

# The Role of Emotional Intelligence, Cultural Intelligence and Spiritual Intelligence on Individual-Social Adjustment in Young Students

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## *Abstract*

Students, when entering the community of university, are faced with changes which might affect their individual-social adjustment. Individual-social adjustment will be proved by person's interaction with the environment skills and its result is that person enjoys of social interaction, positive feelings about themselves and others and leave a positive impact on others. The present study was to investigate the role of intelligence aspect consisted of emotional intelligence, cultural intelligence and the spiritual intelligence with individual-social adjustment in students in Lorestan University. Present research was correlation type. For this purpose, the sample of research included 306 subjects (133 men and 125 women) based on Krejcie and Morgan Scedual (1971) and sampling style was random cluster sampling. Data collection tools include Emotional Intelligence Questionnaire (0/78), Spiritual Intelligence Questionnaire (0/88), Cultural Intelligence Questionnaire (0/89) and California Test of Personality (0/69). The data were analyzed using Pearson correlation and multiple regressions in significant level 0/001. The results showed that there was a significant and positive relationship between emotion intelligence, cultural intelligence and spiritual intelligence with individual-social adjustment. The results of multiple regression analysis showed multiple correlation between emotional intelligence, cultural intelligence and spiritual intelligence with individual-social adjustment and emotional intelligence were good predictors of individual-social adjustment.

**Keywords:** Emotional intelligence, Spiritual intelligence, Cultural intelligence, Individual-social adjustment.

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## 1. Introduction

Higher education is a very crucial stage in one's life since he experiences fundamental changes in education, social relations, family, and his own affairs. The aim is to guarantee the young students' success for both educational and occupational purposes. There are necessary skills and abilities to achieve this. This would enable one to choose the best way in order to solve the problems (Masnavi et al., 2014).

Individual – social adaptation and harmony with oneself and environment are two vital factors for each living organism. Social adaptation is grounded on the fact that the needs should be in balance with other social rights (Heidari, 2009). It is a bilateral relationship between one and the society. This enables one to understand and predict the behaviors. This would help him control his own behavior and regulate the social interactions. Adaptation is regarded as the most important indicator of one's psychological well - being which a very topical issue is in recent decades. It includes personal, social, emotional, physical, and moral aspects. Social adaptation is a matter of utmost importance here since it enables one to improve his performance in the future. As a result, it makes it possible for one to adapt him to the environment both personally and emotionally (Baptista et al., 2016).

The issue of intelligence should be scrutinized for individual – social adaptation (Kuo et al., 2014). IQ (or intelligence quotient) receives lesser attention nowadays since scholars are interested in other existing intelligence types (Vanamiker, 2005, as cited in Mohamadkani & Teimouri, 2012). Emotional intelligence is one of these types which is defined as the perception ability, expression, understanding, purpose, and management (or control) of emotions in one and others (Salvoi & Mayer, 1990). Golman (2001) defines the emotional intelligence as a number of abilities including self-awareness, support, self-regulating, motivation, and social skills. Emotional intelligence is a determining factor in one's adaptation to different situations and guarantees more than 80 percent of one's achievements. It plays a key role in formation, development, and continuation of effective interactions.

The researchers have expressed an interest in a new concept known as spiritual intelligence. It was first introduced by Stevens (1996) and then Emmons (2000) in the literature. Emmons (2000) defined it as a number of abilities to use religious and spiritual resources. He gave other definitions which all shared the single concept of "problem solving ability" to achieve the goals. If the ability is to use the spiritual resources is to be regards as an intelligence type, then it should help one in his accomplishments and adaptation (Ragibi & Gare Chahi, 2014). Amram (2005) believes spiritual intelligence involves a sense of purposefulness in life, sacredness,

general perception of the universe, and the belief in improvement. It seems spiritual intelligence exceeds our known physical and perceptual understanding towards the environment and enters the intuitive and transcendental realm (Nazel, 2008). In fact, spiritual intelligence is directly related to one's mind and perception of the world. It also involves one's perceptual knowledge and insights regarding multiple awareness levels (Veughan, 2003).

Cultural intelligence is another determining variable in relation to personal – cultural differences in which researchers have shown a very deep interest. Many researchers are eager to know why some people are more successful in different cultural settings. They believe this is a very important issue (Gol Mohammadian, Farahbaksh & Esmaeli, 2014). This concept was first introduced by Early and Ang (2003). They believed that it is the ability to acquire new patterns for cultural interactions and exhibiting appropriate behaviors to such patterns. Cultural intelligence differs from social or emotional intelligence. There are people with high emotional intelligence and also appropriate social skills who get frustrated in international interactions. This is due to the low cultural intelligence (Strenberg, 1999). Cultural intelligence amounts to the one's ability to perform and manage cultural duties in different settings (Ang Van Dyne, Koh, Neg, 2007). Cultural intelligence shows how people can adapt themselves to an unknown intercultural setting and still make progress (Brislin, Worthley, & MacNab, 2006). The results show the cultural intelligence is a predictor of adaptation, right decision making, and success in fulfilling one's entrusted duties (Early & Mosakowski, 2005).

University setting is very significant in case of personal – social adaptation since a student undergoes a new change while entering it. Each change necessitates an adaptation. Furthermore, a student should be capable of sharing ideas and thoughts in order to achieve his educational and occupational goals. This enables him to have a stronger relationship with other people and institutions. Numerous experiments and observations have pointed to the unfavorable factors including tension, stress, and lack of confidence threatening the students' social and academic life. These factors might prevent some from accomplishing their academic goals and cause frustration, stress, emotional instability, and even mental disorders. This would negatively affect their adaptation ability. Previous studies revealed that intelligence is multi-dimensional. Each intelligence dimension is somehow necessary for one's adaptation to the environment. The present study poses this question; can emotional, spiritual, and cultural intelligence truly predict students' personal – social adaptation?

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## 2. Review of Literature

Raghibi and Chahi (2014) examined the relationship between emotional and spiritual intelligence among dissatisfied couples who were on the verge of divorce. The results indicated that intrapersonal factors and pressure resistance ability have a meaningful negative relationship with emotional intelligence factors in such couples. Following the same results, emotional and spiritual intelligence help couples adapt well, and therefore preventing the negative consequences of divorce.

Yousefi (2014) examined the relationship between spiritual intelligence, social adaptation, and self-efficacy on Payam Nour University students. The findings revealed that there is a meaningful positive relationship between spiritual intelligence and social adaptation factors. Spiritual intelligence can meaningfully predict the social adaptation. Spiritual life was determined to be the most appropriate factor predicting social adaptation.

Gol Mohamadian (2014) claimed that behavioral, cultural, spiritual intelligence are the important variables in one's personal and married life. Therefore, interpersonal relations can be improved through intelligence training.

Ahmadi and Qasemi (2013) studied the effect of cultural harmony, social innovation, and tribalism on cultural intelligence. They chose people who were 15 years old or more in Sanandaj. The results pointed to the meaningful effect of independent variables like cultural harmony, social innovation, and tribalism on a cultural index. The results finally revealed that about 24 percent of cultural intelligence variance can be determined using the linear cultural harmony and social tribalism.

Yarmohamadi and Sharafi Rad (2012) scrutinized the correspondence between emotional intelligence and social adaptation in young male students. The findings supported a meaningful relationship between the general emotional intelligence and social adaptation. Furthermore, multiple regression analysis results showed that there exists a meaningful relationship between these two factors in students aged 10 to 12. This was not meant to be meaningful in the students aged 16 to 18. The total score in the first group averaged more. On the other hand, social adaptation in students aged 10 to 12 was better than the other group.

Michael Mani and Madadi Emam (2007) conducted a study on the relationship between emotional – social intelligence and social adaptation. They chose the students with or without disciplinary sentence for their experiment. The results revealed that there exists a meaningful relationship and the latter enjoyed better adaptation. The students without a disciplinary sentence could cope with stress more efficiently. They

also had a cheerful disposition. The multiple regression analysis also showed that general disposition, intrapersonal skills, adaptation and a disciplinary sentence could meaningfully predict the social adaptation.

In another research by Sahebalzamani, Farahani, Abasi, and Talebi (2013), the relationship between spiritual intelligence, psychological wellbeing, and life purposes was examined closely. 270 nurses participated in this experiment. The results revealed that there exists a meaningful positive relationship between spiritual intelligence, its factors and two variables of psychological well-being and life goals.

James, Bore, and Zio ((2012) analyzed the correspondence between emotional intelligence, personal features, and psychological well-being. Although there exists a meaningful relationship between emotional intelligence and three of psychological well – being, it still cannot provide clearer prediction on the personal features included in well-being. Neurosis was the best psychological well – being indicator among the personal features.

Aishah and Shabani (2012) also did a research on the intermediary role of emotional intelligence in regard to spiritual intelligence and mental well-being of young students. Their findings shed light on the ways to reduce the rate of mental disorders using both emotional – spiritual intelligence. Although the results showed that emotional / spiritual intelligence can both predict one's mental well –being, the latter can still have influence on mental well –being through the former.

Tsai and Lawrence (2011) expressed that the cultural intelligence level can influence the cultural adaptation.

The research carried out by Mary Basil (2011) gave us much insight into the differences between tribal groups, age, sex, and social adaptation in teenagers. The results showed that there is a difference between tribal and age groups regarding social adaptation. The difference was rendered insignificant when compared to men and women.

Animashan (2010) found that the emotional and spiritual intelligence overshadow the logical intelligence regarding people's social adaptation. He chose prisoners as his target group. It was recommended that learners emphasize these two intelligence types in their education.

Yi-Chen (2009) expressed that the cultural intelligence can predict the cultural adaptation and shock and emotional intelligence can act as an intermediary between cultural intelligence and social – cultural adaptation.

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Ang (2007) measured cultural intelligence and its effect on adaptation, decision making process, cultural integration, and performance. The outcome of the research revealed that cultural intelligence has a correspondence between each of these variables. In fact, it is a predictor of such variables. Strategic aspect and knowledge can influence one's cultural judgment and decision making. Behavior and motivation can also predict one's cultural integration in new cultural settings. Finally, strategic aspect and cultural intelligence behavior can still influence one's performance.

Early and Meskowski (2004) also believed that cultural intelligence can predict one's adaptation, successful decision making, and carrying out the entrusted duties.

Personal / social adaptation amounts to the most important sign of one's mental well – being and is actually a state in which one's behaviors are in line with the needs of the society where he lives. This is when he thinks his needs are gratified or are about to be gratified. Adaptable people are those who truly analyze the changes, problems, and existing stress found in both intrapersonal and social interactions. These people can improve the social well-being compared to those who have lost their adaptability. Numerous studies have shed light on personal and behavioral features that are assumed to be playing a pivotal role in personal/social adaptation. Intelligence is one of these elements and is the most representative of one's mental powers. This enables one to adapt easily to the surroundings. The new aspects of intelligence including "emotional, spiritual, and cultural intelligence" have been analyzed recently. The ability to predict one's success and the key role of emotional intelligence in so many mental disorders made researchers conduct numerous studies on the subject. Spiritual intelligence is something cognitive and motivational involving a number of adaptation skills and resources allocated to problem solving techniques. Possessing cultural intelligence makes it possible for one to adapt to a native or foreign culture and be more receptive to cultural diversities.

Regarding methodology, most of the national or international studies employed a descriptive approach using analytic questionnaires. The present study seeks to scrutinize the aspects of intelligence playing a key role in personal / social adaptation.

Social adaptation is defined as the ability to coordinate the behavior in order to gratify environmental needs which necessitates a reform of emotions and attitudes. It is actually a social process and an outcome of all personal and environmental factors. Therefore, it is not regarded as a monocausal entity (Zaki, 2011).

Emotional intelligence is a multi-dimensional phenomenon including emotional, personal, and social abilities influencing one's general ability to cope with pressures and environmental demands. Humans have growing capabilities in case of different

life conditions. Success amounts to one's ability to produce adaptable emotional responses in regard to his inspiring intuitions about the past and the future. Emotional intelligence is a determining factor in one's success and personal / social adaptation. It has a direct effect on one's capability to resist the pressures and environmental contrasts (Bar – On and Parker, 2002). Baron (2000 as cited by Fatemi, 2010) assumed that the people who are endowed with an emotional intelligence higher than average can deal with the environmental demands more successfully. Using a personality type pattern derived from emotional intelligence, he made a distinction between five domains including intrapersonal, interpersonal, stress management, adaptability, and general disposition.

1. An intrapersonal skill known as self-awareness, knowledge of weakness/strength, and finally self –expression.

2. An interpersonal skill including need awareness, emotions, cooperation, and satisfaction.

3. In stress management, one can control emotions in stressful conditions.

4. Adaptability refers to change management. Emotional validation, controlling emotions, acts, and thoughts in variable conditions and finally finding a solution for all intra/interpersonal problems.

5. General disposition involving happiness and self-satisfaction, and adopting a positive attitude towards life. All these elements play an important role in one's personal/social adaptation.

Hosseini, Elias, Krauss, and Aishah (2010) emphasize that spirituality is in fact a type of intelligence through which one's performance and adaptation can be predicted. It enables one to solve the problems and achieve the goals. Generally, there are some proofs and findings indicating that unique patterns of thoughts, emotions, and behaviors (all come under the umbrella term " religion or spirituality") can help one adapt better and promotes a feeling of well-being. This is why spirituality amounts to some sort of intelligence.

Spiritual intelligence has the following elements;

1. Ability to create a meaningful attitude based on a deep understanding of existential matters

2. Awareness and ability to use a multiple sided intelligence in everyday life

3. Awareness of the coordination between all the living things for the purpose of perfection

Amram (2009) defines spiritual intelligence as a number of abilities to represent spiritual values and norms for the purpose of adaptation and well-being.

Early and Ang (2003) identify cultural intelligence as a multi-dimensioned personal feature which is very auspicious. They believe that one with a high cultural intelligence can easily grow up in a modern cultural background which is different from his original cultural setting. They believe it is much easier for such person to adapt to the surroundings without abandoning his former self. They believe that cultural intelligence is based on the perception of intercultural correspondence, development of an innovative and flexible approach to intercultural interactions, and finally manifesting the appropriate responses in intercultural or even the multicultural settings. This facilitates the interaction with people from different cultural backgrounds. Cultural intelligence center is a four sided pattern to evaluate the cultural intelligence which is actually its most important conceptual framework. Such framework is used here. It includes Meta cognitive, cognitive, motivational, and behavioral cultural intelligence.

### **2.1. Meta Cognitive Cultural Intelligence**

It involves one's emotions regarding the experiences gained from multicultural settings. It is also a self –awareness of intercultural interactions (Ang & Van Dyn, 2007). This knowledge involves awareness and control of one's thoughts in regard to culture. This is actually a critical element consisting of at least three important implementations and outputs. Firstly, it promotes ideas about peoples and multicultural backgrounds. Secondly, it encourages critical thinking about cultural habits, assumptions, and borders. Thirdly, it makes it possible for people to review and evaluate their already held opinions. This can dramatically increase their understanding (Ahmadi, 2012).

### **2.2. Cognitive Cultural Motivation**

This amounts to the awareness of norms, activities, contracts gained from personal and educational experiences in different cultures. This involves a superficial awareness of social, legal, and economic systems found in different culture and micro cultures (Ang et al., 2007).

### **2.3. Motivational Cultural Intelligence**

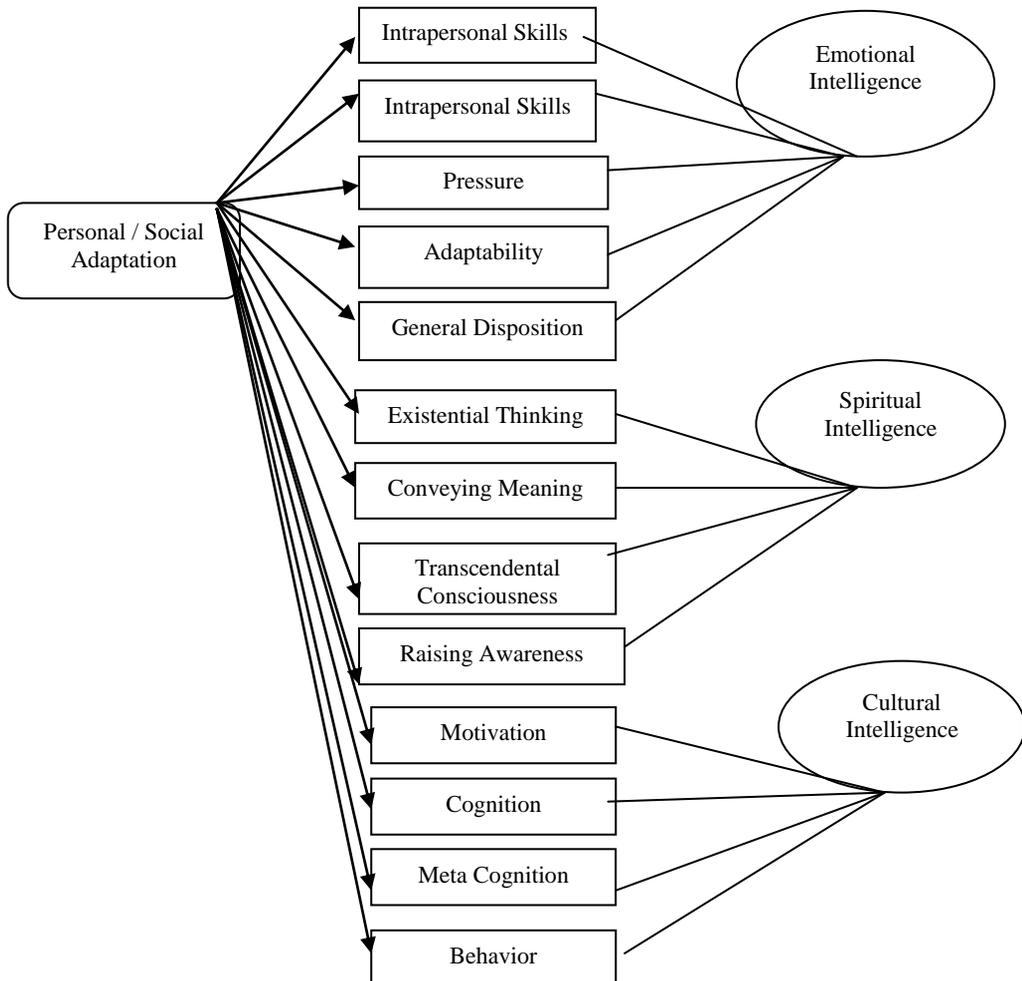
It represents one's interest in studying other cultures and interacting the people from different cultural backgrounds. Based on this aspect of cultural intelligence, only

confident and motivated people who believe in their abilities can get involved in such strong interactions (Ang et al., 2004).

**2.4. Behavioral Cultural Intelligence**

It is the ability to manifest verbal and nonverbal behavior while communicating people from a different cultural background. Mental assets used for cultural and motivational understanding should be accompanied by the ability to make appropriate verbal and nonverbal behavior (i.e. wording, tone, facial expressions, and body language) based on cultural values in certain settings. This includes a wide range of flexible behaviors (Ang, et al, 2007).

**3. Research Model**



#### 4. Methodology

This is a descriptive – correlative study according to the theme and purposes. 1500 students from Lorestan University during the academic year 2015-2016 participated in this study. 306 people were chosen and the sample volume table designed by Cohen, Manion, and Marison (2001) was used. Random cluster sampling was employed here. Four deratments of Lorestan University were randomly selected. One certain major and also the year the students entered the university were also randomly selected. The questionnaires were distributed among the students. 258 out of 306 questionnaires were analyzed in the hypothesis – testing phase. The incomplete questionnaires were removed disregarded.

Table 1 represents the sample members based on age in the form of the average, and standard deviation. The youngest and oldest member was all included. As seen in table 3.3, the average age is 26.34 years and the standard deviation is 5.85. The youngest member aged 20 and the oldest 45.

**Table 1. The sample members' status according to their age**

Highest Score	Lowest Score	SD	The Average
45	20	5.85	26.34

The following procedures were used for the purpose of data collection:

##### 4.1. Emotional Intelligence Questionnaire

Baron's emotional intelligence test (1980) is regarded as the most complete and exact one in the field (as cited in Samoui, 2005). It consists of 117 questions and five scales. It was once performed on 3831 people from six countries (Argentina, Germany, India, Nigeria, and South Africa). 48.8 percent of this population was male and 21.2 percent was female. Cronbach's alpha coefficient was reported to be ranging from 0.69 (social commitment) to 0.86 (self -esteem) including all micro scales. The results revealed it was both reliable and valid. Each question was marked from totally agree to totally disagree (or 1 to 5) following Likert scale. Reverse scoring was also used for some items. The total scale score equals to the sum of the scores of each question. The total score of the test equals to the sum of scores regarding 15 scales. A higher score represents one's success in the intended scale, the whole test, and vice versa. The test is normalized in Iran and its 117 questions were reduced to 90. Five micro scales were also used for the purpose of scoring. Samoui (2005) calculated the reliability of the test using Cronbach's alpha internal consistency method which was determined to be 0.93. It was 0.88 using odd-even method. The validity is beyond question since it is repeatedly used by numerous researchers.

Cronbach's alpha and split half method were used here to calculate the reliability. The reliability coefficients of the emotional intelligence questionnaire were 0.72, 0.75 for intrapersonal skills, 0.82 and 0.75 for interpersonal skills, 0.72 and 0.69 for pressure resistance, 0.82 and 0.69 for adaptability, 0.56 and 0.58 for general disposition using Cronbach's alpha and Split half method respectively. The total score was 0.78 and 0.73 which indicates an acceptable reliability.

#### **4.2. Spiritual Intelligence Questionnaire**

This questionnaire was designed by King (2008). It includes 24 items and seeks to evaluate the spiritual intelligence using different aspects (critical – existential thinking, personal meaning conveying, raising awareness, and transcendental consciousness). The scoring is carried out using a five choice Likert scale. It has five degrees (4 means absolutely true and 0 definitely wrong). Ragibi, Bakshaie, and Moalemi (2011) calculated its reliability using Cronbach's alpha. It was 0.88. The content and facial validity were also corroborated by psychologists. Benab Gobari experiential questionnaire was used simultaneously in order to check the concurrent validity. The correlation coefficient was 0.66. The reliability coefficients of the spiritual intelligence questionnaire were 0.67, 0.70 for critical – existential thinking, 0.73 and 0.75 for personal meaning of conveyance, 0.48 and 0.41 for transcendental consciousness, 0.60 and 0.65 for raising awareness using Cronbach's alpha and Split half method respectively. The total score was 0.88 and 0.72 which indicates an acceptable reliability.

#### **4.3. Cultural Intelligence Questionnaire**

It is a standard questionnaire consisting of 20 questions in a 7 degree range. It was innovated by Ang in 2004. It has four elements with Cronbach's alpha for each; strategy or meta cognition (0.76), knowledge or cognition (0.84), motivation (0.76), and behavior (0.83). Its reliability was checked by Safarinia (2011) using Cronbach's alpha for the whole questionnaire. It was determined to be 0.85 for the whole test, 0.86 for strategic element, 0.76 for motivation, and 0.67 for behavior. These amounts were also corroborated using factorial analysis and Varimax rotation method (Safarinia, 2011). The reliability coefficients were calculated using Cronbach's alpha and Split half method; motivation; 0.85 and 0.84, cognition; 0.85 and 0.85, Meta cognition; 0.86 and 0.84, behavior; .80 and 0.75. The reliability of the whole questionnaire was 0.79 and 0.89 which is really significant.

#### 4.4. California Test of Personality

This instrument measures a side view of one's personal and social adaptation. It was designed by Clark, Soreb, and Tigez in 1953 (as cited by Abolqasemi and Narimani, 2006). It has two poles of personal and social adaptation. It comprises 90 questions whose answers are simply yes or no. The correct responses are ranked 1 and incorrect ones 0. Ahadi, Mirzaie, Narimani, and Abolqasemi (2010) determined its reliability to be 0.68 by using split – half method. Ishani Asl (2003) calculated the reliability of using split – half and Cronbach's alpha and it was 0.90 and 0.93 respectively. The reliability was estimated here in the same way and it was 0.69 (using Cronbach's alpha) and 0.67 (using Split half method).

#### 5. Descriptive Findings

Statistical indexes including mean and standard deviation were calculated for all the intended variables as seen in table 2.

**Table 2. Mean and standard deviation of emotional intelligence, spiritual intelligence, and cultural intelligence regarding personal – social adaptation**

number	SD	Mean	Statistical Index
			Variables
258	5.51	38.22	Emotional intelligence
258	3.75	18.13	Intrapersonal skills
258	4.01	23.56	Interpersonal skills
258	4.12	29.78	Pressure resistance
258	3.76	25.90	Adaptability
258	6.19	39.44	General disposition
258	5.20	24.14	Spiritual intelligence
258	3.12	25.10	Critical – Existential thinking
258	2.98	21.92	Personal meaning of conveyance
258	4.51	19.36	Transcendental consciousness
258	3.46	20.52	Raising awareness
258	2.25	16.02	Cultural intelligence
258	1.23	17.06	Motivation
258	2.86	10.05	Cognition
258	9.97	64.04	Meta cognition
258	6.53	52.82	Behavior
258	11.40	98.51	Personal – Social adaptation

As seen in table 2, mean and standard deviation score are as follows:

Emotional intelligence 358.22 / 5.51, intrapersonal skill micro scale 18.13 / 3.75, interpersonal skill micro scale 23.56 / 4.01, pressure resistance micro scale 29.78 and 4.12, adaptability micro scale 25.90 / 3.76, general disposition micro scale 39.44 / 6.19, spiritual intelligence variable 24.14 / 5.20, critical – existential thinking micro scale 25.10, 3.12, personal meaning conveyance 21.92 / 2.98, transcendental consciousness 19.36 / 4.51, awareness raising micro scale 20.52 / 3.46, cultural intelligence 16.02 / 2.25, motivation micro scale 17.06 / 1.23, cognition micro scale 10.05 / 2.86, meta cognition micro scale 64.04 / 9.97, behavior micro scale 52.82 / 6.53, and finally personal adaptation variable 98.51 / 11.40.

### 5.1. Findings Related to Research Hypotheses

The research hypotheses and their analysis are expressed as follows:

Hypothesis1. There exists a meaningful relationship between emotional intelligence and students' personal/social adaptation.

1.1. There is a meaningful relationship between intrapersonal skill intelligence and students' personal / social adaptation.

1.2. There is a meaningful relationship between interpersonal skills and students' personal / social adaptation.

1.3. There is a meaningful relationship between pressure resistance and students' personal/ social adaptation.

1.4. There is a meaningful relationship between adaptability and students' personal/ social adaptation.

1.5. There is a meaningful relationship general disposition and students' personal / social adaptation.

**Table 3. Correlation coefficients of emotional intelligence and personal / social adaptation.**

(n)	Level of significance (p)	Correlation coefficient (r)	Statistical index	Intended variable
			Predictive variable	
258	.001	.42	Emotional intelligence	Personal – Social Adaptation
	.001	.33	Intrapersonal skills	
	.001	.23	Interpersonal skills	
	.001	.30	Pressure resistance	
	.001	.24	Adaptation	
	.34	.09	General disposition	

Table 3 shows there is a meaningful relationship between emotional intelligence and students' personal / social adaptation ( $p=.001$ ,  $r=.42$ ) and therefore hypothesis 1.4 is confirmed. Similar relationship is discovered between emotional intelligence elements including intrapersonal/interpersonal skills, pressure resistance, and adaptation. Accordingly, hypotheses 1.1, 1.2, 1.3, 1.4, are all confirmed. No meaningful relationship is seen between emotional intelligence and one's general disposition ( $p = .34$ ,  $r = 0.09$ ) and therefore hypothesis 1.5. is rejected.

Hypothesis 2. There is a meaningful relationship between spiritual intelligence and students' personal / social adaptation.

2.1. There is a meaningful relationship between critical – existential thinking and students' personal / social adaptation.

2.2. There is a meaningful relationship between personal meaning conveyance and students' personal / social adaptation.

2.3. There is a meaningful relationship between transcendental awareness and students' personal / social adaptation.

2.4. There is a meaningful relationship between awareness raising and students' personal / social adaptation.

**Table 4. Correlation coefficients of spiritual intelligence and personal/social adaptation**

(n)	Level of significance (p)	Correlation coefficient (r)	Statistical index / predictive variable	The Intended Variable
258	.001	.34	Spiritual intelligence	Personal / Social Adaptation
	.001	.40	Critical – existential thinking	
	.001	.36	Personal meaning of conveyance	
	.22	.004	Transcendental consciousness	
	.001	.38	Awareness raising	

Table 4 shows there is a meaningful relationship between spiritual intelligence and students' personal / social adaptation ( $p = 0.001$ ,  $r = 0.34$ ) and therefore hypothesis 2.4 is confirmed. There is also a meaningful relationship between critical – existential thinking, personal meaning conveyance, and awareness raising. Therefore, all hypotheses 2.1., 2.2, and 2.4 are confirmed. As a result, promoting spiritual intelligence elements (critical – existential thinking, personal meaning conveyance, and awareness raising) would help students adapt themselves more easily. No

meaningful relationship was found between spiritual intelligence and transcendental consciousness ( $p = 0.22$ ,  $r = 0.004$ ), hence hypothesis 2.3 is rejected.

The results of this study suggest that critical – existential thinking and awareness raising variables can be used as a predictive model of personal / social adaptation. Personal meaning conveyance and transcendental consciousness are eliminated from the regression equation since they have a very low predictive power for personal / social adaptation variance. It means these two variables cannot predict the students' personal / social adaptation.

Hypothesis 3. There is a meaningful relationship between cultural intelligence and students' personal / social adaptation.

3.1. There is a meaningful relationship between motivation and students' personal / social adaptation.

3.2. There is a meaningful relationship between cognition and students' personal / social adaptation.

3.3. There is a meaningful relationship between Meta cognition and students' personal / social adaptation.

3.4. There is a meaningful relationship between behavior and students' personal / social adaptation.

**Table 5. Correlation coefficients of cultural intelligence and personal /social adaptation**

(n)	Level of significance (p)	Correlation (r)coefficient	Statistical Index Predictive Variable	The Intended Variable
258	0.001	0.43	Cultural Intelligence	Personal / Social Adaptation
	0.001	0.36	Motivation	
	0.001	0.48	Cognition	
	0.001	0.52	Meta cognition	
	0.001	0.54	Behavior	

There is a meaningful relationship between cultural intelligence and students' personal / social adaptation ( $p = 0.0001$ ,  $r = 0.43$ ) as it is obvious in table 5. Therefore, hypothesis 3.4 is confirmed. There is also a meaningful relationship between cultural intelligence components like motivation, cognition, Meta cognition, and behavior. Consequently, the hypotheses 1.3, 2.3, 3.3, and 3.4 are all sustained. It is believed that the promotion of cultural intelligence components (motivation, cognition, Meta cognition, and behavior) makes it possible for students to adapt themselves more easily.

Hypothesis 4. Multiple relationships exist between cultural, emotional, spiritual intelligence and students' personal /social adaptation.

**Table 6. Correlation coefficients of predictive variables (spiritual, cultural, and emotional intelligence) and personal / social adaptation using simultaneous / step – by – step input**

P	T	$\beta$	P	F	$R^2$	R	Predictive Variables	Method
.001	2.32	.42	0.02	103.1	.25	.50	Emotional Intelligence	Input
0.001	2.59	.42					Spiritual Intelligence	
.003	2.91	.49					Cultural Intelligence	
.001	12.7	.79	0.001	7.70	.17	.42	Spiritual Intelligence	Step – by-step
.001	7.97	.50	0.001	123.6	.20	.45	Cultural Intelligence	
.001	6.39	.25						
.007	2.69	.53	0.007	7.26	.29	.54	Emotional Intelligence	
.001	3.58	.37						
.004	2.97	.47						

As it is manifested in table 6, predictive regression of students' personal / social adaptation is meaningful using emotional, spiritual, and cultural intelligence ( $p \leq .001$ .  $F = 103.1$ ). Therefore, hypothesis 4-4 is confirmed. Emotional intelligence variable with beta coefficient of .42, spiritual intelligence with beta coefficient of .44 and finally cultural intelligence with beta coefficient of .49 can predict students' personal / social adaptation both positively and meaningfully.  $R^2$  amount shows that .25 of the students' personal / social adaptation can be well predicted through these variables. It should be mentioned that table 5.4 shows the multiple correlations of total scores of emotional, spiritual, and cultural intelligence and students' personal / social adaptation. The phase of regression analysis revealed that emotional intelligence has the highest predictive power regarding students' personal / social adaptation ( $R = .29$ ). Multiple relationships exist between students' personal / social adaptation and emotional intelligence components (i.e. intrapersonal skills, intrapersonal skills, pressure resistance, adaptation, and general disposition), spiritual intelligence components (critical – existential intelligence, personal meaning of conveyance, transcendental consciousness, awareness raising), and cultural intelligence elements (motivation, cognition, meta cognition, behavior).

**Table 7. Multi-correlated coefficients of emotional, spiritual, cultural intelligence micro scales and students' personal / social adaptation using simultaneous / step input**

p=	t	$\beta$	P =	F	R <sup>2</sup>	R	Predictive Variables	Method
.001	12.6	.63					Intrapersonal skills	Input
.001	7.96	.44					Interpersonal skills	
.06	2.38	.11					Pressure resistance	
.001	2.23	.23					Adaptability	
.66	.47	.07					General disposition	
.001	12.54	.53	.0001	162.1	.50	.71	Critical – existential thinking	
.55	.58	.04					Personal meaning of conveyance	
.58	.55	.05					Transcendental consciousness	
.002	3.15	.24					Awareness raising	
.001	3.06	.18					Motivation	
.001	3.29	.56					Cognition	
.07	2.12	.07					Meta cognition	
.02	3.98	.37					Behavior	
.001	12.7	.73	.0001	153.1	.27	.52	1. Intrapersonal Skills	
.001	7.97	.50	.001	143.2	.30	.55	2. Interpersonal Skills	
.001	4.39	.25						
.001	7.62	.47						
.001	3.98	.20	.001	52.2	.33	.58	3. Adaptability	
.002	2.97	.37						
.001	5.23	.42						
.001	4.23	.51						
.004	3.13	.34	.001	34.2	.38	.62	4. Critical – existential thinking	
.001	3.23	.38						
.001	5.32	.50						
.001	4.38	.42						
.001	8.73	.46	.001	13.64	.40	.64	5. Motivation	
.001	3.22	.18						
.002	2.31	.23						
.001	3.65	.31						
.02	2.38	.19						
.001	3.44	.15	.02	26.90	.46	.68	6. Behavior	
.001	6.34	.20						
.001	7.93	.39						
.001	3.62	.31						
.002	3.06	.18						
.001	6.97	.74						
.001	3.27	.56	.001	123.6	.47	.69	7. Awareness Raising	
.001	10.86	.48						
.002	8.55	.52						
.001	7.23	.36						
.003	6.91	.44						
.001	6.64	.51						
.001	2.59	.54						
.004	2.84	.39						
.01	2.41	.12						
.001	3.71	.17	.001	23.92	.49	.70	8. Cognition	
.001	5.51	.26						
.003	5.36	.25						
.001	4.40	.22						

As seen in table 7, predictive regression of students' personal / social adaptation is statistically meaningful ( $p \leq .001$ ,  $F = 162.1$ ) regarding emotional intelligence micro scales (inter/ intrapersonal skills, pressure resistance, adaptability, and general disposition), spiritual intelligence micro scales (critical – existential thinking, personal meaning of conveyance, transcendental consciousness, and awareness raising), and finally cultural intelligence micro scales (motivation, cognition, meta cognition, and behavior). Therefore, hypothesis 5.4 is confirmed. Emotional intelligence variable has a beta coefficient of .63 regarding intrapersonal skill. This is .44 regarding interpersonal skills. It equals .23 for adaptability. The spiritual intelligence has a beta coefficient of .53 in case of critical – existential thinking and .24 for awareness raising. The cultural intelligence variable has a beta coefficient of .18 regarding motivation, 0.56 for cognition, and .37 for behavior. They all meaningfully predict one's personal / social adaptation. The amount of  $R^2$  reveals that 0.50 of personal / social adaptation variance is determined through the mentioned variables.

## 6. Conclusion and Discussion

The present study seeks to examine the relationship between emotional, spiritual, cultural intelligence with students' personal / social adaptation in Lorestan University.

The findings corroborate the existence of a positive relationship between emotional intelligence and adaptation. The results are in line with those of Yarmohamadian, Sharafirad (2012), Michaeli Mani, Maddadi Emam Zade (2009), and Ingelberg (2004 as cited by Michaeli Mani, Maddadi Emam Zade (2009)). It can also be said that since the university students have passed their puberty and are now considered as young men, they enjoy a warm and friendly relationship with others. They now have a relaxed mood and enjoy the higher intelligence. The data analysis showed that emotional intelligence and some of its components can predict students' adaptability. As emotional intelligence promotes, people become more socially receptive and have a better social functioning. On the contrary, its reduction decreases the social receptiveness and causes more adaptation – related problems (Yarmohammadi, and Sharafirad, 2012). Since adaptation is a result of several inter/intrapersonal factors, there are many factors regarding our attraction towards something or someone. Proximity, familiarity, similarity, and physical attractions are some of these factors. One's manners and disposition which deal with emotions play an important role among other numerous personal and environmental features. This is what is referred to as emotional intelligence. Related studies establish a relationship between the emotional intelligence components, i.e. emotional perception, cognition, and

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facilitation with psychological adaptation (Salvoi & Mayer, 1990). It is regarded as better predictive variable of success and adaptation compared to traditional intelligence constituents (Golman, 2001). Students can easily build a close relationship with their surroundings using their own emotions and responses towards others. This type of abilities can enable people to adopt numerous problem solving approaches, for example, a positive mood to bring innovation and build a good relationship with others. They can also exploit their problem solving techniques to resist the existing pressure from different perspectives. It is clear that such people gain deep satisfaction in their lives and experience a happy existence. These people can put up with persona / social tensions and turn the depressing or stressful conditions to more favorable ones. As a result, they enjoy a higher psychological well-being.

The present study showed that the emotional intelligence is a determining factor in predicting personal/social adaptation. Hence a clear understanding of emotional intelligence and the ways to improve it can indeed enable one to have a successful personal / social adaptation.

The results also indicated that there remains a meaningful relationship between spiritual intelligence and students' personal/ social adaptation. These findings corroborate those of Yousefi (2000), Rajaie (2011), and Fabricatore, Handle, Fenzel (2000). They all emphasized the existence of a relationship between spirituality, satisfaction, purposefulness, and well-being. Dosiko (2009) mentioned that the spiritual intelligence is a set of adaptation capabilities based on transcendental realities. The spiritual intelligence is actually one's mental capabilities that bring a successful adaptation. It can be said that pious people experience less hollowness and loneliness since they have true beliefs. Spiritual intelligence gives meaning to life and help one make better decisions (Ragibi et al., 2014). Our findings confirm that there exists a relationship between spiritual intelligence and the ways to tackle adaptation – related problems. It is a mechanism using which one's life quality is improved. It enables one to build good relationships, communicate efficiently, adapt successfully, and be more flexible. They all contribute to one's mental well – being.

The results of this study confirm a correspondence between cultural intelligence and adaptation. These are similar to those of Asgari & Roshani (2013), Tsai & Laurence (2011), Vandyn (2007), and Early & Meskowski (2004). Cultural intelligence is one's ability to have a higher cultural understanding but this doesn't mean overlooking cultural diversities. It sets the rules to function efficiently in different intercultural settings. It is a common feature enabling one to adapt successfully. It is something known by university students or employees who have

adapt themselves to live and work abroad (Adib Rad, 2008). Social interactions can promote cultural intelligence (Thomas, & Inkson, 2004, translated by Mirsepasi, Vadadi & Dashti, 2009). Social interactions facilitate related actions and improve communications through in which aims are attained (Bastani & Salehi Hikoui, 2011). Intercultural intelligence is a necessity since people experience much diversity and difference in all aspects of life. Much of this ability can be acquired as a result of social interactions. Therefore, its promotion and improvement is now a priority.

A positive relationship between emotional, spiritual, cultural intelligence and adaptation was seen in this research. Since they are arranged in a way different from the previous studies in which the possible correlation between such constituents and other variables was examined, therefore, there was no similar study. Roles of cultural, emotional, and spiritual intelligence in everyday life and people adaptability in numerous settings were all studied here. Nowadays emotional / spiritual intelligence are two topical issues in one's behavioral patterns (Ragibi & Qare Chahi, 2014). Cultural intelligence is an important approach to solve interpersonal problems (Thomas & Inkson, 2009). Man is a social creature that always seeks the necessary skills to facilitate his interactions with others. This is how he adapts himself to the surroundings (Asgari & Roshani, 2013). Therefore, it can be said that smart students (according to different aspects of intelligence) analyze the needs and use efficient strategies to adapt themselves to the environment. They possess the necessary mental powers to attain the goals and can monitor their progress (Roshanaie, 2011). The present study maintains that emotional intelligence amounts to pressure resistance and the ability cope with life difficulties which help one be less frustrated and gain more satisfaction. People with higher spiritual intelligence can easily cope with life pressures and have a successful adaptation. Cultural adaptation is easily achieved by such people. Such people enjoy their communication with others from different cultural backgrounds, use their cultural knowledge and facilitate their intercultural interactions.

Phase regression analysis revealed that the intra/ interpersonal skills, adaptability, critical – existential thinking, motivation, behavior, awareness raising and cognition are all predictive variables of students' personal / social adaptation. It is concluded that emotional intelligence amounts to one's ability to recognize the emotions in an adaptable manner. Therefore, it is expected that those with higher emotional intelligence enjoy more personal / social adaptation and use more efficient social skills (Eftekar Sadi et al. 2011). Spiritual intelligence and its components including self-awareness, respect, and positive mood all influence interpersonal interactions

significantly. Generally, all religions emphasize the role of ethics in one's well-being and happiness (Gol Mohamadian et al., 2014). Furthermore, cultural intelligence and its elements including motivation, cognition, Meta cognition and behavior are the most common features that enable people adapt themselves to different cultures (Adib Rad, 2013). Following this definition, cultural intelligence emphasizes another aspect of cognitive intelligence since it includes specific and essential abilities to promote the quality of personal relationships. It consists of personal insights into adaptability, intercultural interactions and a successful intercultural teamwork. Although a plethora of related studies emphasized the quality of interaction with foreign cultures, it can still be generalized to ethnic and tribal micro cultures found in a national culture.

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