

Spiritual Intelligence and Its Correlation with Life Satisfaction Among Gifted Students

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Abstract

The current study aimed to identify the correlation between spiritual intelligence and life satisfaction among gifted students. The authors implemented the tests of spiritual intelligence and life satisfaction and ensured the tests' validity and reliability. The participants were 57 (29 male and 28 female) gifted students from At-Ta'if province. Spiritual intelligence variable differences were significant and attributed to gender in favor of the female participants. Life satisfaction was correlated directly and significantly with spiritual intelligence and life satisfaction.

Keywords: Spiritual Intelligence, Life Satisfaction, Gifted, Gender.

1. Introduction

The creation of God is a unique system; God gave us body, mind, and intelligence. Some people have limited mental abilities while others are gifted and have more mental abilities. The gifted individual, according to Baum (1986), has the ability to demonstrate an exceptional level of performance in one or more emotional domain. The gifted are a group of children and young people that demonstrate high performance abilities in the domains of thought, creativity, art, and leadership or in certain academic fields (Fiedler, 1999). Rosado, Pfeiffer, and Petscher (2008) said that gifted students are creative, curious, and involved in complex situations and solve problems creatively.

The gifted need to enhance their personal skills to be able to achieve maximum abilities and be satisfied with life—i.e., they need to develop personal skills to achieve abilities and find happiness (Davis & Rimm, 1989).

Many scholars defined “gifted,” and these definitions are classified into four categories. The first is general high mental abilities or high intelligence; this definition focuses on the role of genetic inheritance with the use of intelligence tests to discover the gifted individual. The second definition depends on domain-specific models such as the Thurston model of primary mental abilities, fluid intelligence for Horn and Cattell (cited in Sternberg & Davidson, 2005), and the Gardner model of multiple intelligences to explain mental abilities more precisely. The third focus on the system models of giftedness is a system that involves psychological processes and working together to result in creative behavior. The fourth focus is on the developmental definitions and the changing nature of gifts; in this category, external and internal elements interact to produce a gifted behavior (cited in Montgomery, 2013)

The human mind contains a variety of intelligences that make the individual successful and excellent in a certain field and satisfied about his or her life and adjusted with others (Chan & Siu 2016). Buzan (2012) said that spiritual intelligence is the transition point from spiritual darkness into the realm of awareness and spiritual development. He reached this conclusion because having spiritual intelligence reflects emotional and social adjustment, enhances life quality, builds realistic goals and expectations, and allows one to live in peace with oneself and others (Seybold & Hill, 2001). Scholars searched different intelligence patterns. Spiritual intelligence received Sternberg & Kaufman's (1998) attention and led him to compose “The Triarchic of Human Intelligence” theory.

The characteristics of people with spiritual intelligence are honesty and ability to influence others, because such people are the center and source of guiding others' intelligences. Spiritual intelligence is significantly important in raising students' efficacy, maximizing self-confidence, and raising achievement levels to be able to solve problems and avoid negative tendencies, and it helps to get rid of laziness (Bolghan-Abadi, Ghofrani, & Abde-Khodaei, 2014).

Spiritual intelligence has a major influence on life satisfaction and spirituality and predicts work and adjustment (Mull, 2004), because spirituality enables adjustment and empowers individuals to solve problems and achieve goals. Spiritual intelligence can be defined as the ability to create a meaning that relies on deep understanding of existentialism questions, awareness, and the ability to use different levels of such intelligence in problem solving (Amram, 2005) and to link our lives and professions in richer contexts (Alex & Ajawani, 2011; Elias, Krauss, & Aishah, 2010; Chin, Anantharaman, & Tong, 2011).

Spiritual intelligence is the main driver and guide of human behavior; it helps individuals to choose what is right and is a means to help individuals successfully adjust to life in addition to deep awareness of oneself and others. It enhances good behaviors such as compassion, empathy, wisdom, and tolerance (Bolghan-Abadi et al.,

2014). Psychologists have linked spiritual intelligence to individuals' situations and connotations of life and death (Sisk & Torrance, 2001). Therefore, spiritual intelligence is a set of abilities that embody values and qualities to achieve well-being and enable acting with wisdom and empathy to achieve peace (Alex & Ajawan, 2011).

Psychologists have linked intelligence levels among the gifted with life satisfaction. Koohbanani, Dastjerdi, Vahidi, and Far (2013) pointed out that spiritual intelligence is the degree of an individual's acceptance of him or herself regarding life achievements; it is the optimal way to achieve goals sought and the right way and right choice.

Life satisfaction or sensing life quality were commonly used terms. They are a way to compare what an individual has achieved and what he or she hopes to achieve and what others have achieved (Diener, 2000). Facets of life satisfaction include happiness, sociality, safety, social stability, and social appreciation; those who feel these feelings and seek to achieve them become satisfied with life (Diener, Inglehart, & Tay, 2013).

Sousa and Lyubomirsky (2001) identified two types of life satisfaction: global life satisfaction and life domain satisfaction, which includes such aspects as being satisfied with work, study, marriage, or financial status. Life satisfaction means judging the quality of life in general and relatively independent of partial judgments about different life domains.

Researchers attempted to investigate the factors that lead to life satisfaction. They described these factors as indicators of good mental health; they also attempted to recognize the different aspects of individuals' lives that contribute to increasing the life satisfaction level. Researchers mentioned important aspects of life satisfaction such as health; financial satisfaction; intimate relationship with family, friends, and community; academic adjustment; self-understanding; and work adjustment. Life satisfaction includes three aspects according to Diener (2000): life acceptance, accomplishments, and acceptance of oneself and others.

Male and female participants are discussed when studying gifted students because gender is considered an important factor in gifted research. Sadeghi, Zamani, and Mamasani (2015) found significant differences in spiritual intelligence averages between male and female participants in favor of female participants. They also found statistical differences attributed to the level of life quality between male and female participants in favor of female participants. Significant differences in life quality between male and female participants who have high levels of spiritual intelligence in favor of female participants.

Amram and Dryer (2008) attempted to explore the relationship between spiritual intelligence and life satisfaction and inspiration. The study utilized the tests of integrated spiritual intelligence, a basic spiritual experiences battery, and life satisfaction scales; 263 examinees participated. They found an effect of age on spiritual intelligence and a positive significant correlation between spiritual intelligence and life satisfaction.

To examine general intelligence, spiritual intelligence, and adjustment among prisoners in Nigeria, Animasahun (2010) conducted his study on 500 male and female prisoners from five prisons. The General Intelligence Test (GIT), spiritual intelligence questionnaire, and Prison Adjustment Scale (PAS) were utilized in the study. A relationship between prisoners' adjustment and their general and spiritual intelligence.

Shabani, Hassan, Ahmad, and Baba (2010) examined the spiritual intelligence ability to predict psychological health and examined the impact of age in the correlation between spiritual intelligence and psychological health. The participants (No. 247) from among high school students from the city of Jorgan in northern Iran took the tests. The study used a spiritual intelligence test and public health questionnaire. The most important findings were that spiritual intelligence predicted public health. Age did not influence the relationship between spiritual intelligence and psychological health.

Koohbanani et al. (2013) explored the relationship between spiritual intelligence and life satisfaction among gifted female students in Birjand high schools. Participants were selected for the study by the simple method; the final number of participants was 123 female students. Spiritual intelligence and life satisfaction correlation was statistically significant. Regression analysis revealed that "Moral Virtue," "Appraisal & Expression of Emotion," and "Regulation of Emotion" in spiritual intelligence predicted life satisfaction.

Bolghan-Abadi et al. (2014) examined the spiritual intelligence level among the students (No. 256) of the faculty of education at Yarmouk University and examined the impact of gender and academic achievement level on spiritual intelligence. The spiritual intelligence level was average, and gender did not affect it.

To reveal the spiritual intelligence and psychological health levels among the students at Jordan University, Mohammadi, Bahreinian, Mortazavi, Mousavi, and Ashrafnez (2016) conducted their study where tests of spiritual intelligence and psychological health were constructed and implemented on a sample of 653 students. The spiritual intelligence level scored high degrees, and the differences in students' responses averages were statistically significant and attributed to gender in favor of the female participants.

To identify the relationship between spiritual intelligence and life satisfaction among Mahshahr high school teachers, Bigdeloo and Bozorgi (2016) implemented the tests among 253 teachers selected by a stratified random method. Spiritual intelligence predicted life satisfaction.

To sum up, previous studies exploring the relationship between spiritual intelligence and life satisfaction

agreed on the statistically significant correlation between them (Amram & Dryer, 2008; Koohbanani et al., 2013). In addition, Bigdeloo and Bozorgi (2016) found a predictive correlation between spiritual intelligence and life satisfaction.

The study by Yaghuobi, Sadeghian, Yaghuobi, and Soveyzi (2017) identified the level of spiritual intelligence and its correlation with the quality of life and academic achievement. The sample included 120 students studying in the kindergarten department and utilized the tests of spiritual intelligence and life quality. High spiritual intelligence indicated high quality of life.

The previous studies' results differed in the impact of gender on spiritual intelligence; some studies emphasized that significant differences exist in spiritual intelligence attributed to gender in favor of female participants, such as the study by Mohammadi, Bahreinian, Mortazavi, Mousavi and Ashrafnezhad (2016). On the other hand, the study by Bolghan-Abadi et al. (2014) emphasized that significant differences in spiritual intelligence level and its dimensions attributed to gender do not exist.

The literature review shows a discrepancy in the research problems, results, and sample status and size examined related to spiritual intelligence and life satisfaction. It shows, as far as the author of the current study believes, the scarcity of local studies examining the relationship between spiritual intelligence and life satisfaction among gifted students. This result provides rationale for the current study, which aimed to examine the correlation between spiritual intelligence and life satisfaction and to measure the predictive ability of spiritual intelligence about life satisfaction.

The current study builds on previous literature to clarify the study problem, form questions, and identify the concepts and tests utilized in the studies. The current study differs from the previous literature in the variables selected from gifted students in the Saudi environment and the associative approach adopted.

1.1. Study Problem

Spiritual intelligence is the main factor that helps individuals face life difficulties and feel happy, to overcome obstacles and direct them to form a bridge toward life happiness and, therefore, increase the level of life satisfaction. Higher spiritual intelligence means life quality is high. The authors of the current study noticed the scarcity of local Arab studies examining spiritual intelligence correlation with life satisfaction among gifted students. Hence, the main question, "what is the relationship between spiritual intelligence and life satisfaction among gifted students," identifies the problem of the study. The following sub-questions stem from the main question:

Are there any statistically significant differences in spiritual intelligence attributed to gender among the participants?

Are there any statistically significant differences in life satisfaction attributed to gender among the participants?

Is there a correlation between spiritual intelligence and life satisfaction among the participants?

What is the level of the predictive ability of spiritual intelligence of life satisfaction?

1.2. Study Goals

Identify the differences of genders in spiritual intelligence

Identify the differences of genders in life satisfaction

Identify the nature of the correlation between spiritual intelligence and life satisfaction among the participants

Identify the predictive ability between spiritual intelligence and life satisfaction among the participants

1.3. Study Importance

The concept of spiritual intelligence occupied philosophers' and thinkers' interest from ancient times. The concept emerged in old philosophy and then became a subject in biological and physiological studies, especially in neuroscience and heredity. Recently, it emerged in modern human sciences and received the attention of psychologists, leading to the emergence of new concepts in psychology such as spiritual proportion or spiritual intelligence.

Gifted and excelling students' attainment is not an intellectual luxury; on the contrary, it is a duty because this category of students represents community leaders, the nation's future, and its developmental tool among other societies. They are a national wealth enforced by the global challenge in technical and scientific fields. The importance of the current study stems from seeking to introduce new scientific addition among an important category of gifted Saudi students. The study draws attention to the importance of spiritual intelligence; spiritual intelligence correlates with gifted students. It is hoped that this study will draw the interest of psychologists and psychological leaders to the importance of spiritual intelligence and its relation to life satisfaction among gifted students and will provide important measures that contribute to finding this category of students.

1.4. Procedural Definitions

Spiritual intelligence. This refers to the ability to apply and use the spiritual properties that increase the efficacy of life and psychological well-being (Amram, 2007). Procedurally, it is defined as “the overall degree obtained by the responses on the spiritual intelligence test used in the current study.”

Life satisfaction is defined as an individual’s acceptance of life circumstances and feelings of achievement for needs in a way he or she believes is appropriate (Pavot, 2014). Procedurally, it is defined as the “overall degree obtained by responses on the life satisfaction test items used in the current study.”

Gifted students are students who have unusual abilities or readiness or who excel in performance compared to their peers in one or more mental excellence domain, innovative thinking, and exceptional skills and abilities and who require special care that schools cannot provide in ordinary curriculum (Davis & Rimm, 1989).

1.5. Study Variables

The main variables of the study include spiritual intelligence, life satisfaction, and gender.

1.6. Study Hypotheses

There are no statistically significant differences in spiritual intelligence attributed to gender among the participants.

There are no statistically significant differences in life satisfaction attributed to gender among the participants.

There is no correlation between spiritual intelligence and life satisfaction among the participants. Spiritual intelligence prediction of life satisfaction is not possible.

2. Methods

The authors used a descriptive method to analyze the data of the study.

2.1. Participants

Participants in the study. All gifted students (male and female) from the schools in Kingdom of Saudi Arabia (KSA) (based on applications sent to the national project of gifted students for the 2016/2017 academic year) participated in the study. The sample included 57 gifted students (29 male and 28 female); Table 1 illustrates the distribution of the sample.

Table 1. Distribution of gifted students based on gender

Gender	N.	percentage
M	29	50.88%
F	28	49.12%
total	57	100%

2.2. Measures

Participants in the study completed two tests: spiritual intelligence and life satisfaction. Test construction and implementation are explained in the following.

2.2.1. Spiritual intelligence test. This test aims to measure the level of spiritual intelligence. Al-Shawi (2012) Arabized test was adopted. The final test version included 68 items allocated to five dimensions:

Items 41, 38, 37, 31, 26, 19, 58, 56, and 9 measure “Awareness”; items 65, 64, 63, 62, 53, 49, 34, 17, 1, 33, 32, 30, 21, 39, 14, and 6 measure “Grace”; items 60, 59, 57, 28, 12, and 4 measure “Meaning”; items 52, 51, 50, 48, 45, 43, 40, 35, 27, 25, 24, 8, 46, 44, 20, 13, 29, 10, and 7 measure “Excellence”; and items 55, 54, 47, 23, 16, 42, 18, 11, 5, 3, 2, 68, 67, 66, 61, 22, and 15 measure “Truthful.”

2.2.1.1. Test validity. The test was implemented on a pilot sample of 20 students to verify its validity. The correlation coefficients between the overall score and each item computation was done, and scores ranged between 0.43 and 0.77 degrees, as illustrated in Table 2.

Table 2. Correlation coefficients between the items and overall degree of spiritual intelligence.

Item No.	Correlation Coefficient	Item No.	Correlation Coefficient	Item No.	Correlation Coefficient	Item No.	Correlation Coefficient
1	**0.76	18	**0.43	35	**0.46	52	**0.46
2	**0.66	19	**0.75	36	**0.75	53	**0.75
3	**0.65	20	**0.66	37	**0.44	54	**0.77
4	**0.66	21	**0.70	38	**0.48	55	**0.71
5	**0.69	22	**0.69	39	**0.68	56	**0.41
6	*0.64	23	**0.57	40	**0.60	57	**0.60
7	**0.60	24	**0.77	41	**0.48	58	**0.60
8	**0.59	25	**0.66	42	**0.46	59	**0.46
9	**0.72	26	**0.71	43	**0.55	60	**0.75
10	**0.63	27	**0.63	44	**0.44	61	**0.44
11	**0.76	28	**0.76	45	*0.71	62	**0.55
12	**0.46	29	**0.64	46	**0.76	63	**0.76
13	**0.47	30	**0.43	47	**0.64	64	**0.64
14	*0.65	31	**0.55	48	**0.42	65	*0.64
15	**0.54	32	**0.66	49	**0.55	66	**0.55
16	**0.50	33	**0.55	50	**0.49	67	**0.50
17	**0.61	34	**0.70	51	**0.67	68	**0.63

*p < 0.05. **p < 0.01.

All the correlation coefficients were acceptable and statistically significant at $\alpha = 0.05$ except items 6, 14, 45, and 65; therefore, none of the items were excluded.

2.2.1.2. Test reliability. Cronbach's alpha equation ensured the test reliability; the authors computed the pilot sample responses to ensure the test reliability. They ensured repetition reliability by implementing the test again on the pilot sample with an interval of two weeks; the estimates of the two tests were calculated using Pearson's correlation coefficient, as Table 3 illustrates.

Table 3. Internal consistency and test-re-test scores of the spiritual intelligence dimensions

Dimension	Cronbach's	t-retest
Consciousness	0.82	0.84
Grace	0.74	0.79
Meaning	0.77	0.81
Transcendence	0.73	0.85
Truth	0.80	0.76
Total	0.88	0.87

Table 3 illustrates the correlation coefficient of the test dimensions' scores, ranging between 0.73 and 0.82, while the test-retest reliability scores ranged between 0.76 and 0.84. The correlation values were appropriate for implementation.

2.2.1.3. Spiritual intelligence correcting procedure. Measuring participants' spiritual intelligence level went through the following: participants were instructed to answer each item according to their level of certainty on a 5-point Likert type scale ranging from Never (1 degree) to Not applicable (2 degrees), Sometimes (3 degrees), Often (4 degrees), and Always (5 degrees).

2.2.2. Life satisfaction test. The test is adopted from the study of Al-Dasoqi (1998). The final version of the test included 30 items allocated to six dimensions:

Items 15, 11, 9, 8, 7, 3, and 1 measure "Happiness"; items 28, 22, 18, 16, and 14 measure "Sociability"; items 30, 29, 25, 23, 20, and 19 measure "Safety"; items 2, 5, and 12 measure "Psychological stability"; and items 27, 26, 24, 21, 6, and 4 measure "Social appreciation."

Items 17, 13, and 10 measure "Contentment."

2.2.2.1. Test validity. The test validity was verified by implementing it on a pilot sample of 20 students. The correlation coefficients of the overall test scores ranged between 0.44 and 0.80 degrees, as illustrated in Table 4.

Table 4. Correlation coefficients between the items and overall degree of life satisfaction test.

Item No.	Correlation Coefficient	Item No.	Correlation Coefficient	Item No.	Correlation Coefficient
1	**0.67	11	**0.75	21	**0.75
2	**0.65	12	**0.66	22	**0.44
3	**0.66	13	**0.72	23	**0.48
4	**0.60	14	**0.80	24	**0.48
5	**0.59	15	**0.66	25	**0.46
6	**0.72	16	**0.71	26	**0.55
7	**0.46	17	**0.64	27	**0.76
8	**0.47	18	**0.79	28	**0.65
9	**0.53	19	*0.55	29	**0.49
10	**0.61	20	**0.70	30	**0.67

*p < 0.05. **p < 0.01.

All the correlation coefficients were acceptable and statistically significant at $\alpha = 0.05$ except item 19; therefore, none of the items were excluded.

2.2.2.2. Test reliability. Cronbach's alpha equation ensured the test reliability by computing pilot sample responses. To ensure the repetition reliability, the pilot sample completed the test again with an interval of two weeks; the estimates of the two tests were computed using Pearson's correlation coefficient, as Table 5 illustrates.

Table 5. Cronbach's alpha reliability scores on life satisfaction overall scores

Dimension	Cronbach's	t-retest
Happiness	770.	820.
Sociability	50.7	0.79
Safety	0.74	0.78
Psychological stability	830.	40.8
Social appreciation	00.7	80.8
Contentment	690.	70.7
Total	0.85	0.90

Table 5 illustrates that the correlation coefficient of the test dimensions score range between 0.69 and 0.83 while the test-retest reliability scores range between 0.77 and 0.88; the correlation values were appropriate for implementation.

2.2.2.3. Life satisfaction correcting procedure. Measuring participants' life satisfaction level involved the following procedure: participants were instructed to answer each item according to their level of certainty on a 5-point Likert type scale ranging from Never (1 degree) to Rarely (2 degrees), Sometimes (3 degrees), Often (4 degrees), and Always (5 degrees).

2.3. Statistical Method

The authors of the current study used means, standard deviations, Pearson's correlation coefficient, and regression analysis.

3. Results and Discussion

The study aimed to examine the relationship between spiritual intelligence and life satisfaction by answering the study questions.

To answer the first question, "Are there any statistically significant differences attributed to gender among the participants in spiritual intelligence," means and standard deviations of the spiritual intelligence were gathered from the gifted students participating in the study. Results are illustrated in Table 6.

Table 6. Means and standard deviations of the level of spiritual intelligence and its dimensions based on gender

Domains	sex	N	Mean	Std. Deviation	t	df	P
Grace	M	29	63.58	7.608	-3.023**	63	.004
	F	28	69.5	8.187			
Awareness	M	29	41.03	8.633	-1.016	47	.318
	F	28	42.75	4.399			
Meaning	M	29	20.27	3.859	0.859	63	.394
	F	28	19.44	3.983			
Excellence	M	29	78.76	11.641	-0.644	63	.522
	F	28	80.38	8.257			
Truthful	M	29	66.39	5.761	-2.598**	63	.012
	F	28	69.91	5.108			
total	M	29	289.61	37.548	-0.151	63	.881
	F	28	290.81	25.91			

*** p < .001. ** p < 0.01. * p < 0.05.

As observed in Table 6, means of spiritual intelligence scores range between 19.44 and 80.38 degrees. Statistically significant differences attributed to gender were found in the grace dimension among male (M = 63.58) and female (M = 69.50) participants. The difference scored (M = 5.92) degrees in favor of female participants at $\alpha = 0.01$; in the “truthful” dimension among male (M = 63.58) and female (M = 69.91) participants, the difference scored (M = 6.33) degrees in favor of female participants at $\alpha = 0.01$.

This result can be explained by the female nature of being emotional and sensitive, which connects them more with the creator to seek praise and blessings; being grateful for life is the most important component of spiritual intelligence. Women are more committed to rituals, practices, and events, and they are good mediators and desire to spend time in picnicking, which connects them with the sounds and smells of the environment, leading to psychological comfort, calmness, and tranquility. All of these are considered components of spiritual intelligence. Women are more committed to values and ethical behavioral standards. They are truthful, empathetic, honest, openminded, more self-aware, and self-confident, and they better enjoy life moments and notice beauty. Women seek social and familial correlation and move away from conflicts and view differences with others, which are also major components of spiritual intelligence (Akhtar et al., 2017). On the other hand, women are less tolerant of responsibility than men; they are less likely to face life pressures, which makes them more spiritual, transparent, and pure compared with men, who are strained by life pressures. The differences in the truthful dimension among women can be explained by the fact that it is the dimension most related with physical health among women followed by the grace dimension (Sadeghi et al., 2015).

To answer the second question, “Are there any statistically significant differences attributed to gender among the participants in life satisfaction,” means and standard deviations of the life satisfaction level were gathered from the gifted students participating in the study, and Table 7 illustrates the results.

Table 7. Means and standard deviations of the level of life satisfaction and its dimensions based on gender.

Domains	sex	N	Mean	Std. Deviation	t	df	P
Happiness	M	29	22.48	3.392	10.563***	63	.000
	F	28	13.94	3.121			
Sociability	M	29	16.67	3.159	1.243	63	.218
	F	28	15.50	4.333			
Safety	M	29	18.73	3.736	1.817	63	.074
	F	28	16.88	4.463			
Psychological stability	M	29	9.58	1.855	8.645***	63	.000
	F	28	5.88	1.581			
Social appreciation	M	29	19.94	2.828	6.921***	63	.000
	F	28	14.56	3.417			
Contentment	M	29	9.82	1.960	-.119	63	.906
	F	28	9.88	1.897			
total	M	29	22.48	21.076	.249	63	.804
	F	28	13.94	22.034			

*** p < .001. ** p < 0.01. * p < 0.05.

As observed in Table 7, means of life satisfaction scores range between 9.82 and 22.48. Statistically significant differences attributed to gender were found in the happiness dimension among male (M = 22.48) and female (M = 13.94) participants; the difference scored (M = 8.54) degrees in favor of male participants at $\alpha =$

0.001, and, in the “psychological stability” dimension among male ($M = 19.94$) and female ($M = 14.56$) participants, the difference scored ($M = 5.38$) degrees in favor of male participants at $\alpha = 0.001$.

These results can be explained by the fact that the life satisfaction or sensing the quality of life is common and repeated in life. Life satisfaction is a function to compare what has been achieved, what is hoped to be achieved, and what others have achieved. Scholars investigated the factors leading to life satisfaction as being described by the psychological health indicators; they also tried to recognize different aspects of individuals life that contribute to increasing life satisfaction feelings, and those aspects of life satisfaction are health; physical comfort; intimate relationships with family, friends, and community; academic adjustment; and self-understanding and development (Diener, 2000).

The results were in favor of male participants in the dimensions of happiness, psychological stability, and social appreciation based on Maslow’s hierarchy. After fulfilling basic needs, individuals seek self-realization and search for happiness and accomplishment to be satisfied with life. Factors affecting life satisfaction change over time; positive and negative events influence an individual’s evaluation of his or her life satisfaction. The cognitive model and the way an individual views different events and explains them plays an important role in life satisfaction feelings. Scholars believe that external factors such as environment and socioeconomic status and internal factors like the extraversion, fun, optimism, pessimism, and so on exist (Diener, 2000).

Marks and Lambert (1998) found major differences in the results of many studies in life satisfaction level attributed to social relationships or good physical health. This result is in favor of male individuals in the Saudi environment.

In the dimensions of happiness, psychological stability, and social appreciation, the results were in favor of male participants. This can be explained by the evaluation theory, which was one of the theories to explain life satisfaction. Advocates of the theory believe that life satisfaction can be measured by several criteria. One of these criteria depends on individuals’ temperament, culture, prevailing values, and surrounding circumstances (Diener, 2000).

To answer the third question, “Is there a correlation between spiritual intelligence and life satisfaction among the participants,” Pearson’s correlation coefficients between spiritual intelligence and life satisfaction were calculated, as Table 8 illustrates.

Table 8. Pearson’s correlation coefficient between spiritual intelligence and life satisfaction.

SI	LS	
	Pearson correlation coefficient (r)	Sig.
	.326**	.008
		n
		57

* $p < 0.05$, ** $p < 0.01$

It is noticed in Table 8 that the correlation between the two variables was statistically significant. The spiritual intelligence and its dimensions help individuals engage in deep spiritual thinking, implement available resources to solve life problems, and behave virtuously (Khoshtinat, 2012), all of which lead to increased life satisfaction feelings. Spiritual intelligence helps one to see the delightful side of life and increases our internal reconciliation. Mull (2004) identified the qualities of highly spiritual intelligent people: optimism, social networking, retention of self-esteem, and faith or trust in spiritual practices. The abilities to engage in deep spiritual thinking and to implement available resources in solving life problems increases life satisfaction feelings (Emmons, 2000).

Spiritual intelligence is a guidance and a driving force of individual’s behavior. It determines the right direction and the right choices. It helps in successful adjustment to life in addition to the deep awareness of oneself and others. Spiritual intelligence is a mine of virtuous behaviors such as compassion, empathy, wisdom, and tolerance (Zohar, 2010). Psychologists correlated spiritual intelligence with individuals’ circumstances, life meanings, and death meanings and the ultimate truth of the material and psychological world (Sisk & Torrance, 2001). Zohar (2010) explained that spiritual intelligence is a human intelligence, enabling individuals for wise actions and empathy, thereby bestowing peace and adjustment with oneself and others.

Life satisfaction includes identity, social, and psychological components, and many meanings and positive elements emerge from them. Life satisfaction is an internal state that the individual feels and reflects in his or her behavior and responses. Life satisfaction refers to the individual’s comfort and acceptance of life facets by the self and family acceptance. Life satisfaction promotes adjustment with oneself, one’s family, and one’s surroundings and helps one manage the problems that threaten one’s safety.

To answer the fourth question, “What is the level of the predictive ability of spiritual intelligence of life satisfaction,” the authors used linear regression to identify the extent of spiritual intelligence contribution in predicting life satisfaction. The level of spiritual intelligence explained 10% of the variance in the participants’ scores on the level of life satisfaction ($R^2 = 0.107$), and the f value $65.1 = 7.509$, functional at $\alpha = 0.008$; this result indicates that spiritual intelligence contributes to predicting life satisfaction, as illustrated in Table 9.

Table 9. Regression analysis of the spiritual intelligence effect in predicting life satisfaction.

Dependent variable	Pearson's Correlation (r)	F	Sig.	Coefficient of Determination	Regression Constant	Regression Coefficient	Sig.
Spiritual intelligence	.326	7.509	.008	.107	48.652	0.217	.008

In Table 9, a direct correlation between spiritual intelligence and life satisfaction is observed. The regression analysis value is 0.217 and functional at $\alpha = 0.008$, indicating that it is possible to build a prediction equation (life satisfaction = $-48.652 + 0.217 \times$ spiritual intelligence).

This result can be explained by the spiritual intelligence role in the stages of life; the development of spiritual intelligence includes excellence in personal, psychological, and health development; the individual starts feeling confident, aware, honest, and charitable; respects differences; and is willing to help others, passionate, and generous (Amram, 2009). Spiritual intelligence distinguishes a human, enables him or her to change rules and life traditional situations and to set new rules, enables him or her to adjust rigid rules with understanding and empathy, enables him or her to recognize the borders of understanding and empathy, and gives him or her the ability to imagine possible intangible solutions, thus allowing him or her to transcend beyond him or herself (Azizi & Zamaniyan, 2013).

Self-appreciation, accepting others, and adjustment to problems emerges from those who possess high levels of spiritual intelligence that influence the level of life satisfaction. Baum's (1986) study proved that high levels of spiritual intelligence mean high quality of life.

Characteristics of people with spiritual intelligence include consciousness, contemplation, cosmology, wisdom and foresight, the ability to enjoy, the absence of contradiction, cultural commitment, faithfulness, and fulfilment of promises and hopes (Mitroff & Denton, 1999), all of which lead to life satisfaction.

Spiritual intelligence enables individuals to solve daily problems through their spirituality and to benefit from events and interactions with others. It gives them the ability to give and to express tolerance, appreciation, compassion, and forgiveness (Emmons, 2000). Zohar, Marshall, and Marshall (2000) explained that the individual with spiritual intelligence helps in sensing life and value, which enables him or her to plan for life and face daily problems.

3.1. Study Limitation

Generalizing the results of the study may be inhibited by the validity and reliability of the tests used (spiritual intelligence and life satisfaction tests), the participants' selection from a limited geographical area At-Ta'if province at a certain time, and the statistical analysis applied. Therefore, the results can be generalized to a population similar to that of the current study.

3.2. Recommendations and implications

In light of the results, the authors recommend broadening construction of training and application programs for the students based on the nature of spiritual intelligence and its dimensions (self-awareness, affirmative behavior, and multiple intelligences). The consideration of gender differences in constructing gifted care programs (non-curriculum activities, enrichment, and summer programs) to include activities that increase the satisfaction level, extension of research to identify the predictive correlation between spiritual intelligence and life satisfaction among gifted students, and performance of studies on spiritual intelligence correlation with a number of personal and cognitive variables is also recommended.

Compliance with Ethical Standards

This study was conducted with approval from the responsible ethics committee (Ministry of education) and in accordance with national law and the Helsinki Declaration of 1975 (in its current, revised form). Informed consent was obtained from all participants.

Conflict of interest

The journal defines a conflict of interest as "any financial or personal relationships with individuals or organizations, occurring within three (3) years of beginning the submitted work, which could inappropriately influence, or be perceived to have influenced the submitted research manuscript".

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