

# Spiritual Intelligence and Its Relation to Psychological Endurance Among Faculty Members at Jadara University

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## Abstract

The current study is aiming at recognizing the relation between spiritual intelligence and psychological endurance among faculty members of Jadara University along with calculating differences according to sex, academic degree, years of experience and marital status through a sample of 124 persons. In order to achieve study objectives, researchers used the spiritual intelligence scale developed by Amram and translated by Al-Issal along with the psychological endurance scale developed by Connor and Davidson and translated by Al-Talla'. Results indicated positive correlation of statistical denotation between spiritual intelligence and psychological endurance among faculty members of Jadara University while indicating that faculty members have high level of spiritual intelligence and psychological endurance. Results also clarified lack of difference of statistical denotation in the averages of spiritual intelligence in all aspects among faculty members according to study variables (sex, academic degree, years of experience and marital status), while indicating differences of statistical denotation in the averages of psychological endurance in all aspects among faculty members referring to sex among females. Results indicate lack of differences of statistical denotation in the averages of psychological endurance according to study variables (sex, academic degree, years of experience and marital status), as well as the potential of predicting total degree for estimating psychological endurance through the total degree of spiritual intelligence among faculty members at Jadara University.

**Keywords:** spiritual intelligence, psychological endurance, faculty members

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## 1. Introduction

Teachers are considered since ancient times and all along the years with esteem and glorification; for being holders of a holy message for teaching and raising generations. Upon deeply reviewing the meanings of that holy message and honorable profession; we concluded that the education profession chosen by teachers is considered as an important profession and pillar in the development and sovereignty of nations (Mohammad, 2014) and that's why universities are seeking to be effective by finding the productive and psychologically healthy faculty members. Studying variables related to the education process had an effective role for contributing achieving such objectives, while on the other hand; respecting the continuous changes in universities and their environments requires new deeper intelligence for assisting faculty members better (George, 2000).

Intelligence is considered important in the individual's life; for being the reason behind person's capability of adapting with the environment in any situation and different age categories. Through intelligence; individual can overcome the obstacles facing him while acquiring self-confidence. The intelligent person does not care about negative criticism and does the appropriate while objectively directing his conduct (Fraihat, 2010). If the theory of Howard Gardner in several intelligences became the most common and convincing theory that is discussing intelligence; then spiritual intelligence approved by Gardner as the tenth type, completes his types of intelligence that started with seven (Ahmad 2004).

The term "spiritual intelligence" indicates a group of inherited potentials in the individual, in which the environment plays role for supporting and refinement in order for the human to be disdaining of emotions while having more control over substantive and spiritual problems, being more impactful on others, self-surpassing and having more aspiration, beauty, anticipation and life sense; which makes him more stable and capable of achieving objectives and aspirations (Al-Sumaida'e, 2013). Emmons (2002, 58) defined it as "the adaptive usage of spiritual information for facilitating daily problems' solving while achieving general objectives". Nasel (2004,42) defined it as "the intelligence that is indicating individual's potentials and spiritual competences making him more confident and sensitive in the meaning of life, while becoming more capable of confronting daily, substantive and spiritual problems for solving them appropriately".

Spiritual intelligence has three components: cognitive; which includes researching the main questions in the existence and researching answers in the substantive issues, meaning and objective of life while thinking in the

unattainable potentials. Emotional; that includes researching issues related to peace, joy, mercy, empathy, courage, love of nature and cheerful emotional practices. Behavioral; that includes doing activities like: contemplating, forgiving, honesty and altruism, benefitting from suffering by considering it an opportunity for growth, optimism, avoiding strict regulations and practicing healthy protective measures and procedures (Dhar, Datta and Nandan, 2008).

Spiritual intelligence increases among individuals over three stages: the beginning stage; in which self-attention is concentrated by referring to God, praying and praising God in order to feel calm and secure during personal crisis. Solidarity levels' stage, which indicates solidarity with religion; i.e. individual transfer from self-attention to paying attention to others. After-solidarity levels' stage; which indicates transferring from abiding by religious and spiritual perceptions into the general orientation towards self-awareness and understanding different methods in order to understand reality (Wilbur, 2001).

Amram and Dryer (2008) consider Spiritual intelligence as having several aspects including: awareness, which includes three sub-potentials: (anticipation – alertness – reconciliation), grace, which includes six sub-potentials: (beauty – intelligence – freedom – gratitude – commitment – enjoyment), meaning, which includes two sub-potentials: (purpose - service), and sublimation, which includes five sub-potentials: (altruism – calmness – internal integration – open-mindedness – mind-presence - confidence). While Vaughan (2002) sect several aspects for the Spiritual intelligence, including: capability of creating meaning depending on the deep understanding of existence questions, potential for using several levels of awareness in problem-solving, awareness of internal correlation of our existence with each other and sublimation.

The importance of Spiritual intelligence emerges from the role of contributing in human self-achievement and happiness; as it is the distinguished difference between human and others. Zahar and Marshall (2000) confirm that computers have an intelligence quotient IQ while animals have emotional quotient EQ but neither computers nor animals ask (Why?) nor look for change; because of being within a limited scope. The spiritual quotient is what distinguishes the human and makes him capable of differentiating between things and matters in general, being able to create and innovate while imagining the possible solutions for problems facing in his life. The importance of Spiritual intelligence emanates from being the guidance in our lives for recognizing difference between good and bad things; especially among persons having balance and can control themselves while abstaining from doing anything that is contrary to the prevailing rules and standards; such as committing suicide because of life pressures; for being the last haven for life problems. A person with high level of Spiritual intelligence prevent himself from doing anything contradicting; because of having a pure heart that makes human mind controlling his acts (Al-Rabee', 2013).

On the other hand; Tekkeveettil (2001) considers that the person having Spiritual intelligence will be demonstrating the following indicators: flexibility, self-awareness, potential for confrontation and benefitting from painful experiences, potential for working independently and freely, tendency to posing deep questions about existence, potential for making the least damages in the worst situations, potential for considering the relations between different things and collective thinking and the potential for forming deep vision and inception of self and surrounding world.

In light of the above; we may say that it is important for faculty members to have a group of positive traits and characteristics approved by Seligman the founder and leader of positive psychology; such as happiness, hope, optimism, quality of working life, Spiritual intelligence and other positive variables; because of having protective role that might help in facing and overcoming pressures and crisis successfully while maintaining psychological and physical health, empowering of performing role effectively and helping in merging at work and fulfilling positive interactions with achievement (Al-Samaha, 2019).

The concept of psychological endurance is considered with positive orientation in psychology, and more attention was paid to it for considering it of the protective operations that determine extent of faculty members' potential of adapting with difficulties and pressuring situations he is facing in life (Shurrab, 2018). Psychological endurance is negatively correlated to the methods of avoidance confrontation represented in avoiding problems, crying or blaming self and others for all occurring problems without attempting to effectively adapt or confront matter. Endurance is positively correlated with the individual's wish for speaking in harsh situations, as well as supporting relations with friends, religious orientation and social support by others (Joyce, Smith and Peter, 2005).

Saleh and Abu Hadrous (2014,15) defines psychological endurance as: "individual's potential for bearing life burdens and difficulties while dealing with economic, social and political problems through having a group of personal traits that are applied into behaviors enabling individual of endurance, challenge, self and surrounding control". While Ungar (2008,225) defines it as "a psychological configuration that is exceeding individuals' potential for positive confrontation or compliance with hardships and shocking events. It represents the individuals' potential for employing psychological, social, physical and cultural resources for positive confrontation and compliance with such pressures and promptly returning to comfort". Luthar, Ciccheth and Becker (2000, 543) define it as "a dynamic process that is represented in positive adaptation with hardships. It is a double-dimension concept; i.e. means the potential for confronting hardships on one hand, along with positive adaptation and

benefitting from them on the other”.

Abdeljawad and Abdelfattah (2013) describes the phases passing by individual when being in hardships and crisis as follows: deterioration stage – starts with feelings of anger and frustration while growing later on with the individual and demonstrated in blaming others and self-reduction. Adaptation stage – during this period the individual moves backwards contrary to the deterioration path in a way that allows him to adapt through taking some measures and procedures for dealing with risk factors. Healing stage – in which the individual tries to reach the psychological performance level as before hardship. Growth stage – in this stage the individual benefits from hardships and reaches by learning to a higher level of psychological performance that exceeds before hardship, which is called recovering individual balance against the ascending.

Brooks and Goldstein (2004) clarified having three main components of psychological endurance, which include: empathy: indicates individual’s potential for interacting with the feelings, orientations and thoughts of others, which facilitates communication, cooperation and respect among individuals. Communication: indicates individual’s potential of expressing ideas and feelings clearly, determining the main objectives and values representing him and solving problems he is facing. Acceptance: individual’s self and others acceptance by setting real objectives, determining aspects of strength and effectiveness in personality in addition to soundly understanding and expressing self.

Individuals with high psychological endurance can have good relations with others while having high level of self-esteem, self-effectiveness, devoutness and loyalty, contributions in life, having methods for the confrontation of pressures in compatible with the nature of individual and situations, positive emotions, having effective skills in problem-solving, believing in that pressures can increase individual’s strength, flexibility and acceptance of negative feelings while correctly dealing with the pressures and considering them as challenges that must be confronted. Rigid individuals can think of new methods for solving problems they are facing in addition to believing that life is full of challenges thus may can avoid several problems while being permanently ready for adapting with change (Ashour, 2017).

Through the induction of the previous research heritage in the field of spiritual intelligence and psychological endurance; both researchers found that there are some studies discussing this study’s variables along with others; including: Al-Sahma Study (2019) aiming at recognizing relation between spiritual intelligence and occupational rigidity among a sample of elementary grade teachers. Sample consisted of 235 female and male teachers. Results indicated high levels of spiritual intelligence among female and male teachers of the elementary grade and having positive correlation of statistical denotation among males and females of the study sample individuals, while having differences of statistical denotation in spiritual intelligence and self-sublimation, recognition of life meaning, contemplation and recognizing suffering as opportunity for achievement referring to the years of experience depending on the category of years of experience (more than five years), and contribution of spiritual intelligence aspects: spiritual practice, life meaning and suffering recognizing as opportunity for achievement, in predicting occupational rigidity among elementary grade teachers. Yamaniya and Atiq study (2018) aimed at recognizing level of spiritual intelligence and psychological endurance among a sample of female students at University Mohamed Boudiaf in M'sila, and indicating whether there are differences among study sample individuals, according to the marital status variable in each of the spiritual intelligence and psychological endurance, as well as checking type of relation between these two variables. A sample consisting of 32 female students was selected and results indicated that the level of spiritual intelligence and psychological endurance among sample individuals is high while indicating no differences of statistical denotation in each of the spiritual intelligence and psychological endurance among the married and single female students. Results indicated positive relation of statistical denotation between spiritual intelligence and psychological endurance among study sample individuals. The study of Shurrab (2018) aimed at recognizing the relation between psychological endurance and work pressures among the special education teachers in Gaza; whereas the study sample consisted of 97 female and male teachers. Study outcomes indicated that the study sample has an average of psychological endurance while having differences of statistical denotations in the total degree of psychological endurance scale according to the variables of gender for males and labor sector for teachers working in the public sector, while having negative strong correlation between psychological endurance and work pressures among special education teachers. Al-Talla’ (2017) study aimed at recognizing the level of spiritual intelligence and psychological endurance among students of Gaza University as well as the relation between spiritual intelligence and psychological endurance and difference in the degree of spiritual intelligence and psychological endurance according to the variables of (sex, specialization and academic level). Results indicate that the students of Gaza University have high level of spiritual intelligence and psychological endurance while having positive relation between spiritual intelligence and psychological endurance. Al-Habas(2016) study aimed at recognizing the relation between spiritual intelligence and level of capability for solving problems among a sample of 47 students’ guides in Al-Ras Governorate. Results indicated that the level of spiritual intelligence was medium and that there is a correlation between spiritual intelligence in all aspects and the level of competence for solving problems in all aspects in the study sample. Results also indicated having no differences of statistical denotation among the averages of spiritual intelligence

degrees in all aspects among the study sample according to the demographic changes (academic qualification and years of experience) while not having differences of statistical denotation among the averages of spiritual intelligence in all aspects among the study sample according to the academic specialization variable except for the aspect of excellence; as there were differences of statistical denotation for computer specialization. Kaur(2013) study aimed at indicating the relation between spiritual intelligence and job satisfaction among secondary school teachers as well as indicating difference in spiritual intelligence and its relation to job satisfaction according to sex variable; whereas the study sample consisted of 100 female and male teachers of the secondary grade. Study results indicated having positive relation of statistical denotation between spiritual intelligence and job satisfaction among teachers; while results indicated no differences of statistical denotation in the relation between spiritual intelligence and job satisfaction among students referring to the difference of the sex variable. Jelourdar and Goodarzi (2012) study aimed at indicating relation between spiritual intelligence and job satisfaction among a sample of 177 female and male teachers in the secondary schools of Iran. Results indicated positive relation of statistical denotation between spiritual intelligence and job satisfaction of teachers, while having differences of statistical denotation in the averages of spiritual intelligence among teachers according to the academic level variable for the Master's degree holders. Al-Ghedani (2011) conducted a study aiming at recognizing the relation between spiritual intelligence and occupational pressures among employees of public departments in the governorate of Muscat in the Sultanate of Oman; whereas the study sample consisted of 500 female and male employees. Results indicated that the levels of spiritual intelligence among sample individuals are high while having negative correlation between the degrees of spiritual intelligence and occupational pressures. Degrees of spiritual intelligence contribute in lower degrees in predicting occupational pressures among sample individuals. Arna'out (2008) study aimed at recognizing the relation between spiritual intelligence and quality of life, whereas the study sample included 163 female and male employees of the public department in Al-Sharqia Governorate (banks' accountants, teachers, computer engineers and attorneys). Results indicated positive correlation between sample individuals on the scales of spiritual intelligence and quality of life; while having differences of statistical denotation in the average degrees of males and females in the total degree of spiritual intelligence and quality of life and sub-aspects for females, as well as indicating that most aspects of spiritual intelligence predictable of individual life quality level is the total degree on spiritual intelligence scale followed by truth and then grace.

### 1.1 The study problem

Intelligence expresses individual's capability of adaptation and problem-solving, and it is used in a wide scope of different fields. Spiritual intelligence represents individual capability of self-awareness, understanding and interacting with the universe in order to reach the level of internal peace that is supporting adaptation and compliance. Several studies were conducted; such as Al-Sahma 2019, Al-Habes 2016, Al-Ghedani 2011, Arna'out 2008, Kaur 2013, and Jelourdar & Goodarzi 2012 for determining the variables related to or resulting from Spiritual intelligence; and despite all that; there is still a strict need for conducting more of them over new categories or variables. In this study; the researchers are seeking to recognize the relation between Spiritual intelligence and psychological endurance, which is considered as one of the basic pillars in positive psychology. The profession of education is considered one of the most important professions; because of providing society with the scientifically, socially, technically and morally qualified human resources, and it is considered the most profession causing psychological and physical stress because of the teaching pressures in general (Al-Sahma, 2019). Since the university teacher has a big responsibility towards university, faculty and society; it is expected to be under work pressures resulting from different resources; such as: nature of dealing with managers, colleagues and students, working environment, increased work burden, role ambiguity along with the other resources that might be considered as pressurizing factors. All these expected pressures might be somehow affecting working motivation, which may be resulting in not fulfilling duties and role optimally, which contributes in reducing role in achieving university objectives and community serving (Abdelmajeed 2017). Within the most important mental and emotional responses that enable teachers of positively adapting with modern life challenges and situations is having an extent of psychological endurance, which is considered one of the good compliance operations for facing such challenges and helps in bearing life burdens and difficulties, while dealing with its political, social and economic problems through having a group of personal traits reflected into behaviors enabling individual of endurance; such as patience, challenge, self-control and environment, which shall be fulfilled in each person facing life challenges and pressures (Saleh and Abu Hadrous, 2014). This was confirmed by the results of Dolbier, et al. (2009) study related to the importance of psychological endurance role in developing three positive methods of individual in confronting pressures; which are (capability of solving problems, positive re-interpretation of problem, referring to religion in an attempt for avoiding despair while facing the pressuring situation). What was confirmed in the results of Vincent; Guinn and Dugas( 2009) study; is that psychological endurance is considered as a lifestyle that is controlling life and environmental risks along with the behavioral habits maintaining psychological and physical individual health.

The society is facing several economic, health, social, environmental, cultural and political changes that do

not only require from teachers' mental capabilities for solving problems; but also spiritual creativity for affecting other individuals; which called for discussing Spiritual intelligence as an independent variable and psychological endurance as a dependent variable; provided that it is important to study these two variables through some demographic variables (sex, marital status, academic qualification, academic degree and years of experience), which embody identity and traits of the main study variables.

### 1.2 Study Questions

Accordingly; the dilemma of the current study is focusing on studying spiritual intelligence and psychological endurance among faculty members of Jadara University through answering the following questions:

- 1-What is the level of spiritual intelligence among faculty members of Jadara University?
- 2-What is the level of psychological endurance among faculty members of Jadara University?
- 3-Is there a correlation of statistical denotation between spiritual intelligence and psychological endurance among faculty members of Jadara University?
- 4-Are there differences of statistical denotation in the level of spiritual intelligence among faculty members of Jadara University referring to the following demographic variables: sex, years of experience, academic qualification, academic degree, age, marital status?
- 5-Are there differences of statistical denotation in the level of psychological endurance among faculty members of Jadara University referring to the following demographic variables: sex, years of experience, academic qualification, academic degree, age, marital status?
- 6-Can we predict levels of psychological endurance among faculty members of Jadara University through spiritual intelligence?

### 1.3 Objectives of the study

- 1- Recognizing level of spiritual intelligence among faculty members of Jadara University
- 2- Recognizing level of psychological endurance among faculty members of Jadara University
- 3- Recognize relation between spiritual intelligence and psychological endurance among faculty members of Jadara University
- 4- Recognize if there are differences in the level of spiritual intelligence among faculty members of Jadara University referring to the following demographic variables: sex, years of experience, academic qualification, academic degree, marital status
- 5- Recognize if there are differences in the level of psychological endurance among faculty members of Jadara University referring to the following demographic variables: sex, years of experience, academic qualification, academic degree, marital status
- 6- Indicate potential of predicting psychological endurance under the credibility of spiritual intelligence.

### 1.4 Study Significance

Study significance is represented in:

- 1- Enhancing theoretical literature in the pedagogic libraries with a new type of intelligence, which is the spiritual intelligence, to be added to the various intelligences
- 2- This study provides the theory for other researches in order to recognize the knowledge facts in the field
- 3- The current study sample discusses an important category in the pedagogic field for being related to students, which is a category of the faculty members, and this sample – according to researchers –was not discussed by the former studies conducted in the field of spiritual intelligence
- 4- Prepare websites providing training courses and workshops for raising awareness about the importance of spiritual intelligence in psychological endurance
- 5- Set and design strategies for the restrictions of nomination for working in the university by Deans

### 1.5 Study Scopes

- 1-Objective scope: this study is restricted to studying spiritual intelligence and its relation to psychological endurance among faculty members of Jadara University
- 2-Time scope: first semester of the academic year 2019 / 2020
- 3-Human scope: faculty members of Jadara University (males and females).

## 2. Method and Study Procedures

### 2.1 Study Methodology:

The current study depended on the descriptive approach of both correlative and comparative aspects, for justifying the relation between spiritual intelligence and psychological endurance among faculty members of Jadara University. The descriptive method is one of the scientific organized analysis and interpretation forms for describing a specific phenomenon or problems to be quantitatively described through collecting regularized data

and information about the phenomenon or problem, then analyzing and classifying them under accurate review (Fraenkle and Wallen, 1993). The correlative approach is used for recognizing if there is relation between two or more variables, then recognizing the degree of that relation, thus it aims at recognizing having relation or not, and whether it is positive or negative. The correlative approach helps recognizing relation between variables and its degree, but without clarifying reason and result, and in case of having relation then it would be considered as indicator and evidence for predicting reason and result, while in case of having no relation or low relation; then that would be an indicator for non-causality (Al-Assaf, 2003).

## 2.2 Study Community and Sample

Study community represents all faculty members' holders of PhD and Master's degrees in Jadara University, of total number 150 members. Study sample consisted of 124 faculty members whom existed during study and selected intentionally. The below table indicates distribution of sample data as per study variables.

Table (1): Repetitions and Percentages According to Study Variables

Study variables	Categories	Repetition	Percentage
Sex	Male	101	81.5
	Female	23	18.5
Academic degree	Teacher	25	20.2
	Professor assistant	60	48.4
	Associate professor	30	24.2
	Professor Doctor	9	7.3
Years of experience	Less than 5 years	38	30.6
	From 5 to 10 years	46	37.1
	More than 10 years	40	32.3
Marital status	Married	99	79.8
	Other	25	20.2
<b>Total</b>		<b>124</b>	<b>100.0</b>

## 2.3 Study Tools

In order to check study questions; researchers used the following tools:

### 2.3.1 Initial Data Form

The initial data form contains a number of general data, including: sex, age, academic qualification, marital status, academic degree and years of experience (prepared by researchers).

### 2.3.2 Spiritual Intelligence Scale

Both researchers used the scale developed by Amram and translated by Al-Issa for measuring spiritual intelligence, which included 54 paragraphs divided into 44 positive and 10 negative, distributed on six fields: field of awareness, field of grace, field of sublimity, field of meaning, field of truth, field of self-criticism. In order to correct scale; Likert scale was adopted for measuring level of spiritual intelligence, whereas the answer always was given 5 degrees, usually 4 degrees, mostly 3 degrees, rarely 2 degrees and never 1 degree for the positive paragraphs, which are reversed in the negative paragraphs. The highest degree is 260 and the lowest is 52. Averages of estimating spiritual intelligence are classified as follows: 1.00 – 2.33 low level of spiritual intelligence, 2.34 – 3.66 moderate level of spiritual intelligence and 3.67 – 5.00 high level of spiritual intelligence. In order to ensure stability of study tool; testing and retesting was done through applying scale and re-applying it after two weeks over a group out of the study sample, consisting of 40 persons; then Pearson correlation coefficient was calculated between estimations in both ways. The stability coefficient was calculated using internal coordination according to Alpha Cronbach Coefficient and table no. 2 indicates the internal coordination coefficient as per Alpha Cronbach Coefficient formula, fields' reversion durability and tool in general, whereas the values are considered appropriate for the purposes of this study.

Table (2): Alpha Cronbach Coefficient, fields' reversion durability and total degree

Field	Reversion durability	Internal cohesion
Field of awareness	0.84	0.75
Field of grace	0.88	0.78
Field of sublimity	0.83	0.74
Field of meaning	0.85	0.77
Field of truth	0.89	0.81
Field of self-criticism	0.83	0.76
Spiritual intelligence scale	0.87	0.84

### 2.3.3 Psychological endurance scale

Researchers used the scale prepared by Connor and Davidson and translated by Al-Talla' for measuring psychological endurance, which included 25 paragraphs distributed on six dimensions: personal competence and cohesion, self-confidence, positive acceptance of change and safe relations, control, spiritual and religious impacts. In order to correct scale; Likert scale was adopted for measuring level of psychological endurance, whereas the answer always right was given 4 degrees, mostly correct 3 degrees, somehow correct 2 degrees, rarely correct 1 degree and never correct 0 degree for the positive paragraphs. Total degree of psychological endurance scale is calculated by calculating degrees in the scale five dimensions, ranging between 0 and 100, with the highest indicating high level of psychological endurance.

## 4. Study Results

The first question stipulates: "What is the level of spiritual intelligence among faculty members in Jadara University?" and for answering that question, the arithmetic averages and standard deviations of the spiritual intelligence level were obtained for faculty members in Jadara University, as clarified in the table below.

Table (3): arithmetic averages and standard deviations for the level of spiritual intelligence among faculty members of Jadara University classified descending according to arithmetic averages

Rank	No.	Field	Arithmetic average	Standard deviations	Level
1	2	Field of grace	4.23	.683	High
2	1	Field of awareness	4.19	.472	High
3	4	Field of meaning	4.13	.553	High
4	3	Field of sublimity	4.09	.603	High
5	6	Field of self-criticism	4.00	.623	High
6	5	Field of truth	3.55	.644	Moderate
Spiritual intelligence scale			4.02	.469	High

Table no. 3 indicates that the arithmetic averages are ranging between 3.55 – 4.23; whereas the field of grace is ranked as first with the highest arithmetic average of 4.23, while the field of truth is ranked as the last with arithmetic average of 3.55, and the arithmetic average of the spiritual intelligence scale in general was 4.02.

This result may be referred to the nature of Jordanian society, having several traits of spiritual intelligence through showing tolerance, mercy, empathy, sacrificing, altruism, anger-restraining, giving, honesty in dealing with others and believing in destiny for cohabitating with suffering experiences, thus it is logical that faculty members obtain light level of spiritual intelligence. This may be explained in light of Piaget Theory of cognitive development; whereas that age category is described of being capable of organized thinking and rational conclusion away from tangible issues, rather than based on abstract nominal base, which contributed in raising awareness thus increasing their grades on the spiritual intelligence scale, and that may be explained in that study sample individuals of faculty members are in the adult development phase. Sadeq And Abu Hatab indicated that the adult is more stable and clear in self-esteem development and that's how the ego stability occurs and adults indicate increased awareness of the human meaning of values and functions fulfilled by society. Values are considered in more humanitarian aspect based on life expertise and general values' system in society especially the Islamic values' system in Islamic societies.

The results of the current study are compliant with Al-Sahma study which concluded high level of spiritual intelligence among elementary grade teachers, the study of Al-Talla', which concluded that university students have high level of spiritual intelligence, and the study of Al-Ghedani, which concluded that levels of spiritual intelligence were high among sample individuals.

The second question stipulates: "What is the level of psychological endurance among faculty members in Jadara University?" and for answering that question, the arithmetic averages and standard deviations of the psychological endurance level were obtained for faculty members in Jadara University, as clarified in the table

below.

Table (4): arithmetic averages and standard deviations for the level of psychological endurance among faculty members of Jadara University classified descending according to arithmetic averages

Rank	No.	Field	Arithmetic average	Standard deviations	Level
1	4	Control	4.28	.666	High
2	1	Personal competence and cohesion	4.26	.463	High
3	5	Religious and spiritual impacts	4.18	.595	High
4	2	Self-confidence	4.15	.367	High
5	3	Positive acceptance of change and safe relations	4.07	.556	High
		Psychological endurance scale	4.19	.383	High

Table 4 indicates that the arithmetic averages range between 4.07 – 4.28; whereas the control is ranked as first with the highest arithmetic average of 4.28, while positive acceptance of change and safe relations is ranked as last with arithmetic averages of 4.07, and the arithmetic averages of the psychological endurance scale in general is 4.19.

This result may be explained in light of the occupational standards through which faculty members are selected; such as personal occupational interviews that achieve some extent of occupational competence, in addition to the support obtained by education in general whether on the level of financial and moral motivations or the material potentials related to the educational environment, which makes faculty members committed to achieving their pedagogic message despite their pressures, and having the potential for controlling emotions and life conditions. This may be explained in light of the protective factors of the study sample; whereas the faculty members are of the most categories capable of employing protective resources contributing in mitigating the negative impacts resulting from being susceptible to difficult conditions, which are mostly related to the individual, family or society in general; whereas psychological endurance does not mean having a life that is free of risks and difficulties; rather than investing resources and dealing with them effectively for achieving compliance and adaptation.

The results of the current study are compliant with the conclusions of Al-Talla' study, which indicate that university students have a higher degree of psychological endurance, in addition to the study of Yaminiya and Ateeqa that indicated high level of psychological endurance among students, the study of Ashour, which conclude that ICU nurses in the public hospitals have very high degrees of psychological endurance. While it contradicted with the results of Shurrab study; indicating that special education teachers have moderate level of psychological endurance.

The third question stipulates: "Is there a correlation of statistical denotation between spiritual intelligence and psychological endurance among faculty members in Jadara University?" and for answering that question, Pearson correlation coefficient of the psychological endurance and spiritual intelligence were obtained for faculty members in Jadara University, as clarified in the table below.

Table (5): Pearson correlation coefficient for the relation between spiritual intelligence and psychological rigidity among faculty members of Jadara University

		Personal competence and cohesion	Self-confidence	Positive acceptance of change and safe relations	Control	Religious and spiritual impacts	Psychologica endurance scale
Field of awareness	Correlation coefficient	.465(**)	.422(**)	.398(**)	.407(**)	.389(**)	.541(**)
	Statistical denotation	.000	.000	.000	.000	.000	.000
	Number	124	124	124	124	124	124
Field of grace	Correlation coefficient	.357(**)	.386(**)	.306(**)	.394(**)	.641(**)	.492(**)
	Statistical denotation	.000	.000	.001	.000	.000	.000
	Number	124	124	124	124	124	124



		Personal competence and cohesion	Self-confidence	Positive acceptance of change and safe relations	Control	Religious and spiritual impacts	Psychological endurance scale
Field of sublimity	Correlation coefficient	.425(**)	.406(**)	.304(**)	.437(**)	.382(**)	.500(**)
	Statistical denotation	.000	.000	.001	.000	.000	.000
	Number	124	124	124	124	124	124
Field of meaning	Correlation coefficient	.453(**)	.312(**)	.339(**)	.434(**)	.443(**)	.502(**)
	Statistical denotation	.000	.000	.000	.000	.000	.000
	Number	124	124	124	124	124	124
Field of truth	Correlation coefficient	.408(**)	.313(**)	.398(**)	.316(**)	.106	.436(**)
	Statistical denotation	.000	.000	.000	.000	.244	.000
	Number	124	124	124	124	124	124
Field of self-criticism	Correlation coefficient	.391(**)	.269(**)	.253(**)	.415(**)	.375(**)	.429(**)
	Statistical denotation	.000	.003	.005	.000	.000	.000
	Number	124	124	124	124	124	124
Spiritual intelligence scale	Correlation coefficient	.525(**)	.447(**)	.424(**)	.503(**)	.488(**)	.611(**)
	Statistical denotation	.000	.000	.000	.000	.000	.000
	Number	124	124	124	124	124	124

\*Statistical denotation at level of 0.05

\*\* Statistical denotation at level of 0.01

Table 5 indicates having positive relation of statistical denotation between spiritual intelligence and psychological endurance among faculty members at Jadara University.

Researchers consider that the previous result may be explained pursuant to the theory of diverse intelligence of spiritual intelligence; whereas it forms motivation for excellence, as seeking for excellence, integrity, self-sensing, self-awareness, wisdom, reasonability and capability of sensual awareness of the relation between personal being and the natural surrounding is actually the main truth in human life. The increase in the level of spiritual intelligence among faculty members at Jadara University positively reflects to psychological endurance. spiritual intelligence as considered by Zohar and Marshall is defined as: “the supreme intelligence solving the problems of meaning and value, the intelligence in which we may put our acts and life in the highest field for giving meaning, and the intelligence with which we can set one action plan or one path for life”. The most important feature of faculty members with spiritual intelligence is awareness of others, enquiry, reverence, sensing spiritual things, wisdom and insight, capability of sensing existence of God and hearing the call for reminding of him, feeling distress because of contradiction and chaos, and they are also committed to their doctrine and devote themselves for their issues and abide by achieving what they committed to of hopes and undertakings. Spiritual intelligence develops the level of individual psychological health, represented in individual’s potential of complying the different life needs for overcoming all obstacles effectively, which increases psychological endurance among faculty members; as endurance has positive impact for their success in the different life fields.

That was proved by the study of Al-Talla’ (2016), which concluded having positive relation between spiritual intelligence and psychological endurance. In addition to the study of Yamaniya and Ateeqa (2018) which indicated having positive relation of statistical denotation between spiritual intelligence and psychological endurance. Results of the current study are compatible with the studies that concluded having positive relation of statistical denotation between spiritual intelligence and the different other traits that are considered part of the positive psychology; such as Al-Sahma study (2019) that concluded having positive correlation of statistical denotation between the elementary grade teachers over the scale of spiritual intelligence and their degrees over the scale of

occupational rigidity scale. As well as the study of Al-Habas (2016), which concluded having correlation between spiritual intelligence in its aspects and the level of problem-solving competence in its aspects among students' guides. Kaur Study with the conclusions of having positive relation of statistical denotation between spiritual intelligence and job satisfaction among teachers, Singh and Singh study concluded having positive correlation of statistical denotation between spiritual intelligence and quality of life, Khorsdidi and Ebaadi study indicated having positive relation between spiritual intelligence and job satisfaction of employees in Tehran National University; while Al-Ghedani study indicated having negative correlation between spiritual intelligence and occupational pressures' degrees. Since spiritual intelligence is the individual's capability of understanding spiritual relations; it is then related to the inner life of mind, soul and existence in life, and that's why spiritual intelligence is not restricted to the mental potentials rather than appearing as a personal communication between individual, people, life and universe. Spiritual intelligence includes developing the psychological aspect of individuals and their relations to others; as directing attention to ideas, feelings and empathy increases awareness of spiritual life, thus spiritual intelligence helps in discovering the hidden resources of love and joy in the middle of daily life pressures and disturbances, thus reaching the highest level of psychological endurance.

The fourth question stipulates: "Are there differences of statistical denotation in the level of spiritual intelligence among faculty members of Jadara University referring to the following demographic variables: sex, years of experience, academic degree and marital status?" and for answering that question, that arithmetic averages and standard deviations of the spiritual intelligence level were obtained for faculty members in Jadara University according to the variables of sex, academic degree, years of experience and marital status, as clarified in the table below.

Table (6): Arithmetic averages and standard deviations of the spiritual intelligence level among faculty members of Jadara University according to the variables of sex, academic degree, years of experience and marital status

		Arithmetic average	Standard deviation	Number
Sex	Male	3.98	.484	101
	Female	4.21	.344	23
Academic degree	Teacher	4.00	.274	25
	Professor assistant	4.04	.534	60
	Associate professor	4.05	.452	30
	Professor Doctor	3.86	.525	9
Years of experience	Less than 5 years	4.00	.519	38
	From 5 to 10 years	4.06	.476	46
	More than 10 years	4.00	.417	40
Marital status	Married	4.01	.487	99
	Other	4.10	.390	25

Table 6 indicates apparent variation in arithmetic averages and standards deviations of the spiritual intelligence level among faculty members in Jadara University because of the difference of variables' categories of sex, academic degree, years of experience and marital status and for indicating denotation of statistical differences in arithmetic averages; the quadruple variation analysis was used, as in table 7.

Table (7): Analyzing quadruple contradiction for the impact of sex, academic degree, years of experience and marital status on the level of spiritual intelligence among faculty members of Jadara University

Source of variation	Total boxes	Freedom degrees	Average of boxes	F value	Statistical denotation
Sex	.599	1	.599	2.691	.104
Academic degree	.172	3	.057	.257	.856
Years of experience	.036	2	.018	.080	.923
Marital status	.010	1	.010	.047	.829
Error	25.830	116	.223		
Total	27.029	123			

Table 7 indicates:

- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of sex, whereas F value is 2.691 with statistical denotation of 0.104
- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of academic degree, whereas F value is 0.257 with statistical denotation of 0.856
- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of the years of experience,

whereas F value is 0.080 with statistical denotation of 0.923

- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of marital status, whereas F value is 0.047 with statistical denotation of 0.829

The result of having no differences of statistical denotation refers to the impact of sex in light of the gender compatibility in the Hashemite Kingdom of Jordan in the Islamic Sharia principles, which accentuates on considering spiritual intelligence as emanating from sound instinct while receiving the same social raising styles that provide high values such as honesty, cooperation and empathy along with the belief in having higher objective in life to be achieved and the similar life and occupational conditions and roles done.

Researchers think that the educational system does not differentiate in treatment towards faculty members whether males or females with regards to the academic degree or scientific promotion; which all contributed in reducing the impact of the academic degree factor over the spiritual intelligence and that cases absence of differences. The previous conclusion matches Al-Sahma study that concluded having no differences of statistical denotation in spiritual intelligence and psychological endurance between the married and unmarried students, Kaur study that indicated having no differences of statistical denotation in spiritual intelligence referring to the difference of sex variable, Singh and Singh study that indicated having no differences of statistical denotation between males and females in spiritual intelligence level and Al-Habes study that indicated having no differences of statistical denotation between the averages of spiritual intelligence degrees according to the demographic variable of the years of experience. While the result contradicted with Al-Sahmeh study that indicated having differences of statistical denotation in spiritual intelligence referring to the years of experience to the category of more than five years.

The fifth question stipulates: “Are there differences of statistical denotation in the level of psychological endurance among faculty members of Jadara University referring to the following demographic variables: sex, years of experience, academic degree and marital status?” and for answering that question, that arithmetic averages and standard deviations of the psychological endurance level were obtained for faculty members in Jadara University according to the variables of sex, academic degree, years of experience and marital status, as clarified in the table below.

Table (8): Arithmetic averages and standard deviations of the psychological endurance level among faculty members of Jadara University according to the variables of sex, academic degree, years of experience and marital status

		Arithmetic average	Standard deviation	Number
Sex	Male	4.13	.373	101
	Female	4.46	.309	23
Academic degree	Teacher	4.31	.410	25
	Professor assistant	4.18	.390	60
	Associate professor	4.15	.350	30
	Professor Doctor	4.06	.349	9
Years of experience	Less than 5 years	4.09	.357	38
	From 5 to 10 years	4.19	.409	46
	More than 10 years	4.28	.365	40
Marital status	Married	4.13	.327	99
	Other	4.41	.501	25

Table 8 indicates apparent variation in arithmetic averages and standard deviations for the level of psychological endurance among faculty personnel in Jadara University because of the difference of variables' categories of sex, academic degree, years of experience and marital status and for indicating denotation of statistical differences in arithmetic averages; the quadruple variation analysis was used, as in table 9.

Table (9): Analyzing quadruple contradiction for the impact of sex, academic degree, years of experience and marital status on the level of psychological endurance among faculty members of Jadara University

Source of variation	Total boxes	Freedom degrees	Average of boxes	F value	Statistical denotation
Sex	1.005	1	1.005	7.703	.006
Academic degree	.023	3	.008	.058	.981
Years of experience	.114	2	.057	.439	.646
Marital status	.283	1	.283	2.169	.143
Error	15.127	116	.130		
Total	18.085	123			

Table 9 indicates:

- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of sex, whereas F value is 7.703 with statistical denotation of 0.006 and difference was for the benefit of females
- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of academic degree, whereas F value is 0.058 with statistical denotation of 0.981
- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of the years of experience, whereas F value is 0.439 with statistical denotation of 0.646
- Lack of difference of statistical denotation ( $\alpha = 0.05$ ) referring to the impact of marital status, whereas F value is 2.169 with statistical denotation of 0.143

Lack of differences of statistical denotation may be referred to the variable of academic degree and years of experience; as such variables are not the sole and main contributing in faculty members acquiring psychological endurance, rather than having several factors that may be fulfilling that role; such as the attention of all faculties' members of acquiring knowledge and expertise in the fields of human development, methods of facing pressures and solving problems, various knowledge resources and easy way of obtaining them along with the wide knowledge in all fields, which contributed in reducing the impact strength of the academic degree and years of experience over the psychological endurance, which caused lack of differences between them.

The sixth question stipulates: "Can we predict degrees of psychological endurance among faculty members at Jadara University through spiritual intelligence?" and in order to indicate levels of psychological endurance among faculty members at Jadara University through spiritual intelligence and for answering the question; the varied linear declination analysis was used by accrediting the method of introducing the predicted variables to the declination formula in stepwise, as in table 10.

Table (10): Table: results of the diverse declination text related to the predicting variables and their diverse correlation coefficients and extent of justification according to the method of introducing the predicting variables over the formula

Model	R	R2	Amended R2	Standard error in estimation	Variation statistics				
					Change in R2	Change in F	Degree of freedom	df2	Statistical denotation
1	.541(a)	.293	.287	.324	.293	50.588	1	122	.000
2	.667(b)	.445	.436	.288	.152	33.040	1	121	.000

A predictions: (stable declination), field of awareness

B predictions: (stable declination), field of awareness, field of truth

Table 10 indicates the explained variation after introducing the field of awareness, as the field of truth explained around 43.6% of psychological endurance and F value had statistical denotation at level ( $0.05 = \alpha$ ), while the field of truth explained around 29.3% in psychological endurance and variable of the field of truth added 15.2% in psychological endurance and F value had statistical denotation at level ( $0.05 = \alpha$ ) when introducing such variables. While with regards to the variables of the field of grace, sublimity, meaning and self-criticism; they did not contribute in managing domestic crisis.

Values of the standard and non-standard coefficients of the independent variables introduced in formula were calculated in both phases, as indicated in table 11.

Table (11): standard and non-standard declination coefficients related to the variables predicting the dependent variable

Independent variables	Non-standard coefficients		Standard coefficients	T value	Statistical denotation	
		Standard error	$\beta$			
1	Fixed declination	2.350	.260	9.029	.000	
	Field of awareness	.439	.062	.541	7.113	.000
2	Fixed declination	1.641	.262	6.255	.000	
	Field of awareness	.411	.055	.507	7.450	.000
	Field of truth	.233	.040	.391	5.748	.000

Dependent variable: psychological endurance scale

Table 11 indicates that the field of awareness in psychological endurance has a statistical denotation when being introduced to the first phase with the declination formula; whereas the value of non-standard declination coefficient reached 0.439 while standard declination coefficient value is 0.541. It has statistical denotation at the level of  $\alpha = 0.05$ , whereas the T value is 7.113 and of statistical denotation of 0.000. In the second phase the field

of truth was introduced to the declination formula and the field of awareness in psychological endurance remained of statistical denotation, whereas the value of non-standard declination coefficient for work reached 0.233, value of standard declination coefficient value is 0.391 and has statistical denotation at the level of  $\alpha = 0.05$ , whereas the T value is 5.748 and of statistical denotation of 0.000.

This result may be justified in light of that Islamic teachings impose spiritual practices among faculty members; which help them conduct their occupational roles with integrity and control conditions surrounding them as they believe that their profession is that of prophets, which is considered a supreme message, and that makes them not paying attention to any penalties and difficulties facing them; which positively reflects to their psychological endurance and competence.

That may be interpreted in that faculty members are aware of everything going on around them and that life is not passing on the same tone and that there are hidden things behind their conditions, making them capable of growing, developing, solving problems, achieving objectives and fulfilling internal peace.

This result is compliant with the conclusions of Al-Sahmeh study in that spiritual intelligence contributes in predicting occupational rigidity among elementary grade teachers, and Al-Ghedani study, which indicated that spiritual intelligence degrees contribute in predicting occupational pressures' degrees.

## 5. Recommendations

- 1-Accentuating on the role of spiritual intelligence and psychological endurance through media means by increasing the activities, programs and seminars developing them
- 2-Importance of paying attention to spiritual intelligence as one of the several intelligences having a huge role in excellence and success
- 3-Re-conducting the current study with expansion in society and attempt to build new tools
- 4-Conduct trial researches for developing psychological endurance among faculty personnel

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