



**Faculty of Cognitive Sciences and Human Development**

**THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE WITH  
HAPPINESS AND RESILIENCE AMONG UNIMAS  
UNDERGRADUATE MUSLIM STUDENTS**

**Nurul Fathiyah binti Zainuddin**

**Bachelor in Psychology (Honours)**

**2024**

**THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE WITH  
HAPPINESS AND RESILIENCE AMONG UNIMAS UNDERGRADUATE MUSLIM  
STUDENTS**

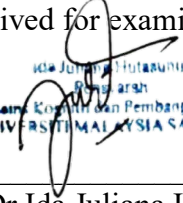
Nurul Fathiyah binti Zainuddin

This project is submitted  
in partial fulfilment of the requirements for a  
Bachelor in Psychology with Honours

Faculty of Cognitive Sciences and Human Development  
UNIVERSITI MALAYSIA SARAWAK  
(2024)

The project entitled **THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE WITH HAPPINESS AND RESILIENCE AMONG UNIMAS UNDERGRADUATE MUSLIM STUDENTS** was prepared by **Nurul Fathiyah binti Zainuddin (80866)** and submitted to the Faculty of Cognitive Sciences and Human Development in partial fulfillment of the requirements for a Bachelor in Psychology with Honours

Received for examination by:

  
Ida Juliana Hutasuhut  
Dekan  
Fakultas Ilmu Kognitif dan Pembangunan Manusia  
UNIVERSITAS MALAYSIA SARAWAK

(Dr Ida Juliana Hutasuhut)

Date:

12/7/2024

Gred

A

## **ACKNOWLEDGEMENT**

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah for granting me the strength, knowledge, and perseverance to complete this thesis. Without His guidance and blessings, this achievement would not have been possible.

I would like to extend my deepest gratitude to my supervisor, Dr Ida Juliana Hutasuhut, for her invaluable guidance, support, and encouragement throughout this journey. Her insights and expertise have been instrumental in shaping this work.

My heartfelt thanks go to my parents Encik Zainuddin bin Mohd Noh and Puan Shakila binti Ahmad, and family for their unwavering support, patience, and prayers. Their belief in me has been a constant source of motivation. I also wish to thank my friends and colleagues for their camaraderie, support, and for providing a stimulating and enjoyable environment in which to learn and grow.

Finally, I am grateful to all my respondents for their time to participate in my research and for providing me with the resources necessary to complete this thesis.

Thank you all.

Nurul Fathiyah binti Zainuddin

## TABLE OF CONTENT

|                                                    |     |
|----------------------------------------------------|-----|
| ABSTRACT .....                                     | i   |
| ABSTRAK .....                                      | ii  |
| LIST OF FIGURES .....                              | iii |
| LIST OF TABLES.....                                | iv  |
| CHAPTER ONE.....                                   | 1   |
| 1.0 Introduction.....                              | 1   |
| 1.1 Background of Study .....                      | 1   |
| 1.2 Problem Statement.....                         | 3   |
| 1.3 Research Objectives.....                       | 4   |
| 1.3.1 General Objective .....                      | 4   |
| 1.3.2 Specific Objectives .....                    | 4   |
| 1.4 Research Questions.....                        | 5   |
| 1.5 Research Hypotheses .....                      | 5   |
| 1.6 Conceptual Framework.....                      | 7   |
| 1.7 Significance of Study .....                    | 8   |
| 1.8 Definition of Terms.....                       | 8   |
| 1.8.1 Spiritual Intelligence .....                 | 8   |
| 1.8.2 Happiness.....                               | 8   |
| 1.8.3 Resilience.....                              | 9   |
| 1.9 Summary.....                                   | 9   |
| CHAPTER TWO .....                                  | 10  |
| 2.0 Introduction.....                              | 10  |
| 2.1 Context for The Topic.....                     | 10  |
| 2.2 Model/theory Used in The Research .....        | 15  |
| 2.3 Spiritual Intelligence in Islamic Context..... | 16  |
| 2.4 Past Studies Supporting This Study .....       | 18  |
| 2.5 Summary.....                                   | 22  |
| CHAPTER THREE .....                                | 23  |
| 3.0 Introduction.....                              | 23  |
| 3.1 Research Design .....                          | 23  |
| 3.2 Population and Sample.....                     | 24  |
| 3.3 Instruments .....                              | 24  |
| 3.3.1 Instrument Structure.....                    | 24  |
| 3.3.2 Data Collection Procedures.....              | 26  |
| 3.4 Pilot Study .....                              | 26  |
| 3.5 Data Analysis Procedures .....                 | 28  |

|                                         |    |
|-----------------------------------------|----|
| 3.5.1 Descriptive Data Analysis.....    | 28 |
| 3.5.2 Inferential Data Analysis.....    | 28 |
| 3.6 Summary.....                        | 28 |
| CHAPTER FOUR .....                      | 29 |
| 4.0 Introduction.....                   | 29 |
| 4.1 Descriptive Analysis .....          | 29 |
| 4.2 Inferential Analysis .....          | 34 |
| 4.3 Discussion.....                     | 41 |
| 4.4 Conclusion .....                    | 43 |
| CHAPTER 5 .....                         | 45 |
| 5.1 Introduction.....                   | 45 |
| 5.2 Significance and Implications ..... | 45 |
| 5.3 Limitations .....                   | 46 |
| 5.4 Recommendations.....                | 46 |
| 5.5 Summary and Conclusion .....        | 47 |
| REFERENCES .....                        | 48 |
| APPENDIX A.....                         | 55 |
| APPENDIX B.....                         | 68 |

## ABSTRACT

This study identifies the relationship between spiritual intelligence with happiness and resilience among UNIMAS undergraduate Muslim students. A quantitative research design was used to measure the variables of the study. The sample consists of 287 respondents who were selected through convenience sampling. The 24 – items Spiritual Intelligence Self – Report Inventory (SISRI-24), Subjective Happiness Scale (SHS), and Brief Resilience Scale (BRS) were used to measure the variables. The Pearson's correlation analysis was carried out to determine the hypothesis. The correlation coefficient,  $r$  of spiritual intelligence and happiness is  $r = .249$ , with significance value,  $p < 0.001$ , and the correlation coefficient,  $r$  of spiritual intelligence and resilience is  $r = 0.201$  with significance value,  $p < 0.001$ . The alpha value is less than  $\alpha = 0.05$  for both analyses. The result shows there is a significant relationship between spiritual intelligence with happiness and resilience among UNIMAS undergraduate Muslim students. As the conclusion spiritual intelligence in Muslim students has an impact on happiness and resilience.

*Keywords : Spiritual Intelligence, Resilience, Happiness, Muslims, Students*

## ABSTRAK

Kajian ini bertujuan untuk menyiasat hubungan antara kecerdasan rohani dengan kebahagiaan dan daya tahan dalam kalangan pelajar Muslim prasiswazah di UNIMAS. Reka bentuk kajian kuantitatif digunakan untuk mengukur pemboleh ubah. Sampel yang terdiri daripada 287 orang responden mengambil bahagian dalam kajian ini. 24 item *Spiritual Intelligence Self – Report Inventory (SISRI – 24)*, *Subjective Happiness Scale (SHS)*, dan *Brief Resilience Scale (BRS)* digunakan untuk mengukur pemboleh ubah. Analisis korelasi Pearson digunakan untuk menentukan hipotesis. Nilai analisis korelasi Pearson,  $r$  untuk kecerdasan rohani dan kebahagiaan ialah  $r = .249$  dengan nilai signifikan,  $p < 0.001$ , manakala nilai  $r$  untuk kecerdasan rohani dan daya tahan ialah  $r = 0.201$  dengan nilai signifikan,  $p < 0.001$ . Nilai signifikan bagi kedua-dua analisis lebih rendah berbanding nilai  $\alpha = 0.05$ . Analisis menunjukkan terdapat hubungan yang signifikan antara kecerdasan rohani dengan kebahagiaan dan daya tahan dalam kalangan pelajar Muslim prasiswazah di UNIMAS. Sebagai kesimpulan, kecerdasan rohani dalam kalangan Muslim memberi kesan kepada kebahagiaan dan daya tahan.

*Kata Kunci : Kecerdasan Rohani, Kebahagiaan, Daya Tahan, Muslim, Pelajar*

## LIST OF FIGURES

|                                             |   |
|---------------------------------------------|---|
| Figure 1 Conceptual Framework of Study..... | 9 |
|---------------------------------------------|---|

## LIST OF TABLES

|                                                                           |    |
|---------------------------------------------------------------------------|----|
| Table 3.1 Interpretation of Cronbach's alpha for reliability.....         | 30 |
| Table 3.2 Cronbach's alpha coefficient.....                               | 30 |
| Table 4.1 Descriptive statistics of respondents' demographic profile..... | 32 |
| Table 4.2 Scoring range of Likert scale of the survey.....                | 35 |
| Table 4.3 Mean and standard deviation of variables.....                   | 36 |
| Table 4.4 Pearson's correlation coefficient analysis.....                 | 38 |
| Table 4.5 Interpretation of correlation analyses.....                     | 39 |

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Introduction**

In this chapter, background of study, problem statement, research objectives, hypotheses, conceptual framework, significance of study and definitions will be explained.

### **1.1 Background of Study**

As we all know, life at the university is a phase of many challenges, university students face both physical and emotions difficulties due to the changes of environment and phase of life that will lead to negative effects. Students need to optimise their abilities to manage their well-being through their life in university. Their abilities to enhance their psychological well-being could be explained and measured by many aspects, and one of the aspects can be used is spiritual intelligence. In the early 20th century, intelligence was posited as the ability of cognition by Alfred Bine. However, in the past two decades, the definition of intelligence has broadened to include other areas such as natural intelligence, existential intelligence, and spiritual intelligence. According to Sahebalzamani et al. (2013), human intelligence is not solely defined by a set of limited cognitive abilities, but also encompasses additional dimensions. Spiritual intelligence encompasses an individual's capacity to comprehend, control, and utilise spiritual and religious principles and rituals (Ratnawat, 2023). This area of intelligence has been suggested as a constituent that enhances cognitive and emotional intelligence. Spiritual intelligence amplifies attributes such as self-awareness, empathy, compassion, and the capacity to discern the significance and objective of life (Ratnawat, 2023). It has been defined as the ability to access and utilise spiritual and non-material resources to

solve problems and enhance well-being. Spiritual intelligence is the capacity to effectively tap into and utilise non-material resources in order to address challenges and improve one's overall state of being. King (2008) proposes that spiritual intelligence can be comprehensively understood through four dimensions: critical existential reasoning, personal meaning production, transcendental awareness, and conscious state extension.

On the other hand, in recent years, interest in studying happiness has increased remarkably, as it is a component that falls under positive experiences that has been the focus of positive psychology. Spiritual intelligence expands humans' ability to understand other things at the deepest level. It can be thought that mankind will try to understand, define, and capture the meaning of happiness (Oszari & Cetin, 2022). According to Ng (2022), happiness can be affected by objective factors, even though the concept of happiness is subjective. According to Diener and Seligman (2002), people with a proper system of emotions and cognition that can react properly to events are happy. According to Hasan (2022), spiritual intelligence can enhance one's ability to understand the mind, emotions, and developments of personal social and relationships. Individuals who have a low level of spiritual intelligence are highly exposed to psychological disorders in their relationships with others and may cause social and personal problems.

Besides that, resilience is one of the factors that could help human functions well in their life. According to Kessel (2013), resilience is acknowledged as the capacity to recover from hardship and restore well-being. Resilience refers to the ability and potential of individuals to access and utilise psychological, social, cultural, and physical resources that can support their well-being. It also encompasses their ability to advocate for these resources to be made available and experienced in ways that are culturally critical (Ajawani, 2017). On the other hand, higher spiritual intelligence promotes higher mental abilities in realizing the '*meaning of life*' (Anwar & Osman-Gani, 2015). It is the intelligence that makes us rephrase

our action and ask basic questions (Sinchana & Joy, 2023). According to them, higher degree in spiritual promotes more excellent coping mechanisms, more positive mindset, and lower levels of anxiety. Thus, spiritual intelligence and resilience can be assumed to have relationship since the concept is substantially related.

## **1.2 Problem Statement**

The number of studies on spiritual intelligence and human well-being in recent years show that there is a lot of interest circulating in the academic circles regarding this topic and it raises a lot of questions regarding it. Previous research examining the correlation between spiritual intelligence and psychological well-being demonstrates a positive association between the two variables. According to Ahoei et al. (2017) who examined the connection between spiritual intelligence and psychological well-being in individuals battling breast cancer. Their study proposed that a high score in spiritual intelligence is strongly correlated with a good attitude towards oneself and self-acceptance. Therefore, this study will primarily examine the correlation between spiritual intelligence and emotion, notably focusing on happiness.

The research carried out by Ozsari & Cetin (2022) that studies on the spiritual intelligence influence on happiness among hockey players explained that there is a significant relationship between these two variables. The sample of this previous research is a group of hockey players consisting of those who are from different age groups and the duration of being an athlete. The research was focusing on the circle of people who are involved in systematic sport training, according to Ozsari & Cetin (2022), their related research found that there is a positive relationship between sports and happiness. Thus, in this research, the purpose is to study the relationship of spiritual intelligence and happiness in different group which are university students.

King (2008) reviewed and studied previous research about spiritual intelligence. He concluded that there are four main dimensions of spiritual intelligence which are critical existential thinking (the ability to think the meaning of life), personal meaning production (the ability to conclude personal significance and rationale from all physical and mental experiences, including the power to generate and assert a purpose for existence), transcendental awareness (being able to understand magnificent measurements of oneself, others, and the physical world in normal mental states, along with being able to see how these measurements relate to oneself and the physical globe). The fourth dimension of spiritual intelligence conscious state expansion which is the capacity and ability of oneself to move around higher level of awareness. Based on these dimensions, this study wants to examine the either they affect human's resilience or not since resilience is the quality that need strong oneself innate capabilities. In addition, there are some studies on the relationship between spiritual intelligence and resilience (Khosravi & Nikmanesh, 2014; Sinchana & Joy, 2023; & Kessel, 2013), but there were still very few especially in Malaysian context (Ibrahim, 2022). Thus, this study determines to examine the relationship between spiritual intelligence and resilience in Malaysian context specifically among UNIMAS undergraduate Muslim students.

### **1.3 Research Objectives**

#### **1.3.1 General Objective**

To investigate the relationship between spiritual intelligence with happiness and resilience among UNIMAS undergraduate Muslim students.

#### **1.3.2 Specific Objectives**

1. To examine the level of spiritual intelligence among UNIMAS undergraduate Muslim students.

2. To examine the rate of happiness among UNIMAS undergraduate Muslim students.
3. To examine the score of resilience among UNIMAS undergraduate Muslim students.
4. To examine the relationship between spiritual intelligence and happiness among UNIMAS undergraduate Muslim students.
5. To examine the relationship between spiritual intelligence and resilience among UNIMAS undergraduate Muslim students.

#### **1.4 Research Questions**

1. What is the level of spiritual intelligence among UNIMAS undergraduate Muslim students?
2. What is the rate of happiness among UNIMAS undergraduate Muslim students?
3. What is the score of resilience among UNIMAS undergraduate Muslim students?
4. Is there any significant relationship between spiritual intelligence and happiness among UNIMAS undergraduate Muslim students?
5. Is there any significant relationship between spiritual intelligence and resilience among UNIMAS undergraduate Muslim students?

#### **1.5 Research Hypotheses**

Based on the background of the research, the hypotheses of this research will be carried out as follows:

- $H_{a1}$ : There is a significant relationship between critical existential thinking and happiness among UNIMAS undergraduate Muslim students.
- $H_{a2}$ : There is a significant relationship between personal meaning production and happiness among UNIMAS undergraduate Muslim students.

$H_a3$ : There is a significant relationship between transcendental awareness and happiness among UNIMAS undergraduate Muslim students.

$H_a4$ : There is a significant relationship between conscious state expansion and happiness among UNIMAS undergraduate Muslim students.

$H_a5$ : There is a significant relationship between spiritual intelligence and happiness among UNIMAS undergraduate Muslim students.

$H_a6$ : There is a significant relationship between critical existential thinking and resilience among UNIMAS undergraduate Muslim students.

$H_a7$ : There is a significant relationship between personal meaning production and resilience among UNIMAS undergraduate Muslim students.

$H_a8$ : There is a significant relationship between transcendental awareness and resilience among UNIMAS undergraduate Muslim students.

$H_a9$ : There is a significant relationship between conscious state expansion and resilience among UNIMAS undergraduate Muslim students.

$H_a10$ : There is a significant relationship between spiritual intelligence and resilience among UNIMAS undergraduate Muslim students.

## 1.6 Conceptual Framework

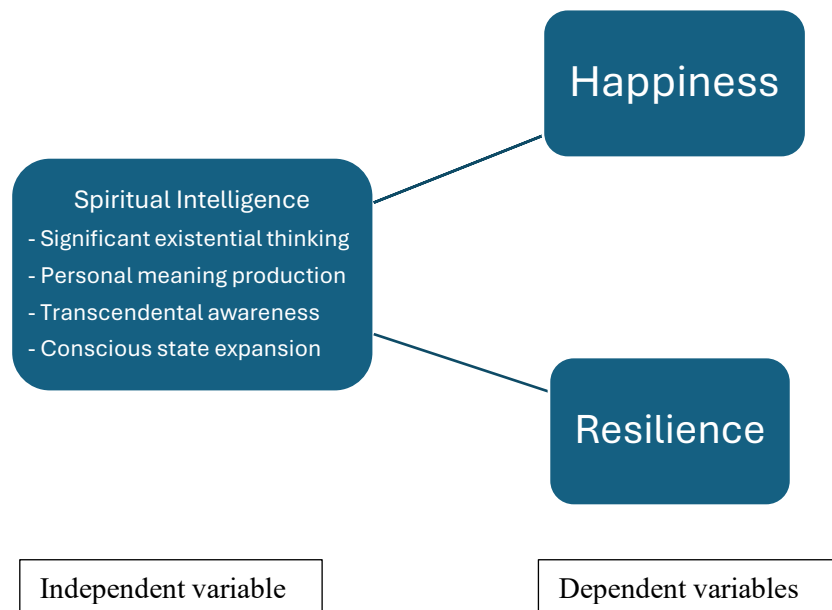


*Figure 1 Conceptual Framework of Study*

The foundation of the study is based on the model of spiritual intelligence from King (2008). King introduced 4 components that can measure the level of spiritual intelligence in oneself which are significant existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. The instrument developed by King has gone through several reliability and validity test in various languages and research setting (King, 2008; Ratnawat, 2023; Sahebalzamani, 2013; & Jahangir et al., 2020). The conceptual framework (refer to figure 1) consists of one independent variable and two dependent variables. The independent variable is spiritual intelligence that has four components which include significant existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. The dependent variables are happiness and resilience.

## **1.7 Significance of Study**

Based on the background of the research and problem statement above, this study can contribute to the awareness of spiritual intelligence in human well-being. Since the focus of the study is the relationship between spiritual intelligence with happiness and resilience, the findings from this study can help human to enhance their ability to achieve positive state of emotions. The study also can give positive impact to the educational institution in nurturing positive environment that will help students' psychological development.

## **1.8 Definition of Terms**

### **1.8.1 Spiritual Intelligence**

*Conceptual definition:* Spiritual intelligence is the capacity of asking about the true meaning of life and its integration between with the world we live.

*Operational definition:* In this research, spiritual intelligence will be assessed by using the 24-Item Spiritual Intelligence Self-Report Inventory (SISRI-24) by King (2008). It covers four dimensions of spiritual intelligence which are critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA), and conscious state expansion (CSE).

### **1.8.2 Happiness**

*Conceptual definition:* Happiness is the state of being happy, it is the emotion of joy, gladness, satisfaction, and well-being (American Psychology Association, 2018).

*Operational definition:* The state of being happy among UNIMAS undergraduate Muslim students that will be measured by using the assessment that has been adapted from the 4-Item Subjective Happiness. Scale

### **1.8.3 Resilience**

*Conceptual definition:* Resilience is the process of adapting to difficulties or challenges in life and adjusting to external and internal demands through mental, emotional, and behavioral flexibility (American Psychology Association, 2022).

*Operational definition:* The perceived ability to bounce back or recover from stress measured by the 6-Item Brief Resilience Scale (BRS) by Smith et al. (2008).

### **1.9 Summary**

In this chapter, background of study, problem statement, research objectives, hypotheses, conceptual framework, significance of study and definitions were explained.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

In this chapter, the discussion is on the context of the topic of the research, the model used in this research, and the past studies that support this research.

#### **2.1 Context for The Topic**

##### *CONCEPT OF SPIRITUAL INTELLIGENCE*

Reviewing literature on spiritual intelligence, it has been proven that spiritual intelligence has its own distinct concept that differentiate it with other components of intelligence. Intelligence is defined as the cognitive capacity of individuals to engage in thinking, reasoning, perceiving truths, making judgements, and ultimately drawing conclusions (Oszari & Cetin, 2022). Intelligence, as per their literature, can also be described as the capacity to handle cognitive complexity. The notion of intelligence as a cognitive capacity was initially introduced by Alfred Binet in the early 20th century. However, in the past two decades, the discourse surrounding intelligence has broadened to include various concepts such as natural intelligence, existential intelligence, and spiritual intelligence (Oszari & Cetin, 2022). The theory of multiple intelligence from Gardner encouraged the researcher to study more on other components of human intelligence.

According to Zohar and Marshall (2000), those who started to explain about spiritual intelligence, spiritual intelligence is or basic intelligence. It is the ability to develop our capacity for vision and value. According to them, spiritual intelligence can help us to reach the deepest layer of our true selves. The evolution of the meaning of spiritual intelligence keeps evolving

as it is difficult to find the true meaning of spiritual intelligence. But many spiritual traditions such as Buddhism, spiritualism, etc. and some psychological literature emphasize the vital factors of spiritual development are transformation of consciousness and finding meaning (Skrzypinska, 2021). Spiritual intelligence refers to the collection of skills and capabilities derived from spiritual resources that can be utilised in everyday life to improve persons' adaptability (Ahoei et al., 2017).

In a literature review written by Ma & Wang (2022), there are 12 key principles underlying the construct of spiritual intelligence; (1) self-awareness, (2) the concept of living in the moment (spontaneity), (3) being vision and value-led, (4) seeing things as an integrated system of many parts (holism), (5) having a deep empathy, (6) valuing others with their differences (celebrate diversity), (7) having one's own conviction (field of independence), (8) questioning deeply ourselves and accepting when we are wrong (humility), (9) tendency to ask the fundamental "why?" questions, (10) ability to see the bigger picture and connect with other larger context, (11) having courage to admit mistakes and learn from them, and (12) doing something with the purpose to benefit humanity. Other concept of spiritual intelligence was explained by Emmons in the year 2000 (Ma & Wang, 2022) introduced an alternative perspective on spiritual intelligence, which consists of five components: (1) the ability to surpass physical and material constraints, (2) the capacity to attain elevated states of consciousness, (3) the practice of imbuing everyday experiences with sacredness, (4) the utilisation of spiritual resources to address challenges, and (5) the expression of gratitude, compassion, and forgiveness. On the other hand, King (2008) came up with four elements of spiritual intelligence including *critical existential thinking*, *personal meaning production*, *transcendental awareness*, and *conscious state expansion*. The model constructed by King will be used in this research and will be explained later. The vast concepts of spiritual intelligence

indicate that this component of intelligence is a complex concept that may differ across cultures and concepts.

### *CONCEPT OF HAPPINESS AND ITS RELATIONSHIP WITH SPIRITUAL INTELLIGENCE*

Happiness is a concept that shows the positive emotional states of individuals (Keser, 2016). Social involvement, physical and mental health are all influenced by this element, which is considered a priority in the field of psychology (Aliabadi et al., 2019). Happiness can manifest as a pleasurable emotional state, a sense of well-being, and positive conduct (Fisher, 2010). Happiness is a subjective component that could be affected by objective factors (Ng, 2022). It is influenced by one's mental condition, other internal factors, and optimism (Hejazi et al., 2020). When people are happy, they can achieve more success (Vancea, 2014). Therefore, positive emotions such as happiness led to other positive events such as success in human life. Happiness is an affective condition characterised by sensations of joy, contentment, and gratification (Cherry, 2022). There are two keys of happiness according to Cherry (2022), which are the balance of emotions and life satisfaction. Everyone has both positive and negative moods and emotions. Happiness is the feeling that is linked more to positive experience (Cherry, 2022). When people are happy, they will feel content with life, finding great satisfaction in experiences, and experience feelings of extreme pleasure (Mandal, 2019). Happiness can improve the relationship with family, friends, colleagues and even strangers (Mandal, 2019). On the other hand, happiness was defined as a complete and justified satisfaction of life (Jahangir et al., 2020). It includes the belief in achieving the goal and the pleasant feelings that accompany (Jahangir et al., 2020). It is the ultimate motivator for all human behaviors (Jahangir et al., 2020) and has been viewed as positive inner experience that human put is as the indicator to judge the overall quality of their life (Jahangir et al., 2020).

Spiritual intelligence refers to a collection of cognitive and emotional capacities that can contribute to the attainment of optimal personal well-being and heightened awareness of wellness (Hejazi et al., 2020). The approach of spiritual intelligence will help human to overcome problems with a spirituality behavior, and help them to achieve happiness, and self-healing (Hejazi et al., 2020). Enhanced comprehension of oneself and others leads to increased happiness among individuals (Oszari & Cetin, 2022). Spiritual intelligence facilitates a profound understanding of one's innermost being (Oszari & Cetin, 2022). Other than that, when someone can construct an appropriate system of thoughts, they can react appropriate to an event, and they will be happy as they can show proper reaction (Oszari & Cetin, 2022). In addition, based on the cognitive theory of happiness (Rojas & Veenhoven, 2011), happiness is a result of human cognition and represents the differences between one's perception of life and the actual reality, when individuals are able to comprehend the true essence of life, they experience happiness as they feel fulfilled and content. One aspect of spiritual intelligence is the ability to create personal meaning, thus the development of this quality can be related with the cognitive theory's explanation on happiness.

#### *CONCEPT OF RESILIENCE AND ITS RELATIONSHIP WITH SPIRITUAL INTELLIGENCE*

Resilience, as defined by Kessel (2013), refers to the capacity to recover quickly from difficult circumstances or setbacks. Resilience refers to the capacity to recover, adapt, or enhance one's strength in the face of challenges or adversity (Tankachan & Babu, 2021). It can moderate the stressful events and reducing the effects on individuals (Nejad et al., 2019). The explanation of individual resilience divided into various category including health, physiological, emotional, dispositional, and psychological (Kessel, 2013). Resilience can change over time and the process is different within individuals in response to various life

experiences (Kessel, 2013). The development of resilience can be influenced by many factors includes the access to care, availability of resources, and other internal factors (Kessel, 2013).

According to Sinchana & Joy (2023), there are three factors of resilience which are (1) recovery (coming back to the positive or normal state that existed before the stressor happened), (2) resistance (can develop and live in a healthy lifestyle after the existence of the stressor, (3) reconfiguration (gaining stability and flexibility to adjust with various circumstances. According to Tankachan & Babu (2021), resilience is not a trait that originally exists in oneself, it is the process that develop across the lifespan involves behaviors, thoughts, and actions that may be learned through the process.

Spiritual intelligence serves as a catalyst for individuals to reflect on the consequences of their actions, establish their objectives, and lead a purposeful existence (Tankachan & Babu, 2021). A person that has a high level of resilience has higher quality to create plan and take steps to move from a state that hold them up (Tankachan & Babu, 2021). He or she has the positive view about themselves and has confidence in their strengths and skills (Tankachan & Babu, 2021). The ability to handle those attributes lies within the traits of spiritual intelligence. Therefore, the cultivation of spiritual intelligence is a contributing factor to the development of resilience (Tankachan & Babu, 2021). According to Sinchana & Joy (2023), higher level of the spiritual quality or the religious belief have been interconnected with higher level of coping mechanisms, higher capability to resist stress, has more positive outlook on life, and lower level of anxiety in the process of recovery from a stressor. Spiritual intelligence has been found to enhance an individual's ability to make optimal decisions and achieve goals in challenging situations and crises. This is because spiritual intelligence places great emphasis on the significance of one's absolute personal priorities and values (Nejad et al., 2019).

## 2.2 Model/theory Used in The Research

### *KING'S MODEL OF SPIRITUAL INTELLIGENCE*

The concept of spiritual intelligence is multifaceted and has been the subject of discussion among several researchers, each offering their own definitions (Ratnawat, 2023). According to King (2008), there is a four-factor model of spiritual intelligence includes critical thinking about reality of being, creating personal meaning (the ability to use physical and psychological experiences to create personal meaning and goals), transcendental consciousness (the ability to identify transcendental self-aspects, others, and the world using consciousness), and providing alertness opportunities (to enter the higher spiritual positions, including deep thought, prayer and meditation).

Jahangir et al. (2020) also explained the four concepts of spiritual intelligence from King's model. They posited that critical existential thinking entails the ability to observe and conceptualise aspects of life, reality, and metaphysical phenomena. This encompasses the capacity to contemplate non-existential matters within one's own existence. Furthermore, it encompasses the capacity to contemplate existential matters pertaining to one's mortality (Anwar et al., 2015).

Personal meaning production refers to the process of connecting all physical and intellectual experiences in order to establish the purpose or criteria for one's living (Jahangir et al., 2020). The quest for the meaning of life is often associated with spirituality (Vancea, 2014).

Transcendental awareness refers to the capacity to recognise the transcendent aspects of oneself and others (Jahangir et al., 2020; Anwar et al., 2015; & Vancea, 2014). The concept encompasses the capacity to acknowledge the relationship between oneself and the physical body while being in a state of awareness (Jahangir et al., 2020). This component is crucial for spiritual intelligence as it encompasses the capacity to see the overall significance of reality

and the essence of existence beyond the typical sensory understanding (referred to as the spiritual dimension) in a state of normal wakefulness (Vancea, 2014).

The final element of spiritual intelligence in King's paradigm is the expansion of conscious state, which involves an enhanced and refined level of awareness (Jahangir et al., 2020; & Anwar et al., 2015). This component implies the ability to transcend the conscious state and to enter spirituality profound states (Vancea, 2014). Thus, this component also discusses the techniques that facilitate the capabilities such as meditation, relaxation, deep contemplation, prayer, and many more (Jahangir et al., 2020; & Vancea, 2014).

### **2.3 Spiritual Intelligence in Islamic Context**

Ratnawat (2023) defines spiritual intelligence as the capacity for self-awareness, empathy, compassion, and the aptitude to comprehend, control, and utilise spiritual and religious concepts and practices in order to discover the meaning of life. Alternatively, it can be described as the capacity to employ intangible and spiritual assets to improve one's state of being and address challenges (Ratnawat, 2023). In Islamic concept, spiritual intelligence is an ability of a human to understand the meaning of life, cleanse their soul from negativity and related themselves with their creator (Ibrahim, 2022). The spiritual intelligence is the results of deep faith in the oneness of Allah and the spiritual component that leads human to the faith is the heart (*al-qalb*) (Ibrahim, 2022). The deep belief in Allah manifests positive emotion, thoughts, and action.

According to Anwar et al. (2020), there is a correlation between spirituality and spirituality intelligence within the broader framework of Islamic culture. The notion of *Taqwa* (Piety) in Islamic culture refers to the recognition and devotion towards Allah the Almighty, which can contribute to the development of self-awareness and subsequently increase an

individual's cognitive processes, emotions, and responses (Anwar et al., 2020). There is a concept of spirituality in Islam that create the belief in the oneness of Allah (*Tawhid*) and the Muslims will always search for the truth and the transcendence as the attempts to connect with Allah who created them (Anwar et al., 2020). The transcendental awareness in spiritual intelligence is related to the ability to understand the meaning of *Tawhid* (oneness of Allah) in Islam. *Tawhid* is the act of affirming that Allah is the only God (Anwar et al., 2020). *Tawhid* is the essence in Islam and its basis is the truth of the transcendence of Allah, which refers to the fact that Allah is the only God and absolutely dissimilar with other things (Anwar et al., 2020). Other than that, in Islam, there is a concept of *maqasid al-hayat* which is the absolute meaning of purpose of life (Anwar et al., 2020). This concept defines the real purpose of in a Muslim's life is to devote themselves to Allah and to become the *Khalifah* or Caliph (the leader and ruler on the Earth) that obey to Allah (Anwar et al., 2020). Those who follows Allah's rule will be granted with magnificent rewards in the heaven and those who are not follow His will receive the punishment in the hell if they are not repent to Allah in their life. The clear set of the purpose of life that Islam taught to the followers can be related to the concept of personal meaning production in spiritual intelligence (Anwar et al., 2020). According to King (2008), the concept of personal meaning production in spiritual intelligence explains the interconnection of physical ability and psychological experiences. In other words, personal meaning production relates the explanation of the purpose of life with the integration between body and soul (Anwar et al., 2020).

## 2.4 Past Studies Supporting This Study

### *SPIRITUAL INTELLIGENCE AND ACADEMIC PERFORMANCE OF STUDENTS: A REVIEW OF LITERATURE (Ratnawat, 2023)*

A literature review written by Ratnawat (2023), provided a clear definition of spiritual intelligence as the capacity to access and employ spiritual and non-material resources for problem-solving and improving one's well-being. He also pointed out the gap of previous studies in the literature he reviewed. Some of the gaps are, spiritual intelligence lacks a consensus definition due to its complex nature, so it is difficult to compare findings across studies. More studies of the effects of spiritual intelligence are needed because this field still lack longitudinal studies. Other than that, the studies in spiritual intelligence still lacking in the setting of different cultural context and limited studies on the mediating mechanisms.

### *THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND HAPPINESS: RESEARCH ON HOCKEY PLAYERS (Oszari & Cetin, 2022)*

The study by Oszari & Cetin (2022) was being held in Turkey involving 180 athletes from 7 women's clubs and 8 men's clubs. The research obtained approval from the ethics committee and aimed to investigate the correlation between spiritual intelligence and happiness among hockey players. Pearson correlational test and multiple regression analyses were applied in this study. The correlational analysis revealed a statistically significant and positive correlation between the sub-item of SISRI-24 (King, 2008) and happiness among the hockey players. The findings from the multiple regression analysis indicate that transcendental consciousness and conscious state expansion play a significant and favourable role in

explaining the relationship between spiritual intelligence and happiness. The gap from this study that can be bridged in current research is to further the study in other population context.

*THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND HAPPINESS IN NURSING STUDENTS STUDYING AT SHIRAZ AND TEHRAN UNIVERSITY OF MEDICAL SCIENCES (Hejazi et al., 2020).*

This study is a descriptive cross-sectional study, with data collected from 541 nursing students from Shiraz and Tehran University of Medical Sciences (Hejazi et al., 2020). The results show that the students with higher spiritual intelligence level are happier due to the components of spiritual intelligence are linked with the components that can sustain mental health (Hejazi et al., 2020). The result from this study can help the students in medical fields to improve their mental health (Hejazi, et al., 2020).

*THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND HAPPINESS IN STUDENTS OF BAM UNIVERSITY OF MEDICAL SCIENCES (Aliaabadi et al., 2019)*

The research aimed to investigate the relationship between spiritual intelligence and happiness among the students of Bam University of Medical Sciences in Iran. The data were utilised by using the Spiritual Intelligence Self-Assessment Inventory and the Oxford Happiness Questionnaire. The findings demonstrated a noteworthy correlation between spiritual intelligence and happiness. The questionnaires were distributed among students from the Health, Nursing and Midwifery, and Medicine Departments. A total of 245 individuals successfully filled out the surveys. Surgery students had a greater degree of happiness compared to students in other fields. The reduction in satisfaction among environmental health students may be attributed to a lack of optimism for future work opportunities. Operating room

students exhibited the highest level of spiritual intelligence, whereas public health students demonstrated the lowest level.

*THE RELATIONSHIP BETWEEN SPIRITUAL INTELLIGENCE AND HAPPINESS IN CANCER PATIENTS REFERRING TO SELECTED HOSPITALS OF TEHRAN UNIVERSITY OF MEDICAL SCIENCES (Ramezanli et al., 2020)*

The intention of this study is to assess the impact of spiritual intelligence on the positive emotions, specifically happiness, of cancer patients. This is particularly relevant as cancer patients often have psychological illnesses such as sadness and anxiety (Ramezanli et al., 2020). A study was conducted with a total of 200 participants. Among them, 44.5% exhibited the highest degree of spiritual intelligence, while 18.5% displayed the lowest level of spiritual intelligence (Ramezanli, et al., 2020). The correlation analysis revealed a significant positive link between spiritual intelligence and happiness among the cancer patients. The findings of this study indicate a positive correlation between elevated levels of spiritual intelligence and increased levels of happiness in individuals diagnosed with cancer (Ramezanli et al., 2020). The research findings indicate that focusing on spiritual intelligence and developing its fundamental aspects can contribute to improving the well-being of individuals diagnosed with cancer (Ramezanli et al., 2020).

*THE COMPONENTS OF THE SPIRITUAL INTELLIGENCE PREDICTING THE MENTAL TOUGHNESS AND EMOTIONAL CREATIVITY FOR UNIVERSITY STUDENTS (Hassan, 2022)*

The study perceives mental toughness as a facet of individual capability that enables humans to withstand adversity and surmount challenges (Hassan, 2022). The study aims to

assess the predictive relationship between spiritual intelligence and the levels of mental toughness and emotional creativity among students (Hassan, 2022). The findings indicate a substantial correlation between spiritual intelligence and mental toughness (Hassan, 2022). This study recommends that future studies investigate the correlation between spiritual intelligence and other characteristics.

*ROLE OF SPIRITUAL INTELLIGENCE ON RESILIENCE AND MENTAL HEALTH  
(Thankachan & Babu, 2021).*

This study involved the sample consisting of 50 males and 50 females aged between 18-35 in India. The results indicate a positive correlation between spiritual intelligence with resilience and mental health among young adults (Thankachan & Babu, 2021). The assessments being used in this research are the SISRI-24 by King (2008), the 6 items of Brief Resilience Scale, and the 14 items of Mental Health Continuum Short Form (MHC-SF). The study proposes that young adults are mostly motivated through extrinsic factors which we human have less control, so the application of spiritual intelligence such as meditation among young adults as a part of their lifestyle to achieve efficient level of resilience and mental health (Thankachan & Babu, 2021).

*EFFECTIVENESS OF SPIRITUAL INTELLIGENCE IN RESILIENCE AND  
RESPONSIBILITY OF STUDENTS (Nejad et al., 2019)*

This study was involving the high schoolers in the city of Baghmalek, Iran. This semi-experimental research with pretest-posttest design consists experimental and control groups. In total, 445 students were selected from two high schools and the participants would take the pretest before the experimental group underwent a spiritual intelligence training for eight 90-

min sessions. The assessments had been used in this research were 25-item Connor-Davidson resilience scale (CD-RISC) and Kordlou's responsibility questionnaire. The similar assessments would be used in the post-test. After one month of the training session, both control and experimental groups took the post-test, after the analyses being made, the hypotheses of this study were confirmed, hence spiritual intelligence training enhance the level of resilience and responsibility.

## **2.5 Summary**

In this chapter, the context of the topic of the research, the model used in this research, and the past studies that support this research have been discussed.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

In this chapter, the research design including the population and sample of the research, the design of the instruments, the procedure of pilot study and data collection, and the procedure of data analysis will be discussed.

#### **3.1 Research Design**

This study employs a quantitative technique, which entails a systematic procedure for substantiating and validating hypotheses (Glaser & Strauss, 1967). The outcomes are contingent upon the tools employed for data collection, and the acquired data will be evaluated using statistical methodology (Ahmad & Bujang, 2022). This methodology is selected due to the study's objective of ascertaining the magnitude of the variables. According to Ahmad & Bujang (2022), a quantitative methodology is appropriate for a study that seeks to determine numerical quantities, specific details, timing, and spatial information. In addition, this study seeks to examine the correlation between the independent variable (spiritual intelligence) and the dependent variables (happiness and resilience). Therefore, the hypotheses were established at the outset of the research design, making the quantitative method the suitable approach for this study. Furthermore, this study is a correlation study as it examines the association between the independent variable and the dependent variables. Since this study just depends on correlation data and does not involve any manipulation of variables, it can be classified as a non-experimental quantitative research approach.

### **3.2 Population and Sample**

The population for this research is the undergraduate Muslim students of Universiti Malaysia Sarawak (UNIMAS). According to the statistics given by the Undergraduate Studies Division of UNIMAS on 24<sup>th</sup> of January 2024, there are 13286 students currently pursuing their undergraduate studies at UNIMAS and from that number, there are 6578 Muslim students. Based on the research design and the population parameter, the sample size of this research is 361 undergraduate Muslim students. The sample size is determined based on Krejcie & Morgan (1970) table of determining sample size in research activities. The sampling method of this study is convenience sampling method. According to Ahmad & Bujang (2022), this method is the easiest and least time-consuming sampling method in research methodology. As a result, there were 287 respondents participated in the study.

### **3.3 Instruments**

#### **3.3.1 Instrument Structure**

The instruments that will be used in this study will be adapted from three well-established assessments. The first assessment is the 24-item Spiritual Intelligence Self-Report Instrument (SISRI-24) developed by King (2008). This assessment is to examine the level of spiritual intelligence. Next, to determine the level of happiness, the assessment that will be adapted is the 4-item Subjective Happiness Scale by Lyubomirsky & Lepper (1999). Lastly, to examine the level of resilience, the 6-item Brief Resilience Scale (Smith et al., 2008) will be used. These assessments will be adapted, and a questionnaire will be developed. The questionnaire consists of four sections which are Section A (demographic data) that collects

the age and the faculty of the participants, Section B (SISRI-24) consists of 24 questions related to four components of spiritual intelligence by King (2008), Section C is the questionnaire assess the level of happiness (4-item Subjective Happiness Scale) by Lyubomirsky & Lepper (1999), and Section D (the 6-item Brief Resilience Scale) is the lists of questionnaire that determine the level of resilience by Smith et al., 2008). For Sections B, C, and D, the Likert scale will be implied as the original version of the assessments uses this scale of measurement.

#### *Spiritual Intelligence Self-Report Inventory (SISRI-24)*

The assessment was developed in 2008 by King for his postgraduate thesis. The assessment assesses four components of spiritual intelligence which are critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA), and conscious state expansion (CSE). There are 24 statements or items in this assessment with 7 items for CET, 5 items for PMP, 7 items for TA, and 5 items for CSE. There is also one item (item 6) for TA that need to be recoded prior to the data analysis process.

#### *Subjective Happiness Scale*

The assessment consists of 4 items that assessed the respondent's best description about themselves based on the statement given. The original version of the assessment by Lyubomirsky & Lepper (1999) using 7 Likert scale, but the 5 Likert scale would be used for this research since other assessments already used 5 Likert scale. To maintain the consistency across all sections of the questionnaire, the alteration of Likert scale was being done during the questionnaire development. The simple mapping (rescale) was being done as score 1 remained as point 1, score 2 and 3 equivalent to score 2, score 4 equal to score 3, score 5 and 6 similar to score 4, and score 7 equal to score 5. This change is supported by article from Dawes (2007) that stated rescaling is the method that can be used to alter the scale. According to the article, different scale formats exhibited no prominent differences. It shows that data gathered from 5-point format can be readily rescale to 7-point and vice versa (Dawes, 2007). It also stated in

the article that when multi point format being used in a set of questionnaire, the scale with more score options will produce slightly lower scores that may effect the overall score (Dawes, 2007). In this assessment, item 4 would be recoded prior to data analysis process.

#### *Brief Resilience Scale*

This assessment consists of 6 items that assess respondents' agreeableness on their state of resilience. Most of the questions are time-based which means the respondents need to evaluate either they are able to bounce back in hard situation quickly or not. The scoring method for this assessment is by divide the total score of the items by 6 to get the score. Item 2, 4, and 6 would be recoded prior to data analysis process.

### **3.3.2 Data Collection Procedures**

The data collected by using the self-assessed questionnaire in Google Form. In the questionnaire, an informed consent will be given to the participant. The questionnaire was randomly distributed in various platform that can be accessed by the participants both online and onsite (in the campus). The researcher printed out mini posters and distributed them in the campus as one of the research advertisement methods. As the method of sampling, this research is using convenience sampling method, and the participants will voluntarily answer the questionnaire to reduce the sampling bias. According to Bhandri (2020), sampling bias happens when the part of population is more likely to be selected in sample.

### **3.4 Pilot Study**

Pilot study will be conducted to examine the reliability and validity of the questionnaire. Pilot test will help the researcher to refine the questionnaire before it will be used in actual data collection. Even though the assessments that being used are well established, but the pilot study still need to be done to determine either the combination of the assessments are valid and

reliable in this research context. A smaller sized of participants will be involved in the pilot study, according to In (2017), some studies propose 12 participant to over 30 participants for the pilot study. After this small group assessed the questionnaire, the data will be tested by Cronbach's alpha to determine the reliability. In the pilot test, 16 respondents were participated, and the data was analysed by using Cronbach's alpha. The interpretation of the analysis will be based on the Cronbach's alpha rules adapted from Cronbach (1951) in Table 3.1.

Table 3.1

*Interpretation of Cronbach's alpha for reliability*

| Cronbach's Alpha           | Internal Consistency |
|----------------------------|----------------------|
| $\alpha \geq 0.9$          | Excellent            |
| $0.7 \leq \alpha \leq 0.9$ | Good                 |
| $0.6 \leq \alpha \leq 0.7$ | Acceptable           |
| $0.5 \leq \alpha \leq 0.6$ | Poor                 |
| $\alpha \leq 0.5$          | Unacceptable         |

*Assessment reliability*

Table 3.3 shows the Cronbach's alpha coefficient for the assessment. The Spiritual Intelligence Self-Report Inventory score is 0.945 which shows an excellent level of reliability. The reliability for Subjective Happiness Scale and Brief Resilience Scale is acceptable since Cronbach's alpha for both assessments is above 0.70 (as shown in Table 3.2).

Table 3.2

| Variables | Cronbach's Alpha | N of items |
|-----------|------------------|------------|
|-----------|------------------|------------|

|                        |       |    |
|------------------------|-------|----|
| Spiritual Intelligence | 0.945 | 24 |
| Self-Report Inventory  |       |    |
| Subjective Happiness   | 0.705 | 4  |
| Scale                  |       |    |
| Brief Resilience Scale | 0.701 | 6  |

### **3.5 Data Analysis Procedures**

#### **3.5.1 Descriptive Data Analysis**

The descriptive statistics was used in this study to figure out the frequency and percentage of the respondents' demographic information. The data collected information such as the gender, age, race, faculty, and year of study of the respondents. Besides that, the variables' mean and standard deviation would show the variables' level among the respondents.

#### **3.5.2 Inferential Data Analysis**

By using the Pearson's correlation coefficient test in Statistical Package for the Social Sciences version 27 (SPSS 27) will analyse the hypotheses of the research. Pearson's correlation coefficients can measure the association between two quantitative, continuous variables (Ahmad & Bujang, 2022).

### **3.6 Summary**

In this chapter, the research design including the population and sample of the research, the design of the instruments, the procedure of pilot study and data collection, and the procedure of data analysis has been discussed.

## CHAPTER FOUR

### FINDINGS AND DISCUSSION

#### 4.0 Introduction

In this chapter the data collected will be analysed by using descriptive analysis and inferential analysis. The discussion of the analysis also will be elaborated in this chapter.

#### 4.1 Descriptive Analysis

A total of 287 responses were collected during the data collection process. The descriptive statistics was used in this study to figure out the frequency and percentage of the respondents' demographic information. The data collected information such as the gender, age, race, faculty, and year of study of the respondents. Besides that, the variables' mean and standard deviation would show the variables' level among the respondents.

##### *Descriptive statistics of respondents' demographic profile*

Table 4.1 shows the descriptive statistics of the respondents' gender, age, race, faculty, and year of study. The number of female respondents are 247 (86.1%) and the number male of respondents are 40 (13.9%). The researcher categorized the range of the age as 18 to 21 years for the first category, 22 to 25 years old for the middle category, and 26 to 29 years old as the oldest range of age. The number of respondents for the categories are 108 (37.6%), 170 (59.2%), and 9 (3.1%) respectively. It shows that most responses come from those who are 22 to 25 years old. As for the race frequency, the highest number of respondents are Malay with 201 (70.0%) responses, followed by Bumiputera Sabah (N = 41, 14.3%), and Bumiputera Sarawak (N = 38, 13.2%). There are responses from 5 Chinese respondents (1.7%), Bugis and Somali with a respondent (0.3%) participated from both races. For the number of respondents

according to the faculty, 89 respondents (31.0%) participated in the survey are from FCSHD. The second highest number of respondents are from FSSH (N = 46, 16.0%). The third highest number come from FEB and FELC with 33 respondents (11.5%) participated from both faculties. The frequency of respondents from other faculties are FMHS (N = 28, 9.8%), FRST (N = 17, 5.9%), FENG (N = 15, 5.2%), FCSIT (N = 12, 4.2%), FACA (N = 8, 2.8%), and FBE (N = 6, 2.1%). In this research, the highest number of respondents are from Year 3 undergraduate students followed by Year 1 (N = 80, 27.9%), Year 2 (N = 63, 22.0%), and Year 4 (N = 20, 7.0%).

Table 4.1

*Descriptive statistics of respondents' demographic profile*

| Gender             | <i>n</i> | %    |
|--------------------|----------|------|
| Female             | 247      | 86.1 |
| Male               | 40       | 13.9 |
| Total              | 287      | 100  |
| Age                | <i>n</i> | %    |
| 18-21 years old    | 108      | 37.6 |
| 22-25 years old    | 170      | 59.2 |
| 26-29 years old    | 9        | 3.1  |
| Total              | 287      | 100  |
| Race               | <i>n</i> | %    |
| Bugis              | 1        | 0.3  |
| Bumiputera Sabah   | 41       | 14.3 |
| Bumiputera Sarawak | 38       | 3.2  |

|         |     |     |
|---------|-----|-----|
| Chinese | 5   | 1.7 |
| Malay   | 201 | 70  |
| Somali  | 1   | 0.3 |
| Total   | 287 | 100 |

| Faculty | <i>n</i> | %    |
|---------|----------|------|
| FACA    | 8        | 2.8  |
| FBE     | 6        | 2.1  |
| FCSHD   | 89       | 31   |
| FCSIT   | 12       | 4.2  |
| FEB     | 33       | 11.5 |
| FELC    | 33       | 11.5 |
| FENG    | 15       | 5.2  |
| FMHS    | 28       | 9.8  |
| FRST    | 17       | 5.9  |
| FSSH    | 46       | 16   |
| Total   | 287      | 100  |

| Year of Study | <i>n</i> | %    |
|---------------|----------|------|
| Year 1        | 80       | 27.9 |
| Year 2        | 63       | 22   |
| Year 3        | 124      | 43.2 |
| Year 4        | 20       | 7    |
| Total         | 287      | 100  |

### *Mean and standard deviation of variables*

In this research, the means of the variables were being analysed to figure out the level of spiritual intelligence, happiness, and resilience. The reference used to interpret the score is the scoring range of Likert scale by Sözen (2019) (Table 4.2). The mean score also would be compared to other similar mean score from different study to enhance the accuracy of the interpretation. Table 4.3 shows the results of the mean and standard deviation of the spiritual intelligence, happiness, and resilience.

### *Level of Spiritual Intelligence*

The total mean score of spiritual intelligence is  $M = 3.6587$ . According to table 4.2, if the total mean fall in the range  $3.42 - 4.20$ , it represents that the sample is agree with the statement in the assessment that define their spiritual intelligence level. Based on the assessment administration guideline, the higher score shows higher level of spiritual intelligence (King, 2008). As the mean score of the variable is 3.6587 out of total perfect score 5.0, the level of spiritual intelligence is high or positive among the sample. This interpretation is corresponding with the study from Tak & Sharma (2022) that show similar range of mean score, the mean score of spiritual intelligence in this study is  $M = 3.96$  and the result be interpreted as high level of spiritual intelligence.

### *Level of Happiness*

The total mean score happiness is  $M = 3.2456$ . According to table 4.2, if the total mean fall in the range  $2.61 - 3.40$ , it represents that the sample is neither agree nor disagree with the statement in the assessment that define their happiness. Based on the assessment administration guideline, the higher score shows higher level of happiness (Lyubomirsky & Lepper, 1999). As the mean score of the variable is 3.2456 out of total perfect score 5.0, the level of happiness is high or positive among the sample. This interpretation is corresponding with the study from

Tak & Sharma (2022) that show similar range of mean score, the mean score of happiness in this study is  $M = 3.42$  and the result be interpreted as high level of happiness.

#### *Level of Resilience*

The total mean score happiness is  $M = 3.0726$ . According to table 4.2, if the total mean fall in the range 2.61 – 3.40, it represents that the sample is neither agree nor disagree with the statement in the assessment that define their resilience. Based on the assessment administration guideline, the higher score shows higher level of resilience (Smith et al., 1999). As the mean score of the variable is 3.0725 out of total perfect score 5.0, the level of resilience is moderate among the sample. This interpretation is corresponding with the study from Sinchana & Joy (2023) that show similar range of mean score, the mean score of resilience in this study is  $M = 3.08$  and the result be interpreted as acceptable level of resilience.

Table 4.2

#### *Scoring range of Likert scale of the survey*

|                   | Range       |
|-------------------|-------------|
| Strongly Disagree | 1.00 – 1.80 |
| Disagree          | 1.81 – 2.60 |
| Neither/Nor Agree | 2.61 – 3.40 |
| Agree             | 3.41 – 4.20 |
| Strongly Agree    | 4.21 – 5.00 |

Table 4.3

*Mean and standard deviation of variables*

| Variables              | <i>N</i> | <i>M</i> | <i>SD</i> |
|------------------------|----------|----------|-----------|
| Spiritual Intelligence | 287      | 3.6587   | 0.5457    |
| Happiness              | 287      | 3.2456   | 0.7452    |
| Resilience             | 287      | 3.0726   | 0.5556    |

## 4.2 Inferential Analysis

### *Pearson's correlation coefficient analysis*

Pearson's correlation coefficient analysis was used to identify the relationship of spiritual intelligence and its components with happiness and resilience among UNIMAS undergraduate Muslim students. Table 4.4 shows the result of the analysis and table 4.5 shows the interpretation of the result.

### *Correlation of Spiritual Intelligence (SI) with Happiness and Resilience*

Based on Table 4.4, the Pearson's correlation coefficient ( $r$ ) between SI and happiness is 0.249, with the significant value,  $p < .001$ , which is less than alpha value ( $\alpha = 0.05$ ). It indicates that there is a weak positive correlation between SI and happiness among UNIMAS undergraduate Muslim students. Meanwhile, the Pearson's correlation coefficient ( $r$ ) between SI and resilience is 0.201, and the significant value is less than  $\alpha = 0.05$ ,  $p < .001$ . There is a weak positive correlation between SI and resilience among UNIMAS undergraduate Muslim students.

### *Correlation of Critical Existential Thinking (CET) with Happiness and Resilience*

The analysis of Pearson's correlation coefficient ( $r$ ) for the relationship between CET and happiness is 0.071 with the significant value  $p = 0.231$  which is more than alpha value  $\alpha = 0.05$ . It shows there is no significant relationship between CET and happiness. The analysis of Pearson's correlation coefficient ( $r$ ) for the relationship between CET and resilience is 0.006 with the significant value  $p = 0.268$  which is more than alpha value  $\alpha = 0.05$ . There is no significant relationship between CET and resilience.

### *Correlation of Personal Meaning Production (PMP) with Happiness and Resilience*

Based on Table 4.4, the Pearson's correlation coefficient ( $r$ ) between PMP and happiness is 0.351, with the significant value,  $p < .001$ , which is less than alpha value ( $\alpha = 0.05$ ). It indicates that there is a moderate positive correlation between PMP and happiness among UNIMAS undergraduate Muslim students. Meanwhile, the Pearson's correlation coefficient ( $r$ ) between PMP and resilience is 0.296, and the significant value is less than  $\alpha = 0.05$ ,  $p < .001$ . There is a moderate positive correlation between PMP and resilience among UNIMAS undergraduate Muslim students.

### *Correlation of Transcendental Awareness (TA) with Happiness and Resilience*

The analysis of Pearson's correlation coefficient ( $r$ ) for the relationship between TA and happiness is 0.245 with the significant value  $p < 0.001$  which is less than alpha value  $\alpha = 0.05$ . It shows there is a weak positive correlation between TA and happiness. The analysis of Pearson's correlation coefficient ( $r$ ) for the relationship between TA and resilience is 0.155 with the significant value  $p = 0.008$  which is less than alpha value  $\alpha = 0.05$ . Thus, there is a weak positive relationship between TA and resilience.

### *Correlation of Conscious State Expansion (CSE) with Happiness and Resilience*

Based on Table 4.4, the Pearson's correlation coefficient ( $r$ ) between CSE and happiness is 0.203, with the significant value,  $p < .001$ , which is less than alpha value ( $\alpha = 0.05$ ). It indicates that there is a weak positive correlation between CSE and happiness among UNIMAS undergraduate Muslim students. Meanwhile, the Pearson's correlation coefficient ( $r$ ) between CSE and resilience is 0.179, and the significant value is less than  $\alpha = 0.05$ ,  $p = .002$ . There is a weak positive correlation between CSE and resilience among UNIMAS undergraduate Muslim students.

Table 4.4

#### *Pearson's correlation coefficient analysis*

|                                     |                     | Happiness | Resilience |
|-------------------------------------|---------------------|-----------|------------|
| Spiritual Intelligence              | Pearson Correlation | .249**    | .201**     |
|                                     | ( $r$ )             |           |            |
|                                     | Sig. (2-tailed)     | <.001     | <.001      |
|                                     | N                   | 287       | 287        |
| Critical Existential Thinking (CET) | Pearson Correlation | .071      | .066       |
|                                     | ( $r$ )             |           |            |
|                                     | Sig. (2-tailed)     | .231      | .268       |
|                                     | N                   | 287       | 287        |
| Personal Meaning Production (PMP)   | Pearson Correlation | .351**    | .296**     |
|                                     | ( $r$ )             |           |            |

|                 |                     |        |        |
|-----------------|---------------------|--------|--------|
|                 | Sig. (2-tailed)     | <.001  | <.001  |
|                 | N                   | 287    | 287    |
| Transcendental  | Pearson Correlation | .245** | .155** |
| Awareness (TA)  | (r)                 |        |        |
|                 | Sig. (2-tailed)     | <.001  | .008   |
|                 | N                   | 287    | 287    |
| Conscious State | Pearson Correlation | .203** | .179** |
| Expansion (CSE) | (r)                 |        |        |
|                 | Sig. (2-tailed)     | <.001  | .002   |
|                 | N                   | 287    | 287    |

Table 4.5

*Interpretation of correlation analyses*

| Hypotheses Statement                                                                                                                                 | Coefficient Value, $r$<br>Significant Value, $p$ | Result                                                                                                                                               |
|------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| $H_{a1}$ : There is a significant relationship between critical existential thinking (CET) and happiness among UNIMAS undergraduate Muslim students. | $r = .071$<br>$p > 0.05$ , $p = .231$            | The alternate hypothesis is rejected. There is no significant relationship between CET and happiness among UNIMAS undergraduate Muslim students.     |
| $H_{a2}$ : There is a significant relationship between personal meaning production (PMP) and happiness among UNIMAS undergraduate Muslim students.   | $r = .351$<br>$p < 0.05$ , $p < .001$            | The alternate hypothesis is accepted. There is a moderate positive correlation between PMP and happiness among UNIMAS undergraduate Muslim students. |
| $H_{a3}$ : There is a significant relationship between transcendental awareness TA and happiness among                                               | $r = .245$<br>$p < 0.05$ , $p < .001$            | The alternate hypothesis is accepted. There is a weak positive correlation between TA and happiness among                                            |

|                                                                                                                                                       |                                    |                                                                                                                                                   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| UNIMAS undergraduate Muslim students.                                                                                                                 |                                    | UNIMAS undergraduate Muslim students.                                                                                                             |
| $H_{a4}$ : There is a significant relationship between conscious state expansion (CSE) and happiness among UNIMAS undergraduate Muslim students.      | $r = .203$<br>$p < 0.05, p < .001$ | The alternate hypothesis is accepted. There is a weak positive correlation between CSE and happiness among UNIMAS undergraduate Muslim students.  |
| $H_{a5}$ : There is a significant relationship between spiritual intelligence (SI) and happiness among UNIMAS undergraduate Muslim students.          | $r = .249$<br>$p < 0.05, p < .001$ | The alternate hypothesis is accepted. There is a weak positive correlation between SI and happiness among UNIMAS undergraduate Muslim students.   |
| $H_{a6}$ : There is a significant relationship between critical existential thinking (CET) and resilience among UNIMAS undergraduate Muslim students. | $r = .006$<br>$p > 0.05, p = .268$ | The alternate hypothesis is rejected. There is no significant relationship between CET and resilience among UNIMAS undergraduate Muslim students. |

|                                                                                                                                                     |                                    |                                                                                                                                                       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| $H_{a7}$ : There is a significant relationship between personal meaning production (PMP) and resilience among UNIMAS undergraduate Muslim students. | $r = .351$<br>$p < 0.05, p < .001$ | The alternate hypothesis is accepted. There is a moderate positive correlation between PMP and resilience among UNIMAS undergraduate Muslim students. |
| $H_{a8}$ : There is a significant relationship between transcendental awareness (TA) and resilience among UNIMAS undergraduate Muslim students.     | $r = .155$<br>$p < 0.05, p = .008$ | The alternate hypothesis is accepted. There is a weak positive correlation between TA and resilience among UNIMAS undergraduate Muslim students.      |
| $H_{a9}$ : There is a significant relationship between conscious state expansion (CSE) and resilience among UNIMAS undergraduate Muslim students.   | $r = .179$<br>$p < 0.05, p = .002$ | The alternate hypothesis is accepted. There is a weak positive correlation between CSE and resilience among UNIMAS undergraduate Muslim students.     |
| $H_{a10}$ : There is a significant relationship between spiritual intelligence (SI)                                                                 | $r = .201$<br>$p < 0.05, p < .001$ | The alternate hypothesis is accepted. There is a weak positive between SI and                                                                         |

|                                                            |  |                                                        |
|------------------------------------------------------------|--|--------------------------------------------------------|
| and resilience among UNIMAS undergraduate Muslim students. |  | resilience among UNIMAS undergraduate Muslim students. |
|------------------------------------------------------------|--|--------------------------------------------------------|

### 4.3 Discussion

#### *Level of Variables*

The analysis shows that the level of spiritual intelligence is high. It is corresponding with the concept explained by Anwar et al. (2020) about the integration of Islamic teaching in Muslim's life with spiritual intelligence. According to Anwar et al. (2020), there are three concepts that correlated with the components of spiritual intelligence which are *Tawhid* (belief in the oneness of Allah), *Taqwa* (recognition and devotion to Allah by following all His rules and avoid all things that forbidden by Him), and *Maqasid al-Hayat* (absolute meaning and purpose of life – to be a *Khalifah* and worshipper of Allah). These three concept can be related to critical existential thinking and conscious state expansion (*taqwa*), transcendental awareness (*tawhid*), and personal meaning production (*maqasid al-hayat*).

As for the happiness, the result shows that the level of happiness is considered moderate to high. It is corresponding with the concept of happiness in Islam by Wahab (2022) which explained that happiness especially the absolute happiness can be obtained when someone is truly trust and belief in one God (Allah). This is the concept of *Iman* (belief) in Islam. Apart from that, according to Wahab, in Islam, the worshippers are being summoned to belief in an absolute truth of existence of the Hereafter, so this concept prevent the believers from being

ambiguous about the concept of life and why they are created. The certainty about their life will make them having positive emotions such as happiness.

For the resilience, it shows that the level of resilience is moderate. In a study by Hussein et al. (2023) about the comparison between Muslim students and other students' resilience, it was showing that the resilience of Muslim students especially those who have Islamic studies background higher than other students. Hussein et al. (2022) explained the underlying reason of the level of resilience is adhere by strong religion practice and understanding. It is also may explain the reason of the moderate level of resilience among UNIMAS undergraduate Muslim students.

### *Correlation Analyses*

The first finding that will be explained is the relationship between critical existential thinking (CET) with happiness and resilience. It shows that there is no correlation between CET with happiness and resilience. The reason behind the result may be explained by an article from King & Hicks (2021) entitled *The Science of Meaning in Life*, the writers posited that CET may has positive impact to self-growth, but the impact is vary among individuals. The positive impact of CET can be seen when someone has in-depth understanding and rigorous development process of CET, and it may not being fully developed at the young age.

Next, there is a weak positive relationship between personal meaning production (PMP) with happiness and resilience. It is supported by the findings from Tamanneifar & Hossain (2019) which shows positive correlation between PMP and happiness. Other study from Li et al. (2019) using different assessment to assess meaning in life concept (MLQ), that study the relation of the variable and happiness, it shows that there is positive correlation between MLQ and happiness. Li et al. (2019) explains that meaning in life can enhance positive well-being. Apart from that, according to Ward et al. (2022), meaning in life is positively correlated with

positive reinterpretation and proactive planning in coping processes which are the important skills in resilience.

Next, there is a weak positive correlation between transcendental awareness (TA) with happiness and resilience. The result is corresponding with the findings from Verhoef (2024) that shows individuals with higher transcendental awareness of transcendental value are happier. According to Sodikin et al. (2022), that study about Muslim's coping strategies during COVID – 19, the awareness of other entity especially greater entity (God) can enhance coping strategies of individuals.

Next, there is a weak positive correlation between conscious state expansion (CSE) with happiness and resilience. According to the study of meditation and mind by Jerath et al. (2012), the ability to control conscious state expansion during meditation technique can enhance mindfulness that promote better psychological well-being that related to positive emotion and cognitive abilities that related to coping skills.

Finally, there is a weak positive relationship between spiritual intelligence (SI) with happiness and resilience. The finding is supported by other previous studies such as from Tamannaefar & Hossain (2019), & Jahangir et al. (2020) that show there is positive correlation between SI and happiness. The result is also correspondent with the previous studies such as from Sinchana & Joy (2023), & Thankachan & Babu (2021) that show positive correlation between SI and resilience.

#### **4.4 Conclusion**

In conclusion, the data of this research are being analyzed by using descriptive analysis and inferential analysis. The means of the variables show the level of spiritual intelligence is high, the level of happiness is moderate to high, and the level of resilience is moderate. The

inferential analysis show there is correlation between SI, PMP, TA, and CSE with happiness and resilience. Meanwhile, there is no correlation between CET with happiness and resilience. The findings from other studies also being discussed in this chapter to justify the result of the analyses.

## **CHAPTER 5**

### **LIMITATION, IMPLICATION, RECOMMENDATION AND CONCLUSION**

#### **5.1 Introduction**

This chapter discuss the significance and implications, limitations, and recommendations for future research.

#### **5.2 Significance and Implications**

The result from this research can give prominent positive implications to the society especially to the academic institutions and the entities that related to them. Since the study took place in a university setting, the findings of this research can help the education institution to develop better program in enhancing student well-being especially in the university. The variables that being studied in this research can be the base or concept to build a framework of a well-being program in the institution.

Besides that, the assessment used in the study helps the individual especially students to figure out their abilities and capabilities to improve their well-being especially happiness and resilience. If the findings from this research is being utilized in the future, it may help individual especially students' quality of life because the concept of spiritual intelligence is the ability of human to find the meaning of life and the integration with other creation (Sahebalzamani et al., 2013). Thus, if individual succeed in finding meaning in life, they can live their life in contentment.

Lastly, since the focus of this study is spiritual intelligence which has less exposure in Malaysia, the findings from this study can be utilized to foster spiritual intelligence awareness in Malaysia as one the faculty that shape human's mind ability and its concept can help Malaysia's authorities especially those who are related to mental health field to find intervention to enhance the field in our country.

### **5.3 Limitations**

The study is limited by many factors that related to the assessment used in the research, the design of the research, and the sample of the study.

Firstly, the assessment used in the research is self-assessed by the participants and most of the time, the researcher did not available at the time of the participants answering the assessment. It could lead to confusion or misinterpretation of the items in the assessment. Although the items were in bilingual (English and Bahasa Melayu), but there were possibilities misinterpretation could happen because every individual has different interpretation and understanding about the statement. Besides that, the respondents might have different interpretation of the level of the score since the Likert scale was being used in the research.

Secondly, the design of the research limits the study to has in-depth findings and interpretation about the variables. Since the research is a quantitative and cross-sectional study, the findings of the study could not give full information about the population and the variables. There might be underlying factors that influence the variables that could not be assessed in this study.

Other limitation of this research is the result could not be generalized to larger population since the study took place only in UNIMAS. Due to limited time to collect the data, the researcher could not manage to collect the data according to the minimum number required based on the population parameter. Hence, the findings could not represent the population as a whole, but the findings could help future study to gain insight about the concept of the study.

### **5.4 Recommendations**

Future study is recommended to design more comprehensive research framework that can enhance the understanding of the concept more in-depth. Since the research is using quantitative method, future study may use the qualitative and longitudinal research design to

get in-depth comprehension about the topic. Other than that, there was also past study that investigate about this topic by using semi-experimental method as being mention in chapter one. So, it is recommended for future research to develop a method to study about the variables in experimental setting. Besides that, instead of making Spiritual Intelligence as the independent variable that expected to give effect to other variables, it is recommended to future research to investigate the factors or variables that may contribute to the Spiritual Intelligence development or level.

## **5.5 Summary and Conclusion**

As for the conclusion, this study managed to answer the research question and all the hypotheses of the study were being assessed by the most appropriate instrument. In the research questions, there are three questions that are being answered by using mean of the variables. Hence, it is concluded that UNIMAS undergraduate Muslim students have a high level of spiritual intelligence, moderate to high level of happiness, and moderate level of resilience.

Meanwhile, other research questions are related to the research hypotheses and being analyzed by using Pearson's correlation coefficient. It shows that there is a moderate positive correlation between personal meaning production with happiness and resilience among UNIMAS undergraduate Muslim students. There is a weak positive correlation between transcendental awareness, conscious state expansion, and spiritual intelligence with happiness and resilience among UNIMAS undergraduate Muslim Students. There is no correlation between critical existential thinking with happiness and resilience among UNIMAS undergraduate Muslim students.

The experience I gain from this research is very useful and meaningful. The skills and knowledge I gain from this experience are very important for me to improve myself especially in the academic field in the future.

## REFERENCES

- Ahmad, R., & Bujang, S. (2022). *Conducting Research in Social Sciences, Humanities and Management Studies Practical and Step-by-step Guide* (3rd ed.). RS Publication.
- Ahoei, K., Faramarzi, M., & Hassanzadeh, R. (2017). The Relationship Between Spiritual Intelligence and Psychological Well-Being in Women with Breast Cancer. *Shiraz E-Medical Journal*, 18(10). <https://doi.org/10.5812/semj.15103>
- Ajawani, J. C. (2017). *Spiritual intelligence: a core ability behind psychosocial resilience*. Psycnet.apa.org. <https://psycnet.apa.org/record/2016-07493-015>
- Aliabadi, P., Mahani, M., Omid, A., Khoshab, H., Arab, M., & Haghshenas, A. (2019). The Relationship between Spiritual Intelligence and Happiness in Students of Bam University of Medical Sciences. *J Biochem Tech*, 2, 81–86. <https://jbiochemtech.com/storage/models/article/zuVCgluwcMPidCBwuaqU0VCHU3PhgFFUG5YocVmf5HTtAjyOEZ6XrosWdZWd/the-relationship-between-spiritual-intelligence-and-happiness-in-students-of-bam-university-of-med.pdf>
- American Psychological Association. (2022). Resilience. *American Psychological Association*. <https://www.apa.org/topics/resilience>
- American Psychology Association. (2018). *Happiness*. American Psychology Association. <https://dictionary.apa.org/happiness>
- Anwar, M. A., & Osman-Gani, Aa. M. (2015). The effects of spiritual intelligence and its dimensions on organizational citizenship behaviour. *Journal of Industrial Engineering and Management*, 8(4). <https://doi.org/10.3926/jiem.1451>
- Anwar, M.A., Gani, A. M. O., & Rahman, M. S. (2020). Effects of spiritual intelligence from Islamic perspective on emotional intelligence. *Journal of Islamic Accounting and Business Research*, 11(1), 216-232. <https://doi.org/10.1108/JIABR-10-2016-0123>

- Bhandari, P. (2020, May 20). *Sampling Bias and How to Avoid It | Types & Examples*. Scribbr.  
<https://www.scribbr.com/research-bias/sampling-bias/>
- Cherry, K. (2022, November 7). *What Is Happiness?* Verywell Mind.  
<https://www.verywellmind.com/what-is-happiness-4869755>
- Cronbach, L. J. (1951). Coefficient alpha and the internal structure of tests. *Psychometrika*, 16, 297–334. <http://dx.doi.org/10.1007/BF02310555>
- Fisher, C. D. (2010). Happiness at Work. *International Journal of Management Reviews*, 12(4), 384–412.
- Glaser, B., & Strauss, A. (1967). *The Discovery of Grounded Theory*. Chicago: Aldine. Glaser, B. (1978). *Theoretical Sensitivity*. California: The Sociology Press.
- Hassan, A. A. S. (2022). The Components of the Spiritual Intelligence Predicting the Mental Toughness and Emotional Creativity for the University Students. *Education Research International*, 2023, e1631978. <https://doi.org/10.1155/2023/1631978>
- Hejazi, F., Rahimi, M., Marzieh Kargar Jahromi, Hadi Shafiei, Sedigheh Yeganeh, & Tayebah Bahmani. (2020). The Relationship between Spiritual Intelligence and Happiness in Nursing Students studying at Shiraz and Tehran Universities of Medical Sciences. *European Journal of Molecular & Clinical Medicine*, 7(2), 3759–3764.
- Hussain, S., Khan, Z. H., Amin, R., & Kanwal, U. (2023). Spiritual Intelligence, Resilience, and Mental Health: A Comparative Study among University Students with Different Academic Degrees. *Clinical and Counselling Psychology Review*, 5(1), 17–34.  
<https://doi.org/10.32350/ccpr.51.02>
- Ibrahim, N., Mohd Burhan, N., Mohamed, A., Mahmud, M., & Abdullah, S. R. (2022). Emotional intelligence, spiritual intelligence and psychological well-being: Impact on society. *Malaysian Journal of Society and Space*, 18(3). <https://doi.org/10.17576/geo-2022-1803-06>

- In, J. (2017). Introduction of a Pilot Study. *Korean Journal of Anesthesiology*, 70(6), 601–605.  
<https://doi.org/10.4097/kjae.2017.70.6.601>
- Jahangir, N., Nawaz, D., Mahmoud, S., Zil-e-Huma, & Fatima, K. (2020). Impact of Spiritual Intelligence and Happiness on Mental Health among Adults. *Elementary Education Online*, 19(4), 4321–4321. <https://doi.org/10.17051/ilkonline.2020.04.764838>
- Jerath, R., Barnes, V. A., Dillard-Wright, D., Jerath, S., & Hamilton, B. (2012). Dynamic Change of Awareness during Meditation Techniques: Neural and Physiological Correlates. *Frontiers in Human Neuroscience*, 6.  
<https://doi.org/10.3389/fnhum.2012.00131>
- Keser, A. (2016). *Happiness at work: survey from turkey*. [http://www.ijbts-journal.com/images/column\\_1468911104/Binder6\(Tract6\)87-97.pdf](http://www.ijbts-journal.com/images/column_1468911104/Binder6(Tract6)87-97.pdf)
- Kessel, G. V. (2013). The ability of older people to overcome adversity: A review of the resilience concept. *Geriatric Nursing*, 34(2), 122–127.  
<https://doi.org/10.1016/j.gerinurse.2012.12.011>
- Khosravi, M., & Nikmanesh, Z. (2014). Relationship of Spiritual Intelligence With Resilience and Perceived Stress. *Iranian Journal of Psychiatry and Behavioral Sciences*, 8(4), 52–56. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4364477/#B14>
- King, D. B. (2008). *Rethinking claims of spiritual intelligence: a definition, model, and measure*. Trent University.
- Krejcie, R. V., & Morgan, D. W. (1970). *Determining sample size for research activities*. *Educational and Psychological Measurement*, 30(3), 607–610
- Li, P. F. J., Wong, Y. J., & Chao, R. C.-L. . (2019). Happiness and meaning in life: Unique, differential, and indirect associations with mental health. *Counselling Psychology Quarterly*, 32(3-4), 396–414. <https://doi.org/10.1080/09515070.2019.1604493>

- Lyubomirsky, S., & Lepper, H. S. (1999). A measure of subjective happiness: Preliminary reliability and construct validation. *Social Indicators Research*, 46, 137-155.
- Ma, Q., & Wang, F. (2022). The Role of Students' Spiritual Intelligence in Enhancing Their Academic Engagement: A Theoretical Review. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.857842>
- Mandal, T. (2019). *Understanding Happiness: A Review of Literature*.
- Nejad, J. A., Heidari, A., Naderi, F., Bakhtiyar Pour, S., & Haffezi, F. (2019). *Effectiveness of Spiritual Intelligence in Resilience and Responsibility of Students*. *International Journal of School Health*, 6(3), 1–7. [https://intjsh.sums.ac.ir/article\\_45589.html](https://intjsh.sums.ac.ir/article_45589.html)
- Ng, Y.-K. (2022). *Happiness—Concept, Measurement and Promotion*. Springer Singapore. <https://doi.org/10.1007/978-981-33-4972-8>
- ÖZSARI, A., & ÇETİN, M. Ç. (2022). The Relationship between Spiritual Intelligence and Happiness: Research on Hockey Players. *Spiritual Psychology and Counseling*, 7(3). <https://doi.org/10.37898/spc.2022.7.3.171>
- Ramezanli, S., Jahani, Z., Poorgholami, F., & Jahromi, F. F. (2020). *The relationship between spiritual intelligence and happiness in cancer patients referring to selected hospitals of Tehran university of medical sciences - Journal of Advanced Pharmacy Education and Research*. Japer.in. <https://japer.in/article/the-relationship-between-spiritual-intelligence-and-happiness-in-cancer-patients-referring-to-selected-hospitals-of-tehran-university-of-medical-sciences>
- Ratnawat, R. (2023). *Spiritual intelligence and academic performance of students: a review of literature*. <https://www.tojdel.net/journals/tojdel/articles/v11i02/v11i02-79.pdf>
- Rojas, M., & Veenhoven, R. (2011). Contentment and Affect in the Estimation of Happiness. *Social Indicators Research*, 110(2), 415–431. <https://doi.org/10.1007/s11205-011-9952-0>

- Sahebalzamani, M., Farahani, H., Abasi, R., & Talebi, M. (2013). The relationship between spiritual intelligence with psychological well-being and purpose in life of nurses. *Iranian Journal of Nursing and Midwifery Research*, 18(1), 38–41. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3748553/#:~:text=Spiritual%20intelligence%20is%20defined%20as>
- Seligman, M. E. P., & Royzman, E. (2003). *Happiness: The Three Traditional Theories | Authentic Happiness*. [Www.authentichappiness.sas.upenn.edu](http://www.authentichappiness.sas.upenn.edu). <https://www.authentichappiness.sas.upenn.edu/newsletters/authentichappiness/happiness#:~:text=Hedonism%20holds%20that%20the%20preponderance>
- Sinchana, L., & Joy, Dr. M. (2023). Spiritual Intelligence and resilience among young adults. *International Journal of Literacy and Education*, 3(1), 173–175. <https://doi.org/10.22271/27891607.2023.v3.i1c.123>
- Sinchana, L., & Joy, M. (2023). Spiritual Intelligence and resilience among young adults. *International Journal of Literacy and Education*, 3(1), 173–175. <https://doi.org/10.22271/27891607.2023.v3.i1c.123>
- Skrzypińska, K. (2020). Does Spiritual Intelligence (SI) Exist? A Theoretical Investigation of a Tool Useful for Finding the Meaning of Life. *Journal of Religion and Health*. <https://doi.org/10.1007/s10943-020-01005-8>
- Smith, B. W., Dalen, J., Wiggins, K., Tooley, E., Christopher, P., & Bernard, J. (2008). *The brief resilience scale: assessing the ability to bounce back*. *International journal of behavioral medicine*, 15(3), 194-200.
- Sodikin, Abd. , M., Ilman , N., Safii , S., & Hidayat, A. (2022). Islamic Resilience as Spiritual and Psychological Coping Strategies for Muslims during COVID-19 Pandemic. *Afkar*, 313–348. <https://doi.org/10.22452/afkar.sp2022.no1.10>

- Solomon Onyeabor, U., Omolade Ayoola, L., Okenwa, W. O., Onwuasoigwe, O., Schaaf, Pinkwart, N., & Balzer. (2023). Assessment of Readiness across Tertiary/University Teaching Hospitals in a Developing Country Nigeria to Implement Sustainable Healthcare Digital Transformation Programmes and Projects. *Research Square (Research Square)*. <https://doi.org/10.21203/rs.3.rs-3293907/v1>
- Sözen, E., & Guven, U. (2019). *The Effect of Online Assessments on Students' Attitudes Towards Undergraduate-Level Geography Courses*. ResearchGate; Canadian Center of Science and Education. [https://www.researchgate.net/publication/335752203\\_The\\_Effect\\_of\\_Online\\_Assessments\\_on\\_Students%27\\_Attitudes\\_Towards\\_Undergraduate-Level\\_Geography\\_Courses](https://www.researchgate.net/publication/335752203_The_Effect_of_Online_Assessments_on_Students%27_Attitudes_Towards_Undergraduate-Level_Geography_Courses)
- Tak, T., & Sharma, M. (2022). Impact of Emotional Intelligence and Spiritual Intelligence on Happiness with Mediating Effect of Mental Well-Being. *Mathematical Statistician and Engineering Applications*, 71(4), 13253–13259. <https://www.philstat.org/index.php/MSEA/article/view/2739/2176>
- Tamannaefar, M., & Hossain Panah, M. (2019). Original Article Psychological Effects of Spiritual Intelligence and Creativity on Happiness. *Int J Med Invest*, 8(2), 91–107. <https://intjmi.com/article-1-405-en.pdf>
- Tankachan, J., & Babu, M. (2021). *ROLE OF SPIRITUAL INTELLIGENCE ON RESILIENCE AND MENTAL HEALTH*. <https://www.jetir.org/papers/JETIR2109043.pdf>
- Turney, S. (2022). *Pearson Correlation Coefficient (r)*. Scribbr. <https://www.scribbr.com/statistics/pearson-correlation-coefficient/>
- Vancea, F. (2014). SPIRITUAL INTELLIGENCE – DESCRIPTION, MEASUREMENT. *Journal of Experiential Psychotherapy*, 17(1).

[https://www.academia.edu/41956395/SPIRITUAL\\_INTELLIGENCE\\_DESCRIPTION\\_MEASUREMENT](https://www.academia.edu/41956395/SPIRITUAL_INTELLIGENCE_DESCRIPTION_MEASUREMENT)

Verhoef, A. H. (2024). Introduction of the Special Issue “Transcendence and Happiness: New Perspectives from Religion and Philosophy.” *Religions*, 15(4), 475–475.

<https://doi.org/10.3390/rel15040475>

Wahab, M. Ab. (2022). Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper. *Journal of Religion and Health*, 61(6), 4783–4806. <https://doi.org/10.1007/s10943-021-01485-2>

Ward, S., Womick, J., Titova, L., & King, L. (2022). Meaning in Life and Coping With Everyday Stressors. *Personality and Social Psychology Bulletin*, 014616722110689. <https://doi.org/10.1177/01461672211068910>

Zohar, D., & Marshall, I. (2000). *SQ : Spiritual intelligence*. Bloomsbury Publishing Plc.

## APPENDIX A

### Raw SPSS Data

Cronbach's alpha coefficient

Spiritual Intelligence Self-Report Inventory

#### Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|----------------------------------------------|------------|
| .945             | .943                                         | 24         |

Subjective Happiness Scale

#### Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|----------------------------------------------|------------|
| .705             | .704                                         | 4          |

Brief Resilience Scale

#### Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|----------------------------------------------|------------|
| .710             | .707                                         | 6          |

## Frequencies

| <b>Gender</b> |     |       |
|---------------|-----|-------|
|               | N   | %     |
| Female        | 247 | 86.1% |
| Male          | 40  | 13.9% |

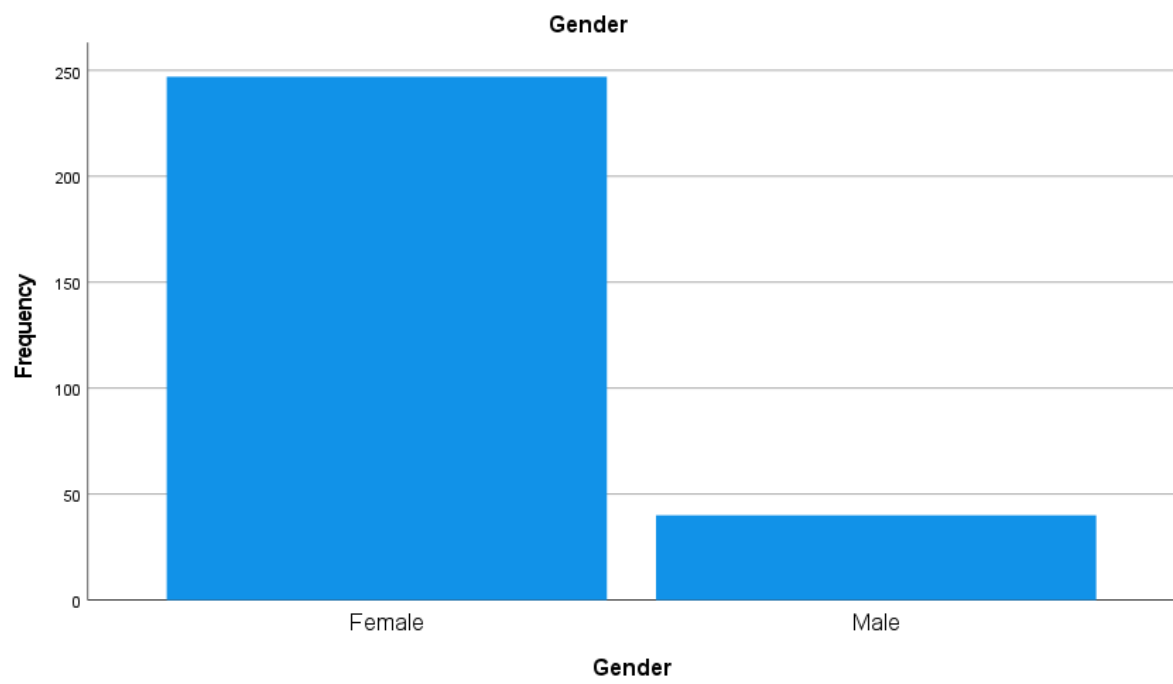
| <b>Age</b>      |     |       |
|-----------------|-----|-------|
|                 | N   | %     |
| 18-21 years old | 108 | 37.6% |
| 22-25 years old | 170 | 59.2% |
| 26-29 years old | 9   | 3.1%  |

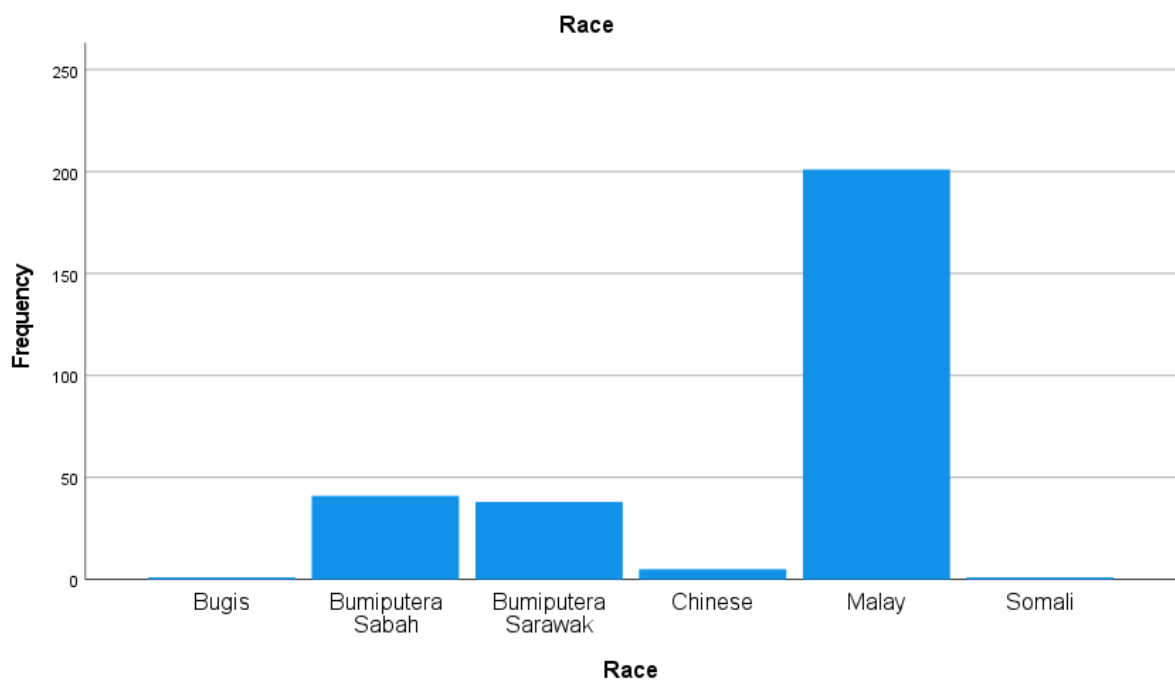
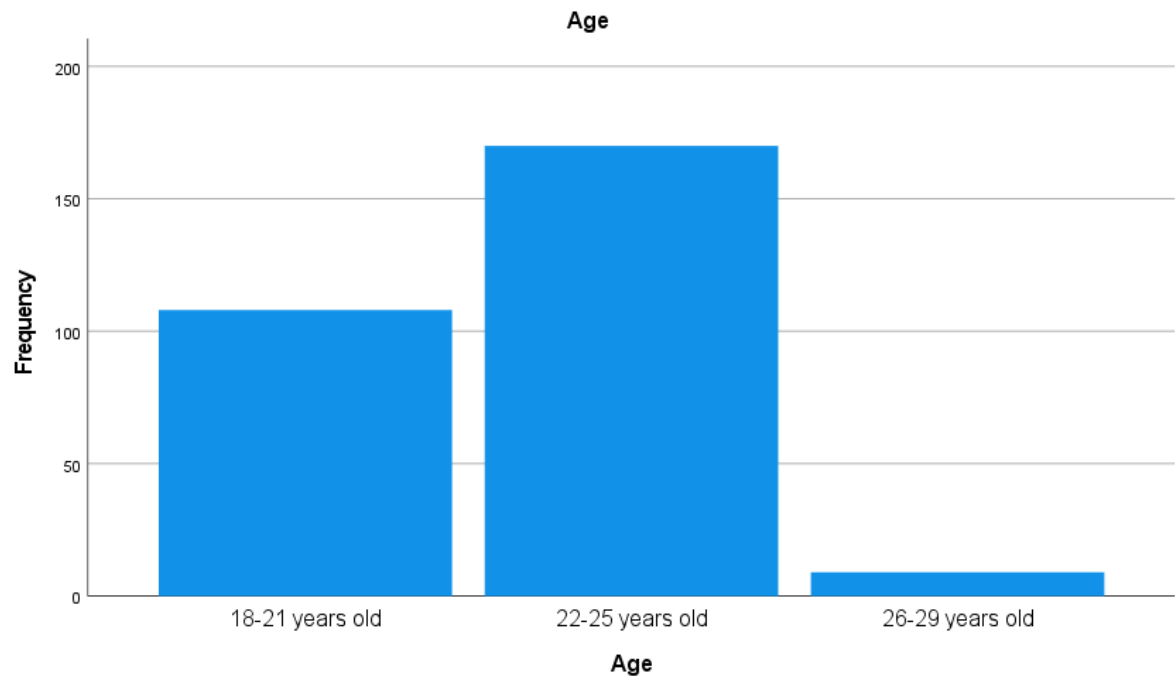
| <b>Race</b>        |     |       |
|--------------------|-----|-------|
|                    | N   | %     |
| Bugis              | 1   | 0.3%  |
| Bumiputera Sabah   | 41  | 14.3% |
| Bumiputera Sarawak | 38  | 13.2% |
| Chinese            | 5   | 1.7%  |
| Malay              | 201 | 70.0% |
| Somali             | 1   | 0.3%  |

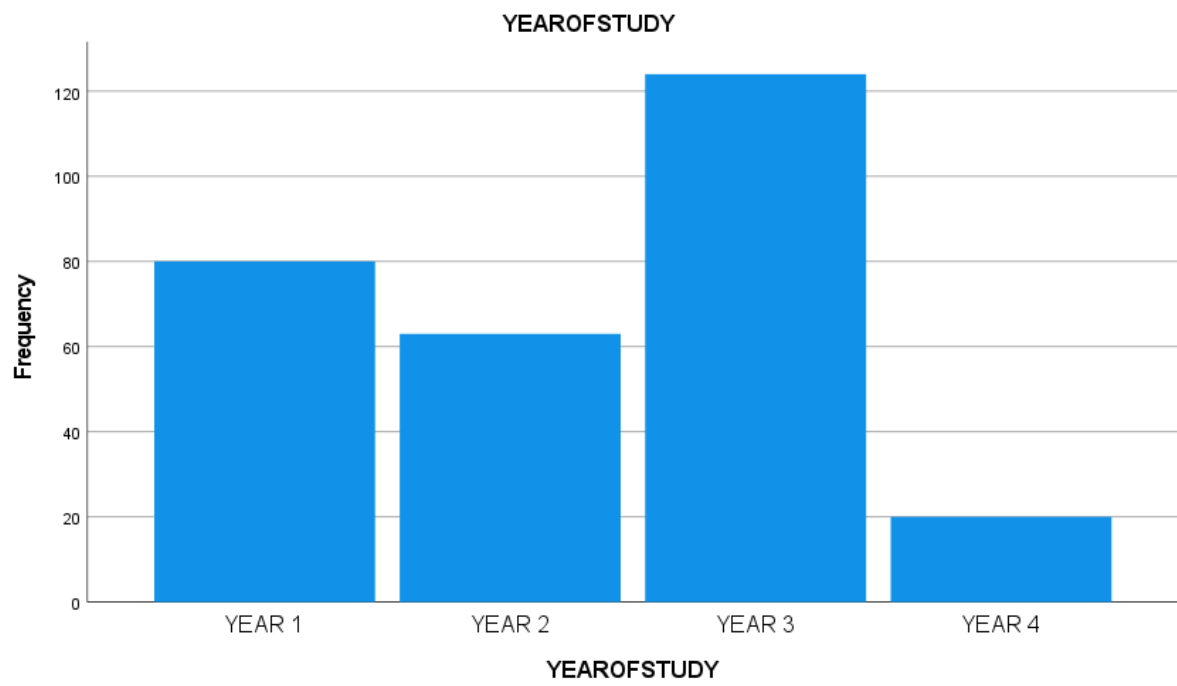
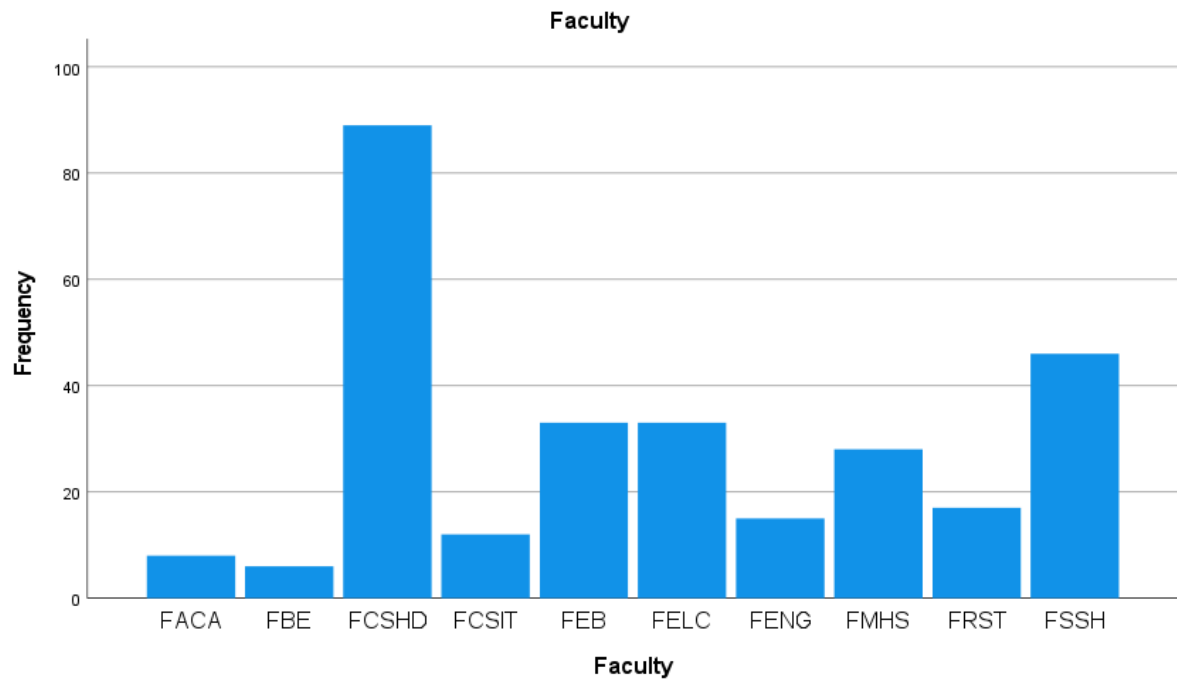
| <b>Faculty</b> |    |       |
|----------------|----|-------|
|                | N  | %     |
| FACA           | 8  | 2.8%  |
| FBE            | 6  | 2.1%  |
| FCSHD          | 89 | 31.0% |
| FCSIT          | 12 | 4.2%  |
| FEB            | 33 | 11.5% |
| FELC           | 33 | 11.5% |
| FENG           | 15 | 5.2%  |
| FMHS           | 28 | 9.8%  |
| FRST           | 17 | 5.9%  |
| FSSH           | 46 | 16.0% |

| YEAROFSTUDY |     |       |
|-------------|-----|-------|
|             | N   | %     |
| YEAR 1      | 80  | 27.9% |
| YEAR 2      | 63  | 22.0% |
| YEAR 3      | 124 | 43.2% |
| YEAR 4      | 20  | 7.0%  |

## Bar chart







## Mean and Standard Deviation

### Spiritual Intelligence

#### Statistics

SI\_Mean

| N              | Valid   | 287    |
|----------------|---------|--------|
|                | Missing | 0      |
| Mean           |         | 3.6476 |
| Median         |         | 3.6667 |
| Std. Deviation |         | .55028 |
| Range          |         | 3.21   |
| Minimum        |         | 1.79   |
| Maximum        |         | 5.00   |

### Happiness

#### Statistics

SHS\_Mean

| N              | Valid   | 287    |
|----------------|---------|--------|
|                | Missing | 0      |
| Mean           |         | 3.2456 |
| Median         |         | 3.2500 |
| Std. Deviation |         | .74516 |
| Range          |         | 3.75   |
| Minimum        |         | 1.25   |
| Maximum        |         | 5.00   |

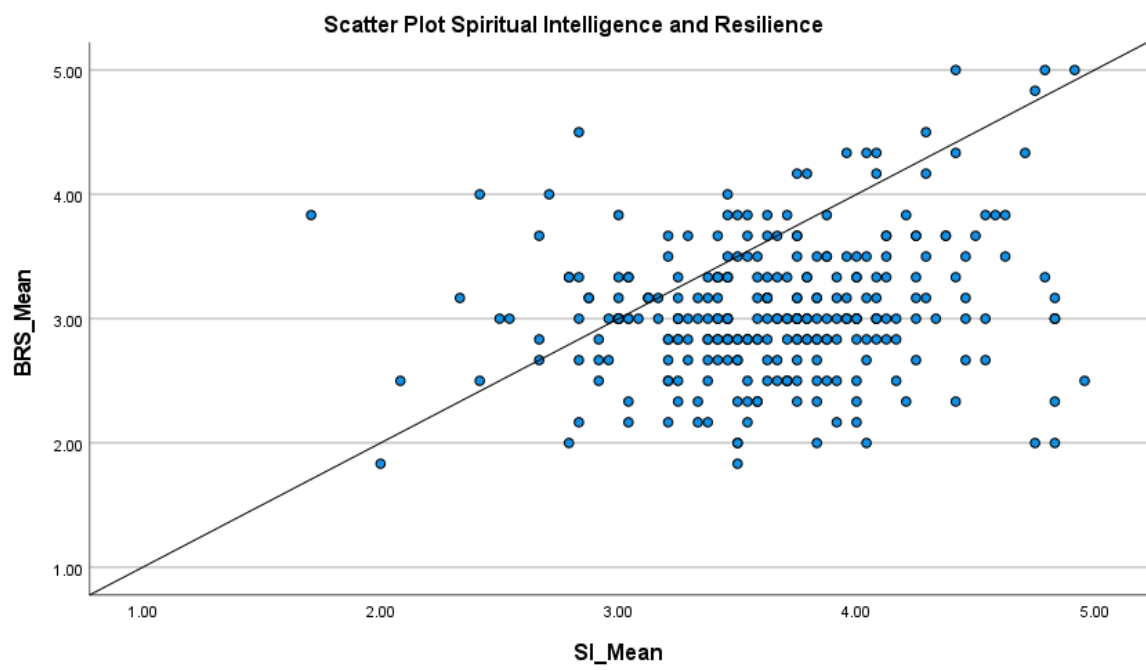
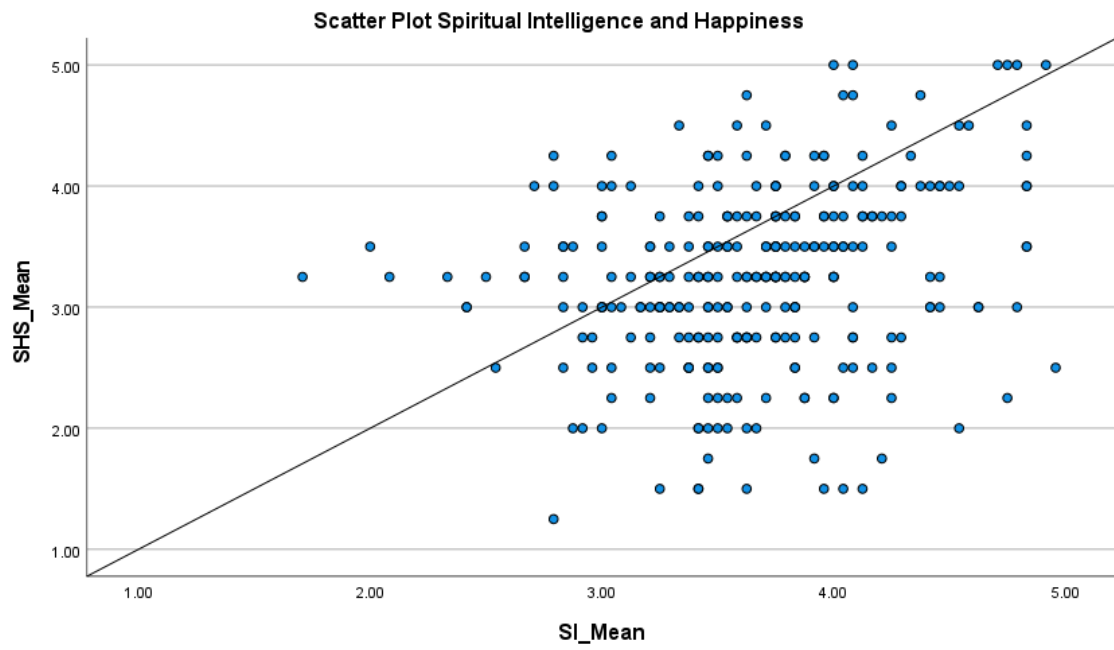
### Resilience

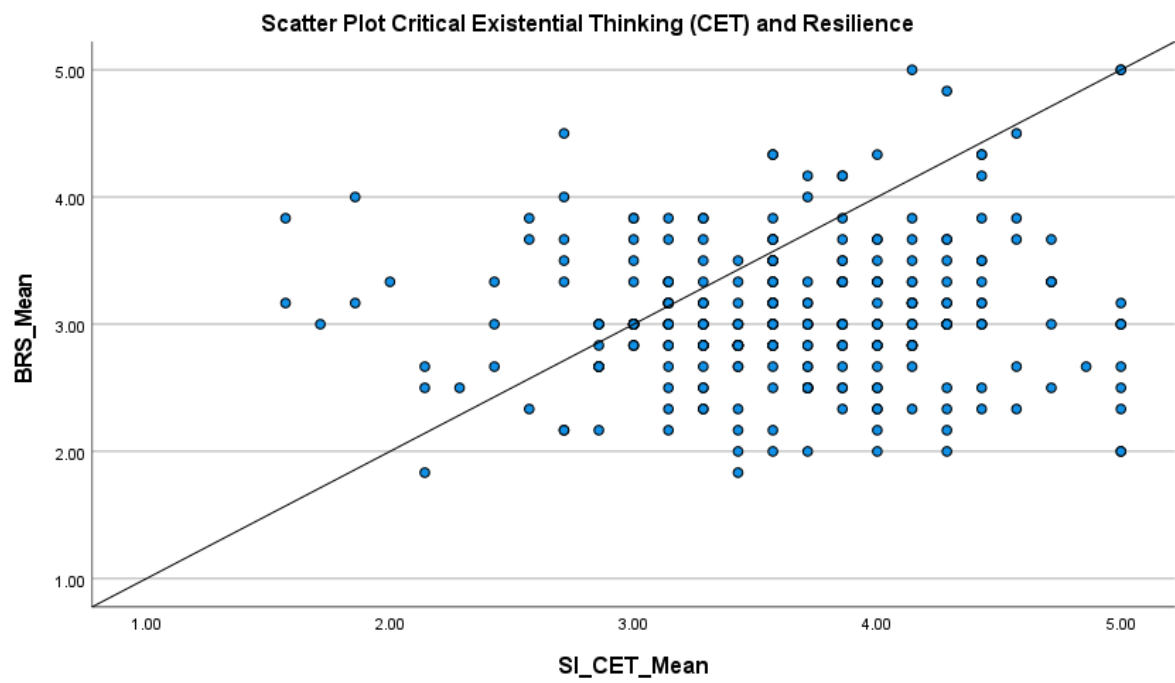
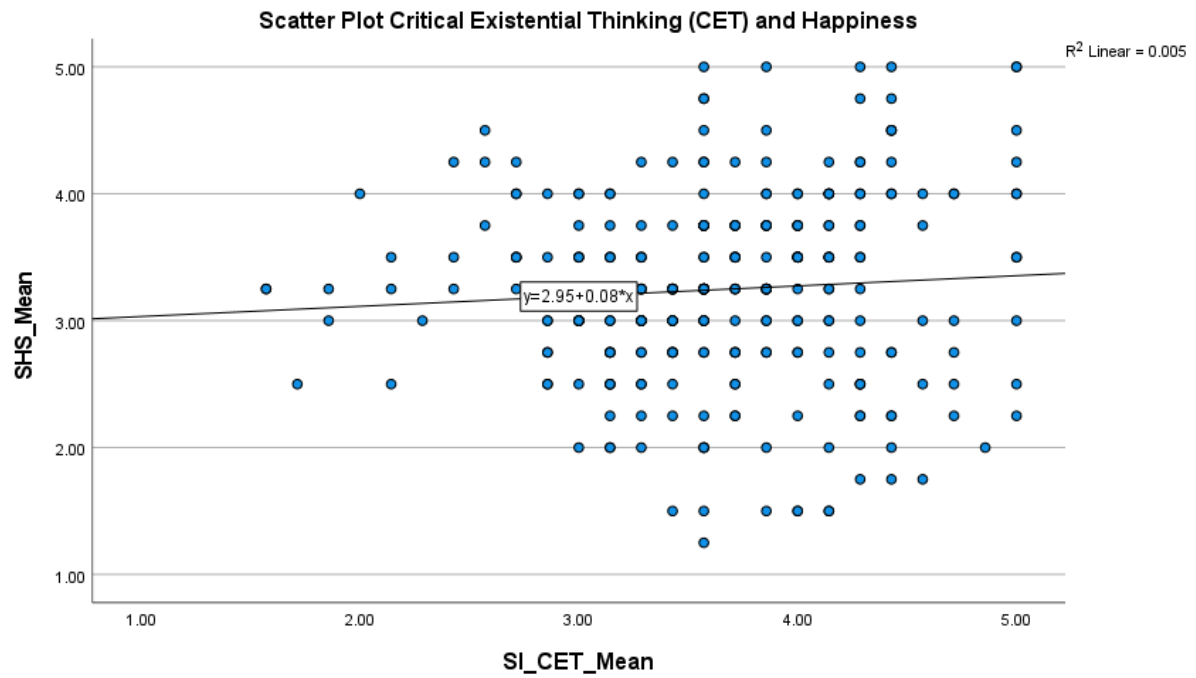
#### Statistics

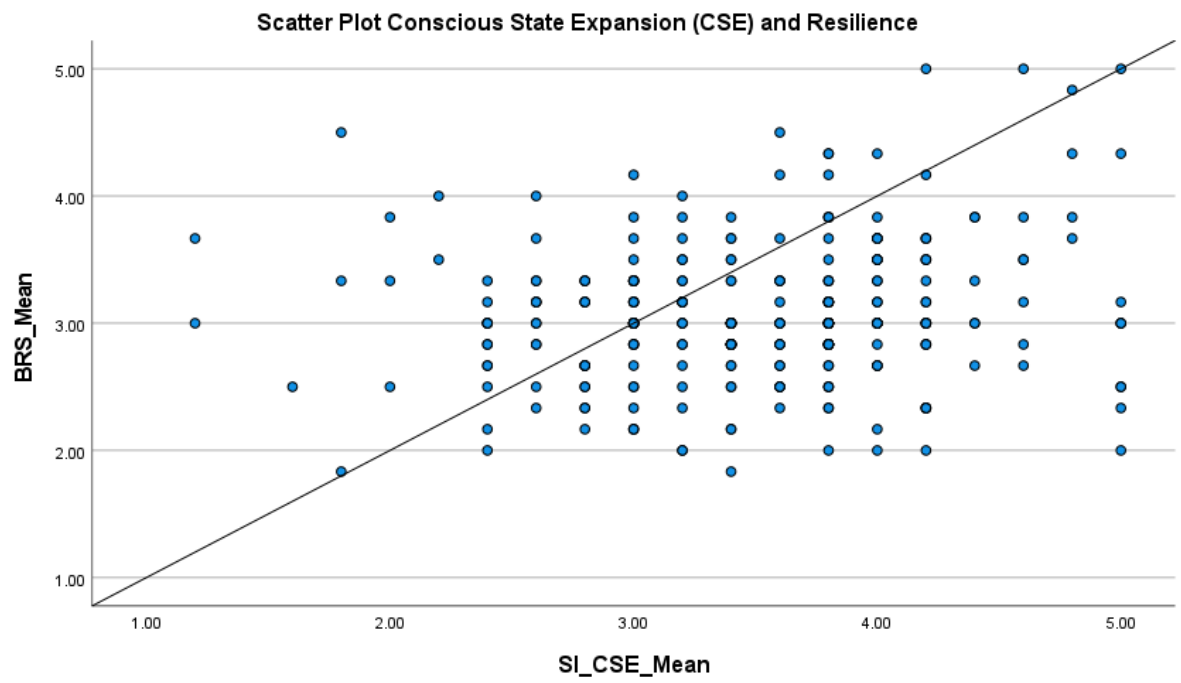
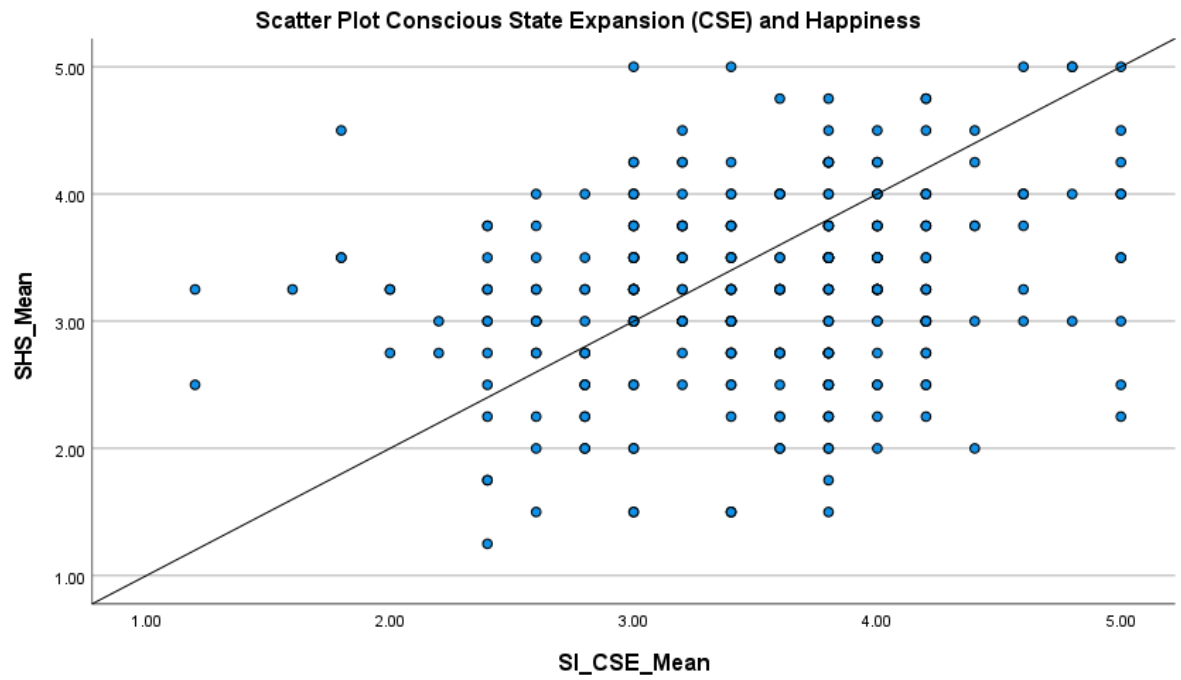
BRS\_Mean

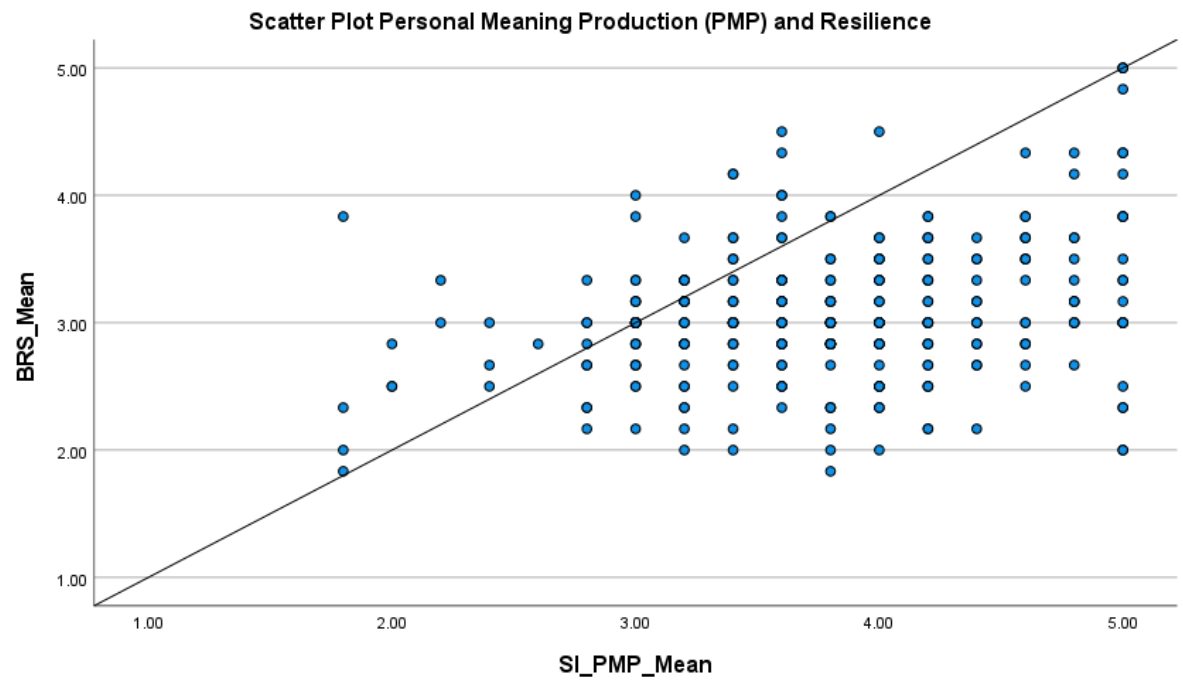
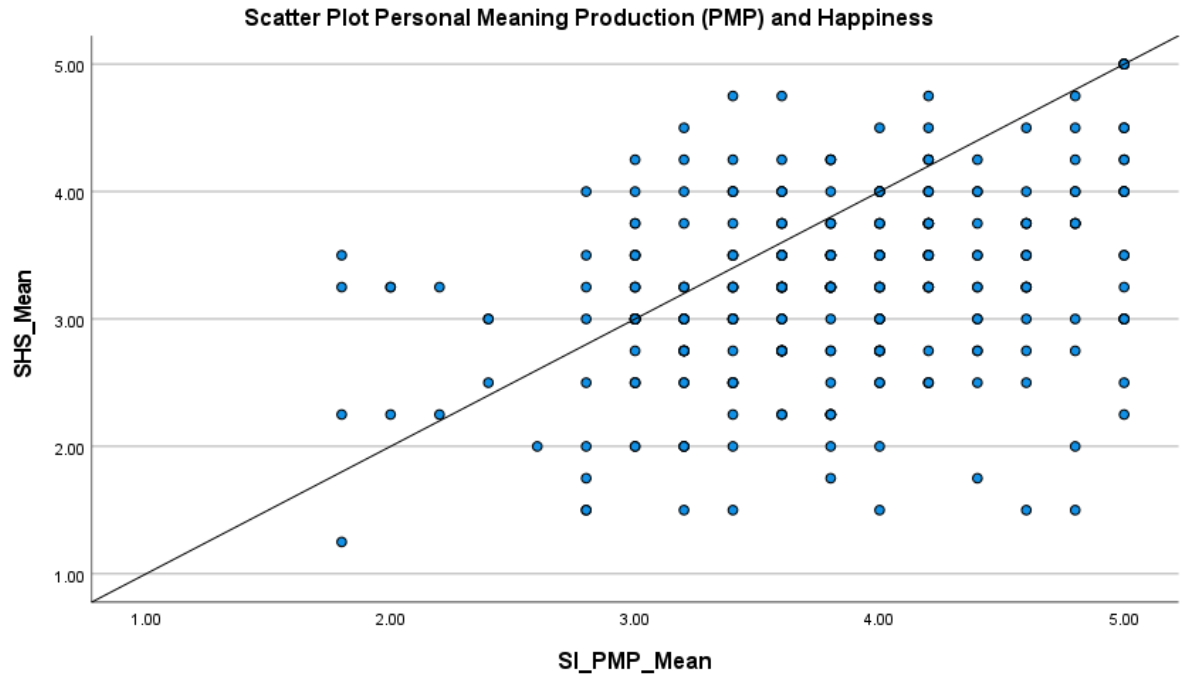
| N              | Valid   | 287    |
|----------------|---------|--------|
|                | Missing | 0      |
| Mean           |         | 3.0726 |
| Median         |         | 3.0000 |
| Std. Deviation |         | .55545 |
| Range          |         | 3.17   |
| Minimum        |         | 1.83   |
| Maximum        |         | 5.00   |

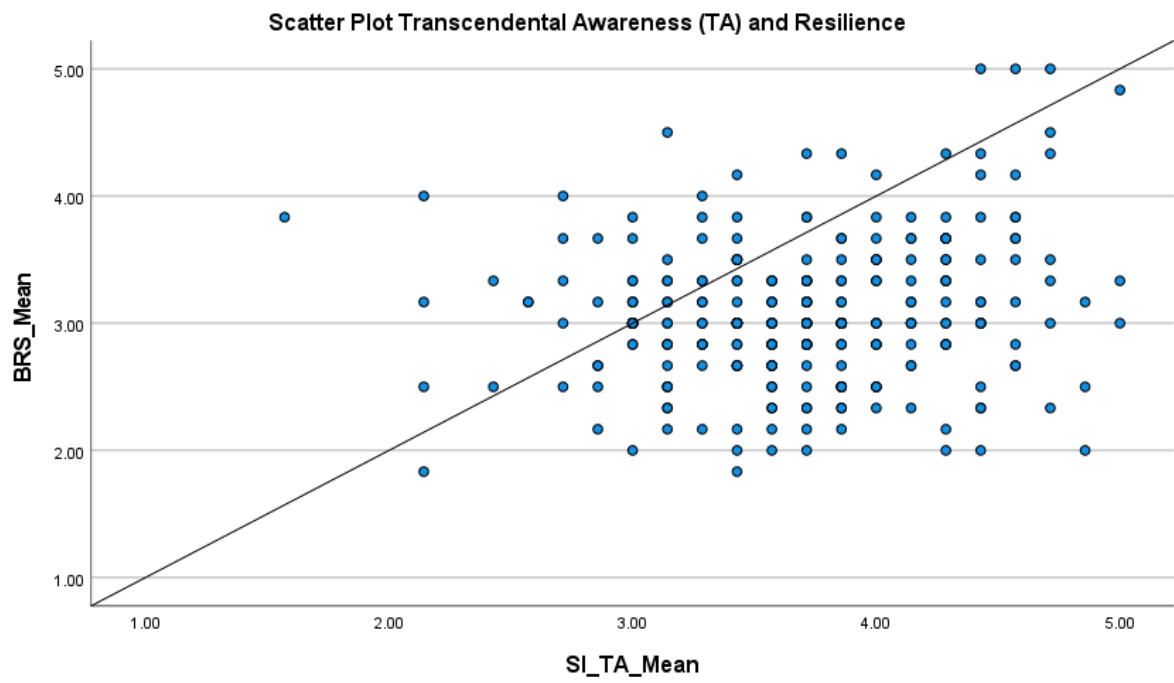
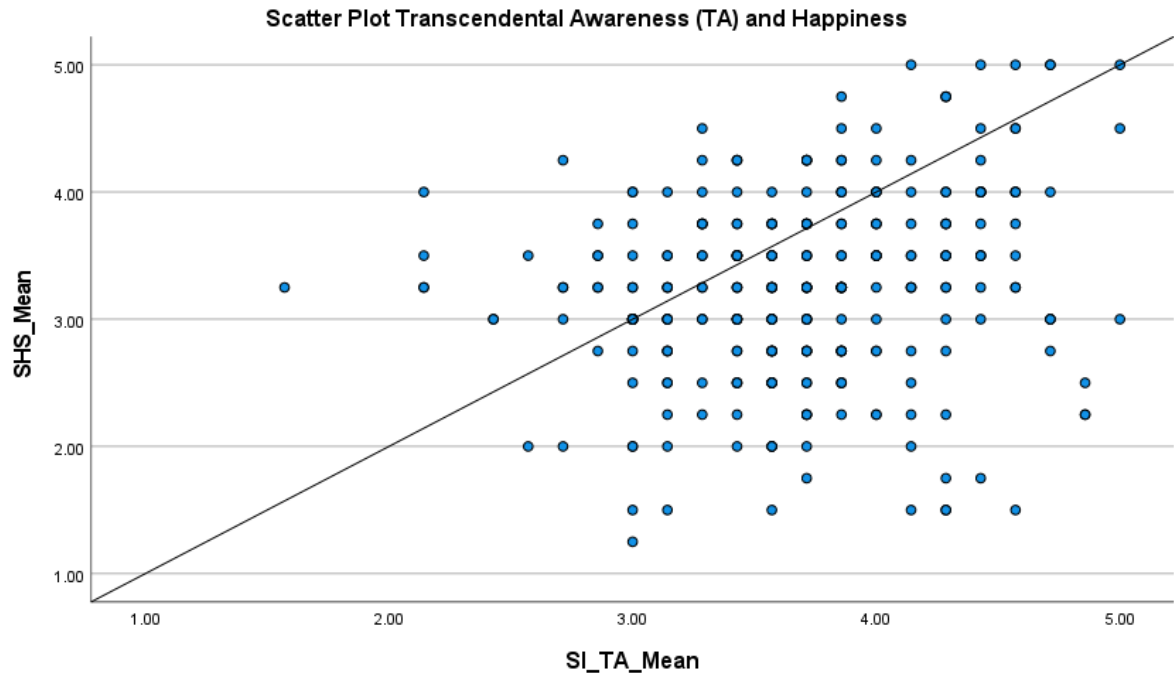
## Scatter Plot











## Pearson's Correlation Coefficient

|                                     |                     | <b>Correlations</b>    |                                     |                                   |                                 |                               |           |            |
|-------------------------------------|---------------------|------------------------|-------------------------------------|-----------------------------------|---------------------------------|-------------------------------|-----------|------------|
|                                     |                     | Spiritual Intelligence | Critical Existential Thinking (CET) | Personal Meaning Production (PMP) | Conscious State Expansion (CSE) | Transcendental Awareness (TA) | Happiness | Resilience |
| Spiritual Intelligence              | Pearson Correlation | 1                      | .832**                              | .811**                            | .798**                          | .884**                        | .249**    | .201**     |
|                                     | Sig. (2-tailed)     |                        | <.001                               | <.001                             | <.001                           | <.001                         | <.001     | <.001      |
|                                     | N                   | 287                    | 287                                 | 287                               | 287                             | 287                           | 287       | 287        |
| Critical Existential Thinking (CET) | Pearson Correlation | .832**                 | 1                                   | .508**                            | .549**                          | .632**                        | .071      | .066       |
|                                     | Sig. (2-tailed)     | <.001                  |                                     | <.001                             | <.001                           | <.001                         | .231      | .268       |
|                                     | N                   | 287                    | 287                                 | 287                               | 287                             | 287                           | 287       | 287        |
| Personal Meaning Production (PMP)   | Pearson Correlation | .811**                 | .508**                              | 1                                 | .538**                          | .696**                        | .351**    | .296**     |
|                                     | Sig. (2-tailed)     | <.001                  | <.001                               |                                   | <.001                           | <.001                         | <.001     | <.001      |
|                                     | N                   | 287                    | 287                                 | 287                               | 287                             | 287                           | 287       | 287        |
| Conscious State Expansion (CSE)     | Pearson Correlation | .798**                 | .549**                              | .538**                            | 1                               | .613**                        | .245**    | .155**     |
|                                     | Sig. (2-tailed)     | <.001                  | <.001                               | <.001                             |                                 | <.001                         | <.001     | .008       |
|                                     | N                   | 287                    | 287                                 | 287                               | 287                             | 287                           | 287       | 287        |
| Transcendental Awareness (TA)       | Pearson Correlation | .884**                 | .632**                              | .696**                            | .613**                          | 1                             | .203**    | .179**     |
|                                     | Sig. (2-tailed)     | <.001                  | <.001                               | <.001                             | <.001                           |                               | <.001     | .002       |
|                                     | N                   | 287                    | 287                                 | 287                               | 287                             | 287                           | 287       | 287        |
| Happiness                           | Pearson Correlation | .249**                 | .071                                | .351**                            | .245**                          | .203**                        | 1         | .441**     |
|                                     | Sig. (2-tailed)     | <.001                  | .231                                | <.001                             | <.001                           | <.001                         |           | <.001      |
|                                     | N                   | 287                    | 287                                 | 287                               | 287                             | 287                           | 287       | 287        |
| Resilience                          | Pearson Correlation | .201**                 | .066                                | .296**                            | .155**                          | .179**                        | .441**    | 1          |
|                                     | Sig. (2-tailed)     | <.001                  | .268                                | <.001                             | .008                            | .002                          | <.001     |            |
|                                     | N                   | 287                    | 287                                 | 287                               | 287                             | 287                           | 287       | 287        |

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## APPENDIX B

### Research's assessment



Research title: The Relationship between Spiritual Intelligence with Happiness and Resilience among UNIMAS Undergraduate Muslim Students.

Dear participant,

My name is Nurul Fathiyah binti Zainuddin (80866). I am a third-year student of Psychology program, under the Faculty of Cognitive Science and Human Development (FSCHD) in University Malaysia Sarawak (UNIMAS). I am collecting data regarding the relationship between spiritual intelligence with happiness and resilience among UNIMAS undergraduate Muslim students for my Final Year Project (FYP). This survey will take less than 10-15 minutes to answer. There will be 4 sections for this survey, which consist of Section A (Demographic Information), Section B (Spiritual Intelligence Self-Report Inventory (SISRI-24)), Section C (Subjective Happiness Scale), and Section D (Brief Resilience Scale).

All data collected will be kept strictly **CONFIDENTIAL**, only be accessible to the researchers, and will be used for academic purpose only. Your cooperation and participation are much appreciated. Thank you.

If you have any inquiries or need further information, please feel free to contact me through email (80866@siswa.unimas.my).

## Section A: Demographic

Please choose the most appropriate answer.

### 1. Gender

Male ☐

Female ☐

### 2. Age

18-21 years old ☐

22-25 years old ☐

26-29 years old ☐

### 3. Race

Malay ☐

Chinese ☐

Indian ☐

Bumiputera Sarawak ☐

Bumiputera Sabah ☐

Others ☐ \_\_\_\_\_

### 4. Faculty

FBE ☐

FCSHD ☐

FCSIT ☐

FEB ☐

FELC ☐

FENG ☐

FMHS ☐

FRST ☐

FSSH ☐

### 5. Year of Study

Year 1 ( )

Year 2 ( )

Year 3 ( )

Year 4 ( )

Year 5 ( )

## Section B: Spiritual Intelligence Self-Report Inventory (SISRI-24)

Please read each statement carefully before answering the most appropriate answer.

- 1 - Strongly disagree
- 2 - Disagree
- 3 - Neutral
- 4 - Agree
- 5 - Strongly agree

|     |                                                                                                                                                                                                                      | 1 | 2 | 3 | 4 | 5 |
|-----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|---|---|
| 1.  | I have often questioned or pondered the nature of reality.<br><i>Saya sering berfikir tentang hakikat penciptaan (nature of reality).</i>                                                                            |   |   |   |   |   |
| 2.  | I recognize aspects of myself that are deeper than my physical body.<br><i>Saya dapat mengenal pasti aspek diri saya yang lebih mendalam selain daripada aspek fizikal.</i>                                          |   |   |   |   |   |
| 3.  | I have spent time contemplating the purpose or reason for my existence.<br><i>Saya meluangkan masa untuk berfikir dengan lebih mendalam tentang tujuan atau sebab saya diwujudkan (diciptakan).</i>                  |   |   |   |   |   |
| 4.  | I am able to enter higher states of consciousness or awareness.<br><i>Saya mampu untuk 'memasuki' (merasai) peringkat keadaan sedar yang lebih tinggi (khusyuk).</i>                                                 |   |   |   |   |   |
| 5.  | I am able to deeply contemplate what happens after death.<br><i>Saya mampu untuk memahami dengan lebih mendalam tentang perkara yang berlaku selepas kematian.</i>                                                   |   |   |   |   |   |
| 6.  | It is difficult for me to sense anything other than the physical and material.<br><i>Sukar untuk saya merasai kewujudan sesuatu perkara selain daripada perkara tampak (fizikal dan material).</i>                   |   |   |   |   |   |
| 7.  | My ability to find meaning and purpose in life helps me adapt stressful situations.<br><i>Kemampuan saya untuk mencari maksud dan tujuan hidup dapat membantu saya menghadapi situasi yang memberikan tekanan.</i>   |   |   |   |   |   |
| 8.  | I can control when I enter higher states of consciousness or awareness.<br><i>Saya dapat mengawal bila saya akan memasuki' (merasai) peringkat keadaan sedar yang lebih tinggi (khusyuk).</i>                        |   |   |   |   |   |
| 9.  | I have developed my own theories about such things as life, death, reality, and existence.<br><i>Saya membuat teori saya sendiri berdasarkan kefahaman saya tentang kehidupan, kematian, realiti, dan kewujudan.</i> |   |   |   |   |   |
| 10. | I am aware of a deeper connection between myself and other people.                                                                                                                                                   |   |   |   |   |   |

|    |                                                                                                                                                                                                                                                                                                                      |  |  |  |  |  |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
|    | <i>Saya sadar tentang kewujudan hubungan yang lebih mendalam antara saya dan orang lain.</i>                                                                                                                                                                                                                         |  |  |  |  |  |
| 11 | I am able to define a purpose or reason for my life.<br><i>Saya mampu untuk memberikan definisi tentang tujuan atau sebab kehidupan saya.</i>                                                                                                                                                                        |  |  |  |  |  |
| 12 | I am able to move freely between levels of consciousness or awareness.<br><i>Saya dapat bergerak dengan bebas/sukarela antara peringkat-peringkat keadaan sadar (biasa dan khusyuk).</i>                                                                                                                             |  |  |  |  |  |
| 13 | I frequently contemplate the meaning of events in my life.<br><i>Saya sering berfikir tentang makna sesuatu peristiwa yang berlaku dalam kehidupan saya.</i>                                                                                                                                                         |  |  |  |  |  |
| 14 | I define myself by my deeper, non-physical self.<br><i>Saya memberi makna terhadap diri saya berdasarkan aspek diri saya yang lebih mendalam, bukan aspek fizikal.</i>                                                                                                                                               |  |  |  |  |  |
| 15 | When I experience failure, I am still able to find meaning in it.<br><i>Apabila saya mengalami kegagalan, saya masih mampu untuk mencari makna/pengajaran di sebaliknya.</i>                                                                                                                                         |  |  |  |  |  |
| 16 | I often see issues and choices more clearly while in higher states of consciousness/awareness.<br><i>Saya dapat melihat sesuatu isu atau pilihan dengan lebih jelas apabila saya 'masuk' keadaan sadar yang lebih tinggi (khusyuk).</i>                                                                              |  |  |  |  |  |
| 17 | I have often contemplated the relationship between human beings and the rest of the universe.<br><i>Saya sering berfikir tentang hubungan antara manusia dan alam semesta.</i>                                                                                                                                       |  |  |  |  |  |
| 18 | I am highly aware of the nonmaterial aspects of life.<br><i>Saya menyedari tentang kewujudan aspek bukan material dalam kehidupan.</i>                                                                                                                                                                               |  |  |  |  |  |
| 19 | I am able to make decisions according to my purpose in life.<br><i>Saya mampu untuk membuat keputusan berdasarkan tujuan hidup saya.</i>                                                                                                                                                                             |  |  |  |  |  |
| 20 | I recognize qualities in people which are more meaningful than their body, personality, or emotions.<br><i>Saya dapat mengenal pasti kualiti yang lebih bermakna dalam diri orang lain selain daripada badan (fizikal), personaliti, dan emosi semata-mata.</i>                                                      |  |  |  |  |  |
| 21 | I have deeply contemplated whether or not there is some greater power or force (e.g. god, goddess, divine being, higher energy, etc.)<br><i>Saya dapat berfikir dengan lebih mendalam sama ada wujud atau tidak kuasa yang lebih besar (cth: Tuhan, Malaikat, Makhluq yang suci, kuasa yang lebih tinggi, dll.).</i> |  |  |  |  |  |
| 22 | Recognizing the nonmaterial aspects of life helps me feel centered.                                                                                                                                                                                                                                                  |  |  |  |  |  |

|    |                                                                                                                                                                                                                        |  |  |  |  |  |
|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
|    | <i>Dengan mengenal pasti aspek bukan material dalam kehidupan, dapat membantu saya berasa bahawa kehidupan saya lebih bertujuan/bermakna.</i>                                                                          |  |  |  |  |  |
| 23 | I am able to find meaning and purpose in my everyday experiences.<br><i>Saya mampu mencari makna dan tujuan dalam pengalaman seharian saya.</i>                                                                        |  |  |  |  |  |
| 24 | I know how to reach higher states of consciousness or awareness (e.g. through solah, zikr, etc.)<br><i>Saya tahu dan mengamalkan cara yang betul untuk 'masuk' ke peringkat kesedaran yang lebih tinggi (khusyuk).</i> |  |  |  |  |  |

### Section C: Subjective Happiness Scale

Please read the statement carefully and choose the appropriate answer that best describe yourself.

1. In general, I consider myself

*Secara umumnya, saya merasakan diri saya*

not a very happy person      1      2      3      4      5      a very happy person

2. Compared to my peers, I consider myself

*Dibandingkan dengan rakan-rakan saya, saya merasakan diri saya*

less happy      1      2      3      4      5      more happy

3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?

*Terdapat manusia yang secara umumnya sangat gembira. Mereka dapat menikmati kehidupan walau apa pun yang berlaku. Sejauh mana pernyataan berikut berkait dengan anda.*

not at all      1      2      3      4      5      a great deal

4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?

*Terdapat manusia yang secara umumnya tidak gembira, walaupun mereka tidak tertekan, mereka kelihatan seperti tidak gembira sepertimana sepatutnya. Sejauh mana pernyataan berikut berkait dengan anda?*

not at all      1      2      3      4      5      a great deal

## Section D: Brief Resilience Scale

Please read each statement carefully before answering the most appropriate answer.

- 1 - Strongly disagree
- 2 - Disagree
- 3 - Neutral
- 4 - Agree
- 5 - Strongly agree

|    |                                                                                                                                                                                              | 1 | 2 | 3 | 4 | 5 |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|---|---|
| 1. | I tend to bounce back quickly after hard times.<br><i>Saya mampu untuk bangkit dengan segera selepas melalui masa yang sukar.</i>                                                            |   |   |   |   |   |
| 2. | I have a hard time making it through stressful events.<br><i>Saya mengalami kesukaran untuk melalui peristiwa yang memberi tekanan.</i>                                                      |   |   |   |   |   |
| 3. | It does not take me long to recover from a stressful event.<br><i>Saya tidak perlu mengambil masa yang panjang untuk pulih daripada peristiwa yang memberi tekanan.</i>                      |   |   |   |   |   |
| 4. | It is hard for me to snap back when something bad happens.<br><i>Sukar untuk saya bangkit semula selepas sesuatu perkara buruk berlaku.</i>                                                  |   |   |   |   |   |
| 5. | I usually come through difficult times with little trouble.<br><i>Saya sering mengalami masa yang sukar untuk menghadapi masalah yang kecil.</i>                                             |   |   |   |   |   |
| 6. | I tend to take a long time to get over set-backs in my life.<br><i>Saya selalu mengambil masa yang lama untuk bangkit setelah berlaku perkara/peristiwa yang menjatuhkan kehidupan saya.</i> |   |   |   |   |   |