Analysis of the Role of Emotional Intelligence on Religious Moderation Attitudes in Buddhist College Students: A Quantitative Descriptive Study

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KEYWORDS	ABSTRACT
religious moderation value, emotional intelligence, tolerance, correlation	Emotional intelligence is an important factor in shaping individual attitudes and behaviors, including in the context of religious moderation. This study aims to analyze the relationship between the internalization of religious moderation values and the emotional intelligence of students in Buddhist Colleges in Indonesia. The values of religious moderation are measured through indicators of national commitment, tolerance, anti-violence, and acceptance of traditions. Meanwhile, emotional intelligence includes self-awareness, self-regulation, motivation, empathy, and social skills. The research employed a quantitative approach with a correlational design. Data were collected using questionnaires distributed to students and analyzed using statistical correlation tests. The results of the study indicate a significant relationship between the internalization of religious moderation values and the level of students' emotional intelligence. Students with a high internalization of religious moderation values tend to exhibit better emotional intelligence, particularly in the aspects of empathy and self-regulation. These findings highlight the importance of integrating religious moderation values into higher education curricula to support the emotional and character development of students.

INTRODUCTION

Emotional intelligence is an important factor in shaping individual attitudes and behaviors, including in the context of religious moderation (Goleman, 2005). Students at Buddhist Colleges have unique religious backgrounds and understandings, which can be influenced by their level of emotional intelligence. Religious moderation is a crucial aspect in maintaining social harmony and diversity in Indonesia (Azra, 2006). Therefore, this study aims to analyze the extent to which emotional intelligence contributes to religious moderation attitudes in Buddhist College students.

Based on this background, this study raises several main questions, namely: (1) what is the level of emotional intelligence of students of Buddhist Religious Colleges, (2) what is their attitude of religious moderation, and (3) the extent to which emotional intelligence affects religious moderation attitudes. To answer this question, the study aims to measure the level of emotional intelligence, analyze students' attitudes of religious moderation, and explain the relationship between the two.

This research is expected to contribute to the field of education and religious psychology by presenting empirical data on the relationship between emotional intelligence and religious moderation attitudes. In addition, publication in scientific journals will enrich academic

references for researchers, lecturers, and education practitioners in developing more inclusive and moderation-based learning strategies (Tilaar, 2012).

This research refers to the theory of emotional intelligence developed by Goleman (2005), which emphasizes five main aspects: self-awareness, self-management, motivation, empathy, and social skills. In addition, the theory of religious moderation in the perspective of religious studies explains how individuals can balance their beliefs with a tolerant and inclusive attitude towards diversity (Hosen, 2016). These concepts are used to understand the relationship between emotional intelligence and religious moderation.

The uniqueness of this research lies in its approach that connects aspects of psychology, education, and religious studies in a single analytical framework. In addition, this research was conducted in the Buddhist Religious College, which is still rarely used as a subject of study related to emotional intelligence and religious moderation.

Several previous studies have discussed emotional intelligence and religious moderation, including research that examines the relationship between emotional intelligence and tolerance attitudes in the context of education (Rahmat, 2018), research that discusses the role of religious education in shaping religious moderation attitudes (Munir & Beh, 2019), and research that analyzes the relationship between emotional intelligence and students' social attitudes (Suyanto et al., 2024). However, there has been no research that specifically examines the relationship between emotional intelligence and religious moderation in Buddhist universities.

This study fills a gap in previous studies by examining the relationship between emotional intelligence and religious moderation attitudes in Buddhist religious colleges, which has not been widely studied. This research provides a new perspective with a quantitative descriptive approach based on empirical data, so that it can be a reference for further research in this field. With this approach, this research is expected to contribute to enriching the understanding of the factors that affect religious moderation among students of Buddhist Religious Colleges.

In the current social and educational context of Indonesia, fostering religious moderation is critical for promoting social harmony, especially within educational institutions that cater to diverse religious backgrounds. Emotional intelligence (EI) has been identified as a key factor influencing attitudes of tolerance and understanding, particularly in the context of religious diversity. Buddhist colleges, which often attract students from diverse cultural and religious backgrounds, provide an ideal setting to study the role of emotional intelligence in shaping religious moderation. This research is urgent as it offers insights that can inform the development of educational strategies aimed at enhancing tolerance, preventing religious extremism, and fostering a culture of peace in society.

While there has been extensive research on the relationship between emotional intelligence and social behaviors, the specific connection between EI and religious moderation has not been sufficiently explored, especially in the context of Buddhist religious institutions. Previous studies have largely focused on emotional intelligence's role in general social attitudes or within mainstream religious institutions, leaving a significant gap in understanding how emotional intelligence influences religious moderation, particularly in Buddhist college students. This study aims to fill this gap by investigating the correlation between EI and religious moderation in this specific academic context.

The novelty of this study lies in its focus on Buddhist college students and the exploration of how emotional intelligence contributes to fostering religious moderation attitudes. Unlike previous studies that broadly assess EI's impact on tolerance, this research uniquely links emotional intelligence with the internalization of specific values of religious moderation, such as anti-violence, tolerance, and national commitment. The study's use of a quantitative

descriptive approach and the application of Pearson's correlation to measure this relationship also offers a novel methodological perspective in the context of Indonesian religious studies.

The purpose of this study is to analyze how emotional intelligence influences religious moderation attitudes among Buddhist college students in Indonesia. By understanding this relationship, the research aims to contribute to character education by highlighting the importance of emotional intelligence in shaping more tolerant, inclusive, and moderate religious attitudes. The benefits of this study include providing empirical data that can inform curriculum development and educational strategies in Buddhist institutions and other religious-based colleges. This can help foster a more inclusive and harmonious environment, where students are better equipped to handle religious diversity and contribute to societal peace.

RESEARCH METHOD

This study uses a quantitative descriptive approach to identify and analyze the relationship between emotional intelligence and religious moderation attitudes in students of Buddhist Religious Colleges. This approach was chosen because it is appropriate to describe phenomena based on numerical data and systematically analyze the relationships between variables (Sugiyono, 2013).

Quantitative descriptive research aims to describe the level of emotional intelligence, religious moderation attitudes, and the relationship between the two variables. Data is collected through surveys using validated and reliable questionnaires, so that it can provide an accurate picture of the variables being studied (John & David, 2018).

The population of this study is students of Buddhist Universities in Indonesia. The research sample was taken using a purposive sampling technique with the following inclusion criteria: active students at the S1 level, willing to be respondents in the research, and having diverse religious backgrounds. The number of samples was determined using the Slovin formula to ensure an adequate level of representation, with a margin of error of 5% (Sekaran & Bougie, 2020).

The research instrument is in the form of a questionnaire consisting of two main parts. First, an emotional intelligence questionnaire that refers to Goleman's theory (1995), which measures five aspects of emotional intelligence: self-awareness, self-management, motivation, empathy, and social skills. Each aspect was measured using a Likert scale of 1-5, with 1 indicating "strongly disagree" and 5 indicating "strongly agreeing". Second, a questionnaire on religious moderation attitudes that adapts the instrument from Hosen's (2016) research, which measures the dimensions of religious moderation, such as tolerance, inclusivity, and balance in religion. The scale used is the same as the emotional intelligence instrument.

Data was collected through the distribution of questionnaires online using an online survey platform. This step was chosen to facilitate access for respondents spread across different regions and ensure time and cost efficiency. The collected data was analyzed using descriptive and inferential statistics. Descriptive analysis was used to describe respondents' profiles, levels of emotional intelligence, and attitudes toward religious moderation, with results presented in the form of frequency tables, averages, and percentages.

With this method, the research is expected to provide an accurate and empirical picture of the role between emotional intelligence and religious moderation attitudes in Buddhist College students.

RESULTS AND DISCUSSION

This research involved a number of respondents from Buddhist Universities spread across several regions in Indonesia. Data collected through questionnaires showed various findings related to emotional intelligence, religious moderation attitudes, and the relationship between the two.

Students' Emotional Intelligence Level

Statistics

KelEQ

N	Valid	160
	Missing	0
Mean		96.16
Median		93.50
Mode		87
Variance		110.057
Range		44
Minimum		72
Maximum		116

Based on the results of the descriptive analysis, the level of emotional intelligence of students is generally in the high category. The average emotional intelligence score is 96.16, which shows that most students have the ability to recognize, understand, and manage their emotions well. The data range between the highest and lowest scores was 44, which indicates a fairly wide difference in emotional intelligence scores between students.

This shows that the level of emotional intelligence of students is not homogeneous, but has quite a striking difference. These findings are in line with Goleman's (1995) research, which states that emotional intelligence can vary significantly between individuals depending on environmental, experiential, and social learning factors. In addition, research by Mayer, Salovey, and Caruso (2004) confirms that differences in emotional intelligence can be influenced by educational factors and the psychological development of individuals.

Descriptive Statistics

	N	Range	Std. Deviation	Variance
Kesadaran diri	160	12	2.607	6.799
Regulasi diri	160	12	2.675	7.155
Motivasi	160	10	2.034	4.136
Empati	160	9	2.567	6.592
Ketrampilan Sosial	160	7	2.515	6.324
Valid N (listwise)	160			

Self-Awareness in this dimension has a range value of 12 where there is a score difference of 12 between the highest and lowest scores in self-awareness. This shows that there are students who are very able to recognize their emotions well in the context of diversity, while there are also those who still have difficulty understanding their own feelings regarding interfaith interactions. While the deviation standard has a value of 2,607, this shows that the spread of data is quite large, showing variations in self-awareness between students. Some students may have a deep understanding of how their feelings and beliefs affect social interactions in diversity, while others are still less aware of this. This dimension has a variance value of 6,799. Variability in self-awareness shows that students have different levels of emotional understanding. This means that experience, educational background, and social environment are likely to have a high influence on how students understand and manage their emotions in the context of religious diversity.

These findings are in line with Eurich's (2018) research, which states that self-awareness has an important role in understanding how individuals see themselves as well as how others perceive them. Furthermore, the research of Ghorbani et al. (2002) confirms that self-awareness

is closely correlated with emotional intelligence, which contributes to social effectiveness and psychological well-being. In addition, research by Peña-Sarrionandia, Mikolajczak, and Gross (2015) shows that individuals with high levels of self-awareness are better able to manage their emotions in a variety of social situations, including in diverse environments. Meanwhile, Sutton (2016) found that increasing self-awareness can have an impact on improving the ability to regulate emotions, which ultimately affects the quality of social interaction in a heterogeneous society.

Self-regulation has a range value of 12, this shows the difference between the highest and lowest scores, just like self-awareness. The score shows considerable variation in students' ability to manage their emotions. There are students who are able to regulate their emotions well in interaction. These results are in line with Gross's (2015) research, which states that the regulation of emotions varies greatly between individuals and is influenced by personal experiences as well as social contexts. The standard deviation value is 2,675, this score is the highest among all variables. This shows that there is a greater difference in students' ability to regulate their emotions. This supports the findings of Aldao, Nolen-Hoeksema, and Schweizer (2010), who found that emotion regulation strategies not only differ between individuals but also have a significant effect on a person's psychological well-being. It can be said that the score shows that self-regulation is the most varied aspect of emotional intelligence among college students. There are individuals who are excellent at keeping their emotions in check and maintaining a moderate attitude, but there are also those who still have trouble controlling their emotional reactions in certain situations, such as debates about religion or differences in cultural values. The variance score in this dimension is 7,155. High variance indicates that students have a very diverse level of self-regulation. The high variation indicates that some students are very good at self-regulation, while others are still having difficulties. This is in line with Koole's (2009) research, which shows that variations in emotional regulation are influenced by various factors, including personal experiences, parenting, social environment, and previously received character education. In addition, recent research by Gross and John (2003) also confirms that the social environment has an important role in shaping an individual's ability to regulate emotions.

Motivation has a range value of 10. The range of motivation scores was smaller than awareness and self-regulation. The range of motivation scores was smaller compared to self-awareness and self-regulation, which means that students' motivation levels tend to be more evenly distributed than other dimensions in emotional intelligence. The Standard Deviation value of 2,034, the variation in motivation is lower than other variables, indicating that most students have a relatively uniform level of motivation. This can be said that students have a fairly stable drive in terms of learning and social involvement in the context of religious diversity. In this dimension, it has a variance value of 4,136. The variability is lower than other dimensions, showing that the difference in motivation between students is not as large as the difference in regulations or self-awareness.

Empathy is the dimension that has the second smallest score range, which is 9. This indicates a narrower distribution. It can be concluded that it means that the majority of students have a relatively uniform level of empathy. The standard deviation of this dimension is at 2,567. The spread of data is quite high, although slightly lower than self-regulation. The high distribution of data shows that there is a variation in the level of empathy between students. The variation of data in this dimension is 6,592. The variation of empathy is still in the range that is not much different from self-awareness and social skills. This means that some students are very empathetic, while others still need to develop this attitude further.

Social Skills has a range value of 7. This score range includes the smallest score among all dimensions, indicating that college students have a more even level of social skills. Students have social skills that are not too different from each other. There is no group that is very

superior or very low in their social skills. The standard deviation of this dimension is 2,515. The distribution of the data is quite stable, indicating that most students have social skills in a range that is not too far apart. This could reflect a more uniform social experience, for example through interactions in a class, organization, or community that strengthens their social skills. The variation of the social skills dimension data was 6,324. The variation in social skills is lower than self-regulation, but still quite high. In other words , although there are differences in social skills, these differences are not as large as differences in self-regulation, which are more varied.

Overall, the five dimensions of emotional intelligence showed variation in the level of mastery of each aspect, with self-regulation having the highest prevalence and the most stable social skills. The variation in the five dimensions of emotional intelligence reflects differences in the way students understand, manage, and express their emotions. This is in line with the research of Mayer, Caruso, and Salovey (2016), which emphasizes that emotional intelligence is not a single skill, but consists of various aspects that develop differently in each individual.

In addition, the research of Petrides et al. (2016) shows that self-regulation tends to have greater variability than other dimensions of emotional intelligence, since this aspect is greatly influenced by individual experiences and social environments. Meanwhile, social skills are often more stable because they are learned more through social interaction and hands-on experience (Brackett et al., 2011). Thus, differences in students' emotional intelligence can be attributed to factors such as parenting, emotional education, as well as the social experiences they experience.

Attitude of Religious Moderation of Students

Statistics

Moderasi

N	Valid	160
	Missing	0
Mean		68.29
Median		69.50
Mode		76
Variance		43.150
Range		19
Minimum		57
Maximum		76

The religious moderation attitude of Buddhist College students as a whole is in the high category. The average score of religious moderation attitude was 68.29, which reflects that students tend to be tolerant, inclusive, and balanced in practicing their beliefs. These results are in line with the research of Saepudin et al. (2020), which found that religious moderation in the higher education environment is greatly influenced by the understanding of the values of diversity and inclusivity.

In addition, research from Anwar (2023) also shows that religious education in higher education has an important role in shaping students' religious moderation attitudes, especially in the context of interaction with individuals who have different faith backgrounds. Meanwhile, a study from Muttaqin (2018) emphasizes that religious moderation is not only about tolerance, but also balance in practicing religious teachings without extremism, which is in line with the values taught in Buddhist education in Indonesia.

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Descriptive Statistics

	N	Range	Std. Deviation	Variance
Komitmen Kebangsaan	160	6	2.083	4.337
Toleransi	160	5	1.543	2.382
Anti Kekerasan	160	6	2.238	5.009
Penerimaan Terhadap Tradisi	160	4	1.287	1.656
Valid N (listwise)	160			

National commitment has a range value of 6 where this shows that the difference between the highest and lowest scores in this dimension is quite small. Meanwhile, the standard deviation score of 2.083 shows that the distribution of data is relatively not too far from the average. Then the variance (Variance) of 4,337 shows that the greater the variance, the greater the difference between respondents in national commitment. National commitment has a fairly high standard of deviation and variance, indicating that there is variation among respondents in this aspect. There was a level of diversity in nationality commitment, where some respondents had high scores (indicating a strong national commitment), while others had lower scores. This shows that national commitment is not uniform among all respondents.

Tolerance has a range value: 5 where this shows that the difference in respondents' scores in tolerance is relatively small. While the standard deviation has a score of 1,543, this shows that the distribution of data is quite low and the respondents' values tend to be close to the average. Variance in the tolerance dimension has a score of 2,382 which shows the level of difference between respondents in the tolerance variable. The tolerance dimension has a smaller spread than other dimensions, which means that the level of tolerance between respondents is more uniform. Uniformity in tolerance levels means that the majority of respondents have a fairly stable and consistent attitude in accepting differences. The average level of tolerance is quite high, so this can be an indication that people have a good understanding of diversity and coexist harmoniously. In religious moderation, uniform tolerance can reduce the potential for conflict due to differences in religious views.

Anti-violence has a range value of 6, indicating that the variation in respondents' scores in anti-violence attitudes is quite high. In this dimension, the standard deviation has a score of 2,238, indicating that the data is more dispersed than the dimensions of tolerance and acceptance of tradition. In the anti-violence variance has a score of 5,009 where the highest variance value compared to other dimensions, showing that the difference between respondents is greater. Respondents with higher or lower levels of anti-violence. It can be concluded that this allows the respondent group to have a diversity of understanding of violence. This could indicate that there is one group with a very strong understanding of rejecting violence and another group that may still be in the stage of understanding the importance of anti-violence. High variance can reflect the diversity of people's views on acts of violence, both in physical, verbal, and symbolic forms.

Acceptance of tradition has a range value of 4 which shows that the variation in scores in this dimension is the smallest compared to other dimensions. This dimension has a standard deviation score of 1,287, which is the smallest standard deviation among all dimensions, indicating that the data is more centered around the mean value. Meanwhile, variance has a score of 1,656. This variance score is included in the smallest variance value, meaning that the difference between respondents in this dimension is very small. Acceptance of tradition has the least spread, indicating that the majority of respondents have a relatively similar level of acceptance of tradition. The small spread suggests that most respondents have a common understanding of traditions, which could indicate a strong acceptance of the cultural values that have developed in society. In religious moderation, acceptance of tradition is important because many religious practices are influenced by local wisdom.

The environmental factor of religious education also strengthens the attitude of religious moderation, where the values of harmony and tolerance are taught explicitly or implicitly during the learning process (Munir, 2019).

Correlations

		Komitmen Kebangsaan	Toleransi	Anti Kekerasan	Penerimaan Terhadap Tradisi
Komitmen Kebangsaan	Pearson Correlation	1	.774**	.796**	.707**
	Sig. (2-tailed)		.000	.000	.000
	N	160	160	160	160
Toleransi	Pearson Correlation	.774**	1	.868**	.768**
	Sig. (2-tailed)	.000		.000	.000
	N	160	160	160	160
Anti Kekerasan	Pearson Correlation	.796**	.868**	1	.767**
	Sig. (2-tailed)	.000	.000		.000
	N	160	160	160	160
Penerimaan Terhadap Tradisi	Pearson Correlation	.707**	.768**	.767**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	160	160	160	160

**. Correlation is significant at the 0.01 level (2-tailed).

This research is also to see the linear relationship (correlation) between the dimensions of Religious Moderation. Through Pearson's correlation test, the researchers wanted to see how strong the interdimensional relationship was and identify significant interdimensional relationships. The results of the dimensional correlation test showed that the dimension of national commitment had a strong correlation with the tolerance dimension, which was r = 0.774, p = 0.000. It can be said that the higher a person's national commitment, the higher the level of tolerance. Individuals who have a high sense of nationalism tend to be more accepting of differences and respect diversity. In addition, the dimension of national commitment also shows a high relationship with Anti-Violence, namely, r = 0.796, p = 0.000. This shows that individuals who have a high sense of nationality are more likely to reject violent acts as a solution to conflicts. In other dimensions, such as tolerance, it shows a very strong relationship with anti-violence, namely r = 0.868, p = 0.000. It can be said that the higher the level of tolerance of the individual, the higher the tendency to resist violence. This suggests that mutual respect can reduce the potential for aggressive actions or conflicts. Acceptance of Tradition also has a strong correlation with other dimensions, namely r ranges from 0.707 - 0.768, p = 0.000. This shows that the more a person accepts and respects traditions, the higher the level of national commitment, tolerance, and non-violence.

The Relationship of Emotional Intelligence to Religious Moderation Attitudes

Correlations

		KelEQ	Moderasi
KelEQ	Pearson Correlation	1	.558**
	Sig. (1-tailed)		.000
	N	160	160
Moderasi	Pearson Correlation	.558**	1
	Sig. (1-tailed)	.000	
	N	160	160

**. Correlation is significant at the 0.01 level (1-tailed).

The results of the relationship analysis showed that emotional intelligence had a positive influence on religious moderation attitudes. The results of the Pearson Correlation test showed that there was a positive relationship with moderate strength between Emotional Intelligence (KeIEQ) and Religious Moderation, with a correlation coefficient value of 0.558. This relationship is statistically significant at the level of 0.01 (1-tailed), as indicated by the significance value $p = 0.000$. This shows that the higher a person's emotional intelligence, the higher the tendency to internalize the values of religious moderation. Empathy has a standard deviation of 2,567 and a variance of 6,592, which indicates that there is variation in students' ability to understand the feelings of others. This variation could have implications for differences in their tolerance and inclusivity levels. This supports the theory that the ability to understand the feelings of others is an important factor in building a tolerant and inclusive attitude (Goleman, 1995). Another study researched by Parker et al (2006), found that students with higher levels of emotional intelligence showed a more inclusive and tolerant attitude towards differences, including in the context of religious beliefs.

Discussion

The results of this study are consistent with previous findings that state that emotional intelligence plays an important role in shaping religious moderation attitudes (Rahmat, 2018; Suyanto, 2020). Students with high emotional intelligence tend to be able to understand differences and appreciate diversity, which is at the core of religious moderation. The empathy dimension that shows the highest correlation reinforces the view that the ability to understand others contributes greatly to creating social harmony. Ammarul 'Adl (2024) stated that emotional intelligence plays an important role in increasing religious tolerance and building social harmony in a diverse society. In the context of religious moderation, a person with high empathy will be better able to appreciate diversity, avoid prejudice, and build harmonious relationships with individuals from different backgrounds. The data, which showed variations in empathy, self-regulation, and social skills, indicated that students' tolerance levels could be affected by the extent to which they developed their emotional intelligence. Previous research has shown that emotional intelligence, which includes dimensions of empathy, self-regulation, and social skills, has a significant role in improving religious tolerance among college students. Research conducted by Ghufron (2016) also revealed that individuals with high emotional intelligence tend to be more tolerant of religious differences, have better abilities in managing conflicts, and play an active role in building social harmony.

Several things need to be considered. The dimension of self-regulation may still need to be strengthened in character education, especially in helping students manage emotions in certain situations related to religious moderation. This is because the data shows that students have diverse levels of emotional intelligence, with self-regulation having the highest variation, while the variance of social skills is more even. The correlation results showed a significant relationship between emotional intelligence and religious moderation (e.g., Pearson correlation 0.558, $p = 0.000$), this reinforces the importance of including emotional intelligence in character education in Buddhist Religious Colleges. The dimensions of empathy and social skills have a fairly high standard of deviation, which suggests that some students may have a better level of understanding and application of religious moderation than others. This is in line with research conducted by Achmad et al (2024) that through adequate religious education, it can provide a correct understanding of religion and the values contained in it, including values that emphasize the importance of tolerance, justice, and compassion for fellow humans. Students who study at religious-based universities receive a briefing on moral and spiritual values that are closely related to emotional intelligence. This ultimately has a positive impact on the implementation of their religious moderation attitude. This research emphasizes the importance of strengthening emotional intelligence, especially in certain dimensions, to

support a stronger attitude of religious moderation. Thus, the results of this study make an important contribution to the development of character education that integrates aspects of emotional intelligence and religious moderation in the curriculum of Buddhist Universities (Munir, 2019).

CONCLUSION

Based on the results of the research, it can be concluded that students of Buddhist Religious Colleges have a high level of emotional intelligence, especially in the dimension of empathy. The research data shows that the empathy dimension has a fairly high score spread. This shows that most students have strong empathy, which allows them to understand and appreciate the perspectives of others. Individuals who have empathy allow them to understand and appreciate the perspectives of others. This is in line with their religious moderation attitude, which is also in the high category, shown through tolerance, inclusivity, and the ability to balance personal beliefs with respect for diversity. All aspects of religious moderation—national commitment, tolerance, non-violence, and acceptance of tradition—have a high and significant correlation with each other. The strong correlation between tolerance and non-violence shows that students not only have an open attitude towards diversity, but also reject violence in religious practices.

In addition, this study also shows a positive and significant relationship between emotional intelligence and religious moderation, showing that students with better emotional abilities tend to have a more moderate attitude in religion. This positive correlation shows that the higher a person's emotional intelligence, the higher his moderate attitude in religion. This strengthens the argument that understanding one's own and others' emotions contributes to building a tolerant and inclusive attitude. Strengthening emotional intelligence in religious education can be an effective strategy in building a more harmonious and moderate society in diversity. Educational programs that emphasize the development of empathy, social skills, and self-regulation can help students be better prepared to face diversity with an open and tolerant attitude.

The faith-based educational environment at Buddhist Colleges plays an important role in instilling spiritual and moral values that support the formation of emotional intelligence and religious moderation. This is relevant to the findings of the study which shows that students with higher EI tend to have a more moderate religious attitude. An academic environment that emphasizes balance, wisdom values, and Buddhist teachings that emphasize tolerance are most likely to contribute to the formation of student character. By strengthening these values, students are able to internalize religious moderation as part of their daily lives. Empirical evidence that emotional intelligence correlates with religious moderation attitudes, the results of this study can be a reference for other religious education institutions in developing a curriculum that balances emotional intelligence with moderation-based character education. This research makes an important contribution to the development of character education strategies based on religious values, which can be a reference for other religious education institutions to create a generation that is emotionally intelligent and moderate in religion.

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