

Development and Validation of a Spiritual Intelligence Questionnaire Based on Quranic Teaching

Mahnaz Fazeli-Kebria¹, Mohammad Hadi Yadollahpour^{*2,4}, Ramazan Hassanzadeh³,
 Mousa Yaminfirooz⁴, Hemmat Gholinia-Ahangar⁵

1- Department of Psychology, Farhangian University of Mazandaran, Sari, Iran.

2- Department of Islamic Studies, School of Medicine, Babol University of Medical Sciences, Babol, Iran.

3- Department of Psychology, Faculty of Humanities, Sari Branch, Islamic Azad University, Sari, Iran.

4- Social Determinants of Health Research Center, Health Research Institute, Babol University of Medical Sciences, Babol, Iran.

5- Department of Statistics, Health Research Institute, Babol University of Medical Sciences, Babol, Iran.

*Correspondence should be addressed to Mr. Mohammad Hadi Yadollahpour; Email: m.yadollahpour@mubabol.ac.ir

Article Info

Received: May 3, 2020

Received in revised form:

Jun 9, 2020

Accepted: Jun 30, 2020

Available Online: Sep 23, 2021

Keywords:

Intelligence

Quran

Reference Standards

Spirituality

Teachings



<https://doi.org/10.22037/jrrh.v7i3.30268>

Abstract

Background and Objective: Spiritual intelligence is a capacity that can enhance one's adaptability in life and give one a wider view of life and all the experiences and events enabling one to reframe and reinterpret these experiences and deepen one's understanding and knowledge of oneself. The purpose of this study was to develop a spiritual intelligence questionnaire based on Quranic teachings and to determine its psychometric properties.

Methods: This is a model-testing correlational study. The statistical population consisted of 276 students of Babol University of Medical Sciences, who were selected by convenience sampling method. The validity of this questionnaire was evaluated by content validity, face validity, convergent validity, and concurrent validity. Cronbach's alpha and test-retest reliability were used to determine the reliability of the questionnaire. In this study, all ethical considerations have been observed and no conflict of interest was reported by the authors.

Results: The results showed that the content and face validity of the Spiritual Intelligence Questionnaire Based on Quranic Teachings was acceptable. Using exploratory factor analysis, two hidden factors were found in the questionnaire and confirmatory factor analysis confirmed the structural validity. There was a significant correlation between the scores of this questionnaire and those of the spiritual intelligence questionnaire indicating concurrent validity and a significant correlation between the two subscales and the total score of the convergent narrative questionnaire. Cronbach's alpha and test-retest reliability were also acceptable.

Conclusion: According to the results from the validity and reliability analysis of the Qualitative Intelligence Questionnaire Based on Quranic Teachings, it can be stated that this questionnaire is a reliable and valid instrument for assessing spiritual intelligence based on the Quranic teachings and can be used in the Iranian society.

Please cite this article as: Fazeli-Kebria M, Yadollahpour MH, Hassanzadeh R, Yaminfirooz M, Gholinia-Ahangar H. Development and Validation of a Spiritual Intelligence Questionnaire Based on Quranic Teaching. Journal of Pizhūhish dar dīn va salāmat. 2021;7(3):51-67. <https://doi.org/10.22037/jrrh.v7i3.30268>

Summary

Background and Objective

In defining the dimensions of human existence the World Health Organization refers to physical, mental, social and spiritual dimensions and considers the spiritual dimension as the source of

growth and completion of human being (1). In this respect, the concepts related to spirituality including spiritual health, spiritual evolution and spiritual intelligence have increased during the past decades (2). Spiritual intelligence can facilitate or increase consciousness or the feeling of being connected to a superior power and a holy being (3). In fact, spiritual intelligence as a means for measuring meaning and direction in life includes a kind of adaptation and problem solving ability (4, 5). This type of intelligence enables an individual to reframe and reinterpret his/her experiences and deepen his/her knowledge and understanding (5-7). The results of studies indicate that spiritual intelligence is correlated with mental health, quality of life, feeling of happiness and satisfaction in life (8-12).

Spiritual intelligence, the holders of which have been referred to as the “men/women of wisdom” in the Quran, causes an individual to find out the essence of reality and pass through the veil of illusions (13). Basically, a person with spiritual intelligence has the ability to transcend him/herself and others to the superior realm (holy intuition) (14). God the Most High has been introduced as the source and origin of existence and all perfections and approaching Him is the main goal of the creation (15). Therefore, one of the ways of developing one’s spiritual intelligence is to remember God, as God considers His remembrance as the cause of certainty and peace in the hearts in the Quran (15).

There are a number of questionnaires for measuring spiritual intelligence. Among them are Wolman’s *PsychoMatrix Spirituality Inventory* (16), King’s spiritual intelligence self-report questionnaire (17), Nazel’s Spiritual Intelligence Scale (18), Amram’s criterion for measuring the comprehensive index of spiritual intelligence (19), Amram and Dryer’s *Integrated Spiritual Intelligence Scale* (20), and the Spiritual Intelligence Questionnaire of Abdollah Zadeh et al. (21). However, no scales have been developed based on the Quran and its teachings for measuring spiritual intelligence. On this basis, the present study attempted to develop and standardize a spiritual intelligence questionnaire based on the Quranic teachings.

Methods

Compliance with ethical guidelines: In the present study, all the ethical principles including confidentiality of the questionnaire information, obtaining informed consent of the participants and leaving the participants free to leave the study were observed in the present study.

The present study is applied in terms of purpose and correlational in terms of method. The initial form of the questionnaire included 90 items, which were developed based on the references and theoretical background of the study related to spiritual intelligence and also the Quranic teachings related to spiritual intelligence. First, face and content validity of the questionnaire was examined qualitatively and quantitatively using the views of experts in the field of psychology and Islamic teachings. The former was measured by content validity ratio (CVR) and the latter by convergent validity index (CVI). For determining the face validity of the questionnaire, the Item Impact method was used and for assessing the convergent validity, the coefficient of correlation between the subscales of the questionnaire was used. Concurrent validity was examined by examining the correlation of its scores with those of Abdollah Zadeh et al.’s Spiritual Intelligence questionnaire (21). Cronbachs’ alpha was also used for examining reliability. For examining test-retest reliability with a two-week interval, the questionnaire was re-administered and its correlation with the initial administration was calculated.

Results

The results of the present study showed that the highest percentage of variance (71.41%) was explained by the first two factors. The first one was the insight-emotional subscale and the second factor was the behavioral subscale of spiritual intelligence based on the Islamic teachings. Varimax Rotation Method was used and the items with factor loading of 0.3 were selected. The results of factor analysis using this method showed that 32 items had the highest correlation with the first factor and 34 items had the highest correlation with the second one. Further, confirmatory factors analysis using *LISREL* statistical software was utilized for examining validity of the Spiritual Intelligence Questionnaire Based on the Quranic Teachings. The goodness of fit indices and NFI, NNFI, CFI, and IFI indices were all higher than 0.90, which is considered as acceptable for fitting of the model. Finally, RMSEA, which should be lower than 0.05, was found to be 0.073 in the present model, which is considered as acceptable. Examining the model fit indices shows that the model for confirmatory factor analysis of the insight/emotional subscale of spiritual intelligence in the target sample has an acceptable fit.

Another finding of the study pointed to the relative fit of the behavioral component model.

DF/2 χ , NFI, NNFI, CFI, IFI, and RMSEA indices were all indicative of the acceptability of the model showing that the confirmatory factor analysis model of the behavioral subscale of spiritual intelligence had a good fit in the targeted sample. The correlation between the subscales of the questionnaire was calculated and confirmed for examining convergent validity. In addition, the results related to the reliability coefficient confirmed the internal consistency of the questionnaire.

Conclusion

Taking the Quranic concepts as the criteria in the field of spirituality and spiritual intelligence and drawing on the existing scientific theories in this field, the present questionnaire tried to cover and measure the fundamental dimensions of human existence. With regard to the insight-emotional and behavioral components evaluated in the present study, we should refer to the existing theories in this regard. Vaughan considers spirituality as a field that involves the highest growth and development in different cognitive, moral, emotional and interpersonal areas (22). Santos uses spiritual intelligence in relation to the Creator of the world considering it as an equivalent to the ability to understand the principles of life and base one's life on these principles (23). On this basis, the questionnaire developed in the present study is a reliable and valid instrument for measuring spiritual intelligence. It was developed based on the existential dimensions of human being and the Quranic concepts and can be a more appropriate instrument for measuring spiritual intelligence in the Iranian community compared to the existing questionnaires in the literature. Therefore, it is suggested that the present questionnaire be used as an instrument based on the Quranic teachings along with other measures of spiritual intelligence and health to gain a better understanding of individuals' level of spiritual intelligence.

Acknowledgements

The authors of the article would like to express their gratitude to Research and Information Technology Deputy and all those who contributed to this study particularly the students of the Babol University of Medical Sciences.

Ethical considerations

According to the authors, Babol University of Medical Sciences confirmed the present study with the ethics code of [IR.MUBABOL.REC.1399.355](https://doi.org/10.30472/IR.MUBABOL.REC.1399.355).

Funding

The authors declared no sponsorship for this study and all the costs have been paid by the authors.

Conflict of interest

The authors declared no conflict of interest.

Authors' contribution

Presenting the initial idea, writing the article, and analyzing the data: first and second authors; method and providing scientific advice: third author; supervising over the project and revising the text: fourth and fifth authors.

References

1. King U. Spirituality in New Handbook of Living Religions. Blackwell; 1999.
2. Devi S. Impact of spirituality and emotional intelligence on employee engagement. *International Journal of Applied Research*. 2016;2(4):321-5.
3. Emmons RA. Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. *The International Journal for the psychology of Religion*. 2000;10(1):3-26.
4. Cowan DA. Translating spiritual intelligence into leadership competencies. *Journal of Management, Spirituality & Religion*. 2005;2(1):3-38.
5. Gobari-Bonab B, Salimi M, Selyani L, Noori-Moghadam S. Spiritual Intelligence. *Modern Religious Thought*. 2015(3):125-47. (Full Text in Persian)
6. Supriyanto AS, Ekowati VM, Masyhuri M. The Relationship among Spiritual Intelligence, Emotional Intelligence, Organizational Citizenship Behaviour, and Employee Performance. *Etikonomi*. 2019;18(2): 249-58.
7. Khoshdeli Z, Malekzadeh M, Nooryan K, Afroughi S, Zoladl M. Effect of Spiritual Intelligence Training on the Anxiety of Medical Sciences Students; a Randomized Clinical Trial Study. *J Clinic Care Skill*. 2020; 1(3):115-120. (Full Text in Persian)
8. Molaei P, Mahmoudi MM. The Relationship between Regular Physical Activity with Spiritual Intelligence and Psychological Well-being among the Elderly in Tehran. 2018. (Full Text in Persian)
9. Neysiani ZM, Asadi A, Asgari M, GhaleNoei F. Relationship of religious orientation and spiritual intelligence with emotional self-regulation in women subject to violence. *Psychological research*. 2009;1(3):1-23.
10. Yadollahpour MH, MahdaviFar H, Hasanzadeh R. Intervention of Religion-based Education in Depression Syndrome among Married Women Attending Cultural Centers in Babol. *Journal of*

Pizhūhish dar dīn va salāmat. 2019;5(1):64-75. (Full Text in Persian)

11. Mozaffari F, Hejazi M. The Role of Spiritual and Psychological Well-being in Predicting High-risk Behaviors of Young Prisoners in Zanjan. *Journal of Pizhūhish dar dīn va salāmat*. 2019;5(3):32-44. (Full Text in Persian)

12. Nasiri F, Keshavarz Z, Davazdahemami M, Karimkhani Zandi S, Nasiri M. The Effectiveness of Religious-Spiritual Psychotherapy on the Quality of Life of Women with Breast Cancer. *JBUMS*. 2019; 21 (1):67-73. (Full Text in Persian)

13. Mohammad Nejad H. The Concept of Spiritual Intelligence Based on Islamic Teachings. *Culture Islamic Univ*. 2009;42(2):97-116. (Full Text in Persian)

14. Yadollahpour MH, Fazeli Kebria M. A comparative study of the concept of spiritual intelligence in terms of psychology and Islam. 2014;1(1):48-57. (Full Text in Persian)

15. The holy Quran. Translated by: Mohammad Mahdi Fouladvand. Tehran: Justice Message Publications; 2016.

16. Wolman R. Thinking with your soul: Spiritual intelligence and why it matters: Richard N. Wolman, PhD; 2001.

17. King DB. Rethinking claims of spiritual intelligence: A definition, model, and measure. 2008.

18. Nasel DD. Spiritual orientation in relation to spiritual intelligence a consideration of traditional Christianity and New Ageindividualistic Spirituality: University of South Australia; 2004.

19. Amram Y, editor The seven dimensions of spiritual intelligence: An ecumenical, grounded theory. 115th Annual Conference of the American Psychological Association, San Francisco, CA; 2007.

20. Amram Y, Dryer C. The Development and Preliminary Validation of the Integrated Spiritual Intelligence Scale (ISIS), Institute of Transpersonal Psychology, Palo Alto. Palo Alto, Working Paper, <http://www.yosiamram.net/papers/>, access: March, 2010.

21. Abdollahzadeh H, Baqherpour M, Bozhmehrani S, Lotfi M. Spiritual Intelligence: Concepts, Measurements and its Applications. Tehran: Ravansanji Publications; 2009. (Full Text in Persian)

22. Vaughan F. What is spiritual intelligence? *Journal of humanistic psychology*. 2002;42(2):16-33.

23. Santos E. Spiritual intelligence; what is spiritual intelligence. How it benefits a person.

مشروع استبيان الذكاء المعنوي وتقييمه على أساس التعاليم القرآنية

مهناز فاضلي كبريا^١ ID، محمد هادي يداالله بور^٢ ID*، رمضان حسن زادة^٣ ID، موسى يمين فيروز^٤ ID، همت قلي نيا آهنگر^٥ ID

١- قسم علم النفس، جامعة المثقفين، مازندران، ساري، إيران.

٢- قسم المعارف الإسلامية، كلية الطب، جامعة بابل للعلوم الطبية، بابل، إيران.

٣- قسم علم النفس، كلية العلوم الإنسانية، فرع ساري، الجامعة الإسلامية الحرة، ساري، إيران.

٤- مركز دراسات العوامل الاجتماعية المؤثرة على الصحة، معهد الصحة، جامعة بابل للعلوم الطبية، بابل، إيران.

٥- قسم الإحصاء، معهد الصحة، جامعة بابل للعلوم الطبية، بابل، إيران.

* المراسلات الموجهة إلى السيد محمد هادي يداالله بور؛ البريد الإلكتروني: m.yadollahpour@mubabol.ac.ir

الملخص

خلفية البحث وأهدافه: الذكاء المعنوي هو إمكانية تستطيع أن تؤدي إلى زيادة اندماج الفرد في الحياة، وتمنحه رؤية عامة تجاه الحياة وجميع التجارب والأحداث، وتجعله قادراً على التأطير والتفسير المحدد لتجاربه، وتعميق معرفته وإدراكه. والهدف من الدراسة الفعلية تقديم استبيان للذكاء المعنوي قائم على أساس التعاليم القرآنية وتعيين خصائص التقييم النفسي.

منهجية البحث: تعتبر هذه الدراسة من نوع الدراسات الاختبارية والتكافلية. وتشمل مجموعة الاختبار طلبة جامعة بابل للعلوم الطبية، وقد تم اختيار ٢٧٦ شخصاً منهم بطريقة النمذجة العشوائية. وقد قاموا بتعبئة استبيانات الذكاء المعنوي القائم على أساس التعاليم القرآنية، والصحة العامة، والصحة المعنوية، والذكاء المعنوي. وقد تم دراسة موثوقية هذه الاستبيانات من خلال التقييم الموثوقي المضموني، والموثوقية الصورية، والصلاحية الهيكلية من خلال الاستفادة من التحليل العاملي والموثوقية، والموثوقية التقاربية، والموثوقية المتزامنة، مع الاستعانة بالاختبار التكافلي لبيرسون. كما أنه لتعيين موثوقية الاستبيان أيضاً فقد تمت الاستفادة من ألفاي كرونباخ وموثوقية إعادة الاختبار. وقد تمت مراعاة جميع الضوابط الأخلاقية في هذه الدراسة، ولم يلحظ مؤلفو المقالة أي تعارض للمصالح.

المعطيات: تشير النتائج إلى أن الموثوقية المضمونية والصورية لاستبيان الذكاء المعنوي القائم على أساس التعاليم القرآنية تتمتع بالمقبولية. وبلاستفادة من تحليل العامل الاكتشافي فقد تم العثور على عاملين خفيين في الاستبيان. وكان التحليل العاملي تأييداً مؤيداً للصلاحية الهيكلية له. كما أنه كان هناك تضامن ذو معنى بين درجات هذا الاستبيان واستبيان الذكاء المعنوي يحكي موثوقية متزامنة وتضامنية ذات معنى بين تفاصيل المقياس، والدرجة الكلية للاستبيان تحكي الموثوقية المتقاربة له. وكان ألفاي كرونباخ وموثوقية إعادة الاختبار للاستبيان مطلوبة أيضاً.

الاستنتاج: بملاحظة النتائج الحاصلة من الصحة والموثوقية لاستبيان الذكاء المعنوي القائم على أساس التعاليم القرآنية فإنه يمكن القول بأن هذا الاستبيان هو أداة موثوقة لدراسة الذكاء المعنوي على أساس التعاليم القرآنية، ويمكن الاستفادة منها في المجتمع الإيراني.

معلومات المادة

الوصول: ١٠ رمضان ١٤٤١

وصول النص النهائي: ١٧ شوال ١٤٤١

القبول: ٩ ذي القعدة ١٤٤١

النشر الإلكتروني: ١٦ صفر ١٤٤٣

الكلمات الرئيسية:

التعليم
التقييم
الذكاء
القرآن
المعنويات

يتم استناد المقالة على الترتيب التالي:

Fazeli-Kebria M, Yadollahpour MH, Hassanzadeh R, Yaminfirooz M, Gholinia-Ahangar H. Development and Validation of a Spiritual Intelligence Questionnaire Based on Quranic Teaching. Journal of Pizhūhish dar dīn va salāmat. 2021;7(3):51-67. <https://doi.org/10.22037/jrrh.v7i3.30268>

طراحی و اعتبارسنجی پرسش‌نامه هوش معنوی مبتنی بر آموزه‌های قرآنی

مهناز فاضلی کبریا^۱، محمدهادی یداله‌پور^{۲*}، رمضان حسن‌زاده^۳، موسی یمین‌فیروز^۴، همت‌قلی‌نیا آهنگر^۵

۱- گروه روان‌شناسی، دانشگاه فرهنگیان مازندران، ساری، ایران.

۲- گروه معارف اسلامی، دانشکده پزشکی، دانشگاه علوم پزشکی بابل، بابل، ایران.

۳- گروه روان‌شناسی، دانشکده علوم انسانی، واحد ساری، دانشگاه آزاد اسلامی، ساری، ایران.

۴- مرکز تحقیقات عوامل اجتماعی مؤثر بر سلامت، پژوهشکده سلامت، دانشگاه علوم پزشکی بابل، بابل، ایران.

۵- گروه آمار، پژوهشکده سلامت، دانشگاه علوم پزشکی بابل، بابل، ایران.

*مکاتبات خطاب به آقای محمدهادی یداله‌پور؛ رایانامه: m.yadollahpour@mubabol.ac.ir

چکیده

سابقه و هدف: هوش معنوی ظرفیتی است که می‌تواند موجب افزایش انطباق‌پذیری فرد در زندگی شود. هدف پژوهش حاضر طراحی پرسش‌نامه هوش معنوی مبتنی بر آموزه‌های قرآنی و تعیین ویژگی‌های روان‌سنجی آن بود.

روش کار: این پژوهش از نوع مطالعات آزمون‌سازی و همبستگی است. جامعه آماری پژوهش دانشجویان دانشگاه علوم پزشکی بابل بود که با استفاده از روش نمونه‌گیری دردسترس ۲۷۶ نفر از آنان انتخاب شدند و هم‌زمان پرسش‌نامه‌های هوش معنوی مبتنی بر آموزه‌های قرآنی، سلامت عمومی، سلامت معنوی و هوش معنوی را تکمیل کردند. بررسی روایی این پرسش‌نامه‌ها از طریق ارزیابی روایی محتوایی، روایی صوری، روایی سازه با استفاده از تحلیل عاملی و روایی و روایی همگرا و روایی هم‌زمان با استفاده از آزمون همبستگی پیرسون صورت گرفت. برای تعیین پایایی پرسش‌نامه نیز از آلفای کرونباخ و پایایی بازآزمایی استفاده شد. در این پژوهش همه موارد اخلاقی رعایت شده است و مؤلفان مقاله تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج نشان داد که روایی محتوایی و صوری پرسش‌نامه هوش معنوی مبتنی بر آموزه‌های قرآنی پذیرفتنی است. با استفاده از تحلیل عامل اکتشافی دو عامل پنهان در پرسش‌نامه یافت شد و تحلیل عاملی تأییدی مؤید روایی سازه آن بود. همبستگی معنادار بین نمرات این پرسش‌نامه و پرسش‌نامه هوش معنوی گویای روایی هم‌زمان و همبستگی معنادار بین دو خرده‌مقیاس و نمره کل پرسش‌نامه گویای روایی همگرای آن بود. آلفای کرونباخ و پایایی بازآزمایی پرسش‌نامه نیز مطلوب بود.

نتیجه‌گیری: با توجه به نتایج حاصل از روایی و پایایی پرسش‌نامه هوش معنوی مبتنی بر آموزه‌های قرآنی می‌توان گفت این پرسش‌نامه ابزاری پایا و روا برای بررسی هوش معنوی بر اساس آموزه‌های قرآنی است و قابلیت استفاده در جامعه ایرانی دارد.

اطلاعات مقاله

دریافت: ۱۴ اردیبهشت ۱۳۹۹

دریافت متن نهایی: ۲۰ خرداد ۱۳۹۹

پذیرش: ۱۰ تیر ۱۳۹۹

نشر الکترونیکی: ۱ مهر ۱۴۰۰

واژگان کلیدی:

آموزش

اعتبارسنجی

بررسی پرسش‌نامه‌ها

قرآن

معنویت

هوش

استناد مقاله به این صورت است:

Fazeli-Kebria M, Yadollahpour MH, Hassanzadeh R, Yaminfirooz M, Gholinia-Ahangar H. Development and Validation of a Spiritual Intelligence Questionnaire Based on Quranic Teaching. Journal of Pizhūhish dar dīn va salāmat. 2021;7(3):51-67. <https://doi.org/10.22037/jrrh.v7i3.30268>