



Spiritual intelligence and its relationship to mental health among a sample of university students

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Abstract

This study explores the relationship between spiritual intelligence and mental health among undergraduate students at Khemis Miliana University. Using Muhammad Essam Muhammad's Spiritual Intelligence Scale (2016) and Ahmed Abdel-Khalek's Arab Mental Health Scale (2026), data from (102) students were analyzed using SPSS 25. Findings reveal a significant positive correlation between spiritual intelligence and mental health, highlighting their interconnectedness. The study also identifies a substantial presence of spiritual intelligence within the student cohort, emphasizing its role in promoting holistic mental well-being.

Article info

Received September 05 ;2023
Accepted April 17 ;2024

Keyword:

- ✓ spiritual intelligence:
- ✓ Psychological health:
- ✓ undergraduate student:



1. Introduction

Given the current state of scientific and technological advancements, the progress and development of nations are measured by the extent of their interest in their human resources and the extent of their ability to meet and develop their needs in various cognitive and psychological aspects.

Cognitive development is a crucial element that has received wide interest in studies and research among those interested in psychology and the study of behavior in different situations among the variables that underwent continuous development and research of intelligence, where the latter knew a continuous development, both in terms of its conceptualization and measurement, as the traditional intelligence theory considered that the human mind works as a total and clear unit or as a system and called it mental ability after decades of differences about the concept and nature of intelligence. In his book 'Frames of Mind,' Howard Gardner challenged prevailing beliefs about intelligence, stating, 'Our culture has defined intelligence in a very narrow way. In the early 1970s, compelling evidence emerged indicating the presence of multiple intellectual abilities in humans. He developed the theory of multiple intelligences after conducting extensive research on gifted individuals, geniuses, patients with brain damage, the mentally handicapped, as well as normal children and adults (Abu Hammad, 2007: 179)

Gardner believes that intelligence is of several types, not one, and that man uses different types of intelligence to solve problems and produce innovative and new solutions (Aliwat, 2007: 163), This implies that individuals employ a variety of mental abilities in their daily lives, which Gardner referred to as multiple mental abilities, and in light of this pluralism that "Gardner" refers to, every normal person possesses nine types of mental abilities at least. These abilities function synergistically and in various ways, and individuals vary in terms of how each one of them employs his competencies to determine the appropriate path to achieve the goals he seeks. Gardner introduced new models to expand upon the existing types of multiple intelligences, integrating them into various dimensions of the theory. One of these competencies is spiritual intelligence (Abu Hammad, 2007: 188), which he added as a tenth type of multiple intelligences at the beginning of the twenty-first century. Spiritual intelligence is the ability that empowers individuals to discover truth and experience positive emotions in high-pressure and crisis situations. It fosters self-awareness, self-confidence, and inner peace. Moreover, spiritual intelligence enables individuals to distinguish between reality and imagination, uncovering the genuine sources of positive feelings even in stressful conditions and daily life challenges. It equips individuals with a range of abilities, with particular emphasis on integrity, vitality, critical thinking, and

creativity—qualities we aim to cultivate in future generations. This necessitates reforming our educational and university systems to align with technological and scientific advancements while preserving the Islamic and national values of our students.

This development empowers students to cope with and adapt to life's challenging transitions. Al-Rabee' (2012) asserts that, "Spiritual intelligence guides us in distinguishing between right and wrong, particularly impacting students by enabling problem-solving, discouraging negative trends, averting learning apathy, and preventing negative emotions and confusion of ideas." Consequently, we nurture emotionally and psychologically balanced students who possess a deep appreciation for themselves and their cognitive abilities. This empowers them to persevere relentlessly in their pursuit of academic and scientific achievements, contributing to their personal growth and advancement.

Al-Demerdash further elaborates on spiritual intelligence, defining it as "a set of capabilities and preparations that empower individuals to navigate daily life successfully. This involves the capacity for transcendence and spiritual awareness, connecting daily activities, events, and relationships with a sense of the sacred. It utilizes spiritual resources to confront daily challenges, fostering virtuous behavior and contributing to a profound understanding

of life and the universe" (Al-Demerdash, 2008: 30). In essence, spiritual intelligence bridges an individual's spiritual and cognitive facets. Elevated spiritual intelligence equips individuals with the resilience to confront life's tribulations while preserving inner and outer peace.

Research, such as Hay and Morsi's (1990) study, suggests a positive correlation between the growth of spiritual and emotional intelligence and mental well-being. McHovick (2002) found that specific personality traits are associated with spiritual intelligence capabilities. In light of these studies, spiritual intelligence signifies a comprehensive, optimistic outlook on life. It equips individuals to confront life's challenges with fortitude, particularly when they are driven by their own goals and objectives, leading to a sense of compatibility and happiness, which, in turn, contributes to mental well-being.

Mental health is a fundamental and pressing aspiration for every individual. Positive mental health doesn't merely denote the absence of mental illnesses; it extends to encompass the cultivation of positive behaviors and values that ultimately contribute to well-being and psychological security. As Abdul Ghaffar suggests, "An individual's mental health can be gauged by their ability to influence their environment and their capacity to adapt to life in a manner that leads to a reasonable level of personal satisfaction,

efficiency, and happiness" (Abdul Ghaffar, 2007: 21). It reflects the positive aspects of an individual's personality; the better one's mental health, the more adept they are at adapting and harmonizing with themselves and the society they inhabit. Its manifestations include experiencing happiness, harnessing one's abilities positively, and forming effective and constructive personal and social relationships that are mutually satisfying.

In this context, Kamal Morsi emphasizes that key indicators of mental health revolve around the fulfillment of spiritual values, including honesty with oneself, freedom from grudges, self-acceptance, the capacity to endure frustration, and taking responsibility. As demonstrated by West (2004), spiritual intelligence is a valuable asset for mental health. Furthermore, Al-Dafater suggests that spiritual intelligence is intrinsically linked to an individual's mental health (Al-Dafater, 2011: 105). Research conducted by Seybold and Hill (2001) similarly underscores the correlation between spiritual practices and beliefs with positive outcomes across mental and physical health, marital compatibility and stability, personal performance, and overall quality of life (Al-Khafaf, Nasser, 2012: 379).

Building upon the insights gained from studies on spiritual intelligence and mental health, and recognizing the pivotal role of university students as the cornerstone of our educational institutions and national

economy, it becomes imperative to pay attention to and study their psychological and spiritual well-being. This will enable them to adapt to the rapid changes in our world, identify their needs for peace and well-being, and harness their potential for creativity, excellence, and productivity in our evolving society.

Hence, this study aims to investigate the relationship between spiritual intelligence and mental health among university students, posing the following central question:

What is the nature of the relationship between spiritual intelligence and mental health among university students?

This central question branches into the following inquiries:

Is there a relationship between spiritual intelligence and mental health within the study sample, and if so, what is its nature?

What is the level of spiritual intelligence among the study sample?

1.1 Study hypotheses:

There is a correlation between spiritual intelligence and mental health among the study sample.

There is a high level of spiritual intelligence among the study sample.

1.2 The importance of the study:

- The importance of the study emerges from the importance of the topic it addressed, as it shed light on the concept of spiritual intelligence and mental health as two variables that affect the positive side of personality, which falls under the umbrella of positive psychology as a new direction for understanding human behaviors through:
- Developing strengths and virtues in order to achieve a meaningful life and positive mental health
- Interest in knowing the relationship between spiritual intelligence and mental health among university students
- Its importance is also evident in the scarcity of studies in the Algerian environment, especially in terms of the variable of spiritual intelligence within the limits of my knowledge. There are not many studies on the subject except for the study of Boubaya Yamina and Babash Atika (2018), which thus constitutes an addition to the Algerian library on this subject. This study also represents a starting point for research and other studies in another study stage.

1.3 Objectives of the study:

Through this study, we aim to determine the nature of the relationship between spiritual intelligence and mental health.

Determining the level of spiritual intelligence of the study sample.

1.4 Concepts of Study Variables:

Idiomatically:

Spiritual intelligence:

Definition of Nasel (Nasel 2004): It refers to the individual's abilities and spiritual capabilities that make him more confident, feel the meaning of life, and make him able to face life's existential and spiritual problems and find appropriate solutions to them. (Al-Atbi, Bedawi, 2017: 72).

Psychological health:

Ahmed Abdel-Khaleq's definition states: "Mental health refers to an individual's sense of well-being, happiness, contentment, and reassurance, ultimately leading to the attainment of the necessary degree of psychological and social compatibility. Achieving a healthy personality is the ultimate goal of mental health" (Ghanem, Mahmoud, Janour, 2011: 15).

Procedural Definition - Spiritual Intelligence:

In this study, spiritual intelligence is defined as the cumulative scores obtained by students based on their responses to the spiritual intelligence scale utilized in the present study.

Procedural Definition - Psychological Health:

In this study, it is defined as the total scores obtained by the students according to their answers on the mental health scale used in the current study.

2. Previous studies:

2.1 Studies on Spiritual Intelligence:

- Khoshtinal's study (Khoshtinal 2012) investigated "The Relationship Between Spiritual Intelligence and Religious (Spiritual) Compatibility." The study sample comprised 8,000 male and female students from Payam Noor University in Iran. The findings indicated a positive correlation between spiritual intelligence and religious compatibility, with the level of spiritual intelligence significantly higher than the mean among both male and female participants (Al-Rabee', 2013: 355).
- Al-Khaffaf and Nasser (2012) conducted a study aiming to measure the spiritual intelligence of university students and its relationship with specialization and gender variables. The study encompassed students from various fields, including psychological counseling, art education, science, and mathematics. The results revealed no statistically significant differences in spiritual intelligence between university students based on gender. Additionally, no statistically significant

variations in average spiritual intelligence scores were observed among university students based on their area of specialization (Nasser, 2012: 408).

- Bishara Study (2015): The study aimed at trying to reveal the relationship between spiritual intelligence and resistance to temptation among students of Al-Hussein Bin Talal University, and the possibility of predicting the level of resistance to temptation among students through the components of spiritual intelligence, male and female students represented by gender and different faculties at the university, and the researcher used the spiritual intelligence scale developed by King (King. 2008) and the translation AlRabee, and the measure of resistance to temptation developed by him (Al-Tarawna, 2010). The results indicated that the level of spiritual intelligence of students was average, and it is possible to predicting the level of resistance to temptation through the two components of personal meaning production and expanding state of consciousness on the scale of spiritual intelligence. (Othman, Al-Otaibi, 2017: 447).

2.2 Studies on mental health

- **Montero's Study (2004):** This study aimed to assess the effectiveness of a school mental health program and its correlation with academic

achievement. The study sample included 216 students from a California high school who participated in the program. Over a period ranging from 9 to 36 weeks, they underwent psychotherapy sessions focusing on behavior modification, self-esteem building, social skills, communication, and problem-solving. The study results revealed statistically significant differences and a positive relationship between the school mental health program and academic achievement (Abdul Mohsen Al-Omari, 2012: 36).

- **Abdel-Ghaffar's Study (2005):** This study explored the connection between mental health contexts and academic achievement. The sample consisted of 269 male and female students from the third preparatory school in the Sherbet Educational Administration. The study used total scores from the final test of the preceding academic year and the developmental mental health contexts scale. The results indicated that the scores were generally low and not statistically significant. Furthermore, no significant differences in mean scores of progressive mental health contexts were observed between the two genders (Abdul Mohsen Al-Omari, 2012: 63-64).
- **Ahmed Qamar's Study (2016):** This study aimed to examine the relationship between mental health and emotional

intelligence, as well as the impact of certain variables (academic type, specialization, and academic level) among Marwa Technical College students. The study employed the descriptive method, with a sample of 100 male and female students selected through stratified random sampling. Mental health and emotional intelligence scales were utilized. The findings indicated high levels of mental health and emotional intelligence, a statistically significant relationship between the two, and no significant differences in emotional intelligence related to gender, specialization, and academic level. However, differences emerged in mental health concerning academic levels, favoring the second academic level (Majzoub, 2016: 161).

2.2.1 Commentary on previous studies:

- Most of the reviewed studies focused on exploring the relationship between spiritual intelligence and mental health.
- These studies employed diverse methodologies, including descriptive and experimental approaches.
- The studies examined various samples, ranging from university students to preparatory learners.
- Variables such as specialization, gender, academic achievement, and

religious compatibility were explored in different Arab and foreign contexts.

- These studies serve as a foundation for the current study, which aims to investigate the relationship between mental health and spiritual intelligence in the Algerian context. This includes defining study concepts, establishing a theoretical framework, selecting appropriate research tools (Muhammad Essam Muhammad's 2016 Spiritual Intelligence scale and Ahmed Abdel-Khaleq's 2026 Arab Psychological Health Scale), determining suitable statistical treatments, and contributing to the discussion and interpretation of the study's results."- Selection of appropriate study tools for the study sample, spiritual intelligence by Muhammad Essam Muhammad (2016) and the Arab Psychological Health Scale by Ahmed Abdel-Khaleq (2026).
- Determine the appropriate statistical treatments.
- Contribute to the discussion and interpretation of the results reached.

3. The theoretical framework of the study

3.1 Spiritual intelligence:

3.1.1 The emergence of spiritual intelligence:

In 1979, the "Van Leer" Foundation commissioned Harvard University to conduct scientific research aimed at assessing the state of knowledge regarding human mental potential and highlighting the extent to which these potentials have been realized and utilized. A specialized team at the university embarked on this research endeavor, with my own involvement in various knowledge domains (Amer, Muhammad, 2008: 94).

During the early 1980s, Gardner (1983) significantly advanced the concept of multiple intelligences. He expressed dissatisfaction with the traditional notion of an intelligence quotient (IQ) and the perspective that intelligence is a singular, unified entity (Al-Khafaf, 2015: 24). In his influential work "Frames of Mind," Gardner offered a critical examination of IQ tests and advocated for active learning. This marked the emergence of the theory of multiple intelligences as a pivotal and influential tool in the realm of education (Hussein, 2008: 07).

Gardner initially identified six (6) distinct multiple intelligences in 1983: spatial intelligence, linguistic intelligence, verbal intelligence, musical intelligence, logical-

mathematical intelligence, physical-kinesthetic intelligence, and personal intelligence. As his research and studies in this field progressed, he introduced two additional types of intelligence: social intelligence and natural intelligence. Subsequently, Gardner introduced the ninth type of intelligence, emotional intelligence, and eventually, the tenth type, spiritual intelligence (Ibrahim, 2012: 61). It's important to note that Gardner's work extended beyond these ten intelligences, as his research continued to uncover further facets of human intelligence.

3.1.2 The concept of spiritual intelligence:

Wolman (2001; 83) defines spiritual intelligence as the human ability to pose ultimate questions regarding the meaning of life and to grapple with the enduring connection between the individual and the world in which they reside, often referred to as 'contemplation of the spirit.' On the other hand, David King (2008) characterizes it as a cluster of mental abilities that facilitate an individual's adaptation and the harmonization of non-material or spiritual facets of their life. This encompasses critical existential thinking, the generation of personal meaning, transcendental awareness, and emotional expansion as integral sub-abilities.

Spiritual intelligence can be succinctly defined as the collection of capabilities that empower individuals to adapt and achieve harmony between their physical and spiritual surroundings, aided by elements

such as transcendence, awareness, and spiritual practice.

3.1.3 The educational importance of spiritual intelligence:

Zohar and Marshall (2004) indicated that spiritual intelligence is the intelligence that distinguishes human beings from other beings, and enables them to be creative and innovative, to imagine the glory of problems, to accept life with a positive vision, and to help them to distinguish between things easily and consciously. Thus, the importance of spiritual intelligence becomes clear to the learner in that it helps him to understand himself and others and also helps him to build self-concept and build strong and different bonds and relationships with others.

Many researchers indicate that spiritual intelligence is considered one of the most important types of intelligence, as it represents the most basic and important intelligence among other types because it includes the vital qualities of the individual, such as energy and enthusiasm. And the development of the identity of the individual and belief in his ability to change the lives of individuals also helps him see the bright side of things, enjoys inner peace with himself, and makes him in control of himself and the pressures he is going through in his life (Tony Buzan 8: 2007), as confirmed by the study of "William and Robinson" (William, Robbins, 2003) on the importance of spiritual intelligence in several areas of life,

where it aimed to provide an overview of the spiritual development of children and youth and describe the role of education in this field. The results of the study indicated the importance of spiritual intelligence in many subjects, including lowering blood pressure, improving physical health, transforming healthy lifestyles and behaviors to become less dangerous, improving the ability to adapt, reducing depression, speeding recovery, lowering levels of death after the death of some family members, freedom from fear of death, and achieving a higher level of academic achievement. (Hayagna, Al-Fadani, 2014: 136), while Arnaut Bushra (2016: 107) indicated the importance of spiritual intelligence and identified it in the following elements:

- It increases the individual's solidarity with and loyalty to the world around him;
- changes negative thoughts and feelings into positive ones;
- Regulates cognitive and emotional intelligence, wisdom and integrity;
- Brings human capabilities to advanced levels;
- The strongest drivers of personal and professional success;
- Promotes wisdom, compassion, integrity, social justice, human rights, love, creativity and peace;
- It leads to cooperation and tolerance among people.

We can say that the strength of spiritual intelligence lies in the ability that it provides the student to adapt to his social environment and environmental variables through feeling happy, believing in fate, acting wisely, and cooperating in situations. It is the individual's drive to effect change and increase personal and professional success, creativity, and cooperation between individuals in personal and social life.

3.1.4 Dimensions of spiritual intelligence:

Muhammad Essam Muhammad Talaa (2016) identified four main components of spiritual intelligence:

- **Awareness:** the individual's ability to deeply understand reality, the universe, and the self, as well as a deep understanding of existential issues, and to show that through behaviors that translate into tangible reality.
- **Sublimation:** the ability to adhere to noble virtues and values, and a sense of compassion, peace, sympathy, and other sublime values in order for the individual to feel that he is part of the world in which he lives.
- **Meaning:** the individual's ability to deeply feel the goal for which he lives, to work and sacrifice in order to achieve it, to look at the events of life in a positive way, to understand things in their larger picture,

and to try to explore the meaningful aspects of the experiences he is going through.

- **Spiritual practice:** It is the practices followed by the individual in compliance with the divine laws as stated in the Book of God and the Sunnah of His Prophet, such as prayer, fasting, recitation of the Holy Qur'an, perseverance in the remembrance of God, the Highest, and contemplation of the norms of creation, in order to refine the soul, and live a comfortable and reassuring life. (Al-Tala'a, 2016: 29).

4. Mental health:

According to the World Health Organization (2001), mental health is defined as a state of well-being. Mental health is a state of well-being in which the individual recognizes his strengths, can overcome typical life pressures, works successfully and effectively, and can benefit his community as well.

It is known in the dictionary of psychology and psychoanalysis that mental health is a term synonymous with the concept of normality, which means maturity and social and psychological compatibility and requires skills in the field of forming effective and positive personal and social relationships that are acceptable to the individual and others. It also means compatibility in the profession, that is, effectiveness in performing the role that achieves self-satisfaction and appreciation. It also means compatibility with the self in the sense of the individual's insight into

himself and his abilities and employing them in a positive framework to achieve goals and satisfy his desires. (Taha and others, DS: 245).

Saeed Al-Azza defines it as a state in which the individual understands himself in all respects, such as his motivation for self-esteem, his identity, his quest for growth, the development of his capabilities, the realization of himself as much as he can, the preservation of the unity and cohesion of his personality, his self-control, his confrontation with the circumstances surrounding him, and his decision-making related to his life within the environmental conditions in which he lives, and works to implement these decisions. (Saeed Al-Azza 2004: 48).

Majida Ibrahim defines mental health as meaning personal, emotional, and social compatibility, that is, the individual's compatibility with himself and his environment, to feel happy with himself and with others, and to be able to achieve himself, exploit his abilities, and face the demands of life (Majida Ibrahim 2009: 363).

Through the foregoing, we can say that mental health is the individual's ability to adapt personally, professionally, and socially to the various variables surrounding him and his ability to strike a balance between his requirements and needs in a way that guarantees happiness and self-fulfillment.

4.1 Spiritual intelligence and mental health:

Spiritual intelligence is generally associated with mental health, although some spiritual forms may cause disease (Deikman 1990; Francis, Fugen T. Ali Abdel Rahim Salih: without a year: 8) When spiritual beliefs reinforce and consolidate the processes of denial and projection and contribute to fear and conflict among individuals, it leads to psychological problems and disorders, for example, the leader of a spiritual sect may impose his control over people by exploiting feelings of fear and guilt, which leads to them having some pathological characteristics, and they may need many years to be able to recover from them. Although traditional religion may provide the individual with feelings of security and social support, the spiritual path within the individual has a direct internal impact to a large extent on his behavior and thoughts. Individuals, regardless of the type of religion they belong to, expand the circle of sympathy with all people and make them feel well-being and harmony with the world and the universe completely because the visions of individuals and their connections extend to multiple human, spiritual and intellectual visions. Thus, we find that the development of spiritual intelligence excels and transcends personal growth, as the development of this type of intelligence extends to include the various types of psychological and health growth for the individual, and makes him

characterized by self-awareness and enjoyment of health and develops sensitivity to empathy towards all human beings, and this is indicated by studies that found that spiritual intelligence is associated with some personal characteristics in a positive degree, such as honesty, humility, doing charitable work, respecting ethnic differences, and willingness to serve others, the development of spiritual intelligence is also associated with the lack of use of psychological defense tricks and a low feeling of hatred towards others, as this intelligence is an important indicator of compassion, generosity, and good mental health.

4.2 Mental health between the spiritual and material dimension:

The personality of the individual is that integrated and harmonious whole between its elements, so achieving the psychological health of the individual is done by achieving a balance between the various requirements of this personality that are emotional, social, biological, and spiritual, and this last one that many overlook and its importance in achieving a normal and balanced personality, as he sees it in this regard Othman Necati (2002) There is a great omission on the part of modern psychologists in their discussion of the spiritual aspect of the human in their study of personality and psychological health, and this has led to a clear deficiency in their understanding of the human

personality and in their knowledge of the factors determining normal and abnormal personalities. This is what hinders us from having a clear and accurate concept of mental health. We cannot understand a person clearly and accurately if we focus on one side and not the other. The personality is an integrated whole from the material and spiritual sides. Perhaps the most important personality that can be followed in this regard is the beloved personality, the Chosen One, our master Muhammad, peace and blessings be upon him. He was able to fulfill his ordinary physical and material needs within the limits of God's law and his spiritual needs with sincerity in worshiping God and in his complete reverence and purity.

Hakima Fathi (2015) states that spiritual values are what give meaning to life, hope, comfort, and reassurance to humans. Therefore, in order to achieve a balanced personality and enjoy psychological health, we must achieve a balance between the material and spiritual aspects of the human personality so that he can adapt to the environment and face the various pressures and problems that he faces in his life.

4.3 The study sample:

The sample of the study consisted of (102) students from various disciplines at the Faculty of Social Sciences at Djilali Bounaama University, who were chosen by a simple random method (lottery). The table below shows the distribution of the

sample according to the variables of gender and specialization:

Table No. (01) represents the distribution of the study sample according to the specialization variable.

Gender	repetition	percentage
male	42	40,6%
female	60	59,4%
total	102	100%

We note from the above table that the number of females in the study sample was estimated at 60.5%, which is higher than the percentage of males, which was estimated at 39.5.

Table No. (02) represents the distribution of the study sample according to the specialization variable

Section	repetition	percentage
Media and communication	31	%31.4
Sociology	11	%10.8
Educational sciences	14	%13.7
Guidance and direction	35	%34.8
History	11	%10.8
Total	102	%100

We note from the above table that the percentage of students specializing in counseling and guidance was estimated at 34.8%, while the percentage of media and communication students was estimated at 31.4%, while the percentage of both sociology and history students was

estimated at 10.8, and this shows that both guidance, and media students have the highest percentage.

4.4 Study tools:

Spiritual Intelligence Scale: This scale was prepared by Muhammad Essam Muhammad Talaa in the year (2016) consisting of (49) statements distributed over four (4) main dimensions shown in the following table:

Table No. (03) represents the distribution of the expressions of the spiritual intelligence scale according to its dimensions

Dimension	Expressions
Awareness	From the item 1-11
Sublimation	From the item 12-24
Meaning	From the item 25-36
Spiritual practices	From the item 37-49

4.4.1 Scale correction method

The responses were corrected by assigning a score according to the response that was chosen by the respondent on each item, according to the Likert scale (triple gradient), where the respondent chooses one answer out of three alternatives according to the following table:

Table No. (04) shows the distribution of scores for the spiritual intelligence scale

Appreciation scale	Degree
Always	3
Sometimes	2
Never	1

4.4.2 Psychometric properties of the spiritual intelligence scale:

For the purpose of verifying the psychometric characteristics of the study tools, they were applied to a random sample of Tipasa University students, Department of Social Sciences, Psychology Division, second year, specializing in educational psychology, where they numbered 60 students.

4.4.3 Spiritual Intelligence Scale:

Scale stability: For the purpose of examining the stability of the scale, the stability coefficient was calculated using Cronbach's alpha coefficient, half-partition, and Guttman coefficient for the scale, which are shown in the following table:

Table No. (05) shows the value of stability coefficients for the measure of spiritual intelligence using the following methods:

Method	Value
Cronbach's alpha	0.67
Half-partition	0.66
Guttman	0.69

Through Table No. (05), we note that the value of stability coefficients ranged between (0.66-0.69), which are acceptable values, and from this, the scale is stable and reliable in the basic study.

The researcher verified the validity and reliability of the scale in the following ways:

The stability of the spiritual intelligence scale using Cronbach's alpha method, with a value of (0.88) and the midterm segmentation (0.82). As for its validity, it was verified by calculating the relationship between the dimensions of the scale and its total degree, and the correlation coefficients ranged from (0.61 - 0.81).

scale validity:

Table No. (06) shows the value of the (T) test to study the differences between the highest and lowest third of the scores.

Group	High	Low
Number of the sample	129.50	112.62
SMA	129.50	112.62
Standard deviation	4.57	5.68
The calculated T value	10.68	
Degree of freedom	6	
Significance level	0.05	

We notice through the above table that there is a difference between the higher category and the lower category as a function of the value of "T" and its value is (10.68) at the significance level of 0.05. Accordingly, both sides of the scale measure, the same feature to be measured, which indicates that the scale of spiritual intelligence has a great degree of honesty.

Construction validity:

Table No. (07) shows the relationship of each dimension to the total score of the spiritual intelligence scale.

Dimensions	Correlation coefficient	Significance level
Awareness	0.77**	Significant at 0.01
Sublimation	0.74**	Significant at 0.01
Meaning	0.64**	Significant at 0.01
Spiritual practices	**0.49	Significant at 0.01

Through Table No. (07), we notice that the correlation coefficients between the total score of the scale and its four dimensions range between (0.49) and (0.77), which is a function at the level of significance of 0.01. Therefore, it can be said that the scale is valid and can be applied in the study.

Mental health scale:

Scale stability:

For the purpose of examining the stability of the scale, the stability coefficient was calculated using Cronbach's alpha coefficient, half-partition, and Guttman's coefficient for the scale, as shown in the following table:

Table No. (08) shows the value of stability coefficients for the mental health scale using the following methods:

Method used	Stability coefficient
Cronbach's alpha	0.96
Half-partition	0.90
Guttman	0.90

Through Table No. (08), we note that the value of stability coefficients ranged between (0.90-0.96), which are high values, and from which the scale is stable and reliable in this study.

Scale validity:

The validity of the scale was verified using the peripheral discrimination method, where the scores of the respondents were arranged in ascending order, then the upper group and the lower group were extracted in a way (27%), and then the (T) value was calculated for two independent samples to indicate the differences between the two peripheral groups, and the results were as follows:

Table No. (09) shows the value of the (T) test to study the differences between the upper and lower scores

Group	High	Low
Number of the sample	8	8
SMA	142.63	15.448
Standard deviation	70.89	8.345
The calculated T value	21.23	
Degree of freedom	52	
Significance level	0.05	

We notice from the above table that there is a difference between the upper category and the lower category in terms of the value of "T" and its value is (21.23) at the significance level of 0.05. Therefore, both sides of the scale measure the same

characteristic to be measured, which indicates that the mental health scale enjoys a large degree of validity.

Mental Health Scale: The Arab Scale of Mental Health prepared by Ahmed Mohamed Abdel-Khaleq (2016). The Arab Scale of Mental Health includes (40) phrases distributed over six (6) dimensions, as shown in the following table:

Table No. (10) represents the distribution of the expressions of the mental health scale according to its dimensions.

Dimension	Expressions
Satisfaction	1-4-14-26-27
Self confidence	2-3-11-16-28-31-33-36-38
Optimism	5-8-15-17-19-29-35
Joy	7-9-10-22
Meaningful life	6-12-20-23-24-30-37-39-40
Stability	13-18-21-25-32-34

Scale correction method:

The scale was corrected by estimating the scores according to the five-point Likert scale, where the subject chooses one answer out of five that he deems appropriate, and the following table shows the distribution of scores in the mental health scale.

Table No. (11) shows the distribution of scores for the items of the mental health scale.

Appreciation scale	Degree
Very much	5
Lot	4
Medium	3
Little	2
No	1

5. Results and discussion

5.1. Presentation and analysis of hypothesis results:

5.1.1. Presentation and analysis of the results of the first hypothesis:

The first hypothesis states that: There is a high level of spiritual intelligence among students. To verify the validity of the hypothesis, the average was calculated and compared with the hypothetical average, and the results are shown in the table below:

Table No. (12) shows the arithmetic and hypothetical average results for the study sample:

Variable	Spiritual intelligence
Arithmetic mean	11.94
Standard deviation	110.06
level	High

We notice from Table No. 12 that the value of the arithmetic mean for the study sample was estimated at 110.06 and the standard deviation was estimated at 11.94. This means that the value of the arithmetic mean is located at the maximum degree of the scale, and therefore the level of spiritual intelligence is high among students. To confirm the results, the significance of the differences between the arithmetic mean and the hypothetical mean was calculated using one-sample tests, and the results are shown in the table below:

Table No. (13) shows the results of the t-test for one sample:

Variable	Spiritual intelligence
Arithmetic mean	110,06
Standard deviation	11,94
T	11,20
Degree of freedom	99
Level of significance	significant

We note that the value of (T) is estimated at (11.20) at the degree of freedom (99) at the level of significance (0.05), and this means that the differences are significant in favor of the hypothetical mean and that the level of spiritual intelligence is high.

5.1.2 Presentation and analysis of the results of the second hypothesis:

The second hypothesis stated that: There is a correlation between spiritual intelligence and psychological health among university students, and in order to verify the results of the hypothesis, Pearson's correlation coefficient was calculated between degrees of spiritual intelligence and degrees of mental health, and the results were as follows:

Table No. (14) Pearson correlation coefficient results between degrees of spiritual intelligence and degrees of mental health.

	Spiritual intelligence
	Mental health
The sample members number	102
Pearson correlation coefficient	0,61
Significance level	0,01

Through Table No. (14), we note that the value of the Pearson correlation coefficient was estimated at (0.61), which is a statistically significant value at the level of significance (0.01), which indicates that there is a strong positive correlation with statistical significance between spiritual intelligence and mental health among third-grade students. Accordingly, the first hypothesis is accepted.

5.2. Discussing and interpreting the results of the hypotheses:

The results of the study showed that there is a high level of spiritual intelligence among the study sample. This result can be explained by the fact that students attach great importance to the spiritual aspect of their daily dealings. Spiritual intelligence has a special effect on students. With a high level of it, students can solve their problems and avoid negative trends. It helps control lethargy and laziness in learning and prevents all emotions that disturb students' thinking. Therefore, spiritual intelligence is strongly associated with an individual's emotions and is inseparable from them. People who have a high level of spiritual intelligence prevent themselves from doing anything contrary because they are characterized by a pure heart that makes a person's mind control his actions, and this is what drives them not to act in an impolite manner. Also, the presence of a high level of spiritual intelligence stimulates the individual's desire to work to achieve specific desires

and encourages him to work continuously and persevere to achieve his dreams.

This result is consistent with the findings of the Khostinat (2012) study, which indicated a high level of spiritual intelligence among university students. This result can also be explained by the fact that the curricula offered to students take into account the spiritual or ideological aspect, and this is what contributed to the growth of this type of intelligence among students. Also, the teachers attach importance to this aspect in their dealings with their students, just as the epidemic period (Covid 19) spread among people a great religious impulse that contributed to increasing closeness to God, tolerance, cooperation, brotherhood, and belief in God's will, which are all indicators of spiritual intelligence, which explains the high level of spiritual intelligence of students.

5.2.1-Interpretation of the results of the second hypothesis:

The results of the study showed that there is a positive correlation with statistical significance between spiritual intelligence and mental health among the study sample. This means that the higher the level of spiritual intelligence among students, the greater the level of mental health they have, that is, the more the individual possesses high spiritual intelligence, the more he has a degree of adaptation and compatibility with himself and with the society in which he lives, and this result can also be attributed to the nature of this This type of

intelligence represents a set of abilities and aptitudes that enable individuals to solve problems and achieve life goals. It is confirmed by the results of Smith's study (Smith 2004), which showed that spiritual intelligence is necessary to achieve great compatibility with the environment and that people who had a higher degree of spiritual intelligence were more confronted with the pressures of life, as spiritual intelligence contributes to the integration of individuals into society and the consolidation of virtue behaviors such as tolerance, expression of gratitude, humility, and showing sympathy. All these virtues are a group of positive behaviors in the personality of the individual, and therefore if each student carries these behaviors inside him and deals with his colleagues and others around him, for example, he sympathizes and forgives others whenever he adapts to them, and thus he is satisfied with himself, including the feeling of psychological happiness, which is a feature of mental health, and spiritual intelligence gives the individual the opportunity to search for meaning for the various life activities and link them to values in a way that facilitates the functions of life and increases its seriousness, especially facing pain and suffering. Those with spiritual intelligence are distinguished by awareness of others, questioning, prestige, a sense of what is spiritual, and the ability to sense the existence of God and hear the call to be reminded of Him, thus increasing the bond between the servant and his Lord. The more

the individual enjoys spiritual intelligence, the greater his religiosity, which is indicated by the study "Al-Tarawna and the Matarna" (2017), which concluded that there is a direct and significant relationship between spiritual intelligence and religiosity, and any individual can develop this type of intelligence through various practices and training on attention and turning negative emotions into positive ones. Thus, the more the individual is positive with himself and with others, the more he enjoys good psychological health. Spiritual intelligence helps individuals to withstand shocks, crises, pressures, and the ability to participate in life with the widest range of love and compassion for oneself and others, and this is confirmed by the study of Suleiman and others (2005), which concluded that spiritual intelligence treats the soul from negative emotions and determines the direction of life for individuals realistically. Spiritual intelligence motivates a person to worship God with all sincerity and certainty, adhere to virtues, and perform acts of worship that enable him to cope and adapt to life, which is a manifestation of mental health. It plays a major role in the individual's enjoyment of mental health, and this was confirmed by Dickman, "where he believes that spiritual intelligence is generally linked to health." The study of Teimuri et al. (2014) indicated that there is a positive correlation between spiritual intelligence and tolerance of calamities, as spiritual intelligence enables the individual to adapt to his suffering, and

increases his effectiveness in facing life stressors, which increases his enjoyment of life.

This result also agrees with what was indicated by (Al-Qasri (2009: 33) that enjoying life includes the spiritual power that drives one to love, touch emotions, feel contentment, contentment, and sublimeness, and love values, giving, and sacrifice, and its effects appear on the individual with tranquility and strength of character, comfort, and impact. (Buzan, 2007: 14) confirms that spiritual intelligence helps to see the joyful and fun side of things and to increase our inner peace with ourselves, which makes us abler to control ourselves and reduce the pressures that we face in our contemporary life with its rapid pace and then enjoy it. The results showed that mental health can be predicted through spiritual intelligence, and the study is currently in agreement with other studies that dealt with the subject of spiritual intelligence, represented by the study of Al-Shahrani (2015), Aldabae (2012) and Ahmed (2004), which indicated that spiritual intelligence is positively associated with positive variables and features such as mental health, psychological happiness, and psychological and social compatibility.

Abdul Aziz Al-Ahmad (1999) mentions that Ibn Al-Qayyim emphasized the importance of the spiritual side and an interactive force with the physical side in satisfying the needs of the body and the

needs of the soul, without which a person has no life. Ibn Al-Qayyim mentioned a large number of features, most of which revolve around the spiritual and value side and strengthen it. Some of them are suitable to be a feature and an indicator of achieving psychological health and harmony, as he emphasized that a good life does not happen to one who limits goodness to himself and neglects others, but rather a person must be complete in himself and complement others.

Thus, we find that the development of spiritual intelligence excels and transcends personal growth, as the development of this type of intelligence extends to include the various types of psychological and health growth for the individual, makes him characterized by self-awareness and enjoyment of health, and develops sensitivity to empathy towards all human beings. This is indicated by studies that found that spiritual intelligence is associated with some personal characteristics to a positive degree, such as honesty, humility, doing charitable work, respecting ethnic differences, and willingness to serve others. Also, the development of spiritual intelligence is associated with a lack of use of psychological defense tricks and a low feeling of hatred towards others, as this intelligence is an important indicator of compassion, generosity, and good mental health.

Hence, it is clear that the spiritual aspect is considered one of the most important dimensions that contribute to achieving the psychological health of the individual, in addition to compatibility in all physical, psychological, mental, and emotional aspects, which lead to the cohesion, integration, balance, and steadfastness of the personality in the face of various life pressures and compatibility with them as much as possible.

Spiritual intelligence also plays an important role in promoting mental health, increasing self-confidence, reducing stress, and having the ability to adapt personally and professionally. Some scholars believe that the individual's performance is linked to mental health, and in order for the individual to perform the tasks entrusted to him, he must enjoy sound mental health free from disturbances. This study agrees with the results of the study of Shabani, Hassan, Ahmed, and Baba (2011, Shabani, Baba & Ahmed, Hassan), which aimed to examine whether spiritual intelligence and emotional intelligence are predictors of mental health, and whether there is an effect of gender on the relationship between spiritual intelligence and emotional intelligence.

5. CONCLUSION

The individual always seeks to strike a balance between the various aspects of his personality in order to achieve an appropriate level of mental health. The spiritual aspect is considered one of the

important ingredients that plays a role in achieving mental health and this is due to its relationship with the Creator and everything related to faith in the good and bad of things, cooperation, sublimation, altruism with others, and love for oneself and others.

The current study found a relationship between mental health and spiritual intelligence among the study sample, and also found a high level of spiritual intelligence among them.

Through the results of this study, we recommend the need to pay attention to the spiritual aspect in the curricula of the various phases as an important aspect in the formation of the individual personality and in achieving a balance between its various cognitive, emotional, social dimensions...

Developing the spiritual intelligence of learners in different phases and different age stages, and this is due to its positive impact on their psychological and health lives through its dimensions (virtue behavior, transcendence with the situations they face, awareness of their future goals).

Creating environmental conditions that help achieve mental health among individuals, especially in times of crisis, by educating them about the various strategies that contribute to reaching a level of mental health and relieving pressure on the individual.

In light of the foregoing, we suggest the following study:

- Building counseling programs for the development of spiritual intelligence among different categories of learners;
- Conducting studies linking spiritual intelligence with other cognitive variables such as the ability to solve problems, motivation, mental alertness, and creativity;

Conducting studies on spiritual intelligence for different age groups.

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