

The Role of Spiritual Intelligence and Religious Orientation in the Altruism of Female High School Students

Abstract

This study determines the role of spiritual intelligence and religious orientation in the altruism of female high school students in Behshahr. The research method was descriptive-correlational. The present study's statistical population includes all female high school students studying 10th-grade humanities and 10th natural science in Behshahr in 2019-20, and 456 people (210 10th-grade humanities and 236 natural science) were selected using a multi-stage cluster sampling method. Data were collected from three questionnaires of spiritual intelligence (Abdullahzadeh et al., 2009), a religious orientation questionnaire (Azerbaijani, 2003), and an altruism questionnaire (Ahmadi, 2009). Data were analyzed using simple and multiple hierarchical regression (direct and indirect relationships). This research showed that spiritual intelligence and religious orientation have a significant relationship with altruism. In addition, the altruism role was confirmed as a variable with multiple relationships between spiritual intelligence and religious orientation. Therefore, these findings help better understand spiritual intelligence's role in interpersonal variables and enrich models and treatment programs to solve communication problems.

Keywords: *spiritual intelligence, religious orientation, altruism*

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Introduction

One of the critical social issues in today's societies is reducing the sense of altruism, which is significantly more evident in urban societies (Eronson, 2002). Altruism is a necessity and duty for humans, and if it is ignored, it disrupts the spiritual process of the world. It means that the creature takes a benefit without giving any benefit, and this represents an internal disorder. Different religions possibly disagree about issues such as "the truth of God" or some religious rituals, but they agree about moral issues. Surprisingly, there is an agreement among different religions with each other in the field of moral issues. Essential points about altruistic behavior have been mentioned in Islamic texts, for example, divine philanthropy, which is neither mercantile nor self-interested. Imam Ali (a.s.) also introduces a perfect example of Islamic altruism in letter 31 of Nahj al-Balagheh addressed to his son Imam Hassan (a.s.). Imam Ali says you establish a friendship when your religious brother separates from you. If he turns away, be kind, and if he is stingy, be merciful. Islam presents altruism as the primary condition of religiosity; sometimes, it is considered equivalent to the whole of religiosity. (Parsi, 2015).

Religion has been at the heart of human privilege throughout its history. Even the most primitive people, with the simplest form of human life, believed in the world of spirits and worshiped it (Hume, 1990). Religion scholars usually classify religions into three parts: primitive religions, ancient religions, and advanced religions. Studying history and comparing these religions and the world's great religions, such as Zoroastrianism, Judaism, Christianity, Islam, and Eastern and

Indian religions, indicate that there are common elements in these religions, called "general religious orientation." Qur'an state that God's religion is the same from Adam to the end. All the prophets invited people to the same school, including those with the Shari'ah and those without the Shari'ah. The Holy Qur'an introduces religion as a continuous flow from Adam to the end and calls it "Islam." It means that religion's truth has a nature that is best represented by the word Islam (Motahari, 1990).

Today, spirituality is an important aspect of humanitarian action, which has a reliable relation to health and improvement. Spiritual intelligence is one of the new concepts that has been overspoken in the new era. It is also known to be one of the highest levels of development in a variety of cognitive, moral, and interpersonal areas. In the new age, issues such as spirituality and religious orientation, especially spiritual intelligence, seem necessary in different aspects. Attention to the spiritual dimension of humans from scientists, especially the experts of the World Health Organization, is one of these necessities in anthropology. Recently, these scientists defined humans as biological, social, and spiritual beings. The other need of this theme may be the reappearance of spiritual tension and the pursuit of a better understanding of faith and its application in daily life (West, 1999, translated by Shahidi and Shirafken, 2004). Spiritual intelligence has a kind of adaptability and problem-solving behavior that helps a person to coordinate with the surrounding phenomena and achieve internal and external integration. Spiritual intelligence is a means to measure the meaning and path of a person's life (Emmons, 2000). Spiritual intelligence plays a role in the meanings people attribute to relationships and life experiences

and how people make their lives understandable. Therefore, spiritual intelligence helps to create a sense of awareness and meaning concerning a person's position in the world and his relationships with others (Sisk and tureens, 2001). Spiritual intelligence has a unique set of human experiences and abilities that allow people to benefit them to a different extent (Nobble, 2000; Zohar and marshal, 2000). Therefore, spiritual intelligence seems to be considered an essential and different inter-individual variable. If spiritual intelligence is consciously used in one's life, it can lead to an increased relationship with oneself, others, and the larger world (Sisk, 2002). On the other hand, spirituality and religion significantly impact people. A religious person or a person with a religious orientation has peace and confidence in anxiety, stress, and mental pressure. Religiosity at the level of society and collective interactions of the individual cause mental peace, stop life dependence on this world, and establish a practical and healthier society. A religious person avoids crimes and deviations and has more altruistic behaviors. Therefore, in their appropriate size and limits, spirituality and religious tendencies can improve interpersonal relationships and increase altruistic and positive behaviors among people.

Spiritual intelligence is used to solve problems connected with the sense of life, values, and beliefs. Religious altruism is one of the most important elements of spiritual intelligence (Wigglesworth, 2004). Spiritual intelligence is one of the necessities for adequately treating the problems of life. This context refers to several types of research, such as Heydari and Asgari (2015), which showed a significant positive relationship between spiritual intelligence and religious orientation variables with psychological well-being and existential well-being anxiety. Sediqi Arfai, Hosseinzadeh, and Nadi Ravandi (2014) demonstrated that persons with religious orientation have a strong spiritual intelligence, which has a meaningful positive relationship with their resiliency. Furthermore, Ashuri, Safarian, and Yousefi (2013) have demonstrated that internal religious orientation, optimism, and spiritual intelligence have an important healthy relationship with spiritual health.

Gholipour, Haqit, Manavipour (2013), Khodabakhshi, Rahimikia, and Jafari (2013), reported that spiritual intelligence is related to people's mental health in life and moral intelligence and altruism. Akbari et al. (2013) and Robbert et al. (2006) showed that spiritual intelligence has a significant positive relationship with altruistic behavior and quality of life. Fewer studies have been conducted about altruism and its impact on people's religious tendencies due to the issues raised in spiritual intelligence, its impact on human life, and the relationship between altruism and religious tendencies. Therefore, the current research investigates the role of spiritual intelligence and religious orientation in altruism.

Methodology:

The research method was descriptive-correlational. The present study's statistical population includes all female high school students studying 10th-grade humanities and 10th experimental in Behshahr in 2019-20. The research sample was 456 students randomly selected in a multi-stage cluster. Among them, 210 10th-grade humanities students and 236 10th-natural science students were selected and analyzed.

Measuring tool

Spiritual intelligence scale:

Abdullazadeh et al. (2008) made this questionnaire with 29 items. In this scale, the answer to each item is scored using a five-point Likert scale. Each scale score is obtained by adding up the scores of the constituent items of that scale. The higher the subject's score on a scale, the more he has that characteristic. Abdullazadeh et al. (2008) reported the total validity of the questionnaire with Cronbach's alpha method of 0.89.

Religious orientation Scale:

Azerbaijani (2012) made this questionnaire. The world religions were briefly reviewed, and the religion of Islam was reviewed in detail to prepare the test equipment for the Islamic-based religion orientation questionnaire. The research about the central teachings of Islam has tried using the Qur'anic verses and Shia narrative texts as sources. Based on the findings, a questionnaire was prepared with seventy questions. Experts and experts in religious sciences confirmed this questionnaire's "content validity." Then, the validity of its structure was also confirmed through a sample group of 378 students of Tehran University, Tehran Azad University (North Branch), and students of Qom Seminary. Its reliability was 0.936 based on Cronbach's alpha coefficient. The research result presents two scales, R1 (beliefs-rituals) and R2 (ethics), which together measure (R) Islamic religious orientation.

Altruism Scale:

This questionnaire has 13 questions created by Ahmadi (2008), which aims to evaluate people's altruistic behavior from different dimensions (ordinary altruism, emergency altruism). The questionnaire scoring is on a 4-point Likert scale. The total points related to each question of that dimension should be calculated together to get the points related to each dimension. Higher total scores will show the respondent's higher altruistic behavior and vice-versa. In Ahmadi's research (2008), College professors verified and confirmed the apparent validity of the questionnaire. The construct validity of the questionnaire was confirmed using the factor analysis test. In addition, this questionnaire's reliability was obtained using Cronbach's alpha of 0.71, which indicates the excellent reliability of this tool. The students completed the questionnaires in the form of self-reports after distributing the questionnaires and providing the necessary explanations. This research used descriptive

statistics, Pearson's correlation coefficient, and regression to analyze the data. The data were analyzed with spss statistical software.

Table 1: Correlation matrix of the relationship between research variables

Variable	3	2	1
Religious orientation		-	
Spiritual Intelligence		0.635	-
Altruism	**0.307**		0.355

P< 0/05* P< 0/01**

As observed in Table 1, the results of the sample study show a significant positive relationship between spiritual intelligence and religious orientation ($r = 0.633$; Sig <0.01), and there is a positive and significant relationship between spiritual intelligence and altruism ($r = 0.355$; Sig <0.01). In addition, there is a significant positive relationship between religious

orientation and altruism ($r = 0.307$; Sig <0.05). Therefore, the research's first, second, and third hypotheses were confirmed. The fourth hypothesis: There are multiple relationships between spiritual intelligence and religious orientation with the altruism of secondary school female students.

Table 2, multiple correlation coefficients between variables by the hierarchical method

Statistical indicators	MR	Multiple	Coefficient	of	F ratio	Regression
Predictor variables	Correlation		determining	RS	The probability of P	coefficient (β)
Religious orientation	0.370		0.137		F:16.30 P:0.000	B:0.095 $\beta = 0.268$ $t=3.197$ $p=0.002$
Spiritual Intelligence						B=0.138 $\beta = 0.052$ $t=1.64$ P=0.04

According to the results of the regression analysis using the simultaneous method, Table 2 shows that the multivariate correlation coefficient for the linear combination of independent variables with altruism in students is equal to MR=0.370 and RS=0.137, which is significant at the 0.05 level. Therefore, the fourth hypothesis of the research is confirmed. According to the coefficient of determination (RS), it has been determined that predictor variables can explain 13% of the variance of altruism. Among the independent variables,

spiritual intelligence is the strongest predictor with $\beta=0.268$, $t=3.197$, and significance level $p=0.002$.

Discussion

This research indicates that people inclined toward religious beliefs and their manifestations are likely to play a significant role in doing charitable affairs. Belief in God and the existence of another world has engaged active people in altruistic activities. According to similar research results and referring to the verses of the Quran and the hadiths of the Imams of the Innocents (AS), it is possible to cite the necessity of altruism and its components among today's societies to develop positive

traits in people and improve their interpersonal relationships. The findings demonstrated an important positive relationship between spiritual intelligence and religious orientation, spiritual intelligence and selflessness, and religious orientation and spiritual intelligence.

Individuals with strong spiritual understanding are more likely to have a religious orientation. Consequently, elevated spiritual intelligence in this group of people tends to be one of the reasons to incline toward religion and its rituals. Religion has been the main factor in many people's lives due to the effects of faith and religious beliefs. In explaining the findings of the current hypothesis, Jung was the first psychoanalyst to state that religious thoughts, beliefs, and legends manifest deep insights and thoughts. He believes that the essence of the experience of religion is submission to the superior forces. In the book *Psychoanalysis and Religion*, Eric Fromm says that no culture can be found in the past without a broad religion and that no culture will appear without religion.

The first hypothesis results of the research are complementary to the results of Zoghi Paydar et al. (2016), Heydari et al. (2015), Safarian et al. (2012), and Golmakani et al. Altruism is an essential feature like spiritual intelligence that affects how a person thinks, feels, and behaves in daily situations. It seems that altruism and spiritual intelligence lead to a positive, meaningful, and purposeful attitude toward oneself, others, and life events. People with the cognitive characteristics of spiritual intelligence are more responsible and committed and help their fellows more. Altruism makes a person's life meaningful and purposive and helps a person in the direction of adaptation, helping others, and acting better and more efficiently. The obtained results are complementary to the research of Khaleghi et al. (2013), Srivastava (2016), Levin (2001), and Batson (1982).

The third hypothesis shows that religious beliefs are due to the existence of cognitive abilities resulting from spiritual intelligence in people. The confirmation of this hypothesis concluded that people with religious beliefs have higher components of spiritual intelligence. This hypothesis's results complement Seddighi Arfai et al. (2014) and Ashuri et al.'s research.

The fourth hypothesis also refers that religious beliefs and communication with God is a turning point in people's emergence of altruistic behavior. In explaining the findings of this hypothesis, it is also possible to refer to the references of religious sources about altruism in Islam. Surah Al-Imran, verse 134, talks about donation in times of prosperity and scarcity and refers to people who suppress their anger and are kind to others. In addition, in Surah Mominun, verse 109, the Holy Quran mentions that the Lord of the worlds is kind and forgiving and loves this attribute. According to the teachings of religious books in Islam, the stronger the religious beliefs,

the stronger this type of behavior will be. A person can get closer to God through purity, benevolence, charity, and trust in God. This hypothesis's results complement Mirza Puri's (2016) research and Khani et al. The research hypotheses and their confirmation indicate that spiritual intelligence causes religious orientation, and religious orientation and spiritual intelligence have a positive relationship with altruism. These two variables cause altruism in a person.

Conclusion

The lack of altruism and its affecting variables of influence and the indifference of students towards others in the present era show the increasing importance of altruism increasingly in their interpersonal relationships. This search variable can affect interpersonal relationships, and students are engaged in relationships with their classmates in the school setting. Consequently, suggestions in this area are required.

In response to a question about friendship and love, Imam Sadiq (a.s.) said in a hadith that religion is not except for friendship and love. Holy Prophet (S) and the innocent Imams (A.S.) have many hadiths regarding the observance of the rights of believers and Muslims. All of them are used to insist on the friendship and love that connects people and creates a kind of mutual feeling among them. This degree of friendship considers inner connection as one of the manifestations of faith. It is possible to increase the variables of this research in students by advertising these concepts in books such as thinking, heavenly gifts or religion, and life. It is also suggested to pay attention to the formation of an altruism ministerial committee under the student council, which encourages students to do this issue and invite their classmates to altruism.

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