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A Study of the Effectiveness of Group Spiritual Intelligence Training on Self-Efficacy and Social Responsibility of Secondary School Girls in Shahrekord

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ABSTRACT

Background: The purpose of this study was to investigate the effectiveness of group spiritual intelligence training on self-efficacy and social responsibility of high school secondary school students in Shahrekord.
Methods: The parallel intervention research method was used in this study. The statistical population included all female secondary school students in Shahrekord during the academic year 1393 - 1394. Random cluster sampling was used to select the samples. Out of the distributed questionnaires, 30 individuals were randomly selected among those whose score in the self-efficacy and responsibility questionnaires was a standard deviation less than average, and then the subjects were randomly assigned to experimental and control groups. The participants in the intervention group received spiritual intelligence training in groups in 12 sessions. Data were analyzed using descriptive statistics and inferential statistics by $SPSS_{23}$ software.
Results: The results of the data analysis showed that group training of spiritual intelligence has a significant effect on the improvement of self-efficacy and social responsibility of students (P-value < 0.001).
Conclusion: Spiritual intelligence training plays an important role in promoting the mental health of students. Therefore, promoting self-efficacy and social responsibility, which are fundamental steps in achieving optimal mental health, should be emphasized and monitored in school training. For this purpose, interventions such as group spiritual intelligence training or other successful programs in this regard should be used.

Keywords: Self-Efficacy, Social Responsibility, Spiritual Intelligence Training

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Introduction

One of the most important periods of human life is the adolescence period and it is considered as a training course which plays an important role in the education of a child and in the formation of the personality and framework of their character. Psychological sciences have always emphasized the importance of this course. In the cycle of psychological transformation of each person, this period is between childhood and adulthood; a period that identifies the end of childhood and the beginning of maturity for the future of one's life.[1] Adolescence is a period with variable starting and duration, between childhood and adulthood. There is no agreement among psychologists on the length of adolescence. They considered the length of the course to be from thirteen to fourteen years, but in more recent psychology works, adolescents are usually in ages 11 to 13 and 18 to 20. The fact is that the beginning and the end of this period are different in girls and boys, in different societies and in different social classes. This period is shorter in more simple societies and is longer in advanced industrial societies. Despite these variations, one of adolescence aspects is general and this separates it from the previous stages of growth; the physical and mental changes of puberty emerge from the beginning of this period. The period which most growth theorists believe will start at the age of eleven and continue until the end of puberty when the teenager gets full adulthood privileges.[2]

In teenage years, physiological changes can lead to changes in behavioral, cognitive and communication level in adolescents. Accordingly, adolescence begins with physical, cognitive, social, and emotional changes as well as puberty. These changes are associated with changes in family relationships and the emergence and intensification of conflicts between adolescents and their parents.[3] These processes cause injury to adolescents' self-efficacy.[4]

Self-efficacy as a predictive personality feature can be effective in educational situations.[5] Therefore, how people behave can often be predicted by the beliefs they have about their abilities and by what they can really do.[6] Accordingly, self-efficacy is effective on the individual's actual performance, choices, organization, and implementation of the courses of action in order to achieve the levels of performance, progress, and the amount of effort that the individual is pursuing.[7] Self-efficacy has many areas, such as social, academic, emotional, and physical self-efficacy.[8] Perseverance in doing assignments, high performance levels and match with ability, search for new achievements, problem solving ability, not afraid of failing, choosing higher goals, commitment and sustainability in achieving them, and self-mastery when retreating are features of self- efficacy persons.[9]

On the other hand, it should be noted that the expansion of the urbanization system and the complexity of relations in the form of multiple roles have made social responsibility to become an important psychological issue today. An issue that is significant in various fields of politics, economics, culture, society, and the environment. Social responsibility expresses the feeling and the action that individuals show in the framework of their position and roles, consciously and freely in various social, political, and economic issues.[10]

So far, various methods have been used to improve the psychological and social components of adolescents. One of the new educational methods is the group's spiritual intelligence training. Gardner examined the concept of spiritual intelligence in various aspects and challenged the acceptance of the combined concept of spirituality and intelligence.[11] Vaughan (2002) argued that spiritual intelligence is one of a variety of multiple intelligences which can be improved.[12] Spiritual intelligence requires different ways of understanding the unity of the inner life of the mind and soul with life in the world of existence. Spiritual intelligence can be fostered by effort, search, and practice. Man needs spiritual intelligence to gain the power to recognize in decisions that contribute to the development of mental health.[13] King (2008) believed spiritual

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intelligence to be a set of psychological compromise capabilities based on immaterial and transcendental aspects of reality, especially those that are related to the nature of being, personal meaning, excellence, and higher levels of consciousness. When these capabilities are implemented, the unique ability of problem-solving, abstract thinking and coping will be facilitated.[14]

McSherry et al. (2002) emphasized that spiritual intelligence is the foundation of individual beliefs that affect its performance, as shaping the true form of life. Spiritual intelligence increases the power of flexibility and self-awareness of the human being for them to have more tolerance in the face of difficulties of life.[15] In fact, spiritual intelligence is a capacity for inspiration with holistic intuition and approach to the world; it seeks to answer the fundamental questions of life and critique traditions and customs.[16] Elkins (2004) believed that the field of spiritual intelligence makes people look problems with more affection, seek more to find solutions, better tolerate life's difficulties, and give mobility to their lives.[17] McGuire (1993) also believed that spiritual intelligence has the ability to act with consciousness and pity, while maintaining inner and outer health.[18]

In fact, spiritual intelligence is an intrinsic human intelligence and can grow like any other intelligence; it can be described and measured.[19] Peardio's awareness measure institute represented spiritual intelligence, emotional intelligence, IQ and physical intelligence in a pyramid, such that spiritual intelligence is the highest and most valuable intelligence in humans and at the top of the pyramid. This institute has considered six skills of compassion for others, ghostly feeling, wisdom, listening ability, faith in God, commitment, and faith to spiritual intelligence.[14]

Given the psychological problems of adolescents[3, 4] caused by physiological changes due to puberty and the effectiveness of spiritual intelligence training on various psychological components such as that in the studies of Khalili Hosein Abadi et al. (2015), Amini Javid et al. (2015), Soleimani et al. (2016), Chin et al. (2012), Kalantarkousheh et al. (2014) and Charkhabi et al. (2014).[20-25] Accordingly, in this study, the researcher is responding for the fundamental question of whether the group spiritual intelligence training is effective on the self-efficacy and social responsibility of secondary school girls in Shahrekord.

Methods

The present research is a parallel intervention study. The statistical population of this study includes all female secondary school students in Shahrekord in the academic year of 1393-1394. In this research, randomized cluster sampling was used to select the sample. Then, a school was selected randomly among all secondary schools and a self-efficiency and responsibility questionnaire was distributed among the students of the school, among which those whose score in the self-efficiency and responsibility questionnaire was a standard deviation lower than the average score was selected (53 people). Then, 30 of them were randomly selected and assigned to control and experimental groups (15 in the experimental group and 15 in the control group). The randomization mechanism was in the form of lottery. The criterion for choosing this number of sample was referring to scientific resources.[26] To conduct an interventional program on the experimental group, a preliminary test was conducted on the subjects of both groups and then the experimental group received 12 training sessions on spiritual intelligence, and at the end of each session, assignments were given to students. After applying the independent variable and finishing training, the posttests were done, raw data was analyzed using the software, and then the research data analysis was developed. It should be noted that the experimental group was requested to exclude information from the spiritual intelligence training sessions with the control group, as they will receive the

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intervention after the completion of the research process. It should also be noted that for the spiritual intervention, the Bull program was used[27] (Table 1).

In the present study, the following tools were used:

Scherer's self-efficacy questionnaire: This scale has 17 questions and each question is set based on Likert scale. Scale scoring means that each item has a score of 1 to 5 points. Questions 1, 3, 8, 9, 13, and 15 are scored from right to left and others from left to right. So the maximum score that a person can get from this scale is a score of 85 and a minimum score of 17. This scale has been translated and validated by Barati (1996). Barati, for measuring the structural validity of the public self-efficacy scale, correlated scores obtained from this scale with the measures of several personality traits (Rutter's inner and outer control scale, personal control subscale, Marlow and Cran's social scale, and the Rosenberg interpersonal competence scale) and the predicted correlation was between the self-efficacy scale and the average personality traits measures (0.61 and at a significance level of 0.05), and to confirm the desired structure.[28] Also, the reliability coefficient of the scale was obtained using the method of duplicating the Gutman test which was equal to 0.76 and using the Cronbach's alpha coefficient with 0.79.[29] Also, in the research of Narimani et al. (2013), for the study of reliability of self-efficacy, Cronbach's alpha was 0.85.[30] In this study, the reliability of this questionnaire was 0.81 using Cronbach's alpha.

Responsibility questionnaire: The responsibility questionnaire was developed by Nemati in 2008. This is a questionnaire with 50 questions to assess students' responsibility, which includes self-management concepts (questions 48-33-14-13-9-7-5-4-3-2), trusteeship (questions 31-25-23-18-11), duty (questions 26-27-21-17), orderliness (questions 50-49-46-45-43-41-39-37-19), lawfulness (questions 44-42-40-30 -34-26-32-22-20-16-12), progressiveness (questions 47-35-15-1), and organization (38-36-28-10-8-6). Scoring this questionnaire is based on the Likert spectrum. The validity of this test was investigated using two methods of content validity and construct validity. The results showed that the responsibility test has a high validity. Also, the reliability of this test was obtained using Cronbach's alpha coefficient as 0.91 which indicates its high reliability.[31] In this study, the reliability of this questionnaire was obtained using Cronbach's alpha method of 0.90.

In order to observe ethics in the research, students' satisfaction for participation in the intervention program was obtained and learned from all stages of the intervention. Also, the control group was assured that they will receive these interventions upon completion of the research process. Finally, educational intervention was performed on experiment groups, while the control group was trained in the same way as the current one (Table 1).

In this study, two levels of descriptive and inferential statistics were used to analyze the data. At the level of descriptive statistics, the mean (SD) was used and at the level of inferential statistics, Shapiro-Wilk's test was used. To examine the normality of variables distribution, Levine's test was used to examine the equation of variances and covariance analysis was used to study the research hypothesis. Statistical analysis was performed using the $SPSS_{23}$ software.

Results

The findings from demographic data showed that the subjects were between 14 to 18 years old. Mean and standard deviation of age was 15.4 (3.43) years. The highest level of education was in the 10^{th} grade 36%.

Before submitting the results of covariance test, parametric tests assumptions were used. Accordingly, the results of Shapiro Wilk's test showed that the assumption of normal distribution of sample data was established (P-value > 0.05). The assumption of variance homogeneity was also estimated using Levine's test. The results were not

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meaningful. This assumption of variances homogeneity was observed (P-value > 0.05). It should also be noted that in the study of homogeneity assumption of the regression line slope, the results showed that the pretest interaction with the grouping variable in the posttest stages was not significant in the self-efficacy and responsibility variables. This means that the hypothesis of homogeneity of the regression line slope has been established in self-efficacy and responsibility variables. Then, the inferential tables are presented. The results of covariance analysis of the effect of group membership on the self-efficacy of girls with the control of the pretest variable are shown in Table 3.

Independent variable education (group spiritual intelligence training) showed significant differences in the mean scores of dependent variables (self-efficacy and social responsibility of adolescent girls) in the posttest stage at the error level of 0.05 (Table 3). Therefore, it is concluded that by controlling the intervening variables, the mean scores of social self-efficacy and responsibility variables increased with the group spiritual intelligence training. The effect of group spiritual intelligence training on the level of self-efficacy and social responsibility of adolescent girls was 0.20 and 0.66, respectively. This means that 20 and 66% of changes in self-efficacy and social responsibility variables are explained by group membership (group learning of spiritual intelligence).

Table 1. Outline of group spiritual intelligence training

Title of session	Training topic
Familiarization session	Examiner's acknowledgement with work schedule and pretest
First session	Getting familiar with various types of intelligence, the stable truth
Second session	Awareness of the inside
Third session	Awareness: Leaving worthless issues and reducing mental traffic
Fourth session	Awareness of the inside
Fifth session	Meaning: Transient, sustained and semi-sustained truth detection
Sixth session	Meaning: Transient, sustained and semi-sustainable and truth detection
Seventh session	Evaluation: Avoiding Judgment on others
Eighth session	Centralized existence: Seeing yourself as a whole and fully serving the stable truth
Ninth session	Thinking: What brings us to the truth
Tenth session	You should not sacrifice your identity to material ends because immaterial goals are effective in creating happiness.
Eleventh session	Visualization: You should not sacrifice your identity to material ends because immaterial goals are effective in creating happiness.
Twelfth session	Mission: Alert diagnosis of the great goal of the life-posttest.

Table 2. Descriptive findings of the research variable in both the experimental and control groups at the pretest and posttest stages.

Variable	Experimental group		Control group	
	Pre test Mean (SD)	Post test Mean (SD)	Pre test Mean (SD)	Post test Mean (SD)
Self-efficacy	56.89(11.2)	65.7(6.36)	61.65(7.9)	62.2(10.2)
Responsibility	158(14.03)	188.15(19.7)	151.45(13.1)	152.1(17.01)

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Table 3: Covariance analysis of the effect of group membership on the level of self-efficiency and social responsibility of girls

Statistical indexes	Variables	sum of squares	freedom level	Mean squares	F	level of significance	the effect of size	test power
Self-efficacy	Pretest	4.69	1	4.69	0.22	0.64	0.008	0.07
	Group membership	176.20	1	176.20	8.22	0.008	0.20	0.79
	Error	578.37	27	21.42				
Social responsibility	Pretest	152.71	1	152.71	3.02	0.09	0.10	0.38
	Group membership	1797.88	1	1797.88	35.65	0.0001	0.66	1
	Error	27	27	27				

Discussion

The purpose of this study was to investigate the effectiveness of group spiritual intelligence training on social self-efficacy and social responsibility of secondary school students in Shahrekord. From the results, it was found that group training of spiritual intelligence has a significant effect in promoting self-efficacy and social responsibility of students. Based on the review of relevant researches, the results of the present study are consistent with the results of Nik Amal et al. (2014), Heidari et al. (2015), Mousavimoghadam et al. (2014), Behroozi et al. (2014) and Rostami et al. (2014).[32-36] The researchers reported a positive and significant relationship between spiritual intelligence and mental well-being. Also, the results of the present study are consistent with the results of Khalili Hosein Abadi et al. (2015), Amini Javid et al. (2015), Soleimani et al. (2016), Chin et al. (2012), Kalantarkousheh et al. (2014) and Charkhabi et al. (2014).[20-25] They showed in their studies that spiritual intelligence training had a significant effect on the promotion of psychological components of the subjects.

Students' mental health is one of the most important issues in psychology, psychiatry and sociology, which includes components such as self-efficacy. Self-efficacy is often a sensation of autonomy and its low levels will lead to low quality of life[37] and a high level of physical and mental health[38] and will also affect many aspects of life such as goals, decisions, efforts level to do a homework, perseverance in facing challenges, positive or negative thinking pattern and in overall, behavior, thought, and feelings.[39]

Finding therapies for improving mental health with fewer side effects, that is more beneficial and cost-effective is one of the main goals of psychiatrists and psychologists. Support for mental health is one of the main responsibilities of teachers and educators. Based on this, one of the most effective methods is to teach spiritual intelligence to these students. Spiritual intelligence and spiritual beliefs have a close relationship with psychological dimensions and objective to balance human life and increase its adaptability and consequently the mental health of people,[14, 39] awareness of the relationship with the transcendental existence,[12] the other people, the earth and all beings, sense of meaning and mission in life, sense of holiness in life, balanced understanding of the value of matter and believing in the world's getting better,[40] wisdom, integrity, mindfulness and flexibility,[39] truth and clarity, humility, kindness, generosity, tolerance, resistance and stability, and willingness to meet the needs of others.[41] Based on this, group spiritual intelligence training can improve students' self-efficacy.

It should also be noted that the positive effect of spiritual intelligence training on student self-efficacy is consistent with the research results of Amram.[42] In bowl's spiritual intelligence learning method, some exercises were developed to reinforce the whole overview and avoid drowning

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in details and the resulting rigors.[27] Therefore, learners need to understand that being active does not mean getting tired, but a clever selection of activities that help more to true purpose of life. In this way, it can be found out that it is not necessary to engage in activities that go beyond ones control, but act as an active and selective actor. Therefore, it is expected that the training of spiritual intelligence should neutralize someone with the increase of individual's dominance on environmental events, the feelings of helplessness and its submissiveness, and thus increase self-efficacy.

Also, strengthening spiritual intelligence is more compliance with God, so its education and development will improve social behavior, respect for emotions and emotions and others' rights. To the extent that a person in his or her life makes God's consent as his/her criterion and does his/her actions and deeds based on knowledge and awareness, and admit a series of facts and void the other series using his/her ability to think critically and after deep examinations, so that he/she can carry out more normative acts. On the other hand, with the increase of spiritual intelligence, one can tolerate the injustice of others and carry out a self-review of his/her daily tasks at the end of the day and abandon the wrong experiences.[43] This process raises the social responsibility of adolescents through the development of spiritual intelligence training.

Therefore, the training of spiritual intelligence plays an important role in improving the mental health of students. Therefore, promotion of self-efficacy, which is one of the basic steps in achieving optimal mental health, should be emphasized and continuously monitored in school curriculum. For this purpose, interventions such as group spiritual intelligence training or other successful programs in this regard should be used.

The present study was confronted with constraints such as geographical constraints (Shahrekord city), population limitations (students) and lack of follow-up phase. As a result of these constraints, it is suggested that future studies should be conducted in other geographical areas, other groups, and a follow-up phase should be conducted in order to have a higher external validity.

Conclusion

From the results of this study, which show the significant effect of group spiritual intelligence training on social self-efficacy and social responsibility of secondary school students, it can be concluded that spiritual group training can be used to improve the self-efficacy and responsibility of adolescent students.

Conflicts of Interest

In this study, did not report any potential conflicts of interest with the authors.

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Authors' Contribution

Conceptualization, K.S.C., T.S. and M.G.P; Methodology, M.G.P.; Formal Analysis, M.G.P., Investigation, K.S.C.; Data Curation, K.S.C. and M.G.P., Writing – Original Draft, K.S.C. and T.S.; Writing – Review & Editing, K.S.C.; Resources, K.S.C. and M.G.P.; Supervision, H.A.

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