

Spiritual Quotient: What Is Its Relationship with Local Cultural Accommodation in Religious Moderation?

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Spiritual Quotient: What Is Its Relationship with Local Cultural Accommodation in Religious Moderation?

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Abstract

This study aims to analyze the relationship between the internalization of religious moderation values and the spiritual quotient (SQ) of students, with a particular emphasis on the role of local cultural accommodation as a key element. Religious moderation values such as tawasuth, tasamuh, tawazun, and i'tidal are internalized through educational practices and school culture, and are assumed to play a role in shaping the spiritual dimensions of students, including the meaning of life, self-awareness, and transcendental relationships. The study employs a correlational quantitative approach with parametric testing to ensure the validity and significance of the relationship. The results indicate a significant and linear relationship between the internalization of religious moderation values and the students' spiritual quotient. Local cultural accommodation emerges as a strong indicator in bridging religious values with contextual spiritual experiences. The internalization of values through local religious cultural experiences helps students develop a spirituality that is non-dogmatic, yet reflective, inclusive, and transformative. The study recommends the integration of religious moderation values with local culture-based education in the development of religious and character education curricula.

Keywords: Religious Moderation, Spiritual Quotient (SQ), Local Cultural Accommodation, Character Education.

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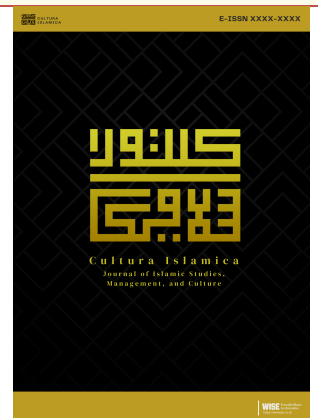
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INTRODUCTION

In the current socio-religious context, education is no longer sufficient merely to instill cognitive aspects and technical skills [1], but is also expected to develop spiritual intelligence as the foundation for ethical, empathetic, and reflective behavior [2]. Global challenges such as intolerance, radicalism, and value disorientation among the younger generation underscore the importance of integrating religious values into the educational process as a whole [3]. The internalization of moderate religious values is believed to serve as a strong foundation in shaping students' character, not only symbolically religious but also spiritually and socially conscious [4]. In this regard, spiritual quotient (SQ) becomes one of the key indicators of the success of character education based on transcendental values [5].

Ideally, education in schools should not only serve as a means of transferring knowledge [6], but also as a space for fostering moderate religious values to shape students' spiritual and social awareness [7]. The internalization of religious moderation values such as *tawasuth* (moderation), *tasamuh* (tolerance), *i'tidal* (justice), and *tawazun* (balance) [8] is expected to equip students with an inclusive, non-extremist religious perspective that aligns with national values. These values are consistent with the dimensions of spiritual quotient, which emphasizes the meaning of life, self-reflection, emotional regulation, and transcendental relationships [9]. If the process of internalizing values is optimally carried out through learning, role models, and a supportive school culture [10] students are expected to grow into individuals who are not only intellectually intelligent but also spiritually mature and wise in diversity [11].

However, the actual conditions on the ground reveal that the internalization of religious moderation values has not yet been fully and evenly applied in educational practices [12]. In many schools, the understanding of the concept of moderation remains normative and has not yet touched upon the deeper aspects of internalization [13]. These values are often taught textually in religious studies subjects, without the contextual and reflective approaches that would allow students to integrate these values into their daily behavior [14]. As a result, the spiritual quotient of students develops sporadically [15]. Some students exhibit strong spirituality, while others still experience a crisis of meaning in life, difficulties in managing emotions [16], and demonstrate intolerant attitudes toward differences. This condition indicates a gap between the ideal curriculum and the reality of implementing religious values aimed at enhancing spiritual intelligence [17].

The correlational assumption between the internalization of religious moderation values and students' spiritual quotient stems from the functional link between religious values and spiritual intelligence in shaping a well-rounded character [18]. Values such as *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* reflect a balanced, just, and tolerant worldview and attitude [19]. When these values are well internalized, they not only shape social attitudes but also strengthen the spiritual dimensions of students [20], such as awareness of the meaning of life, emotional control, and transcendental relationships [10]. Spiritual quotient essentially grows from the depth of values and self-reflection, with religious moderation values serving as its foundation [21]. Therefore, it is assumed that the stronger the internalization of religious moderation values, the higher the spiritual quotient of students [22], thus making the relationship between them worthy of testing through a correlational approach.

Vera Sapitri [23], Ma'mun Zahrudin [24], Hidayani Syam [25], Irwansyah Suwahyu [26], and Listia Wardani [27]. are among the researchers who have examined the relevance of internalizing religious moderation values in enhancing students' spiritual quotient. Their studies generally show that religious moderation values, through a contextual religious education approach, religious cultural habituation, and ongoing religious guidance, play a significant role in shaping students' spiritual character and tolerant attitudes. Strategies such as integrating theory and practice, experience-based religious activities, and the internalization of inclusive values have proven effective in fostering self-awareness, empathy, and social responsibility in students' religious lives. These research findings provide a solid foundation for supporting the importance of implementing the internalization of religious moderation values as one of the factors influencing the development of spiritual quotient in school environments, particularly at SMA Negeri 15 Bandar Lampung.

While research on the internalization of religious moderation values has been widely conducted, few studies specifically investigate its relationship with students' spiritual quotient at the high school level, particularly in public school environments such as SMA Negeri 15 Bandar Lampung. The novelty of this study lies in its approach of quantitatively measuring the correlation between these two variables while also considering the diverse local characteristics of students, including culture, age, and religious background. The urgency of this research arises from the prevalent phenomenon of intolerance among adolescents, highlighting the need to strengthen religious moderation values that can form students' spirituality in a comprehensive and balanced way. The results of this study are expected to provide tangible contributions to the development of curriculum and learning strategies in Islamic Religious Education (PAI) that not only focus on cognitive aspects but also shape religious, tolerant, and moral character through the enhancement of spiritual quotient.

The urgency of this research is further reinforced by the phenomenon of moral and spiritual value degradation often seen in adolescents, as well as concerns about exclusive or narrow interpretations of religion. In this context, education that instills moderation values is not only important but urgent, to protect students from extreme ideologies and guide them toward a peaceful, inclusive, and humanistic understanding of religion. This research offers practical relevance in designing an approach to religious education that contributes to the development of students' spiritual character through the foundation of moderate Islamic values.

METHODS

This study employs a quantitative approach with an ex-post facto design, meaning that the researcher does not directly manipulate the variables being studied but instead analyzes the cause-and-effect relationships of phenomena that have already occurred. The research is conducted at SMA Negeri 15 Bandar Lampung during the odd semester of the 2024/2025 academic year. The study focuses on the 10th-grade students as the population, consisting of 277 students. A sample is drawn using Slovin's formula with a margin of error tolerance of 10%, resulting in 74 respondents. The sampling technique employed is probability sampling, specifically simple random sampling, to ensure that every member of the population has an equal chance of being selected.

The research procedure begins with problem formulation and the determination of variables, which include the independent variable (religious moderation) and the dependent variable (spiritual quotient). The instruments used consist of a Likert-scale questionnaire, which has been developed based on the theoretical indicators of each variable. The validity and reliability of the questionnaire are tested to ensure the instrument measures accurately and consistently. Validity testing is conducted using the Pearson Product Moment correlation technique, while reliability is tested using Cronbach's Alpha coefficient.

The next step involves prerequisite data analysis tests, which include normality testing (using the Lilliefors test), homogeneity testing (using Bartlett's test), and linearity assumption testing. Once all assumptions are met, data are analyzed using simple regression analysis, t-tests (partial), F-tests (simultaneous), and the coefficient of determination (R^2) to determine the extent of the effect of the independent variable on the dependent variable. All analytical processes are carried out systematically to test the hypotheses formulated earlier and to draw valid conclusions that are scientifically accountable.

RESULTS AND DISCUSSION

Results

1. Normality Test

The normality test is used to determine whether the research data follows a normal distribution. The data is considered normal if the significance value is > 0.05 , indicating that the data follows a normal distribution. Conversely, if the significance value is < 0.05 , the data does not follow a normal distribution. The results of the prerequisite test for ChatGPT usage and self-regulated learning are displayed in [Table 1](#).

Table 1. Results of Normality Test
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual	
N		165	
Normal Parameters ^{a,b}	Mean	.0000000	
	Std. Deviation	1.67833812	
Most Extreme Differences	Absolute	.103	
	Positive	.055	
	Negative	-.103	
Test Statistic		.103	
Asymp. Sig. (2-tailed) ^c		.000	
Monte Carlo Sig. (2-tailed) ^d	Sig.	.000	
	99% Confidence Interval	Lower Bound	.000
		Upper Bound	.000

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. Lilliefors' method based on 10000 Monte Carlo samples with starting seed 2000000.

Based on the results of the normality test in Table 1 above, the details show that the Sig. value for the ChatGPT usage variable is 0.000, indicating that the data does not follow a normal distribution.

2. Homogeneity Test

The homogeneity test is used to examine whether the variance of the data distribution is consistent (homogeneous) or not (heterogeneous). The data is considered homogeneous if the Sig. value is > 0.05 .

Table 2. Results of Homogeneity Test
Test of Homogeneity of Variance

		Levene Statistic	df1	df2	Sig.
VARIABLE	Based on Mean	1.857	1	328	.174
	Based on Median	1.163	1	328	.282
	Based on Median and with adjusted df	1.163	1	327.879	.282
	Based on trimmed mean	1.385	1	328	.240

Based on the results in Table 2, the Sig. value for the ChatGPT usage and self-regulated learning variables is 0.174. Since this value (0.174) is greater than 0.05, it can be concluded, based on the homogeneity test criteria, that the variances for the ChatGPT usage and self-regulated learning data are the same, or homogeneous.

3. Linearity Test

The linearity test is a statistical method used to examine whether the relationship between two variables (independent and dependent) is linear. Essentially, this test evaluates whether the relationship can be represented by a straight line. The relationship is considered linear if the significance value is > 0.05 . The results of the linearity test for ChatGPT usage and self-regulated learning are presented in [Table 3](#).

Table 3. Results of Linearity Test

			ANOVA Table				
			Sum of Squares	df	Mean Square	F	Sig.
akomodasibudayalokal * SpiritualQuotient	Between Groups	(Combined)	130.921	8	16.365	5.754	.000
		Linearity	112.624	1	112.624	39.601	.000
		Deviation from Linearity	18.298	7	2.614	.919	.493
	Within Groups	443.661	156	2.844			
	Total	574.582	164				

Based on the significance value (Sig.) from the output, the significance value for Deviation from Linearity is 0.493, which is greater than 0.05. Since the significance value of $0.493 > 0.05$, it can be concluded that there is a significant linear relationship between the ChatGPT usage variable (X) and the self-regulated learning variable (Y).

4. T-test

In this hypothesis test, both the T-test and correlation test are performed. The T-test is used to assess whether the independent variable influences the dependent variable, while the correlation test helps determine the relationship between the two variables. The results of the T-test for ChatGPT usage and students' self-regulated learning are presented in [Table 4](#).

Table 4. Results of T-test

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
VARIAB LE	Equal variances assumed	1.857	.174	7.383	328	.000
	Equal variances not assumed			7.383	326.524	.000

Based on the data in Table 4, the significance value (Sig.) is 0.000, which is less than 0.05. As a result, it can be concluded that H0 is rejected and Ha is accepted, indicating that religious moderation (X) has an effect on spiritual quotient (Y).

5. F-test

The simultaneous hypothesis test (F-test) is used in regression analysis to assess whether all independent variables collectively have a significant effect on the dependent variable. In other words, this test is designed to evaluate whether the regression model can effectively explain the variation in the dependent variable.

Table 5. Results of F-test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	112.624	1	112.624	39.739	.001 ^b
	Residual	461.958	163	2.834		
	Total	574.582	164			

a. Dependent Variable: akomodasibudayalokal

b. Predictors: (Constant), SpiritualQuotient

Since the significance value (Sig.) is 0.001, which is less than 0.05, this indicates that ChatGPT usage has a significant effect on self-regulated learning. This suggests that religious moderation (X) can significantly influence spiritual quotient (Y).

6. Coefficient of Determination Test

The R-Squared test, or coefficient of determination, is a statistical tool used in regression analysis to assess the extent to which the variation in the dependent variable (response variable) can be explained by the independent variable(s) (predictor variable(s)) in the regression model. R-Squared represents the proportion of the variance in the dependent variable that is predictable from the independent variables.

Table 6. Results of Coefficient of Determination Test

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.443 ^a	.196	.191	1.683

a. Predictors: (Constant), SpiritualQuotient

b. Dependent Variable: akomodasibudayalokal

Based on the 'Model Summary' SPSS output table above, the R square or coefficient of determination value is 0.196. This value is obtained by squaring the correlation coefficient (R), which is $0.196 \times 0.196 = 0.443$. An R square value of 0.196 means that 19.6% of the variation in the dependent variable, which is the spiritual quotient (Y), can be explained by the independent variable, which is religious moderation (X). The remaining 80.4% (100% - 19.6%) is influenced by other factors not included in this regression model or variables not considered in this study.

Discussion

Religious moderation, as a paradigm of religious life that emphasizes balance, tolerance, and justice, is closely linked to the formation of students' spiritual quotient (SQ) [28]. In the context of education, religious moderation is not merely a normative discourse but a process of internalizing values that encourages students to experience religion within the framework of diversity and spiritual depth [29]. Values such as *tasamuh* (tolerance) and *tawazun* (balance) are highly relevant to the SQ dimensions, which include self-awareness, empathy, meaning in life, and transcendental relationships with God and fellow human beings. Therefore, the deeper the internalization of moderation values, the greater the potential for the development of mature and balanced spirituality among students [30].

In practice, the internalization of moderation values cannot be separated from the social and cultural context in which students live and interact [31]. One crucial aspect of this process is local cultural accommodation [32]. This accommodation serves as a bridge between the universal teachings of religion and the unique, contextual cultural expressions [33]. When students are invited to understand and engage in religious practices integrated with local culture such as religious ceremonies with local nuances or community-based religious traditions they not only memorize values but also experience and feel spirituality in a tangible and living way [34].

Through this approach, religious moderation fosters the emergence of a contextual, non-dogmatic, and socially adaptive spiritual quotient. Students who are accustomed to witnessing diverse expressions of Islam in local culture will become more open-minded, less judgmental, and capable of seeing that spirituality is not confined to formal worship [35], but also present in respectful attitudes toward traditions and fellow human beings [36]. This aligns with the goal of SQ, which is to form individuals who are spiritually wise and highly conscious of the meaning of life and their relationship with the transcendent [37].

Furthermore, students' involvement in local religious cultural activities such as commemorating Islamic holidays infused with local wisdom or participating in community-based spiritual practices strengthens the existential dimension of SQ [38]. These experiences become informal learning spaces filled with meaning, shaping students' spiritual sensitivity to values of goodness, harmony, and collective awareness [39]. Here, local cultural accommodation plays a strategic role in grounding moderation values into authentic and relevant spiritual experiences [40].

Moreover, local cultural accommodation reduces the black-and-white thinking in religious views. Religious moderation, which opens space for dialogue with local traditions, helps form a more proportional and reflective perspective. This is essential in the development of SQ, as true spirituality arises from the ability to think critically, appreciate differences, and frame religious

values within the context of humanity [41]. Consequently, students become not only "religious" in the formal sense but also possess spiritual depth that consistently guides their behavior [42].

Furthermore, the relationship between these two variables is also evident in how students form the meaning of their lives through the values they absorb from their environment [43]. The moderation values embodied in the appreciation of local culture help students develop an understanding that religion is not an external entity in life, but something grounded and manifested in everyday social actions [44]. When the interpretation of religion is rooted in cultural contexts close to students' experiences, the spiritual values formed become more relevant and easier to internalize [45].

Thus, religious moderation not only shapes peaceful social behavior but also serves as an effective strategy for spiritual education. Local cultural accommodation becomes a crucial aspect that unites religious values with students' lived realities [46]. The internalization of these values strengthens spiritual awareness, as students understand that religious values are not in conflict with culture as long as their essence is preserved. This is where the reflective and transformative process, which is at the core of spiritual quotient, takes place [47].

This entire analysis affirms that there is a functional and substantive relationship between the internalization of religious moderation values and students' spiritual quotient. The indicator of local cultural accommodation not only strengthens this relationship but also serves as a concrete medium that unites religious texts with the context of students' lives [48]. Spirituality formed within the framework of religious moderation not only creates inner peace but also shapes ongoing social and cultural awareness. Therefore, education that integrates religious moderation and local cultural involvement will produce students who are not only intellectually intelligent but also spiritually mature [49].

CONCLUSION

The results of this study indicate that the internalization of religious moderation values has a significant relationship with students' spiritual quotient. Specifically, the indicator of local cultural accommodation has proven to be an important link between religious values and meaningful spiritual experiences. Students who engage in locally based religious traditions tend to exhibit a more reflective, inclusive, and socially connected spiritual understanding. Religious moderation values not only shape social attitudes but also strengthen students' transcendental awareness and meaning in life. Therefore, education that integrates moderation values with local culture holds great potential in shaping a strong and contextual spiritual character.

LIMITATIONS

This study has several limitations. First, the scope of the research is confined to a single type of educational institution with specific socio-cultural characteristics, which means the findings may not be broadly generalized. Second, the quantitative approach used does not fully capture the depth of spiritual experiences, which are subjective and contextual in nature. Third, the local cultural indicators analyzed are still general and have not been specifically examined based on different types of cultural practices. Therefore, future research is recommended to employ qualitative or mixed methods approaches and to extend the study to a broader population with greater cultural and religious diversity.

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AUTHOR CONTRIBUTION

VS, AP, MI, DA, and DH, as researchers, collaboratively designed, implemented, and analyzed the study. They were involved in the entire data collection process, including interviews, observations, and documentation, which were carried out systematically and according to plan. Additionally, they were responsible for drafting and revising the methodology, results, and discussion sections of the research manuscript. Each researcher actively contributed to analyzing the data obtained and formulating relevant findings to address the research questions. All researchers made significant contributions to the writing, editing, and finalization of the manuscript and have approved the final version submitted for publication.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

I declare that Artificial Intelligence (AI) tools were employed in the preparation and composition of this academic work. These tools were primarily used for enhancing language

precision, correcting grammatical errors, and providing suggestions for content organization. All AI-generated material was thoroughly examined and revised to ensure it aligns with the research goals and adheres to academic standards.

I recognize that the AI tools served as an additional aid, and the final work remains my own intellectual effort, reflecting my understanding, research, and analysis. Any use of AI for content creation or idea development has been clearly cited and acknowledged in line with academic integrity principles. This declaration affirms that the application of AI in this study is in full accordance with transparency, academic honesty, and ethical writing standards.

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