

The Mediating Role of Self-Efficacy & Resilience in Relations with Spiritual Intelligence & Life Satisfaction

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ABSTRACT: The aim of this research within the frames of solidarity is to determine the mediating role of self-efficacy and resilience in relations with spiritual intelligence and life satisfaction. 293 students (135 female and 158 male) were selected using stratified random sampling from among students of Tehran Islamic Azad University in various fields and in subsequence completed efficacy scale Sherer (SGSES), resiliency (CD-RISC), life satisfaction (SWLS) and King Spiritual Intelligence log and King Spiritual Intelligence log (SISRI). By application of Pearson correlation coefficient, multivariate regression and path analysis were also analysed. The obtained results indicated that there is a positive significance between spiritual intelligence with self-efficacy, resiliency and life satisfaction. Also, in data path analysis only resiliency causes life satisfaction via spiritual intelligence and self-efficacy does not have any role.

Keywords: self-efficacy, resiliency, spiritual intelligence, life satisfaction.

INTRODUCTION

Experiencing happiness and satisfaction in life is considered as a main objective; feeling of grief and unpleasant is often considered an obstruction for task performance in individual. Life satisfaction is the reflection of balance between individual wishes and one's present situation. In other words, the more the gap between individual wish and his present situation the lesser his life satisfaction. (Engelharat, R., 1994) Life satisfaction is a complicated multi aspect issue (objective and subjective) and various factors are involved for its increase or decrease; to study its aggregation in one study is arduous. In most performed studies until present most factors such as social, outer – objective like occupation, education, income, etc. are also reckoned as subjective factors like attitudes, values and beliefs which are less viewed (Haghighatian, 2015)

In few performed studies it was found that spiritual intelligence is the main predictor of Mental Well-Being Index comprising of the sense of life satisfaction and interpersonal functioning (Extremera, N., & Fernandez, P., 2005, quoted from Talebi, 2011). Mental intelligence, as a new concept of intelligence contains a type of compatibility and behaviour for solving issues that its highest level of growth is for various aspects such as interpersonal cognition, morality, emotion, etc. and assist individual in coordination of surrounding phenomena and accomplishment of internal and external integrity. This type of intelligence provides individual overview of life, experiences and events and also enables a framing and reinterpretation of experiences onto a profound self-cognition and knowledge (Ghorabi Bonab, Salimi, Soliani and Nouri Moghadam, 2005) Spiritual intelligence causes individual moderation and affections for looking into issues for discovering better solutions, to tolerate life hardships and to provide life Dynamism and motion. (Elkins, M. R., 2004, quoted by Hosseindokht, Fathi Ashtiyani and Taghizadeh 2013) Mcsherry, W., Draper, P., & Kendrick, D. stress that spiritual intelligence is the foundation of self-belief that impacts individual performance, like it frames the virtual shape of life. Artificial intelligence increases flexibility and self-awareness in such a way that one becomes more tolerant and patient against life hardships. In fact, spiritual intelligence on intuition and holistic approach to essence of life seeks a reply for life fundamental queries to realise conventions and formalities. (quoted by Bakhshayesh, 2014) Those who whom perceive life with signification also believes that life has its essential intelligible objective. In fact one shall sense a signification when four of his

expressive needs are met with satisfaction; these comprise of: i) targeted life orientation ii) sense of effectiveness and control iii) possessing a set of values to justify his actions with consistent stable basis and having a type of positive self-worthiness. (Baumeister, R. F. & Newman, L. S., 1999, quoted by Zahed Babolan, Rezaie Jamaloei & Herafti Sobhani, 2012) Spirituality increases life satisfaction and assists in accomplishment of positive results during stress. Also by creation of signification sense life targeted, emotional comfort and also personal inhibition and intimacy with others, all provide the grounds for life satisfaction. (Kern, B. S., 2008)

Self-efficacy is a variable which is in intact relations with life satisfaction also including individual judgments on his potency, capacities and abilities in performance of particular tasks. (Caprara, G. V., 2005) Self-efficacy is also one of significance in structures based on Bandura, A. social cognitive theory which defines individual confidence and beliefs against self-potencies for controlling his thoughts, emotions, activities and effective performance during stressor conditions Caprara, Regalia, C., & Scabini, E., 2002). Therefore, individual actual performance, his choices, organization and execution of course of actions for the cause of achievement and accomplishment of performance levels, individual progress and effort over an activity would be quite effective. (Regalia, C., & Bandura, 2002, quoted from Askari, Kahrizi & Kahrizi, 2013) In the recent psychology namely positive psychology the practice of the role of human capabilities for being more compatible with pressure and threats in life and a type of human well-being is considered; one of these features is resilience. (Kaveh, 2015) What is meant by 'resilience' is that an individual despite encountering hazardous factors does not confront complications. (Rutter, M., 1993) 'Resilience' does not constraint stress nor does it eliminate life issues but it reinforces one to healthily deal with issues, overcome adversities and move with flow of life; some have natural features (Barzegar Marvasti, 2007)

On the basis of the fact that life satisfaction is the discussed issue of psychology and in general humanities and has a basic role in health and welfare of individual and their life improvement in society (Keshavarzi, Mehrabi and soltanzadeh, 2009) and further in addition to effecting an individual can also have social consequences and guarantee one's and societies health (Savadkoohi & Bagheri, 2015) which truly indicates the need of variable identification in relation with psychological structure. Therefore, in the present research the relation between spiritual intelligence with life satisfaction and the role of intermediate-efficacy and resilience has also been reckoned.

Method of Research

This research is descriptive correlational and the researcher has studied the relation between variables and their direct and indirect effect on variables. The study population comprise of academic students studying at all levels of Islamic Azad University Tehran South between the years 2015 – 2016. The research sample by application of random sampling method was stratified random sampling for the population under study. Next, among the five selected faculties the proportion of students per faculty to society were calculated and the number of individual in each group (female and male) to the ratio of society were further determined. Also, for designation of sample size Kline, R. B. recommendation (2010) was used and on this basis the total variables and paths were multiplied by 10 or 21. For the present research in view of the total variables and paths (3) with coefficient 21, specified the sample size for 180 individuals. Furthermore, since the least number of sample population was 200 individuals with an estimation of more than 300 individuals, questionnaires were distributed among subjects in subsequence. After evaluation and grading 293 questionnaires were admitted and analysed.

Research Device

Satisfaction with Life Scale (SWLS): The scale of life satisfaction by Diener, E. et al. (1985) was produced to evaluate life satisfaction. This scale is a device is self-report constituted of five materials. Diener, E. et al. (1985) had evaluated scale of life satisfaction in a sample comprising of 176 undergraduate students. The mean and standard deviation scores of students were 23.5 and 6.43 in order. Also, the test-retest reliability scores within a couple of month's performance was 0.82 and Cronbach's alpha coefficient was 87/0.

Sherer General Self-Efficacy Scale (SGSES): This questionnaire consisted of 57 articles. Sherer, M., & Maddux, J. E. (1982) without factors and materials specification believe that in this scale three behavioural aspects are considered: a) desire to initiate behaviour, b) the desire to expand the effort to complete the task and c) discrepancy in the face of obstacles. In Barati's investigation by application of Spearman-Brown and Guttman split half the validity in both cases were reported as being 0.76 (1996); the internal consistency using Cronbach's alpha was 79/0. In his research, Keramati had also found that the obtained validity using alpha method was 0.85. Mojdehi has further stated that the validity test was 0.85 using the same method. In addition, he conducted a research to confirm validity. He performed this in pursue another test called the scale of self-esteem on a group of 511 individuals. The reported correlation was 0.61 with level of significance of 0.05. The validity coefficient in this research was 0.81.

Connor-Davidson Resilience Scale (CD-RISC): The scale was produced by Connor and Davidson in 2003 by review of 1991-1979 research resources on the issue of resilience. The scale psychometric examination was performed on six groups: (i) general population (ii) patient referring to primary care (iii) outpatient psychiatry (iv) patient with generalized anxiety disorder problem (v) patient with generalized anxiety disorder problem and the last two groups of PTSD (Post-Traumatic Stress Disorder). The producers of this scale strongly believe that the questionnaire alone is not so capable of separating resilient patients from non-resilient in the two groups of clinical and non-clinical and can be used in clinical research positions. Connor-Davidson Resilience Scale questionnaire contains 25 articles graded from zero (completely false) to five (always true) in a Likert scale. In accordance with Connor and Davidson Cronbach's alpha coefficients the scale of resilience was stated as 0.89. The reliability coefficient by a retest method after a four week period was 0.87. The scores of Connor and Davidson resilience scale were in positive correlation significance with Kobasa hardiness scale scores and were perceived with stress scale scores. Also, the vulnerability scale had negative correlation significance with Sheehan stress, so all in all these results suggest the concurrent validity of this scale.

The Spiritual Intelligence Self-Report Inventory (SISRI): Spiritual intelligence self-evaluation inventory was developed in 2008 by King in order to assess the mental abilities of spiritual intelligence. King has prepared self-evaluation inventory of spiritual intelligence on the basis of his own theory. The inventory consists of 24 articles that can evaluate spiritual intelligence capabilities in four main dimensions. Here, the understudied mental capabilities of spiritual intelligence comprise of four abilities of a) although critical thinking, b) personal meaning production c) transcendent awareness and d) expansion of consciousness. Therefore, the subjects were to specify their rate of agreement or disagreement on 5-point Likert scale for each inventory article. According to King the coefficient of Cronbach's alpha in this test was 0.92 and quoted alpha subscales as follows: critical thinking: 0.78, personal meaning production: 0.78, transcendent awareness: 0.87 and finally, expansion of consciousness: 0.91. The convergent validity of spiritual intelligence self-evaluation questionnaire through its solidarity score was proved by few questionnaires including mystical experiences, religious orientation and emotional intelligence in the order of 0.63, 0.48 and 0.46.

In this research in order to analyse data, descriptive statistics of mean, standard deviation, mode and median and also for inferential statistics correlation method, multivariate regression analysis and path analysis were used.

Results

Table 1. The summary of descriptive variables findings

Variables	M	SD	min	max
Life Satisfaction	23.77	6.776	5	35
Self-Efficacy	61.19	9.316	34	82
Resilience	67.06	13.950	29	97
Spiritual Intelligence	62.92	13.429	8	96
Critical Thinking	19.14	4.796	7	28
Personal Meaning Production	13.90	3.345	4	20
Transcendent Awareness	17.77	4.473	4	28
Expansion of Consciousness	12.39	3.863	0	20

Table 2 - Pearson correlation for the variable results of the research

Variables	1	2	3	4	5	6	7
Life Satisfaction	1						
Self-Efficacy	**0.322	1					
Resilience	**0.491	**0.591	1				
Spiritual Intelligence	**0.290	**0.434	**0.626	1			
Critical Thinking	**0.871	**0.258	**0.388	**0.775	1		
Personal Meaning Production	**0.409	**0.508	**0.660	**0.776	**0.451	1	
Transcendent Awareness	**0.205	**0.327	**0.488	**0.726	**0.493	**0.520	1
Expansion of Consciousness	** 0.290	**0.313	**0.494	**0.788	**0.419	**0.564	*0.564

*p 0 < 0.05 **p 0 < 0.01

Table 3. Spiritual Intelligence Model Summary

Variable	R	R ²	SE	F (4,280)	sig
Spiritual Intelligence Model	0.435	0.189	6.003	16.334	*0.000

0.0005 < *p

Table 4. Regression coefficients for students life satisfaction expectation by spiritual intelligence

Model	B	SEB	β	t	sig
Constant	13.718	1.849		**7.417	0.000
Critical Thinking	-0.206	0.091	-0.147	*-2.274	0.024
Personal Meaning Production	0.828	0.141	0.408	**5.854	0.000
Transcendent Awareness	-0.008	0.106	-0.005	-0.072	0.942
Expansion of Consciousness	0.217	0.124	0.124	1.750	0.081

0.0005 < **PO / 05 < *p

Table 5. Structural Model at not standardized estimation state

Presumption	Determination Coefficient	Standard Error	Critical Rate	Level of Significance
Spiritual Intelligence → Self-Efficacy	0.299	0.037	**8.176	0.000
Spiritual Intelligence → Life Satisfaction	0.086	0.031	**2.796	0.000
Self-Efficacy → Life Satisfaction	0.157	0.045	**3.516	0.000

0 < 0.01**p 0 < 0.05 *p

Table 6. Structural model at standardized estimate state

Presumptions	Determination Coefficient
Spiritual Intelligence → Self-Efficacy	0.432
Spiritual Intelligence → Life Satisfaction	0.171
Self-Efficacy → Life Satisfaction	0.215

Table 7. Structural model at not standardized estimate state

Presumption	Determination Coefficient	Standard Error	Critical Rate	Level of Significance
Spiritual Intelligence → Resilience	0.637	0.048	**13.266	0.000
Spiritual Intelligence → Life Satisfaction	-0.021	0.033	-0.646	0.518
Resilience → Life Satisfaction	0.243	0.032	**7.667	0.000

0 < 0.01**p 0 < 0.05*p

Table 8. Structural model at standardized estimate state

Presumptions	Determination Coefficient
Spiritual Intelligence → Resilience	0.613
Spiritual Intelligence → Life Satisfaction	-0.042
Resilience → Life Satisfaction	0.500

Table 9. Structural model at not standardized estimate state

Presumption	Determination Coefficient	Standard Error	Critical Rate	Level of Significance
Spiritual Intelligence → Life Satisfaction	-0.023	0.035	-0.652	0.514
Spiritual Intelligence → Self-Efficacy	0.299	0.037	**8.176	0.000
Spiritual Intelligence → Resilience	0.637	0.048	**13.266	0.000
Self-Efficacy → Life Satisfaction	0.020	0.042	0.476	0.634
Resilience → Life Satisfaction	0.236	0.032	**7.459	0.000

0 < 0.01**p 0 < 0.05*p

Table 10. Structural model at standardized estimate state

Presumptions	Determination Coefficient
Spiritual Intelligence → Life Satisfaction	-0.046
Spiritual Intelligence → Self-Efficacy	0.432
Spiritual Intelligence → Resilience	0.613
Self-Efficacy → Life Satisfaction	0.027
Resilience → Life Satisfaction	0.488

Discussion & Conclusion

The results of Pearson correlation test (Table 2) indicate that between spiritual intelligence and life satisfaction there is a positive relation of significance. Also, the results of multiple regression test (Table 3) reveal that spiritual intelligence has a direct impact on life satisfaction. In this test, the components of spiritual intelligence (critical thinking and personal meaning production) had a unique and significant contribution for explanation of life satisfaction and also (transcendental consciousness and consciousness expansion) did not explain the unique and significant contribution. The findings of these test were in consistency with Marcus (2013), Cologne et al. (2010), Aklys Kazaryan (2009) and Braille Hurt (2005). From the obtained results it can be stated that one of the fundamental arguments intelligence capability is solving the issue in a realistic and practical way and spiritual intelligence as a

type of ultimate intelligence can show the semantic issues and value comprise of potential psychological adjustment, established on the basis of immaterial aspects and transcendental consisting of spiritual resources values and attributes that enhance one's performance. The results of Pearson correlation test (Table 2) show that there is a positive relation significance between life satisfaction and self-efficacy in conformity with Gupta (2012), Smith (2010), Adgebula (2007) Mehdi et al. (2012) and Golchi & Sanjeri (2012). Also, in view of positive relation significance between self-efficacy and life satisfaction which are also in conformity with Lent et al. (2009) Wake Chiu et al. (2007) and provide for the feasibility of studying spiritual intelligence effect on life satisfaction with mediating role of self-efficacy. The results of the path analysis test is shown in Table 6 where spiritual intelligence with mediating role of self-efficacy effects life satisfaction (Fig. 1) and self-efficacy has a minor role in this relation. From the obtained results it can be stated that spiritual intelligence exists as the highest intelligence which is also the infrastructure of individual beliefs which also cause new and positive attitude toward oneself, others and the surrounding world and since self-efficacy also refers to self-belief skills and abilities the high spiritual intelligence of individual creates a positive perspective of oneself to put into effect his good skills. This way high spiritual intelligence follows high self-efficacy. (Golchin & Sanjeri, 2012) In the previous researches it was shown that individual with high spiritual beliefs also sense high life satisfaction, appropriate adaptation and ultimately high self-efficacy. (Adgebula, 2007) Consequently, it can be anticipated that individual with high spiritual intelligence with mediating self-efficacy can have higher life satisfaction although in the research hypothesis due to the reason of the direct relation between spiritual intelligence and life satisfaction the role of mediating self-efficacy is quite minor. Also, the results of Pearson correlation test (Table 2) showed that there is a positive relation significance between life satisfaction and spiritual intelligence with resilience. Further, there is a positive relation significance between spiritual intelligence and resilience which is in conformity with research findings of Robertson (2008), Sedighi Arfaie et al., (2014), Pasalari (2012) and Hamid et al. (2011). In addition, the results of the analysis (Table 8) showed that spiritual intelligence highly impacts life satisfaction through resilience and in this same relation, resilience has a complete mediating role. From the obtained results it can also be stated that individuals with spiritual intelligence can find appropriate solutions for issues and probes in life and additionally contemplate that significance and objectives in life is introduction to resilience and adaptation with life issues; if an individual benefits from higher spiritual intelligence naturally he would provide better and valuable sense to himself and others around him and would also manifest higher resilience.

In this research the limitations comprise of the study population limited to Tehran Azad University South and also the constraints of studying the impact of other variables on life satisfaction. Therefore, it is suggested that in view of the present study over the student community carried from the literacy rate and level of education and experience in their community, similar research can also be carried other than student community in order to provide the feasibility of comparison of results among various individuals and groups in the society.

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