

Religious Moderation is Viewed Through Emotional Intelligence: A Study among University Students

Paskalis Edwin I Nyoman Paska*, Dominikus I Gusti Bagus Kusumawanta

Sekolah Tinggi Pastoral – IPI Malang, Indonesia

nyomanpaska@gmail.com*

Submitted:
2024-12-19

Revised:
2025-01-22

Accepted:
2025-02-22

Keywords:
Emotional Intelligence, University Students, Religious Moderation

Copyright holder:
© Author/s (2025)

This article is under:



How to cite:
Paska, P. E. I. N., & Kusumawanta, D. I. G. B. (2025). Religious Moderation is Viewed Through Emotional Intelligence: A Study among University Students. *Bulletin of Counseling and Psychotherapy*, 7(1). <https://doi.org/10.51214/002025071247000>

Published by:
Kuras Institute

E-ISSN:
2656-1050

ABSTRACT: Indonesia's plurality is a priceless gift. Unfortunately, in terms of religion, conflict has colored the history of this nation. This study aims to analyze the effect of Emotional Intelligence on Religious Moderation among students in Sekolah Tinggi Pastoral (STP) – IPI Malang. With probability sampling technique, 175 samples were obtained. This research uses a quantitative approach, and data collection using a questionnaire. The research findings show, the correlation coefficient between the criterion variable and the predictor is proven to be very strong ($r = 0.980$), and the coefficient of determination of 0.960 shows that the predictor variables simultaneously affect the criterion variable (Religious Moderation) by 96%, the rest (4%) is influenced by other variables outside this study. In terms of causality, the predictor variables simultaneously affect the Religious Moderation variable, with a value of $F = 0.000 < \alpha$ ($\alpha = 0.05$). While partially the variables of perceiving emotions, using emotions to facilitate thought, understanding emotions, and managing emotions are also proven to have a significant effect on Religious Moderation (t-statistics value of perceiving emotions by $19.230 > 1.96$; using emotions to facilitate thought by $3.526 > 1.96$; understanding emotions by $6.163 > 1.96$; and managing emotions by $2.126 > 1.96$). The variable perceiving emotions contributes the most, and the variable managing emotions contributes the least. It can be concluded, both simultaneously and partially, all predictor variables have a significant effect on Religious Moderation.

INTRODUCTION

The motto Bhinneka Tunggal Ika (unity in diversity) was agreed upon by the founding fathers, making Indonesia 'one home' for its hundred million of inhabitants. This unity is strengthened by the spirit of *Pancasila* (Five Principles), which is the foundation of national life. Pancasila is not only the ideology of the nation, but also a guideline for life, as well as a light that maintains harmony during differences. Pancasila guarantees the right of every citizen to embrace religion in accordance with their respective beliefs. Unfortunately, there are still those who try to clash the values of Pancasila with religious values, and there are also many inter-religious clashes that occur in Indonesia. This high diversity does not always succeed in making Indonesia more beautiful but rather becomes a trigger for intergroup conflicts that contain ethnicity, religion, ancestry, and group of people which commonly known as SARA (Lestari, 2015).

Abdallah (2021) cites the findings of a national survey from the Center for the Study of Islam & Society at UIN Jakarta, revealing a survey conducted in 2020 of students and lecturers in 34 provinces in Indonesia. The study successfully sampled 2866 students, and 673 lecturers from 92 universities. As a result, although the most students have a high attitude of religious tolerance, there are still 30.16% of Indonesian students who have a low or very low attitude of religious tolerance. Intolerant attitudes are not only carried out by religious majority adherents towards minorities, but also vice versa. For example, Pastor Syaifuddin Ibrahim asked for 300 verses of the Qur'an to be deleted. The Ministry of Religious Affairs considered that the statement could disrupt interfaith harmony (Kemenag Kecam Pendeta Saifuddin Ibrahim, 2022). Allegations of blasphemy were also made by Jozeph Paul Zhang, a Christian citizen residing in Germany, because he openly claimed to be the 26th Prophet (Maharani & Prabowo, 2022).

Especially, intolerant attitudes are not only shown towards followers of different religions, but also between members of the same religion, allies, or interdenominational. Intolerant attitudes are generally caused by differences in views about the teachings of their religion, especially the interpretation of scripture verses, giving birth to one-sided truth claims, while other parties are considered heretical. For example, on February 6, 2011, approximately 1,500 people attacked 20 members of the Ahmadiyah congregation in Cikeusik District, Pandeglang Regency, Banten Province. Three Ahmadiyah members were killed, and five others were seriously injured in the attack (Mulyana, 2011). While, among Christians, in 2023, there was an internal conflict in the Church, the pastor was expelled by the congregation, GPdI was about to be changed to GBI which led to a lawsuit to the Simalungun District Court (Argus, 2023).

It has often happened that religious believers show behavior of harassing each other, insulting each other, attacking each other, and even committing acts of persecution. That attitudes are mainly triggered by differences in understanding about the concepts of God and 'salvation'. They are generally stem from different beliefs, different scriptures, or different interpretations. As a result, religious believers can easily view out groups as heretical. Especially, when religious teaching is ridden by political interests, the potential for conflict is even more widespread. Why this phenomenon occurs, because of religion has a very strong emotional appeal for its adherents. Religion is often perceived as something sacred and touches the deepest dimensions of individual belief and identity. For example, in 2017, the Governor of DKI Jakarta, Basuki Tjahaja Purnama or commonly called Ahok, mentioned Surah Al-Maidah verse 51, triggering massive demonstrations against him (Aziza, 2017). Although, he has repeatedly stated that he did not intend to harass the holy verse of the Quran, regarding his statement on Surah Al-Maidah (*"Ahok: Saya tidak berniat melecehkan ayat suci Alquran"*, 2016), Ahok was eventually sentenced to 2 years in prison (Atriana, 2017).

Indeed, religion plays a role in guiding its people to always be on a bright, peaceful, and straight path, and always prioritize life in harmony (Nurcholis and Dja'far, 2015). The reality, on the one view religion is united, but on the other hand religion also has the potential to divide, so individual interpretation becomes very important (Febriyandi, 2018). It can be said, it is impossible to unify the religious 'worldview' of all religious believers in Indonesia, because in addition to the issue of numbers, the impossibility is also related to the 'us versus them' narrative. Although, the 'perspective' on differences cannot be unified, but the most important thing is how everyone can respect each different beliefs during of a pluralistic Indonesian society.

Every religion adhered to by its followers basically teaches the importance of 'balance' in various aspects of life, both in human relations with God, others, and the environment. These teachings emphasize the importance of human values such as justice, compassion, tolerance, and respect for human dignity. This balance aims to create harmony in the lives of individuals and communities, so that every religious believer can contribute to the creation of peace and prosperity

together. Balance is a 'middle way' part of an attitude of tolerance, togetherness, and justice during diversity in society (Muhtarom, Fuad and Latief, 2020).

The middle way in religion is known as 'religious moderation'. The basic idea of moderation is to find similarities and not sharpen differences (Saifuddin, 2019). Saifuddin further explained that the *KBBI (Kamus Besar Bahasa Indonesia)* explains that the word moderation comes from the Latin *moderatio*, which means moderation (meaning neither excess, nor lack). Therefore, according to Saifuddin, when the word moderation is juxtaposed with the word religion, becoming religious moderation, the term means referring to an attitude of reducing violence, or avoiding extremism in religious practice. Thus, religious moderation can be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly and is not extreme in religion (Kementerian Agama RI, 2019). A middle way that is not extreme in religion, does not win personal interests in the name of religion so as not to demean fellow human beings in the name of God, does not rule out aspects of humanity which are basically the core teachings of every religion. Nowadays religious moderation in Indonesia is needed as a means of supporting the realization of a peaceful and prosperous Indonesia.

Religious moderation is seen as one way to avoid and reduce the intensity of inter-religious conflict in Indonesia. In this regard, Carl Rogers (1902-1987), an important figure in the school of Humanistic Psychology, believed that conflict often stems from the inability of individuals to understand themselves and their emotions. By understanding oneself, individuals can be more open to others, create empathy, and promote peace in social relationships (Cooper, Watson, & Holldampf, 2013). Saifuddin (2019) explains the relationship between emotions and religion, which in principle has a basic nature of partisanship that is loaded with emotional content, and high subjectivity so that it almost always creates emotional ties in its adherents. Religion indirectly contributes quite a lot to person's emotions. Obedience to religion and acceptance and obedience to God Almighty can make humans feel calm emotionally. This is where religiosity plays a role in dealing with emotions that arise. Someone who has high religiosity, according to Jalaluddin (2008) will be able to control their emotions spontaneously. On the other hand, someone who has low religiosity tends to be less able to control their emotions.

Goleman (2020) in the 25th anniversary edition of his book 'Emotional Intelligence' defines emotions as a series of neurophysiological responses that help individuals respond to the environment. According to Goleman, emotions have an important role in decision-making, thinking, interpersonal behavior, and are the basis for the development of emotional intelligence such as self-awareness, empathy, and impulse control. Emotions according to Goleman (2020) refer to a feeling and its distinctive thoughts, a biological and psychological state, and a series of tendencies to act, and are usually a reaction to stimuli from outside and within the individual. This ability to manage emotions is one of the supports in social life. Emotionally intelligent is needed anywhere and anytime, both in a large social environment and a small one such as a family. In the case of religious moderation, adaptive emotional management is needed, to be able to live together during diversity.

In the exploratory research on 'religious moderation' among university students, through the question, "Do you understand that religious moderation involves tolerance, appreciation of diversity, and non-extremist attitudes?" Students were generally able to answer, but the answers did not reflect a correct understanding. Next, the question, "Have you ever been involved in interfaith activities (for example, interfaith discussions or joint social activities)?" The answers to this question also showed a lack of student involvement in interfaith activities. This finding indicates the need for more inclusive religious education programs that contribute to the formation of a more moderate campus culture.

Rationale of the Study

The concept of religious moderation is crucial for maintaining social harmony in Indonesia's diverse society. However, there is a notable lack of research that explicitly examines the relationship between emotional intelligence and religious moderation, particularly among university students who are essential agents of social change. Most existing studies tend to focus on the intellectual or normative dimensions of religious moderation, neglecting the emotional aspects that could significantly contribute to fostering a more inclusive and tolerant society (Susanto et al., 2022; Arif, 2021). This gap in research underscores the urgent need to explore how emotional intelligence can enhance religious moderation, especially within the context of Indonesia's multicultural interactions (Mascia et al., 2020). Emotional intelligence, which encompasses the ability to recognize, understand, manage, and utilize emotions effectively, has been shown to facilitate harmonious interactions in multicultural settings. Individuals with high emotional intelligence are better equipped to navigate complex social dynamics, which is particularly relevant in the context of religious moderation (TAŞKAN et al., 2022; Udechukwu et al., 2024). For instance, studies have demonstrated that emotional intelligence can play a protective role in mitigating conflicts and enhancing psychological well-being, thereby supporting positive intergroup relations (Kundi & Badar, 2021). However, there remains a significant gap in understanding how the four dimensions of emotional intelligence – emotional awareness, regulation, empathy, and social skills – can be specifically applied to interreligious conflicts (Syafaruddin, 2023). This highlights the necessity for a holistic educational approach that integrates emotional intelligence training with religious moderation principles (Latifa et al., 2022). In addition, these educational needs, the digital era presents new challenges and opportunities for promoting religious moderation. Social media platforms can either exacerbate or alleviate interfaith conflicts, depending on how users manage their emotions in digital interactions (Ng & Prihadi, 2020). The research indicates that emotional intelligence can serve as a moderating factor in these online environments, influencing how individuals respond to provocative content and engage in discussions about religious beliefs (Tuala et al., 2024). Therefore, it is imperative to develop emotional intelligence-based educational programs that not only promote religious moderation but also consider local social and cultural factors, particularly in the context of the digital landscape (Ulutaş et al., 2021). In conclusion, the relationship between emotional intelligence and religious moderation presents opportunities for research and application. By fostering emotional intelligence, university students can become effective agents of social change, promoting inclusivity and harmony in Indonesia's cultural diversity. As initiatives are crucial for enhancing emotional capabilities, instilling moderation, and understanding in a fragmented world.

METHODS

Design and Participants

The design used in this study is a correlational quantitative research design, to determine the effect of independent variables on the dependent variable. The population of this study were 320 students of STP-IPI Malang. Sampling was done with simple random sampling technique, because each member of the population has the same opportunity to become a sample. The sample size was calculated using the formula adapted from Isaac and Michael (Laka, 2023). With a sampling error of 5%, the sample size of this study was 175 students.

Instruments

In this study, the data collection process used a questionnaire. The questionnaire is a self-report method, because participants provide responses (favorable or unfavorable) that match themselves, so the use of questionnaires is seen as the most appropriate instrument. There are five

scales measured, namely the religious moderation scale (Y) prepared based on indicators of religious moderation according to the Indonesian Ministry of Religion (2019), and perceiving emotions (X₁), using emotions to facilitate thought (X₂), understanding emotions (X₃), and managing emotions (X₄) which are prepared based on the Emotional Intelligence model according to Mayer et al. (2016). The statement items on the five scales were all developed by the researcher (no adaptation), with six answer options, namely strongly disagree (1), disagree (2), disagree (3), moderately agree (4), agree (5), and strongly agree (6). Before being presented to real participants, each scale is screened through a field-test process, to evaluate the ability of the statement items to distinguish between participants who do and do not have the attribute being measured. The discrimination power index of statement items can be categorized as 'high' because it is greater than 0.30. The high index of item discrimination power is a sign of consistency or harmony between the function of the item concerned and the function of the scale. The operational definitions of each variable are as follows:

Religious moderation (Y) is a perspective, attitude, and various behaviors that show 'national commitment, tolerance, non-violence, and accommodation to local culture'. From the four indicators, the religious moderation scale was compiled into 24 statement items, with a field-test resulting in a reliability coefficient of 0.947.

Perceiving emotions (X₁) is the ability to feel emotions in oneself and others, as well as distinguish various types of emotions experienced by oneself and others. From these two indicators, the perceiving emotions scale was arranged into 10 statement items, with the field-test producing a reliability coefficient of 0.923.

Using emotions to facilitate thought (X₂) is the ability to use feelings in the cognitive process, including the ability to place emotions, as well as focus attention, think rationally and creatively. From these two indicators, the using emotions to facilitate thought scale was arranged into 10 statement items, with the field-test producing a reliability coefficient of 0.864.

Understanding emotions (X₃) is the ability to understand emotional information and understand how to put emotions together. From these two indicators, the understanding emotions scale was compiled into 10 statement items, with the field-test producing a reliability coefficient of 0.895.

Managing emotions (X₄) is the ability to regulate moods and emotions within and resist negative emotions. From these two indicators, the managing emotions scale was compiled into 10 statement items, with the field-test producing a reliability coefficient of 0.866.

Data Analysis

Data analysis to test the hypothesis of this study used multiple linear regression statistical techniques. Before the regression test is carried out, a classical assumption test is first carried out, namely normality, linearity, multicollinearity, and heteroscedasticity tests. Data processing and analysis using IBM SPSS Statistics 27 for Windows software.

RESULTS AND DISCUSSION

Variable Categorization

Data analysis begins by presenting the results of descriptive statistics regarding the responses of research subjects on each variable. Thus, there is an evaluative classification, namely the classification of values into levels that contain evaluative meaning. The description of the respondents' assessment of each variable is as presented in Table 1.

Table 1. Categories of Religious Moderation (Y), perceiving emotions (X₁), using emotions to facilitate thought (X₂), understanding emotions (X₃), and managing emotions (X₄)

Stan five Norm	Percentage (%)					Category
	(Y)	(X ₁)	(X ₂)	(X ₃)	(X ₄)	
$M + 1,50SD < X$	4	2,86	1,14	2,28	2,29	Very High
$M + 0,50SD < X < M + 1,50SD$	27,42	28,57	28,57	29,14	33,14	High
$M - 0,50SD < X < M + 0,50SD$	40,57	41,71	41,71	42,86	32	Moderate
$M - 1,50SD < X < M - 0,50SD$	17,14	17,71	18,86	16	25,14	Less
$X < M - 1,50SD$	10,86	9,14	9,71	9,71	7,43	Low
Total	100%	100%	100%	100%	100%	

Referring to the Stan five Norm, the response categories for each variable can be described using the 'mean' and 'standard deviation' values as follows: In the variable 'religious moderation (Y)', the highest category is the 'moderate' category, accounting for 40.57% of the total frequency. This is followed by the 'high' category (27.42%), the 'less' category (17.14%), the 'low' category (10.86%), and the 'very high' category (4%) of the total frequency. In the variable 'perceiving emotions (X₁)', the highest category is the 'moderate' category, accounting for 41.71% of the total frequency. This is followed by the 'high' category (28.57%), the 'less' category (17.71%), the 'low' category (9.14%), and the 'very high' category (2.86%) of the total frequency.

Subsequently, in the variable 'using emotions to facilitate thought (X₂)', the highest category is the 'moderate' category, accounting for 41.71% of the total frequency. This is followed by the 'high' category (28.57%), the 'less' category (18.86%), the 'low' category (18.86%), and the 'very high' category (1.14%) of the total frequency. In the variable 'understanding emotions (X₃)', the highest category is the 'moderate' category, accounting for 42.86% of the total frequency. This is followed by the 'high' category (29.14%), the 'less' category (16%), the 'low' category (9.71%), and the 'very high' category (2.28%) of the total frequency.

Lastly, in the variable 'managing emotions (X₄)', the highest category is the 'high' category, accounting for 33.14% of the total frequency. This is followed by the 'moderate' category (32%), the 'less' category (25.14%), the 'low' category (7.43%), and the 'very high' category (2.29%) of the total frequency.

Hypothetical testing

Classical Assumption Test

Before discussing the results of multiple regression analysis, first explain the results of the classical assumption test, among others: The normality test aims to determine whether the data on the research variables are normally distributed or not (Ghozali, 2021). In testing the data, this study is based on the amount of the Kolmogorov-Smirnov critical value, with the criteria if the test results produce a sig value. > 0.05 then the data is normally distributed. The test results prove the sig. value of 0.200 (far above 0.05) so that the regression model to be analyzed meets the assumption of normality. Then a linearity test is carried out to determine whether the linear nature between variables according to theory is 'in accordance or not' with empirical evidence. Two variables are said to have a linear relationship if the significance (linearity) is less than 0.05 (Ghozali, 2021). Referring to the Deviation from Linearity value, it is evident that all sig. > 0.05 which indicates that the relationship between the independent and dependent variables is linear (perceiving emotions (X₁) sig. 0.311; using emotions to facilitate thought (X₂) sig. 0.066; understanding emotions (X₃) sig. 0.308; and managing emotions (X₄) sig. 0.317. Furthermore, a multicollinearity test was carried out, to test whether the regression model found a correlation between independent variables (Ghozali, 2021). The benchmark is seen from the Variance Inflation Factor (VIF) and Tolerance values in the

Collinearity Statistics column. If the VIF value is less than 10, and Tolerance is more than 0.1, it is stated that there is no multicollinearity. Based on the results of the analysis between independent variables, it shows that there is no multicollinearity (perceiving emotions (X_1) Tolerance = 0.186, VIF = 5,379; using emotions to facilitate thought (X_2) Tolerance = 0.110, VIF = 9,980; understanding emotions (X_3) Tolerance = 0.291, VIF = 3,433; and managing emotions (X_4) Tolerance = 0.689, VIF = 1,451). Furthermore, the heteroscedasticity test is also carried out, with the aim of testing whether in the regression model there is an inequality of variance from the residuals of one observation to another. If the variance of the residuals from one observation to another is constant, it is called homoscedasticity. According to Ghazali (2021), the most cross section data contains heteroscedasticity situations because this data collects data representing various sizes (small, medium, and large). To detect the presence or absence of heteroscedasticity in this research model, it can be seen from the scatterplot image pattern. From the test results it is evident that the points spread randomly both above and below the number 0 on the Y axis, so it can be concluded that in the regression model of this study there is no heteroscedasticity problem, because the data plot seems to spread in all directions, not forming a certain pattern.

Regression Analysis

After the classical assumption test is carried out, then the researcher conducts hypothesis testing with multiple linear regression analysis techniques. The results of the F test, to determine the effect of the independent variables simultaneously on the dependent variable (Religious Moderation) as presented in the table below.

Table 2. ANOVA

Model	Sum of Squares	df	Mean Square	F	p
Regression	69176.393	4	17294.098	1047.290	.000b
Residual	2807.241	170	16.513		
Total	71983.634	174			

The F test results above show the sig value. $< \alpha = 0.05$ so that it can be said that there is a 'significant' influence of the independent variables simultaneously on the dependent variable. Thus, this regression model is fit to predict the effect of perceiving emotions (X_1), using emotions to facilitate thought (X_2), understanding emotions (X_3), and managing emotions (X_4) on Religious Moderation (Y). Furthermore, to find out the strength of the relationship and the direction of the relationship between the independent variable and the dependent variable can be seen in the table below.

Table 3. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.980 ^a	.961	.960	4.06364

Based on the data results in the table above, the correlation coefficient between the independent variable and the dependent variable is 0.980. A correlation coefficient of that size (0.980) can be interpreted as 'very strong' (Sugiyono, 2019). As a correlation coefficient value shows the strength of the relationship between all independent variables, namely perceiving emotions, using emotions to facilitate thought, understanding emotions, and managing emotions with the dependent variable (Religious Moderation). In addition, to showing the strength of a 'very strong' relationship, this correlation coefficient is also positive, which means if the value of the Religious Moderation variable increases, the value of the independent variables also tends to increase. Furthermore, to find out the effect of independent variables 'partially' can be seen in the table 4.

Table 4. Coefficients

Independent Variable	t	p	Description
Perceiving emotions (X ₁)	19,230	0,000	H ₀ is rejected, H ₁ is accepted
Using emotions to facilitate thought (X ₂)	3,526	0,001	H ₀ is rejected, H ₁ is accepted
Understanding emotions (X ₃)	6,163	0,000	H ₀ is rejected, H ₁ is accepted
Managing emotions (X ₄)	2,126	0,035	H ₀ is rejected, H ₁ is accepted

The interpretation of the t test results refers to the ‘partial’ hypothesis testing rules, namely if it is proven that the sig. t value <0.05, the regression coefficient is declared ‘significant’. As the data in the table above, it means that there is an influence of the independent variables on the dependent variable. In addition to referring to the significance value, the effect of partial variable causality can also be seen from the comparison of the t-count and t-table values, namely if the t-count value > t table with a significance level of 5%, it means that H₀ is rejected and H₁ is accepted. With degree of freedom = n-k (175 - 5), the critical value of t (seen in the t table) is 1.97402. Thus, all the calculated t values of each variable above are all proven to be greater than 1.97402. This means that all independent variables ‘partially’ have a significant effect on the Religious Moderation variable.

Discussion

Based on the description of the variables of this study, as presented in the ‘Description of Research Data’ section with the grouping of respondents' responses in the Stan five norm, it is evident that in the Religious Moderation variable (Y), perceiving emotions (X₁), using emotions to facilitate thought (X₂), understanding emotions (X₃) show the highest percentage in the “sufficient” category while for the variable managing emotions (X₄), the highest percentage is in the “high” category. Referring to the results of hypothesis testing, as the ‘results’ have been presented, it is evident that all hypotheses both simultaneously and partially, are all accepted. An explanation of this is discussed successively below.

The influence of perceiving emotions, using emotions to facilitate thought, understanding emotions, and managing emotions on religious moderation in STP-IPI Malang Students. Emotional intelligence is seen as a factor that supports religious moderation; this is because individuals with high emotional intelligence tend to be better able to manage emotions in interacting with different religions harmoniously. The results of the ‘major hypothesis’ test show the sig. $F = 0,000 < 0,05$. This means that all independent variables together have a significant effect on Religious Moderation, with a positive correlation direction ($R = 0.980$). Based on the test results, the ‘major hypothesis’ which states, ‘There is a significant influence of perceiving emotions, using emotions to facilitate thought, understanding emotions, and managing emotions on religious moderation in STP- IPI Malang students, is proven (accepted). The acceptance of this ‘major hypothesis’ supports the views of previous theorists. Mayer and Salovey (1997) argue that emotional intelligence is the ‘ability’ to recognize, understand and regulate emotions, which can increase openness and acceptance of differences. This ability allows individuals to be more tolerant in religion. This is in line with the religious moderation programmed that prioritizes national commitment, tolerance, non-violence, and accommodation to local culture (Ministry of Religious Affairs, 2019). Similarly, Goleman (2020) stated that emotional intelligence helps a person to be more open to differences and reduce the tendency towards exclusive attitudes. People with high emotional intelligence, according to Goleman, will be better able to recognize their own feelings and appreciate the feelings of others. The results of this study are shown to support the findings of previous research (Eldeleklioglu and Yildiz, 2023) which found that emotional intelligence contributes to managing stress between individuals, which is very important in the context of religion in order to foster

tolerance and openness to different views. Research by Kadioglu et al. (2020) also shows a direct relationship between emotional intelligence and religious tolerance in a pluralistic society. Mayer and Caruso (2017) also proved that emotional intelligence plays an important role in an individual's daily life, especially in managing conflict and maintaining harmony amid social or religious differences. With the ability to manage emotions well, a person is more likely to show a tolerant and moderate attitude in a religious context, to encourage harmony and acceptance of the diversity of religions or beliefs that exist.

Perceiving emotions, according to Mayer et al. (2016) is the most 'fundamental' aspect of emotional intelligence. It reflects the perception of emotions and involves the capacity to recognize emotions that are present through the facial expressions or body postures of others. The variable perceiving emotions is measured through two indicators, namely 'being able to feel emotions in oneself and others' and 'being able to distinguish between different types of emotions experienced by oneself and others. The results of testing the 'minor hypothesis' (partially), regarding the alleged influence of perceiving emotions on Religious Moderation (t value = 19.230 > t table = 1.97402, and a significance or probability value of $0.000 < 0.05$) show that perceiving emotions have a significant effect on Religious Moderation, with a positive correlation direction. It can be concluded, based on the test results that the hypothesis which states, 'There is a significant effect of perceiving emotions on religious moderation in STP-IPI Malang students' is proven (accepted). Salovey and Mayer (1990) suggest that perceiving emotions is the basis of emotional intelligence, which allows a person to understand the emotions of others. This ability is important for building empathy and accepting different views, which supports religious moderation. The results of this study are shown to support the findings of previous studies. Brackett et al. (2006) found that the ability to feel emotions can increase openness to differences and reduce prejudice, which supports moderation in religious contexts. Research by Ahmed et al. (2021) has also identified emotion perception as a predictor of tolerance in religious contexts in multiethnic communities.

The influence of using emotions to facilitate thought on Religious Moderation in STP-IPI Malang Students. Using emotions to facilitate thought refers to a person's ability to use emotions constructively, to improve the thinking process, including in terms of decision making, problem solving, and creativity. This dimension of emotional intelligence emphasizes that emotions can be a tool that helps individuals think more clearly, consider other points of view, and access emotional experiences to produce better solutions (Mayer & Salovey, 1997). The results of testing the 'minor hypothesis' (partially), in this case the effect of using emotions to facilitate thought on Religious Moderation (t value = 3.526 > t table = 1.97402, and a significance or probability value of $0.001 < 0.05$) show that using emotions to facilitate thought has a significant effect on Religious Moderation, with a positive correlation direction. Based on the test results, it can be concluded that the research hypothesis which states, 'There is a significant effect of using emotions to facilitate thought on Religious Moderation in STP- IPI Malang students' is proven (accepted). According to Mayer and Salovey (1997), emotions can prioritize attention to important information, help individuals understand complex issues, and facilitate different modes of thinking. The ability to use emotions to facilitate thinking is particularly relevant in the context of religious moderation. This is because individuals who understand emotions can more easily consider other religious perspectives without feeling threatened. In addition, individuals tend to find it easier to build constructive dialogue by respecting differences in beliefs, as well as avoiding negative emotional reactions in challenging situations in religious contexts. The results of this study proved to support the findings of previous studies. Brackett et al. (2004) found that individuals who can use emotions effectively are better able to make decisions that consider the interests of all parties, including in the context of religious diversity. Sofian et al. (2021) reported that students who can utilize emotions positively tend to show moderation in religious actions.

The influence of understanding emotions on Religious Moderation in STP-IPI Malang Students. Understanding emotions involves the ability to analyze and understand emotions, including how emotions develop over time. Mayer and Salovey (1997), argue that understanding this is important to avoid interpersonal conflict, especially in the context of diversity of beliefs. The results of testing the 'minor hypothesis' (partially), in this case the effect of understanding emotions on Religious Moderation (t value = 6.163 > t table = 1.97402, and a significance or probability value of 0.000 < 0.05) show that understanding emotions has a significant effect on Religious Moderation, with a positive correlation direction. Based on the test results, it can be concluded that the hypothesis which states, 'There is a significant effect of understanding emotions on Religious Moderation in STP- IPI Malang students' is proven (accepted). According to Mayer and Salovey's (1997) view, understanding emotions is key to predicting emotional dynamics in relationships between individuals, especially in culturally and religiously heterogeneous groups. This ability, according to them, can reduce bias and support decision-making that respects all parties. The results of this study are shown to support the findings of previous studies. Caruso et al. (2002) showed that understanding emotions promotes deeper social information processing, which is relevant in the context of religious diversity. Meanwhile, research by Ahmed et al. (2022) identified that understanding emotions is an important mediator in creating interfaith harmony.

The influence of managing emotions on religious moderation in STP-IPI Malang students. Managing emotions is the ability to regulate, control, and express emotions appropriately in various situations. In the view of Mayer and Salovey (1997), managing emotions includes two important aspects, namely 'regulating one's own emotions, namely the ability to manage feelings to keep them under control, even in stressful or emotional situations' and 'helping others manage their emotions, in creating a healthy and supportive social environment'. The same thing is also expressed by Goleman (1995), who asserts that managing emotions well creates emotional stability, thus encouraging a tolerant attitude. The results of testing the 'minor hypothesis' (partially) regarding the effect of managing emotions on Religious Moderation (t value = 2.126 > t table = 1.97402, and a significance or probability value of 0.035 < 0.05) show that managing emotions has a significant effect on Religious Moderation, with a positive correlation direction. Based on the test results, it can be concluded that the hypothesis which states, 'There is a significant effect of managing emotions on Religious Moderation in STP- IPI Malang students' is proven (accepted). In connection with these findings, according to Goleman (1995), one of the main figures in the development of emotional intelligence theory, the ability to manage emotions is closely related to acceptance and understanding of other people's views, as well as in maintaining a balance between personal beliefs and the diversity of other beliefs. People who have a high ability in managing emotions, according to Mayer et al. (2004) are more likely to respond to religious differences in a more positive and tolerant way. The results of this study proved to support the findings of previous studies. Kusumaningtyas and Murni's (2019) research revealed that good 'emotion management' plays an important role in increasing moderate attitudes and tolerance in religious life among adolescents. Rahmawati and Suryani's (2020) research also shows that the ability to 'manage emotions' effectively can reduce tension in interfaith conflicts. Similar research results were also revealed by Mulyadi and Firdaus (2021) who found that the ability to 'regulate emotions' can strengthen religious moderation among university students.

Limitations and Further Research

This study has limitations and requires development in the future studies. First, related to the unit of analysis of this study are students at one university, for future research should take a broader scope. Second, the sample size of this study is relatively small, for future research it is better to take a wider target area and a larger population.

CONCLUSION

It can be concluded, that based on inferential statistical analysis of the hypotheses proposed perceiving emotions, using emotions to facilitate thought, understanding emotions, and managing emotions, both simultaneously and partially, have a significant effect on religious moderation in STP-IPI Malang students. The correlation between independent and dependent variables is also proven to be 'strong' and shows a positive correlation. When viewed from its influence on religious moderation, the variable perceiving emotions as the variable that contributes the most, and managing emotions contributes the least.

ACKNOWLEDGEMENT

The author would like to express gratitude to all those who have supported and contributed to the creation of this article.

AUTHOR CONTRIBUTION STATEMENT

All authors have read and approved the final version of the manuscript.

REFERENCES

- Abdallah (2021, Maret 1). *Kebhinnekaan di menara gading: Toleransi beragama di Perguruan Tinggi*. Pusat Pengkajian Islam & Masyarakat UIN Jakarta. <https://ppim.uinjkt.ac.id/2021/03/01/rilis-temuan-survei-ppim-paparkan-potret-toleransi-beragama-di-universitas/>
- Ahok: Saya tidak berniat melecehkan ayat suci Alquran (2016, Oktober 7). *BBC.com*. https://www.bbc.com/indonesia/trensosial/2016/10/161006_trensosial_ahok_almaidah
- Arif, K. M. (2021). Concept and Implementation of Religious Moderation in Indonesia. *Al-Risalah*, 12(1), 90–106. <https://doi.org/10.34005/alrisalah.v12i1.1212>
- Argus, A.A. (2023). Konflik Gereja, pendeta diusir jemaat, GPdI hendak diubah ke GBI berujung gugatan ke PN Simalungun. <https://medan.tribunnews.com/2023/06/30/konflik-gereja-pendeta-diussir-jemaat-gpdi-hendak-diubah-ke-gbi-berujung-gugatan-ke-pn-simalungun>
- Atriana, R. (2017). Ahok Divonis 2 Tahun Penjara. *DetikNews*. <https://news.detik.com/berita/d-3496185/ahok-divonis-2-tahun-penjara>.
- Aziza, K.S. (2017). Mengapa Ahok mengutip Surat Al-Maidah Ayat 51? *Kompas.com*.
- Caruso, D. R., Mayer, J. D., & Salovey, P. (2002). *Emotional intelligence and emotional leadership*. In R. E. Riggio, S. E. Murphy, & F. J. Pirozzolo (Eds.), *Multiple intelligences and leadership* (pp. 55–74). Mahwah, NJ: Lawrence Erlbaum Associates.
- Cooper, M., Watson, J. C., & Holldampf, D. (Eds.). (2013). *The handbook of person-centered psychotherapy and counseling* (2nd ed.). Palgrave Macmillan.
- Febriyandi Y.S., F. (2018). Agama, Ritual, dan Konflik : Suatu Upaya Memahami Konflik Internal Umat Beragama di Indonesia. *Handep*, 2(2), 123-142.
- Ghozali, I. (2021). *Aplikasi analisis multivariate dengan program IBM SPSS 26*. Edisi 10. Badan Penerbit Universitas Diponegoro.
- Goleman, D. (1995). *Emotional intelligence*. Bantam Books.
- Goleman, D. (2020). *Emotional intelligence: Why it can matter more than IQ*. Bantam Books.
- Hestiyanti, S.F. (2022). *Perbedaan Bukanlah Hambatan, dengan Menerima dan Toleransi terhadap Perbedaan*. Kompasiana.
- Jalaluddin, R. (2008). *Psikologi Agama*. Jakarta: PT Grafindo Persada.
- Kementerian Agama RI. (2019). *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian RI

- Kemenag Kecam Pendeta Saifuddin Ibrahim: Bisa Ganggu Kerukunan Antarumat! (2022, Maret 16). Detik.com. <https://news.detik.com/berita/d-5986749/kemenag-kecam-pendeta-saifuddin-ibrahim-bisa-ganggu-kerukunan-antarumat>
- Kundi, Y. M., & Badar, K. (2021). Interpersonal Conflict and Counterproductive Work Behavior: The Moderating Roles of Emotional Intelligence and Gender. *International Journal of Conflict Management*, 32(3), 514–534. <https://doi.org/10.1108/ijcma-10-2020-0179>
- Laka, L. (2023). *Metodologi Penelitian dengan Pendekatan Kuantitatif - Jilid 2*. Deepublish.
- Latifa, R., Fahri, M., & Mahida, N. F. (2022). Religious Moderation Attitude: Development Scale. *Journal An-Nafs Kajian Penelitian Psikologi*, 7(2), 135–152. <https://doi.org/10.33367/psi.v7i2.2298>
- Lestari, G. (2015). Bhineka Tunggal Ika : Khasanah Multikultural Indonesia Di Tengah Kehidupan SARA. *Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 28(1), 31-37.
- Maharani, T. & Prabowo, D. (2022, April 19). Jozeph Paul Zhang yang Mengaku Nabi ke-26 Bernama Asli Shindy Paul Soerjomeoljono. *Kompas.com*. <https://nasional.kompas.com/read/2021/04/19/16580291/jozeph-paul-zhang-yang-mengaku-nabi-ke-26-bernama-asli-shindy-paul>
- Mascia, M. L., Agus, M., & Penna, M. P. (2020). Emotional Intelligence, Self-Regulation, Smartphone Addiction: Which Relationship with Student Well-Being and Quality of Life? *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.00375>
- Mayer, J. D., & Caruso, D. R. (2017). The role of emotional intelligence in everyday life: Balancing relationships and challenges. *Journal of Applied Psychology*, 102(4), 455–472.
- Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence? In P. Salovey & D. Sluyter (Eds.), *Emotional development and emotional intelligence: Educational implications* (pp. 3-31). Basic Books.
- Mayer, J. D., Salovey, P., Caruso, D. R., & Sitarenios, G. (2003). Measuring emotional intelligence with the MSCEIT V2.0. *Emotion*, 3(1), 97–105. <https://doi.org/10.1037/1528-3542.3.1.97>
- Mayer, J. D., Salovey, P., & Caruso, D. R. (2004). Emotional intelligence: Theory, findings, and implications. *Psychological Inquiry*, 15(3), 197-215.
- Mayer, J.D., Salovey, P. (1990). Emotional Intelligence. *Imagination, Cognition and Personality*, 9(3), 185-211.
- Mayer, J.D., Salovey, P., Caruso, D.R. (2004). Emotional Intelligence: Theory, Findings, and Implications. *Psychological Inquiry*. 15.(3), 197-215.
- Mayer, J.D., Salovey, P., Caruso, D.R. (2016). The Ability Model of Emotional Intelligence: Principles and Updates. *Emotion Review Special edition*, 1-11.
- Muhtarom, A., Fuad, S., Latief, T. (2020). *Moderasi Beragama, Konsep, Nilai dan Strategi Pengembangannya di Pesantren*. Jakarta: Yayasan Talibuana Nusantara.
- Ng, H. W., & Prihadi, K. D. (2020). Why Some Religious Individuals Are Not Emotionally Smart? The Explanatory Role of Spirituality. *International Journal of Evaluation and Research in Education (Ijere)*, 9(1), 83. <https://doi.org/10.11591/ijere.v9i1.20455>
- Nurcholis, A., Dja'far, A.M. (2015). *Agama Cinta – Menyelami Samudra Cinta Agama-Agama*. Jakarta: PT Elex Media Komputindo.
- Saifuddin, L.H. (2019). *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.
- Sugiyono. (2019). *Stastistika untuk Penelitian*. Alfabeta.
- Susanto, S., Desrani, A., Febriani, S. R., Ilhami, R., & Idris, S. (2022). Religious Moderation Education in the Perspective of Millennials Generation in Indonesia. *Al-Ishlah Jurnal Pendidikan*, 14(3), 2781–2792. <https://doi.org/10.35445/alishlah.v14i3.1859>

- Syafaruddin, B. (2023). *Measuring the Essence of the Special Education Program in the Field of Religion: Realizing Religious Moderation in the Community*. 2(2), 11–17.
<https://doi.org/10.51574/ijrer.v2i2.685>
- Taşkan, B., Guleryuz, E., & Toker, Y. (2022). The Moderating Role of Emotion Management in the Relationship Between Mobbing and Burnout. *İş Ve İnsan Dergisi*, 9(1), 1–14.
<https://doi.org/10.18394/iid.1012854>
- Tuala, R. P., Yetri, N., Septur, N., Apriliani, I., Alamsyah, Y. A., & Putra, P. A. (2024). Environmental Management Based on Socio Religious (Case Study of Student Behaviour in UIN Raden Intan Lampung). *E3s Web of Conferences*, 482, 04027.
<https://doi.org/10.1051/e3sconf/202448204027>
- Udechukwu, P. U., Ehusani, R., & Gichimu, E. W. (2024). Relationship Between Emotional Intelligence and Psychological Wellbeing Among Women Religious in Nigeria. *International Journal of Research Publication and Reviews*, 5(4), 4257–4262.
<https://doi.org/10.55248/gengpi.5.0424.1025>
- Ulutaş, İ., Engin, K., & Polat, E. B. (2021). *Strategies to Develop Emotional Intelligence in Early Childhood*. <https://doi.org/10.5772/intechopen.98229>
- Wardah, F. (2023, Februari 01). Setara Institute: 50 Rumah Ibadah Diganggu Sepanjang 2022, Jawa Timur Paling Intoleran. *VOA Indonesia*. <https://www.voaindonesia.com/a/setara-institute-50-rumah-ibadah-diganggu-sepanjang-2022-jawa-timur-paling-intoleran/6941621.html>
- Zuhad, A. (2021, 06 Februari). Mengenang 10 Tahun Penyerangan Berdarah Jemaat Ahmadiyah Cikeusik Banten. *Kompas TV*. <https://www.kompas.tv/article/144815/mengenang-10-tahun-penyerangan-berdarah-jemaat-ahmadiyah-cikeusik-banten>