



The Effect of Spiritual Intelligence and Intellectual Intelligence on the Moderate Attitudes of High School Students in South Sumatra

Sakti Cahyo Nugroho¹, M. Jadid Khadavi²

^{1,2}Institut Ahmad Dahlan Probolinggo, Indonesia

Corresponding Email: sakticahyonugroho91@gmail.com

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Abstract

This study examined the partial and simultaneous effects of spiritual intelligence and intellectual intelligence on the moderate attitudes of students at SMAN 2 Mesuji Makmur, South Sumatra. The study employed a quantitative approach with an explanatory survey design. The sample consisted of 92 students selected through proportional random sampling. Data were collected using a five-point Likert questionnaire measuring spiritual intelligence (X_1), intellectual intelligence (X_2), and moderate attitude (Y). The instruments met the reported validity and reliability requirements. Data analysis comprised descriptive statistics, classical assumption tests, multiple linear regression, partial t-tests, a simultaneous F-test, and the coefficient of determination using IBM SPSS Statistics. The results showed that spiritual intelligence had a positive and significant effect on moderate attitudes ($B = 0.539$; $\beta = 0.505$; $t = 7.114$; $p < 0.001$). Intellectual intelligence also had a positive and significant effect ($B = 0.552$; $\beta = 0.510$; $t = 7.180$; $p < 0.001$). Simultaneously, the two predictors significantly explained variation in moderate attitudes ($F = 49.771$; $p < 0.001$). The model produced $R^2 = 0.528$ and Adjusted $R^2 = 0.517$, indicating that 51.7% of the adjusted variance in moderate attitudes was explained by the two predictors. The findings indicate that spiritual and intellectual capacities should be developed in an integrated manner rather than treated as separate educational targets. The study contributes empirical evidence from a public senior high school and offers practical implications for learning designs that combine moral reflection, critical thinking, dialogue, digital literacy, and an inclusive school culture.

Keywords: Spiritual Intelligence, Intellectual Intelligence, Moderate Attitude, Character Education.

Introduction

Moderate attitudes are increasingly important educational outcomes in plural societies because students encounter differences in religion, culture, ethnicity, social identity, and political opinion in both physical and digital environments. In Indonesia, religious moderation is commonly associated with balanced religious understanding and practice, respect for diversity, tolerance, rejection of violence, commitment to national life, and the ability to accommodate local cultural contexts. In school settings, these principles should not remain abstract concepts. They need to be reflected in how students interpret differences, communicate disagreement, evaluate information, cooperate with peers, and respond to social conflict. Recent research on Indonesian education shows that moderation becomes more meaningful when it is embedded in curriculum, classroom interaction, school culture, and everyday learning practices rather than delivered only as a theoretical topic (Mukhibat et al., 2024).

Public senior high schools have a particularly important position in this process because they bring together students with diverse family backgrounds and social experiences. The development of a moderate attitude therefore requires more than transmission of religious knowledge. Students need internal capacities that help them regulate themselves, understand meaning and moral responsibility, and at the same time assess information rationally. Studies of high school settings indicate that tolerance and moderation are influenced by the interaction

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of school practices, social relationships, curriculum, and students' own dispositions (Kartono et al., 2025). This makes the psychological and educational determinants of moderate attitudes an important area for empirical investigation.

One internal capacity that may contribute to moderate behavior is spiritual intelligence. Spiritual intelligence refers here to the capacity to use meaning, values, self-awareness, transcendental awareness, and reflective judgment in understanding life and guiding behavior. In education, spiritual intelligence is not limited to the frequency of religious rituals. It concerns the student's ability to connect beliefs and values with everyday decisions, interpersonal relationships, responsibility, and responses to difficult situations. (Ma & Wang, 2022) explain that spiritual intelligence can connect students' inner life with functioning and engagement, while (Nguyen, 2023) emphasizes its potential to foster wisdom, interconnectedness, and a sense of belonging in religious education. These perspectives suggest that spiritual intelligence may provide a moral and reflective foundation for moderate attitudes.

Empirical evidence also supports the relevance of spiritual intelligence to student character (Rosadia, 2023), in a quantitative study of senior high school education in Jambi, reported a positive and significant relationship between spiritual intelligence and strengthening student character, with school culture also contributing to character development. (Severino-González et al., 2022) further linked spiritual intelligence with socially responsible attitudes among university students. (Anwar & Rana, 2023) found that spiritual intelligence significantly predicted psychological well-being among university students. Although these outcomes are not identical to religious moderation, they are theoretically relevant because self-awareness, meaning-making, responsibility, and prosocial orientation are mechanisms through which students may translate internal values into moderate social behavior.

A second capacity that may shape moderate attitudes is intellectual intelligence, particularly the ability to reason, analyze information, solve problems, distinguish evidence from unsupported claims, and make judgments based on relevant considerations. In contemporary educational environments, students encounter large volumes of information through social media and digital platforms. Religious narratives, stereotypes, provocative claims, and polarizing messages can circulate rapidly. Critical and analytical thinking therefore becomes an important protective capacity. (Van Damme et al., 2023) show that critical-thinking skills are measurable generic competencies that develop through education and are relevant to students' ability to evaluate information and reason across contexts. In a moderation framework, such abilities may help students resist simplistic generalizations and consider differences more carefully.

Intellectual intelligence should not, however, be understood as a purely academic construct. The relevance of cognitive ability to moderate attitudes lies in how reasoning is applied to social and moral situations. A student may have strong academic performance but still react intolerantly if cognitive skills are disconnected from values and social responsibility. Conversely, moral intentions may be difficult to implement when students lack the ability to evaluate competing claims. This study therefore treats spiritual and intellectual intelligence as complementary rather than competing constructs. Spiritual intelligence provides value orientation and reflective self-regulation, whereas intellectual intelligence supports analysis, evaluation, and reasoned decision-making.

Recent studies of religious moderation in Indonesia reinforce this integrated perspective. (Latifa et al., 2022) identified patterns of religious moderation among Indonesian Muslims and highlighted the importance of attitudes and knowledge in moderating religious behavior. (Latifa et al., 2022) also showed that knowledge and attitudes are relevant to the intention to become religiously moderate. (Afwadzi et al., 2024) found that the reception of religious texts among Islamic university students is connected with how moderation is understood and practiced. (Ali et al., 2021) demonstrated the value of interreligious literacy

learning in shifting religious education toward more humanistic, inclusive, and peaceful orientations. These studies indicate that moderation involves both internal dispositions and cognitive-social processes.

Research on educational implementation similarly indicates that moderate attitudes are cultivated through intentional pedagogical processes. (Mukhibat et al., 2024) found that a religious moderation curriculum can be developed and evaluated systematically in higher education. (Haris et al., 2024) emphasized the role of Islamic Religious Education teachers in strengthening moderation through the Merdeka Curriculum at public senior high schools. (Sihono & Cahyo, 2024) reported that religious education values can support the strengthening of moderation at a public senior high school. (Alabdulhadi & Alkandari, 2024), examining high school education in Kuwait, likewise highlighted teacher practices and challenges in promoting moderation values. Together, these findings suggest that moderation is teachable, but the effectiveness of educational interventions also depends on the capacities students bring into learning.

Another important development is the increasing attention to inclusion and tolerance among young people. (Zakiyah et al., 2025), using a national survey of Indonesian undergraduates, examined knowledge, attitudes, and practices related to religious inclusion. (Kartono et al., 2025) examined tolerance among high school students and showed that tolerance needs to be understood in relation to the social and urban context in which students live. These studies are important for the present research because they demonstrate that students' attitudes toward diversity are measurable and that school-level evidence remains necessary. However, much of the literature still examines moderation, tolerance, character, spiritual intelligence, or critical thinking as separate topics.

The research gap addressed by this study is therefore threefold. First, many studies on spiritual intelligence focus on academic engagement, well-being, or general character rather than specifically on moderate attitudes. Second, research on intellectual or critical thinking frequently examines academic outcomes and information evaluation but less often connects these abilities empirically to religious moderation among senior high school students. Third, studies of religious moderation in Indonesia often use qualitative designs or focus on higher education, Islamic schools, or curriculum implementation. There remains a need for quantitative evidence that places spiritual intelligence and intellectual intelligence together in one explanatory model at a public senior high school.

Based on this gap, the present study investigates whether spiritual intelligence and intellectual intelligence influence students' moderate attitudes at SMAN 2 Mesuji Makmur, Ogan Komering Ilir Regency, South Sumatra. SMAN 2 Mesuji Makmur was purposively selected as the research site because its educational context is relevant to the investigation of spiritual intelligence, intellectual intelligence, and students' moderate attitudes. As a public senior high school, the school provides an educational environment in which students develop not only academic competencies but also religious, social, and character-related attitudes. More importantly, preliminary observations and discussions with teachers indicated that students interact within a diverse social and cultural environment, creating a relevant context for examining students' responses to differences and diversity. The preliminary observations also indicated variations in students' openness to different opinions, tolerance, and social interaction, suggesting the importance of empirically examining factors that may contribute to the development of moderate attitudes. In this context, spiritual and intellectual intelligence are considered relevant individual capacities that may shape how students understand, evaluate, and respond to differences. Furthermore, the school met the predetermined population and sampling criteria required for the quantitative investigation. Therefore, the selection of SMAN 2 Mesuji Makmur was based not merely on accessibility but on the substantive relevance of its educational context to the proposed research model. The study tests three hypotheses: H1,

spiritual intelligence has a positive and significant effect on moderate attitudes; H2, intellectual intelligence has a positive and significant effect on moderate attitudes; and H3, spiritual intelligence and intellectual intelligence simultaneously have a significant effect on moderate attitudes. By examining these variables together, the study seeks to contribute an empirical explanation of how spiritual and cognitive capacities may work in combination to support the development of moderate attitudes among students in a diverse educational environment.

Literature Review

1. Spiritual Intelligence

Spiritual intelligence is conceptualized in this study as a capacity for reflective meaning-making and value-guided action. It includes self-awareness, awareness of meaning and purpose, transcendental or spiritual awareness, empathy, and the ability to regulate behavior in accordance with internalized values. This conceptualization is intentionally broader than religious observance. A student can participate in religious activities while still having difficulty translating religious values into ethical behavior; conversely, spiritual intelligence is visible when students use values to interpret experience, regulate reactions, and consider the consequences of their decisions.

(Ma & Wang, 2022) describe spiritual intelligence as an emerging educational construct connecting students' spiritual or inner life with their functioning and engagement. Their review suggests that spiritual intelligence can support students' capacity to find meaning and relate personal values to educational experiences. (Nguyen, 2023) similarly frames spiritual intelligence in religious education as connected to practical wisdom, interconnectedness, and belonging. These perspectives are relevant to moderation because a moderate attitude requires students to see other people as persons worthy of respect rather than merely as members of an opposing group.

Spiritual intelligence also has a self-regulatory dimension. Students who are able to reflect on meaning and values may be better positioned to pause before reacting to provocative information, consider the moral consequences of speech, and control impulsive responses. (Rosadia, 2023) found that spiritual intelligence positively contributed to student character strengthening in senior high school contexts. (Severino-González et al., 2022) found an association between spiritual intelligence and social responsibility among university students. Although the contexts differ, both studies support the proposition that spiritual intelligence can move beyond private belief toward socially oriented behavior.

Recent evidence from adolescents is especially relevant. (Firmansyah et al., 2026) reported that spiritual intelligence significantly predicted religious moderation among adolescents when examined alongside social intelligence. This finding provides direct support for the theoretical proposition that spiritual intelligence can be related to moderation in young people. The present study extends that line of inquiry by pairing spiritual intelligence with intellectual intelligence and testing both predictors simultaneously among public senior high school students.

2. Intellectual Intelligence and Critical Reasoning

Intellectual intelligence in the present study refers to the student's capacity to understand information, reason logically, recognize relationships, solve problems, and make judgments. Because intelligence is multidimensional, the study does not equate intellectual intelligence with examination scores alone. The construct is operationalized through indicators related to verbal understanding, numerical reasoning, logical reasoning, problem solving, and learning ability. These capacities matter to moderate attitudes because students must often make judgments under conditions of incomplete, conflicting, or emotionally charged information.

Critical thinking is particularly relevant to the contemporary information environment. (Van Damme et al., 2023), based on a large international assessment, emphasize the importance of critical thinking, problem solving, and communication as generic competencies. In the context of religious moderation, these skills can help students distinguish evidence from rumor, identify overgeneralizations, compare competing explanations, and avoid accepting provocative claims without reflection. The ability to reason does not automatically create tolerance, but it can provide the cognitive conditions needed for balanced judgment.

Interreligious literacy research reinforces the importance of cognitive engagement. (Helmy & Ali, 2021) found that interreligious literacy programs can shift religious learning toward humanistic-functional approaches and communicate peaceful and inclusive values. (Afwadzi et al., 2024) similarly show that students' reception of religious texts is important to how religious moderation is understood. These studies suggest that moderate attitudes are supported when learners are encouraged to interpret religious and social information actively rather than passively.

Intellectual intelligence therefore functions in the present model as a cognitive resource for moderation. A student with stronger reasoning capacity may be better equipped to recognize that disagreement does not necessarily imply hostility, that a single negative example cannot represent an entire group, and that complex social problems require proportionate responses. Such cognitive habits are consistent with balanced thinking, one of the characteristics expected in moderate attitudes.

3. Moderate Attitudes and Religious Moderation

Moderate attitude is defined in this study as a pattern of thought and behavior that reflects balance, tolerance, rejection of violence, national commitment, acceptance of local cultural diversity, and avoidance of excessive or extreme positions. This operationalization is consistent with the indicators used in the original study and with recent Indonesian scholarship on religious moderation. The construct is behavioral as well as cognitive: students demonstrate moderation through how they respond to difference, disagreement, cultural practices, and social problems.

(Latifa et al., 2022) show that religious moderation in Indonesia needs to be understood in relation to attitudes, knowledge, and social conditions rather than as a purely doctrinal category. (Latifa et al., 2022) likewise demonstrate that knowledge and attitude are relevant to the intention to become religiously moderate. (Jubba et al., 2022) highlight the contestation between conservative and moderate tendencies in Indonesia, showing why educational environments need to cultivate mutual respect, tolerance, and contextual understanding.

In school contexts, moderation can be strengthened through curriculum, teacher modeling, classroom dialogue, and school culture. (Mufi et al., 2023) describe value internalization through transformation, transaction, and transinternalization. Haris et al. (2024) emphasize teacher roles in implementing moderation through the Merdeka Curriculum. (Muslih et al., 2024) show that teachers in Indonesia and Malaysia play an important role in disseminating moderation concepts. These findings support the view that moderate attitudes are formed through repeated educational experiences and are not simply possessed as fixed traits.

Studies of textbooks and classroom practices further indicate that educational content matters. (Afwadzi et al., 2024) and (Helmy & Ali, 2021) demonstrate the importance of interpretation and interreligious literacy. The implication for the present study is that students' internal capacities should be considered together with educational opportunities. Spiritual and intellectual intelligence may be understood as resources that make moderation-oriented learning more likely to be internalized and enacted.

4. Relationship Between Spiritual Intelligence and Moderate Attitudes

The proposed relationship between spiritual intelligence and moderate attitudes is grounded in a value-regulation mechanism. Students who can reflect on meaning, recognize the dignity of others, and regulate behavior through internalized values may be more likely to respond to differences without hostility. Spiritual intelligence can also strengthen empathy and self-control, both of which are relevant when students encounter disagreement. In this sense, spiritual intelligence is not treated as proof of moderation but as a psychological capacity that may support it.

Evidence from educational research is consistent with this proposition. (Rosadia, 2023) found that spiritual intelligence was positively related to character strengthening among senior high school students. (Ma & Wang, 2022) linked spiritual intelligence to student functioning and engagement, while (Nguyen, 2023) emphasized interconnectedness and practical wisdom. (Firmansyah et al., 2026) provided direct evidence that spiritual intelligence was a significant positive predictor of religious moderation among adolescents. These findings justify the first hypothesis of the present study.

5. Relationship Between Intellectual Intelligence and Moderate Attitudes

The proposed relationship between intellectual intelligence and moderate attitudes rests on a cognitive-evaluative mechanism. Students constantly encounter claims about religion, identity, culture, and social conflict. Reasoning skills can help them evaluate sources, identify weak arguments, compare perspectives, and avoid binary interpretations. A student who can analyze information carefully may be less vulnerable to simplistic narratives that divide social groups into absolute categories.

(Van Damme et al., 2023) show the educational importance of critical thinking and problem solving. (Helmy & Ali, 2021) show that interreligious literacy can move learning toward inclusive and humanistic approaches, while (Latifa et al., 2022) identify knowledge and attitude as relevant to religious moderation. These findings do not imply that cognitive ability alone determines tolerance. Rather, they support the proposition that intellectual capacity can facilitate the balanced reasoning needed to enact moderate attitudes. This provides the basis for H2.

6. Integrated Conceptual Framework and Research Hypotheses

The conceptual framework of this study is based on the assumption that students' moderate attitudes are shaped by complementary moral-spiritual and cognitive capacities. Spiritual intelligence provides an internal foundation for understanding meaning, values, empathy, and self-regulation, while intellectual intelligence provides cognitive resources for reasoning, evaluating information, solving problems, and making balanced judgments.

Spiritual intelligence is expected to contribute to moderate attitudes because students who are able to reflect on values and regulate their behavior may be better prepared to respond constructively to differences, disagreements, and social challenges. In this context, spiritual intelligence supports the internalization of values such as empathy, responsibility, tolerance, and self-control.

Intellectual intelligence is also expected to contribute to moderate attitudes because students need cognitive abilities to evaluate information, distinguish evidence from unsupported claims, consider different perspectives, and formulate proportionate responses to social and religious issues. These abilities are particularly relevant in contemporary educational and digital environments, where students are exposed to diverse and sometimes conflicting information.

The two predictors are therefore positioned as complementary rather than competing factors. Spiritual intelligence provides a value-based orientation for behavior, whereas intellectual intelligence supports rational evaluation and decision-making. When developed

together, these capacities may strengthen students' ability to understand differences, evaluate information critically, and respond to diversity in a balanced and constructive manner.

Based on this theoretical relationship, the conceptual framework of the study can be represented as follows:

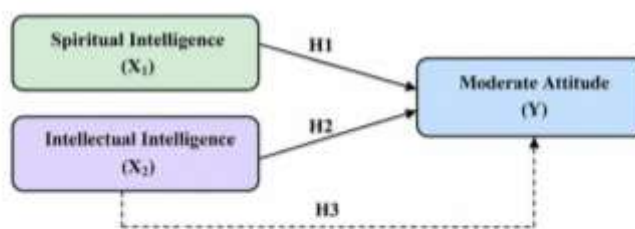


Figure 1. Conceptual Framework

Hypotheses:

- H1:** Spiritual intelligence has a positive and significant effect on students' moderate attitudes.
- H2:** Intellectual intelligence has a positive and significant effect on students' moderate attitudes.
- H3:** Spiritual intelligence and intellectual intelligence simultaneously have a significant effect on students' moderate attitudes.

Research method

This study employed a quantitative approach using an explanatory survey design to examine the relationships between spiritual intelligence, intellectual intelligence, and students' moderate attitudes. A quantitative approach was considered appropriate because the study sought to measure the research variables numerically and test the proposed hypotheses through statistical analysis (Creswell & Creswell, 2023). The study was conducted at SMAN 2 Mesuji Makmur, Ogan Komering Ilir Regency, South Sumatra.

The population consisted of all students at SMAN 2 Mesuji Makmur who met the predetermined research criteria, with a total population of 120 students. A sample of 92 students was selected using proportional random sampling. This technique was employed to ensure that students from each relevant group or class were proportionally represented in the sample. The sampling procedure was conducted randomly within each group to reduce selection bias and provide an appropriate representation of the study population.

Data were collected using a structured questionnaire developed to measure three research variables: spiritual intelligence (X_1), intellectual intelligence (X_2), and students' moderate attitudes (Y). The questionnaire employed a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The items were formulated based on the theoretical dimensions of each construct and adapted to the characteristics and educational context of senior high school students.

The spiritual intelligence instrument (X_1) was developed based on the conceptual dimensions of spiritual intelligence proposed by (King & DeCicco, 2012), particularly self-awareness, meaning and purpose in life, transcendental awareness, compassion or empathy, and self-regulation. These dimensions were translated into behavioral statements reflecting students' ability to recognize their inner values, understand the meaning and purpose of their lives, relate everyday experiences to transcendent values, demonstrate empathy toward others, and regulate their behavior in accordance with moral and spiritual principles. The instrument consisted of 10 items.

The intellectual intelligence instrument (X_2) measured students' cognitive abilities relevant to reasoning and decision-making in educational and social contexts. The indicators included verbal ability, numerical ability, logical reasoning, problem-solving ability, and learning ability. The items were formulated to assess students' ability to understand information, use logical reasoning, solve problems, evaluate alternatives, and learn from experience. The instrument consisted of 10 items.

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The moderate attitude instrument (Y) was developed with reference to the Indonesian religious moderation framework and consisted of the dimensions of national commitment, tolerance, rejection of violence, accommodation of local culture, social justice, and balanced thinking and behavior. The items assessed students' attitudes and behavioral tendencies when dealing with differences, disagreement, diversity, social relationships, and religious or cultural issues. This instrument consisted of 12 items.

Before the questionnaire was administered to the research respondents, the instrument was subjected to validity and reliability testing. Content validity was established through theoretical review and expert judgment to ensure that each item appropriately represented the intended construct and indicator. Empirical item validity was subsequently examined using the Pearson Product-Moment correlation. An item was considered valid when its correlation coefficient exceeded the critical value at the 5% significance level and/or its significance value was below 0.05.

Instrument reliability was assessed using Cronbach's Alpha coefficient to determine the internal consistency of the items within each variable. A Cronbach's Alpha value of 0.70 or higher was considered to indicate acceptable reliability. The validity and reliability tests were conducted before the questionnaire data were used in the main statistical analysis.

Table 1. Operationalization of Variables

No	Variables	Indicator	Number of items	Source
1.	Spiritual Intelligence (X ₁)	Self-awareness, meaning of life, transcendental consciousness, empathy, self-control	10	(King & DeCicco, 2012)
2.	Intellectual Intelligence (X ₂)	Verbal, numerical, logical reasoning, problem solving, learning ability	10	(Sternberg, 2022)
3.	Moderate Attitude (Y)	National commitment, tolerance, rejection of violence, accommodation of local culture, Sosial Justice, Balanced Thinking and Behavior	12	(Indonesia, 2023)

Results

1. Descriptive Analysis Results

Table 2. Descriptive Statistics

Variables	N	Minimum	Maximum	Mean	Standard Deviation	Mean Item	Category
X1	92	22	49	38.37	5.41	3,84	High
X2	92	24	48	37.41	5.33	3,74	High
Y	92	33	58	45.01	5.63	3,75	High
Valid (listwise)	N 92						

Based on Table 2, the study involved 92 respondents. Variable X1 (spiritual intelligence) had a minimum score of 22 and a maximum score of 49, with a mean of 38.37 and a standard deviation of 5.41. With 10 questionnaire items, this corresponds to a mean item score of 3.84, which falls within the high category. Variable X2 (intellectual intelligence) had a minimum score of 24 and a maximum score of 48, with a mean of 37.41 and a standard deviation of 5.33. With 10 questionnaire items, the mean item score was 3.74, which is also

categorized as high. Meanwhile, variable Y (moderate attitudes) had a minimum score of 33 and a maximum score of 58, with a mean of 45.01 and a standard deviation of 5.63. Based on the 12 questionnaire items, the mean item score for moderate attitudes was 3.75, which falls within the high category. These findings indicate that, descriptively, respondents demonstrated high levels of spiritual intelligence, intellectual intelligence, and moderate attitudes. The relatively similar mean item scores across the three variables also indicate that the respondents generally showed favorable characteristics across the variables examined. These descriptive findings provide an initial overview of the respondents' characteristics before the subsequent inferential analysis.

2. Validity Test

Table 3. Recapitulation of Instrument Validity Test

Variables	Table r criteria	Test Results	Significance	Decision
X1	0.205	All r counts > r table	Sig. < 0.05	Valid
X2	0.205	All r counts > r table	Sig. < 0.05	Valid
Y	0.205	All r counts > r table	Sig. < 0.05	Valid

Based on Table 3, all statement items in variables X1, X2, and Y are declared valid. This is indicated by the calculated r value for all items being greater than the table r of 0.205, and the significance value being less than 0.05. Thus, all items in the research instrument have met validity requirements and are suitable for use in further analysis.

3. Reliability Test

Table 4. Reliability Statistics

Variables	Cronbach's Alpha	Criteria	Decision
X1	0.825	> 0.70	Reliable
X2	0.818	> 0.70	Reliable
Y	0.796	> 0.70	Reliable

Based on Table 4, the Cronbach's Alpha value for variable X1 is 0.825, variable X2 is 0.818, and variable Y is 0.796. All Cronbach's Alpha values are greater than 0.70. Thus, the research instrument for each variable is declared reliable. This means that the statement items in the instrument have good internal consistency, so the data obtained can be trusted for use in further analysis.

4. Classical Assumption Test

a. Normality Test

Table 5. Tests of Normality

Variables	Kolmogorov-Smirnov Statistics	Sig.	Shapiro-Wilk Statistics	Sig.	Information
Unstandardized Residual	0.052	0.952	0.994	0.951	Normal

Based on Table 5, the results of the residual normality test show a Kolmogorov-Smirnov significance value of 0.952 and a Shapiro-Wilk significance value of 0.951. Both values are greater than 0.05. Thus, it can be concluded that the residual data is normally distributed. This indicates that the regression model meets the assumption of normality.

b. Multicollinearity Test

Table 6. Coefficients: Collinearity Statistics

Model	Variables	Tolerance	VIF	Information
1	X1	0.999	1,001	There is no multicollinearity

1	X2	0.999	1,001	There is no multicollinearity
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Based on Table 6, variables X1 and X2 have a tolerance value of 0.999 and a VIF value of 1.001. The tolerance value is greater than 0.10, while the VIF value is less than 10. Thus, it can be concluded that there is no multicollinearity between the independent variables in the regression model. This means that variables X1 and X2 do not have a very strong linear relationship with each other, so they are suitable for use together in regression analysis.

c. Heteroscedasticity Test

Table 7. *Glejser Method Heteroscedasticity Test*

Variables	Sig.	Criteria	Information
X1	0.6697	> 0.05	There is no heteroscedasticity
X2	0.5471	> 0.05	There is no heteroscedasticity

Based on Table 7, the significance value for variable X1 is 0.6697 and for variable X2 is 0.5471. Both significance values are greater than 0.05. Thus, it can be concluded that there is no heteroscedasticity in the regression model. This means that the residual variation in the model is constant, thus the regression model meets the heteroscedasticity assumption.

Overall, the results of the classical assumption test indicate that the regression model meets the assumptions of normality, does not experience multicollinearity, and does not experience heteroscedasticity. Therefore, the multiple linear regression model is suitable for testing the effect of variables X1 and X2 on Y.

5. Multiple Linear Regression Analysis

Table 8. *Coefficients*

Model	Variables	Unstandardize d B	Std. Error	Standardized Beta	t	Sig.	Tolerance	VIF
1	Constant	3,675	4,163	-	0.883	0.380	-	-
1	X1	0.539	0.076	0.505	7,114	0,000	0.999	1,001
1	X2	0.552	0.077	0.510	7,180	0,000	0.999	1,001

Dependent Variable: Y

Based on Table 8, the multiple linear regression equation is obtained as follows:

$$Y = 3.675 + 0.539X1 + 0.552X2$$

The regression equation indicates that the constant value is 3.675. This means that when spiritual intelligence (X1) and intellectual intelligence (X2) are held constant at zero, the predicted value of moderate attitudes (Y) is 3.675. The unstandardized regression coefficient for X1 is 0.539, indicating that a one-unit increase in spiritual intelligence is associated with a 0.539-unit increase in moderate attitudes, assuming intellectual intelligence remains constant. Thus, spiritual intelligence has a positive regression coefficient in predicting moderate attitudes. Meanwhile, the unstandardized regression coefficient for X2 is 0.552, indicating that a one-unit increase in intellectual intelligence is associated with a 0.552-unit increase in moderate attitudes, assuming spiritual intelligence remains constant. Therefore, intellectual intelligence also has a positive regression coefficient in predicting moderate attitudes.

6. Partial t-test

Table 9. *t-Test Results*

Variables	B	t count	Sig.	Criteria	Decision
X1	0.539	7,114	0,001	Sig. < 0.05	Have a significant impact
X2	0.552	7,180	0,001	Sig. < 0.05	Have a significant impact

Based on Table 9, spiritual intelligence (X1) has a positive and statistically significant effect on moderate attitudes (Y), as indicated by the regression coefficient of 0.539, $t = 7.114$, and $p < .001$. Because $p < .05$, H1 is supported. The positive coefficient indicates that higher levels of spiritual intelligence are associated with higher levels of students' moderate attitudes, holding intellectual intelligence constant.

Intellectual intelligence (X2) also has a positive and statistically significant effect on moderate attitudes (Y), with a regression coefficient of 0.552, $t = 7.180$, and $p < .001$. Because $p < .05$, H2 is supported. The positive coefficient indicates that higher levels of intellectual intelligence are associated with higher levels of students' moderate attitudes, holding spiritual intelligence constant.

7. Simultaneous F Test

Table 10. ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	3154.90	2	1577.45	49,771	0,000
Residual	2820.12	89	31.69		
Total	5975.02	91			

Dependent Variable: Y

Predictors: Constant, X1, X2

Based on Table 10, the calculated F value is 49.771 with a significance value of 0.000. Because the significance value is smaller than 0.05, it can be concluded that variables X1 and X2 simultaneously have a significant effect on variable Y. In other words, the regression model involving X1 and X2 together is suitable for explaining changes in variable Y.

8. Coefficient of Determination

Table 11. Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	0.727	0.528	0.517	5,629

Predictors: Constant, X1, X2

Based on Table 11, the R value of 0.727 indicates that the relationship between variables X1 and X2 together with Y is in the moderate category. The R Square value of 0.528 indicates that variables X1 and X2 are able to explain the variation in changes in variable Y by 52.8%.

Meanwhile, the Adjusted R Square value of 0.517 indicates that after adjusting for the number of independent variables and the number of samples, X1 and X2 provide an effective contribution of 51.7% to Y. The remaining 48.3% is explained by other factors outside this research model. The Std. Error of the Estimate value of 5.629 indicates the level of prediction error in the regression model. The smaller the standard error value, the better the model's ability to predict the dependent variable.

9. Summary of Hypothesis Testing Results

Table 12. Summary of Hypothesis Test Results

Hypothesis	Statement	Sig. Value	Decision
H1	X1 has an effect on Y	0,000	Accepted
H2	X2 has an effect on Y	0,000	Accepted
H3	X1 and X2 simultaneously influence Y	0,000	Accepted

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Based on the results of the hypothesis testing, it can be concluded that all hypotheses in this study are accepted. Variable X1 is proven to have a positive and significant effect on Y. Variable X2 is also proven to have a significant effect on Y. In addition, X1 and X2 simultaneously are proven to have a significant effect on Y.

Discussion

1. The Influence of Spiritual Intelligence on Students' Moderate Attitudes

The first finding shows that spiritual intelligence has a positive and significant relationship with students' moderate attitudes. The unstandardized coefficient is 0.539, the standardized coefficient is 0.505, and the t value is 7.114 with $p < 0.001$. Statistically, this means that after controlling for intellectual intelligence in the regression model, higher spiritual-intelligence scores are associated with higher moderate-attitude scores. The result supports H1.

The finding can be interpreted through the reflective and self-regulatory dimensions of spiritual intelligence. Moderate attitudes require students to manage emotional reactions, interpret disagreement constructively, and consider the ethical implications of behavior. Students who are accustomed to reflecting on meaning and values may have stronger internal reference points for deciding how to respond to difference. Rather than treating disagreement as a threat to identity, they may be more able to see it as an opportunity for dialogue and learning. This interpretation is consistent with (Nguyen, 2023) emphasis on spiritual intelligence as a resource for practical wisdom and interconnectedness.

The result is also consistent with (Ma & Wang, 2022), who position spiritual intelligence as a student capacity that links inner life with educational functioning. While their review does not test religious moderation directly, it provides a theoretical bridge: students' ability to connect experiences with meaning and values can shape how they engage with learning and social situations. In the present study, the positive coefficient suggests that this inner capacity is statistically associated with a more moderate orientation.

(Rosadia, 2023) findings are particularly relevant because the study involved senior high school education and found a positive influence of spiritual intelligence on student character. The present study extends that evidence by using moderate attitude as the dependent variable. The similarity suggests that spiritual intelligence may contribute to a broader character-formation process rather than a single behavioral outcome. It may help students translate internal values into everyday decisions, respect, responsibility, and self-control.

The finding is also compatible with (Severino-González et al., 2022), who examined social responsibility and spiritual intelligence among university students. Social responsibility is not identical to moderation, but it involves concern for others and responsible participation in social life. The present result can therefore be understood as part of a wider pattern in which spiritual intelligence is associated with socially constructive orientations.

At the adolescent level, (Firmansyah et al., 2026) provide direct comparative evidence. Their study found that spiritual intelligence significantly affected religious moderation among adolescents. The consistency between their finding and the present result strengthens the argument that spiritual intelligence can function as an internal resource for moderation during adolescence. However, the present study adds the intellectual-intelligence predictor and demonstrates that spiritual intelligence remains significant even when the cognitive predictor is included in the same regression model.

Educationally, the result does not imply that schools should simply increase religious instruction. The relevant target is the quality of reflection and value internalization. Classroom activities can include structured reflection on ethical dilemmas, discussions of the consequences of actions, service-oriented projects, guided self-assessment, and opportunities

to connect religious values with social responsibility. Such activities should remain inclusive and should encourage students to understand the dignity of people with different identities.

The result also supports the importance of school culture. A student's spiritual intelligence may be difficult to translate into moderate behavior if the school environment rewards ridicule, exclusion, or rigid group boundaries. Therefore, teachers and school leaders need to model respectful disagreement and ensure that religious activities are accompanied by opportunities for dialogue, cooperation, and social responsibility. (Rosadia, 2023) similarly emphasizes the relationship between spiritual intelligence, school culture, and character strengthening.

2. The Influence of Intellectual Intelligence on Students' Moderate Attitudes

The second finding shows that intellectual intelligence has a positive and significant relationship with moderate attitudes. The unstandardized coefficient is 0.552, the standardized coefficient is 0.510, and the t value is 7.180 with $p < 0.001$. Therefore, H2 is supported. When spiritual intelligence is held constant, increases in intellectual-intelligence scores are associated with increases in moderate-attitude scores.

The result can be explained through the role of reasoning in evaluating diversity and social information. Moderate attitudes require proportionate judgment. Students need to distinguish disagreement from hostility, individual behavior from group identity, and evidence from rumor. These tasks require cognitive operations such as comparison, inference, evaluation, and problem solving. Intellectual intelligence therefore provides a cognitive infrastructure through which students can apply moderation principles in concrete situations.

(Van Damme et al., 2023) emphasize that critical thinking and problem solving are important generic competencies and can be assessed across educational contexts. Their findings are useful for interpreting the present result because the intellectual-intelligence construct includes reasoning and problem solving. The present study suggests that these competencies are not only relevant to academic success but are also statistically associated with students' social and religious attitudes.

The finding is also consistent with research on interreligious literacy. (Helmy & Ali, 2021) describe educational approaches that expose students to different religious communities and shift learning from a purely doctrinal orientation toward a humanistic-functional approach. Such learning requires students to interpret unfamiliar perspectives, compare experiences, and revise simplistic assumptions. The cognitive processes involved are consistent with the intellectual capacities represented in the present study.

(Latifa et al., 2022) further show that knowledge and attitude are relevant to the intention to become religiously moderate. This supports the idea that moderation requires both value orientation and adequate understanding. A student cannot critically evaluate a claim if the student lacks the cognitive resources to examine it. Similarly, a student may know a great deal but still use knowledge in a rigid or hostile way if value orientation is absent. The positive coefficient for intellectual intelligence should therefore be interpreted as one component of a larger moderation process.

The educational implication is that teachers should deliberately cultivate reasoning skills in contexts involving social and religious diversity. Students can be asked to analyze cases, compare multiple viewpoints, identify assumptions, evaluate the credibility of information, and formulate proportionate responses to disagreement. These activities should not be limited to civics or religious education; they can be integrated across subjects.

Digital literacy is particularly relevant. The contemporary student receives information through social media, short videos, group chats, and algorithmically personalized feeds. Intellectual intelligence can help students ask whether a claim has evidence, whether the source is credible, whether the message generalizes from a single example, and whether emotional

language is being used to manipulate attention. In this sense, strengthening intellectual intelligence can complement religious moderation education in the digital era.

3. The Influence of Spiritual Intelligence and Intellectual Intelligence on Students' Moderate Attitudes

The third finding is that spiritual intelligence and intellectual intelligence jointly have a significant relationship with moderate attitudes. The F value of 49.771 with $p < 0.001$ indicates that the model as a whole is statistically significant. The Adjusted R^2 of 0.517 indicates that 51.7% of the adjusted variance in moderate attitudes is explained by the two predictors. This is a substantial proportion for a model involving only two individual-level predictors, although the result should not be interpreted as meaning that all other determinants of moderation are unimportant.

The similarity of the standardized coefficients is also noteworthy. Spiritual intelligence has $\beta = 0.505$, while intellectual intelligence has $\beta = 0.510$. Within the present model, their standardized associations with moderate attitudes are therefore close in magnitude. This pattern supports the central argument that moderation may be strengthened when moral-spiritual orientation and cognitive reasoning are developed together.

The integrated interpretation is important. Spiritual intelligence can answer questions of value, purpose, responsibility, and self-control, while intellectual intelligence can answer questions of evidence, logic, alternatives, and consequences. When students encounter a provocative religious or social claim, intellectual ability can help them evaluate whether the claim is credible, while spiritual and moral reflection can guide them toward a humane and proportionate response. The two capacities address different but complementary parts of the same educational challenge.

This interpretation is consistent with the broader literature on religious moderation. (Mukhibat et al., 2024) show that moderation education requires systematic curriculum development. (Haris et al., 2024)) emphasize the role of teachers and curriculum in public senior high schools. (Afwadzi et al., 2024) and (Helmy & Ali, 2021) highlight the importance of interpretation and interreligious literacy. Together, these studies suggest that moderation is best developed through learning environments that combine knowledge, reflection, dialogue, and social practice.

The present result also resonates with character education research. (Nurasiah et al., 2022) likewise demonstrate that cultural values can be integrated into character development. These findings support a pedagogy in which students are not simply told which values to hold but are given opportunities to reflect, collaborate, reason, and enact those values.

The school context is therefore central. A school can strengthen the two predictors through an integrated program: reflective religious learning for spiritual development; inquiry and problem-based learning for intellectual development; structured intergroup dialogue for tolerance; collaborative activities for social responsibility; and digital literacy for information evaluation. Such integration is more consistent with the present findings than treating religious character and academic intelligence as unrelated educational domains.

The 48.3% unexplained proportion is equally important. The model does not include family environment, peer relationships, school culture, digital literacy, teacher behavior, socioeconomic conditions, or prior religious experiences as measured variables. Existing studies indicate that these contextual factors may influence moderation. (Rosadia, 2023) highlights school culture, while (Kartono et al., 2025) shows that tolerance among high school students needs to be understood in relation to social context. (Zakiah et al., 2025) also demonstrates the importance of knowledge, attitudes, and practices in understanding religious inclusion. Future studies should therefore develop multilevel models that combine individual and contextual variables.

The result should also be interpreted with caution because the study is cross-sectional. The regression coefficients demonstrate statistical relationships within the sample, but they do not establish temporal causality. It is possible that students with more moderate attitudes are also more likely to engage in reflective and intellectually demanding activities. Longitudinal research would be better suited to examining whether changes in spiritual and intellectual intelligence precede changes in moderate attitudes.

4. Comparison With Previous Research and Contribution

The present study contributes to the literature in three ways. First, it brings spiritual intelligence and intellectual intelligence into a single empirical model. Much of the existing literature examines these capacities separately or relates them to different outcomes. By testing both predictors simultaneously, the study provides evidence that moderation is associated with both moral-reflective and cognitive resources.

Second, the study contributes evidence from a public senior high school. A significant proportion of recent moderation research has focused on higher education, Islamic educational institutions, curriculum analysis, or qualitative case studies. Research such as (Kartono et al., 2025), (Haris et al., 2024), and (Sihono & Cahyo, 2024) demonstrates the value of school-level research, and the present study adds a quantitative model from SMAN 2 Mesuji Makmur.

Third, the study connects moderate attitude with dimensions that can be addressed educationally. Spiritual intelligence can be cultivated through reflection, meaning-making, ethical practice, and self-regulation. Intellectual intelligence can be supported through reasoning, problem solving, inquiry, and information evaluation. This makes the findings relevant not only to theory but also to school planning.

5. Practical Implications for School-Based Character Education

Based on the findings, schools should develop an integrated moderation-oriented learning environment. First, religious education can include reflective activities in which students connect religious principles with concrete social situations. Reflection should be followed by dialogue so that students learn to articulate values without imposing them aggressively on others.

Second, teachers should use problem-based and inquiry-oriented learning to strengthen intellectual intelligence. Students can analyze cases involving misinformation, prejudice, cultural conflict, or disagreement and identify evidence, assumptions, alternative explanations, and proportionate solutions. Such activities develop the reasoning capacities associated with the second predictor in this study.

Third, school culture should provide repeated opportunities for cooperation across social differences. Collaborative projects, student organizations, community service, and cultural activities can provide real situations in which tolerance and responsibility are practiced. Moderation becomes stronger when students experience respectful cooperation rather than only hearing about tolerance in lessons.

Fourth, digital literacy should be treated as part of moderation education. Students should learn to verify sources, identify emotionally manipulative content, recognize stereotypes, and distinguish criticism from hate. This is especially relevant because young people increasingly encounter religious and social information through digital platforms. The intellectual capacity measured in the present study can be applied directly to these tasks.

Finally, assessment should include behavioral and reflective evidence rather than relying exclusively on written tests. Teachers can use observation rubrics, reflective journals, project assessments, peer collaboration, and case-based reasoning tasks to monitor the development of moderate attitudes. This approach is consistent with the recent emphasis on character assessment and moderation in educational evaluation.

Conclusion

This study demonstrates that spiritual intelligence and intellectual intelligence are both positively and significantly associated with students' moderate attitudes at SMAN 2 Mesuji Makmur, South Sumatra. Spiritual intelligence has a positive coefficient of 0.539 and a standardized coefficient of 0.505 ($t = 7.114$; $p < 0.001$). Intellectual intelligence has a positive coefficient of 0.552 and a standardized coefficient of 0.510 ($t = 7.180$; $p < 0.001$). Simultaneously, the two predictors form a statistically significant regression model ($F = 49.771$; $p < 0.001$), with $R^2 = 0.528$ and Adjusted $R^2 = 0.517$.

The findings indicate that moderate attitudes should not be understood as the product of a single educational factor. Moral-spiritual reflection and cognitive reasoning appear to provide complementary foundations for students' ability to respond to diversity, evaluate information, and behave proportionately. The near-equivalent standardized coefficients suggest that both dimensions deserve attention in school-based character education.

The practical contribution of the study is an integrated educational orientation: strengthen spiritual intelligence through reflection, meaning, empathy, and ethical self-regulation; strengthen intellectual intelligence through critical thinking, reasoning, problem solving, and information evaluation; and provide a school culture in which these capacities can be practiced through dialogue and cooperation. Such integration may help schools translate moderation from a conceptual ideal into everyday student behavior.

The study is limited by its cross-sectional design, single-school setting, and two-predictor model. The results therefore should not be generalized to all students without considering differences in school culture, region, family environment, and educational context. Future research should use larger and more diverse samples, longitudinal or mixed-method designs, and additional predictors such as school culture, family support, peer influence, digital literacy, teacher modeling, and exposure to diverse social groups. Despite these limitations, the present findings provide empirical support for integrating spiritual and intellectual development in efforts to strengthen moderate attitudes among senior high school students.

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RESEARCH INSTRUMENT

Questionnaire on Spiritual Intelligence, Intellectual Intelligence, and Students' Moderate Attitudes

Instructions:

Please read each statement carefully and select one response that best represents your condition. There are no right or wrong answers. Your responses will be used solely for research purposes.

Score	Response
5	Strongly Agree
4	Agree
3	Undecided
2	Disagree
1	Strongly Disagree

A. Spiritual Intelligence (X₁)

No	Indicator	Statement	1	2	3	4	5
1	Awareness of the meaning of life	I realized that every event in life has a lesson to be learned.					
2	Awareness of the meaning of life	I try to be grateful and sincere when facing circumstances that do not meet my expectations.					
3	Life values and vision	I have a life goal that I want to achieve in a good and proper way.					
4	Life values and vision	I try to use religious and moral values as a guide in making decisions.					
5	Transcendental consciousness	I feel that my relationship with God influences the way I behave towards others.					
6	Transcendental consciousness	I try to carry out religious orders consciously, not just because of environmental demands.					
7	Empathy and caring	I care when I see friends having difficulties.					
8	Empathy and caring	I try to understand other people's feelings before judging their attitudes or behavior.					
9	Self-control and self-awareness	I am able to control myself when I am angry or disappointed.					
10	Self-control and self-awareness	I am aware of my own strengths and weaknesses in interacting with other people.					

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B. Intellectual Intelligence (X₂)

No	Indicator	Statement	1	2	3	4	5
11	Verbal ability	I am able to understand the teacher's explanation well when the material is delivered orally or in writing.					
12	Verbal ability	I am able to express my opinion in clear and easy to understand language.					
13	Numerical ability	I am able to solve problems related to numbers, patterns, or calculations carefully.					
14	Numerical ability	I can use calculation logic to help understand a problem.					
15	Reasoning ability	I am able to distinguish between correct and incorrect information before believing it.					
16	Reasoning ability	I try to find strong reasons before accepting an opinion.					
17	Problem solving skills	I am able to find several alternative solutions when facing problems.					
18	Problem solving skills	I consider the consequences of every decision before acting.					
19	Learning and adaptation skills	I adapt easily when faced with new learning methods or environments.					
20	Learning and adaptation skills	I try to improve my learning methods when the results I get are not satisfactory.					

C. Moderate Attitudes (Y)

No	Indicator	Statement	1	2	3	4	5
21	National commitment	I respect Pancasila and the 1945 Constitution as the basis for national and state life.					
22	National commitment	I feel it is important to maintain unity despite differences in religion, ethnicity, culture, and opinion.					
23	Tolerance	I respect friends who have different beliefs, habits, or opinions than me.					
24	Tolerance	I do not force my personal opinion on others.					
25	Anti-violence	I reject the use of violence to solve problems.					
26	Anti-violence	I prefer dialogue rather than mocking, threatening, or hurting others.					
27	Accommodating to local culture	I respect local traditions or culture as long as they do not conflict with religious and moral values.					
28	Accommodating to local culture	I don't easily belittle other regional cultures just because they are different from mine.					
29	Social justice	I try to treat all my friends fairly regardless of their background.					
30	Social justice	I do not agree with discriminatory treatment of others because of differences in religion, ethnicity, economic status, or social status.					
31	Balance in thinking and acting	I try to look at a problem from multiple angles before taking a stance.					
32	Balance in thinking and acting	I am not easily influenced by invitations or information that incite hatred towards other groups.					