



Evaluating the Implementation of Religious Moderation in Student Life: A Review of Behavioural Aspects and Result Aspects with the Kirkpatrick Model

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ABSTRACT

Objective: This study aims to evaluate the implementation of students' religious moderation values using the Kirkpatrick evaluation model of behavioural aspects and result aspects. The significance of this research stems from the complete absence of any prior evaluation regarding the implementation of Religious Moderation values among students. Consequently, comprehensive information detailing the program's achievements and obstacles remains unavailable. **Methods:** The population is 701 students at the FUSHA IAIN Pontianak, and sample size of 256 students. Instrument validity will be assessed using the corrected item-total correlation technique, while reliability will be determined using Cronbach's alpha. The questionnaire uses the Likert scale with alternative answers, strongly agree, agree, disagree, and strongly disagree. The evaluation of behaviour levels and outcome levels has 5 criteria of excellent, good, moderate, lack, and very lacking. **Results:** The results of the behaviour aspect evaluation and the outcome aspect evaluation have moderate criteria with an average score of 3.26 and 2.83. In conclusion, the implementation of religious moderation values in students of the FUSHA IAIN Pontianak has moderate evaluation criteria. **Novelty:** FUSHA at IAIN Pontianak has maintained its Religious Moderation program for four years, a formal evaluation has yet to be conducted. Consequently, a comprehensive understanding of the program's successes and challenges especially regarding how well students are actually implementing moderation values that is lacking. Kirkpatrick Evaluation Model to assess the optimal implementation of religious moderation among students at Levels 3 (Behaviours) and 4 (Results), offering vital information for future stakeholder decision-making.

INTRODUCTION

Religious moderation was first introduced by the Ministry of Religious Affairs of the Republic of Indonesia through Ministerial Decree Number 720 of 2020. The birth of the religious moderation policy was based on the conditions of ethnic, linguistic, and religious diversity in Indonesia. This condition of pluralism, if not managed properly, can be a source of conflict and hostility, on the contrary, if it can be managed properly, it will become a positive capital for the progress of the nation. The spirit of religious moderation prioritizes a balance that does not lean towards the extreme left or the extreme right in understanding and practicing the values of religious teachings. Religious moderation aims to ensure that religious adherents have a perspective on religion based on the values of democracy, justice, and humanity without having to harm adherents of other religions (Munif, Qomar, & Aziz, 2023).

Religious believers in must strive for a balanced disposition between the practice of their own faith and the mutual respect for the religious observances of individuals from different beliefs. This balance is vital, given that Indonesia is a pluralistic country of religion and belief, and is necessary to mitigate the potential for religious conflicts

(Mahamid, 2023). Religious conflicts often seen in Indonesia are intrinsically linked to the lack of capacity among believers to exercise self-control and refrain from violence when faced with interreligious problems. The establishment of open and constructive dialogue between religious people on religious problems that occur will certainly make it more possible to establish community harmony (Amtiran & Kriswibowo, 2024).

The spirit of religious moderation is very relevant to the social conditions of West Kalimantan. West Kalimantan has endured a cycle of conflict, marked by both its lengthy duration and its repeated recurrence over time. In 1950 there was a conflict between the Madurese and the Dayak tribes, in 1967 there was another conflict between the Dayak tribes and the Chinese. Clashes occurred again between the Madurese and Dayak tribes in 1979, 1983, and 1997. In 1999 and early 2000, there was a conflict between the Madura tribe and the Sambas Malays who were assisted by the Dayak tribe (Darmaji, Nurdin, & Hafiy, 2024). In 2021, there was another conflict with the destruction of Ahmadiyya houses of worship in Sintang (Wahab, 2021). The dark history does not rule out the possibility of happening again in the future. Religious moderation echoed by the Ministry of Religion is very relevant to minimize the recurrence of conflicts in West Kalimantan.

The Religious Moderation program aligns with the goals of national education, where students are not only guided to become intelligent individuals but also to possess a strong national character. Educational institutions such as Higher Education are one of the important elements in providing an understanding of religious moderation for students. This is because the campus is a strategic space in shaping the perspective and way of thinking of the younger generation. The implementation of religious moderation among students has significant implications for their cognitive development, ensuring they are not entrapped by extremist ideas. Elements and campus devices such as lecturers (Putera, Hartati, & Zulkarnain, 2024), Curriculum in the form of a *hidden curriculum* (Ahmad, 2023), or moderation houses (Rambe, Mawardi, & Mayasari, 2023) has a strategic role in internalizing religious moderation for students.

The implementation of religious moderation among students has been executed in various forms. Pratama et.al (2025) explained that religious moderation can be strengthened through Sufistic education. Sufistic education, characterized by qualities such as spirituality, humility, and compassion, can impact the development of student character that respects existing differences, while simultaneously serving as a bulwark against the rise of religious extremism. The values of religious moderation can be realized through an integrative approach. Positive values such as tolerance, harmony, and justice can form the core content of teaching materials, methods, and assessments during the implementation of learning (Raharjo, Miftahuddin, & Lopo, 2025). Suwindia dkk (2024) explained that religious moderation has been implemented well by students in the MBKM era. The quantitative assessment utilizing the four indicators of Religious Moderation yields results that are classified within the very high category.

Religious moderation programs at several universities have been implemented using various methods that are adapted to their respective institutional contexts. This is certainly a very positive value, meaning that several efforts have been made to ensure that the understanding of religious moderation has reached students. Evaluation of the Religious Moderation program needs to be conducted to provide assurance that the program has been implemented properly. This evaluation activity needs to be carried

out so that stakeholders have complete data and information (Subando, Kartowagiran, & Munadi, 2021).

An evaluation model that can be used to ensure the implementation of religious moderation in students is the Kirkpatrick evaluation model with its four levels. The Kirkpatrick evaluation model consists of four levels: reaction, learning, behaviour, and result. The reaction level is used to measure participants' responses to a program. The learning level can measure participants' achievement in cognitive, psychomotor, and affective competencies. The behaviour level aims to assess the application of acquired knowledge or skills. The result level is the final stage, measuring the final impact of a program (Cahapay, 2021). These four levels can be carried out in one evaluation activity or can also be carried out based on the levels required.

The Kirkpatrick evaluation model can be used to provide an assessment of the extent of the implementation of religious moderation values in IAIN Pontianak students. At the reaction level, the assessment can be focused on student responses and satisfaction with the implementation of religious moderation at IAIN Pontianak. The level of learning can be used as a measure of the extent to which students experience an increase in knowledge, understanding, and attitudes of religious moderation values such as tolerance, balance, and justice. The behaviour level can be used to assess the occurrence of changes in attitudes and the application of moderate values in personal life, campus and society at large. Measurable behaviours such as tolerance in social interactions, anti-violence attitudes, commitment to the nation, and participation in religious dialogue. The level of results evaluates the real impact of religious moderation values on FUSHA IAIN Pontianak students on the creation of a harmonious, inclusive, and upholding academic environment. These outcome levels include impacts on the social environment, contributions to the culture of moderation, and behavioural changes after understanding religious moderation.

Although the Faculty of Ushuluddin and Adab (FUSHA) at IAIN Pontianak has been running the Religious Moderation program for four years, a formal evaluation has not been conducted. Consequently, a comprehensive understanding of the program's successes and challenges, particularly regarding how well students actually implement the values of moderation, remains lacking. This article addresses this gap by applying the Kirkpatrick Evaluation Model. Specifically, this study aims to provide empirical data to assess the optimal implementation of religious moderation among students at Levels 3 (Behavior) and 4 (Outcome), offering crucial information for future stakeholder decision-making.

RESEARCH METHOD

This study employs a quantitative approach to gather comprehensive numerical data from respondents. The core methodology is evaluation research, utilizing Levels 3 (Behaviours) and 4 (Results) of the Kirkpatrick Model. Level 3 assesses observable changes, measuring the practical application of moderate values such as tolerance, anti-violence attitudes, national commitment, and engagement in religious dialogue across students' personal, campus, and community lives. Level 4 evaluates the real-world outcomes, analysing the impact of these values on creating a harmonious, inclusive, and academically supportive environment at FUSHA IAIN Pontianak, including contributions to a culture of moderation and broad social changes.

A. Participants

The population of this study is active students of the FUSHA IAIN Pontianak with a total of 701 students. The total sample of this research is 256 students from the Qur'an and Tafsir Study Program, the Religious Religion Study Program, and the Islamic Psychology Program. Sample determination using a simple random sampling technique. The number of samples was obtained using the Slovin formula. Data was collected from September 19 to October 20, 2025.

B. Instruments and Procedures

Data was collected through an online questionnaire using Google Forms distributed by each study program. The questionnaire included the level of behavior and outcomes of the Kirkpatrick evaluation model. The questionnaire used has 23 items. The validity of the instrument uses the total corrected item technique using IBM SPSS Statistics 25. The Aiken formula is used to measure its validity with a minimum coefficient value of 0.30. The reliability of the instrument uses Cronbach's alpha with a minimum coefficient value of 0.70 (Azwar, 1997). The questionnaire uses the Likert scale by having four alternative answer choices, namely, strongly agree, disagree, and strongly disagree.

C. Data Analysis

The data that has been collected is analysed using IBM SPSS Statistics 25. Data analysis begins by providing descriptive information on respondents demographics. To ensure the validity of the instrument's content, it was evaluated through expert assessment. The validation process involved three experts with relevant expertise, including two religious moderation instructors and a lecturer in educational evaluation. The experts assessed the relevance, clarity, and representativeness of each item in relation to the construct of religious moderation evaluation. Based on their feedback, the items were found to be clear and aligned with the intended indicators. This process ensured that the instrument adequately represented the conceptual dimensions of religious moderation evaluation. A measure of validity with a minimum coefficient value of 0.30 and a Cronbach alpha coefficient with a minimum coefficient value of 0.70 are also presented in this section. The data were separated by behavioural level and outcome level from the Kirkpatrick evaluation model. The assessment scale for the Behaviours and Results levels consists of five criteria: Very Good, Good, Moderate, Lacking, and Very Lacking. The overall success of the Religious Moderation values implemented at the Faculty of Ushuluddin and Adab, IAIN Pontianak, will be determined by synthesizing the results from these five criteria. The calculation method for this five-point scale is presented in Table 1.

Tabel 1. Evaluation Assessment Criteria

Formula	Evaluation Criteria
$x \geq \bar{x}_i + 1,8 \times sb_i$	Very Good
$\bar{x}_i + 0,6.sb_i < x \leq \bar{x}_i + 1,8.sb_i$	Good
$\bar{x}_i - 0,6.sb_i < x \leq \bar{x}_i + 0,6.sb_i$	Moderate
$\bar{x}_i - 1,8.sb_i < x \leq \bar{x}_i - 0,6.sb_i$	Lacking
$x \leq \bar{x}_i - 1,8.sb_i$	Very Lacking

RESULTS AND DISCUSSION

Results

A. Data Characteristic

The data used in this study are active students at the FUSHA IAIN Pontianak. The total number of respondents was 256 students with details of 95 students of the Qur'an and Tafsir Study Program or 37.11%. There are 42 students of the Religious Studies Study Program with a percentage of 16.41%. Students of the Islamic Psychology Study Program are 119 students with 46.48% of the total respondents. The study respondents were drawn from students across Semesters 3, 5, 7, and 9. Students from Semester 3 represented the largest group, totalling 87 participants (33.98%). Respondents with a total of 81 (31.64%) are students with semester 5 level. 7th semester students have a percentage of 25.39% or a total of 65 research respondents. Semester 9 students have a total of 23 respondents or 8.98% of respondents overall. The distribution shows that the research respondents were primarily composed of mid-level students from Semesters 3 and 5. The total percentage in the two semesters was 65.62% or 168 research respondents. The data indicates that the majority of study respondents are students actively engaged in both academic coursework and the development of Religious Moderation values within the campus environment.

B. Instrument Validity and Reliability

The rigor of quantitative research hinges on the validity and reliability of its measurement instruments. These two conditions are essential for establishing the quality of the data collection tool and, consequently, ensuring the high quality of the collected research data (Hidayati, Hayat, & Rahayu, 2021). Instrument validity shows the accuracy of what is to be measured, while reliability shows that the instrument has consistent scores when used at different times (Reynolds, Livingston, & Willson, 2009). Table 2 to table 5 provide an explanation of the estimated size of the validity and reliability of the instruments in this study.

Tabel 2. Total Items Behavior Level Evaluation Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
EP1	42,4102	27,302	0,960	0,749
EP2	43,4766	24,148	0,872	0,721
EP3	42,4531	26,947	0,798	0,737
EP4	43,7695	21,613	0,762	0,690
EP5	42,4102	26,957	0,826	0,779
EP6	43,3242	25,906	0,724	0,734
EP7	42,3125	26,725	0,770	0,735
EP8	43,8281	21,013	0,720	0,686
EP9	42,3828	26,904	0,770	0,737
EP10	43,6875	22,200	0,782	0,731
EP11	42,3008	27,035	0,860	0,740
EP12	43,5234	24,384	0,718	0,720
EP13	42,2930	26,733	0,830	0,735
EP14	43,6992	22,227	0,749	0,790
EP15	42,4141	26,989	0,824	0,739
EP16	43,4883	24,698	0,730	0,717

Table 2 is empirical evidence that 16 items can be used to measure the evaluation of the level of behaviour having a measure of validity that meets the criteria, which is greater than 0.30. Table 3 shows that the tolerance items in social interaction at the behavioural evaluation level have met the item reliability criteria with a coefficient value of $0.83 > 0.70$. This analysis confirms that the 16 items measuring tolerance in social interaction at the Behaviours level are valid and reliable. Consequently, these items are feasible for use in collecting research data.

Table 3. Reliability of Behaviours Level Evaluation Items

Cronbach's Alpha	N of Items
0,833	16

Table 4. Total Item Statistic Evaluation Level

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
EH1	16,0781	4,025	0,790	0,836
EH2	17,1602	3,233	0,708	0,753
EH3	17,0039	2,969	0,704	0,740
EH4	16,5313	3,999	0,860	0,812
EH5	17,1445	3,505	0,770	0,770
EH6	16,3555	4,050	0,949	0,769
EH7	16,9375	3,816	0,794	0,873

Table 5. Result of Item Reliability Level

Cronbach's Alpha	N of Items
0,97	7

Table 4 shows that the seven outcome evaluation level items have an estimated validity value exceeding the estimated validity value of 0.30. The conclusion is that the seven items are proven to have an estimate of the reliability of the item to measure anti-violent attitudes, evaluation of the level of behaviour. The reliability coefficient of the outcome evaluation level item presented in table 5 indicates the value that meets the requirements. The coefficient value of 0.97 exceeds the reliability standard value of 0.70. These values can provide a conclusion that it is feasible to use for research data collection.

C. Evaluation Results

The results of the evaluation at the sub-level of the implementation behaviour of diverse moderation values by students have been presented in table 14. The evaluation of the sub-level of tolerance in social interaction had an average score of 3.17, which was evaluated as moderate. The evaluation of the sub-level of anti-violence attitudes has good evaluation criteria with an average score of 3.43. The evaluation of the sub-level of National commitment has an average score of 3.46, so it is concluded that the evaluation criteria are good. The evaluation of the sub-level of participation in the interfaith dialogue has moderate evaluation criteria with an average score of 3.43.

Table 6. Results of Behaviours Sub Level Evaluation

Evaluation of Sub Level Behaviours	Average Score	Evaluation Criteria				
		Very Lacking	Lacking	Moderate	Good	Very Good
Tolerance in Social Interaction	3,17			√		
Anti-Violence Attitude	3,43				√	
National Commitment	3,46				√	

Evaluation of Sub Level Behaviours	Average Score	Evaluation Criteria				
		Very Lacking	Lacking	Moderate	Good	Very Good
Participation in the Interfaith Dialogue	3,27			√		

Data on the results of the evaluation of behavioural sub-aspects in the implementation of students' religious moderation values are presented in table 6. Behavioural evaluation consists of four sub-sub, namely tolerance in social interaction, anti-violence attitudes, national commitment, and participation in interfaith dialogue. Sub-tolerance in social interaction aspect of behaviour evaluation has an average score of 3.17, the evaluation criteria are moderate. The anti-violence sub-attitude aspect of behaviour evaluation has an average score of 3.43 with the evaluation criteria being good. Sub-commitment to nationality has good evaluation criteria with an average score of 3.46. Sub-participation in the diversity dialogue has moderate evaluation criteria with an average score of 3.27. Students have shown moderate behaviour and attitudes such as rejecting violence, but reinforcement is needed, especially in terms of active tolerance, commitment to nationality, and student participation in interfaith dialogue.

Table 7. Results of Sub Level Evaluation Results

Evaluation of Sub Level Results	Average Score	Evaluation Criteria				
		Very Lacking	Lacking	Moderate	Good	Very Good
Impact on the Social Environment	2,98			√		
Behavioural Changes after Understanding Religious Moderation	2,68			√		

Table 7 presents data on the results of the evaluation of sub-aspects of results in the implementation of students' religious moderation values. The sub-aspect of the outcome evaluation consists of two sub-aspects, namely the impact on the social environment and behavioural changes after understanding religious moderation. The sub-impact on the social environment aspect of the outcome evaluation aspect has an average score of 2.98, the evaluation criteria are moderate. Sub-change in behaviour after understanding religious moderation aspect of the evaluation of the results has an average score of 2.68, the evaluation criteria are moderate. Students who have understanding and a moderate attitude not only show tolerant behaviour personally but are also able to become agents of change who transmit these values to their communities. This impact is reflected in students' ability to build harmonious social interactions, respect differences, and create a peaceful and inclusive atmosphere of campus and community life.

Table 8. Evaluation Results of Behaviours Level and Outcome Level

Evaluation Level	Average Score	Evaluation Criteria				
		Very Lacking	Lacking	Moderate	Good	Very Good
Behaviour	3,26			√		
Result	2,83			√		

Based on the results of the analysis of table 16, it can be concluded that the evaluation of the level of behaviour has moderate criteria with an average score of 3.26. The evaluation of the level of results has an average score of 2.83 with moderate criteria. The

conclusion of the implementation of religious moderation values in students of the Faculty of Ushuluddin and Adab IAIN Pontianak has moderate evaluation criteria.

Discussion

The findings of this study indicate that the Kirkpatrick model effectively captures the implementation of religious moderation programs in student life, particularly through the behaviour and result levels. This can be explained by the nature of religious moderation itself, which emphasizes the internalization of values such as tolerance, inclusivity, and respect for diversity. These values are not merely cognitive outcomes but are manifested in students' daily social interactions and behavioural practices. The behaviour level of the Kirkpatrick model allows researchers to assess whether the values promoted in religious moderation programs are translated into real-life practices among students. Meanwhile, the result level enables the evaluation of broader impacts, such as the development of a more harmonious and inclusive campus environment. Therefore, the effectiveness of this model lies in its ability to connect educational interventions with observable behavioural change and social outcomes, which are essential indicators of successful religious moderation implementation.

Students should be able to effectively implement the values of Religious Moderation in both the university environment and the wider community (Purnomo & Nursyiwani, 2024). Islamic Religious Higher Education (PTKI) has a very strategic role in efforts to strengthen the religious moderation of students. The ecosystem contained in PTKI plays an important role in fostering a culture of religious moderation (Septian, 2025). The full realization of Religious Moderation cultural values is expected from the entire academic community of PTKI, including all students.

Table 6 shows the data on the implementation of behavioural level religious moderation values using the Kirkpatrick evaluation model. The behaviour level consists of four sub levels. The sub-level of tolerance in social interaction has moderate criteria. These results show that students have been able to show a tolerant attitude in their social interactions. Some students have not actively shown tolerant behaviour under certain conditions, such as sharp differences in religious understanding. Tolerance in social interaction is a tangible manifestation of the implementation of the value of religious moderation (Japar, Sahid, & Fadhillah, 2019). Moderate students will tend to show an attitude that is open to various differences, both beliefs, understandings, views, and even differences in other people's religious practices by not eliminating their religious identity (Pajarianto, Pribadi, & Sari, 2017).

Sub-evaluation of anti-violent attitudes showed good evaluation criteria. There are two principles of religious moderation, namely fair and balanced. Fair means that it can put something in its place and not less or more. Balanced means being positioned right in the middle between two opposite poles (Prasojo et al., 2019). Moderate students will tend not to be incited by the invitation to commit violence in the name of religion. Yazdani (2020) revealed that this anti-violence attitude is a capital to reject all forms of extremism and radicalism in society. The conclusion of the results of the evaluation in this sub is that students have a strong tendency to reject acts of violence and prefer peaceful ways in resolving the problem of differences.

Students as young academic people must have a commitment to national identity. Students who have a National commitment will grow in themselves an attitude of social responsibility and good national awareness (Subchi, Zulkifli, Latifa, & Sa'diyah,

2022). National commitment can be the foundation of both moral and ideological students in an effort to implement the values of religious moderation. Students with a moderate spirit are not only obedient in religion but also love the homeland and maintain the unity of the country. National commitment is not only a formal identity, but also a part and spirit of the nation to behave religiously in a balanced, peaceful, and inclusive manner (Nasir & Rijal, 2021). The results of the evaluation of the sub-level of national commitment in table 14 show that students have an awareness of the importance of maintaining unity and love for the homeland.

Participation in the Interfaith Dialogue can be a strategic forum for students in an effort to build an inclusive attitude, respect differences, and avoid negative prejudices against adherents of other religions (Jati, Syamsurijal, Halimatusa'diah, Aji, & Yilmaz, 2024). The results of the evaluation of the sub-level of commitment to nationality in table 6 show that students have an awareness of the importance of maintaining unity and love for the homeland. Participation in the Interfaith Dialogue can be a strategic forum for students in an effort to build an inclusive attitude, respect differences, and avoid negative prejudices against adherents of other religions (Rumahuru, 2025). The results of the evaluation at this sub-level show moderate criteria. Students have an interest in participating in diversity dialogue activities, but it is not yet fully reflected in real actions.

Table 7 presents data related to the results of the sub-level evaluation of the results of the implementation of the values of religious moderation implementation. The Results Level (Level 4) is divided into two sub-levels: impact on the social environment and behavioural change following the comprehension of religious moderation. The results of the evaluation of the sub-level impact on the social environment are moderately criteria with an average score of 2.98. These findings indicate that students are starting to influence the social environment around them, even though the impact is not optimal. Moderate students are not enough to display moderate behaviour in person, but are encouraged to be able to be agents of change in the surrounding environment (Choiriyah, Noviani, Mardeli, Mutiara, & Dey, 2022). Students who are the educated generation play an important role in strengthening social cohesion and peace between religious communities. This attitude is ultimately expected to have an impact on various forms of social behaviour.

A good and complete understanding of religious moderation does not stop at cognitive abilities alone, but is reflected in the behaviours and actions that are common in social life (Purnomo & Nursyiwan, 2024). The sub-evaluation of behaviour changes after understanding religious moderation showed an average score of 2.68 and had moderate evaluation criteria. These findings indicate that the process of instilling the values of religious moderation still does not fully encourage students to change their behaviour. Behavioural change after understanding religious moderation is one of the transformative indicators that shows the success of internalizing the values of religious moderation in higher education. This understanding is of course also used as a life guide in the midst of a pluralistic society (Mulyana, 2023).

Table 8 shows the results of the evaluation of the implementation of religious moderation values using the behavioural level and the outcome level of the Kirkpatrick model. The level of behaviour obtained an average score of 3.26 which indicates moderate evaluation criteria. These findings indicate that students have been able to behave moderately but in practice they are still not optimal. The four sub-levels of

evaluation reflect that most of the students of FUSHA IAIN Pontianak have a positive understanding and attitude of the values of religious moderation, but they still need to be strengthened in their daily application. Some examples include students who are still not fully actively involved in interfaith dialogue. Students are also still not open when facing differences in religious views and understanding. In general, students have understood the urgency of living in harmony in a heterogeneous society, but they are not yet completely consistent in their various social conditions.

The evaluation of the level of results in the implementation of religious moderation values of FUSHA IAIN Pontianak students has an average score of 2.83 with moderate evaluation criteria. These results show that the impact of understanding and implementation of religious moderation values on the social environment of students is not strong. Moderate criteria at this level of evaluation indicate that students have shown positive changes such as being more open to differences and avoiding intolerant behaviours. The moderate attitude of the student has not completely become an example so that it affects his social environment. The internalization of the values of religious moderation has been formed in students, but they have not fully become agents of moderate individual change for the surrounding society.

The two conclusions above show that students have an understanding and tend to implement the values of religious moderation, but they are not fully optimal in their application. Students still need some strengthening of the implementation of religious moderation values in various aspects. The strengthening efforts can be explained in three ways, which are: first, strengthening the curriculum of both *the core* and *hidden curriculum* of religious moderation. Second, strengthening the substance of religious moderation material that is more practical and applicative. Third, a systematic assessment process in learning. Fourth, full support from the faculty is needed for student activities that are oriented towards internalizing the values of religious moderation.

The strategy to strengthen the implementation of religious moderation values is through strengthening the curriculum, both the *core* curriculum and the *hidden curriculum* (Khotimah, 2020). *Core* curriculum refers to a formal curriculum that is systematically designed, taught, and also evaluated periodically (Jackson, 1990). Strengthening the values of moderation in this curriculum is through the development of curriculum structure, learning outcomes, courses, and even academic activities. *The hidden curriculum* is a curriculum that is hidden, where values and norms are not documented like the *core* curriculum, but are manifested in the academic, cultural, and social interaction climate of the campus (Mukhibat, Effendi, Setyawan, & Sutoyo, 2024). Both the core curriculum and the hidden curriculum must operate in tandem to ensure that religious moderation transcends the cognitive realm and fully develops into the students' affective and psychomotor domains.

Religious moderation learning is very necessary to use an experiential approach. This approach can be in the form of project-based learning, service learning, or interfaith service programs. These initiatives are designed to ensure that students move beyond a cognitive understanding of moderation values, providing them with opportunities to directly experience their implementation in social contexts. Krathwohl (2002) explained that an effective learning process must pay attention to the balance of three domains of competence, which are cognitive, affective, and psychomotor. The

formation of moderate character in students is very likely to be achieved by using the highest level of each student competency domain.

Moderate character in students can not only be built through the preparation of the curriculum or strengthening the substance of religious moderation material that is more practical and applicative, but also through a systematic assessment process in learning (Hasan & Juhannis, 2024). Popham (2017) explained that assessment is a way for educators to find out the learning success of students. These successes include three cognitive, affective, and psychomotor skills. Assessments that are not well planned will make it difficult to measure the extent to which the values of religious moderation have been implemented properly by students. The assessment prepared can use a combination of tests, observations, self-reflection, and social projects.

Intra-campus organizations are a strategic forum for the implementation of students' religious moderation values. That organization is where students learn to socialize and learn to lead across groups. The faculty must also support the running of student organizations. The form of support can be in the form of coaching, mentoring, or program proposals related to the values of religious moderation. The support provided aims to form and develop an ethos of tolerance, collaboration, and love for the homeland. The direction from the faculty is not only related to formal and administrative aspects. Ministry of Religion of the Republic of Indonesia (2019) emphasized that religious moderation is not just knowledge that is taught, but needs to be trained and cultivated. Socio-religious based student activities can be used as a means to further strengthen the practice of religious moderation in real life in the surrounding environment.

CONCLUSION

Fundamental Finding: The evaluation of the behaviour level of the sub-level of tolerance in social interaction and the sub-level of participation in the interfaith dialogue has moderate evaluation criteria. The average score was 3.17 and 3.43, respectively. The evaluation of the sub-level of anti-violent attitude and the sub-level of national commitment had good evaluation criteria with an average of 3.43 and 3.46, respectively. The evaluation of the level of results, sub-level impact on the social environment and sub-level of behaviour change after understanding religious moderation has moderate evaluation criteria. The average score is 2.98 and 2.68, respectively. The results of the behaviour level evaluation and the outcome level evaluation have moderate criteria with an average score of 3.26 and 2.83. The big conclusion of the implementation of religious moderation values in students of the Faculty of Ushuluddin and Adab IAIN Pontianak has moderate evaluation criteria. **Implication:** The findings of this study have implications for the comprehensive strategy is required, focusing on four key areas: First, strengthening the structure of Religious Moderation through the integration of both the core and hidden curricula. Second, improving the material's substance to be more practical and applicable. Third, establishing a systematic assessment process within the learning environment. Fourth, securing the full support of the faculty for student activities dedicated to internalizing moderation values. **Limitation:** This study is limited in both the breadth of its population and the size of its sample. Although IAIN Pontianak comprises five faculties, this research does not include all of them. **Future Research:** Research that can be carried out in the future is related to the development of a religious moderation

assessment model based on the cognitive, psychomotor, and affective domains. Experimental research that combines the value of moderation with innovative learning models is a necessary thing to do. The integration between technology and religious moderation needs to be clearly formulated as a balance for future research.

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