The Influence of Religious Literacy on Students' Moral Intelligence in the Digital Era: A Case Study of SMAN 4 Cimahi

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Abstract	
This study aims to analyze the influence of religious literacy on students' moral intelligence in the digital era at SMAN 4 Cimahi. The study employs a quantitative approach. A sample of 120 respondents, who are students of SMAN 4 Cimahi, was collected. Quantitative data analysis was performed using SPSS version 25. Based on the results of the study, the results of the statistical test showed that the t-value was 2.111 > t. table 1.658, then H1 was accepted and H0 was rejected, so it can be concluded that in general, religious literacy has a positive effect on students' moral intelligence.	**Keywords:** Islamic education; Moral Intelligence; Character building

Abstrak	
Penelitian ini bertujuan untuk mengkaji pengaruh literasi agama terhadap kecerdasan moral siswa pada era digital di SMAN 4 Cimahi. Studi ini menggunakan pendekatan kuantitatif. Sampel sebanyak 120 responden yang merupakan siswa SMAN 4 Cimahi berhasil dikumpulkan. Analisis data kuantitatif menggunakan software SPSS versi 25. Berdasarkan hasil penelitian, Hasil uji statistik menunjukkan nilai t hitung 2,111 > t tabel 1,658, maka H1 diterima dan H0 ditolak, sehingga dapat disimpulkan bahwa secara umum literasi agama berpengaruh secara positif terhadap kecerdasan moral siswa..	**Kata Kunci:** Pendidikan Agama Islam; Kecerdasan Moral; Pendidikan Karakter

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1. Introduction

Religious education is an important factor in shaping students' morals. However, in this digital era, the challenge of forming students' moral intelligence is increasingly complex. Students are not only exposed to local and religious values, but also various global values that often conflict with religious teachings (Aziz et al., 2023). So the question arises about how religious education in this digital era still has a significant impact in shaping students' moral intelligence. The moral crisis

demands more attention to character education, on the other hand, inadequate character education exacerbates the moral crisis that is happening today. In addition, low religious literacy is also one of the factors causing low character education, this is because without a correct understanding of the teachings of religious beliefs, character education will never have a strong foundation (Jamaludin, 2023).

Moral intelligence is an important component that every student must have, and it is important to be built from an early age so that students can adapt to the development of the times without ignoring the moral values that apply in society. Moral intelligence is intelligence that requires empathy, volunteerism, patience, and cooperation to achieve a goal (Hafsah & Afni, 2021). Moral intelligence is an individual's attitude acquired during the developmental period, where the individual will continue to learn to always improve his moral intelligence in dealing with various situations in the environment in which they are located, so that the individual will eventually be able to think and act on his own well. Students who have high moral intelligence will be able to overcome the problems they face well, think quickly and appropriately in solving problems, manage work neatly and orderly, be diligent, and be able to take care of the feelings of others (Notosrijoedono, 2015).

Moral Intelligence is important, but in reality in this digital era moral intelligence has undergone a drastic shift, which indicates that there has been a moral crisis in the young generation in Indonesia, this is marked by a decline in ethical standards and moral values at various levels of society (Ningsih, 2015). This crisis not only has an impact on individual behavior but also has an impact on various social problems, such as increasing criminal activities, increasing promiscuity, and violence against children and adolescents (Iriany, 2014). Based on UNICEF data in 2016, around 50% of Indonesian adolescents were involved in violence, while data from the Indonesian Ministry of Health in 2017 showed that 3.8% of adolescents had used narcotics (Habibi, 2023). The fragility of a nation's morals and character cannot be separated from the fragility of character education in academia, which is the main cause of the moral crisis (Suryatniani, 2019). The student character survey conducted by the Center for Research and Development of Religious and Religious Education in 2021 resulted in a decrease in the index number compared to the results of the index in the previous year. Down 2 points from 71.41 in 2020 to 69.52 in 2021 (Habibi, 2023). This condition is a big challenge to strengthen the morale and character of the nation in the midst of the ever-growing modernization current.

In shaping morals in students, religious education is one of the important factors. Islamic religious education is very necessary because it teaches noble morals to everyone, besides that religious education teaches humans which deeds are good and bad or what is appropriate and inappropriate because the basis of religious teachings is goodness, then the end result is a good human being for himself and others (Budiarto, 2020). Islamic religious education which includes understanding, appreciating, and practicing the values of religious teachings must be able to have a significant influence on the moral level of students. Islam teaches moral principles that emphasize justice, honesty, responsibility, and empathy,

which have an important role in students' moral intelligence. However, in this digital era, religious values that were once tightly held are starting to fade, and are no longer the top priority of society. Amien Rais (2016) argues that, "(moral) issues are the responsibility of the Indonesian nation and must be dealt with seriously, solved by strengthening the noble values of customs and religion which have recently become the umpteenth thing in life".

Previous research with the same theme as this study, has been conducted by Alhidayah (2023), entitled The Influence of Religious Literacy Routines and Emotional Intelligence on Student Behavior at Riau Technology Islamic Boarding Schools. The results of the study explain that the routine of religious literacy and emotional intelligence has a positive effect on student behavior. Furthermore, a previous study by Handriyanto et al., (2022) entitled The influence of digital literacy on student morality. The results of the study show that digital literacy affects students' morality, but digital literacy is not fully owned by students. The two studies discuss literacy and morals but have different focuses, the first research by Alhidayah (2023) discusses the influence of literacy on behavior in general. Then the second research by Handriyanto et al., (2022) focuses on digital literacy and its influence on student morality. In contrast to the two studies, this research will focus on the correlation between religious literacy and students' moral intelligence. Based on the background of the problems and research gaps, and the absence of previous research, this study aims to measure the impact of religious literacy on students' moral intelligence, especially in the digital era.

2. Methods

This research is a type of quantitative research using a correlational approach. The quantitative research method is a systematic investigation of a phenomenon by collecting data that can be measured using statistical, mathematical, or computational techniques (Karmini et al., 2019) The population in this study is 10th grade students of SMAN 4 Cimahi by drawing 120 samples using probability sampling techniques. Data collection was carried out by distributing a closed questionnaire to 120 respondents at SMAN 4 Cimahi. The data analysis method uses a data quality test, a classical assumption test, and a hypothesis test. Data analysis was carried out using the SPSS Version 25 application.

The frame of mind can be described as follows:

Figure 1.1 Mindset

| Religious Literacy | $\longrightarrow$ | Moral Intelligence |
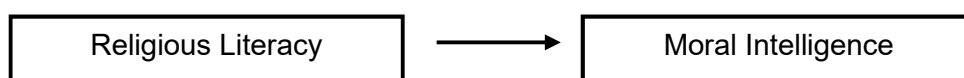
Based on the above frame of mind, the hypothesis in this study is as follows:

H0: Religious literacy does not have a positive and significant effect on the moral intelligence of SMAN 4 Cimahi students
H1: Religious literacy has a positive and significant effect on the moral intelligence of students of SMAN 4 Cimahi.

3. Result and Discussion

The questionnaires distributed and filled out at the time of the study were 120. The Guttman and Likert scale points used in this study are as follows:

Table 1.1 Guttman Scale

Information	Scale (+)	Scale (-)
Yes	1	0
Not	0	1

Table 1.2 Likert Scale

Information	Scale
Strongly Agree	5
Agree	4
Keep	3
Disagree	2
Strongly disagree	1

The diversity of respondents by gender can be seen in the following table:

Table 1.3 Characteristics of respondents by gender

Gender	Frequency	Percentage
Man	45	38%
Woman	75	62%
Total	120	100%

Based on table 1.3 of the number of respondents by gender, it shows that the number of male respondents is 45 students, while the number of female respondents is 75 students, so that the total number of respondents is even 120 students.

The diversity of respondents by age can be seen in the following table:

Table 1.4 Characteristics of respondents by Age

Age	Frequency	Percentage
15 years	59	49%
16 years	61	51%
Total	120	100%

Based on table 1.4 about the number of respondents by age, it shows that the number of respondents aged 15 years amounted to 59 students, while the number of respondents aged 16 years amounted to 75 students, so that the total number of respondents was 120 students.

3.1 Result

The data analysis technique using the SPSS application is carried out through 3 stages, namely data quality test, classical assumption test, and hypothesis test. In this study, data management uses the SPSS 25 application. The

data obtained was sourced from the results of the distribution of questionnaires of 120 respondents.

3.1.1 Data Quality Test
3.1.1.1 Validity Test

Table 1.5 Summary of the Moral Intelligence Validation Test

Statement	r calculate	r table
Y.1	0.475	0.1779
Y.2	0.462	0.1779
Y.3	0.511	0.1779
Y.4	0.530	0.1779
Y.5	0.459	0.1779
Y.6	0.452	0.1779
Y.7	0.331	0.1779
Y.8	0.452	0.1779
Y.9	0.268	0.1779
Y.10	0.547	0.1779
Y.11	0.593	0.1779
Y.12	0.534	0.1779
Y.13	0.511	0.1779
Y.14	0.642	0.1779
Y.15	0.582	0.1779
Y.16	0.632	0.1779
Y.17	0.483	0.1779
Y.18	0.332	0.1779
Y.19	0.449	0.1779
Y.20	0.491	0.1779
Y.21	0.666	0.1779
Y.22	0.432	0.1779
Y.23	0.487	0.1779
Y.24	0.605	0.1779
Y.25	0.505	0.1779
Y.26	0.490	0.1779
Y.27	0.540	0.1779
Y.28	0.591	0.1779
Y.29	0.537	0.1779
Y.30	0.636	0.1779
Y.31	0.523	0.1779
Y.32	0.525	0.1779
Y.33	0.240	0.1779

Statement	r calculate	r table
Y.34	0.436	0.1779
Y.35	0.573	0.1779
Y.36	0.650	0.1779
Y.37	0.445	0.1779
Y.38	0.415	0.1779

Table 1.6 Summary of Religious Literacy Validity Test

Statement	r calculate	r table
X.1	0.265	0.1779
X.2	0.271	0.1779
X.3	0.295	0.1779
X.4	0.250	0.1779
X.5	0.271	0.1779
X.6	0.485	0.1779
X.7	0.253	0.1779
X.8	0.289	0.1779
X.9	0.295	0.1779
X.10	0.350	0.1779
X.11	0.302	0.1779
X.12	0.467	0.1779
X.13	0.292	0.1779
X.14	0.308	0.1779
X.15	0.293	0.1779
X.16	0.240	0.1779
X.17	0.286	0.1779
X.18	0.244	0.1779
X.19	0.251	0.1779
X.20	0.269	0.1779
X.21	0.254	0.1779
X.22	0.253	0.1779
X.23	0.238	0.1779
X.24	0.324	0.1779
X.25	0.245	0.1779
X.26	0.270	0.1779
X.27	0.250	0.1779
X.28	0.243	0.1779
X.29	0.351	0.1779
X.30	0.262	0.1779

3.1.1.2 Uji Reliabilitas

Table 1.7 Summary of Reliability test results

Variable	Cronbach Alpha	Required Cronbach Alpha
Religious Literacy	0,614	0,60
Moral Intelligence	0,917	0,60

Based on table 1.7 above, Cronbach's alpha value for each variable exceeded 0.60, so that each of the variables in the study **was declared reliable.**

3.1.2 Classical Assumption Test
3.1.2.1 Normality

Table 1.8 Results of the Normality Test

No.	Asymp Sig (2-tailed) Value (One sample Kolmogorov-smirnov test)
1	0,200

Based on table 1.8 about the results of the normality test of religious literacy data on moral intelligence above, it states a significance value of 0.200 which means more than 0.05, so the data is considered **to be normally distributed.**

3.1.2.2 Multicollinearity Test

Table 1.9 Multicollinearity Test Results

collinearity statistics	Value
Tolerance Value	1,000
VIF Value	1,000

Based on the results of the analysis of religious literacy data on moral intelligence on the multicollinearity test in table 1.9, the VIF value shows a number of 1,000 < 10,000 and a tolerance value of 1,000 > 0.100. So that the data of this study was stated **that there was no multicollinearity.**

3.1.2.3 Heteroscedasticity Test

Table 1.10 Heteroskedasticity Test Results

No.	Significance Value
1	0,674

Based on the heteroscedasticity test of religious literacy data on moral intelligence using the Glacier method in table 1.10, the significance

value of the religious literacy variable was 0.674 > 0.05. So that the data of this study was stated **that there was no heteroscedasticity**.

3.1.3 Research Findings
3.1.3.1 Religious Literacy Level

The level of religious literacy of students based on the results of the questionnaire can be seen in the following table:

Table 1.11 Levels of religious literacy of students

Category	Sum	Percentage
Very high	7	6%
Tall	64	53%
Average	46	38%
Low	3	3%
Very low	0	0%
Total	**120**	**100%**

Based on table 1.11 on the level of religious literacy of students, it is known that there are no students with very low religious literacy, then there are 3% of the respondents have a low religious literacy level, 38% of the respondents have an average religious literacy level, 53% of the respondents have a high religious literacy level, and 6% of the respondents have a very high religious literacy level

3.1.3.2 Moral Intelligence Level

The level of moral intelligence of students Based on the results of the questionnaire, it can be seen in the following table:

Table 1.12 Level of Moral Intelligence of Students

Ranking	Sum	Percentage
Very High	3	3%
Tall	26	22%
Average	85	71%
Low	6	5%
Very Low	0	0%
Total	**120**	**100%**

Based on Table 1.12 on the level of moral intelligence of students, it is known that there are no students from the total number of respondents who have a very low level of moral intelligence, then there are 5% of the total number of respondents who have a low level of moral intelligence, 71% of the total number of respondents have an average level of moral intelligence, 22% of the total number of respondents have a high level of moral intelligence, and 3% of the total number of respondents had a very high level of moral intelligence.

3.1.3.3 Hypothesis Test

3.1.3.3.1 Multiple Linear Regression Test

Table 1.13 Results of Multiple Linear Regression Analysis

Variable	Grade B
Moral intelligence	116,147
Religious Literacy	1,333

Based on the results of multiple linear regression analysis on religious literacy data on students' moral intelligence, the regression equation is obtained as follows:

Y= 116,147 + 1,133

Based on the results of the regression test above, it can be concluded that:

1) The constant is 116.147, this shows that if the variable x is 0, then the value of Y remains at 116.147
2) Based on variable X, the regression test results show that variable X has a positive regression coefficient with a value of B (1.133). This means that if there is an increase in the value of the variable x by 1, the student's Moral Intelligence will increase by 1.333

3.1.3.3.2 Partial Test (t)

Table 1.14 Partial Test Results

Calculate t-value	The value of sig.
2,111	0,037

The partial test was carried out by comparing the calculated t value with the t table, where the table t value for N=120 was 1.658 with a significance level of 5%. Based on table 1.14 of the results of the partial test of religious literacy data on moral intelligence, the t-value of the religious literacy variable is 2.111. This shows t count (2,111) > t table (1,658). So it can be concluded that **the first hypothesis is accepted**, which means that religious literacy affects the moral intelligence of SMAN 4 Cimahi students.

3.1.3.3.3 Coefficient Of Determination Test

Table 1. 15 Determination Coefficient Test Results

NO	R square value
1.	0,361

Based on table 1.15 about the results of the test of the determination coefficient of religious literacy data on moral intelligence above, the R Square value is 0.361, meaning that the religious literacy variable has an effect of 36.1% on moral intelligence. While the other 63.9% were influenced by other variables

3.2 Discussion
3.2.1 Religious Literacy

Prothero as a pioneer of the religious literacy movement defines religious literacy as the ability to understand and apply the fundamental elements of religious traditions in daily life, including their symbols, doctrines, practices, speech, characters, metaphors, and narratives (Kadi, 2020). Religious literacy studies are a new development and area in the discourse of literacy studies, and Islamic literacy is part of the concept of religious literacy (Habibah & Wahyuni, 2020). Religious literacy has an urgency in preparing students to be able to analyze sources of information related to religion or properties obtained from book, oral, visual, and even digital texts (Azizah & Utami, 2023). Through a broad understanding of the source of knowledge, a person can choose various alternative values and practice them as a means of self-actualization (Nurzakiyah, 2018).

Based on the results of the above research, data on the level of religious literacy of students from the total respondents at SMAN 4 Cimahi was obtained. From a total of 120 respondents, there were 64 students with a very high level of religious literacy, then at the average level as many as 46 people, at the very high level there were 7 students, and at the low level there were 3 students. And there are no students with a very low level of religious literacy. So it can be said that the level of religious literacy of students at SMAN 4 Cimahi is relatively good.

3.2.2 Religious Literacy and Islamic Religious Education

Islamic religious education is all efforts to maintain human nature, as well as human resources which in general aim to form perfect human beings (Insan kamil) in accordance with Islamic norms (Frimayanti, 2017). Nazarudin Rahman explained that PAI learning activities are directed to increase belief, understanding, appreciation, and practice of Islamic religious teachings (Ahyat, 2017). So that both formal and non-formal, religious education is the main means to increase religious literacy. Pertiwi quoted from Glock and Stark stating that religious literacy is related to the basic understanding that every individual must have about the religion they follow. For example, in terms of worship, a person at least has knowledge of the pillars of Islam and the pillars of the imam (Pertiwi, 2020). Some indicators in religious understanding are 1) understanding of laws related to the pillars of faith (creed); 2) understand the laws related to the pillars of Islam and its scope (sharia); 3) and understand the laws related to daily practices, including the procedure of believing with others (morals) (Husailah, 2020).

3.2.3 Moral Intelligence

According to Borba, moral intelligence is the ability to understand right and wrong, have strong ethical beliefs and act based on these beliefs, so that people behave rightly and respectfully (Apriani, 2019). According to Lennick and Kiel, moral intelligence is the main intelligence because it directs other intelligences to do something useful, valuable, and can give a person a purpose in life (Nandini Luthfiya & Maya Yasmin, 2024). Moral intelligence is actually a collection of certain aspects that can help develop one's moral intelligence. Lennick and Kiel also put forward 4 aspects of moral intelligence that are interconnected with each other, namely Integrity, Responsibility, Compassion, and Forgiveness (Winurini, 2019). Lennick and Kiel were one of those who developed the concept of moral intelligence, they also created the Moral Competency Inventory (MCI) as a measure of moral intelligence. MCI seeks to measure the alignment of a person's values, goals and actions by referring to the principles of integrity, responsibility, forgiveness, and compassion which are then reduced to ten competencies (Winurini, 2019).

Based on the results of the above research, data on the level of moral intelligence of students at SMAN 4 Cimahi was obtained. Of the total 120 respondents in order of the most, there were students with an average level of moral intelligence of 85 students, then at the high level as many as 46 students, at the low level there were 6 students, at the very high level there were 3 students. And there are no students with a very low level of moral intelligence. So it can be said that the level of religious literacy of students at SMAN 4 Cimahi is relatively good.

3.2.4 The Influence of Religious Literacy on Moral Intelligence

Based on the results of the partial test of the religious literacy variable in the table above, the t-value of the calculation (2.111) is greater than the t-value of the table (1.658). This means that the first hypothesis is accepted, that the variable of religious literacy has a positive and significant effect on students' moral intelligence. Likewise, the determination coefficient test showed an r square value of 0.361, meaning that religious literacy had an effect of 36.1% on moral intelligence. Religious literacy includes the ability to understand and apply the fundamental elements of religious traditions in daily life, including their symbols, doctrines, practices, speech, characters, metaphors, and narratives. The higher the religious literacy possessed, the more it will have an impact on the level of moral intelligence. Likewise, students who have low religious literacy will have low moral intelligence.

This is in line with research conducted by Roziq, (2021) regarding the implementation of Islamic religious literacy in shaping students' morals. That Islamic religious literacy activities are very good, and quickly shape students' morals to be better, than other activities. So that religious literacy can be one of the effective ways in shaping students' moral intelligence. Nurzakiyah, (2018) in his research on religious literacy as an alternative to moral intelligence, explained that these moral values can be instilled and strengthened through religious literacy, religious literacy trains students to criticize knowledge sources

related to religion or the values they get, and through a deep understanding of these sources of knowledge, various alternative values emerge and apply them as a form of self-actualization.

4.   Conclusion

This study aims to determine the influence of religious literacy on students' moral intelligence in the digital era at SMAN 4 Cimahi. Based on the results of the study, it can be concluded that in general, religious literacy has a positive effect on students' moral intelligence. The results of the statistical test showed that the t-value was calculated at 2.111 > t. table 1.658, so H1 was accepted and H0 was rejected. This means that the higher the level of religious literacy that a person has, the higher the level of moral intelligence. This answers the previous question that religious literacy has a positive and significant role in moral intelligence in the digital era. Likewise, the results of the determination coefficient test showed an R square value of 0.361, meaning that religious literacy had a positive and significant effect on moral intelligence by 36.1% and the rest was influenced by other variables that were not discussed in this study.

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