

The Adaptation of Integrated Spiritual Intelligence Scale into Turkish

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ABSTRACT

The aim of this research is to adapt the Spiritual Intelligence Scale (Amram, Yosi & Dryer, D. Cristopher, 2008) into Turkish and analyze the reliability and validation of the scale. In order to adapt the scale, necessary permission was taken by the scale's authors. The study translated by 6 people who are graduated from the English teaching department from different universities. The scale reviewed by 2 academicians who are expert in the educational sciences and psychological counseling. The scale involves 83 items with long form and 45 items with short form and it has 22 subscales. Research was conducted on 379 students who were studying at Sakarya University. The psychometric properties of the scale were investigated by confirmatory factor analysis. According to these results, it can be said that the spiritual intelligence scale is reliable and valid in the area of psychology, education and the other social sciences. Confirmatory factor analysis was applied in order to verify construct validity of Integrated Spiritual Intelligence Scale. The results of the confirmatory factor analysis demonstrated model had an acceptable fit ($\chi^2= 724.94$, $sd= 199$, $RMSEA= .084$, $CFI= .94$, $IFI= .94$, $NFI= .92$). According to this results Turkish version of the Integrated Spiritual Intelligence Scale is a valid and reliable instrument.

Keywords: Spirituality, spiritual intelligence, scale, reliability and validity, confirmatory factor analysis

INTRODUCTION

As human being we spend the time unconsciously more than consciously (Taylor, 2009).

Spirituality means "breathes" that is originated from Latin's spirale word. It has same meaning with word of ruach in the Hebrew language and the word of pneuma in the Greek language. Consequently spirituality symbolizes breathe and gives the hope to people and individuals. It means to live a life that connects to the God, universal and transcendental power (Buzan, 2012).

Vaughan (2002) claimed that spirituality occurs in the man or woman's mind and heart without religion or tradition. Spirituality can be consciously or unconsciously, developed or undeveloped, healthy or pathological, pure or chaotic, useful or harmful. Wigglesworth (2011) defines the spirituality as connect to something that human has it with inborn and it is a meta-personal thing.

The origin of intelligence means that brilliant or blaze away. Apart from that the intelligence is an ability of production of solution as a short term. For instance solving a mathematics problem, moving in the chess game can sign the intelligence (Merter, 2014).

Intelligence workings have been limited with IQ (Intelligence Quotient) long term until Gardner studies multiple intelligences. According to his approach, intelligence is not just a cognitive way but also it has verbal-linguistic, mental-analytical, spatial-visual, physical-kinesthetic, musical, social, natural and existential ways (Gardner, 1983).

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Western psychology was just recognizing the intellectual intelligence until Daniel Goleman explored emotional intelligence. Goleman wrote a book about emotional intelligence in order to explain this type of intelligence. According to Goleman (1995), emotional intelligence (EQ) includes self-awareness, self-regulation and empathy and some other related abilities. After that Danah Zohar supposed a new type of intelligence that is third type of intelligence. She called it as spiritual intelligence (Mereter, 2014).

When we come to the intelligence and its definition, there are so many definition and criteria about the intelligence. Ragıp el İsfahani says that when a person grows up and acquires much experience, therefore the person is accepted intelligent person who is called as er-reculu (intelligence of mature) in his book of El Müfredat (p. 372). It is understood that intelligence depends on the age. In other words there is a positive correlation between age and intelligence. Yet it is a scientific fact that aging causes the dementia and lack of some functions. In this situation there should be another factor of intelligence for a positive correlation between age and intelligence. It is accepted that is spiritual intelligence (SQ).

Emotional intelligence is differed from sensitivity and emotionality. Just like emotional intelligence spiritual intelligence differs from spirituality, spiritual experience, and spiritual beliefs (Amram, 2007). In this sense spirituality and spiritual intelligence are apart from each other. Spirituality means that main meaning, sacred, higher consciousness, transcendence, and experiential components. Yet spiritual intelligence includes these terms' functions, abilities, and associations among them. Emmons (2000a) has explained the spiritual intelligence according to Gardner's (1983) eight criteria. He argues five components, firstly the capacity of transcendental, entering the ability of high spiritual consciousness, connecting between daily activities and the sense of sacredness, the ability of solving life problems with utilization from spirituality, and the ability of some virtues such as forgiveness, grace (cited in King, 2008).

There is a huge gap in this area of psychology throughout the world not just in the Turkey. Because of that it is necessary a high effort in order to study in this investigation field

IQ knows but it cannot react against the problems, EQ surprises but it cannot solve what to do it, and SQ both knows and solves the problem because it has a two capacity of intelligence (Basır, 2014).

Zohar (2000) suggests seven easy steps in order to increase the level of spiritual intelligence;

1. Being aware of where we are
2. A strong willingness for changing.
3. Having an ability of deep motivation source.
4. The ability of solving problems and dealing with barriers.
5. The ability of developing many alternative way in order to reach the target.
6. Dedicating a proper road yourself.
7. Be aware of being so many method's presence

There is available some crisis and developments from babyhood to adulthood in every phase. Yet adolescence among these all psycho-social development phases has an identity crisis and determining life targets. Spiritual intelligence enhance the adolescence and provides a new perspective them. Spiritual intelligence helps them in finding life meaning (Nazım, 2014).

People do not satisfy from basic psychological approaches that reduce human life easily. Because of these types of psychological approaches do not have any transcendental size; people are having a tension without living metaphysical life (Merter, 2012).

Wigglesworth (2004), suggests a new model in order to explain kinds of intelligence. According to the model there are four types of intelligence: physical intelligence (PQ), intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). Firstly a baby's physical intelligence develops in order to control his body. After those verbal and structural abilities develop. With emotional intelligence develops interpersonal and romantic relationships. Finally spiritual intelligence develops all these things with questioning.

Vaughan (2002) defines spiritual intelligence as a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. It implies awareness of our relationship to the transcendent, to each other, to the earth and all beings. Amram (2007) defines the spiritual intelligence as enhancing daily functions, collecting and transforming spiritual resources, values and qualities.

Despite recent conversations, there is no any universal tool of instrument about spiritual intelligence that was developed and provided its validation and reliability (Emmons, 2000b; Nasel, 2004; Vaughan, 2002; Wolman, 2001). Amram (2007) developed an important scale in the field of spiritual intelligence throughout the world. One of the main aims of this research is to adapt to Turkish language this scale and study on this area.

There are several approaches on the spiritual intelligence. Nasel (2004) defines spiritual intelligence as the ability to draw on one's spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual, and practical issues. Spiritual intelligence is an ability that behaves with love and attention when people protect their inside and outside peace (Wigglesworth, 2006).

Zohar puts forward a different perspective on the field of spiritual intelligence rather than other researchers. She (2010) claimed that spirituality does not have to depend on any religion or traditional background. Anyone can be an atheist or agnostic but at the same time he or she can have a higher level of service motivation, high purpose or high conscious or virtue (Zohar, 2010). In the millennium century human has a problem that they cannot interiorize their (SQ) third intelligence (Bowell, 2004).

METHOD

Participants of the study

The research was applied to the 379 Sakarya University students who are studying in the faculty of education in 2015-2016 years. The ages of the participants are arranged between 18-24 years. The students were studying in the different majors from the faculty of education. The proportionate quote sampling method was used in the research.

ISIS-Integrated Spiritual Intelligence Scale (Original form). Amram and Dryer (2008) developed and validated the ecumenical measure of spiritual intelligence. Amram, (2007) defined the spiritual intelligence as the ability to apply, manifest, and embody spiritual resources, values, and qualities to enhance daily functioning and wellbeing. Integrated spiritual intelligence scale (ISIS) has a long form with 83 items and short form with 45 items. It is a self-report instrument. ISIS has shown satisfactory factor

structure, internal consistency, test-retest reliability, and constructs validity. The study includes 22 subscales assessing spiritual intelligence capabilities related to trust, synthesis, service, sacredness, relatedness, purpose, presence, practice, openness, mindfulness, joy, intuition, inner-wholeness, immanence, holism, higher self, gratitude, freedom, equanimity, egolessness, discernment and beauty. These 22 subscales are grouped under 5 main domains: truth, transcendence, meaning, grace and consciousness. ISIS predicted that there is a positive relation between spiritual intelligence and life satisfaction. ISIS scores were significantly different among the different groups such that spiritual teachers and business leaders who were nominated for their embodiment of spirituality in daily life scored higher than other groups such as MBA students, even when controlling for other confounding variables.

Procedure

The first step of the procedure was asking for permission from the author of original form of the instrument. In order to adapt and investigate the reliability and validity of Integrated Spiritual Intelligence all permissions was taken via e-mail.

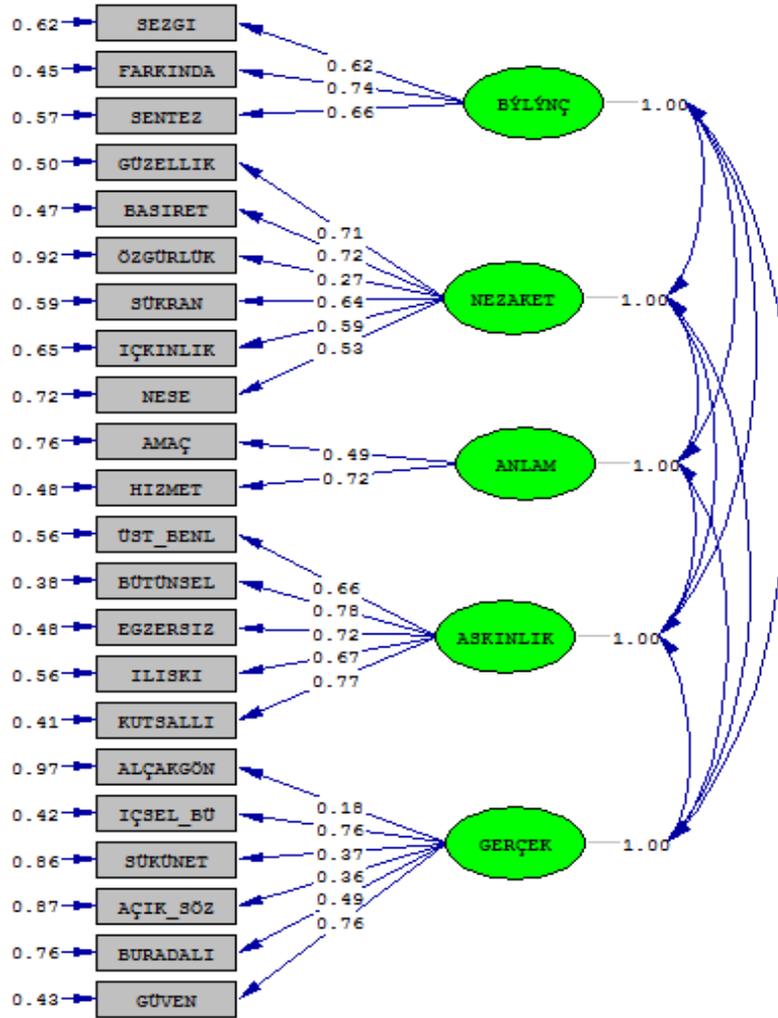
The scale has 83 items with a long form and 45 items with a short form. In this study long form of instrument was used in order to accept a good result. The scale has 5 domain as consciousness, grace, meaning, transcendence and truth and 22 subscales.

A committee was established for translation of the instrument. This committee has 6 members who were graduated from English teaching in the faculty of education from different universities. After translation process two academicians in the psychological counseling and guidance department at Sakarya University reviewed the translation of instrument whether it is suitable for adaptation. The psychometric features of the research were examined by the confirmatory factor analysis method.

FINDINGS

Construct Validity

Confirmatory factor analyze was applied in order to verify construct validity of Integrated Spiritual Intelligence Scale. This values was accepted: ($X^2= 724.94$, $SD= 199$, $RMSEA= .084$, $CFI= .94$, $IFI= .94$, $NFI= .92$). According to these results integrated spiritual intelligence scale gave an acceptable fit. The scores of the confirmatory factor analyze was shown in Figure 1.



Chi square = 724,94 df = 199 RMSEA = 0,084

Figure 1. The Path Diagram about Integrated Spiritual Intelligence Scale

DISCUSSION

The aim of this research is to adapt the Spiritual Intelligence Scale to Turkish and test the reliability and validity of the scale. The scale investigated the terms of spirituality, intelligence, multiple intelligence and kinds of intelligences searching national and international literature resources. The research focused on the domain titles of spiritual intelligence: consciousness, meaning, grace, trust and transcendence. The scale has been targeted to measure the spiritual intelligence of adult people. It was applied to 379 students who are studying at the University of Sakarya. the instrument was applied to different groups from several ages between 18-24 years.

The main limitation of the research is applied only one University population. The extending population on different groups will increase the reliability and validity of the scale. In the result of adaptation of the instrument it is important that investigate between spiritual intelligence and many psychological terms. For example there can be a research on the correlation between spiritual intelligence and life satisfaction. This kind of researches can be increased on the other subjects. in the result of this research, it was shown that cronbach alpha reliability coefficient is not in the acceptance level. Therefore the reliability analysis of the scale should be viewed again when the scale applied to difference sample groups in the future investigations.

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