

RELIGIOUS MODERATION VALUES: WHAT THEIR CORRELATION WITH THE SPIRITUAL QUOTIENT?

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ABSTRAK: Pendidikan adalah usaha terencana untuk menciptakan pembelajaran yang memungkinkan peserta didik aktif mengembangkan potensinya. Namun, pembelajaran saat ini lebih banyak fokus pada aspek pengetahuan, sementara aspek sikap kurang diperhatikan terlebih kecerdasan spiritualnya. Penelitian ini bertujuan ingin mengeksplor hubungan antara internalisasi nilai-nilai moderasi beragama terhadap kecerdasan spiritual peserta didik di SMA Negeri 15 Bandar Lampung. Peneliti menggunakan pendekatan kuantitatif dengan desain Ex-post facto. Populasi penelitian terdiri dari seluruh peserta didik SMA Negeri 15 Bandar Lampung. Dengan Teknik simple random sampling sebanyak 74 responden, pengumpulan data dilakukan melalui kuesioner dan analisis data mencakup uji prasyarat seperti uji normalitas, uji homogenitas, dan uji linearitas, serta uji hipotesis menggunakan uji-t, uji-f, uji koefisien determinasi dan uji heteroskedastisitas. Penelitian ini memperkenalkan metode yang unik dengan menghubungkan internalisasi nilai-nilai modersi beragama dengan kecerdasan spiritual peserta didik dengan mempertimbangkan usia, karakter, budaya, dan latar belakang agama peserta didik. Temuan dan rekomendasi diharapkan dapat memberikan kontribusi yang signifikan dalam meningkatkan kecerdasan spiritual peserta didik melalui penguatan moderasi beragama sehingga mendorong pemahaman mendalam tentang makna hidup di tengah keberagaman peserta didik.

Kata Kunci: Moderasi Beragama, Kecerdasan Spiritual, PAI

ABSTRACT: Education is a structured effort to create a learning environment that enables students to actively develop their potential. However, current learning practices tend to focus more on knowledge, while less attention is given to attitudes, especially spiritual intelligence. This research seeks to explore the connection between the internalization of religious moderation values and the spiritual quotient of students at SMA Negeri 15 Bandar Lampung. The researcher employed a quantitative approach with an Ex-post facto design. The population of the study consisted of all students at SMA Negeri 15 Bandar Lampung. Using the simple random sampling technique, a total of 74 respondents were selected, data collection was conducted through questionnaires, and data analysis included prerequisite tests such as normality, homogeneity, and linearity tests, as well as hypothesis testing through t-tests, f-tests, determination coefficient tests, and heteroscedasticity tests. This research introduces a unique method by linking the internalization of religious moderation values to student spiritual intelligence,

taking, into account their age, character, culture, and religious backgrounds. The findings and recommendations are expected to contribute significantly to enhancing student spiritual intelligence by fostering religious moderation, thereby promoting a profound understanding of life's meaning within the diverse student community.

Keywords: *Religious Moderation, Spiritual Quotient, Religious Education.*

I. INTRODUCTION

Religious moderation and spiritual intelligence are two important aspects in shaping a balanced individual character. Religious moderation emphasizes balance, tolerance, and respect for differences, while spiritual intelligence helps students understand profound values. Both are interconnected in fostering a generation that not only possesses knowledge but also demonstrates emotional and spiritual maturity. The integration of both is essential in creating a generation that is both intelligent and wise in facing differences and moral challenges. The educator's duty is not limited to making students academically proficient but also equipping them with the moral values and teaching them to view life from various perspective (Abdullah, MuhajirAbd, Rahman, & N, 2023; Busthomi, A'dlom, & Kusmayadi, 2020).

Education serves as a mirror of a nation's identity and values (Razali, 2022), according to Law No. 20 of 2003 on the National Education System, " education is defined as a deliberate and systematic effort to foster a learning environment and process that enables students to actively develop their potential. This aims to cultivate spiritual strength in faith, self-discipline, character, intelligence, moral integrity, and the necessary skills for their personal development, as well as for the benefit of society, the nation, and the state" (Perpusnas, 2003). However, in its development, the learning outcomes are still largely focused on the cognitive aspect, while the affective aspect receives less attention (Prasetiya, Safitri, & Yulianti, 2020). According to purwanto, humans are educated to understand the personalities of those around them. However, this education rarely leads them to understand themselves, particularly in terms of their essence, beliefs, and spiritual potential (Ismail, 2023).

Spiritual intelligence balance a person's intellectual and emotional abilities (Sejati, 2019). Nonetheless, the findings from an initial study conducted through observations and interviews suggest with Islamic Education teachers at SMA Negeri 15 Bandar Lampung, several issues or challenges were identified in developing student's spiritual quotient, including: (1) the diverse backgrounds of students in terms of character, ethnicity, religion, and culture, which create a variety of individual characteristics; (2) student aged 15-18 years, who are entering mid-adolescence, a period marked by emotional and psychological instability; and (3) the lack of intensive approaches and empowerment to encourage students to think critically, aimed at achieving a deeper level of spiritual quotient.

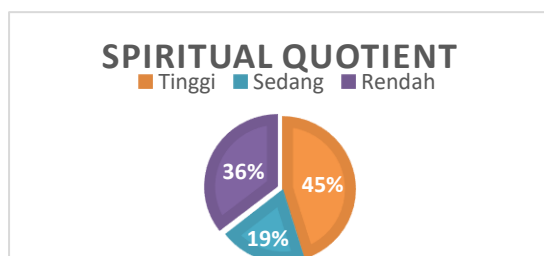


Figure 1. Graph of the Pre-Research Questionnaire Result on the Spiritual Quotient

According to figure 1, which illustrates the result of the questionnaire given to students, the data shows that 45% of students possess a high level of spiritual intelligence, 19% are at the standard level, and 36% demonstrate a low level of spiritual intelligence. This indicates that a significant number of students have not yet achieved a comprehensive spiritual quotient. Initial observations through a series of interviews and the distribution of questionnaires highlight an urgent need for predictive research that can support the student spiritual quotient, taking into account factors such as age, character, and the diversity of culture and religion.

A lifestyle focused on pragmatism, transactions, hedonism, materialism, and secularism may contribute to a reduction in emotional intelligence (Mulyadi, 2023). The ministry of religious affairs has introduced the concept and policy of religious moderation to address Indonesia’s pluralistic society, which officially recognizes six religions, with Islam is the majority faith (Daheri, Warsah, Morganna, Putri, & Adelia, 2023; Ikhwan, Azhar, Wahyudi, & Alfiyanto, 2023; Rika Widianita, 2023; Saifuddin, 2019). Religious moderation is illustrated through different character types, grounded in the principles of fairness, balances, tolerance, reflection, and assertiveness. This emphasizes that the degree of moderation differs among individuals (Belen Keban & Soi Leton, 2023; Sari, Darlis, Silaen, Ramadayanti, & Tanjung, 2023; Sutrisno, Haqiqi, Roza, & Dalail, 2023).

Spiritual intelligence is an individual’s drive to actualize moral values and provide solutions to every problem (Dewi & Primayana, 2023; Saad, Shah, Supian, Rani, & Abidin, 2023; Sejati, 2019). This pertains to the concept of moderation, where every thought pattern and action is aimed at fostering harmony and peace for those who embrace it (Sutrisno et al., 2023). Moderation refers to a form of self-mastery, both in vertical and horizontal aspects, aligning with the concept of spiritual quotient in utilizing meaning, values, and quality to create meaningful life (Belen Keban & Soi Leton, 2023; Dinar Bela Ayu Naj’ma & Syamsul Bakr, 2021; Rahman, Supraha, & Ahmad, 2022). The process of instilling religious spirituality requires specific methods and strategies to ensure it is easily understood and implemented (Prasetya et al., 2020). Christina and Nahsohah suggested in their study that internalizing the values of religious moderation can be accomplished by incorporating these values into character-building education (Najmi, 2023).

Several studies conducted by putu Yulia & Kadek hengki (2023), mamun zahrudin (2021), uswatun & ashgar (2023), dedy diana & made sukma (2024), nur sholeh (2023), media eka (2022), nurul aini, dkk (2023), dan ila magfirah, dkk (2022), indicate that education has significant potential to enhance contextual understanding and critical thinking through the religious culture present in the school environment. While some studies have examined the concept of religious moderation, including its application as a form of religious culture taught to students (El, Arfin, Farasy, Naffasa, & Beragama, 2022; Olivia, Martin Kustati, & Sepianti, 2024), however there has been limited in-depth exploration of how religious moderation values influence the spiritual quotient of students. Additionally, factors such as age, character, culture, and religion have not been sufficiently considered in previous studies.

This study offers novelty by linking the internalization of religious moderation values with the spiritual intelligence of students. The development of students' spiritual intelligence is an important dimension in individual growth, involving a deep understanding of spiritual and human values (Muzammil, 2024). This is not only a step toward personal fulfillment but also toward building a more coherent and harmonious society (Haryanto, 2023). Through this approach, the study is expected to bridge the conceptual gap between religious moderation and spiritual intelligence, while making a tangible contribution to helping students from diverse backgrounds gain a deeper and more inclusive understanding of the meaning of life.

The result of this study can serve as a reference for educators and policymakers in crafting learning strategies that aim to improve Intelligence Quotient (IQ) and Emotional Quotient (EQ) while also fostering Student Spiritual Quotient (SQ). These strategies should help instill profound spiritual significance into students' thoughts, actions, and behaviors, effectively integrating IQ, EQ, and SQ in a holistic approach. Thus, this study not only deepens the understanding of the importance of moderation values for student spiritual quotient but also has the potential to foster a more moderate learning environment for the field of education, nurturing a generation of youth with strong character and noble morals.

This study also lays the foundation for future research to delve deeper into the relationship between the adoption of religious moderation values and student spiritual intelligence. Future studies could investigate how moderation values influence students' SQ. Additionally, research could examine whether there are differences in the relationship between the internalization of moderation values and students' SQ among students from different religious backgrounds. In this way, future research in this area will provide a deeper understanding of how religious moderation values impact student spiritual quotient in the context of school diversity or student themselves.

II. RESEARCH METHOD

The study will take place during the first semester of the 2024/2025 academic year at SMA Negeri 15 Bandar Lampung. Considering the type of data and the analytical methods employed, this research is categorized as quantitative. The researcher utilizes an Ex post facto design, which involves examining variables that have already occurred without administering any treatment to them. This approach aims to explore casual relationships linked to programs, activities, or events that have previously happened. The causal connections are grounded in theoretical frameworks, indicating that one variable.

The participants in this study include all 277 students from class XI at SMA Negeri 15 Bandar Lampung. This study employed a probability sampling method, specifically utilizing simple random sampling. In this study, the researcher uses slovin's formula with 10% error rate for determining the sample size. Based on these calculations, the sample size chosen as respondents for this study is adjusted to 74 students, representing approximately 26% of the total student population.

The data collection in this study utilizes non-test instruments in the form of a Likert-scale questionnaire. This questionnaire includes a series of statements accompanied by response options: Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), and Strongly Disagree (SD). The non-test instrument is employed to assess both the independent and dependent variables in the research. The indicators for measuring religious moderation are: (1) national commitment, (2) tolerance, (3) opposition to violence, and (4) accommodation of local culture. Meanwhile, the indicators for evaluating spiritual quotient are: (1) flexibility, (2) heightened awareness, (3) the ability to confront and utilize suffering, (4) giving meaning to life and maintaining a vision and value driven quality of life, (5) a sense of responsibility and avoidance of unnecessary harm, (6) connection to faith, (7) engagement in dhikr and prayer, (8) patience, and (9) strong empathy.

A pilot test was conducted with respondents outside the sample, followed by validity in measuring the intended variables. The findings revealed that 36 out of 37 questionnaire items were valid. The reliability assessment produced a Cronbach's Alpha score of 0.857, demonstrating that the instrument was reliable, as the Cronbach's Alpha > 0.6 . Subsequently, prerequisite tests were carried out, including the normality, homogeneity, and linearity tests, and hypothesis tests such as the heteroscedasticity tests, t-tests, f-tests, and determination coefficient tests, to examine the relationship between variable X and variable Y. Data analysis in this study was conducted using IBM SPSS statistics 23, selected for its practicality and user-friendliness. The analysis process encompassed descriptive statistics, data quality testing, classical assumption testing, and hypothesis testing through regression analysis.

III. THEORITICAL REVIEW

A. Religious Moderation

Religious moderation represents an effort to foster goodness, unity, and well-being, particularly when implemented through education. By integrating the values of religious moderation into both formal curricula and informal educational activities, it is believed that such efforts can help reduce or even prevent radicalism, intolerance, and actions that threaten religious harmony in Indonesia (Gunawan, Ihsan, & Jaya). Abdul rohman describes moderation as mindset that emphasizes moral balance, strong character, and firm beliefs in fostering positive relationships, both personally and institutionally (Fauzan, 2023). According to Lukman Hakim Saifuddin, a moderate person is someone who behaves in a reasonable, ordinary, and nonextreme manner (F. Nurdin, 2021). According to Davids, moderation means being free from anything excessive and creating something without elements of violence or extremism (Daheri et al., 2023). Based on the definition of religious moderation according to experts, the researcher concludes that religious moderation is an attitude of a person that is neither excessive in actions nor behavior, prioritizing balance to create good relationships both individually and within a group.

B. Spiritual Quotient

Spiritual quotient is the power and skill of problem-solving, as a form of self-actualization (Annajih, Sa'idah, & Taufik, 2023; Nurika, Alimah, & Bintari, 2023; Ramdhan, Laksanawati, & Kusdiwelirawan, 2020; Saad et al., 2023). Danah Zohar dan Ian Marshall define spiritual quotient as the ability to address and resolve issues related to meaning and values. It involves the intelligence to situate one's actions and life within a larger and more meaningful context (Muslih & Subhi, 2022). DeCicco and King defines SQ as an inner ability and potential that arises from mental and inner characteristics. Spirituality enhances life satisfaction, leading to pleasure, and motivational improvement can be achieved through spiritual intelligence, provided that an individual has a proper understanding of the process they are undergoing (Ahmad & Asim, 2023). At the same time, Muhammad zuhri suggests that spiritual intelligence is the ability of humans to connect with God. The potential for spiritual intelligence in each individual is vast and is not restricted by factors like genetics, environment, or other material influences (Dewi & Primayana, 2023). Based on the definition of spiritual intelligence according to experts, the researcher concludes that spiritual intelligence is a person's ability to connect with God without limitations, allowing them to place their behavior and life within a context of profound meaning to achieve happiness.

IV. RESULT AND DISCUSSION

A. RESULT

This research was carried out at SMA Negeri 15 Bandar Lampung to explore the relationship between religious moderation and the level of Spiritual Quotient (SQ) among students. Prior to distributing the questionnaire to 74 students in the sample, the Religious Moderation and Spiritual Quotient questionnaires were tested for validity and reliability with 49 students. After the instruments were evaluated and refined, the questionnaire was given to all respondents. The following are the results of the data analysis from the completed questionnaires.

a. Prerequisite Test

1) Normality test

Prior to conducting further data analysis, a normality test was performed using the Lilliefors test. This test aims to assess whether the data follows a normal distribution. The outcome of this test will guide the selection of the appropriate statistical methods. If the data is normally distributed, parametric tests will be used instead. A significance value (sig.) is > 0.05 indicates normal distribution. The results of the normality test for religion moderation and spiritual quotient of students are shown in the table below.

Table 1. Description of normality test result

Tests of Normality							
Data	Kelompok	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
	1.00	.089	74	.200 [*]	.958	74	.014
	2.00	.077	74	.200 [*]	.973	74	.118

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

According to the normality test results using the Shapiro-Wilk method, since the number of respondents is under 100, the table above shows the details the result reveal that the Sig. value for the religious moderation variable is 0.014, indicating it is not normally distributed, while the data for the spiritual quotient variable follows a normal distribution with a Sig. value of 0.118. Therefore, a non-parametric analysis was conducted using the Mann-Whitney test, as follows.

Table 2. Description of Mann-Whitney test result

	Data
Mann-Whitney U	136.000
Wilcoxon W	2911.000
Z	-9.985
Asymp. Sig. (2-tailed)	.000

a. Grouping Variable:
Kelompok

According to the data in table 2, the Mann-Whitney test value was 136.000, with a significance value of 0.000, which shows that the significance is sig. > 0.05.

2) Homogeneity Test

The homogeneity test is used to check if the variance of data distribution is consistent (homogeneous) or not (heterogeneous). Data is regarded as homogeneous if the sig. > 0.05.

Table 3. Homogeneity test

		Levene Statistic	df1	df2	Sig.
Data	Based on Mean	2.691	1	146	.103
	Based on Median	2.532	1	146	.114
	Based on Median and with adjusted df	2.532	1	137.798	.114
	Based on trimmed mean	2.617	1	146	.108

According to the results in the test of homogeneity of variances table, the sig. value for the religious moderation and spiritual quotient variables of students is 0.103. Since this value of $0.103 > 0.05$, it can be concluded, based on the homogeneity test criteria, that the variances for the religious moderation and spiritual quotient data are equal or homogeneous.

3) Linearity Test

The linearity test is a statistical method used to check if the relationship between two variables (independent and dependent) is linear. Essentially, this test evaluates whether the relationship can be represented by a straight line. The data is considered related if the significance value is > 0.05. The result of the linearity test for religious moderation and the spiritual quotient of students are shown in table 4.

Table 4. Linearity test

			Sum of Squares	df	Mean Square	F	Sig.
SpiritualQuotient * ModerasiBeragama	Between Groups	(Combined)	1420.166	20	71.008	1.836	.040
		Linearity	755.461	1	755.461	19.529	.000
		Deviation from Linearity	664.705	19	34.984	.904	.580
	Within Groups	2050.212	53	38.683			
Total			3470.378	73			

Referring to the significance value (sig.) from the output above, the deviation from linearity significance is 0.721, which is greater than 0.05. Thus, it can be concluded that there is a significant linear relationship between the religious moderation variable (X) and the spiritual quotient variable (Y).

b. Hypothesis Test

1) Heteroscedasticity Test

The heteroscedasticity test is a statistical method used to check if there is an unequal distribution of residual (error) variance in a regression model. In simple terms, this test seeks to determine whether the error variance stays the same or changes across different observations.

Table 5. Heteroscedasticity test

Model	Unstandardized Coefficients			Standardized Coefficients	t	Sig.	Correlations		
	B	Std. Error	Beta	Zero-order			Partial	Part	
1	(Constant)	3.374	5.194		.650	.518			
	ModerasiBeragama	.022	.081	.033	.276	.783	.033	.033	.033

a. Dependent Variable: ABS_Res

The data testing results show that the significance value (sig.) for the religious moderation variable (X) is 0.518. Based on the decision criteria of the Glejser test, it can be concluded that heteroscedasticity symptoms are present in the regression model.

2) Independent Simple T-Test

In this hypothesis test, the T-test and correlation test are performed. The T-test is used to assess whether the independent variable influences the dependent variable, while the correlation test helps determine the relationship between the two variables. The result of the T-test for religious moderation and the spiritual quotient of the students are presented in table 6.

Table 6. T-test

Coefficients ^a									
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	44.424	8.527		5.210	.000			
	ModerasiBeragama	.592	.132	.467	4.476	.000	.467	.467	.467

a. Dependent Variable: SpiritualQuotient

According to the data in table 6, the significance value (sig) is $0.000 < 0.05$. As a result, it can be concluded that H_0 is rejected and H_a is accepted, indicating that religious moderation (X) has an impact on the spiritual quotient (Y).

3) The Hypothesis test Conducted Simultaneously (F-test)

The F-test, which is performed simultaneously, is used in regression analysis to assess if all independent variables together significantly influence the dependent variable. In other words, this test is designed to evaluate whether the regression model can effectively explain the variation in the dependent variable.

Table 7. F-test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	755.461	1	755.461	20.035	.000 ^b
	Residual	2714.917	72	37.707		
	Total	3470.378	73			

a. Dependent Variable: SpiritualQuotient

b. Predictors: (Constant), ModerasiBeragama

According to the significance value (sig.) from the test result, the deviation from linearity sig. $0.000 < 0.05$. This indicates that there is a significant linear relationship between the religious moderation variable (X) and the spiritual quotient variable (Y).

4) Coefficient of Determination test

The R-squared test, or coefficient of determination, is a statistical tool used in regression analysis to assess how much of the variation in the dependent variable (response variable) can be explained by the independent variable (predictor variable) in a regression model.

Table 8. Coefficient of Determination test

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.467 ^a	.218	.207	6.14062

a. Predictors: (Constant), ModerasiBeragama

b. Dependent Variable: SpiritualQuotient

According to the SPSS Model Summary output table above, the R-square value, or coefficient of determination, is 0.218. this value is obtained by squaring the correlation coefficient (R), which is $0.467 \times 0.467 = 0.218$. the R-square value of 0.218 means that 21.8% of the variation in the dependent variable, the spiritual quotient (Y), is explained by the independent variable, religious moderation (X). The remaining 78.2% (100% - 21.8%) is influenced by other factors not included in this regression model or variables not considered in this study.

B. DISCUSSION

The purpose of this study is to explore the relationship between the internalization of religious moderation values and the spiritual quotient of students. This research differs from previous studies conducted by Sutraja, Harun and colleagues (2024). The difference in this study lies in the type of research, which places greater emphasis on experimenting with character reinforcement models using the religious moderation method. Additionally, there is a difference in the research conducted by Fauzan (2023), in that study the focus was more on explaining strategies for religious moderation, whereas this research connects religious moderation to the spiritual quotient of students. The study conducted by M. Usman and colleagues (Usman, Zainuddin, & Esha, 2021), which more closely relates the spiritual quotient to the role model provided by teachers.

Table 9. Coefficient of Determination test result

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.467 ^a	.218	.207	6.14062

a. Predictors: (Constant), ModerasiBeragama

b. Dependent Variable: SpiritualQuotient

The data analysis shows that the R-square value of 0.218 indicates a positive correlation of 21.8% between religious moderation values and students' spiritual quotient, with the remaining 78.2% influenced by external factors. As highlighted in study by Noerpratama and Indirawati, learning motivation significantly affects students spiritual intelligence (Noerpratama & Indrawati, 2019). In her research, Fitria also found that the school environment is the second most important place for children after their home, as school activities play a crucial role in supporting the development of their spiritual intelligence (Marqomah & Ichsan, 2023). Additionally, Fauzi and others mentioned that spiritual intelligence is also literature influenced by the habits of the students (Fauzi, Purwaningsih, & Nasrullah, 2023). There is also literature that finds a positive correlation between spirituality and health outcomes (Purwanto & Wulandari, 2020).

This result aligns with the studies by (M. N. I. Nurdin & Muqowim, 2023; Taklimudin & Jannah, 2023) which demonstrate a strong connection between the values

of religious moderation and students spiritual intelligence. Values of religious moderation, like tolerance, respect for diversity, and fairness in religious practice, are crucial in shaping character and supporting the growth of student spiritual intelligence. These values of moderation not only counter the potential for radicalism but also foster awareness of maintaining social harmony and peace. The recent results of this study further support the strong connection between embracing religious moderation values and the growth of student spiritual quotient.

Beyond this, it is further found that there are many factors influencing children's spiritual intelligence, particularly the school environment. Schools, as places of learning, have a responsibility not only to improve students intellectual abilities but also to support the growth of their character, values, and spirituality (Nashihin, 2023). An individual with spiritual intelligence can make choices that benefit themselves and valuable lessons from the difficulties they face. The development of spiritual intelligence depends on the surrounding environment (Ningrum & Hidayat, 2023).

In the development of student spiritual quotient, several challenges have been identified. For example, a study conducted by Alfun et al. mentions the inability to align behavior with religious demands (Khusnia, Fadhilatunnisa, & Suherman, 2023). Rahmat's research reveals that many teachers and parents still have a narrow understanding of religious moderation and often prioritize exclusive religious teachings. This leads to a lack of support for programs designed to promote tolerance and moderation (Destian, Mutaqin, & Erihadiana, 2024). Media has become a new commodity in spreading certain religious ideologies and specific interest (Hefni, 2020).

A person with spiritual intelligence means possessing exceptional intellectual prowess and emotional self-regulation. Thus, the combination of these three aspects will lead to good thinking abilities, the nurturing of the soul, and the emergence of noble character. This can help minimize religious conflicts through religious moderation (El et al., 2022). Education must be carried out with seriousness and careful planning to evaluate the cognitive, emotional, and physical aspects of the learners (Ismail, 2023)

V.CONCLUSION

Based on the findings and analysis of the research, the t-test data suggests that H_0 is rejected and H_a is accepted, indicating that religious moderation (X) has an impact on spiritual quotient (Y). The coefficient of determination test also revealed a positive correlation of 21.8% between the internalization of religious moderation values and the spiritual quotient of students, with the remaining 78.2% (100% - 21.8%) influenced by factors outside the scope of the regression model in this study. Therefore, it can be concluded that there is a positive relationship between religious moderation and the spiritual quotient of students.

Given the research results showing a positive correlation of 21.8% between religious moderation and the spiritual intelligence of students, it is recommended that

future researchers investigate the other factors contributing to the remaining 78.2%, such as family environment, school culture, peer influence, and educational programs that focus on affective and spiritual aspects. Future studies could also use a qualitative approach to better understand how the values of religious moderation are applied in everyday life. Educational institutions are also encouraged to develop programs that integrate religious moderation values and spiritual intelligence in fostering students' holistic character development.

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