

Relationship of Spiritual Intelligence Components with Students' Adjustment (Hubungan Perkaitan Komponen Kecerdasan Spiritual dengan Kesesuaian Pelajar)

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ABSTRACT

The purpose of the research paper was to investigate the relationship between spiritual intelligence components with components of students' adjustment among student at the University of Birjand. This study was descriptive and correlational. The population of this study were students that enrolled in the 2011-2012 school year, of which 210 of them (male and female students) were randomly selected. For data collection two questionnaires were used, the student adjustment questionnaire (Farahbakhsh) and spiritual intelligence questionnaire (King); that which reliability of the based on Cronbach's alpha was 0.94 and 0.88, respectively. The results showed that there was a positive and significant relationship between the components of spiritual intelligence (Understand and communicate with the source being and Spiritual life) and the components of students' adjustment (Social Adjustment, Emotional adjustment, Educational adjustment, Purposefulness and self-discovery, Institutional attachment). Also, the component of understand and communicate with the source being, cannot predict the students' adjustment. The results showed that the relationship between spiritual intelligence and adjustment was significant. The relationship between understand and communicate with the source being and social adjustment was positive and significant. Also, there was a positive and significant relationship between spiritual life and social adjustment.

Keywords: Relationship; student adjustment; spiritual intelligence; university students

ABSTRAK

Kajian ini bertujuan untuk mengkaji hubungan antara komponen kecerdasan spiritual dengan komponen penyesuaian pelajar dalam kalangan pelajar di Universiti Birjand. Kajian ini adalah berbentuk deskriptif dan korelasi. Populasi kajian ini ialah pelajar yang mendaftar pada tahun pengajian 2011-2012, di mana 210 daripada mereka (pelajar lelaki dan perempuan) telah dipilih secara rawak. Untuk pengumpulan data, dua soal selidik telah digunakan, iaitu soal selidik penyesuaian pelajar (Farahbakhsh) dan soal selidik kecerdasan spiritual (King) yang mempunyai kebolehpercayaan alpha Cronbach 0.94 dan 0.88 masing-masing. Hasil kajian menunjukkan bahawa terdapat hubungan yang positif dan signifikan antara komponen kecerdasan spiritual (Memahami dan berkomunikasi dengan pelbagai sumber, dan kehidupan spiritual) dan komponen kesesuaian pelajar (Kesesuaian sosial, penyesuaian emosi, penyesuaian pendidikan, dan penerokaan diri, sangkutan institusi). Selain itu, komponen memahami dan berkomunikasi dengan pelbagai sumber tidak boleh meramalkan keputusan kesesuaian pelajar. Selain itu, terdapat juga hubungan antara kecerdasan spiritual dan penyesuaian ketara antara pelajar. Hubungan antara memahami dan berkomunikasi dengan pelbagai sumber dan penyesuaian sosial adalah positif dan ketara. Juga, terdapat hubungan yang positif dan signifikan antara kehidupan spiritual dan penyesuaian sosial.

Kata kunci: Hubungan; kesesuaian pelajar; kecerdasan spiritual; pelajar universiti

INTRODUCTION

Adolescence is the period in which the foundation for future education, major life roles, relationships and working toward long-term productive goals are established. Similarly, adolescence is an important period for the development of preventive interventions which are designed to lead to the development of more serious psychopathology in adulthood. In this context, the term 'spirit' has been defined as "the animating or vital principle, which gives life to the physical organism in contrast to its material elements. It is the breath of life." (Webster's Dictionary, 1997).

The English word 'spirit' (from the Latin word, 'Spiritus', which means "breath") has many differing meanings and connotations, all of them relating to a noncorporeal substance contrasted with the material body. Spirituality is the belief in ultimate goodness and righteousness. Spirituality is highly individual and intensely personal. It is the basic belief that there is a 'supreme power', a being, a force, whatever we call it, that governs the entire universe. It is inextricably connected with caring, hope, kindness, love and optimism. Spirituality gives one the power and the will to persist in the face of seemingly hopeless and insurmountable odds. It provides the strength to carry on the good fight for a

righteous cause. It provides an abiding sense of hope and optimism in a hopeless situation (Hicks 2003).

Spiritual intelligence (SI) is that intelligence which is required when we begin to open up to our spirit's journey and to quest for a greater understanding of life. It's what we seek for, to find a higher purpose and a greater sense of self, to become wise by accessing our natural birthright of wisdom. According to Zohar & Marshall, SI is described as "The intelligence with which we address and solve problems of meaning and value; the intelligence with which we can place our actions and our lives in a wider, richer, meaning giving context; the intelligence with which we can assess that, one course of action or one life-path is more meaningful than another" (Zohar & Marshall 2000). We use SI to deal with existential problems and to get guided – to live life at a deeper level of meaning – to have an understanding of who we are and what things mean to us and our place in this world. An individual's spirituality can be assessed very well by looking at his relationship with others. A spiritually intelligent person will strive to avoid problems and tensions and tries to maintain peace in his relationship with other people. Spiritually intelligent people will be able to adjust to the situations easily. They will be flexible to change to new ideas or situations without any difficulty. A person with high level of spiritual intelligence lives a purposeful life, finds meaning in helping others voluntarily, treats everyone equally and believes that death is a process which ultimately leads one to reach the supreme reality, even if one believes in rebirth for betterment of the soul, through the 'life & death' circle.

When you are Spiritually Intelligent you become more aware of the 'big picture' – for yourself and the universe and your place and purpose in it. The whole concept of spirit comes from the Latin Spiritus, meaning breath. The modern term refers to your life energy and to the 'non physical' part of you, including your emotions and character. It includes your vital qualities of energy, enthusiasm, courage and determination. A Spiritually Intelligent person will therefore be far more understanding of people, and the causes and significance of actions and reactions in others. As a result the person who has developed the power of compassion will be more forgiving, more tolerant, and will allow others to exist without unnecessarily interfering in their lives (Buzan 2001).

Spirituality exists in the hearts and minds of men and women everywhere, within religious traditions and independently of tradition. If, following theologian Paul Tillich, we define spirituality as the domain of ultimate concern, then everyone is spiritual because everyone has ultimate concerns. However, the term ultimate concern can be interpreted in many different ways. Some people do not consider themselves or their concerns to be spiritual. Spirituality, like emotion, has varying degrees of depth and expression. It may be conscious or unconscious, developed or undeveloped, healthy or pathological, naive or sophisticated, beneficial or dangerously distorted. Some current definitions of spirituality can be summarized as

follows: (1) Spirituality involves the highest levels of any of the developmental lines, for example, cognitive, moral, emotional and interpersonal; (2) Spirituality is itself a separate developmental line. (3) Spirituality is an attitude (such as openness to love) at any stage; and (4) Spirituality involves peak experiences, not stages. An integral perspective would presumably include all these different views, and others as well.

Spirituality may also be described in terms of ultimate belonging or connection to the transcendental ground of being. Some people define spirituality in terms of relationship to God, to fellow humans, or to the earth. Others define it in terms of devotion and commitment to a particular faith or form of practice. To understand how spirituality can contribute to the good life, defined in humanistic terms as living authentically the full possibilities of being human, it seems necessary to differentiate healthy spirituality from beliefs and practices that may be detrimental to well-being. This leads to the challenge of defining and cultivating spiritual intelligence. Some current definitions of spirituality can be summarized as follows: (1) Spirituality involves the highest levels of any of the developmental lines, for example, cognitive, moral, emotional, and interpersonal; (2) spirituality is itself a separate developmental line; (3) spirituality is an attitude (such as openness to love) at any stage; and (4) spirituality involves peak experiences not stages (Vaughan (2002).

Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. Spiritual intelligence, then, is more than individual mental ability. It appears to connect the personal to the transpersonal and the self to the spirit. Spiritual intelligence goes beyond conventional psychological development.

In addition to self-awareness, it implies an awareness of our relationship to the transcendent, to each other, to the earth and all beings. Spiritual intelligence opens the heart, illuminates the mind and inspires the soul, connecting the individual human psyche to the underlying ground of being. Spiritual intelligence can be developed with practice and can help a person distinguish reality from illusion. Spiritual intelligence is related to emotional intelligence insofar as spiritual practice includes developing intrapersonal and interpersonal sensitivity. Paying attention to subjective thoughts and feelings and cultivating empathy is part of increasing awareness of the inner spiritual life. Spiritual intelligence depends on the capacity to see things from more than one perspective and to recognize the relationships between perception, belief and behavior (Vaughan 2002).

In the early part of the 20th century, Intelligence Quotient (IQ) became an important issue. Our intellectual or rational intelligence is what we use to solve logical or

strategic problems. Theoretically, it has been conceived that only a person with higher intelligence gets identified with higher IQ, which is determined by reliable and valid instruments. In the mid-1990's Goleman strengthened the concept of Emotional Intelligence (EI) to represent people's feelings, although the same was conceptualized earlier by other psychologists. The ability to recognize and manage one's emotions is a skill that has to be developed, used and, hopefully, honed throughout one's lifetime. Bar-On could give the concept of Emotional Intelligence Quotient (EQ), in the process of his construction of the tool to measure EI. Now, based on the Zohar's and Marshall's theoretical and experiential considerations, academicians and professionals have started discussing about another quotient to represent a new dimension in an individual's intelligence, i.e., Spiritual Intelligence (SI – which is coined as SQ by Zohar and Marshall 2000).

Spirituality is a source of creativity open to us all. It brings the quality of aliveness which sparks inquiry, ideas, observations, insights, empathy, artistic expression, earnest endeavors, and playfulness. It opens us to life and to each other. Spirituality is a thread that runs through our life, bringing hope, compassion, thankfulness, courage, peace, and a sense of purpose and meaning to the everyday, while reaching beyond the immediate world of the visible and tangible. It drives us to seek and stay true to values, not ruled by material success (MacGilchrist et al. 1997).

Adjustment was originally derived from the science of biology and Darwin in his theory of evolution was first introduced it and then in other disciplines such as psychology and sociology are used (Yalim 2007). Adjustment means accepting and doing good deeds and actions and favors the environment and environmental change, and its opposite concept is incompatible. Inadjustment means to inappropriately respond to environmental stimuli and situations, in a way that it is detrimental to the individual or others, or both and the person fails to meet the expectations of themselves and others. Those of normal personality that helps people to adapt themselves to the social world around them living in peace with others in society, had been paying attention to sociologists and psychologists (Atkinson et al. 1983). Among the personal characteristics of that involved in the adaptation is the intelligence as the adjustment factor. Intelligence plays an important role in the adaptability of a person to the environment and with himself (Hagh Henas et al. 2010).

One of the branches of intelligence, was named today as the spiritual intelligence, and Emmons was considered the spiritual intelligence as the spiritual capacity and resources in the field of intellectual and practical situations (Emmons 2000). Emmons is defined spiritual intelligence as a framework for identifying and organizing skills and capabilities that entails the application of adaptive spirituality. Since the students who live at a turning point in the life of their career, it is needed that adjustment aspects (social, academic and emotional attachment to the University) and how to achieve it, determined. Educational,

social and emotional adaptation as part of the achievement factors in students' lives are intertwined and dependent on each other so they are summed in a general category that's called "Adjustment", and some theorists in this field, such as Singha and Sing (2005) divided adjustment into three different dimensions: (1) academic adjustment, (2) social adjustment and (3) emotional adjustment. In other classification, Farahbakhsh, (2011) added two dimensions (Institutional attachment, and Purposefulness and self-discovery) to those. Educational environments, especially university campuses have a certain rules that students need to be compatible with them and obey them. The base of social adjustment is to create a balance between personal demands and society's expectations that can affect all aspects of persons' life (Dhingra et al. 2005). Studies have shown that having social adjustment can be the source of other aspects of adjustment such as an academic adjustment (Macionis 2013).

Some researcher showed that students who have lower social adjustment has been weak in academic adjustment and performance [Ofori & Charlton 2002; Ofori 2000]. Academic adjustment refers to a series of reactions by which a person is prepared to provide a coordinated response to the university, schools and environment. Academic adjustment, including satisfaction of the University, academic achievement, is being favored for teachers, communicate with other students, teachers and lecturers' point of view about the performance of students, etc. (Scott & Scott 1989). Academic adjustment refers to learners' capabilities in accordance with the educational requirements and the school roles as a social institution. The meaning of emotional adjustment has a good mental health, life satisfaction and harmony between emotions, actions and thoughts. In other words, emotional adjustment is the mechanism by which a person becomes stable in emotional (Zahed et al. 2012).

As well, the emotional adjustment is related to status of physical and mental health of individuals in the new environment. This dimension of adjustment is included the signs and symptoms of psychological distress, such as feelings of sadness, anxiety, poor sleep or physical pain. This part of the adjustment, includes psychological and physical aspects. Feel the tension and nervousness in the University, exhaustion, frustration, helplessness, anger, desire for aggressiveness and ability to deal with problems related to the university's actions are related to emotional adjustment (Farahbakhsh 2011). Another aspect of adjustment, is the institutional attachment. The meaning is the extent of persons' interest and commitment and identification with the university or college, professors, classmates, and discipline. The pleasure of being at the university, obsession to drop out of college, obsession to find time to get away from the University, prefer other college, and thinking about the transition from his/her college to another college are the scenarios that are relevant to the students' adjustment (Farahbakhsh 2011). Most psychologists and scientists such as Piaget, Bloom

and Bandura believe that intelligent students compare to other students can use more approaches to adapt to the environment and society (Kadivar 2007). Piaget viewed intelligence as an adaptation to the outside world. In fact, he believes that human for surviving in the life must adapt to the environment and society (Seif 2007). Emmons believes spiritual intelligence represents a set of spiritual capabilities, capacities and resources that use of them improves the adaptability and mental health (Moalemi et al. 2010).

Spiritual intelligence, combined the structures of spirituality and intelligence in a structure and creates a new structure that overlaps with psychology, biology, religion, spirituality and mysticism (Sagharvani 2009). Spiritual intelligence is based on the idea of unifying the brain. Spiritual intelligence is the intelligence with which we can solve the issues of meaning and values; is the intelligence with which make our activities, and our lives meaningful in a wider context; is the Intelligence that helps us to understand what actions or what directions are meaningful than in another (Zohor & Marshall 2000). Emmons believes that every person who has mental, mind and physical health he/she will be more power to adapt to the environment and their surroundings (Emmons 2000). In the modern world, growing people up with spiritual intelligence and compatible with the community is very important rather than the transfer of large amounts of knowledge. It seems that spiritual intelligence is the foundation for the belief and play a key role in various fields, especially adjustment. Also, spiritual intelligence can represent a range of abilities, capabilities and intellectual resources that its use in life will adapt people. Spiritual intelligence is the factor that, according to its features, it can provide a stable behavior and adjustment in different fields of life. Any future development of the community will be depends on todays trained members (Sisk 2002).

Do today's students after graduation or entry into the labor market will be able to satisfy the demands of society? Do students after entering or graduating from college and universities will be able to adapt to new environments and situations? The intellectual application of spiritual intelligence in our life can lead us to increase awareness and facilitate relationships with self, others and the larger world. The researches that has been conducted in the areas of adjustment, generally considered to one dimension of adjustment and not try to examine some aspects of it together. Since that successful adaptation in a position cannot guarantee the adjustment in other situations, therefore, the researcher is expected that spiritual intelligence can predict the adjustment.

METHODOLOGY

The present study based on its aim is applied research and according to clarify the relationships between the components of spiritual intelligence with components

of adjustment among students is the correlational. The study population in this study was all undergraduate and graduate students that they are living in the hostels in the University of Birjand in academic year of 2011-2012. The total number of students that studying in the University was 7470. Literature review suggests that for the implementation of structural equation modeling, the sample size is typically in the range of 200 to 400 subjects. At least 100 and preferably 200 subjects were required to perform structural equation modeling (Loehlin 1992). The sample was selected based on a random number table and a total of 210 subjects (105 females and 105 males) were selected.

INSTRUMENTS

In this study, two questionnaires were used: spiritual intelligence and students' adjustment.

SPIRITUAL INTELLIGENCE QUESTIONNAIRE (SIQ)

The questionnaire was constructed by King [24] and have been translated by Abdollahzadeh and his colleagues [25]. Validated questionnaire containing 29 items, and scores range is from one to five; the questionnaire was set based on a five-point Likert scale from strongly disagree (1) to strongly agree (5). This questionnaire measures two components: the first component was named the Understand and communicate with the source being (1, 4, 5, 7, 8, 9, 11, 15, 16, 24, 27, 29), and the second was Spiritual life (2, 3, 6, 10, 12, 13, 14, 1, 18, 19, 20, 21, 22, 23, 25, 26, 28). In this study, the Cronbach's alpha for the questionnaire was 0/88 and for Understand and communicate with the source being, was 0/89 and for Spiritual life was 0/81.

STUDENT ADJUSTMENT QUESTIONNAIRE (ASD)

The questionnaire was created in 2007 by Kiomars Farahbakhsh [12]. This questionnaire has 97 items and five subscales: Social Adjustment (33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 44, 45, 47, 48, 49, 73, 95), Emotional adjustment (27, 28, 42, 46, 50, 51, 52, 62, 88, 89, 94, 96, 97), Educational adjustment (2, 3, 4, 5, 6, 7, 8, 9, 12, 13, 15, 17, 18, 21, 23, 29, 30, 31, 71, 72, 74, 80, 91), Purposefulness and self-discovery (19, 20, 24, 26, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 66, 68, 69), Institutional attachment (1, 10, 11, 14, 16, 22, 25, 32, 67, 70, 75, 76, 77, 78, 79, 81, 82, 83, 84, 85, 86, 87, 90, 92, 93), that it was set based on a five-point Likert scale (from 1.strongly disagree, 2.disagree, 3.somewhat, 4.agree, and 5.strongly agree). In the questionnaire, 15 items that are scored in reverse (20, 32, 42, 47, 50, 64, 67, 69, 74, 86, 91, 93, 94, 96, 95). The higher the score of the questionnaire indicates that higher adjustment would be better. The Cronbach's alpha for the questionnaire was 0/94 and for Social Adjustment, was 0/73; for Emotional

adjustment was 0/81; for Educational adjustment, was 0/71; for Purposefulness and self-discovery, was 0/91; and for Institutional attachment, was 0/88.

FINDINGS

The mean, standard deviation, Pearson correlation coefficient and Cronbach's alpha of the study variables are shown in Table 1. The mean and standard deviation of the variables showed in the Table 1. The results show that there was a positive and significant relationship between spiritual intelligence and adaptability of the students; and significant level was less than 0.01 ($r = 0.54$). In the relationship between spiritual life with social adjustment subscales, the strongest relationship was belonged to the purposefulness and self-discovery ($r = 0.51$) and the weakest relationship was belong to the institutional attachment ($r = 0.42$), and significant level was less than 0.01.

To prediction of students' adjustment through spiritual intelligence components, the regression analysis was used. The results show that the squared multiple correlation coefficient is 0.31 ($R^2 = 0.31$), and this means is that 31% of the variance of components of spiritual intelligence together can explain changes in students' adjustment. The assumption of linearity between the two variables was confirmed ($F_{(2,188)} = 42.85, p < 0.01$). The results of the regression analysis suggest that, standardized beta coefficients ($\beta = 0.07$) between two variables, understand and communicate with the source being and adjustment was positive but not significant ($t = 0.98, p = 0.32$). So, understand and communicate with the source being cannot predict the students' adjustment. Multiple regression analysis also indicates that the standardized beta coefficient ($\beta = 0.51$) between two variables, spiritual life and students' adjustment was positive and significant ($t = 6.71, p < 0.00$). Thus, the spiritual life was able to predict students' adjustment and students who earn high scores on spiritual life, will earn a higher score in adjustment.

The main hypothesis of this study was "there is a relationship between spiritual intelligence and students' adjustment" and this relationship was constructed in a causal model that included direct and indirect effects. Based on the models, the direct and indirect effects of spiritual intelligence and its components on adjustment were laid out. Before the test the models, first of all, variables multicollinearity assumptions and independence of errors were examined. The results showed that the tolerance index for all Predictor variables was less than 0.70 and variance inflation factor was less than 3.16; also, the amount of Durbin-Watson index (investigate the assumption of independence of errors) was 1.70. It can be said that there has been no violated of assumptions of regression. Therefore, to investigate the role of spiritual intelligence on students' adjustment, the structural equation modeling was used. Results showed that the model, fit the data very well (Table 2, Model 1). In model 1, the score of chi-square divided by degrees of freedom was less than 3; RMSEA was equal to 0.067; GFI, NFI, CFI and TLI, respectively, were equal to 0.97, 0.95, 0.98 and 0.96; so, the model fit the data very well.

TABLE 2. The goodness of fit index

	χ^2/df	TLI	CFI	NFI	GFI	RMSEA
Model 1	2/36	0/96	0/98	0/95	0/97	0/067
Model 2	2/73	0/94	0/96	0/95	0/96	0/096

Finally, to examine the direct effects of spiritual intelligence components, on the adjustment variable, the model 2 was designed. In model 2, the score of chi-square divided by degrees of freedom was less than 3; RMSEA was equal to 0.096; GFI, NFI, CFI and TLI, respectively, were equal to 0.96, 0.95, 0.96 and 0.94; so, the model fit the data well (Table 2, Model 2).

TABLE 1. Mean, standard deviation, Pearson correlation coefficients and Cronbach's alpha

Variables	M	SD	1	2	3	4	5	6	7	8	9
Understand and communicate with the source being	36/66	6/28	(0/89)								
Spiritual life	50/11	8/01	0/61	(0/81)							
Spiritual Intelligence	89/78	13/89	0/87	0/92	(0/88)						
Institutional attachment	70/10	12/04	0/33	0/42	0/43	(0/88)					
Educational adjustment	59/92	7/86	0/20	0/42	0/36	0/48	(0/71)				
Purposefulness and self-discovery	58/25	10/77	0/41	0/49	0/51	0/51	0/61	(0/91)			
Social adjustment	47/73	6/52	0/22	0/42	0/38	0/51	0/39	0/45	(0/73)		
Emotional adjustment	39/58	7/14	0/30	0/46	0/43	0/54	0/57	0/78	0/51	(0/81)	
Adjustment	275/93	41/33	0/37	0/56	0/54	0/80	0/76	0/85	0/68	0/84	(0/94)

$P < 0.01$

DISCUSSION AND CONCLUSION

The results showed that the relationship between spiritual intelligence and adjustment was significant. This significant relationship was determined that the changes of adjustment, will positively change the students' spiritual intelligence. The relationship between understand and communicate with the source being and social adjustment was positive and significant. Also, there was a positive and significant relationship between spiritual life and social adjustment. This significant relationship determined that the changes of spiritual life, will positively change the students' social adjustment. The results were compatible with some researchers' results such as Akbari Zadeh et al. (2011), Heydari Nejad and Moradi Pour (2011), Yaghobi (2010), Moalemi et al. (2010) and Naderi et al. (2010). Also, the results of Faramarzi, Homaei and Hosseini indicated that the components of spiritual intelligence had a positive and significant effect on students' skills and social adjustment.

When a person wants to use the spiritual capacity and resources for making important decisions or trying to solve the daily problems, he/she uses of spiritual intelligence (Hicks 2003). Thus, spiritual intelligence like other intelligences, has an inner adjustment concept with the implication and spiritual intelligence as a construct can be used along with other intelligences. Spiritual intelligence can predict not only spirituality, but also the adjustment and adaptability of people and it can give capabilities into one that enables him/her to solve problems and achieve goals. The findings in this study could be explained by pointing to the fact that, the concept of spiritual intelligence involves some kind of adjustment and problem-solving behaviors that including the highest levels of development in different areas of cognitive, moral, emotional and interpersonal communications; and prepare people in the direction of harmony with the surrounding phenomena and will help them to achieve the internal and external integration.

The intelligence gives to people a general view about life, all the experiences and events and enables them to frame and reinterpret their experiences, depth their knowledge. So, thus, helps people to grow of their social adjustment and have a more adaptive social behavior, and it helps people to cope with social problems as smarter and more logical and solve them as much as possible. Spiritual relationships can make mental health and psychological well-being. Top religious beliefs and spiritual intelligence will be able to prevent the person from emotional disturbances and make the emotions of people in the best position. Students who have a high moral intelligence, they have a peace of mind; they have a sense of connection to a power source and feels of stability; they have a safe social relationships; they create a healthy social environment for themselves and others, they have a correct understanding of their own strengths and shortcomings; they have an understanding of life and

its problems; they know that problems of education is not so intractable that they cannot afford to solve them.

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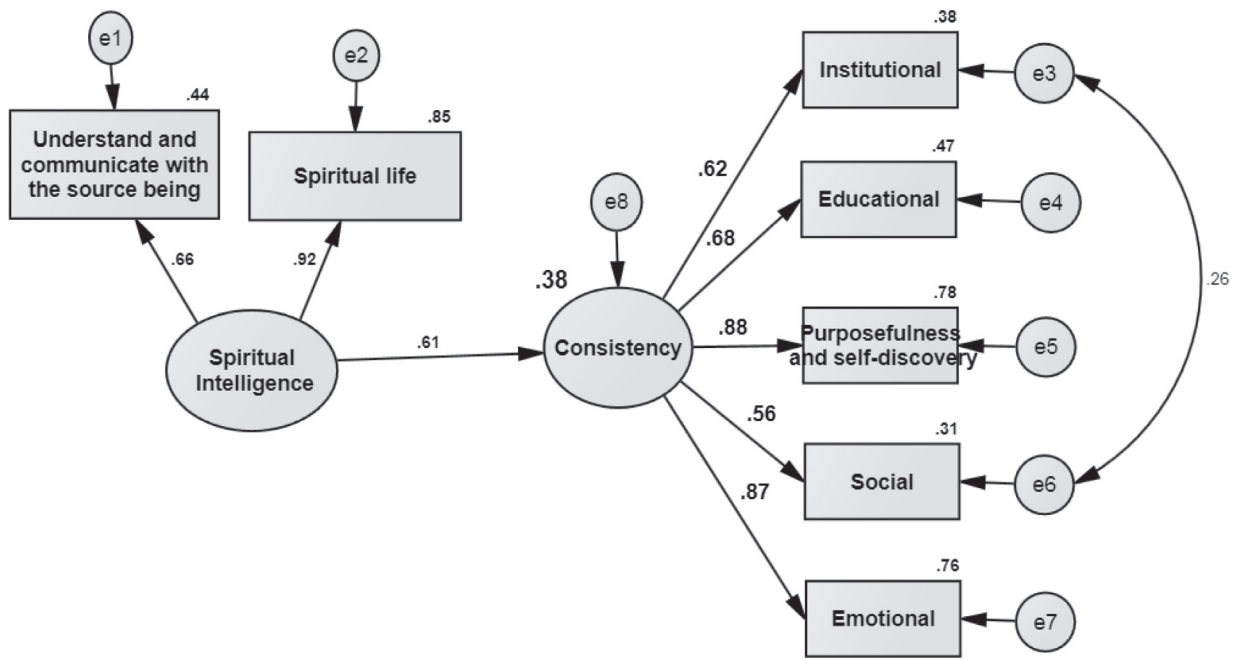
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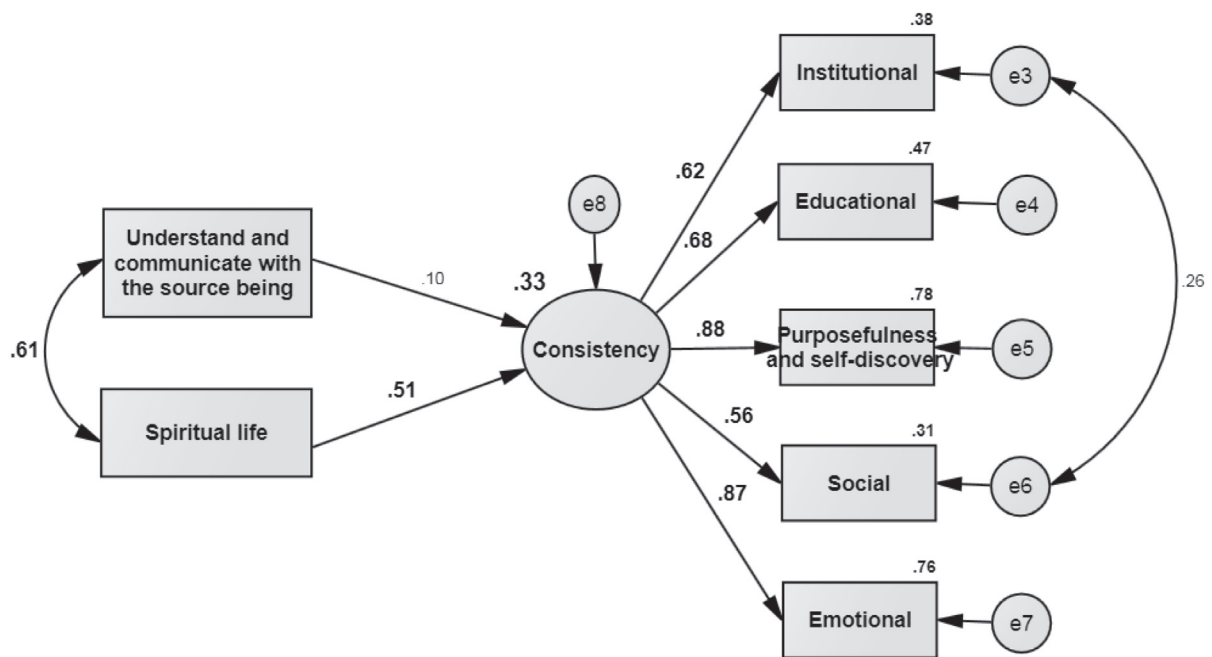
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Received: 1 February 2015
Accepted: 3 November 2015



MODEL 1. The Direct effects of the spiritual intelligence as a latent variable on adjustment



MODEL 2. The direct effect of spiritual intelligence on the adjustment