
Spiritual Intelligence and its Relationship to the Vitality of Conscience among Intermediate School Students (Regular and Distinguished)

Prof. Dr. Intisar Kamal Qasim Al-Ani¹ and Asst. Inst. Shaima Muhammad Ali Al-Dajili²

^{1,2}University of Baghdad, College of Education for Women, Department of Home Economics, Baghdad, Iraq

¹dr.intisar@coeduw.uobaghdad.edu.iq and ²shaima.m@coeduw.uobaghdad.edu.iq

¹<https://orcid.org/0000-0002-8413-2531> and ²<https://orcid.org/0009-0001-2664-0386>

How to cite this article: Intisar Kamal Qasim Al-Ani, Shaima Muhammad Ali Al-Dajili (2024). Spiritual Intelligence and its Relationship to the Vitality of Conscience among Intermediate School Students (Regular and Distinguished). *Library Progress International*, 44(3), 3084-3098.

Abstract

The present study of Spiritual Intelligence and its Relationship to the Vitality of Conscience among Intermediate School Students aims to measure the level of spiritual intelligence in the research sample, its vitality of conscience in the research sample, identify the relationship between spiritual intelligence and vitality of conscience in the research sample, classify the significance of the difference in spiritual intelligence in the research sample according to the gender variable, detect the significance of the difference in vitality of conscience in the research sample according to the gender variable, pinpoint the significance of the difference in spiritual intelligence in the research sample according to the stage variable (first / third), find out the importance of the difference in vitality of conscience in the research sample according to the stage variable (first / third), detect the significance of the difference in spiritual intelligence in the research sample according to the school variable (normal / distinguished), and identify the consequence of the difference in vitality of conscience in the research sample according to the school variable (normal / distinguished).

Keywords: Spiritual intelligence; conscience vitality; distinguished students.

Introduction

Spiritual intelligence is one of the modern concepts in the field of psychological sciences; it is one of the concepts of positive psychology. It is an innate mental ability that individuals possess that contributes to developing self-awareness, confronting various problems, and building personal meaning to reduce negative behavior in individuals. Whoever reaches the essence of spirituality feels satisfied, which makes him act with wisdom and extreme mercy for using the mind and spirit together and is able to establish successful social relationships? We use spiritual intelligence to struggle with questions of good and evil and to dream, aspire, and elevate ourselves. It flourishes and grows as we age, ⁽¹⁾.

Spiritual intelligence is considered a center and source of guidance for other intelligences in individuals. It is the compass that directs life. Therefore, we must pay attention to our spiritual intelligence, as people who make their inner nature realistic do what is good for them and others as a result of love, not fear.

This is what is known as spiritual intelligence, represented by the highest values and a living conscience in honesty, perfection, justice, and beauty ⁽²⁾, and gives us the ability to act with wisdom and compassion to achieve inner and outer peace and to bring the person to a state of calm and reassuring self, and in that, a feeling of harmony with oneself and others is achieved, and integration occurs between thought and emotion, and facilitates a dialogue between the mind and body, thought and emotion, as it is a multidimensional concept and it increases with age ⁽³⁾.

Spiritual intelligence is concerned with absolute existential issues, achieving a state of existence, and its effect on the conscience, and this helps us to see the fun and happy side of events, in addition to charging ourselves with feelings of

enthusiasm, energy, determination, and persistence, achieving inner peace, self-control, and getting rid of the effects of the pressures of the fast pace of our lives. (It does justice to man and achieves human perfection and theoretical unity in terms of being composed of body, mind, soul and spirit together in interaction and harmony.

Al-Rashidi believes that spiritual experiences on early childhood have a long-term psychological impact, as teaching the child the basic elements of spiritual intelligence helps him explore the inner world and imagination and develops his cognitive abilities, for example, understanding the meanings of spiritual symbols can help both children and adults to represent metaphors and absorb examples, wisdom and stories, ⁽⁵⁾. Angelakis confirmed that spiritual intelligence is not necessarily linked to a specific belief or religion, but it can be seen through cooperation, sympathy, honesty and respect with others in the spirit of the group and the individual's ability to contemplate and integrate with the universe ⁽⁶⁾.

Al-Ubaidi believes that students who have low spiritual intelligence will face difficulties. The problems of life and they lose happiness, and that the prevailing culture of society today is characterized by material utilitarianism as well as a lack of commitment, which led to a decrease in spiritual intelligence and people's distancing from reality and existence, ⁽⁸⁾.

Real, N. study concluded that the absence of spiritual intelligence of the individual negatively affects mental health, as indicated by the study that interest in developing the different aspects of the student's personality, including spiritual intelligence, affects his future life, in addition to the way we raise our students, which includes a comprehensive curriculum for teaching that cares about all the needs of students, and develops multiple intelligences in students is considered more beneficial to them, ⁽⁹⁾.

Buzan said that spiritual intelligence is the central and important intelligence among other intelligences, as it includes the vital qualities of the individual, such as energy, determination, enthusiasm, and the development of the individual's moral identity, and these are among the things that educational institutions seek to achieve and contribute to commitment to behaviors compatible with God's satisfaction, social adaptation, and benefiting from spiritual sources to solve problems and reach unconventional solutions to life's problems, and Perseverance, enthusiasm, energy, transcending personal interests, self-confidence, awareness of goals, and enhancing the quality of life, ⁽¹⁰⁾.

The study of Jabr and others, indicate that one of the characteristics of spiritual intelligence is the presence of conscience, as researchers in education and psychology have been interested in the concept of conscience, its vitality, and its impact on the individual's life, especially with regard to psychological health and success in life, whether on the personal, social, academic, or family level, ⁽¹⁴⁾.

Research Problem

One of the problems that the researchers touched upon is the weakness of the vitality of conscience among some students, as in our current era, the prevalence of material and moral conflicts and disputes is widespread and they control many areas of life and its activities. These are conflicts that allow a person to exploit his fellow human being when he sees a glimmer of any material benefit for him without taking into account any spiritual and moral values, which results in a diminishing vitality of conscience.

It is possible for an individual to change his moral values to satisfy his needs when he is unable to satisfy them in acceptable ways, so individuals with a weak ego and a dead conscience resort to unacceptable methods to satisfy them and where they act in a way that does not respect religions or customs and loves only themselves and deprives others and deceives people and follows the paths of fraud and hypocrisy in search of personal interest and without considering what happens to others as a result of their actions and do not think for a moment what they did to others and what they destroyed for their own interests. The time has come to take a look into the depths of the human conscience and we do not take this look without actions and without trembling because there is nothing more aware of the awe of this person and thought cannot find anywhere what is darker than the depths of the human being because it cannot settle on anything, ⁽¹⁵⁾.

Therefore, paying attention, or rather, continuous listening, to that internal self-control inherent in us, which is the conscience, in addition to our possession of a percentage of spiritual intelligence within ourselves, represents the first relationships of assistance to each individual among us and helping him overcome his anxiety and stagnation to the corner of spiritual and psychological stability, through which a person can control the rhythms of his scientific and professional life, reaching the expansion of his perceptions to take him away from humanity and individualism and reach a state of total serenity ⁽¹⁶⁾.

The two researchers shed light on these variables because spiritual intelligence opens the heart, enlightens the mind, and inspires the soul, and the ultimate goal is to prepare a generation of students well prepared from the spiritual and personal side as well as the aspects of psychological growth, which undoubtedly affects the direction and refinement of behavior.

Therefore, the current research came to stand on the level of spiritual intelligence of students (regular and distinguished), and to identify its relationship with the vitality of conscience, because the vitality of conscience is positively related to spiritual intelligence. Based on the above, the problem of the current research crystallizes by answering the following question: Is there a relationship between spiritual intelligence and the vitality of conscience among middle school students from regular and distinguished schools?

Research Objectives

The purpose of the current research is to measure the level of spiritual intelligence in the research sample, find out the level of vitality of conscience in the research sample, recognize the relationship between spiritual intelligence and vitality of conscience in the research sample, detect the significance of the difference in spiritual intelligence in the research sample according to the gender variable, identify the significance of the difference in vitality of conscience in the research sample according to the gender variable, ascertain the significance of the difference in spiritual intelligence in the research sample according to the stage variable (first / third), classify the significance of the difference in vitality of conscience in the research sample according to the stage variable (first / third), find out the significance of the difference in spiritual intelligence in the research sample according to the school variable (normal / distinguished), and pinpoint the significance of the difference in vitality of conscience in the research sample according to the school variable (normal / distinguished).

LITERATURE REVIEW

First: Spiritual Intelligence

The emergence of the theory of multiple intelligences and some points of view that interpreted the concept of spiritual intelligence:

Gardner's theory of multiple intelligences appeared in his book (Frames of Mind), which is considered the most widespread and influential theory, and which is a huge qualitative leap in the field of intelligence and its measurement, as he found that all humans have multiple intelligences to varying degrees, and not as he believed that there are two human abilities, which are logical thinking and linguistic communication, considering that they are an indicator of intelligence and intelligence tests (IQ) depend on them, and Gardner believes that it is better to look at the human brain as a group of multiple human abilities and competencies, and he believed that once an individual possesses a culture that enables him to solve a problem or leads him to work in a certain way, then that ability can be studied as intelligences that all humans possess, but to varying degrees, through which a wide range of human powers can be understood.

Then came Goleman and referred to emotional intelligence and its importance in life, and the question raised by Gardner about the intelligences he identified and what other intelligences can be added to them, where he says, "I have not yet tried to modify that list that limited the basic intelligences, but I am continuing." This reference by Gardner opened the door for many researchers to try to qualify spiritual intelligence, especially since during the last century there has been an increasing interest from researchers in spirituality as a complementary element to human experiences and development, and spiritual intelligence appeared in the writings of Nobel and Vaughan. We find that despite the overlap between spirituality and religion, there is an agreement about their difference, as spirituality always focuses on the experimental elements of superiority, transcendence and meaning, while religion focuses on aspects and sacred things.

Since spiritual maturity requires individuals to be aware of themselves, when they direct their attention inward (within the self), they begin to try to care about their feelings, emotions, and personal thoughts, and they are completely preoccupied with their personal issues. (Costello, 2013:30), and prominent scholars who were also interested in spiritual intelligence, including Wolman, who indicated that spiritual intelligence is the ability to empathize socially and to confront shocks and spiritual childhood, while Vaughan, Meyer, Zohar, Marshall, and Buzan believe that spiritual intelligence gives people a comprehensive view of life with all its experiences and events, which enables them to reinterpret experiences and make their perception deeper.

Atkinson indicated that harnessing the power of spiritual intelligence is the main key to serenity, well-being, happiness, and a conscious living conscience, because the self alone is not enough to create a more stable and exemplary future, and this is what we all strive for, meaning that spiritual intelligence is the solution, and it is simply the intelligent energy that creates life and the strong desire to exist and do everything that is right and good and satisfies the living conscience by getting closer to God, and practicing deep meditations through the drive towards perfection and the desire to understand and trust in God, the soul will open a path that gradually leads to spiritual maturity, and when the individual reaches this level of Maturity will be characterized by love, mercy, honesty, tolerance, open-mindedness, inner peace, and authenticity in facing the existential challenges of life.

From what was explained above, the two researchers concluded that spiritual intelligence goes through stages including self-centeredness and dealing with the self and spirituality at times when it seeks pain and suffering or prays in order to get closer to God through supplication.

Freud's Psychoanalytic Theory 1856-1939

Freud views the development of personality as a scientific function that includes a conflict between the individual's instinctive desires and the demands of society. He assumes three aspects of personality: the id in the primitive part of personality, which is the field of incentives. Freud describes it as a state of chaos and a container that includes raging signals that have no moral principle, but are governed by the principle of pleasure and do not adhere to rules and regulations and contain repressed mental processes that have been separated from the emotional psychological life.

As for the ego, it is the second aspect of personality that surrounds it and its connection is through the senses. It tries to reconcile instinctive drives and conflicts with the principle of reality. Its goal is to serve the principle of reality, and the superego, which is the third aspect of personality, represents the judicial aspect of the person and the personal social aspect of the personality. It arises and grows from the ego and represents the psychological censor, the moral deterrent, the highest ideal, and the struggle towards maturity. It can be called conscience. Freud believes that children aged (3-6) years gradually represent the moral levels of their parents and it becomes as if they originate from them, as the moral deterrent becomes internal and the child does not need to alert adults to the mistakes he commits, as he feels guilty, conscience suspended and ashamed when committing them.

The higher self consists of two parts (the ideal self) and means matching the child's perceptions and that the parents convey their standards and values of good morals, chastity and purity to the child by saturating him with behavior according to those values.

Conscience is the process of issuing judgments on one's experiences and actions and comparing them with the standards of the ideal self. Some liken it to the imaginary view of what we want the standards of conscience to be or should be gradually through impersonation, which means the process of imbuing the characteristics of another person on oneself. That person is often admired. When the individual impersonates another member of his family and takes on more of the characteristics of that model, he acquires a family model of behavior.

The New Psychoanalytic Theory of Horney 1885-1952

Horney agreed with Freud that it is a set of perfectionist demands that are related to feelings of self-hatred and guilt resulting from failure to respond to those demands, but she does not agree with Freud's opinion that it represents a conscience and rules of behavior and is neurotic only if it is very harsh regardless of its severity and sees that the superego is coercive and lacks moral seriousness and is largely neurotic and represents tyranny in performing duties or tasks and that the normal conscience represents a support for the person's struggles in order to alleviate the self that the person perceives as valuable and worthy.

Behavioral Theory

The behavioral theory confirms that social factors influence the development of conscience, and Bandura & Skinner Walters confirm that the development of conscience in an individual is affected by constants (punishment, torture, learning by observation, and behavioral reinforcement), in addition to the methods used by parents to develop conscience in a child, which are induction, i.e. explaining the reason for doing something that is wrong while emphasizing its effects on other people, and emphasizing force, which means using beating, removing privileges, and harsh words to assert authority over the child, and declining love, which is showing disinterest when the child behaves badly, and that the use of force has a negative effect on the development of conscience formation to a large extent, and it is considered a very ineffective method if it has hostile effects on others, while induction has a positive effect as it provides the child with useful information that helps in the development of a living conscience and encourages the child to think about others and sympathize with them.

Maslow's Theory

Maslow believed that as a result of the hostile motives within man, the point of view emerged that requires a conscience to be imposed on him superficially from the outside due to fear of punishment. As for the essential aspect of conscience based on the concept of internal nature, it requires that we be honest with ourselves to identify our needs and talents. In expressing humanity within itself, the answer to the following questions is:

-How can I be happy?

-How can I be good?

-How can I be loyal?

Fromm's Theory 1979-1990

Fromm believes that a person has moral principles through which he knows what is good and what is bad, and that the structure of personality makes the individual want to do what he must do, as it moves in his study between the content of the requirements of society to the child through socialization and its institutions, and distinguishes what is transmitted to the child and the method in which the transmission is done, as the content represents those aspects of the requirements of society that are transmitted to the child through the parents' orientations.

If their personalities are social, then the child's personality will take a model that suits the concept of society of what is good and what is bad. As for the method or techniques for raising the child used by the parents that depend on the content, they will achieve the same result. The researchers adopt Fromm's theory due to its comprehensiveness and clear concepts of the research variable, in addition to the fact that it is compatible with the age stage adopted in the current research.

The researchers relied on forming an integrated framework to benefit from all theories in preparing the research tool and interpreting the results, especially since the age stage that the research sample represents one of the most dangerous age groups, in addition to the disparity in ideas, values, and moral commitment in adolescence.

RESEARCH METHODOLOGY

The researchers followed the descriptive analytical approach in the current research. As the most appropriate method for studying the correlations between variables with the aim of describing and analyzing the phenomenon that is the subject of the research. The study of the phenomenon depends on how it exists in reality and is concerned with describing it accurately. The essential task of the description is for the researchers to achieve a better understanding of the phenomenon that is the subject of the research, so that they can achieve progress in solving the problem.

Research Community:

The current research community is determined by middle school students from the first and third intermediate grades from distinguished and regular schools for both genders (males/females) in the Second Karkh Directorate of Baghdad Governorate for the academic year (2023-2024). The number of distinguished students reached (4333) male and female students distributed among the schools of the Second Karkh, with (15) schools, and the number of regular students (194646) male and female students distributed among the schools, with (82) schools in the Second Karkh.

Research Sample:

The researchers selected the sample using the proportional random stratified method, and it amounted to (300) male and female students from the distinguished and regular, (150) male and female students from the regular, and (150) male and female students from the distinguished, and the researchers found that this sample is appropriate as its percentage reached (.03 1%) of the original research community for the academic year (2024-2023), and the selection was made This sample was chosen using a simple random stratified method with an appropriate distribution to be representative of the research community, with (6) regular schools and (4) distinguished schools. One class was chosen from the first and third intermediate grades from each school randomly, and Table (1) shows this.

Table (1): Distribution of the research sample members according to the Second Karkh Education Directorate and schools (regular and distinguished) and gender (males/females)

Total	Distinguished Students				Regular Students				Schools Names	Dire - ctorate	Seq.
	Third Class		First Class		Third Class		First Class				
	females	males	females	males	females	males	females	males			
27	-	-	-	-	13	-	14	-	Al Nahda Girls High School	Seco-nd Kar-kh	1
37	18	-	19	-	-	-	-	-	Al-Mutamayyat High School, Al-Salam District		2
25	-	-	-	-	-	13	-	12	Tetouan Intermediate School for Boys		3
35	19	-	16	-	-	-	-	-	Al-Mutamayyat Al-Sayyidah High School		4
23	-	-	-	-	12	-	11	-	Dhat Al-Nitaqayn High School for Girls		5
27	-	-	-	-	-	14	-	13	Al-Ikhwa Intermediate School for Boys		6
32	-	17	-	15	-	-	-	-	Baghdad College High School for the Distinguished		7
27	-	-	-	-	14	-	13	-	Al-Amal High School for Girls		8
25	-	-	-	-	-	10	-	15	Al-Dawra Intermediate School for Boys		9
42	-	21	-	21	-	-	-	-	Al-Mustafa High School for the Distinguished		10
300	37	38	35	36	39	37	38	40	10	Total	

Research Tools:

1. **Spiritual intelligence:-** The aim of the current research is to measure spiritual intelligence among male and female students in the first intermediate grade and the third intermediate grade, both normal and distinguished. This requires preparing a suitable tool for the research. After the researchers reviewed the scale, they did not find a tool that measures spiritual intelligence for the intermediate stage. Therefore, the researchers built paragraphs to measure spiritual intelligence for this stage. The number of paragraphs was 37 paragraphs divided into three areas:-

A- The area of interaction with oneself: the individual's acceptance of all his traits and personal qualities, whether positive or negative. The number of paragraphs reached (13).

B- The area of dealing with others: a set of communication skills, gaining the trust of others, which helps you deal kindly and adapt to others. The number of paragraphs reached (12).

C- The area of dealing with nature and cosmic phenomena: contemplating the cosmic and environmental phenomena of nature and dealing with them to live in a safe way. The number of paragraphs reached (12).

Note that the scale paragraphs are formulated in the form of self-report statements, and in front of each paragraph there are three alternatives for the answer (always applies to it - sometimes applies to it - never applies to it), and these dimensions are connected to each other.

2. **Vitality of conscience:** The researchers reviewed a number of scales, including the scale, in addition to some literature, theoretical frameworks, and the survey question directed to the sample. In order to prepare a scale that is appropriate for the age group (research sample), the researchers did the following:-

1. Determine the concept to be measured.

- 2 Formulate the items. The scale in its initial form consists of (24) paragraphs formulated between positive and negative, corresponding to three alternatives (always applies to it - sometimes applies to it - never applies to it), and its scores range

between (3-1) for the positive paragraphs, i.e. in the direction of the concept, while the negative paragraphs are corresponding to scores ranging between (1-3), which are the opposite of the concept.

The opinions of the arbitrators on the research tools (apparent validity):

In order to identify the apparent validity of the two scales, the researchers presented the paragraphs of the two scales in their initial form to a group of arbitrators, numbering (16) arbitrators in educational psychology and measurement and evaluation, Appendix (3), in order to issue their judgment on the validity of the paragraphs and the dimension to which they belong in the spiritual intelligence scale, the vitality of conscience scale, and the validity of the alternatives adopted in responding to each paragraph. In this regard, it is indicated that the opinion of the arbitrators on the apparent validity of the scale has a weight worthy of attention.

The researchers relied on an agreement rate of (80%) or more to keep the paragraph, and the paragraphs of the scale obtained a rate ranging between (92%89, - 100%), and thus the spiritual intelligence scale retained its paragraphs (37) paragraphs, and the vitality of conscience scale retained its paragraphs (24) paragraphs. In light of the opinions of the arbitrators, the wording of the paragraphs was modified (33,36) in the spiritual intelligence scale after (dealing with nature and cosmic phenomena), and paragraph (17) in the vitality of conscience scale.

Exploratory Application of The Two Scales:

The researchers applied the scale to (60) male and female students from the first and third intermediate grades from (Gaza Intermediate School for Girls, Abu Hayyan Al-Tawhidi Intermediate School for Boys), from the original research community, as it is necessary to verify the extent of the sample's understanding of the instructions and to know their clarity to them. It appeared that the instructions were understandable to the sample, and that the paragraphs were clear in terms of wording and meaning, and the time taken to answer the paragraphs of the spiritual intelligence scale was calculated at an average of (9) minutes, while the vitality of conscience scale was at an average of (7) minutes.

STATISTICAL ANALYSIS

The internal consistency method (the relationship of the paragraph score to the total score of the scale) is an appropriate procedure in the process of paragraph analysis, and therefore the researchers resorted to this method in analyzing the paragraphs of the Spiritual Intelligence and Conscience Vitality scales, as follows:

A-The relationship of the paragraph score to the total score of the scale (Item Validity):

To achieve this, the researcher used Pearson's correlation coefficient to extract the correlation between the score of each paragraph of the Spiritual Intelligence and Conscience Vitality scales and the total score of (300) questionnaires, i.e. the sample as a whole. It became clear that all the values in the two tables below are statistically significant in their relationship to the total score, as they are higher than the tabular correlation value of (0.11) at the level of (0.05) and a degree of freedom of (298), except for paragraphs (7-32) in the Spiritual Intelligence scale, and paragraphs (15-21) in the Conscience Vitality scale.

Table (2): Validity of the paragraphs of the Spiritual Intelligence scale using the method of the relationship of the paragraph score to the total score

Sig.	Coeff- icient	Para.	Sig.	Coeff- icient	Para.	Sig.	Coeff- icient	Para.	Sig.	Coeff- icient Value	Para.
Sig.	0.41	31	Sig.	0.58	21	Sig.	0.16	11	Sig.	0.45	1
Non- Sig.	-0.05	32	Sig.	0.25	22	Sig.	0.26	12	Sig.	0.39	2
Sig.	0.21	33	Sig.	0.53	23	Sig.	0.46	13	Sig.	0.35	3
Sig.	0.19	34	Sig.	0.53	24	Sig.	0.30	14	Sig.	0.38	4
Sig.	0.40	35	Sig.	0.33	25	Sig.	0.37	15	Sig.	0.53	5
Sig.	0.41	36	Sig.	0.5	26	Sig.	0.45	16	Sig.	0.50	6
Sig.	0.40	37	Sig.	0.56	27	Sig.	0.26	17	Non- Sig.	0.10	7
			Sig.	0.54	28	Sig.	0.26	18	Sig.	0.19	8
			Sig.	0.47	29	Sig.	0.46	19	Sig.	0.50	9

	Sig.	0.19	30	Sig.	0.16	20	Sig.	0.46	10
--	------	------	----	------	------	----	------	------	----

Table (3): Validity of the paragraphs of the Conscience Vitality Scale using the method of the relationship between the paragraph score and the total score

Sig.	Coeff- icient	Para.	Sig.	Coeff- icient	Para.	Sig.	Coeff- icient	Para.	Sig.	Coeff- icient Value	Item.
Sig.	0.45	19	Sig.	0.43	13	Sig.	0.52	7	Sig.	0.47	1
Sig.	0.34	20	Sig.	0.44	14	Sig.	0.34	8	Sig.	0.50	2
Non- Sig.	0.09	21	Non- Sig.	0.09	15	Sig.	0.50	9	Sig.	0.19	3
Sig.	0.41	22	Sig.	0.35	16	Sig.	0.51	10	Sig.	0.26	4
			Sig.	0.44	17	Sig.	0.26	11	Sig.	0.18	5
			Sig.	0.46	18	Sig.	0.33	12	Sig.	0.43	6

B - The relationship between the paragraph score and the field score of the spiritual intelligence scale:

To achieve this, the researchers extracted the correlation between the score of each paragraph of the spiritual intelligence scale and the total score of the field in which it is located, based on the scores of the sample members as a whole. It was found that all the correlations are statistically significant when compared with the tabular value of the Pearson correlation coefficient, which is (0.11) at the level of (0.05) and a degree of freedom of (298), and Table (4) shows this.

Table (4): Validity of the paragraphs of the spiritual intelligence scale using the method of the relationship of the paragraph score to the total score of the field to which it belongs

Sig.	Coeff- icient Value	Field	Seq.	Sig.	Coeff- icient Value	Field	Seq.	Sig.	Coeff- icient Value	Field	Seq.
Sig.	0.65	Dealing with Nature	27	Sig.	0.4	Dealing with Nature	14	Sig.	0.64	Dealing with yourself	1
Sig.	0.65	Dealing with Nature	28	Sig.	0.47	Dealing with Nature	15	Sig.	0.56	Dealing with yourself	2
Sig.	0.62	Dealing with Nature	29	Sig.	0.55	Dealing with Nature	16	Sig.	0.39	Dealing with yourself	3
Sig.	0.37	Dealing with Nature	30	Sig.	0.39	Dealing with Nature	17	Sig.	0.51	Dealing with yourself	4
Sig.	0.52	Dealing with Nature	31	Sig.	0.35	Dealing with Nature	18	Sig.	0.53	Dealing with yourself	5
Non- Sig.	-0.03	Dealing with Nature	32	Sig.	0.47	Dealing with Nature	19	Sig.	0.52	Dealing with yourself	6
Sig.	0.40	Dealing with Nature	33	Sig.	0.31	Dealing with Nature	20	Non- Sig.	0.08	Dealing with yourself	7
Sig.	0.33	Dealing with Nature	34	Sig.	0.56	Dealing with Nature	21	Sig.	0.27	Dealing with yourself	8

Sig.	0.49	Dealing with Nature	35	Sig.	0.31	Dealing with Nature	22	Sig.	0.46	Dealing with yourself	9
Sig.	0.54	Dealing with Nature	36	Sig.	0.59	Dealing with Nature	23	Sig.	0.59	Dealing with yourself	10
Sig.	0.53	Dealing with Nature	37	Sig.	0.57	Dealing with Nature	24	Sig.	0.31	Dealing with yourself	11
			27	Sig.	0.24	Dealing with Nature	25	Sig.	0.32	Dealing with yourself	12
			28	Sig.	0.56	Dealing with Nature	26	Sig.	0.51	Dealing with yourself	13

T - The relationship of the domain score to the total score and the domain to the domain of the spiritual intelligence scale:

The correlations of the sub-domains to the total score of the scale and the correlations of the domains with each other are basic measurements of homogeneity because they help in determining the domain of behavior to be measured.

This was achieved by finding the correlation between the scores of the sample members within each domain of the spiritual intelligence scale and the total score of the scale, in addition to the relationship of the domains with each other, based on the scores of the sample members as a whole. It became clear that the correlation coefficients were statistically significant when balanced by Pearson's tabular value of (0.11) at the level of (0.05) and a degree of freedom of (298), and Table (5) shows this.

Table (5): Validity of the spiritual intelligence scale using the method of the relationship of the domain to the domain and the domain to the total score

Spiritual Intelligence	Dealing with Nature	Dealing with Others	Dealing with yourself	Field Field
0.81	0.48	0.58	1	Dealing with yourself
0.82	0.55	1	--	Dealing with Others
0.86	1	--	--	Dealing with Nature

b-Descriptive statistical characteristics of the two scales: After applying the spiritual intelligence and conscience vitality scales to the research sample members, numbering (300), the researcher obtained a number of statistical indicators shown in Table (5), which show that the distribution of the scores of the research sample members was a normal distribution, as the skewness value was less than (1), as shown in Figures (1).

Figure (1): Spiritual Intelligence

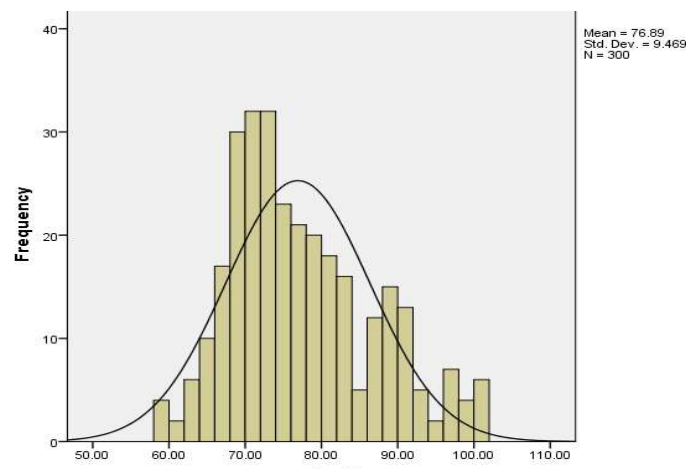


Table (6): Descriptive statistical characteristics of the research sample on the scales of spiritual intelligence and vitality of conscience

Vitality of Conscience	Spiritual Intelligence	Descriptive Characteristics	Seq.
42.74	76.89	Mean	1
42	75	Median	2
40	70	Mode	3
5.63	9.47	Std.Dev.	4
0.39	0.60	Skewness	5
0.37	-0.28	Kurtosis	6
32	59	Minimum	7
60	101	Maximum	8

C - Indicators of stability of the two scales:

The concept of stability of test scores means the extent to which they are free from irregular errors that affect the measurement. Test scores are stable if the test measures a specific trait in a consistent manner in varying circumstances that may lead to measurement errors. Stability in this sense means consistency or accuracy in measurement (Alam, 2000, p. 131). The researchers used the Cronbach's alpha method for internal consistency as a means of verifying the stability of the spiritual intelligence and conscience vitality scales. To extract stability, all the research sample forms, numbering (300), were adopted, as shown in:

Table (7): Cronbach's alpha reliability for the spiritual intelligence and conscientiousness scales;

stability value	Scale	Seq.
0.83	Spiritual Intelligence	1
0.72	Vigor of Conscience	2

RESULTS AND DISCUSSION

Objective (1): Measuring the level of spiritual intelligence among the research sample:

To measure the level of spiritual intelligence among the research sample members, the raw scores obtained by the sample members on the spiritual intelligence scale were converted to T-scores, and Table (8) shows this:

Table (8): T-scores (adjusted standard) and their corresponding raw scores for the research sample members on the spiritual intelligence scale.

Percentage	Number of Individuals	Corresponding Raw Score	Level T-Scores	Spiritual Intelligence	Deviation	Mean	Sample
18.67%	56	87-101	60 higher than	Higher	9.47	76.89	300
68.33%	205	86-68	Between (40-60)	Mid			
13%	39	67-59	40	Lower			

The result of Table (8) shows that the percentage of individuals who have a high level of spiritual intelligence, which is (18.67%) of the total research sample, is higher than the percentage of those who have a low level, which is (13%). We would like to point out here that the T-score (60 or more) indicates a value that exceeds the general arithmetic mean of the sample by one standard deviation, while the T-score (40 or less) indicates a value that is less than the average by one standard deviation (Alam, 2000, p. 242). The researchers believe that individuals who have certain qualities such as fear of God, love and help others, mercy, love of pets, ability to meditate and look at the sky are those who possess spiritual intelligence at a high rate, and they also have the ability to communicate with others and an optimistic view of the future. They are those who possess that intelligence. This is consistent with the theory that all humans have multiple intelligences of varying degrees, including spiritual intelligence (Al-Dafater, 2011: 33).

Objective (2): Measuring the level of conscience vitality in the research sample:

To measure the level of conscience vitality in the research sample members, the raw scores obtained by the sample members on the conscience vitality scale were converted to T-scores, and Table (9) shows this:

Table (9): T-scores (adjusted standard) and their corresponding raw scores for the research sample members on the conscience vitality scale.

Percentage	Number of Individuals	Corresponding Raw Score	Level T-Scores	Spiritual Intelligence	Deviation	Mean	Sample
%15.67	47	60-49	higher than 60	Higher	5.63	42.74	300
%69.33	208	48-38	Between (40-60)	Mid			
%15	45	37-32	40 weak	Lower			

The results of Table (9) show that the percentage of individuals who have a high level of conscience vitality, which is (15.67%) of the total research sample, is almost equal to the percentage of those who have a low level, which is (15%).

The researchers believe that individuals who have high self-confidence and have good qualities such as holding themselves accountable when making a mistake, apologizing to others, offering advice to friends, fearing God, and fearing punishment are those who have a lively conscience at a high rate. This is consistent with the viewpoint of analysts, which states that a lively conscience exists in both the apparent and internal states of individuals. This result contradicts the study of others, which targeted parental treatment methods and their relationship to conscience vitality among middle school students, as it reached a weak correlation between parental treatment and conscience vitality among middle school students. The researchers concluded that parents' guidance to children and social upbringing increase the vitality of conscience in the individual.

Objective (3): To identify the relationship between spiritual intelligence and vitality of conscience in the research sample.

To achieve this goal, the Pearson correlation coefficient was used to calculate the correlation coefficient between the total scores obtained by the sample members on the spiritual intelligence scale and vitality of conscience. The results showed that there is a statistically significant direct correlation between spiritual intelligence and vitality of conscience, and Table (10) illustrates this.

Table (10): The relationship between spiritual intelligence and vitality of conscience

Values	Index	Variables
0.70	Calculated Correlation Coefficient	Spiritual Intelligence Vigor of Conscience
0.11	Tabular Correlation Value	
298	Degree of Freedom	

The result indicates that there is a statistically significant direct correlation between spiritual intelligence and vitality of conscience. The researchers explain that individuals who have the qualities of loving others, cooperating with them, sharing their joys and sorrows with others, and drawing closer to the Creator through prayer and supplication are the same ones who have high self-confidence and have the quality of holding themselves accountable when making a mistake and fearing punishment. Therefore, they are the ones who have spiritual intelligence and vitality of conscience. The higher their spiritual intelligence, the more vitality of conscience is seen. This is consistent with Al-Maliki's study (2020), which confirmed that an increase in the level of spiritual intelligence among students is accompanied by an improvement in self-esteem.

Objective (4): To identify the significance of the difference in spiritual intelligence among the research sample according to the gender variable. To achieve this goal, the t-test was used for two independent samples to identify the differences in spiritual intelligence according to the gender variable (males, females). Table (11) shows this:

Table (11): T-test for two independent samples to identify the differences in spiritual intelligence according to the gender variable (males, females)

Sig.	Tabular T-Score	Calculated T-Score	Standard Deviation	Mean	Number	Sort	Sample
Non-Sig.	1.96	0.27	9.28	76.76	160	males,	300
			9.71	77.05	140	females	

Table (11) shows that there is no difference in spiritual intelligence according to the gender variable (males, females), as the researchers see that both genders have the desire for life and have the desire to smile in the face of life's aspects and look forward to everything that achieves their personal goal, as well as possess the same good heart and love of good for people, and thus this leads them to reach psychological calm, which is the highest state of spiritual intelligence, and thus it is the goal of the individual who seeks to reach it regardless of whether he is male or female, and this is consistent with the theory that states that harnessing the power of spiritual intelligence is the main key to serenity, well-being and happiness, and it is the strong energy that creates the desire for life, and this is what both genders need, males and females. This is consistent with the study of Abdul Hussein (2015) where it was found that no differences appeared in spiritual intelligence according to the gender variable, males and females (Abdul Hussein, 2015: 682).

Objective (5): To know the significance of the difference in the vitality of conscience in the research sample according to the gender variable.

To achieve this goal, the t-test was used for two independent samples to identify the differences in the vitality of conscience according to the gender variable (males, females). Table (12) shows this:

Table (12): T-test for two independent samples to identify the differences in the vitality of conscience according to the gender variable (males, females)

Sig.	Tabular T-Score	Calculated T-Score	Standard Deviation	Mean	Number	Sort	Sample
Non-Sig.	1.96	0.43	5.56	42.87	160	males,	300
			5.72	42.59	140	females	

Table (12) shows that there is no difference in the vitality of conscience according to the gender variable (males, females). The researchers believe that there is no difference in the vitality of conscience among students according to gender, whether they are males or females, through the upbringing and educational behavior provided to the child by the parents, which does not differ between males and females, as both receive social upbringing under the same circumstances, meaning that both genders have a living, conscious conscience and religious and educational restraint, and also both receive the same punishment when they make mistakes and the same advice, and thus the living, conscious conscience will be the same for males and females, and this agrees with the proponents of the transformational school through their point of view, which states that the individual has moral principles, controls and laws through which he knows what is good and what is bad through the parents and social upbringing, whether for males or females.

Objective (6): To know the significance of the difference in spiritual intelligence among the research sample according to the stage variable.

To achieve this goal, the t-test was used for two independent samples to identify the differences in spiritual intelligence according to the stage variable (first, third). Table (13) shows this:

Table (13): T-test for two independent samples to identify the differences in spiritual intelligence according to the stage variable (first, third)

Sig.	Tabular T-Score	Calculated T-Score	Standard Deviation	Mean	Number	Sort	Sample
Non-Sig.	1.96	0.76	9.99	76.48	150	males,	300
			8.93	77.31	150	females	

Table (13) shows that there is no difference in spiritual intelligence according to the stage variable (first, third). The researchers believe that there is no differences in spiritual intelligence among students in the two stages, as students in both stages have the ability to think, meditate, believe in the existence of the Creator and get closer to Him through supplication. They also have a desire to integrate with others and interact with them, self-love, self-confidence, and the

desire to live and achieve the desired goals. This is the ambition of every individual. It is not necessarily related to an academic stage or age group through their possession of spiritual intelligence and the presence of the rest of the intelligences, such as emotional intelligence and mental intelligence. This is consistent with the theories that state that spiritual intelligence links mental intelligence and emotional intelligence and is not determined by a specific age group for the individual. This is consistent with the study of others, which proved that outstanding students have spiritual intelligence in all stages and grades.

The goal (7): Identify the significance of the difference in the vitality of conscience in the research sample according to the stage variable.

To achieve this goal, the t-test was used for two independent samples to identify the differences in the vitality of conscience according to the stage variable (first, third), and Table (14) shows this:

Table (14): T-test for two independent samples to identify the differences in the vitality of conscience according to the stage variable (first, third)

Sig.	Tabular T-Score	Calculated T-Score	Standard Deviation	Mean	Number	Sort	Sample
Non-Sig.	1.96	0.58	6.23	42.55	150	males,	300
			4.96	42.93	150	females	

Table (14) shows that there is no difference in the vitality of conscience according to the stage variable (first, third). The researchers believe that students in both stages feel remorse when they make mistakes against friends or others.

They also feel sadness and remorse when they neglect their duties and punish themselves for the mistakes they make. "They seek to achieve excellence in whatever they do and must receive praise, compliments, thanks and appreciation from their parents". Teachers: In all educational stages, the student's goal is to please his parents and teachers, whether out of fear of punishment or out of love for excellence. This is not restricted to a specific educational stage, but rather a goal that every student seeks to achieve at every stage. This is consistent with the viewpoint of analysts who emphasized that the development of conscience in the individual is not affected by age stages, but rather by constants (punishment, reward, learning, and behavioral reinforcement).

Objective (8): To identify the significance of the difference in spiritual intelligence in the research sample according to the school variable.

To achieve this goal, the t-test was used for two independent samples to identify the differences in spiritual intelligence according to the school variable (distinguished, normal), and Table (15) shows this:

Table (15): T-test for two independent samples to identify the differences in spiritual intelligence according to the school variable (distinguished, normal); Vitality of conscience according to the stage variable (first, third);

Sig.	Tabular T-Score	Calculated T-Score	Standard Deviation	Mean	Number	School	Sample
Sig.	1.96	3.57	8.71	74.98	150	distinguished	300
			9.83	78.81	150	normal	

Table (15) shows that there is a difference in spiritual intelligence according to the school variable (outstanding, normal) in favor of normal students, because the calculated T-value is higher than the tabular T-value of (1.96) at the level (0.05) and the degree of freedom (298). The researchers explain this by saying that students in normal schools have a love of cooperation with others and helping orphans and the poor and have a sense of sympathy for pets and have a spirit of kindness to animals and love of good for people and sharing their joys and sorrows and other features that made them have high spiritual intelligence compared to distinguished students who are usually busy studying constantly and do not have enough time to do so, so the researchers see an explanation for the reason for their spiritual intelligence being less than normal students from this standpoint. This result came contrary to the study of others that aimed to identify spiritual intelligence among outstanding and ordinary students and was in favor of the outstanding.

Objective (9): Identify the significance of the difference in the vitality of conscience in the research sample according to the school variable.

To achieve this goal, the t-test was used for two independent samples to identify the differences in the vitality of conscience according to the school variable (outstanding, normal), and Table (16) shows this:

Table (16): T-test for two independent samples to identify the differences in the vitality of conscience according to the school variable (distinguished, normal);

Sig.	Tabular T-Score	Calculated T-Score	Standard Deviation	Mean	Number	School	Sample
Non-Sig.	1.96	1.68	4.93	42.19	150	distinguished	300
			6.22	43.28	150	normal	

Table (16) shows that there is no difference in the vitality of conscience according to the school variable (distinguished, normal), because the calculated T-value is less than the tabular T-value of (1.96) at the level of (0.05) and the degree of freedom (298). The researchers explain that both samples received the same educational rules from the parents through guidance and instilling values and principles in the child's personality from an early age by providing advice from the parents to the child to stay away from bad friends and to punish or hold oneself accountable constantly when committing any mistake and instilling high self-confidence in the child and other directives. Therefore, the researchers see no difference in the vitality of conscience between the distinguished and normal sample, and this is consistent with the point of view of the analytical school, where analysts indicated that a person has moral principles through which he knows what is good and what is bad as a result of social upbringing and personality structure.

CONCLUSIONS

Based on the results of the research, the researchers concluded the following:

- 1- Holding educational courses and guidance and awareness programs for parents on the necessity of directing children towards the religious direction and providing them with advice and guidance regarding religious restraint and a living conscience.
- 2- Holding workshops and training courses aimed at preparing individual and group activities that work to develop students spiritually and religiously and form personal relationships with peers and interact with others with a conscious conscience that holds accountable for mistakes and encourages what is right.
- 3- Paying attention to spiritual intelligence and the vitality of conscience at all ages due to its importance in correcting individual behavior and providing a happy life free of problems.

REFERENCES

1. Al-Rikabi, Enaam Majeed, (2021): Vitality of conscience and its relationship to social interest. Journal of Psychological Research, University of Baghdad, Issue 3.
2. Núñez A, Reyes L, Sánchez M, Carmona A, Acosta J, Moya E. Ideación suicida y funcionalidad familiar en adolescentes del caribe colombiano. (2020) Redalyc. 39 pg. 80-87. [Accesado el 9 de diciembre de 2023]. Disponible en: <https://www.redalyc.org/journal/559/55969798013/html/> DOI: <http://dx.doi.org/10.5281/ZENODO.4065042>
3. Angelakis I, Austin JL, Gooding P. Asociación del maltrato infantil con conductas suicidas entre los jóvenes: una revisión sistemática y un metanálisis. JAMA Network. (2020). 3(8):e2012563. [Accesado el 9 de diciembre de 2023] Disponible en: <https://jamanetwork.com/journals/jamanetworkopen/article-abstract/276903> DOI: <https://10.1001/jamanetworkopen.2020.12563>
4. Al-Rashidi, Saud Al-Oud and Al-Rashidi, Nayel Salem, (2012). Personality patterns among secondary school principals in the Hail Educational Region and their relationship to administrative creativity from their point of view, Jordan Educational Journal, Issue 105, Part One.
5. Pérez A, Fonseca E. Evaluación De La Conducta Suicida En Adolescentes: A Propósito De La Escala Paykel De Suicidio. Pap psicol [Internet]. 2020. 41. Pg. 106–115 [Accesado el 9 de diciembre de 2023]. Disponible en: https://scielo.isciii.es/scielo.php?script=sci_arttext&pid=S0214-78232020000200106 DOI: <https://dx.doi.org/10.23923/pap.psicol2020.292>
6. Angelakis I, Austin JL, Gooding P. Asociación del maltrato infantil con conductas suicidas entre los jóvenes: una revisión sistemática y un metanálisis. JAMA Network. (2020). 3(8):e2012563. [Accesado el 9 de diciembre de 2023] Disponible en: <https://jamanetwork.com/journals/jamanetworkopen/article-abstract/276903> DOI: <https://10.1001/jamanetworkopen.2020.12563>

7. Al-Ubaidi, Afraa (2014): Spiritual intelligence among a sample of students from the University of Baghdad. Journal of Psychological and Educational Research, University of Baghdad, Issue 41.
8. Real N, Jiménez L, Cisneros J, Rubio J, Llerena S. Variables Psicosociales como Predictoras de la Conducta Agresiva y Riesgo Suicida en Adolescentes de Ambato. Universidad Tecnológica Indoamérica. [Internet]. 2023. [Accesado el 9 de diciembre de 2023]. Disponible en: <https://repositorio.uti.edu.ec/bitstream/123456789/5839/1/REAL%20LOPEZ%20NURY%20DEL%20CARMEN%20Y%20JIMENEZ%20TAPIA%20LUCIANA.pdf>
9. Áreas, M. Khoury, T. Gómez, J. Roussas, A. Propiedades psicométricas de la DASS-21 en adolescentes argentinos. Revista de Psicopatología y Psicología Clínica. (2023). 28 (2), 139-150. [Accesado el 9 de diciembre de 2023] Disponible en: https://www.researchgate.net/profile/MalenkaAreas/publication/373556098_Propiedades_psicometricas_de_la_DASS-21_en_adolescentes_argentinos/links/64f1a525b55e1d341593e538/Propiedades-psicometricas-de-la-DASS-21-en-adolescentes-argentinos.pdf DOI:<https://doi.org/10.5944/rppc.36925>
10. Modrego I, Hurtado F, Gómez M, Sánchez M, Salazar J, Morillas C. Demanda, psicopatología, calidad de vida, autoestima y personalidad en personas transexuales adolescentes y adultas jóvenes atendidas en una Unidad de Referencia en Identidad de Género en España. Psicosomática y Psiquiatría [Internet]. 2020. 13; Pg, 20 – 32. [Accesado el 9 de diciembre de 2023]. Disponible en: <https://www.raco.cat/index.php/PsicosomPsiquiatr/article/view/391204> DOI: <https://doi.org/10.34810/PsicosomPsiquiatrnum1304>
11. Arnaut, Bushra Ismail Ahmed, (2007). Spiritual intelligence and its relationship to personality traits among different age samples, Journal of the College of Education, Volume (17), Issue (72), Egypt.
12. Buzan, Tony, (2005). The power of spiritual intelligence, Al-Hareer Library, Riyadh.
13. Ibrahim, E. R. (2024) Perception of Teacher Credibility Scale on Students Outcomes, International Journal of Academic Studies. Vol. 6(8): 37-40.
14. Jabr, Falah and others, (2023): The development of spiritual intelligence among mentally gifted students. Journal of Psychological Research, University of Baghdad, Issue 1 / Vol. 2.
15. Vaughn, Francis, (2008). Spiritual Intelligence (Concept, Growth, Spiritual Ascension), Translated by Ali Abdul Rahim, University of Al-Qadisiyah.
16. Lamoza, Ashwaq and others, (2017): Social Support and Its Relationship to Quality of Life among Female Students of the College of Education for Girls. Journal of the College of Education for Women, University of Baghdad, Vol. 28, No. 3.
17. Zohar. D. & Marshall, I. (1999). Spiritual intelligence. London: Bloomsbury Publishing.
18. Simpkins, C. (2002). Spiritual intelligence. Part (2) Money Web. New York.
19. Fallah. V.; Khosroabadi, S. & Usefi, H. (2015): Development, International Letters of Social and Humanistic Sciences, Vol.(49).