Reliability Test Results

Instrument	Number of Question Items	Cronbach's Alpha	Standard	Information
Reaction	15	0,929	$\geq 0,600$	Reliable
Learning	19	0,963	$\geq 0,600$	Reliable

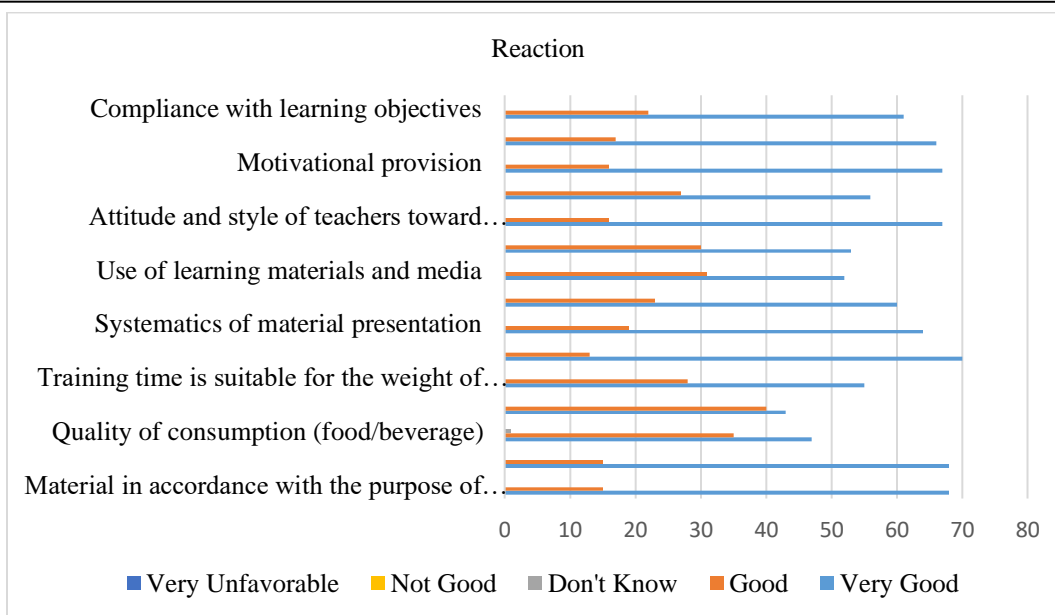
Source: Primary data (processed)

Table 2 shows that all instrument items have met the requirements of having reliability or consistency that can be accounted for as evidenced by Cronbach Alpha ≥ 0.60 .

Analysis of Reaction Evaluation Results

The results of the evaluation of the trainees' satisfaction with the service elements of the organizing committee and teachers (widyaiswara) were carried out from the results of the questionnaire distributed to the participants with the results shown in Figure 1.

Figure 1. Evaluation results of participants' reactions to the organizers and instructors



Source: Primary data (processed)

The reaction evaluation focused on participants' perceptions of the effectiveness of the training. Participants were asked to evaluate various aspects of the training such as the training in general about the service of the organizers and the instructors using a Likert scale from one (very unfavorable) to five (very favorable). Figure 1 classifies the very good scores as dominating, compared to the good category as participants' reactions to each item. It can be seen that for all aspects of the implementation, the overall level of performance of the implementation has been assessed by the trainees and categorized as Very Good. Although this evaluation did not differentiate between teachers and organizers, the results show that the training met the expectations of the participants. Based on the data obtained, the overall satisfaction level of the organizers has been assessed by the participants and falls into the Very Good category, as well as the teachers.

The evaluation results indicate that the implementation of religious moderation training using the Iceberg Analysis and U-Process methods was highly rated by the participants. Specifically, participants felt that the training was very much in line with the predetermined learning objectives. They also felt highly engaged during the training, and it provided them with significant motivation. The language used in the training was considered appropriate and easily understood by the participants. The instructors' attitudes and their mastery of the training material received very positive evaluations from the participants. The training materials were deemed of high quality, and the training duration was considered suitable. The suitability of the training environment, the quality of refreshments, and the preparedness of the organizers also received very positive assessments from the participants.

The evaluation results at the very positive reaction level have important implications for the planning and implementation of future religious moderation training. Firstly, the positive responses of the participants indicate that the Iceberg Analysis and U-Process methods can be effectively used to facilitate training on strengthening religious moderation. In addition, the high level of motivation and engagement of participants also has the potential to increase the effectiveness of the training. Participants who feel motivated and engaged tend to be more active in learning and are more likely to apply the understanding and skills gained in their daily lives. This suggests the importance of selecting qualified instructors who understand the material well in religious moderation training. The "reaction" evaluation results support the importance of continuing and developing religious moderation training using the approach used in this study. It also underlines that attention to the quality and organization of the training can have a significant impact on the participation rate and success of the training.

Analysis of Learning Evaluation Results

The evaluation of training through process learning used the results of learning through written test results as the second level of evaluation on Kirkpatrick for knowledge retention from the difference in pre-test and post-test scores. The evaluation used twenty multiple-choice questions. The results were analyzed using the Paired t-test using the SPSS Statistics version 26 application presented in Table 3.

Table 3. Results of pre-test and post-test with Paired T-test

Region	Test Type	Number of participants	Mean (Std Dev)	Paired T-Test		
				t	df	Sig (2-tailed)
South Kalimantan	Pre-test	30	47,50 (23,18)			
	Post-test	30	75,66 (18,37)	-6,75	29	0,000
Central Kalimantan	Pre-test	30	43,66 (11,59)			
	Post-test	30	71,00 (19,62)	-7,07	29	0,000
East Kalimantan	Pre-test	30	39,00 (13,35)			
	Post-test	30	72,00 (16,58)	-8,13	29	0,000

Source: Primary data (processed)

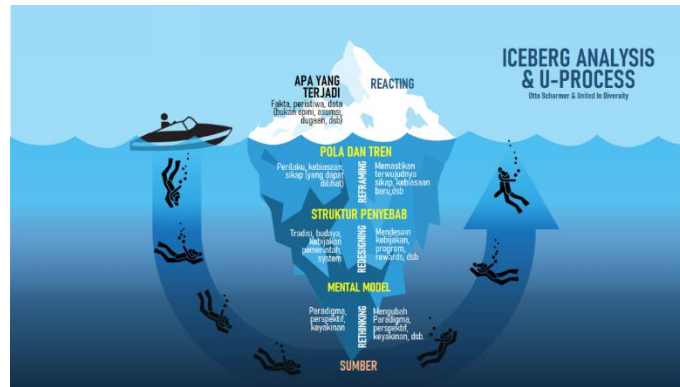
The table shows that most of the trainees obtained Post-Test scores that tended to increase with the comparison of pre-test scores. The Paired Sample T Test is used to compare the difference between the two means of two paired samples assuming the data is normally distributed. The results showed a significant number between the pre-test and post-test scores with significance (2-tailed $p=0.000$, <0.05). After the participants were taught using the predetermined case study method, they were invited to solve problems with the team using Iceberg analysis and U-Process. From these results, in general, participants can be said to have gained significant knowledge and skills, to strengthen their understanding of religious moderation through religious and social issues.

The results of this study provide compelling evidence of the effectiveness of the training approach employed in enhancing participants' knowledge and understanding of religious moderation through religious and social issues. The use of a pre-test and post-test assessment method revealed a statistically significant improvement in knowledge retention among the trainees. This improvement was observed across all regions, including South Kalimantan, Central Kalimantan, and East Kalimantan. The chosen training approach, involving prescribed case study methods and the application of Iceberg and U-Process analysis, has proven effective in encouraging substantial knowledge and skills development. These results indicate that participants not only acquired theoretical knowledge but also acquired practical problem-solving skills related to religious moderation and its relationship to social issues.

Learning Evaluation through Iceberg analysis and U-Process

The learning evaluation involved the Iceberg method and U-Process to measure the understanding of each stage of the case study solution. The religious moderation training material discusses various phenomena that develop in religion and society using Iceberg analysis and U-process learning instruments with the hope of providing learning experiences for building work teams and networks, peacebuilding, and conflict resolution (Figure 1). The lesson featured case studies: (1) rejection of the Imam Ahmad Bin Hanbal mosque in Bogor; (2) Jayapura church fellowship rejecting mosque renovation; (3) Students refusing to salute the flag; (4) Pancasila is thought; and (5) attack on Shia followers in Sampang, Madura (Wahid et al., 2021). Training participants are invited to "dive in" to understand the patterns behind an event to find out what the patterns are, the socio-cultural-political structures that gave birth to them, and the mental models that are the source.

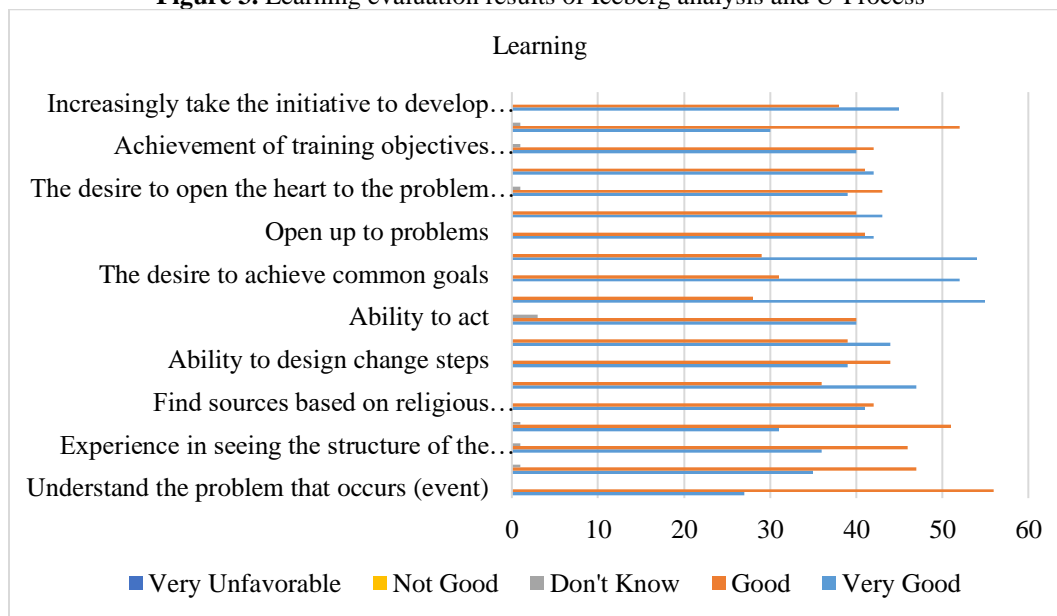
Figure 2. Iceberg Analysis and U-Process



Source: Wahid et al, (2021)

Using a questionnaire with details of the use of Iceberg analysis asked twelve questions, U-Process with three questions, and achievement of learning with four questions. The learning process of Iceberg analysis goes through stages: (1) Understanding various religious issues today: religious exclusivism, exclusivism, and violent extremism; (2) finding patterns and trends of behavior involved in the problem; (3) finding the structure of the cause of the problem; (4) finding the mental model of the paradigm that causes the problem to arise; (5) finding sources based on religious arguments. (6) Changing the Paradigm and Self-Image in a positive direction; (7) Designing steps to change from the causal structure, through policies or programs; (8) Ensuring changes in attitudes and new habits; (9) Initiating new moderate social phenomena; (10) Commitment to work with teams/groups; and (12) Guarding changes to achieve goals.

Figure 3. Learning evaluation results of Iceberg analysis and U-Process



Source: Primary data (processed)

Participants are presented with religious and social issues and phenomena and gradually understand the patterns that cause these events to emerge and develop in society. From the patterns found, it becomes a way to find the structure of the causes of events through social, cultural, political, and religious structures. Participants are asked to be able to recognize each mental model that is the deepest basis for their immoderate religious actions. Strive for participants to find arguments based on religion as a foothold to return to the correct understanding. Most participants were able to understand problems and phenomena through the practice of analyzing phenomena.

Through the U-Process the training uses a traditional face-to-face pattern using seating without a U-shaped table to facilitate interaction between teachers and participants. This creates a comfortable atmosphere for discussion a positive attitude among participants and intimacy. (Sipayung & Benarita, 2021) Increased communication between participants will lead to the performance of their training outcomes. (Syahrudin, 2020). Participants were trained to define three voices that hinder the desire and drive for change. The U-Process requires three instruments, namely, open mind, open heart, and open will. The process of thinking stages can be explained through the structure in Table 4.

Table 4. Attention structure determines the path of social emergence

No.	Attention Structure	Thinking (Individual)	Speaking (Group)
1	Focus on Events that have happened	Listening 1: downloading information,	Downloading, speaking decency, rules
2	Current state focus	Listening 2: Factual, object-focused	Debate: Talking about difficult rule disclosures
3	Current state focus	Listening 3: Empathic listening	Dialog Rule-reflection inquiry
4	Operate from the highest possible future	Listening 4: Generative listening	Attendance Collective creativity, generating flow rules

Source: Adaptation of C. O. Scharmer (2007)

Participants are asked to download information from the event situation, to see the meaning according to the participant's experience that forms the internal reality of each person: (1) The open mind stage downloads as much information as possible to broaden thinking horizons and obtain data related to the event. This stage will process with the voice of judgment (VoJ), the voice of judgment where the mind will be trapped in narrow insights and impose its conclusions. Participants are asked to build the habit of opening their minds again; (2) In The open heart stage, participants are asked to dialogue to empathize and put themselves into different positions. He finds obstacles in the voice of cynicism (VoC) that traps negative personal sentiments and feels that his position is in the most correct part. The open heart stage simulates being able to act as a space of awareness of the social system and build social life processes through reflection based on religious, traditional, social, and government regulations; (3) The open will stage, a generative dialogue to foster openness of intention and determination in formulating solution steps from events, looking for new ways to be concerned openly open relationships with other groups. Voice of fear (VoF) will hinder the intention as if it cannot start, difficult to try, and fear of failure of the solution offered.

Based on the results of the questionnaire presented in Figure 3, through Iceberg analysis and U-Process, 51% of participants' learning was very good, 49% understood well, and 1% did not know. It can be concluded that the participants' level of understanding of learning in this training is mostly able to understand well and very well the system thinking process and a few do not know the understanding they get after completing the training. The questionnaire also measured the evaluation of the effectiveness of training in the learning aspect by showing the achievement of training objectives through the Iceberg analysis and U-process processes, the ability to implement the knowledge gained from training, and taking the initiative to develop the knowledge gained. The results showed that participants mostly chose very good (53%) and good (46%) options indicating the effectiveness of learning outcomes using Iceberg analysis and U-Process, and a few indicated ignorance (1%).

The significance of these findings extends beyond the immediate scope of this study. It underscores the potential of integrating these innovative pedagogical methods into religious and social education more broadly. By utilizing Iceberg analysis and the U-Process, educators and trainers can enhance learners' ability to discern underlying patterns, causative structures, and deeply ingrained mental models. Moreover, the positive evaluation of training effectiveness, with the majority of participants selecting 'very good' (53%) and 'good' (46%) ratings, suggests that these methodologies have not only facilitated learning but have also empowered participants to apply their knowledge effectively and take the initiative to further develop it. This demonstrates that the pedagogical approach employed here is well-aligned with the goal of fostering active engagement and practical application of acquired knowledge.

From a societal perspective, the implications are significant. Building a society that values religious moderation, interfaith understanding, and conflict resolution requires individuals who possess the skills and perspectives cultivated through the Iceberg analysis and U-Process. Therefore, institutions, organizations, and educational bodies can consider adopting these methodologies to contribute to the creation of a more tolerant, empathetic, and harmonious society. This research not only highlights the effectiveness of Iceberg analysis and the U-Process in enhancing understanding and learning achievement but also emphasizes their potential to transform the landscape of religious and social education. By harnessing the power of these methodologies, we can shape individuals who are better equipped to navigate the complex intersections of religion and society, ultimately fostering peace, dialogue, and cooperation in diverse communities."

Certainly, using Iceberg Analysis and U-Process to support Religious Moderation Strengthening training is a positive step, but it comes with challenges. These include varying participant readiness levels, the potential need for more time and resources, the qualifications of instructors, adapting to cultural contexts, designing effective evaluation methods, and ensuring the sustainability of positive changes post-training. Addressing these challenges through careful planning and cultural sensitivity can make the utilization of these methodologies a powerful tool in enhancing understanding of religious and social issues, fostering positive actions, and promoting religious moderation and peace in society.

This research reflects an appreciation of their cultural and religious context and a commitment to supporting a better understanding of religious moderation and promoting peace. The research results should be transparent and objective, avoiding potential misuse or bias that could affect data interpretation. By prioritizing these ethical considerations, the research will maintain its integrity while respecting the rights and beliefs of participants, thereby making its findings more beneficial in promoting religious moderation and harmony in society.

Conclusions

Kirkpatrick's evaluation of training on reaction and learning is the first step to determining the urgency of the training program. The overall reaction aspect can be concluded that the training is very good in implementation and has met the expectations of the participants. For the learning evaluation aspect, the measurement of knowledge and skills results is also known to increase significantly in acquiring new knowledge. This research answers the weakness of learning measurement in general with knowledge instruments, it was found that Iceberg analysis and U-Process are very good to use in case study training to analyze problems and find the best solution. Case studies in training to strengthen religious moderation will be a strengthening of the US Ministry of Religion in providing services to a non-discriminatory society participating in realizing moderate behavior and providing solutions related to social and religious problems. It was concluded that using the learning method, it was found that the participants' perceptions were very good and good, even though there were still those who did not understand the learning, this was influenced by the participants' educational factors (not yet graduates). Feedback (reaction) and training participants' learning (learning) will contribute to better training evaluation, especially for organizers and teachers (widyaiswara).

Future research is expected to explore Iceberg analysis and U-process learning methods for training with themes in social case studies. The development of evaluation tools from the complete Kirkpatrick model levels 1-4 is expected to increase the benefits of training measuring the effectiveness of training not only on understanding skills but up to the level of benefits for the organization. Development of more sophisticated evaluation tools for, further research on different case studies related to religious moderation challenges and other social case studies, use of modern technology in training, research on the influence of social environments such as social media, evaluation of long-term effects of training.

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