

The Influence of Spiritual Intelligence and Social Intelligence on Religious Moderation in Adolescents in the Digital Era

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ABSTRACT

Adolescents in the digital era are increasingly exposed to diverse religious narratives that may influence their attitudes toward religious diversity, tolerance, and moderation. This study aims to examine the effect of spiritual intelligence and social intelligence on religious moderation among adolescents in the digital era. Employing a quantitative approach with a causal explanatory survey design, the research involved 78 students of SMP IT Ash Shohwah, Berau Regency, selected through purposive sampling. Data were collected using validated and reliable Likert-scale questionnaires and analyzed using multiple linear regression with SPSS. The results indicate that spiritual intelligence has a significant positive effect on adolescents' religious moderation. Social intelligence also demonstrates a significant positive effect on religious moderation. Simultaneously, spiritual intelligence and social intelligence significantly influence religious moderation, contributing 45.3% to the variance, while the remaining 54.7% is explained by other factors beyond this study. These findings highlight the importance of strengthening adolescents' internal capacities, particularly spiritual and social intelligence, as a strategic foundation for fostering moderate, tolerant, and inclusive religious attitudes in the context of rapid digitalization.

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1. INTRODUCTION

Adolescents in the digital era live within a highly dynamic social ecosystem in which interactions among religious values, moral principles, cultural norms, and information technology

occur simultaneously and intensively. Social media is no longer merely a means of communication; it has evolved into a space for identity formation, including the construction of religious identity among young people. Numerous studies indicate that social media plays a significant role in the internalisation and dissemination of religious moderation values among adolescents (Abdul et al., 2023); (Anwar, Leo, Ruswandi, & Erihadiana, 2022). However, digital spaces are also saturated with extreme religious narratives, ideological biases, and intolerant content that have the potential to shape adolescents' perceptions of religion in problematic ways (Farhan, Viona, & Alamy, 2024); (Hasyim & Junaidi, 2023). This condition places adolescents in a vulnerable position, particularly in terms of distorted religious understanding, if it is not balanced by adequate internal capacities. Therefore, strengthening spiritual and social intelligence is essential as a moral foundation for navigating the increasingly massive flow of digitalisation (Kurniawan & Garvin, 2022); (Ikhwan, Azhar, Wahyudi, & Alfiyanto, 2023).

The issue of religious moderation among adolescents holds strategic significance both theoretically and practically, especially within the context of Indonesia's human resource development. Strengthening religious moderation aligns with the National Research Master Plan (Rencana Induk Riset Nasional/RIRN), particularly in the themes of information and communication technology, public health, and sustainable development, as it is closely linked to digital literacy, adolescents' psychosocial well-being, and the quality of social interaction in digital spaces. Moreover, this issue is highly relevant to Asta Cita point four, which emphasises strengthening human resource development, science, technology, education, health, and the role of younger generations. Religious moderation supported by spiritual and social intelligence can contribute to improving the quality of science and technology human resources, multifactor productivity, and the formation of a generation that is adaptive to technology-based social change. Thus, this study is not only academically significant but also carries policy implications for strengthening character education grounded in religious moderation in the digital era (Syahrin, 2023; Syahrin, Halili, & Wangyee, 2025); (Umbar & Bulgini, 2023); (Hilmy & Respati, 2024).

A number of previous studies have examined religious moderation within digital and educational contexts. Abdul et al. (2023) and Hefni (2020) emphasise the importance of mainstreaming religious moderation in digital spaces as a response to the proliferation of extreme religious narratives. Studies by Anwar et al. (2022) and Ikhwan et al. (2023) demonstrate that social media can serve as an effective medium for internalising religious moderation values through adaptive religious education approaches. Meanwhile, research by Faridah et al. (2021) and Natonis et al. (2023) highlights the importance of spiritual intelligence in fostering adolescents' moral resilience. Other studies by Kurniawan and Garvin (2022) as well as Hefni (2020) underline the role of social intelligence in developing empathy and adaptive capacities towards diversity in digital environments. Collectively, these findings suggest that religious moderation, spiritual intelligence, and social intelligence are interrelated variables in shaping adolescents' character in the digital era.

Despite the growing body of research on religious moderation and digital spaces, most studies focus on university students or young adults (Sarawati & Mubarok, 2021); (Umbar & Bulgini, 2023). Research that simultaneously examines spiritual intelligence, social intelligence, and religious moderation during adolescence remains very limited. This gap is particularly significant given that adolescence is characterised by unique psychological features, such as identity exploration, a strong need for social recognition, and high levels of digital media use (Nafilah et al., 2023; (Farhan et al.,

2024). This lack of integrative studies represents an important knowledge gap and serves as the primary motivation for the present research.

The main problem addressed in this study lies in the limited understanding of how spiritual intelligence and social intelligence influence religious moderation among adolescents living in digital environments. This lack of clarity regarding the relationships among these variables complicates the formulation of effective educational strategies for instilling religious moderation values based on adolescents' internal character strengths.

If this issue is not adequately addressed, adolescents may be exposed to distorted religious understandings due to unfiltered digital content. Practically, this condition may foster intolerant and exclusive attitudes and increase vulnerability to radicalism. Theoretically, the absence of a conceptual model integrating spiritual intelligence, social intelligence, and religious moderation constrains the development of religious education scholarship in the digital era (Hasyim & Junaidi, 2023); (Hilmy & Respati, 2024). This study seeks to address the following research questions: Is there an effect of spiritual intelligence on religious moderation among adolescents in the digital era? Is there an effect of social intelligence on religious moderation among adolescents in the digital era? And do spiritual and social intelligence simultaneously influence religious moderation?

Academically, this research contributes to the development of literature in religious education and educational psychology by proposing a conceptual model that integrates spiritual intelligence, social intelligence, and religious moderation among adolescents (Risfaisal & Haniah, 2022); (Minanda, 2024). Practically, the findings of this study may serve as a basis for formulating educational strategies for religious moderation that focus on strengthening adolescents' internal capacities, as well as providing references for schools and educational institutions in designing digital literacy programmes oriented towards character development (Rahmalina, Ma'wah, Tunnufus, & Gymnastiar, 2023); (Rohmah, 2024); (Wulan & Fajrussalam, 2021).

2. METHODS

This study employed a quantitative approach using an explanatory cross-sectional survey design aimed at examining the causal relationships between spiritual intelligence (X1) and social intelligence (X2) and religious moderation (Y) among adolescents in the digital era. This design enables the empirical measurement of relationships among psychosocial variables at a single point in time, while also explaining both the partial and simultaneous effects of the independent variables on the dependent variable.

The study population comprised all junior secondary school students at SMP IT Ash Shohwah, Berau Regency, totalling 355 students. A purposive sampling technique was applied with the following criteria: respondents aged 12–14 years, active users of digital media, and willing to participate in the study. The sample size was determined using a finite population proportion formula with a 10% margin of error, resulting in 78 respondents. This sample size meets the minimum requirements for multiple regression analysis with two predictor variables, as recommended in quantitative research (Nugrahawati, Nuripah, Budiyanti, Afifah, & Lestari, 2023).

Data were collected using a questionnaire employing a five-point Likert scale ranging from Strongly Agree (5) to Strongly Disagree (1), allowing for the quantitative measurement of

respondents' attitudes, perceptions, and opinions (Khairunnisa & Evendi, 2023); (Kusmayana, Murdiono, & Hendrawati, 2024). The research instrument consisted of three main sections. First, the spiritual intelligence scale was developed based on Khavari's theory and comprised three aspects: spiritual-religious perspective, socio-religious relationships, and social ethics (Avita, H, Qodariyah, Izzah, & Yahya, 2021). Second, the social intelligence scale was based on Goleman's theory and included the dimensions of social awareness and social skills, with indicators such as attunement, empathy, self-presentation, and concern for others (Susanti & Afiqoh, 2023). Third, the religious moderation scale referred to four indicators formulated by the Indonesian Ministry of Religious Affairs: national commitment, tolerance, anti-violence, and accommodation of local traditions (Rahmi, Gani, & Nasution, 2023).

Prior to the main data collection, the instrument was pilot-tested to ensure its validity and reliability. Construct validity was assessed using Pearson's Product-Moment correlation, supported by factor analysis to confirm the alignment of indicators with their respective constructs. Reliability was evaluated using Cronbach's Alpha coefficient, with a minimum acceptable threshold of 0.70. All statistical tests were conducted using SPSS version 26. Data collection procedures involved distributing the questionnaire both online and offline after obtaining formal permission from the school authorities. Respondents were provided with clear information regarding the research objectives, data confidentiality, and their right to participate voluntarily. Ethical considerations were addressed through the application of informed consent and respondent anonymity.

Data analysis was conducted using both descriptive and inferential statistics. Descriptive analysis was used to describe the levels of spiritual intelligence, social intelligence, and religious moderation among respondents. Subsequently, classical assumption tests were performed, including tests for normality, multicollinearity, and heteroscedasticity. To examine the partial and simultaneous effects of X1 and X2 on Y, multiple linear regression analysis was employed with a significance level of $p < 0.05$. The coefficient of determination (R^2) was also calculated to determine the extent to which the independent variables contributed to the dependent variable. All analyses were conducted using SPSS version 26.

3. FINDINGS AND DISCUSSION

Validity Test

Validity comes from the word *validity* which means validity or truth. Validity means the extent to which the accuracy and precision of the measuring instrument is able to perform its measurement function. Validity describes how well the data collected can cover the actual area of the investigation. Validity basically means "measuring what is to be measured" (Sugiyono, 2019)

Based on the results of the validity test using *the Pearson Product Moment* correlation instrument on 78 respondents, the variables of spiritual intelligence, social intelligence, and religious moderation measured through 25 statements showed that all statements were declared valid and suitable for use in the study. This is evidenced by the value of the correlation coefficient (r calculated) of each item that is greater than the r -value of the table (0.2227) and the significance value (*Sig.*) that is smaller than 0.05.

Reliability Test

Reliability test refers to the steadiness, consistency, and stability of an instrument or a measurement made. Reliability is the level or consistent degree of an instrument (Dianova & Anwar, 2024)

Table 1. Reliability Test Measurements

Criteria	Reliability
Highly Reliable	> 0.80
Reliabel	0,60 – 0,79
Quite Reliable	0,40 – 0,59
Less Reliable	0,20 – 0,39
Unreliable	< 0.19

(Sugiyono, 2019)

Based on the reliability test criteria table above, a research instrument can be said to be reliable if Cronbach's Alpha value meets or exceeds the predetermined limit. The following are the results of the reliability test in this study:

Table 2. Reliability Test Results of Spiritual Intelligence Variables

Reliability Statistics	
Cronbach's Alpha	N of Items
,594	7

Table 3 Reliability Test Results of Social Intelligence Variables

Reliability Statistics	
Cronbach's Alpha	N of Items
,643	8

Table 4 Reliability Test Results of Religious Moderation Variables

Reliability Statistics	
Cronbach's Alpha	N of Items
,665	10

Based on the reliability test criteria table, the results of the reliability test in this study show that the instrument in the spiritual intelligence variable is quite reliable with a Cronbach's Alpha value of 0.594. Meanwhile, the instrument on the social intelligence variable was reliable with a Cronbach's Alpha value of 0.643. The instrument in the religious moderation variable was reliable with a Cronbach's Alpha value of 0.665. Thus, all instruments in this study have a level of

consistency that is in accordance with the reliability criteria and is suitable for use as a measuring tool in this study.

Classic Assumption Test

Normality Test

Normality Test The normality test is carried out to find out whether the residual value is distributed normally or not. In the normality test, the data can be said to be normally distributed if the distribution is in the form of a bell, in other words a distribution that is balanced with the mean, mode, and median in the middle (Rialdy, Tanjung, & Yusnandar, 2025)

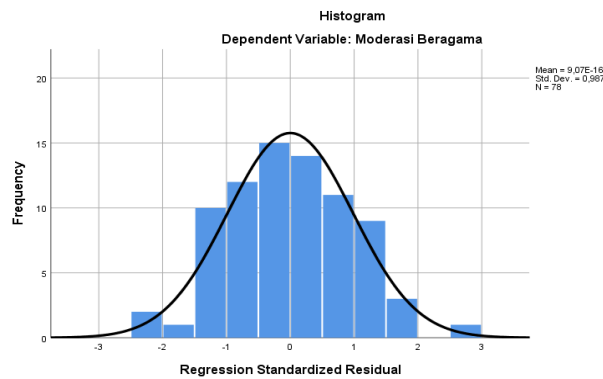


Figure 1 Bell Shaped Curve

The residual normality test with histogram showed that the residual distribution of the Religious Moderation variable was close to normal, as seen from the symmetrical bell curve pattern and the residual mean value was close to zero. This indicates that the assumption of normality is fulfilled in the regression model.

Multicollinearity Test

A regression model is said to experience multicollinearity if there is a perfect linear function on some or all independent variables in a linear function. Symptoms of multicollinearity include looking at the value of the Variance Inflation Factor (VIF) and its Tolerance. If the VIF value is < 10 and Tolerance > 0.1, then it is stated that there is no multicollinearity (Firman, Salam, & Douglas, 2023)

Table 5 Multicollinearity Test Results

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	13,450	3,284		4,095	,000		
	Kecerdasan Spiritual	,534	,123	,425	4,346	,000	,761	1,314
	Kecerdasan Sosial	,364	,101	,354	3,616	,001	,761	1,314

a. Dependent Variable: Moderasi Beragama

Based on the results of the multicollinearity test in the Coefficients table, the Tolerance value for the Spiritual Intelligence and Social Intelligence variables was obtained at 0.761 each, and the

VIF value was 1.314. A Tolerance value greater than 0.10 and a VIF that is well below the maximum limit of 10. Thus, the regression model does not contain the problem of multicollinearity.

Heteroscedasticity Test

There are no symptoms of heteroscedasticity if there is no clear pattern (wavy, widening and then narrowing) in the scatterplot image, as well as scattered points above and below the number 0 on the Y axis (Rasman, 2022)

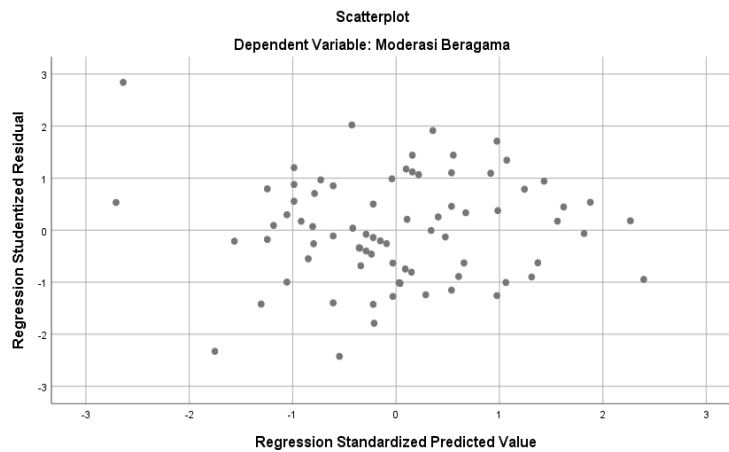


Figure 2 Heteroscedasticity Test Scatterplot

The heteroscedasticity test was carried out by looking at the residual distribution pattern to the standard prediction value on the scatterplot. In the image above, it can be seen that the dots are scattered randomly and evenly around the zero horizontal line without forming a specific pattern. This shows that residual variance is constant across the entire range of predictive values, so that the homoskedasticity assumption is fulfilled and the regression model does not experience heteroscedasticity problems.

Uji Hypothesis

Partial Test (t)

The partial test (t) was used to determine whether there was an influence between spiritual intelligence on religious moderation and social intelligence on religious moderation.

Table 6 Partial Test Results (t)

		Coefficients ^a				Collinearity Statistics		
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Tolerance	VIF
		B	Std. Error	Beta				
1	(Constant)	13,450	3,284		4,095	,000		
	Kecerdasan Spiritual	,534	,123	,425	4,346	,000	,761	1,314
	Kecerdasan Sosial	,364	,101	,354	3,616	,001	,761	1,314

a. Dependent Variable: Moderasi Beragama

Based on the table above, the test results show that the Spiritual Intelligence variable (X1) has a significance value of 0.000 and a t-value of 4.346. With these results, it can be concluded that the sig value < 0.05, which indicates that spiritual intelligence has a significant effect on the religious moderation of adolescents in the digital era.

In addition, the results of this test also show that the Social Intelligence variable (X2) has a significance value of 0.001 and a t-value of 3.616. With these results, it can be concluded that sig < 0.05, which indicates that social intelligence has a significant effect on adolescent religious moderation in the digital era.

Simultaneous Test (F)

The simultaneous test (F) was used to determine whether there was a joint (simultaneous) influence between spiritual intelligence and social intelligence on religious moderation.

Tabel 7 Hasil Uji Simultan (F)

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	613,201	2	306,601	31,096	,000 ^b
	Residual	739,478	75	9,860		
	Total	1352,679	77			

a. Dependent Variable: Moderasi Beragama

b. Predictors: (Constant), Kecerdasan Sosial, Kecerdasan Spiritual

Based on the ANOVA table, the calculated F-value for multiple linear regression models is 31.096 with a significance of 0.000, which is smaller than 0.05. This shows that simultaneously, independent variables of spiritual intelligence and social intelligence have a significant effect on religious moderation.

Coefficient Determination Test

The determination coefficient shows the large contribution of the influence of social intelligence and spiritual intelligence on religious moderation.

Table 8 Determination Coefficient Results

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,673 ^a	,453	,439	3,14002

a. Predictors: (Constant), Kecerdasan Sosial, Kecerdasan Spiritual

b. Dependent Variable: Moderasi Beragama

Based on the results of *the Model Summary*, an R value of 0.673 was obtained, which shows a strong and positive relationship between social intelligence and spiritual intelligence with religious moderation. The R Square value of 0.453 means that social intelligence and spiritual intelligence

contribute 45.3% to the religious moderation of adolescents in the digital era, while the remaining 54.7% is influenced by other factors outside of this research model.

DISCUSSION

In the increasingly advanced digital era, religious moderation has become a very significant issue, especially among teenagers. Spiritual intelligence and social intelligence play an important role in shaping a moderate attitude in religion. Spiritual intelligence refers to an individual's ability to give meaning to life and base decisions on spiritual values, while social intelligence is the ability to interact effectively with others and build healthy relationships (Suhardi, Anwar, & Wibawa, 2022) (Farida & Christy, 2023)

Pengaruh Kecerdasan Spiritual terhadap Moderasi Beragama pada Remaja di Era Digital

The results of the partial test (t) showed that spiritual intelligence (X1) had a significant effect on religious moderation in adolescents in the digital era, with a significance value of 0.000 (< 0.05) and t count 4.346. Statistically, this indicates that increased spiritual intelligence is positively correlated with an increase in moderate attitudes in religion in adolescents.

Theoretically, spiritual intelligence includes the ability of individuals to give deep meaning to life experiences, realize transcendental dimensions, and make spiritual values the basis for moral and ethical decision-making. Spiritual intelligence also includes the ability to understand and apply spiritual values in a social context, helping adolescents manage conflicts and interact with various religious views in a more inclusive (Hidayati, 2023) (Trisaputra, Lolo, & Serdianus, 2023) In adolescents, spiritual intelligence acts as an internal foundation that leads them to interpret religious teachings wisely, humanistically, and in a balanced manner.

Recent studies have shown that spiritual intelligence is associated with tolerant, empathetic, and non-extreme attitudes in religion. For example, a study by (Syahnaz, Hidayat, & Muqowim, 2023) shows that spiritual values contribute to the development of an inclusive religious character among adolescents, supporting attitudes of religious tolerance in interfaith interactions. In addition, other research shows that spiritual intelligence can strengthen self-control and positive problem-solving, and individuals with high spiritual intelligence have a reflective understanding of religion and are not easily provoked by extreme invitations or violent ideologies in the context of education and radicalization prevention (Siregar, 2025)

The digital era brings new challenges for teenagers, including exposure to diverse religious content. Spiritual intelligence acts as an 'inner filter' that helps adolescents sort out religious information wisely. Adolescents with good spiritual intelligence are expected to be able to criticize religious content that is provocative, intolerant, or contains hate speech, placing religion as a source of peace and humanity, not as a legitimacy of conflict, integrating religious teachings with universal values such as justice, compassion, respect for differences, and common good.

These findings are in line with the results of research by (Syahnaz et al., 2023) which show that a mature spiritual understanding can encourage the younger generation to develop a moderate attitude and reject extreme religious beliefs, especially those spread through social media.

Thus, the significant influence of spiritual intelligence on religious moderation in this study can be understood as a logical consequence of the role of spiritual values, such as compassion,

justice, balance, and respect for human dignity which are at the core of religious moderation. Adolescents who have high spiritual intelligence tend to be more capable: Avoid takfiri attitudes (easy to disbelieve other groups), be more open to dialogue, respect differences in sects, traditions, and religious expressions.

Therefore, the results of the significant t-test confirm that strengthening spiritual intelligence is one of the important keys in building religious moderation in adolescents in the digital era.

Theoretically and empirically, it can be concluded that spiritual intelligence has a significant influence on religious moderation in adolescents in the digital age. These findings suggest that education and strengthening of spiritual intelligence are essential in shaping tolerant and moderate adolescents.

The Influence of Social Intelligence on Religious Moderation in Adolescents in the Digital Era

In addition to spiritual intelligence, social intelligence also plays an important role in religious moderation. The results of the partial test showed that social intelligence (X2) also had a significant effect on religious moderation, with a significance value of 0.001 (< 0.05) and t count 3.616. This shows that the increase in social intelligence is closely related to the increase in the ability of adolescents to be moderate in religious life.

Social intelligence is defined as the ability of individuals to understand and handle interactions with others, including reading emotions, behaviors, and communicating effectively in various social contexts (Marius, 2022) Social intelligence includes the ability to interact with followers of other religions respectfully and create empathetic dialogue (Hidayati, 2023) (Trisaputra et al., 2023). A study by Hidayat & Firdaus (2020) shows a positive relationship between social intelligence and tolerance in a multicultural environment (Fithriyah, 2023) Adolescents who have high social intelligence tend to be better able to manage differences of opinion in a constructive, not confrontational way (Hidayati, 2023) In the context of religion, social intelligence is reflected in: the ability to interact with followers of other religions or sects respectfully, readiness to conduct empathic dialogues, and an attitude of respect for differences in religious practices and expressions in the social sphere.

Recent studies support these findings. Studies show that social intelligence (along with spiritual intelligence) is an important factor in forming tolerance and cross-cultural interaction skills in multicultural societies (Depi, Amril, & Dewi, 2025)

In the digital era, adolescents' social interactions do not only occur face-to-face, but also through social media platforms, online forums, and virtual communities. Adolescents with good social intelligence tend to: be more careful in expressing religious opinions on social media so as not to offend other groups, be able to manage differences of opinion in religious discussions constructively, not confrontationally, and are more sensitive to the social impact of hate speech, intolerance, and negative labeling based on religion.

This is in line with the study report of the University of Education Indonesia explaining that the development of social intelligence and problem-solving skills is an important part of conflict resolution education for adolescents, and this is relevant to the development of mediation strategies, clarification, peaceful education, and effective communication that are part of

social/religious moderation (Indonesia, 2023). Social intelligence strengthens communication skills across identities, which is a crucial part of religious moderation.

Social intelligence supports adolescents to avoid religious-based social exclusivism, maintaining social harmony in school, family, and digital communities. Thus, the significant influence of social intelligence on religious moderation shows that the ability to relate healthily and empathically with others is an important prerequisite for internalizing the values of moderation, both in direct interaction and in the digital space.

The Simultaneous Influence of Spiritual Intelligence and Social Intelligence on Religious Moderation in Adolescents in the Digital Era

The results of the simultaneous test (F) showed that spiritual intelligence and social intelligence together had a significant effect on religious moderation, with an F value of 31.096 and a significance of 0.000 (< 0.05). In addition, an R value of 0.673 indicates a strong and positive relationship between the two independent variables (spiritual and social intelligence) and religious moderation. An R-Square value of 0.453 indicates that 45.3% of variations in religious moderation in adolescents can be explained by these two variables, while 54.7% are influenced by other factors outside the model.

These findings provide some important implications. First, conceptually, religious moderation in adolescents does not only depend on theological understanding alone, but also on the integration of intrapersonal (spiritual) and interpersonal (social) aspects (Fithriyah, 2023). Spiritual intelligence provides a value base, while social intelligence provides a praxis skill base to apply moderate values in the context of concrete social relationships. The combination of the two makes religious moderation not only normative knowledge, but also a real attitude and behavior in daily life.

Some recent studies have also shown that the interaction between spirituality and social skills has an effect on moderate religious attitudes. For example, research (Manuain, Thoomaszen, Sheldena, Mila, & Hilli, 2024) found that a combination of reflective religiosity and good social skills contributes to adolescents' rejection of religion-based radicalism.

The magnitude of the contribution of 45.3% shows that spiritual intelligence and social intelligence are two factors that are quite dominant in influencing adolescent religious moderation, but not the only determinant. There are still 54.7% variations in religious moderation that may be influenced by other factors, such as family parenting and parental religious examples, school environment and religious education, both formal and non-formal, the role of religious leaders and religious communities, media exposure and religious digital literacy, as well as social, cultural, and political experiences that shape adolescents' perspectives on differences. This is in line with other studies that emphasize the importance of social and cultural context in the formation of moderate attitudes. For example, Adib's (2024) study emphasizes the importance of a moderate and inclusive school culture to face the challenges of radicalism and intolerance, as well as the role of school education in building tolerance and understanding of diversity (Adib, 2024). Similarly, Lubis (2025) emphasized that religious education (including digital literacy) helps encourage understanding of religious moderation and help students deal with conflict narratives in digital media in a dialogical and moderate way (Lubis, 2025).

In the context of the digital era, the simultaneous influence of spiritual intelligence and social intelligence is very relevant because the digital space is filled with various religious narratives that have the potential to trigger identity conflicts and polarization, thus demanding critical thinking skills as well as high social sensitivity. Adolescents who have spiritual intelligence without the support of social intelligence may be able to understand moderate teachings internally, but have difficulty implementing them in public communication, both directly and on social media. On the other hand, adolescents who have social intelligence but lack spiritual depth tend to be adept at interacting, but are prone to following the flow of opinion without a solid foundation of values. The combination of the two allows adolescents to have a moderate foothold in religious values as well as the ability to express and maintain these values wisely in social and digital interactions.

The results of the F test and the R Square value in this study confirm that strengthening religious moderation in adolescents needs to be directed in two domains at once, namely the development of spiritual intelligence through the deepening of religious meaning, socio-religious relations, and social ethics, as well as the development of social intelligence through empathy, self-presentation, and care. Approaches that only emphasize doctrinal aspects or simply social skills are not adequate in dealing with the challenges of radicalism, intolerance, and polarization in the digital age. Partially, spiritual intelligence and social intelligence each had a significant effect on adolescent religious moderation. Simultaneously, the two made complementary contributions with an effective contribution of 45.3% to the variation of religious moderation. These findings show that programs to strengthen religious moderation in schools, families, Islamic boarding schools, and online communities need to integrate reflective and contextual spiritual education with social skills education, empathetic communication, and religious digital literacy, so that it is in line with the latest research trends that emphasize the importance of a holistic spiritual-social approach in building religious moderation for the younger generation in the midst of digital information flows.

CONCLUSION

Based on the results of the analysis and discussion of research on the influence of spiritual intelligence and social intelligence on religious moderation in adolescents in the digital era, several things can be concluded as follows.

First, spiritual intelligence has been shown to have a positive and significant effect on religious moderation in adolescents. This shows that the better the ability of adolescents to understand the meaning of life, divine values, and spiritual reflection, the more moderate their religious attitudes will be. Spiritual intelligence acts as an internal foundation that helps adolescents respond to differences in religious views wisely and proportionately in the midst of complex digital information flows.

Second, social intelligence also has a positive and significant effect on religious moderation. Adolescents who have empathy, social communication, and interaction skills tend to show more tolerant and inclusive religious attitudes. Social intelligence allows adolescents to build harmonious relationships, both in real and digital spaces, thereby reducing the potential for exclusionary and intolerant attitudes.

Third, spiritual intelligence and social intelligence simultaneously have a significant effect

on religious moderation in adolescents in the digital era. These two variables make a strong contribution in explaining the variation in religious moderation. These findings confirm that religious moderation cannot be formed partially, but rather requires the integration of the strength of spiritual values and social skills in adolescents.

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