

# A Correlational Study of Spiritual Intelligence and Happiness among Adolescence of Ranchi Town

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**Abstract:-** *Aim-* The main purpose of this research was to investigate the relationship between spiritual intelligence and happiness among adolescence of Ranchi town. *Method-* Samples were selected by stratified random sampling method. For that 160 adolescent students were selected randomly from different schools/colleges of Ranchi town. *Spiritual Intelligence Scale* developed by K.S. Mishra and *Oxford Happiness Questionnaire* introduced by psychologists Michael Argyle and Peter Hills in 1990 at Oxford University and *personal data questionnaire* was used for data collection. Data were treated by Percentage, Mean, SD, t-test and ANOVA. *Result-* The study's findings showed that among the total and sample sub-groups based on gender and religion, most adolescence belong to low spiritual intelligence, while only a small number of adolescence have high spiritual intelligence. Additionally, most adolescence belong to rather and somewhat happy levels of happiness, while only a small number of adolescence have too happy and not happy levels of happiness. As a result, the spiritual intelligence and happiness of adolescence were not significantly impacted by either male or female students who identified as Muslim or Hindu. It was determined that there was no relationship between gender and religion. *Conclusion-* The level of spiritual intelligence and happiness varied across the entire sample. There was no statistically significant relationship between gender and religion and Spiritual intelligence and Happiness.

**Keywords:-** *Spiritual Intelligence, Happiness, Adolescence, Gender and Religion.*

## I. INTRODUCTION

Adolescence is a time of rapid development, with numerous instances of juvenile delinquency and crimes, as well as heartbreaking and startling events, occurring every day. Their mind wants to achieve independence at this point. Modernization's waves rob them of their souls, dry up their hearts, dampen their spirits, and fill their lives with a certain amount of mystery and maladjustment. As a result, all areas of life are seeing an increase in the development of spiritual intelligence in adolescents. The significance of spiritual development in adolescents has drawn psychologists' and mental health experts' attention more and more recently.

Spiritual intelligence is a more advanced form of intellect that uncovers the qualities and aptitudes of the

actual self (or soul), including wisdom, integrity, joy, love, and serenity. Spiritual intelligence results in improvements in a number of crucial life and work skills as well as a higher sense of meaning and purpose.

In addition to a keen awareness of oneself and others, spiritual intelligence serves as the main force behind and compass for human behaviour. It aids in decision-making and serves as a tool for effective life adjustment. According to Bolghan-Abadi et al. (2014), it fosters virtues like tolerance, knowledge, empathy, and compassion. According to psychologists (Sisk & Torrance, 2001), spiritual intelligence is tied to people's circumstances and can have life or death consequences. As a result, spiritual intelligence is a set of skills that include values and traits that encourage individuals to behave shrewdly and compassionately in order to foster peace (Alex & Ajawan, 2011).

Spiritual intelligence is interested in the inner workings of the mind and spirit and how they relate to being in the physical world. It entails an understanding of our interconnectedness with all living things, the earth, each other, and the transcendent (Vaughan, 2003, p. 18). Whatever the situation, spiritual intelligence is the capacity to behave wisely and compassionately while upholding inner and outward harmony. Religion and spirituality are not comparable to it (Wigglesworth, 2004, p. 1).

One of the fundamental concepts and elements of a student visa is happiness. The goal of several disciplines, including some of psychology, is to comprehend and improve people's lives. The three fundamental elements of happiness are positive emotions, life satisfaction, and absence of feeling, including depression and anxiety. According to Myers Diner (1995), happiness consists of emotional, social, and cognitive components. People are constantly cheerful and happy because of the emotional component that is always there. There is a social component that aims to foster interpersonal connections with people and broaden social support.

Happiness boosts motivation to adopt academically effective lifestyles and behaviours, which has a positive impact on academic achievement. This notion is supported by a number of studies that show pleasure to be desired in terms of activities and producing leads. According to certain research, people who are happy and have high levels of mental energy are more likely to engage in charitable activities. Beneficial emotions like happiness may enhance

interpersonal connections, selflessness, compassion, and the capacity for fostering conversation, as well as the beneficial benefits of general education, social interaction, and good health.

Adolescence is a critical period in the process of forming an identity (Tesouro et al. 2013). The ability to see one's own abilities may have a key role in shaping one's identity and feeling of self-worth during this crucial time, claim Giménez et al. (2010). Promoting knowledge and recognising one's own talents is therefore a possible way to increase pleasure. Wang and Sunny (2014) assert that family incomes and individual demographic characteristics (age and health) are other factors that are strongly associated to happiness.

## II. REVIEW OF LITERATURE

A lot of work has been done on this variables, a few has been mentioned here which found relevant. The findings of previous studies on the influence of gender on spiritual intelligence varied; some studies highlighted that there are significant differences in spiritual intelligence attributable to gender in favour of female participants, such as the study by Mohammadi, Bahreinian, Mortazavi, Mousavi, and Ashrafnezhad (2016). The study by Bolghan-Abadi et al. (2014), on the other hand, highlighted the lack of appreciable variations in spiritual intelligence level and its characteristics related to gender. Alihosseini et al. (2014) looked at the relationship between youth happiness and spiritual intelligence and its elements. The results of the Pearson correlation show that there is a positive and substantial relationship between inner peace, spiritual experiences, forgiveness, and self-awareness and happiness. Additionally, the results of the independent t test show that there is a substantial difference between male and female students in terms of the relationship between spiritual intelligence and happiness, with both variables being greater in female students. In 2013, Khan and Singh performed research on students' perceptions of spirituality, forgiveness, and gratitude. In terms of thankfulness (where men scored higher than women), spirituality, and forgiveness (where women scored higher than men on both counts), the results revealed that there were significant gender disparities between male and female students. Siddiqui (2013) looked on how motivation for success and gender affects spiritual intelligence. The findings showed a strong correlation between achievement motivation and spiritual intelligence at the .05 level. Furthermore, studies indicated that gender had no impact on spiritual intelligence. According to Loewenthal et al.'s research from 2002, are women more religious than men? Gender discrepancies were assessed for volunteers who identified as Christians (n = 230), Hindus (n = 56), Jews (n = 157) or Muslims (n = 87). Women (n = 302) reported being much less religiously active than men (n = 226), however this difference was only apparent in the non-Christian groups. It is suggested that measurement methodology and cultural factors play a role in the generalisation that women are more religious than men.

Babanazari, Askari, and others (2012) assert that there is a connection between adolescents in high school who are spiritually intelligent and happy. The General Intelligence Scale and the Spiritual Sensitivity Scale were completed by 221 high school students who participated in the study. The results of the investigation showed that there is a significant association. There is a connection between happiness and spiritual wisdom. The results of regression analysis. According to the study's findings, the community significantly predicted awareness sensing, mystery sensing, value sensing, and happiness. The relationship between spiritual intelligence and happiness has been the subject of certain investigations. Researchers Muckergie and Brown (2005) found that people in religious countries are happier. According to this study, being less religious is associated with less enjoyment. Maselko and Kubzansky showed that religious interests are more directly linked to wellbeing. According to Zohar and Marshall (2000), when spiritual intelligence is high, we seem to be intelligent and behave properly. However, individuals will appear to behave problematically when their spiritual intelligence is poor. They claimed that those with strong spiritual intelligence had better levels of performance and contentment.

### ➤ Objectives

- To study the levels of spiritual intelligence among adolescents.
- To study the levels of happiness among adolescents.
- To study the main and interaction effect of gender and religion on spiritual intelligence among adolescents.
- To study the main and interaction effect of gender and religion on happiness among adolescents.

### ➤ Hypotheses

- The levels of spiritual intelligence vary in total sample and sub-groups based on gender and religion.
- The levels of happiness vary in total sample and sub-groups based on gender and religion.
- There is no significant main and interaction impact of gender and religion on spiritual intelligence among adolescence.
- There is no significant main and interaction impact of gender and religion on happiness among adolescence.

### ➤ Research Design

The stratified random sampling technique was used to select the sample from different school/colleges of Ranchi town. The sample of the proposed study was based on a 2\*2 = 4 Factorial design. There were four strata based on gender and religion. From each stratum 40 cases were selected thus, altogether 160 samples were selected. The stratification was based on:

- Gender (Male & Female)
- Religion (Hindu and Muslim)

➤ *Tools*

• *Personal data questionnaire (PDQ)*

To collect information, the investigator was created a personal data questionnaire. Where pertinent data on the sample criteria, such as the respondents' age, Gender, educational attainment, religious affiliation, family income, and residence history, were collected.

• *Spiritual Intelligence Scale*

The K.S. Mishra Spiritual Intelligence Scale, which he created and standardized, was used to evaluate students' levels of spiritual intelligence for the current study. The 42 total questions in the final version of the Spiritual Intelligence Scale are all focused towards the students' spiritual ability. According to a five-point Likert scale, the student responses were divided into the following categories: totally agree, agree, uncertain, disagree, and utterly disagree. The response can receive up to five points, with the possible outcomes being 4, 3, 2, or 1. The scale does not currently have a deadline for answering questions.

• *Oxford Happiness Questionnaire*

The Oxford Happiness Questionnaire was introduced by psychologists Michael Argyle and Peter Hills in 1990 at Oxford University. It consists 29 items on a 6 point scale from strongly disagree to strongly agree. Using cronbach's

Alpha, the reliability and accuracy of this test in Iran was reported as 0.93 and 0.92, respectively by Alipour and Nourbala (33) with a sample size of individuals.

➤ *Procedure*

The investigator gave the participants a brief explanation of the study's objectives and collected data in accordance with those objectives. A total of 160 adolescent students were selected as a sample from various schools and colleges in Ranchi town. Personal testing was conducted with the students. They received a thorough and understandable explanation of the entire inventory filling process. They were provided an explanation of the questionnaire's instructions. They were also told that these scores would remain a secret. It was verified that no participant omitted any questions from the discussion or circled both the questions and the answers.

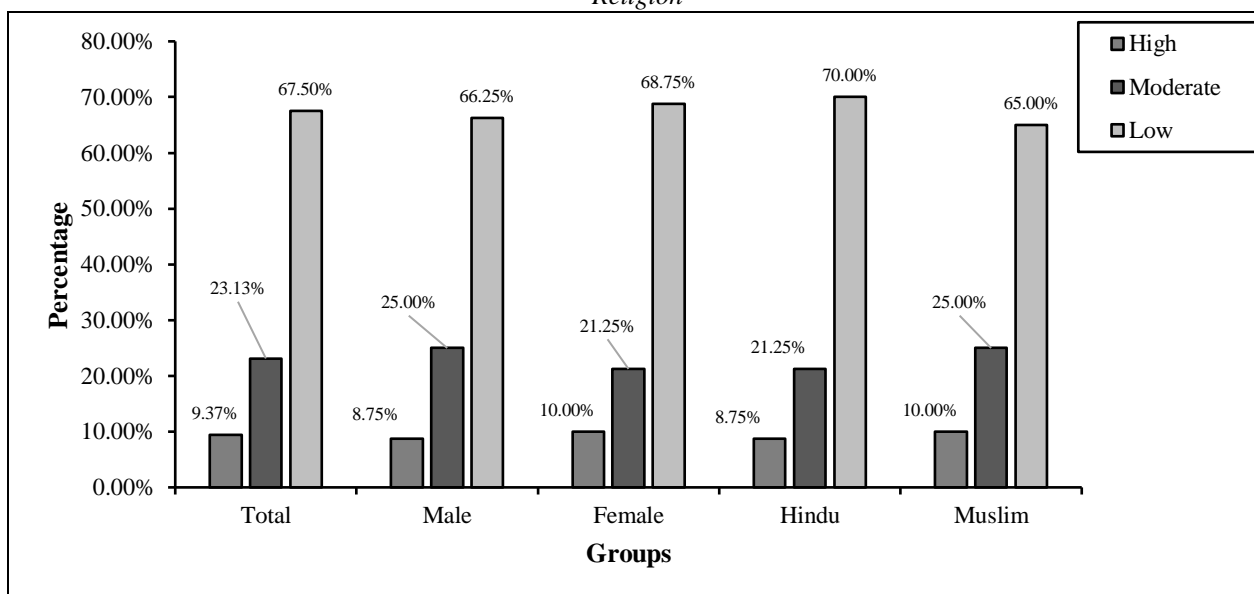
**III. RESULT AND DISCUSSION**

The first objective is, to study the levels of spiritual intelligence among adolescence which can be tested with the help of response sheets of the respondents on Spiritual Intelligence Scale was scored and statistically treated using number and percentage. The results are as given in Table 1, and Figure 1.

Table 1 Number and Percentage of Levels of Spiritual Intelligence in the total sample as well as sample sub-groups based on Gender and Religion

| Groups | High     |        | Moderate |        | Low      |        |
|--------|----------|--------|----------|--------|----------|--------|
|        | <i>n</i> | %      | <i>n</i> | %      | <i>n</i> | %      |
| Total  | 15       | 9.37%  | 37       | 23.13% | 108      | 67.50% |
| Male   | 7        | 8.75%  | 20       | 25.00% | 53       | 66.25% |
| Female | 8        | 10.00% | 17       | 21.25% | 55       | 68.75% |
| Hindu  | 7        | 8.75%  | 17       | 21.25% | 56       | 70.00% |
| Muslim | 8        | 10.00% | 20       | 25.00% | 52       | 65.00% |

Fig 1 Percentage of Levels of Spiritual Intelligence in the total sample as well as sample sub-groups based on Gender and Religion



From the Table 1, It can be seen that out of 160 participants, most of the students belongs to low level of spiritual intelligence among total, male, female, Hindu and Muslim had 67.50%, 66.25%, 68.75%, 70 % and 65% respectively. Some of the students belongs to moderate levels of spiritual intelligence among total, male, female, Hindu and Muslim had 23.13%, 25%, 21.25%, 21.25% and 25% respectively. Few of the students belongs to high levels of spiritual intelligence among total, male, female, Hindu and Muslim had 9.37%, 8.75%, 10%, 8.75% and 10% respectively.

Hence, it can be seen that most of the adolescence belong to low spiritual intelligence whereas only few

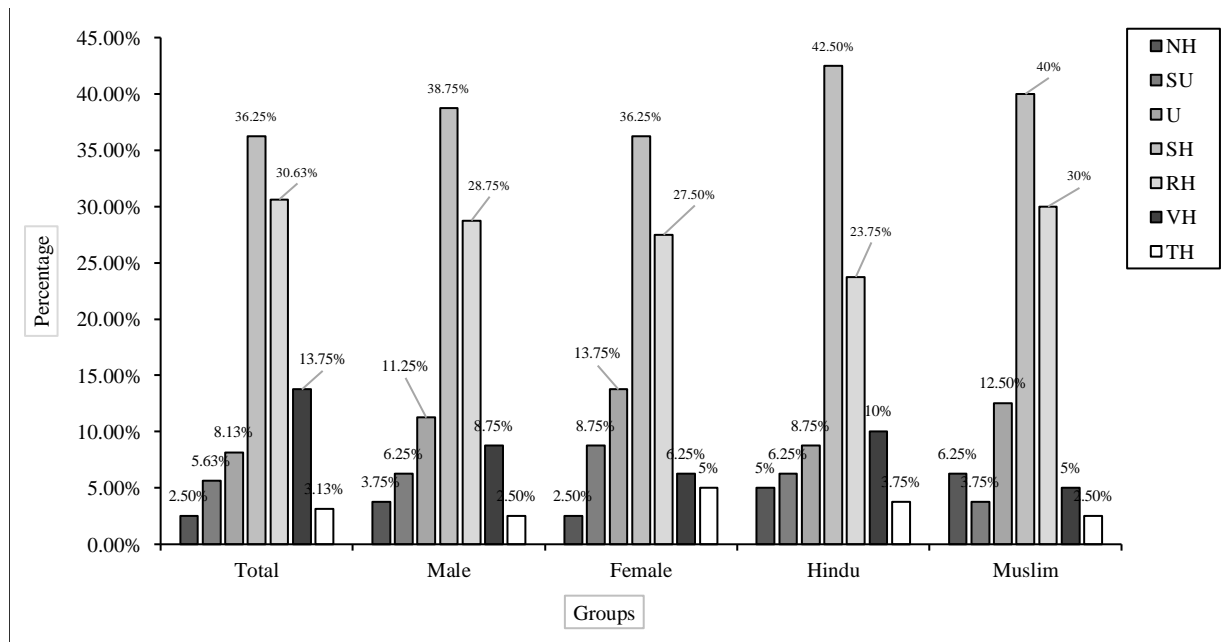
adolescences have high spiritual intelligence among total and sample sub-groups based on gender and religion. Thus, the hypothesis, the levels of spiritual intelligence vary in total sample and sub-groups based on gender and religion was rejected.

The second objective is, to study the levels of happiness among adolescence which can be tested with the help of response sheets of the respondents on Oxford Happiness Questionnaire was scored and statistically treated using number and percentage. The results are as given in Table 2, and Figure 2.

Table 2 Number and Percentage of Levels of Happiness in the total sample as well as sample sub-groups based on Gender and Religion

|        | NH |      | SU |      | U  |       | SH |       | RH |       | VH |       | TH |      |
|--------|----|------|----|------|----|-------|----|-------|----|-------|----|-------|----|------|
|        | n  | %    | n  | %    | n  | %     | n  | %     | n  | %     | n  | %     | n  | %    |
| Total  | 4  | 2.5  | 9  | 5.63 | 13 | 8.13  | 58 | 36.25 | 49 | 30.63 | 22 | 13.75 | 5  | 3.13 |
| Male   | 3  | 3.75 | 5  | 6.25 | 9  | 11.25 | 31 | 38.75 | 23 | 28.75 | 7  | 8.75  | 2  | 2.5  |
| Female | 2  | 2.5  | 7  | 8.75 | 11 | 13.75 | 29 | 36.25 | 22 | 27.5  | 5  | 6.25  | 4  | 5    |
| Hindu  | 4  | 5    | 5  | 6.25 | 7  | 8.75  | 34 | 42.5  | 19 | 23.75 | 8  | 10    | 3  | 3.75 |
| Muslim | 5  | 6.25 | 3  | 3.75 | 10 | 12.5  | 32 | 40    | 24 | 30    | 4  | 5     | 2  | 2.5  |

Fig 2 Percentage of Levels of Happiness in the total sample as well as sample sub-groups based on Gender and Religion



From the Table 2, It can be seen that out of 160 participants, among total sample mostly adolescents were found not happy (2.5%), somewhat unhappy (5.63%), unhappy (8.13%) while the most of the adolescents found level of somewhat happy (36.25%), rather happy (30.63%). 13.75% adolescents were found having very happy level, 3.13% were found too happy. Most of the male adolescents were found somewhat happy (38.75%), rather happy

(28.75%) and very happy (8.75%). 11.25% male adolescents found unhappy. 6.25% male on somewhat unhappy level of happiness, and few male adolescents in too happy and not happy which was 2.5% and 3.75% respectively. Most of the female adolescents were found somewhat happy (36.25%), rather happy (27.5%) and very happy (6.25%). 13.75% female adolescents found unhappy. 8.75% female on somewhat unhappy level of happiness, and few female

adolescents in too happy and not happy which was 5% and 2.5% respectively. Most of the Hindu adolescents were found somewhat happy (42.5%), rather happy (23.75%) and very happy (10%) level of happiness. 8.75% Hindu adolescents found unhappy, (6.25%) somewhat unhappy level of happiness, and few Hindu adolescents in too happy and not happy which was 3.75% and 5% respectively. Most of the Muslim adolescents were found somewhat happy (40%), rather happy (30%) and very happy (5%) level of happiness. 12.5% Muslim adolescents found unhappy, (3.75%) somewhat unhappy level of happiness, and few Muslim adolescents in too happy and not happy which was 2.5% and 6.25% respectively.

Hence, it can be seen that most of the adolescence belong to somewhat happy and rather happy level of

happiness whereas only few adolescences have too happy and not happy level of happiness among total and sample sub-groups based on gender and religion. Thus, the hypothesis, the levels of happiness vary in total sample and sub-groups based on gender and religion was not rejected.

The third objective is, to study the main and interaction effect of gender and religion on spiritual intelligence among adolescence. On the basis of objective hypothesis was formulate, there is no significant main and interaction impact of gender and religion on spiritual intelligence among adolescents. which can be tested with the help ANOVA and data can be analyzed using Statistical Package for the Social Sciences (SPSS). The outputs of SPSS are as given in Table 3.

Table 3 Summary of 2xx2 Factorial Design ANOVA of Spiritual intelligence of Adolescence

| Source            | Sum of Squares | df  | Mean Square | F    | Sig.  |
|-------------------|----------------|-----|-------------|------|-------|
| Gender            | 25.60          | 1   | 25.60       | 0.06 | 0.812 |
| Religion          | 255.03         | 1   | 255.03      | 0.56 | 0.454 |
| Religion * Gender | 13.225         | 1   | 13.23       | 0.03 | 0.864 |
| Error             | 70478.55       | 156 | 451.79      |      |       |
| Corrected Total   | 70772.40       | 159 |             |      |       |

From Table 3, it can be seen that the F-value for gender is 0.06 which is not significant. It shows that there is no significant difference in mean score of spiritual intelligence of male and female adolescence students. So there was no significant influence of gender on spiritual intelligence adolescence. It may be said that both male and female adolescent students were found to have spiritual intelligence is the same extent.

The F-value for religion is 0.56 which is not significant. It shows that there is no significant difference in mean score of spiritual intelligence of Hindu and Muslim adolescence students. So there was no significant influence of religion on spiritual intelligence adolescence. It may be said that both Hindu and Muslim adolescent students were found to have spiritual intelligence is the same extent.

From Table 3, it can be seen that the F-value for interaction between gender and religion is 0.03 which is not significant. It shows that there is no significant difference in

mean scores of Spiritual intelligence of male and female students belonging to Hindu and Muslim religion. So there was no significant influence of gender and religion on spiritual intelligence of adolescence students. Thus, the null hypothesis that there is no significant interaction impact of gender and religion on spiritual intelligence of adolescence students is not rejected. It may be said that male and female students belonging to Hindu and Muslim religion were found to have spiritual intelligence the same extent.

The fourth objective is, to study the main and interaction effect of gender and religion on happiness among adolescent. On the basis of objective hypothesis was formulate, there is no significant main and interaction impact of gender and religion on happiness among adolescents. Which can be tested with the help ANOVA and data can be analyzed using Statistical Package for the Social Sciences (SPSS). The outputs of SPSS are as given in Table 4.

Table 4 Summary of 2xx2 Factorial Design ANOVA of Happiness of Adolescence

| Source            | Sum of Squares | df  | Mean Square | F    | Sig.  |
|-------------------|----------------|-----|-------------|------|-------|
| Gender            | 32.50          | 1   | 32.50       | 0.07 | 0.812 |
| Religion          | 261.46         | 1   | 261.46      | 0.64 | 0.454 |
| Religion * Gender | 19.25          | 1   | 19.25       | 0.05 | 0.864 |
| Error             | 64817.36       | 156 | 347.86      |      |       |
| Corrected Total   | 64269.50       | 159 |             |      |       |

From Table 4, it can be seen that the F-value for gender is 0.07 which is not significant. It shows that there is no significant difference in mean score of happiness of male and female adolescent students. So there was no significant

influence of gender on happiness among adolescence. It may be said that both male and female adolescent students were found to have happiness is the same extent.



The F-value for religion is 0.64 which is not significant. It shows that there is no significant difference in mean score of happiness of Hindu and Muslim adolescent students. So there was no significant influence of religion on happiness among adolescence. It may be said that both Hindu and Muslim adolescent students were found to have happiness is the same extent.

From Table 4, it can be seen that the F-value for interaction between gender and religion is 0.05 which is not significant. It shows that there is no significant difference in mean scores of happiness of male and female students belonging to Hindu and Muslim religion. So there was no significant influence of gender and religion on happiness of adolescent students. Thus, the null hypothesis that there is no significant interaction impact of gender and religion on happiness of adolescent students is not rejected. It may be said that male and female students belonging to Hindu and Muslim religion were found to have happiness is the same extent.

#### IV. CONCLUSIONS

The purpose of the research was to investigate at the relationship between adolescents happiness and spiritual intelligence. The study's findings showed that among the total and sample sub-groups based on gender and religion, most adolescents belong to low spiritual intelligence, while only a small number of adolescents have high spiritual intelligence. Additionally, most adolescents belong to rather and somewhat happy levels of happiness, while only a small number of adolescents have too happy and not happy levels of happiness. As a result, the spiritual intelligence and happiness of adolescents were not significantly impacted by either male or female students who identified as Muslim or Hindu. It was determined that there was no relationship between gender and religion.

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