

**STRENGTHENING THE IMPLEMENTATION OF NATURAL  
INTELLIGENCE AND EMOTIONAL INTELLIGENCE IN  
BUILDING RELIGIOUS MODERATION**

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**ABSTRAK**

Naturalis dan Kecerdasan Emosional adalah dua aspek penting dalam membentuk moderasi beragama yang sehat dan berkelanjutan. Implementasi kecerdasan naturalis melibatkan pemahaman mendalam terhadap alam dan ciptaan-Nya, mengaktualisasikan kesadaran akan hubungan antara manusia dan alam semesta. Di sisi lain, kecerdasan emosional menggambarkan kemampuan individu dalam mengelola emosi mereka sendiri dan orang lain, mempromosikan empati, toleransi, serta pemahaman terhadap perspektif beragama yang berbeda. Dan bagaimana penggabungan kedua kecerdasan ini dalam membangun moderasi beragama dapat memberikan kontribusi positif dalam mengurangi konflik beragama, meningkatkan dialog antaragama, dan membentuk masyarakat yang lebih inklusif serta berdampingan. Dalam era globalisasi dan keragaman kultural, implementasi kecerdasan naturalis dan kecerdasan emosional dapat menjadi landasan penting bagi perdamaian dan harmoni antarumat beragama.

**Kata kunci** : Kecerdasan, Naturalis, Emosional

**ABSTRACT**

*Naturalist Intelligence and Emotional Intelligence are two important aspects in establishing healthy and sustainable religious moderation. The implementation of naturalist intelligence involves a deep understanding of nature and its creation, actualizing awareness of the relationship between humans and the universe. On the other hand, emotional intelligence describes an individual's ability to manage their own emotions and those of others, promoting empathy, tolerance, and understanding of different religious perspectives. And how combining these two intelligences in building religious moderation can make a positive contribution in reducing religious conflict, increasing interreligious dialogue, and forming a more*

*inclusive and harmonious society. In the era of globalization and cultural diversity, the implementation of naturalist intelligence and emotional intelligence can be an important foundation for peace and harmony between religious communities.*

**Keywords:** *Intellegence, Naturalist, Emotional*

## **INTRODUCTION**

Naturalistic Intelligence and Emotional Intelligence are two important aspects of human development that have a significant impact in building religious moderation in society. Naturalist Intelligence refers to an individual's ability to understand, appreciate, and interact with nature and the surrounding environment. Meanwhile, Emotional Intelligence describes an individual's capacity to recognize, manage and express emotions well.

In the context of religious moderation, Naturalist Intelligence allows people to develop a deeper understanding of empathy and sympathy which can result in respect for various religious beliefs and beliefs. The ability to feel connected to nature can also inspire individuals to live a balanced life and maintain harmony with nature, which are important values in various religions. Meanwhile, emotional intelligence plays a key role in building tolerance, empathy, and religious beliefs and practices. Individuals who have good emotional intelligence are better able to overcome differences of opinion and religious conflicts in a more constructive way. They also tend to be able to understand the feelings and perspectives of other people, the application of Naturalist Intelligence and Emotional Intelligence in society can play an important role in building religious moderation. This article will look at how developing naturalistic intelligence and emotional intelligence as well as the ability to manage emotions can help society approach religious issues in a wiser and more peaceful way.

## **DISCUSSION**

### **Education as the Main Basis for Building Naturalistic Intelligence and Emotional Intelligence in Religious Moderation**

National education aims to mandate that the state guarantee the basic rights of every citizen to fulfill their educational needs and develop themselves and gain

benefits from knowledge in order to improve the quality of life and that of others. Education as a human right of every citizen aims to develop the potential of students within the scope of society so that they become complete human beings both physically and spiritually as stated in Article 3 of the 1945 Constitution which states that "Every citizen has the right to education". This means that education is very important in its implementation which has a very significant impact on society, namely providing input in the development of naturalist intelligence and emotional intelligence.

Education is also very much needed and very important as a provider of learning, namely as a forum for developing creativity and innovation in the process of biological or spiritual maturity of students within the scope of society. Also, the role of education as one of the main strategies in achieving naturalistic and emotional intelligence in society. Education must also have quality and infrastructure for students to develop affective and psychomotor values in implementing religious moderation in the community or school environment.

In the running system of education as a forum for developing naturalistic intelligence and emotional intelligence in society and students, there are also educational problems that have not been resolved, including the provision of education carried out in Indonesia so far which is more classical-mass in nature, namely oriented towards quantity for can serve as many students as possible with the same treatment without considering the potential of each individual (Felix et al., 2019), This is not good because it causes the potential to not develop both within the scope of naturalistic intelligence and emotional intelligence possessed by each individual student. As well as the lack of nationalist feelings in society to provide tolerance to society. This apparent weakness results in the individual needs of students not being accommodated in developing naturalist intelligence and emotional intelligence. In general, the treatment given is standard to all students so that there is little attention to differences in potential.

Basically, the abilities possessed by each individual are not the same, there are what are called Individual Differences (Miftah, 2020), Therefore, the education provided to each individual should refer to the differences and abnormalities in the education system. This concept was developed by Thomas Jefferson, that everyone

should have the opportunity to develop the talents they do not have.

### **The concept of Naturalist Intelligence in Education to Form and Build Religious Moderation**

Naturalist intelligence is the skill of recognizing and categorizing systematic thinking patterns regarding the surrounding environment, namely by recognizing the existence of an object that can communicate between one another (Rocmah, 2016). In this case, the correlation between the human body and nature is very important in obtaining and exploring a problem objectively. Also, there is no gap in thinking for other living creatures.

Naturalist Intelligence is one of the many types of intelligence identified by Howard Gardner in his theory of Multiple Intelligences. Naturalist Intelligence is related to an individual's ability to recognize, understand and interact with nature and other natural elements. This includes understanding plants, animals, the environment, and the ecosystem as a whole (Syarifah, 2019).

In the educational context of forming and building religious moderation, Naturalist Intelligence can play an important role. This is because a deep understanding of nature and ecosystems can strengthen awareness of the wonders of the universe, which in turn can provide a foundation for religious moderation, as well as provide more knowledge of nature so that in its representation a student can easily adapt to nature and be able to understand things, small or big from nature by understanding, contemplating, or feeling the touch of nature itself. And in this case there are two ways to utilize naturalist intelligence in forming education based on religious moderation (Marniemi & Parkki, 1975).

1. Introduction to natural diversity in forming a sense of tolerance towards the surrounding environment. In this case, a teacher can help students to recognize and appreciate natural diversity, such as plants and animals, as well as different ecosystems. This can build an understanding of diversity in creation, or in the sense that this activity creates moderate and tolerant thinking towards the surrounding environment.
2. Environment and environmental ethics in intolerance towards the surrounding environment. Education about environmental ethics and

responsibility in caring for nature can help students develop a moderate view of religion.

By integrating Naturalist Intelligence in education, students can develop a deeper understanding of the relationship between nature, religion, and moderation. This can help them become more tolerant individuals, respect nature, and uphold religious values with a sense of moderation. Interpreting religious values by implementing naturalist intelligence in society, as well as reorienting Naturalist Intelligence towards religious tolerance is very important in its implementation.

### **Strengthening emotional intelligence in forming religious moderation and leadership in Islamic education**

Emotional intelligence in Islamic educational leadership is the leader's ability to interact and adapt to the environment and changes around him in a more communicative, flexible, friendly and flexible manner (Bose & Sarma, 1975). In this case, emotional intelligence plays a very important role in the context of change and interaction, namely by correlating the environment and change using certain aspects. Therefore, emotional intelligence in leadership has a huge influence on aspects of educational culture and aspects of social culture.

Emotional intelligence in Islamic educational leadership is the ability of school leaders to influence school members through self-awareness and self-management so that they can understand other people (social awareness) and then skillfully manage them (management skills) the art of relationships so that they can translate desires that exist within the scope of education by emphasizing the goals and objectives of the school organization which are to be achieved through the cooperation of school leaders and residents as well as the support of all parties (Glenn & Goldman, 1976). This means that the leadership possessed by a leader must have moderate values that are recommended by the leader to the members and residents there, namely in the sense of self-awareness and self-management so that, in this context, the art of relating is carried out by a member to a member. by applying the values of religious moderation that exist in Indonesia, the combination of these two sentences has an inseparable correlation between one another, self-awareness and self-management, so that in this case the

reinterpretation put forward by several leaders and implemented when there is fealecy policies thatoccur in the environment around the leadership.

### **Increasing emotional intelligence in building tolerant and harmonious religious moderation**

Religious moderation is an important concept in living together, especially in overcoming conflicts due to religious differences (Taufiq & Alkholid, 2021). Thus, an attitude of tolerance is needed to implement religious moderation in the scope of society and education as a form of harmony in implementing cultural diversity, traditions and religions in a multicultural society. Implementing emotional intelligence can help build religious moderation.

Thus, the basic scopes in the process of implementing emotionalintelligence in religious moderation are included in the scope of understanding,emotions, understanding empathy, understanding conflict management, emotional resilience,and understanding education and awareness (ethics). In this case, integrating emotional intelligence in building tolerant religiousmoderation can help create a moreinclusive and harmonious society andbe smart in making policiesregarding problems that occur, wherever differences in religion, race, ethnicity, culture, traditions andEthnicity is not a problem for Indonesia to create a society that is aware of a moderate attitude towards the surrounding environment. And inthis case it can be seen as anopportunity to learn and grow, to create the golden Indonesia that will come. And can have more influence on the diversity of multicultural society and the development of religious moderation in society.

### **Instilling character values in building inclusive religious moderation**

In reality, the socialization of character education within educational institutions and societystill encounters several obstacles in the aspects of learning methods and social implementation with severalfactors being the main causes including student diversity, social diversity, geographical diversity and cultural and cultural diversity. This means that the implementation carried out in providing a solution and effective form of education still lacks a positive impact in the community and educational institutions, because there are several factors that

become obstacles in instilling character values in building religious moderation in educational institutions or in the community. The factor that causes the inaccuracy of instilling character values in educational and social institutions is student diversity. This means that students have different styles, both in the context of nature, character, or reputation in learning in the classroom. Meanwhile, in a social context, the cultivation of character values includes the integrative aspect of society in cultivating the character values that exist in each individual human being. And in geographical diversity, the internalization of education which must involve the surrounding environment is very influential in instilling character values in building religious moderation. In the context of cultural and cultural diversity, the cultivation of character values in building religious moderation is more dominant in the reorientation of education based on the formation of character, morals and morals for students in educational institutions or social communities in the cultural environment.

Therefore, the character values that are prioritized for implementation in schools or in the community must be more adapted to the situations and conditions and problems that often occur in schools or in the community, so that it can be identified what values are really needed to be developed in schools and in the community. In other words, the formation of character values that will be implied by students or society must be more dominant in the moral aspects that will be carried out in the surrounding environment. There are at least seven important values that are developed into character, namely: discipline, responsibility, respect and courtesy, hard work, empathy, self-confidence and communicativeness. Thus, the formation of character values in building religious moderation is not only stagnant in character education, but includes moral, character and character aspects. In this case, the formation of character values in building religious moderation involves important stages that cannot be separated from one another. It is different in the procedural context which must be implemented in instilling character values that are based on instilling good and accountable ethics and morals.

### **Strengthening naturalist intelligence and multidisciplinary character education in building religious moderation**

In Islamic teachings, character education is actually moral education. The term moral according to Ahmad Muhammad Al Hufy in "min akhlak al-naby", is interpreted as *azimah* or a strong will about something that is done repeatedly so that it becomes a custom (entrenched habit) that leads to good and bad. In other words, multidisciplinary character education is very inclusive and very important in helping and strengthening religious moderation in the social environment of society or educational institutions. The essence of multidisciplinary character education still has a very strong correlation in the process of developing and strengthening religious moderation, namely naturalist intelligence which will be implied by students and multicultural society, inseparable from the essence and essence of education. Character education includes integral aspects that need to be implemented in building moderation. religions include (Rahmawati et al., 2022).

- (1) Increases Religious character Religious character contains elements of worship values, spirit of Jihad values, moral values, discipline, exemplary and sincerity (Mustofa a., 2021)
- (2) Improve discipline character Where students can improve and get used to discipline with full awareness in carrying out the rules. (Fawaid a., 2017)
- (3) An attitude of mutual love and respect Where in this case meeting each other and gathering together in a religious activity can foster an attitude of mutual affection. (Mariyatul q., 2022)



## CONCLUSION

In this case, the conclusion that can be drawn from the implementation of naturalist intelligence and emotional intelligence in building religious moderation is that the combination of the quality of naturalist intelligence in understanding the relationship between religion and the natural environment so that there is no chaos in the enforcement and development of naturalist intelligence and emotional intelligence in the scope of education or society, and together with emotional intelligence in managing interactions between individuals within a religious framework, can help in creating harmony, tolerance and better understanding between religious individuals so as to give rise to a society that understands appropriate religious moderation in societal implications. and in that it can promote positive dialogue, resolve conflict, and promote sustainability, making religious moderation a more sustainable endeavor in an increasingly complex world.

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