

Research Paper

Beyond IQ and EQ: Exploring Spiritual Intelligence Across Nations

Dr. Ambica Sharma^{1*}, Dr. Shalini Rana²

ABSTRACT

The growing discourse on intelligence has expanded beyond cognitive and emotional domains to embrace Spiritual Intelligence (SQ which is a higher dimension of human awareness that connects thought, emotion and overall purpose of life. This review paper, titled “Beyond IQ and EQ: Spiritual Intelligence across Nations,” explores the evolution, scope and global relevance of spiritual intelligence by synthesizing cross-cultural and gender-based research findings. The study critically examines variations in the understanding and expression of SQ among nations across Africa, America, Europe and Asia besides the study illustrates from psychological, cultural and spiritual frameworks. It investigates how diverse cultural traditions, belief systems and educational models shape the development of spiritual intelligence within these regions. The paper also reviews empirical studies on gender differences, highlighting distinctive patterns in spiritual awareness, ethical sensitivity and emotional transcendence between males and females. By integrating findings from multiple continents, the review accentuates that spiritual intelligence is not merely an individual trait but a universal construct reflecting humanity’s shared quest for meaning, morality and inner harmony. The paper concludes that propagation of spiritual intelligence globally can contribute to cross-cultural empathy, inclusive education and holistic well-being. It will be a necessary complement to the conventional paradigms of IQ and EQ.

Keywords: *Spiritual Intelligence, Cross-Cultural Study, Gender Differences, IQ and EQ, Global Perspectives, Human Development, Intercultural Empathy*

Spiritual intelligence refers to the development of our desirous and capacity for meaning, value, and vision which facilitates a dialogue between reason and emotion, between mind and body and which enables us to bridge the gap between self and others, to integrate the intrapersonal and interpersonal (Zohar & Marshall, 2000) As a result, it could aid in conflict resolution and peaceful coexistence in society. Spiritual intelligence, according to the study, would be beneficial to teachers in particular and individuals in general for the improvement of global society as a whole (Srivastava, 2016). This spiritual aspect is more important than ever in the lives of today's adolescents and young adults. Making life personally meaningful is one of the components of spiritual intelligence, which results in improved life quality and a reduction in the intensifying signs of cognitive affairs

¹Department of Psychology, Government College of Education, Jammu, Cluster University of Jammu

²Department of English, Government College of Education, Jammu, Cluster University of Jammu

*Corresponding Author

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while dealing with difficulties, frustration, psychological, and mental concerns. Understanding the factors is related to strengthening beliefs and stances, which helps to improve life quality and ability to deal with unexpected daily events. It contributes to the provision of this important feature in students by intensifying and assisting in the growth and development of these factors. Adolescence and young adulthood are golden years for developing the girdle of thought and high levels of spiritual intelligence, as well as recognising one's own essence (Saidy et al., 2009). Earlier studies on student spirituality were approached from a variety of perspectives. For example, research themes included spiritual or religious education and development (Best, 1995; Eaude, 2004; Hyde, 2004a; Meehan, 2002; Pridmore & Pridmore, 2004; Watson, 2000), religious freedom and spiritual education (Gearon, 2006; Rodger, 1996; Wright, 1996), and spiritual intelligence (Gearon, 2006; Rodger, 1996; Wright, 1996). (Hyde, 2004b; Vaughan, 2002). According to a recent national survey, the majority of social workers who work with students are undereducated about the importance of spiritually sensitive practise in working with young people (Kvarfordt & Sheridan, 2007). Individual resiliency may be aided by a protective and harmonious institutional environment.

Spiritual Intelligence

The terms "spiritual intelligence" are made up of two words: "spiritual" and "intelligence." The word "spiritual" can be broken down into the word spirit once more. The word spirit comes from the Latin word spiritus,' which literally means "breath" or "soul." In philosophy, the term "soul" is recognised as a metaphysical concept. The soul is an intangible force within a human being that is regarded to provide life, energy, and strength to the body. According to religion, the soul is neither corporeal nor material.

Concept of Spirit and Spirituality

In terms of origin and morality of soul, many religions and philosophers understand the soul differently. The soul, like the body, is made up of atoms, according to Greek philosophy. The soul is a form that cannot be detached from the body. In western philosophy, the soul and the body are two sides of the same coin. Hindus believe that the soul exists beyond the mind and senses. They believe in the presence of 'Atman' in every human being. Spirit is recognised as a reality of life in Jain philosophy. We can conclude that most philosophies saw the soul as an incorporeal substance with no physical embodiment.

Spirituality

Spiritual abilities underpin aspects of spirituality, hence it is appropriate to begin with a definition of spiritualism (spirituality) and then move on to definitions of spiritual intelligence. The term spirit' comes from the Latin word spiritus,' which means 'breath' or soul.' Prior to the introduction of the term spirituality into psychological literature, the terms religion, religiosity, and/or religiousness were more commonly used to describe all spiritual aspects of the human psyche (James, 1902). While religiosity and spirituality were once synonymous, psychologists now distinguish between the two (King, 2008).

Spirituality is a broad topic with numerous interpretations. Some individuals believe that spirituality is God, spirit, or the source of everything that exists outside of themselves. However, other people feel that spirituality resides within us. Spirituality, in general, entails learning everything there is to know about your spirit or soul. It's about recognising and appreciating your spiritual traits, such as love, calm, purity, and bliss. Being spiritual entails the ability to see each person as a soul or spirit. It is our ability to transcend all false identities, including caste, race, gender, nationality, and religion. Spirituality is a deeply

personal experience. Many of the authors have given their own definitions of spirituality. Spirituality, on the other hand, was characterised by Coles (1990) as a search for meaning in life events and a desire to be linked to the universe.

Spirituality, according to Astrow et al. (2001), is a search for transcendent meaning that can be represented in religious activity or exclusively in one's relationship to nature, music, the arts, a set of intellectual views, or one's relationships with friends and family.

In words of Puchalski (2001), "spirituality is a part of humanity that refers to the manner in which people grasp and express the purpose, meaning and the way they undergo the connection with the moment, to their self, to others, to nature, and to the sacred one."

Intelligence has long been regarded as one of the most valuable human features. It is regarded as one of the most important determinants of human capability, performance, and adjustment (Sternberg, 1988). In every community, intelligent individuals have been revered and regarded as human treasures. Surprisingly, in modern culture, we do not find this concept to be valid. Somehow, those who are apparently extremely clever are not among the well-adjusted, joyful, and fulfilled. To find an answer for this contradiction, we are developing new kinds of intelligence that may one day help us comprehend the shifting dynamics of human behaviour.

Traditional View of Intelligence

With the passage of time, many psychologists have developed distinct methods to understand and conceptualise intelligence, which in turn establish the criteria for measuring it. The dominant understanding of human intelligence in the nineteenth century was narrowed to its understanding as a fixed trait and was mainly seen in relation to people's sensual capabilities until, Terman (1916) founded the idea of Intelligence Quotient (IQ), which is still widely used today under the broad definition of a numerical measure of logical or cognitive intelligence. The term IQ refers to the quantitative expression of one's intellect, which is calculated by dividing the person's mental age (intelligence test score) by his/her chronological age and multiplying the result by 100. Spearman's (1904) two-factor theory of intelligence, Vernon's (1955) hierarchical model of intelligence, Guilford's (1956) structure-of-intellect model of intelligence, and Horn and Cattell's (1966) theory of fluid and crystallised intelligence are the other noteworthy landmarks in the history of intelligence. There was a major shift in the area of intelligence in the late twentieth century by the contributions of Sternberg (1988) triarchic theory of human intelligence and Gardner (1983), who pushed the theory of many intelligences. Sternberg (1988) in his triarchic theory of successful intelligence defined human intelligence as "cognitive ability to learn from experience, to reason well, to remember important information, and to cope with the demands of daily living. A successful intelligence involves a balanced interrelationship between three primary ability sets: analytical, creative and practical. Gardner (1983) defined intelligence as 'ability to solve problems or fashion products that are valued in one or more cultural settings.' Apart from other forms of intelligence, each of which Gardner regards as autonomous systems in their own right, one of Gardner's major contributions has been the identification of two distinct forms of intelligence, namely interpersonal intelligence (the ability to detect and respond appropriately to the moods, motivations, and desires of others) and intrapersonal intelligence (capacity to be self aware and in tune with inner beliefs, feelings, values and thinking processes). A wider concept of emotional intelligence was given by Salovey and Mayer (1990) who combined these two intelligences which in its simplest form can be termed as the ability to reason with emotions. They defined it as "the

ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions." The concept of emotional intelligence was publicized by Goleman (1995). He writes, "Emotional Quotient (EQ) is as powerful, and at times even more powerful, than IQ in predicting success in life." Intelligence has been the most active, with several advances occurring over the course of a few decades. Despite its vast growth and shifting implications, problem solving remains the distinguishing characteristic of intelligence. Over time, intelligence has been defined as the mental ability to confront and solve logic-related problems. However, in modern times, the domains of problem solving as a function of intelligence have broadened and expanded to encompass emotional issues as well as problems of meaning and values (Zohar & Marshall, 2000). Torff and Gardner (1999) held that "Intelligence is used as a term for organizing and describing human capacities in relation to the cultural contexts in which those capacities are developed, used and given meaning."

Sternberg (2005) emphasising the cultural element of intelligence, also believes that the notion of intelligence is culturally affected, and what one society sees as a characteristic of intelligence may not be seen in the same manner by other civilizations. The new concept of intelligence considers it to be a fundamentally domain-specific word that is impacted by culture and culture plays an important part in managing one's social, emotional, and spiritual elements of life. The increasing relevance of the spiritual component of human existence has opened up a plethora of opportunities for its adaptive usage for general well-being. These applied features of spirituality in relation to human cognitive functions have given rise to a new type of intelligence known as spiritual intelligence.

Concept of Spiritual Intelligence

The term "Spiritual Intelligence" was coined by Zohar, the first physicist to use it. Zohar (1997) introduced the concept of spiritual intelligence in her book 'Rewiring the Corporate Brain'. Zohar and Marshall (2000) made a century contribution to spiritual intelligence. They suggest "Spiritual Intelligence is our access to and use of meaning, vision and value in the way that we think and the decision that we make" They claim that SQ (Spiritual Quotient) is the fundamental underpinning for efficient application of emotional intelligence and logical intelligence. The meaning-making component of spirituality is highlighted as being crucial for goal-oriented problem-solving behaviour. They rejected the concept of thinking as a purely cerebral activity, believing that humans think not only with their minds but also with their emotions and spirits. They offer a hierarchical model of spiritual intelligence in which spiritual intelligence is placed at the top of the hierarchy, representing the brain's tertiary functions. Emotional intelligence, which represents associative or basic processes, comes after spiritual intelligence. Rational intelligence is at the bottom of hierarchy, which is the outcome of the brain's secondary processes. The importance of spiritual intelligence in solving problems of meaning, value, and existential nature is underscored. According to Zohar and Marshall (2000), spiritual intelligence gives a structure of reference that promotes decision-making and the recognition of more significant choices in one's life. They also associate it with moral thinking and see it as aiding in the development of creative potential. They also provide the characteristics of person who has developed high SQ including "the capacity to be flexible (active and spontaneously adaptive); high degree of self-awareness; capacity to face and use suffering; capacity to face and transcend pain; quality of being inspired by vision and values; reluctance to cause unnecessary harm; tendency to see the connections between diverse things; a marked tendency to ask 'why', if, what, questions and to seek 'fundamental' answers and being what psychologists call 'field independent'-possessing a facility for working against convention". Both Zohar and Marshall's

conceptions of spiritual intelligence and self are regarded as approximating the usual holistic approach to human growth, which combines physical, intellectual, emotional, and spiritual components. Though the models are extensive, and the authors have scientifically linked these assertions with quantum physics results and the neurological foundation of thinking, they fail to give a particular set of skills connected to SQ that can be empirically measured.

Emmon (2000) also presents spirituality as a type of intelligence in a series of scientific papers published in the *International Journal of the Psychology of Religion*. In one of such articles, he defines spirituality as “the personal expression of ultimate concern and spiritual intelligence as a set of capacities and abilities associated with spirituality that enable people to solve problems and attain goals in their everyday lives” He also stressed that spiritual intelligence, as a cognitive capacity, empowers humans to excel and progress beyond conservative awareness through the use of fundamental thinking processes. It is also useful in unlocking a person's untapped potential and providing both immediate and larger existential meaning in a circumstance. He proposes five core components of spiritual intelligence: transcendence, the ability to enter heightened spiritual states of consciousness, the ability to imbue everyday activities, events, and relationships with a sense of the sacred, the ability to use spiritual resources to solve problems in life, and the capacity to engage in virtuous behaviour or to be virtuous. Later, in response to widespread criticism, he deleted the fifth dimension, because it represented a chosen mode of behaviour rather than mental capacity. The final model had only four dimensions at first.

Wolman (2001), a clinical psychologist at Harvard University who has worked significantly in the area of adaptive applications of spirituality, makes another significant addition to the subject of spiritual intelligence. In his book, ‘Thinking with your soul: spiritual intelligence and why it matters’, he defines spiritual intelligence “as the human capacity to ask questions about the meaning of life, and to experience simultaneously the seamless connection between each of us and the world in which we live”

Edwards (2003) distinguished between using spiritual intelligence or sources to resolve spiritual dilemmas and using them to solve non-spiritual problems. Spiritual intelligence was not simply the integration of one's intelligence with one's spirituality. On the contrary, it is a combination of a person's personality traits, neurological processes, specialised cognitive abilities, and spiritual qualities and interests. It can assist us in growing beyond our immediate ego selves and reaching beyond the deeper layers of potentiality that lie within us. It enables us to live our lives on a more meaningful level. Finally, they can use our SQ to grapple with issues of good and evil, life and death, the deepest causes of human suffering, and often despair.

Covey (2004) emphasises the significance of spiritual intelligence, describing that spiritual intelligence becomes the source of direction for the other types of intelligence since it is of utmost importance and elementary of all intelligences. It is useful for people who wish to investigate existential concerns and deeper issues in life

Nasel (2004) described spiritual intelligence as “the application of spiritual abilities and resources to practical contexts. People use spiritual intelligence when they draw on their spiritual abilities and resources to make meaningful decisions, deliberate over existential issues, or attempt problem solving in daily life”. His notion of spiritual intelligence is made up of two distinct components: existential questioning and sense of divine presence. The

model is culturally prejudiced due to his sole concentration on traditional Christianity, which is the primary disadvantage of his work.

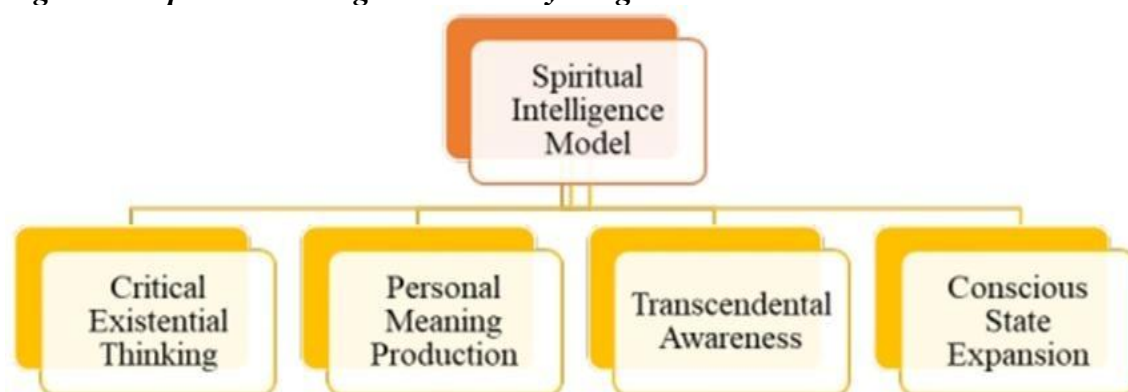
Smith (2005) stated that spiritual intelligence is a byproduct of better adaptation to one's environment, and the more intelligent one is, the more pressure one can withstand. Some of the underlying principles of spirituality, according to Smith (2005), are: (i) Spiritual experience; having special spiritual experiences and activities; (ii) stress suppression; enjoying faith and religious belief to solve problems; (iii) objective: regarding religious issues in order to have special objectives; (iv) Living out: avoiding stereotyped beliefs; (v) belief centrality: the influence of religion on behaviour and performance (e.g., eating, drinking, wearing); (vi) religious practise: praying and performing religious actions; (vii) endurance: accepting the beliefs of other religions; and (ix) religious concepts: believing in religion.

In another definition, George (2006) states that spiritual intelligence aids in the discovery of an individual's deepest and most inner resources, from which the capacity to care, the ability to tolerate, and the ability to adapt are obtained.

Amram and Dryer (2007) has received widespread recognition for his revolutionary work in the empirical elements of spiritual intelligence. He created an ecumenical grounded theory, followed by an Integrated Spiritual Intelligence Scale. His early research included interviews with 71 people from various religious backgrounds who were described as very spiritual in daily life by their respective companions. Data analysis utilising a grounded theory method showed seven major themes or components of spiritual intelligence, which eventually served as the foundation for the Integrated Spiritual Intelligence Scale (2007), which he created in cooperation with Dryer. The Integrated Spiritual Intelligence Scale has seven primary themes/dimensions: meaning; consciousness; grace; transcendence; truth; peaceful surrender to ego; and inner-directed freedom. Despite giving a thorough and grounded perspective, Amram (2007), like many others, has been chastised for failing to distinguish between parts of spiritual intelligence and spiritual result behaviour, both of which manifest in the emergent themes. Furthermore, he neglected to use any scientific intelligence criterion to explain his results. So far, the models presented in this part, with the exception of a few, show an overlap of spiritual intelligence as a set of mental talents and as a preferred method of conduct or, in some cases, as an outcome variable of being spiritual. This element has been well handled in the most current model of spiritual intelligence given by King and DeCicco (2009).

King and DeCicco (2009) provided a feasible model as well as a self-report measure of spiritual intelligence. In the proposed model, spiritual intelligence is defined as “a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states.” Based on a thorough assessment of the literature, they propose the four fundamental components of spiritual intelligence as follows:

Figure 1.1 Spiritual Intelligence Model by King and DeCicco



Note: This figure demonstrates four dimensions of spiritual intelligence.

1. Critical existential thinking entails the ability to think critically about meaning, purpose, and other existential or metaphysical concerns in life like death, purpose, meaning, etc.
2. Personal meaning production is defined as the ability to find personal meaning and purpose in all of one's life events.
3. Transcendental awareness entails the ability to see dimensions of oneself, others, and the physical universe
4. Conscious state expansion denotes the ability to access spiritual levels of consciousness via concerted effort

Later, the authors created the Spiritual Intelligence Self Report Inventory (SISRI), which consists of 24 items based on the four aspects mentioned above.

Sisk (2002) views spiritual intelligence as “the capacity to use multisensory approach in the form of intuition, meditation and visualization to access one’s inner knowledge to solve problems of a global nature. It also includes awareness of unity or connectedness with self, others, community, earth, and cosmos”

Spiritual intelligence, according to Hosseini et al. (2010), can be viewed as a type of intelligence that predicts functioning and adaptation and provides capabilities that enable people to solve problems and achieve goals.

Spiritual intelligence, according to Kumar and Mehta (2011), is the ability of an individual to have a socially relevant purpose in life by understanding oneself and having a high level of conscience, compassion, and commitment to human values.

Srivastava and Mishra (2012) have also investigated spiritual intelligence as a service provided to people in any context (corporate, community, or family) to help them develop their spiritual awareness, capacity, and intelligence, as well as to use that intelligence to be more effective as individuals and to expand their capacity to make a significant contribution to others.

According to Naachiyappan et al. (2014), spiritual intelligence is the ability to act as intelligence and empathy in dealing with external and internal rights without regard to any condition. Spiritual intelligence is the intelligence that an individual employs in core values,

meanings, motivations, and purposes that are positive in nature. Spiritual intelligence also refers to the ability to act with compassion and wisdom while maintaining outer and inner peace in all circumstances.

Spiritual intelligence, according to Hema and Advani (2015), is the expansion of the capacity and longing for vision, value, and meaning, which improves the connection between emotion and reason between body and mind. Spiritual intelligence also allows people to engage in intrapersonal and interpersonal qualities within themselves, as well as bridge the gap between others and themselves. Spiritual intelligence is a set of skills that people use to manifest, embody, and apply spiritual qualities, resources, and values in ways that improve their daily well-being and functioning. Spiritual intelligence is defined as the adaptive use of spiritual data to improve daily goal attainment and problem solving.

In his study, Ahmed et al., (2016) defined spiritual intelligence as the ability to perceive oneself and the world directs and shapes other capabilities, and many spiritual intelligence attributes such through the centeredness of God and to adapt one's life accordingly. It is the usual capability that humility, faith, integrative capability, gratitude, capability to regulate morality, emotions, and the capability for love and forgiveness are mentioned in a description.

According to Korazija et al. (2016), spiritual intelligence is a major capability that connects individuals to something larger than themselves and is directed not only in values but also in an individual's intentions, motivations, personality structure, and emotions. Spiritual intelligence is also defined as the ability to see beyond an individual's motives and desires, and it exists to guide them toward spiritual learning rather than to serve their selfish concerns. Spiritual intelligence evolves to hear the voice of the individual's ego and higher self, and is then guided by core compassion and wisdom.

Shanto (2016) defines spiritual intelligence as a mental capability that contributes to spiritual growth and observes that it meets the intelligence criteria. Spiritual intelligence refers to mental abilities that differ from preferred behaviour and evolve over time. Spiritual intelligence is the ability to recognise the significance of life principles. Spiritual intelligence is a significant capability that guides other abilities such as emotional intelligence.

According to Srivastava (2016), spiritual intelligence can be considered a type of intelligence because it detects adaptation and functioning and provides capabilities that help individuals meet goals and solve problems. The five major factors of spiritual intelligence are: 1) the ability to spend everyday experiences; 2) the ability to use spiritual resources to solve problems; 3) the ability to be virtuous; 4) the ability to enter a heightened consciousness state; and 5) the ability to transcend material and physical boundaries.

Domain Specificity and Biological Basis of Spiritual Intelligence

The popular idea of intelligence, formerly viewed as a collection of broad mental talents/specific abilities involved in executing various activities, is progressively giving way to a more domain-specific character of human cognition. According to recent discoveries, there exists a collection of autonomous mental skills that are applicable to many sorts of cognitive activities, which are commonly referred to as domains (Gardner, 1983). With this idea, modern specialists have widely examined the potential of the presence of a domain, in the mind, in terms of an autonomous body of knowledge that may address issues of purpose

and value in life. With advances in science and technology, this notion is being further studied and, to a large part, verified. Today, there is a large amount of research that has been conducted using more advanced approaches to investigate the biological underpinnings of human intelligence in terms of discovering the architecture of the brain and its functions.

Ramachandran and Hirstein (1999) studied people's neurological activity and observed that higher temporal lobe activity was associated with spiritual experiences, and even exposure to spiritual terminology and themes tended to increase electrical activity in specific parts of the brain. During meditation, the same areas saw increased cerebral blood flow, which resulted in greater concentration and cortical activity. Zohar and Marshall (2000) suggest the name "God spot" or "God module" to designate this group of neurons in the temporal lobes. They further suggest that "God spot may be a necessary condition for spiritual intelligence, but it cannot be a sufficient condition". They suggested in their model of spiritual intelligence that "Rational intelligence (IQ) represents the brain's serial or linear (secondary) processes while emotional intelligence represents its associative (primary) processes, spiritual intelligence represents a higher capacity for unitive thinking"

Measurement of Spiritual Intelligence

The quantitative measurement of any phenomena is critical for its conceptualization and future scientific study. Unlike the other intelligences, however, the scientific community is split on the viability of the entire method of measuring one's spiritual intelligence in terms of a single numerical value. Zohar and Marshall (2000), in this context believe that "unlike IQ, which is linear, logical and rational, spiritual intelligence cannot be quantified." Others, however, believe that until some measurable metrics are created, the discipline will not advance in terms of systematic scientific inquiry. According to Wolman (2001) "Evaluation of spiritual intelligence is a fruitful endeavor if we seek to measure one person against another and judge him or her in the same fashion that we measure analytical intelligence, verbal intelligence, or even emotional intelligence. If we can find a useful way to agree on the concept of spirituality and spiritual intelligence then we can begin to devise ways in which the construct can be carefully and thoughtfully tested in the arena of empirical evidence." As a result, among researchers today, the Psycho-Matrix Spirituality Inventory (PSI) by Wolman (2001), the Spiritual Intelligence Scale (SIS) by Nasel (2004), the Integrated Spiritual Intelligence Scale (ISIS) by Amram (2007) and the Spiritual Intelligence Self Report Inventory (SISRI) by King (2008) and Spiritual Intelligence Scale by Dhar and Dhar (2010) are some widely used measures of spiritual intelligence. So far, the Spiritual Intelligence Self Report Inventory (SISRI) by King (2008) appears to be the most promising of these assessments. Other assessments are mostly challenged on the grounds that, in addition to testing intelligence as it relates to spirituality, they also evaluate attitude, beliefs, result behaviour, and personality qualities, which do not logically fit within the wider gamut of intelligence.

Spiritual intelligence improves both physical and mental health. In any situation, a spiritually intelligent person exhibits mental well-being as well as internal and external compassion and reconciliation (Wigglesworth, 2006). It includes having a sense of meaning and mission in life and values, having a sense of holiness in life, having a more balanced perception of values, and believing in the improvement of the world. This intelligence is a set of abilities, capacities, and spiritual resources that contribute to adaptability and, as a result, people's mental health (King, 2008; Zohar & Marshall, 2000). Those with high spiritual intelligence have the ability to sublimate and a strong tendency toward awareness. They are able to devote a portion of their daily activities to spiritual practice and

demonstrate virtues such as generosity, thankfulness, humility, sympathy, and wisdom. As a result, spiritual intelligence represents the ability to see the whole beyond its parts. This ability aids people on their spiritual journey. It may assist them in seeing the world beyond their own selfish expectations and corresponding complaints. Spiritual intelligence is a method of assigning meaning and feeling connected to a power greater than ourselves. As a result, there is an unavoidable need to instill spiritual intelligence in university students.

Spirituality and mental health variables such as stress (Woodbury, 1992); depression (Doolittle & Farrell, 2004; Genia, 2001; Koenig, 2009), neurotism and substance abuse (Elmer et al., 2003); anxiety (Alvordo, 1995); emotional instability and mood disorders have all been studied (Leach, & Lark, 2004). Several studies have found a link between mental health and spirituality (Cotton et al., 2005; Cotton et al., 2006; Dew et al., 2008; Wong et al., 2006). Spirituality affects people's mental health, subjective well-being, and happiness by influencing their coping strategies, connection to the environment, sense of meaning, and attribution style. The spiritual experience of an individual can be used to help solve problems concerning meaning and value (Adams et al., 2008). As a result, it is possible to think of spirituality as a type of intelligence (Emmons 2000; Hyde, 2004a; Zohar & Marshall, 2000). Spiritual intelligence includes a variety of methods for equalising innate life and spiritual with extended life, which can lead to well-being and the importance of quality of life

Ajele et al. (2021) studied the mediation-mediated effects of spiritual intelligence and mindfulness on the relationship between emotional dysregulation, depression, and mental well-being. It also looked into the role of mindfulness in mediating the relationship between spiritual intelligence and mental well-being in diabetics. Spiritual intelligence and mindfulness moderated the role of emotional dysregulation in the association between depression and mental well-being in people with diabetes. As a result, the study concluded that paying attention to spiritual intelligence and mindfulness in diabetes management will improve the mental well-being of diabetics.

Syahidah and Farida (2021) conducted a study to determine the role of academic stress and spiritual intelligence in students' subjective well-being. In one municipality in East Java province, 116 students completed three measuring instruments: the subjective well-being scale, academic stress scale, and spiritual intelligence scale. Multiple linear regression was used to test the data. The findings suggested that academic stress and spiritual intelligence could explain 38.6 percent of the variation in students' subjective well-being. Students are advised to improve their ability to deal with academic stress and develop their spiritual intelligence in order to maintain their subjective well-being during this long pandemic.

Aniyan (2020) discovered that there is a significant difference in the level of Spiritual Intelligence between Non-Ordinated Pastors and Ordinated Pastors, but no significant difference in the level of metacognition between non-Ordinated Pastors and ordained Pastors. Among Non-Ordinated Pastors and Ordinated Pastors, the level of Spiritual Intelligence is positively correlated with the level of Metacognition.

Ahamar and Randhir (2019) revealed in the study conducted upon 80 university students aging between 18-20 years from Aligarh Muslim University that there is positive relationship between spiritual intelligence and academic achievement. By using correlation analysis, it was revealed in the results that spiritual intelligence effectively contributes to the

academic achievements of students. King's spiritual intelligence self report inventory was used to reveal this fact.

Arnout et al. (2019) investigated the relationship of spiritual intelligence and self affirmation on the psychological well being of university students. They used the self- affirmation scale, psychological well being scale and spiritual intelligence scale to reveal relations among self affirmation, psychological well being and spiritual intelligence in such students. By applying regression analysis, it was revealed that self affirmation and spiritual intelligence are predictors of psychological well being of such students.

Midi et al., (2019) conducted a study to investigate the effects of spiritual intelligence on academic achievement and psychological well being in young people. The simple regression test was used to examine the research hypotheses. According to the findings, spiritual intelligence can be used to predict both academic achievement and psychological well being. The findings revealed that the higher a young person's spiritual intelligence, such as when applying spiritual values to problems and adapting to new environments, the higher a student's academic achievements and psychological well being. The findings allow us to consider how, in addition to intelligence, spiritual intelligence is important for young people's academic success and psychological well being. Instilling spiritual intelligence in youths may provide them with the strength and faith they need to face the challenges of today's world.

Ahoei et al. (2017) found a significant relationship between spiritual intelligence and psychological well being among women with breast cancer.

Giannone and Kaplin (2017) conducted research on a recently developed model of spiritual intelligence in relation to common mental health concerns such as depression, anxiety and substance use. The purpose of this study was to look into the contributions of spiritual intelligence components to mental health. Overall, there was no link between spiritual intelligence and anxiety, depression, or substance use. An examination of the relationships between spiritual intelligence components and mental health revealed that this model lacks coherence in this area. While the ability to critically examine existential issues was linked to higher levels of depression and anxiety, the ability to derive meaning and purpose from experience was linked to improvements in all mental health outcomes.

Taur (2017) investigated the Spiritual intelligence of postgraduate students aged 21 to 24 years. The sample size of 120 was chosen at random. The sample consisted of two groups (60 Pali, Buddhism, and Social Science Students and 60 students from both high and low socioeconomic backgrounds). A significant difference in spiritual intelligence of students studying pali, Buddhism and social sciences and students from high and low socioeconomic backgrounds was found.

There has been a significant effect of gender and age on spiritual intelligence and psychological well being of adults (Desai, 2016). High level of spiritual intelligence will improve the psychological well being and purpose of life which will lead to a better success rate in the profession.

Srivastava (2016) attempted to provide the concept of Spiritual intelligence in relation to psychological context. It was a qualitative, philosophically based study. On the basis of his knowledge of educational Psychology, the researcher attempted to recognise, discover,

comprehend, analyze, synthesize, evaluate, and critically examine the dominant factors responsible for strengthening spiritual intelligence, as well as to develop a positive attitude, appreciate, and take an interest in the dominant factors responsible for strengthening spiritual intelligence. According to the study, spiritual intelligence would be beneficial to teachers in particular and individuals in general for the improvement of global society as a whole.

Heydari et al. (2015) investigated the relationship among spiritual Intelligence, happiness and psychological well being of 177 males and 80 females undergraduate students from Marvdasht Azad University. He used a multistage random cluster sampling method for his studies. The results revealed that the mediational effect of psychological well being has a positive effect in the relationship between Spiritual intelligence and happiness.

Abdikhan and Sahabikia (2014) conducted an applied study and descriptive survey to investigate the influence of spiritual intelligence on the happiness of addicted men attending the Shahid family clinic in Tehran's east. A total of 180 people were chosen at random. Oxford's happiness scale (1989) and Spiritual intelligence inventory by King (2008) were used for getting responses from participants. Structural Equation Modeling (SEM) was used to analyze the data. Smart PLS 2.0 software was divided into two parts: measurement and structural. The outcome demonstrated that spiritual intelligence, in all of its dimensions, has a positive and significant impact on people's happiness

Archana et al. (2014) conducted a study on 186 university students aged between 21-24 years to reveal the relationship among spirituality, resilience and psychological well being. They used Daily Spiritual Experience Scale (Underwood & Teresi, 2002), Resilience Scale (Connor & Davidson, 2003) and psychological well being Scale (Ryff & Keys, 1995) respectively to assess that both spirituality and resilience are predictors of psychological well being of such students. Also, students with higher level of psychological well being were found to be spiritually strong and resilient and vice-versa.

Nazam (2014) measured spiritual intelligence in adolescents studying in two Aligarh city schools. King (2008) Spiritual Intelligence Self Report Inventory (SISRI-24) was administered to a sample of 60 adolescents for this purpose. There were 30 male and 30 female students present. Personal meaning production (PMP), transcendental awareness (TA), conscious state expansion (CSE), critical existential thinking (CET), and the composite spiritual intelligence score revealed a significant difference between the two groups. Male adolescents outperformed female adolescents in every domain of spiritual intelligence as well as the composite spiritual intelligence score. Male adolescents appear to be more capable than female adolescents of contemplating the meaning and purpose of life, entering a transcendental state of awareness, critical contemplation of metaphysical issues, and expanding their consciousness to achieve a spiritual state.

Rahimipour and Karami (2014) conducted a study on elderly people to see the impact of spiritual intelligence in old age. It was found that the personal build component of spiritual intelligence affects the psychological well being most. It was also found in the study that spiritual intelligence can act as a mediator variable between psychological well being and spiritual intelligence.

Hassan and Shabani (2013) investigated the role of emotional intelligence in mediating the relationship between spiritual intelligence and mental health. In this descriptive study, 247

Iranian high school students were chosen as a sample to carry out the study (123 female and 124 male, in the age range between 15 and 17 years.). To collect data, he used a tool he created himself. The study's findings revealed that spiritual and emotional intelligences each explained mental health issues in a unique way. Structural equation modelling revealed that spiritual intelligence had an indirect influence on mental intelligence. Emotional intelligence can help with health issues. The findings of this study have implications only among adolescent students for the prevention of mental health problems.

Khan and Singh (2013) studied gender differences in gratitude, spirituality, and forgiveness among school teachers and found that gratitude was experienced when people receive something beneficial or felt when somebody does something kind or helpful. Gratitude was associated with indebtedness and dependency among some people. It is possible that men regard experience and expression of gratitude as evidence of vulnerability and weakness, which may threaten their masculinity and social standing and women being more aware of their emotions, reported more complex emotional experiences compared with men.

Raisi et al. (2013) conducted a study on students at Qom University of Medical Sciences' spiritual intelligence, happiness, and academic achievement. It was a descriptive, analytical study with 353 medical, nursing, and midwifery students as participants. Data was collected using standardized tools, including the Oxford Happiness Questionnaire and the Badie Spiritual Intelligence Questionnaire. The data was examined using the t-test, ANOVA and Pearson correlation. There was a significant and moderate relationship between spiritual intelligence and happiness scores, according to the findings. The outcome also stated that spiritual intelligence and academic achievement had a weak but significant relationship. It was concluded that higher spiritual intelligence is associated with greater student happiness and academic achievement.

Singh and Sinha (2013) studied the impact of spiritual intelligence on life quality and found that since the dawn of humanity, man's endeavor had been to lead prosperous, happy and peaceful life. In pursuit of improving his quality of life, illusions prompted him to chiefly amass wealth. Belief that materialistic possessions alone will bring happiness and respectability leads to disillusionment albeit, materialistic pursuit were reality. World was now moving rapidly towards newer learning and awakening and beginning to build reliance on spirituality in varying degrees. Satisfying life can only be led through achieving balance between materialism and spirituality.

Babanazari et al. (2011) conducted research on the relationship between spiritual intelligence and happiness in high school students. The findings revealed a significant relationship between spiritual intelligence and happiness, as well as awareness sensing, mystery sensing, value sensing, and community sensing being significantly predicted with happiness capabilities.

Shabani et al. (2011) investigated whether emotional intelligence and spiritual intelligence can be used to predict mental health in students, as well as the moderating effect of gender on the relationship between spiritual intelligence and emotional intelligence with mental health. The findings revealed that spiritual intelligence, as well as emotional intelligence, has an impact on mental health.

Shabani et al. (2011) conducted a study of the relationship between Spiritual Intelligence (SI) and Emotional Intelligence (EI) and Life Satisfaction (LS) among gifted female high

school students in Birjand. It was both a descriptive and a survey study. A sample of 123 students was gathered using a simple random method. SPSS was used to analyze the data, which included mean and standard deviation, Pearson correlation coefficient, and regression analysis. The study found no significant relationship between Spiritual Intelligence and Life Satisfaction (LS), but a significant relationship between emotional intelligence (EI) and Life satisfaction (LS) was found.

Hosseini et al. (2010) investigated the relationship between adolescence and spiritual development as well as the theories that accompany it. It was a philosophical investigation. The study's findings revealed that spiritual intelligence has a significant influence on the quality of life, and it is undeniably true that adolescence is a sensitive period that necessitates specific training in order to create a hopeful and bright future while also dealing with worries and difficulties. Spirituality can be viewed as a type of intelligence because it predicts functioning and adaptation and provides capabilities and capabilities that enable people to solve problems and achieve their goals. It was also found in their review study that spiritual beliefs, practices and commitments seem to be linked with positive results like psychological and physical health; marital satisfaction and stability; positive interpersonal performance and improved quality of life. One of factors that contribute to these positive results may be that possessing spiritual orientation about life protects humans against non-desirable and non-adaptive behaviors like acting in destructive ways, socially or even personally.

Lazar (2009) studied the relationship between a multidimensional measure of spiritual orientation and measures of psychological functioning among secular Israeli Jews. Partial Correlation method was used for the analysis of the study. In this research, 112 Israeli Jews participated. It was found that even after controlling other dimensions of spirituality; life coherency, intrinsic values, and experiential aspects of spirituality were associated to these measures. Regression analysis revealed the one-of-a-kind the contribution of these three aspects of spirituality to depression prediction and the importance of intrinsic spiritual values in predicting life satisfaction

Reyes (2006) investigated the relationship between spirituality and religiosity, as well as their relationship to academic achievement. In this descriptive study, a sample of 250 students was drawn from a population of undergraduate students at a university in South West America. Correlation was used to analyze the data. The study's findings stated that none of the analytical variables had a statistically significant relationship to academic achievement among the socio-demographic variables, gender, ethnicity, and age.

Sood et al. (2012) found positive and significant association between spiritual intelligence and psychological well being among students. All the components of psychological well being; self acceptance, purpose in life, personal growth, orientation in life, independence, environmental mastery and autonomy increases significantly with spiritual intelligence training to students.

Nelms (2005) conducted research on "the relationship between spirituality and health of college students in a university setting." It was a descriptive study. The sample size was 221 people. The study was carried out using a self-developed, reliable, and valid tool. The study's findings revealed a positive relationship between college students' self-reported level of spirituality and their health status.

Dasgupta (2002) conducted a study at the Maharaja Sayajirao University of Baroda's Psychology Department titled "SQ: The ultimate intelligence in the AID of the Gujarat earthquake victims." The study was conducted on a sample of 60 people ranging in age from 20 to 69 years. The data was analyzed using the t-test, Pearson correlation, and ANOVA. The study's findings revealed that the nature of the stressor failed to depress the Spiritual Intelligence of Gujarat earthquake victims. Furthermore, it was discovered that in comparison to the family injured victims, the uninjured victims had a better understanding of the separate identity of soul and physical body.

Snowden (2001) revealed that European Americans possess lower levels of spirituality than African American. Higher levels of Spirituality were found in African Americans than Caucasians. Ethnic differences based on cultural values were also found in the same sample. (Miller et al. 1998). Studies also reveal that spirituality varies in different religions also. (Baumeister et al. 1986; Donahue & Benson, 1995)

It was also revealed in the studies that the effect of spirituality varies in male and female. Females were found to be spiritually higher than males both in the cases of adolescents and adults (Batson et al., 1993; Gallup & Bezilla, 1992; Roehlkepartain & Benson, 1993).

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Conflict of Interest

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