

# Identification and Effectiveness of Spiritual Intelligence Training on Increasing the Psychological Well-being and Self-Control among Elementary School Girl Students in Hamedan

Zohreh Souzani, Karim Afsharineya\*, Saeede Sadat Hosseini

Department of Psychology, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran

\*Corresponding Author Email: [K.afsharineya@iauksh.ac.ir](mailto:K.afsharineya@iauksh.ac.ir)

---

**ABSTRACT:** Today, the issue of Spiritual intelligence plays an important role in psychological well-being and self-control of adolescents in communicating with the outside world as an important cognitive-emotional phenomenon. Regarding this issue, the purpose of this study was to determine the effect of Spiritual intelligence training on increasing the psychological and self-esteem psychological well-being of eleven-year-old girl students in Hamadan. The method used in this research is two shapes surveying to determine the number of people with low self-control and psychological well-being and a semi-experimental type of pre-test-post-test with control group. The sample of this study was 200 female students of Hamedan who were selected by multistage cluster sampling. Finally, 20 students were randomly assigned to each of the control group and experimental group. The instruments used in this research were Ryff psychological well-being questionnaire, Tangji self-control questionnaire, and Training Therapy Program of Spiritual Intelligence. The results showed that Spiritual intelligence training has an effect on students' psychological well-being. Also, Spiritual intelligence training has an effect on students' self-control ( $P < 0.05$ ).

**Keywords:** Spiritual Intelligence, Psychological Well-being, Self-Control, Girl Students.

---

## INTRODUCTION

After the creation of the heavens, earth, animals, plants, seas and fish, the righteous God decided to create a different phenomenon in the name of human, that his creatures of the universe. God wanted to create a mirror to see his beautiful appearance in it. In this way, he created human, and when he embedded the intelligence and thought of this powerful computer inside, he felt that this phenomenon could do anything with the intention of engaging his mind and intelligence, and So kind God with a world of love for such a phenomenon breathed from his soul in him and then he said excellent to himself (West, 2011).

What emerged from the review of the definition of such scholars as Gardner, Hilgard, Wechsler, and so on, that is everyone defines intelligence as being able to use existential software. Experience shows historically, the greater the human intelligence, the more abnormal trends, the ways of error, and the creation of a problem and a crisis for

humanity. As a result, they were then trying to complete their definition by adding new types of intelligence, called Intelligence and Spiritual Intelligence, which realized concepts such as death and life (Sohrabi & Naseri, 2012).

Spiritual intelligence is one of the many intelligences that can grow independently and requires different ways of understanding and unifying the inner life of the mind and soul with life in the world of being and it can be cultivated by the quest for search and practice. On the other hand, human needs spiritual intelligence to gain the power to recognize decisions that contribute to the development of mental health (Faramarzi et al., 2010). Spiritual intelligence is the ability to comprehend deep spiritual questions and inner insights. Spiritual intelligence is the concept of awareness of spirituality as the basis of existence or as the creative power of evolution. Spiritual intelligence is more about individual mental ability. Spiritual intelligence is related to interpersonal and mental relationships (Barati Yektaei, 2011).

The spiritual intelligence components are 1. Intuitive reason; 2 Reasonable perception; 3. Knowledge of Desire and Intention; 4. Love and Compassion; 5. Focused Power and Justice; 6. Wisdom and Forgiveness; 7. Life with Enthusiasm; 8. Life with unity and commitment; 9. Link and creative service. Baker (2003) recognizes spirituality with three dimensions, each of which has two poles of dimensions and displayed individually or collectively: 1. Transformation: This dimension represents the vision of a child to his surroundings and his marvelous perception of the world. 2. Overwhelming: This dimension refers to the viewpoint of an individual towards himself and others from the perspective of an adult. Transition: In this dimension, the person is placed in the position of a parent who must transfer the values, morals, knowledge and skills that he has acquired throughout life to the next generation (Sohrabi & Naseri, 2012).

On the other hand, today a new perspective is developing and expanding in general in the health sciences and in particular in psychology. In this perspective and scientific approach, focusing on health and well-being is a positive aspect as well as an explanation of the psychological nature of well-being. According to research, the territory of well-being is organized in two general areas, that one dealing with happiness (subjective well-being) and the other dealing with human capacities and abilities (psychological well-being). Psychological well-being requires understanding the existential challenges of life. This approach examines the growth and evolution of observation, against the existential challenges of life and heavily emphasizes human development, but no definite definition has yet been achieved for psychological well-being (Zanjani Tabasi, 2010).

In philosophy and psychology there are two main approaches to the definition of well-being: 1) Pleasure that is equal to knowing the well-being with pleasure or happiness, and it has a long history. The prevailing view of psychologists is that well-being is equal to happiness and it is related to the experience of pleasure versus dissatisfaction. Well-being refers to the emotional and cognitive assessments of a person of his life and consists of three main components: Satisfaction of life, the presence of pleasant emotions and the absence of unpleasant emotions. 2) Virtuosity, which, based on this approach, satisfaction of desires, despite the creation of pleasure, does not always lead to well-being but well-being consists of the individual's efforts to achieve perfection and realize the real potential of the himself which may not always be accompanied by a feeling of pleasure, therefore, well-being cannot merely mean an experience of pleasure (Joshian Loo & Rastegar, 2007). The factors affecting psychological well-being are: 1) age; 2) sex; 3) income; 4) culture; 5) race; 6) equality; 7) homogeneity and cultural convergence; 8) happiness; and 9) spirituality: There is an overlap between psychological well-being and aspects of spirituality. Most psychologists, even those who work in the field of well-being, have largely ignored the spiritual dimension of human well-being (Mikaeili Moni, 2010).

Self-control does not mean suppressing emotions and feelings. On the contrary, self-control means that we have a choice for how we express our feelings and something that is emphasized, the method of expressing emotions is to facilitate the flow of thought. Research has shown that self-control creates a bridge between the elements of behavioral events with time delay (postponement of work). If there is no distance between these events, the answers and the consequences or there is a small distance (between the environmental events and the behavior that the person does) there is no need for self-control; therefore, organizing over time is an important feature of self-control. Recent surveys show that fraudulent people have difficulty on controlling their behavior (Simiyarian et al., 2011).

Self-control is the creation of a situation within the person who incites him to perform his duties, without external control of him. The goal pursued in self-control is to provide a healthy personality, which has reached maturity, resist himself against a variety of problems and he is self-controlled, in his own personal life. Some of the benefits and self-control effects justifying its use are: 1) low cost of self-control; 2) quick correction of errors and compensation it; 3) Improve effective performance; 4) Increase productivity, efficiency and effectiveness; 5) Development of social justice; 6) Because the person considers himself responsible for assessing the consequences of his behavior, Never seek to provide false information to cover poor performance; and 7) filling the community with trust, confidence and integrity (Bashirian et al., 2012).

Souri et al (2016) showed that the training of spiritual intelligence components in reducing general anxiety, apparent anxiety, hidden anxiety and exam anxiety of student is applicable. Tajabadi Harat and Marvesti Kargariyan (2014) showed that the training of spiritual intelligence skills has a significant effect on increasing self-confidence and raising the academic performance of high school boys. Ahmadiyan (2013) have found a relationship between spiritual intelligence and emotional intelligence of adaptive applications such as problem solving, coping, and stress reduction. Shahrabi Farahani and Farahbakhsh, (2012) showed that mental health can be influenced by spiritual intelligence and emotional intelligence. Generally, the moderating effect of gender on the relationship between emotional intelligence and spiritual intelligence with mental health was observed. Lotfi and Sayyar (2011) showed that there is a positive relationship between attachment style and spiritual intelligence and emotional intelligence on the problem solving ability of female high school students. Bagheri et al (2011) showed that there is a meaningful linear relationship between spiritual intelligence components such as transcendental self-awareness and spiritual experiences and patience as well as with total score of spiritual intelligence and happiness of nurses.

Farahangpoor et al (2010) showed that spiritual intelligence training has a direct relationship with increasing self-esteem and academic achievement. Also, the effect of spiritual intelligence training on girls and boys is the same. Ajdari Fard et al (2010) concluded that the teaching of mysticism and spirituality increased mental health and improved physical performance and social function and reduced students' anxiety and depression. Abedi and Sorkhi (2009) showed that there is a significant negative relationship between spiritual intelligence and psychosis. There is no meaningful relationship between spiritual intelligence and flexibility and pleasure. Hakim Javadi and Azheyi (2009) in their comparative study of gifted and ordinary boys and girls showed that girls had more spiritual intelligence than boys and the effect of spiritual intelligence training on girls is better. Choerudin (2014) showed that the training of spiritual intelligence reduces student anxiety and increases self-efficacy, rational beliefs, and academic performance. King (2007) showed that spiritual intelligence training has an impact on school anxiety and adolescent academic performance.

According to the mentioned issues, the hypotheses of this research are:

Spiritual intelligence education has a positive impact on students' psychological well-being.

Spiritual intelligence education has a positive effect on student self-control.

## MATERIALS AND METHODS

The method used in this study was twofold: 1. identifying the number of people with low self-control and psychological well-being. 2. A semi-experimental, pre-test-post-test with control group to measure the effect of Spiritual intelligence training on increasing self-control and psychological well-being. The population of this study was 350 people. According to Krejcie and Morgan table, 185 people were sampled and 15 people were added to the precautionary approach. Therefore, the sample of this study was 200 female students from schools of Hamedan. Samples were selected by multistage cluster sampling. In this way, four girls' schools were randomly selected among the public high schools in Hamedan. Then, in each of the schools, two eleven grade classes were selected and 25 students from each class were randomly selected. On these students, Tangji self-control questionnaire and Ryff psychological well-being questionnaire were taken as pretest and those who had the lowest level in both tests were identified to be trained. In this research, 40 students were randomly assigned to each of the control group and the experimental group was 20. The experimental group was exposed to Spiritual intelligence training during one and a half months and the other group did not come under any plans, and continued on to its regular and continuing program called Control Group. Data collection tools in this research are:

1. Reyff's psychological well-being questionnaire: In the present study, a short form of 18 questionnaires of Reyff's psychological well-being questionnaire was used. The 18 questions questionnaire was designed by Ryff in 1989 and revised in 2002. The questionnaire has 18 questions and aims to assess and evaluate the psychological well-being of different dimensions including independence, environmental mastery, personal growth, positive relationship with others, purposefulness in life, and acceptance. The correlation of the Reyff's psychological well-being questionnaire between the short version of the scale and a basic scale ranges from 0.7 to 0.89 (Ryff & Singer, 2006).

2. Tangy's Self-Control Questionnaire: The short version of Tangji's self-control scale questionnaire was designed and implemented by Tangji et al that its goal is to measure the self-control of individuals on their daily activities. The questionnaire has 13 questions and its purpose is to measure the amount of control of individuals on their own. The Responsive Spectrum is Likert, with the score for each option from 1 to 5 from never too high. In order to obtain the total score, the questionnaire aggregates the scores of each question together. The maximum score for the Tangui self-control questionnaire is 65 and the minimum score is 13. A higher score indicates a

person's higher self-control and vice versa. Validity and reliability of this questionnaire have been calculated and validated by Mousavi Moghadam et al (2015). Also, its reliability on the two statistical samples was obtained using Cronbach's alpha test as 0.83 and 0.85.

After the implementation of questionnaires, students with low self-control and low psychological well-being were identified and the Spiritual Intelligence Training Program on students was implemented.

Spiritual Intelligence Educational Therapy Program: This protocol shows the seven stages of spiritual intelligence that reinforces mental and self-control mental health in some way during adolescence. Seven steps in spiritual intelligence are in search of a high level of intelligence and self-awareness within ourselves. These 7 steps take place during seven sessions of two hours once each week and at the end of each session, rehabilitation and recovery trainings are given to optimize people's growth to fix them. The first step is awareness, which may attract one's attention to a great truth, that we are unaware of it. The second step means that the person behaves and think on the basis of the inner meaning of the inference. The third step is to evaluate and free judgments and to upgrade to perceptions derived from a larger image. The fourth step focuses on own resolve and addresses own needs first. The fifth step is the insight that we look at a variety of things from a new perspective. The sixth step is to imagine a high goal for high school graduation. The seventh step is to find the position of own mission in this universe.

In order to describe the information, the frequency distribution chart and percentage have been used. Also, to answer the main research question, central indicators and descriptive statistics dispersion were used. Covariance analysis was used to test the research hypothesis. Of course, before applying the covariance analysis test, it was important to observe the assumptions of this test, namely 1. The principle of data distribution. 2. Homogeneity of variance. 3. Homogeneity of covariance. The data were analyzed using SPSS 19 software.

## RESULTS

### A) Descriptive Findings Related to Research Hypotheses

Descriptive findings of this study including statistical indicators such as mean, standard deviation and sample size for all variables of this study are shown in the table below.

**Table 1.** Descriptive characteristics of the variables studied in the groups.

Variable		Post-test			Pre-test		
		SD	Mean	Number	SD	Mean	Number
Experimental Group of Spiritual Intelligence	Self-control	10.95	51.25	20	10.81	42.8	20
	Psychological well-being	17.72	81.6	20	17.93	69.3	20
Control Group	Self-control	11.17	41.1	20	-	-	-
	Psychological well-being	17.92	70.25	20	-	-	-

### B) Inferred findings related to research hypotheses.

**Table 2.** Kolmogorov smirnov test.

Variable	Group	Significance Level of Post-Test	Significance Level of Pre-Test
Self-Control	Spiritual Intelligence Group	0.002	0.002
Psychological Well-Being	Spiritual Intelligence Group	0.002	0.002

The Kolmogorov-Smirnov test was used to check the normality of variables of the research. The data in the table above shows that the distribution of all variables is normal given that the significance level of the test is higher than 0.05.

**Table 3.** Examination of the hypothesis of homogeneity of regression slopes.

Variable	Sig.	F	AS	df	SS
Self-Control	0.381	0.984	30.723	2	61.445
Psychological Well-Being	0.429	0.859	14.112	2	28.224

According to the above table, the value of interaction of independent variable and coincidence is significant ( $p < 0.05$ ), so it can be concluded that the regression slope homogeneity assumption is observed.

Hypothesis 1: Spiritual intelligence training is effective on students' psychological well-being.

For analyzing the effect of intervention on the total score of psychological well-being, covariance analysis was used.

**Table 4.** Significant difference between groups.

Source of Change	Squat Trough	SS	df	AS	F	Sig
Modify The Model	0.867	11630.276	3	3876.759	78.511	0.000
Intergroup	0.013	337.298	1	337.298	6.831	0.013
Group	0.114	228.741	1	228.741	4.632	0.038
Pre-Test	0.884	9900.316	1	9900.316	200.499	0.000
Error		1777.624	36	49.378		
Total		23708	40			
Total Corrected		13407	39			

Based on the results of the above table, there is a significant difference between the students of the experimental and control group in terms of psychological well-being ( $F=200/449$ ,  $P < 0.05$ ). Therefore, the first hypothesis of the research is confirmed. The effect level is 0.84; it means 84% of the individual differences in the post-test psychological well-being scores relate to the effect of Spiritual intelligence education.

Second hypothesis: Spiritual intelligence education is effective on students' self-control.

For analyzing the effect of intervention on total self-control score, covariance analysis was used.

**Table 5.** Significant difference between the groups.

Source of Change	Squat Trough	SS	df	AS	F	Sig
Modify The Model	0.908	5147.123	3	1715.708	118.859	0.000
Intergroup	0.132	79.244	1	79.244	5.490	0.025
Group	0.138	82.913	1	82.913	5.744	0.022
Pre-Test	0.887	4071.874	1	4071.874	282.088	0.000
Error		519.625	36	14.435		
Total		90583	40			
Total Corrected		5666.775	39			

Based on the results of the above table, there is a significant difference between the students of the experimental and control group in terms of self-control ( $F = 288/088$ ,  $P < 0.05$ ). Therefore, the second hypothesis of the research is confirmed. The effect level is 0.88; it means 88% of the individual differences in the post-test self-control scores relate to the effect of Spiritual intelligence education.

## DISCUSSION AND CONCLUSION

The purpose of this study was to determine the effect of education on the components of spiritual intelligence (knowledge, meaning, evaluation, focus, insight, imagination, and mission) on increasing the psychological well-being and self-control of eleven-year-old girl students in Hamadan. The results showed that spiritual intelligence training is effective on psychological well-being and self-control of students.

In describing the results of the hypotheses of this research, it can be said that if Spiritual intelligence is defined as interpersonal awareness, interpersonal awareness, problem-solving skills, coping strategies and adaptation methods, it can be concluded that the score for estimating these components after a correctional treatment intervention in these areas is increased. In the Spiritual Intelligence program, efforts have been made to strengthen metacognitive skills in an individual so that he can become familiar with his feelings and acceptance through re-experience. Also, in this program, a person's ability to deal effectively with stressful situations prepares a person to solve a problem rather than to seek refuge in defense methods. For example, a student whose psychological well-being is low and surrounds him severe stress, He can use deep breathing and perform practical skills to reduce stress. During the course of the year, He will study both the course and the class, and use the rule often, slightly, to avoid anxiety during the exam and also raise his self-control and do not submit.

The results of this study are based on the findings of Souri et al (2016) Tajabadi Harat and Marvesti Kargariyan (2014), Ahmadiyan (2013), Shahrabi Farahani and Farahbakhsh, (2012), Lotfi and Sayyar (2011), Bagheri et al (2011), Farahangpoor et al (2010), Ajdari Fard et al (2010), Abedi and Sorkhi (2009), Hakim Javadi and Azheiy (2009), Choerudin (2014), King (2007), is consistent.

### **Conflict of Interest**

The authors declare no conflict of interest.

### **REFERENCES**

- Abedi, F., & Sorkhi, Z. (2009). The Relationship between Spiritual Intelligence and Five Personality Characteristics in the Population of Sari, 19-50 Years Old. Master's Degree in Public Psychology, University of Applied Sciences.
- Ahmadiyan, R. (2013). The Relationship between Emotional Intelligence and Spiritual Intelligence with Psychological Well-being in Students. Master's Thesis. Azad University of Ahvaz.
- Ajdari Fard, P., Ghazi, G., & Nooranipour, R. (2010). The Effect of Sufism Education and Spirituality on Students' Health. *Quarterly of Thoughts in Education*, 5(2), 106-127.
- Bagheri, F., Akbarizadeh, F., & Hatami, H. (2011). The Relationship between Spiritual Intelligence and Happiness on the Nurse Staffs of the Fatemeh Zahra Hospital and Bentolhoda Institute of Boushehr City. *Iran South Med J*, 14(4), 256-263.
- Baker, D. C. (2003). Studies of the inner life: the impact of spirituality on quality of life. *Qual Life Res*, 12(1), 51-7.
- Barati Yektaei, H. (2011). The Relationship between Spiritual Intelligence and the Dimensions of the Identity and General Health of Secondary School Students of Hamadan District 1 in the academic year of 91-90, Master's Thesis, Islamic Azad University, Hamedan.
- Bashirian, S., Hyderinia, A., Allah Verdipur, H., & Hajizadeh, A. (2012). Application of Theory of Planned Behavior in the Prognosis of Effective Posters on Substance Abuse in Adolescents. *Journal of Fasa University of Medical Sciences*, 2(3), 162-156.
- Choerudin, A. (2014). Model of integration of spirituality towards the work behavior and emotional intelligence as mediating variable: An approach of Structural Equation Modeling (SEM). *International Journal of Research in Commerce, IT & Management*, 4(1), 62-70.
- Farahangpoor, F., Khadivi, A., & Adib, Y. (2010). The Relationship between Spiritual Intelligence and Self Esteem with Students' Academic Achievement in the Year of Education. *Woman and family studies*, 9, 99-122.
- Faramarzi, S., Homae, R., & Soltan Hoseini, M. (2010). Investigate of spiritualinte lligence and emotional intelligence students. *Islamic studies and psychology*, 5, 7-23 (Persian).
- Hakim Javadi, M., & Azheiy, C. (2009). Investigating the relationship between attachment quality and emotional intelligence in sharp and intelligent students, *Journal of Psychological Research, Journal of Iranian Society of Psychology*, 8(2), 22-34.
- Joshan Loo, M., & Rastegar, P. (2007). The five main streaks of character and self-respect are predictions of virtuous well-being. *Transformational Psychology (Iranian Psychologists)*, 4(13), 13-24.
- King, S. M. (2007). Religion, spirituality, and the workplace: Challenges for public administration. *Public Administration Review*, 67(1),103-114.
- Lotfi, M., & Sayyar, S. (2011). The Relationship between Spiritual Intelligence and Mental Health of People Over 15 Years Old Behshahr. BA Thesis, Payam Noor University of Behshahr.
- Mikaeili Moni, F. (2010). Investigating the Factor Structure of the Riff Psychological Well-being Scale among Urumieh University Students. *Quarterly Journal of Advanced Psychological Research*, 5(18), 143-165.

- Ryff, C. D., & Singer, B. H. (2006). Best news yet on the six-factor model of well-being. *Social Science Research*, 35, 1103–1119.
- Shahrabi Farahani, L., & Farahbakhsh, K. (2012). The Relationship between Spiritual Intelligence and Emotional Intelligence in Female Students in District 15 of Education in Tehran. *Two quarterly management and planning programs in educational systems*, 5(8), 44-60.
- Simiyarian, K., Simiyarian, G., & Ebrahimi Ghavamabadi, S. (2011). The Effectiveness of Self-Controlling Education on Negligence Reduction in Second-Grade Secondary Teens in Tehran. *Social Psychology Research*, 1(3), 19-35.
- Sohrabi, F., & Naseri, E. (2012). A study of the conception and components of spiritual intelligence and developing an instrument to assess it. *Rph*, 3(4), 69-77.
- Souri, A., Azadmard, S., Zahedi, O., & Ashoori, J. (2016). The Effect of Meta-Cognitive Therapy and Educating the Components of Spiritual Intelligence on Generalized Anxiety Disorder of Students. *Iran J Health Educ Health Promot*, 3(4), 349-359.
- Tajabadi Harat, J., & Marvesti Kargariyan, T. (2014). The Effectiveness of Teaching Components of Spiritual Intelligence on Self-Esteem of High School Students in the Year of Education of 92-91 Khatam. *The First National Conference on Sustainable Development in Educational Sciences and Psychology, Social and Cultural Studies*, Tehran, Higher Education Institute of Mehr Arvand, Center for Achieving Sustainable Development.
- West, W. (2011). *Psychotherapy and spirituality*. Translators Shahriyar Shahidi and Sultan Ali Shirafkan. Tehran: Roshd.
- Zanjani Tabasi, R. (2010). Making and standardizing the psychological well-being test. Master's Thesis, General Psychology, University of Tehran.