

Studying Spiritual Intelligence As a Predictor on Meaningfulness and Life Satisfaction*

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Abstract

Spiritual intelligence, one of the several types of intelligence, is defined as an individual's ability to find meaning in life. The aim of the current study is to investigate the effect of spiritual intelligence on meaningfulness and life satisfaction. Being a descriptive study, we followed a relational screening model while collecting research data. The study group consisted of 388 undergraduate students and adults with a bachelor's degree living in the cities of Istanbul, Kocaeli, and Zonguldak. Spiritual intelligence, meaningfulness, and life satisfaction scales were used to collect data. Descriptive statistics as well as both correlational and regression analyses were used to analyze the data obtained by the research. The analyses demonstrated that spiritual intelligence has a positive and significant relationship with meaningfulness (.365) and life satisfaction (.219). In the regression analysis, we observed that spiritual intelligence influenced both meaningfulness ($R^2=0.133$) and life satisfaction ($R^2=.048$). We expect that this study will contribute to intelligence and spirituality-oriented disciplines, like psychological counselling and the psychology of religion.

Keywords:

Intelligence • spirituality • spiritual intelligence • meaningfulness • life satisfaction.

Manevi Zekânın Yaşamın Anlamı ve Yaşam Doyumunun Yordayıcısı Olarak İncelenmesi

Öz

Zekâ türlerinden biri olan manevi zekâ, bireyin doğuştan sahip olduğu anlam bulma becerisi olarak tanımlanır. Bu çalışmanın temel amacı manevi zekânın yaşamın anlamı ve yaşam doyumunu üzerindeki etkisinin incelenmesidir. Manevi zekânın yaşamın anlamı ve yaşam doyumunun yordayıcısı olarak incelendiği bu araştırma betimsel türde ilişkisel tarama modeli ile gerçekleştirilmiştir. Araştırmanın örneklem grubunu İstanbul, Kocaeli ve Zonguldak illerindeki lisans öğrencileri ve bu illerde yaşayan en az lisans mezunu toplam 388 yetişkin oluşturmaktadır. Araştırmada veri toplama aracı olarak Birleştirilmiş Manevi Zekâ Ölçeği, Yaşamın Anlamı Ölçeği ve Yaşam Doyumu Ölçeği kullanılmıştır. Araştırmadan elde edilen verilerin analizinde betimsel istatistikler, korelasyon ve regresyon analizleri kullanılmıştır. Yapılan analizler sonucunda manevi zekâ ile yaşamın anlamı ve yaşam doyumunu arasında sırasıyla .365 ve .219 değerinde pozitif yönde anlamlı bir ilişki olduğu görülmüştür. Regresyon analizi sonucunda da manevi zekânın yaşamın anlamı üzerindeki etkisi $R^2= 0.133$ ve manevi zekânın yaşam doyumunu üzerindeki etkisi de $R^2= 0.048$ olduğu görülmüştür. Bu araştırma ile psikolojik danışmanlık ve din psikolojisi gibi zekâ ve maneviyatı konu alan disiplinlere katkı sunulması hedeflenmektedir.

Anahtar Kelimeler:

Zekâ • maneviyat • manevi zekâ • yaşamın anlamı • yaşam doyumunu

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* This article is based on the author's master's thesis.

Citation: Söylemez, A., & Koç, M. (2019). Studying spiritual intelligence as a predictor on meaningfulness and life satisfaction. *Spiritual Psychology And Counseling* 4, 109–122. <http://dx.doi.org/10.37898//spc.2019.4.2.0060>



In the current study, the relationship between spiritual intelligence, meaningfulness, and life satisfaction was investigated. Spirituality has remained outside the scope of modern science, being associated instead with religion. That said, since spirituality is an undeniable facet of human existence, spirituality and spiritual intelligence are undoubtedly subjects falling within the domain of psychology and scientific research. Accordingly, intelligence, spirituality, life satisfaction, and meaningfulness will be investigated one by one.

According to Buzan (2012), when Alfred Binet and his colleague, Theodore Simon, devised their theory about intelligence in 1905, there were no other types of intelligence known within the world of science. As a fruit of their work, Binet and Simon came up with the notion of intelligence quotient (IQ), also named intellectual intelligence, to express the notion of intelligence. Following the subsequent rise of IQ theory, all intelligence tests were based on this theory.

In 1983, however, Howard Gardner made a weighty assertion about intelligence, using the term multiple intelligences to describe his theory. According to Gardner's multiple intelligence theory, humans do not exhibit only one type of intelligence, manifesting instead various intelligences in addition to intellectual intelligence, otherwise known as IQ. In fact, Gardner (1983) delineated seven kinds of intelligences in his book *Frame of Mind*, namely linguistic, logical-mathematical, musical, bodily-kinesthetic, visual-spatial, interpersonal, and intrapersonal intelligence. Eventually, Gardner added an additional type of intelligence to the original seven: existential intelligence. However, Gardner (1983) also suggested that since there are numerous intelligence types, authorities on intelligence are unable to agree upon a common list of intelligence types.

A decade after Gardner's multiple intelligences theory, Daniel Goleman (1995) suggested a different approach toward the discussion on intelligence with his emotional intelligence theory. While Goleman accepted intellectual intelligence (IQ), he asserted a further dimension of human intelligence (i.e., emotion), stating "Actually we have two types of intelligence; one of them is thinking and the other is feeling" (Goleman, 1995). Evidently, the former corresponds to IQ, and the latter corresponds to emotional intelligence, dubbed EQ.

While psychologists continue to discuss the implications of intelligence, Zohar introduced a new kind of intelligence, spiritual intelligence, to the world of science in 2000. Yet, this new type of intelligence has received criticism by several psychologists claiming it to be of a non-scientific nature. According to many psychologists, since spirituality cannot be measured, spiritual intelligence cannot be scientifically proven. Although Zohar initiated a debate about spiritual intelligence, she shared a similar standpoint with other psychologists about the unmeasurable nature of spiritual intelligence.

Whereas Zohar (2000) holds that spiritual intelligence is an innate human skill that cannot be measured with instruments, other psychologists, like Wigglesworth (2012), have asserted that spiritual intelligence can be measured using different types of scales. IQ and EQ, on the other hand, are indeed measurable, and a number of instruments based on intelligence tests are used to measure them.

Spirituality

Buzan (2012) explains that the word spirit, derived from the Latin *spiritus*, means breath. In the modern sense, it is the non-physical side and life energy of a person and encompasses the individual's emotions and character traits. Through spirituality, humanists, including agnostics and atheists, seek the meaning of existence (Schwing, 2009, p. 154). Spirituality allows the individual to communicate with the holy one by giving meaning and purpose of life (Zweibasck, Kaplan, & Manzona, 2015, p. 2). Since spirituality holds such a crucial position and amounts to a search for meaningfulness in life, we have made both spiritual intelligence and meaningfulness the theme of this research.

Ken Wilber, the representative of perennial philosophy, criticizes the modern era for having disabled the spiritual dimension of humans while pursuing science. Although Wilber (2003) holds that humans are composed of a body, mind, and spirit, he asserts that science is primarily concerned with matter and the body, less concerned with reason, and completely disinterested in the spirit. This, however, denies the notion that humans have a holistic makeup, at least in practice. Naturally, every dimension of humanity must be the subject of science. Wigglesworth (2012) interpreted spirituality as the innate human need to be in touch with something held to be the great divine or extraordinary sublime.

Spirituality has mostly been neglected in the research on subjective well-being, being argued that it cannot be studied scientifically (Miller & Thorensen, 2003, cited in Van Dierendonck & Mohan, 2006). In a survey of psychologists who were members of the APA, 60% reported that clients often expressed their personal experiences in religious language and that at least 1 in 6 of their patients had presented issues directly involving religion or spirituality (Shafranske & Maloney, 1990, cited by David Lukoff). Moreover, Hathaway, Scott, and Garver (2004) conducted a study showing that a substantial percentage (48%) of clinicians reported having consulted religious professionals regarding their clients and roughly one third (36%) of the sample in question reported having collaborated with religious professionals in their clinical work. The APA (2017) first addresses spirituality and religion in its ethical codes published in 1992 as follows:

Psychologists are aware of and respect cultural, individual, and role differences, including those based on age, gender, gender identity, race, ethnicity, culture, national origin, religion, sexual



orientation, disability, language, and socioeconomic status, and consider these factors when working with members of such groups.

According to these findings, psychologists are to be aware of clients' spirituality and religious backgrounds. If, however, psychologists remain ignorant of these aspects, they render themselves unable to offer effective support to their clients because each client is a holistic individual that cannot be separated from his/her culture, religion, or physical and emotional dimensions. Furthermore, psychologists unfamiliar with their clients' spirituality or religious inclinations may even cause them harm because of a lack of information (Merter, 2012, p. 421).

Spiritual Intelligence

Mayer, Caruso, & Salovey (2000) discuss intelligence under two basic conditions: (i) that intelligence should include a set of skills and (ii) that intelligence should develop with age and experience. Not to limit the scope of intelligence, Gardner (1983) treats intelligence as a skill related to solving problems or producing end results. Gardner's understanding allows us to expand the concept of intelligence beyond a single, monolithic type. If, however, intelligence were truly but a single type, a child with autism would be unable to draw a picture of the city over which he had just flown; yet, this simply is not the case. Intelligence, therefore, should be associated with different circumstances rather than simply with intellectuality or IQ. In the above example, we observe that an individual with autism has an excellent spatial intelligence. Merter (2012) explains the difference between spiritual and intellectual intelligence through this example: "a person may have a high level of intellectual intelligence and even be a professor in a University while also having a low level of spiritual intelligence."

Spiritual intelligence is concerned with the inner facets of the mind and spirit and their relationship to being in the world. It implies an awareness of our relationship to the transcendent, to each other, to the earth, and all beings (Vaughan, 2003, p. 18). Spiritual intelligence is the ability to act with wisdom and compassion while maintaining inner and outer peace regardless of the circumstances. It is different from religion and spirituality (Wigglesworth, 2004 p. 1).

Although Zohar (2000) identifies spiritual intelligence as a skill of finding the meaning that is innate in all humans, she (2000) further claims that spiritual intelligence is not related to religiosity. Religiosity is obtained as a result of external components like family and culture whereas spiritual intelligence has a biological background. A person can have a high level of spiritual intelligence without adopting any religion.

Spiritual intelligence has a holistic structure that gives one a certain perspective (Esmaili, M., Zareh, H., & Golverdi, 2014, p. 163). Morgan (2001) describes the

topic of spiritual intelligence as follows: “Our age has crowded cultures; creates a high SQ [spiritual quotient] independence area and develops its own ideals, it is an age of atom and science; high SQ teaches you to love; our age is troubled with death and fears it; high SQ knows the value of life.” Zohar and Marshall (2000) claim that spiritual intelligence enables one to live at a deeper sense of being..

Even if a person is lacking in this vein, spiritual intelligence can still be developed through several techniques, like therapy. Therapy or counseling are useful methods in developing spiritual intelligence. Since therapy and counseling have been found to aid individuals in understanding their role and place in life (Ronel & Gan, 2008, p. 113), it may be argued that spiritual intelligence can be developed by external factors, such as education and group or individual therapy. In a similar vein, it can be inferred that spiritual intelligence is also affected by the nature versus nurture debate. Moreover, spiritual intelligence consists of innate skills and is shaped by environmental components. Bowell (2004) recommends a 7-step technique to realize a higher SQ;

1. Knowing where you are,
2. Feeling strongly about what you want to change,
3. Focusing on the central and deepest inner motivation,
4. Discovering and solving uncertainties,
5. Exploring many possibilities to proceed,
6. Determining the appropriate path compatible with the goals, and
7. Being aware of multiple paths.

Meaningfulness and Life Satisfaction

Meaningfulness is the second variable included in the present study and is a term shared with existential therapy and logotherapy. A proponent of logotherapy, Viktor Frankl used several terms to explain the meaning of life, namely religion, nature, art, joy, expectation from life, target, favour, and beauty. Logotherapy asserts that searching for meaning is the basic motivating force in life. Frankl (2010) emphasises that by experiencing pain, connecting with others, and creating useful objects in life, a person discovers the meaning of life. Frankl (2010) also states that “the thing that makes life meaningful is the spiritual freedom that no one can take from a person’s hands.” Moreover, Frankl (2014) highlights that an increasingly number of people have espoused a sense of meaninglessness in another of his books, *Psychotherapy and Religion*.

Considered the living legend of existential therapy (1980), Irvin Yalom conducted a study with 40 outpatients examining their reasons for seeking admission to the



hospital. Approximately 25% of the participants had problems involving a lack of meaning in their life. Another study was carried out by researchers at Johns Hopkins University in 48 universities with a total of 7,948 participants. One research question included in the survey was: "What is the most important thing to you in life?" While 16% responded that earning money was the most important thing for them, 78% stated that finding meaning and achieving goal in their lives was the most important thing in life (Frankl, 2010, p. 114).

Yalom (1980) summarized the research results in his book *Existential Psychotherapy* as follows: (i) The less the sense of meaning, the greater severity of psychopathology. (ii) A positive sense of meaning in life is associated with being a member of any group, religious beliefs, and self-transcendence. (iii) The meaning of life is to be viewed as a process of life-long development.

The third variable scrutinized in the present study is life satisfaction. Research on life satisfaction started in the 1950s and was examined in several studies on social psychology after the 1970s (Sahin, 2014). Diener, Emmons, Larsen, and Griffin (1985) defined life satisfaction as a positive self-evaluation of one's entire life. Ögel (2012) defined life satisfaction as living a good life, attaining enjoyment from life, and having a positive outlook toward life. Wand et al. (2008) substantiated leisure time as being the most important factor in life satisfaction. Moreover, a study on life quality and spiritual intelligence conducted by Mishra and Vashist (2014) with adolescents found that spiritual intelligence has a significant impact on adolescents' quality of life and academic achievement.

Furthermore, the literature includes a number of studies on satisfaction, meaningfulness, and spiritual intelligence. Most of these studies found there to be a connection between satisfaction, meaningfulness, and spiritual intelligence. That said, Koohbanani, Dastjerdi, Vahidi, and Far (2013) found there to be no meaningful relationship between life satisfaction and spiritual intelligence in their study. Apart from this specific study, life satisfaction was found to be directly and significantly correlated with spiritual intelligence and life satisfaction in the study conducted by Alghraibeh and Alotaibi (2017). Based on the results of their study, Kalantarkousheh, Nickamal, Amanollahi, Dehghani (2014) concluded that a meaningful relationship between life satisfaction and spiritual intelligence existed.

The present study, therefore, seeks to establish correlations between satisfaction, meaningfulness, and spiritual intelligence. Although the modern world of science ignores individuals' spiritual dimension, spirituality has a considerable impact on human life. Delegating religion into its own completely separate compartment, science does not treat spirituality as a psychological dimension. Yet, spirituality is not related only to the religion. It is also related to the abstract dimensions of human

beings, like life satisfaction and meaningfulness. The novelty of the current study lies in the fact that it addresses spirituality and spiritual intelligence on their own terms as type of intelligence distinct from intellectual and emotional intelligence. The importance of this study stems, therefore, from the need to fill the serious gap in the literature on this subject.

Taking the above into consideration, an analysis of both domestic and international literature reveals that spiritual intelligence, satisfaction, and meaningfulness are associated with each other. Moreover, while there are only a few studies investigating spiritual intelligence, there are many that investigate life satisfaction and meaningfulness. Despite life satisfaction and meaningfulness having a large place in the literature, they should be further enriched by spiritual intelligence in the future studies. Apart from that, spiritual intelligence may be compared with other intelligence types, like emotional and intellectual intelligence, in several different ways.

In the current study, we have assumed spiritual intelligence to be measurable and devised several hypotheses to realize the study.

The study hypotheses have been determined as follows:

H1: There is a significant and positive correlation between spiritual intelligence and life satisfaction.

H2: There is a significant and positive correlation between spiritual intelligence and the meaningfulness.

H3: Spiritual intelligence influences meaningfulness and life satisfaction.

Method

Research Model

We adopted one of the most common methods used in quantitative research (i.e., relational design) in the present study. Creswell (2012) describes relational design as a type of non-experimental quantitative research method in which researchers use correlational statistics to describe and measure the degree or association (or relationship) between two or more variables or sets of scores earned by two or more groups in terms of a cause (or independent variable) that has already happened. These designs have been elaborated into even more complex relationships among variables found in structural equation modeling, hierarchical linear modeling, and logistic regression.

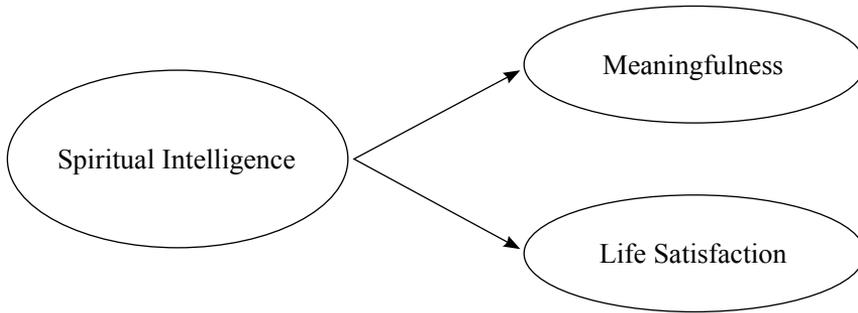


Figure 1. Research model

In the current study, we used three main terms as variables, namely spiritual intelligence, meaningfulness, and life satisfaction. While spiritual intelligence constituted the independent variable of the study, meaningfulness and life satisfaction were the two dependent variables shaped by the independent variable.

The Study Group

The study group consisted of undergraduate students and adults with a bachelor's degree who lived in the provinces of Istanbul, Kocaeli, and Zonguldak, Turkey. Participants were selected using convenience sampling, resulting in a total of 388 individuals participants, of whom 254 (65.6%) were female and 133 (34.4%) were male. An evaluation of the demographic statistics revealed that approximately half of the participants were between 18-21 years old (50.9%), 97 individuals (25.1%) were of 22-25 years old, and 93 individuals (24%) were 26+ years old.

Data Collection Instruments

Demographic Information Form. Consisting of 8 items, this form was developed by the authors of the current study. The demographic form was used to determine participants' gender, age, number of sibling, birth order, perceived academic achievement, socio-economic status, parent attitudes, and perceived social support.

Integrated Spiritual Intelligence Scale (ISIS). The integrated spiritual intelligence scale designed by Amram and Dryer (2008) was used to determine the levels of participants' spiritual intelligence. While the original scale consisted of 83 items, the 45-item, 22-subfactor short form was adapted to Turkish by the author of the presented study (Söylemez, Koç, & Söylemez, 2016, p.18). The adaptation was conducted with 379 university students. As the result of the confirmatory factor analysis for the adaptation scale, the researchers obtained the following values: .94 for CFI, .94 for IFI, and .92 for NFI. According to the factor analysis results ($\chi^2=724.94$, $sd=199$, $RMSEA=.084$), adaptation of the scale was suitable for use in psychology, education, and the social sciences (Söylemez et al. 2016, p.22).

The Meaning of Life Scale (MLS). Developed by Steger, Fraizer, Oishi, and Kaler (2006), the MLS was used to investigate participants' search for and attainment of meaningfulness in lives. The scale contained a total of 10 Likert-type items ranging from 1 to 7 (1 is totally wrong and 7 is totally right for me). One item in the scale (item 9) was a reverse item. Item total correlation values for the scale adapted to Turkish by Akin and Tas (2011) ranged between .54 and .77. The validity and reliability scores for the scale were found to be suitable for use in different studies.

Satisfaction with Life Scale (SwLS). Adapted to Turkish by Senol-Durak, Durak, and Gencoz (2010), this instrument was developed by Diener, Emmons, Larsen, and Griffin (1985) and consisted of 5 Likert-type items ranging from 1 to 7. The scale was used to determine participants' life satisfaction levels. While the lowest possible score able to be earned from the scale was 5, the highest was 35, and a high score indicates high life satisfaction. The SwLS was found to be highly reliability with a Cronbach's alpha of .82.

Procedure

After obtaining all necessary permissions from the relevant institutions, data were collected from the participants both manually and via Google Drive survey collection system. Participants' private information, like name and school number, were kept confidential both during and after the conclusion of the research. The author of the current study provided participants information related to the study. All instruments (i.e., the demographic form, spiritual intelligence scale, the meaning of life scale, and life satisfaction scale) were distributed to participants in an integrated document because of its increased usability.

Following data collection, the researcher, using SPSS 20.00, subjected the data to descriptive, correlational and regression analyses in order to test the data results.

Results

In this section, spiritual intelligence was taken as the independent variable and meaningfulness and life satisfaction as dependent variables. First of all, descriptive statistics were conducted to determine whether there existed a significant difference among gender, age group, and the other categorical variables.

Correlation Analysis

In this section, correlations of variables and other statistical values used in the study (i.e., spiritual intelligence, the meaning of life and life satisfaction) are presented in Table 1 and Table 2.



Table 1.
Correlations Between Spiritual Intelligence, Meaningfulness, and Life Satisfaction

Variable	Spiritual intelligence	Meaningfulness	Life satisfaction
Spiritual intelligence	1	.365**	.219**

** $p < .01$

Table 1 demonstrates there to be a significant and positive relationship between spiritual intelligence and meaningfulness ($r = .365$, $p < .01$). In other words, there is a medium level correlation between participants' spiritual intelligence and meaningfulness. Table 1 also demonstrates there to be a significant and positive correlation between spiritual intelligence and life satisfaction ($r = .219$, $p < .01$). The same table further reveals that participants' spiritual intelligence and life satisfaction levels are related.

Regression Analysis

Prediction of Meaningfulness and Life Satisfaction by Spiritual Intelligence

The results of the regression analysis conducted to determine meaningfulness and life satisfaction by spiritual intelligence are presented in Table 2.

Table 2.
Regression Analysis on Prediction of Meaningfulness and Life Satisfaction by Spiritual Intelligence

Spiritual Intelligence	B	Standard Deviation	β	t	P
Meaning of Life	.584	.076	.365	7.697	.00***
Life Satisfaction	.474	.108	.219	4.39	.00***
	R= .365	R ² = 0.133	F(1-385) = 59.237		p = .000***
	R= .219	R ² = 0.048	F(1-385) = 19.310		p = .000***

*** $p < .01$

Table 2 reveals there to be a correlation between spiritual intelligence and meaningfulness ($r = .365$, $p < .01$), with spiritual intelligence predicting meaningfulness at a significant level ($F_{(1,385)} = 59.237$, $p < .01$) and explaining 13 % of the total variance. Table 2 also demonstrates there to be a correlation between spiritual intelligence and life satisfaction ($r = .219$, $p < .01$), with spiritual intelligence predicting life satisfaction at a significant level ($F_{(1,385)} = 19.310$, $p < .01$) and explaining 4 % of the total variance.

Discussion

In the study presented, the authors investigated how well spiritual intelligence predicted meaningfulness and life satisfaction, attaining several noteworthy findings after subjecting the data to statistical analysis. Specifically, the statistical findings revealed that the research hypotheses were compatible with the results obtained.

The first hypothesis postulating there to be a significant and positive correlation between spiritual intelligence and meaningfulness was confirmed. Specifically,

as an individual's level of spiritual intelligence increases, so does his/her level of meaningfulness increase. That said, this finding does not mean that spiritual intelligence affects meaningfulness, it simply means that there is a positive and significant relationship between both variables. This specific finding is also supported by previous related research.

The second hypothesis positing there to be a significant and positive correlation between spiritual intelligence and life satisfaction was also confirmed. As an individual's level of spiritual intelligence increases, so does his/her level of life satisfaction increase. In their study quantifying the relationship between spiritual intelligence and work stress, Ahmadian, Hakimzadeh, and Kordestani (2013) found that those with high spiritual intelligence had less difficulties dealing with work stress. Another study investigating spiritual intelligence was performed by Munawar and Tariq (2018) with 50 male and 50 female elderly Pakistani Muslims. The research findings revealed a significant correlation between spiritual intelligence, religiosity, and life satisfaction among Pakistani elderly Muslim people.

The third hypothesis proposing that spiritual intelligence influences meaningfulness and life satisfaction was also confirmed. In other words, spiritual intelligence predicts meaningfulness and life satisfaction to a certain degree. Literature reviews present crucial evidence concerning spiritual intelligence and related data as well as the correlation between spiritual intelligence and different variables related to spirituality. Charkhabi, Mortazavi, Alimohammadi, and Hayati (2014) conducted an experimental study that sought to determine whether spiritual intelligence training leads to a reduction in mental health problems with 30 participants in both the experimental and control groups. The study found there to be a significant difference between the experimental and control group's post-test scores upon examination of their pre-test scores. In other words, spiritual intelligence training plays a crucial role on decreasing the levels of such psychological disorders as interpersonal sensitivity, somatization, obsessive-compulsive disorder, depression, anxiety, aggression, phobic, paranoid ideation, and psychoticism in the experimental group.

In the domestic literature, Karakaş (2017) suggested that there was a relation between intrinsic religiosity, forgiveness, and spiritual intelligence. The findings revealed a significant difference between men and women with regard to the study's variables. In fact, the regression analysis conducted in the study found that spiritual intelligence influenced intrinsic religiosity and forgiveness (.136).

A review of the international literature, however, reveals there to be a large number of studies on spiritual intelligence, life satisfaction, and meaningfulness. Kalantarkousheh, Nickamal, Amanollahi, and Dehghani (2014) found that while there is a meaningful relationship between life satisfaction and spiritual intelligence, there is also a



difference in life satisfaction in women depending on whether they are married or not. Consequently, it can be asserted that certain life circumstances affect life satisfaction.

This study has several limitations that need to be taken into consideration, namely:

- (i) The study sample was limited to three provinces all located in Turkey's Marmara region (i.e., Istanbul, Kocaeli, and Zonguldak).
- (ii) (ii) Most of the participants in the study were female.
- (iii) (iii) The scale items were too long, causing the participants to feel bored.

Taking everything into consideration, certain recommendations can be presented to future researchers studying spiritual intelligence and other related fields:

- (i) Spiritual intelligence is a novel concept in the world, and especially in Turkey. Therefore, research on it should be increased.
- (ii) (ii) The sample group in the current study was limited mostly to a certain age group and university students. Future studies should be more varied in terms of age and richness of the sample.
- (iii) (iii) Scales container fewer items should be adapted to Turkish or an entirely new scale measuring spiritual intelligence should be developed. This way, participants will not be bored while reading scale items.
- (iv) (iv) During the literature review, we realized that most of the research done on spiritual intelligence was of western origin. As such, most research on spiritual intelligence was related to Christianity. Future researchers could focus on Islam when examining spirituality or spiritual intelligence.
- (v) (v) Lastly, we recommend that since the scientific world is prejudiced toward this field, future studies investigate spiritual intelligence in Turkey.

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