



## The Relationship between Islamic Spiritual Intelligence and Instrumental vs. Integrative Motivation for Learning EFL across Various Proficiency Levels

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### Abstract

The main aim of this descriptive correlation research was to determine if Iranian EFL learners' Islamic Spiritual Intelligence correlated with their Instrumental and Integrative motivations to learn English. The study also investigated if any significant differences existed in the relationships among these variables across different proficiency levels. In order to collect the pertinent data, the Islamic Spiritual Intelligence, Instrumental and Integrative Motivation questionnaires were sent to EFL learners through various online language learning platforms. A total number of 359 EFL participants (Intermediate,  $n = 132$ , Upper intermediate,  $n = 88$ , Advanced,  $n = 139$ ) filled all three questionnaires. The Spearman rank order coefficient of correlation was first applied to analyze the data collected. The results indicated that the relationships between Islamic Spiritual Intelligence, Instrumental Motivation and Integrative Motivation were statistically positive, large and significant. Then, the correlation coefficients of the three constructs within each proficiency level and their observed  $z$  values were calculated. The subsequent results revealed no significant differences in the relationships between Islamic Spiritual Intelligence, Instrumental and Integrative Motivations across different proficiency levels. Therefore, it was concluded that higher Islamic Spiritual Intelligence (ISI) correlates with higher Instrumental Motivation as well as higher Integrative Motivation to learn English among Iranian EFL learners and this phenomenon is the same across all three proficiency levels. Thus, this study not only provides statistical evidence of the relationship among these variables, but it also suggests that Islamic Spiritual Intelligence may play an important role in instrumental and integrative motivations to learn English among Iranian EFL learners.

**Keywords:** Islamic Spiritual Intelligence, Instrumental and Integrative Motivation



## Introduction

Grounded on the assertion that an individual's cognitive capacity cannot be represented adequately in a single measurement, such as an IQ score, Gardner proposed the Theory of Multiple Intelligences model [1]. The model includes spatial, musical, bodily/kinesthetic, interpersonal, intrapersonal, and naturalistic intelligences besides linguistic and logical-mathematical intelligences as human being's mental abilities. Gardner claimed that his view of intelligence(s) is culture-free and avoids the conceptual narrowness usually associated with traditional models of intelligence. Thus, he firmly believed that spirituality is not one of the intelligences (1996). However, in contrast to Gardner's view, Zohar and Marshall, not only called spiritual intelligence the ultimate intelligence but also placed it at the top of a hierarchy of intelligences, with emotional intelligence below and rational intelligence (IQ) below that [2]. These researchers claimed that with SI, one can access his/her deepest meanings, values, purposes, and highest motivations [3]. However, as a result of the growing body of research on SI (e.g., [4]; [5]; Mayer 2000; [6]; [2]), many conceptualizations of this construct have emerged. One of the reasons for these differences is deemed to be the result of the various cultures and environments within which such conceptualizations are provided [7].

According to Emmons, Spiritual Intelligence (SI) involves a set of capacities and abilities that enables people to solve problems and attain goals in their everyday lives [8]. It is also said to help find the meaning of human existence and the meaning of life (Halama & Strizhenec, 2004). Moreover, Amram defines it as a set of abilities people use to apply, manifest, and embody spiritual resources, values, and qualities in ways that enhance daily functioning and wellbeing [4]. According to Wolman, SI reflects the inherent human capacity to ask ultimate questions concerning the meaning of life and to simultaneously experience the seamless connection between the individual and the world in which they live [9]. Furthermore, Nasel states that SI is as the ability to draw on one's spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual, and practical issues [10]. Some have claimed that it is also about finding meaning in life and relationship with God or religion (Augustian, 2001; Tischler et al., 2002).

Muslim scholars, though, have associated SI with the intimacy of an individual to [11]. Explaining Spiritual Intelligence in Islam, Baharuddin & Ramli (2014) referred to Surah Al Imram (3:104) in the Quran. According to them, spiritual intelligence, as this verse relates, is in the context of al-amr bi-l-ma'ruf wa-n-nahy 'ani-l-munkar (enjoin what is right and forbid what is wrong) and refers to the ability to maintain a good relationship with Allah (SWT) and other human beings. According to Islam, the development of individual spiritual intelligence builds up when the individual starts adhering to the qualities of a true Muslim that the Prophet Muhammad (PBUH) has specified (Nafis, 2007). These qualities are the Siddiq (truthful; Surah Al-Taubah, 9:119), Amanah (trustful; Surah An-Nisa, 4:58), Tabligh (spreading faith/ advocacy; Surah Al Imram, 3:104) and Fatanah (wisdom ; Surah Al-Mujadila, 58:11) (Abdul Rahman & Shah, 2015).

To seek the distinctions between spiritual and religious experiences, much research has been conducted (e.g. [8]; [12]; [13]). One belief that arose out of these studies is that there exists an overlap between spirituality and religious constructs ([14]; [15]). It is also believed that religion may provide one with a context in which personal, subjective, and experiential orientation of spirituality can be expressed [13]. Furthermore, SI varies in meaning among different religious



groups and spiritual contexts ([16]; [17]). It is believed that if the study of intelligence is contextualized, this would impose the investigator's world view (usually a western one) on the rest of the world [18]. This has led to efforts to study various components of SI within various religious contexts.

In the Muslim context, studies have been conducted to define components of SI by reviewing Islamic texts (see [19]); Machouche & Bensaid, 2014; Jami (2002); Jahani, 2010 and Sohrabi, 2017). Also, some researchers [20], [21]; [22] and [23] ) have developed and validated the Spiritual Intelligence instruments based on their individual interpretations of SI in the Quran. Others [24], though, introduced the Islamic Spiritual Intelligence instrument based on Islamic interpretation of the defined components of SI as per the views of western scholars [25], [26] and [2] using the Holy Quran as the primary resource and following Shi'ite hadith books and Islamic scholars' writings (p.5). However, further investigation is recommended to enhance the psychometric properties of their instruments.

Among the theories related to Spiritual intelligence are motivation and personality theories. For example, [8] refers to cognitive–motivational approach to personality theories to delineate the positive effect of Spiritual intelligence on personal striving and states that: “people are intentional, (usually) rational beings who are engaged in a constant effort to strive toward personal meaningfully defined goals ...of which various levels could be activated depending on environmental stimuli” (p.5). However, the true meaning of motivation, according to Zainuddin, could only be understood by the inclusion of spiritual and religious motives [27]. In Islam, materialistic motivation and spiritual motivation are interdependent and interrelated to each other (Ather et al., 2011). In other words, each materialistic motive (e.g.: money, values, recognition, rewards, prize, etc.) or achievement must be halal (permissible by Islam law), and it is decided by the level of Iman (faith). Thus, it can be seen that motivation in terms of spirituality and religion is related to the need to achieve something as dictated by faith.

Interest in Spiritual Intelligence has seen exponential growth within contemporary educational settings ([28]; Kaur & Singh, 2013; Zohar, 2012). Related studies have found that high spiritual intelligence enables pupils to learn more effectively [29]. In the context of language learning, “motivation was seen as the extent to which the individual works or strives to learn the language because of a desire to do so” ([30], p.76). The two main types of language learning motivation are Instrumental and Integrative Motivations. Instrumental Motivation is defined as the concepts of purely practical value in learning the language ‘in order to increase learners’ careers or business opportunities, giving them more prestige and power, accessing scientific and technical information, or just passing a course of their study in school’ ([31], p. 86). Integrative Motivation, though, is based on learners’ interest in learning the language because of learners’ need “to learn about, associate or socialize with the people who use it or because of purpose or intention to participate or integrate in the second language using the same language in that community...” ([31], p. 86). Thus, it can be suggested here that motivation to learn a language is goal oriented.

Thus, the review shows that motivation has been studied in relation to a person's goals and desires ([32]; [25]). Also, deriving meaning by living one's goals and values [33] are found to relate to Spiritual Intelligence. Furthermore, it is believed that the inclusion of both spiritual and religious



motives would facilitate the understanding of the true meaning of motivation ([34]; [35]). Thus, the probable links between these concepts are seen in the literature. Yet, not much has been done to study them in an EFL context such as Iran wherein motivation to learn EFL is affected by numerous personal, social and political controversies, that direct their individual meaning, value and purpose.

Furthermore, Spiritual Intelligence has emerged as a controversial issue in various fields and many definitions have been proposed by researchers and theorists. It is still one of the issues which has little research in the field of foreign language teaching especially related to various religious perspectives, values and contexts. Over the past decade, the perspective of the Qur'an on Spiritual Intelligence has become subject to increasing scholarly attention of researchers in an attempt to understand its foundations, meaning and nature, as well as to derive its indicators. Yet, it is an understudied issue in the field of language teaching and learning. Hence, there is a need for more in-depth research on this topic in the language teaching and learning context.

Also, though it is believed that to contextual the study of intelligence would be to impose the investigator's world view (usually a western one) on the rest of the world, nothing much is seen in the relevant literature to seek ways in which SI varies in meaning among different religious groups and spiritual contexts using universally accepted IS indicators. Though, one Islamic Spiritual Intelligence instrument underlined by Islamic interpretations of SI adapted to the defined components of SI was recently developed and validated, it still needs to be further tested for reliability, especially in various contexts where Islam is practiced.

The aim of the current investigation was to explore the relationship between Islamic Spiritual Intelligence and motivation for learning among Iranian EFL learners. The main aim was to fill the gaps in the existing literature on these constructs. The rationale behind seeking this relationship was built around the belief that Spiritual Intelligence is higher in the hierarchy of intelligences than emotional intelligence and rational intelligence (IQ) [2]. Since emotional intelligence and rational intelligence have been found to be related to learning motivation, it is perceived that Islamic Spiritual Intelligence could influence learning motivation, as well.

Furthermore, the aim of seeking the relationship between Islamic Spiritual Intelligence and Instrumental Motivation on the one hand and the relationship between Islamic Spiritual Intelligence and Integrative Motivation, on the other, was deemed to reveal the differences in their relationship/if any. That is, this study intended to see whether Islamic Spiritual Intelligence is related more/less to EFL learners' interest in learning English Language primarily for its practical value such as getting a job or fulfilling an academic requirement (Instrumental Motivation) or whether it is related more/less to the learner's need to learn the language in order to be accepted by family, friends and the community (Integrative Motivation). Also, it sought to explore if differences in the relationships between Islamic Spiritual Intelligence, Instrumental and Integrative motivation to learn English existed across different proficiency levels of Iranian EFL learners.

### **Participants**

In order to conduct this study, Iranian EFL learners, participating in online classes conducted by various language institutes in Tehran, Khomein and Tabriz were selected through convenience sampling. Due to the Covid-19 pandemic during the time of data collection, it was not possible for



the researcher to test the homogeneity of the sample, therefore the learners were placed in their respective proficiency levels as per the placement tests conducted by the institutes at the time of enrolment. Thus, they are considered a normally distributed population with respect to their different proficiency levels. The final number of participants who had filled all the questionnaires was 359 (Intermediate  $n = 132$ , Upper intermediate,  $n = 88$ , Advanced,  $n = 139$ ).

### **Instrumentations**

The following data collection instruments were utilized in the present study:

#### ***Islamic Questionnaire of Spiritual Intelligence***

The components of Islamic Spiritual Intelligence instrument by [23] are Islamic interpretations of the defined components of SI as per the views of western scholars such as [25], [26] and [2]. The interpretations were made using the Holy Quran as the primary resource and reviewing Shi'ite hadith books and Islamic scholars' writings. It is a 62-item questionnaire grouped under five components called approaching consciousness (14 items), moral awareness (18 items), spiritual self-awareness (11 items), critical fundamental thinking (10 items), and meaning-of-life awareness (9 items). The respondents were asked to rank the 62 statements on a 5-point Likert scale ranging from 'strongly disagree' to 'strongly agree'.

The reasons for using this instrument were firstly because the review suggested that Spiritual Intelligence (SI) gets its definition by the context, culture and religious orientations of those who have defined them. Thus, in order to study SI in Iran, a contextually appropriate instrument to assess Spiritual Intelligence among Muslim people in Iran, was deemed necessary. Second, this instrument differs from the others proposed in Iran as it contains Islamic interpretations of universally accepted components of SI which correlated with the Islamic understanding of spirituality in Iran. Also, it has shown a relatively acceptable reliability and validity. Furthermore, the research got direct access to the questionnaire from the researchers to be used in this study.

#### ***Instrumental/ Integrative Motivation Questionnaire***

This questionnaire was first introduced by Wimolmas in order to identify students' motivation in learning English [36]. He based his questions on those designed by Gardner in his Attitude/Motivation Test Battery (AMTB) [37] as well as Prapphals' Attitudes Testing [38]. Since other researchers such as [39], [40] Yahya (2017) and Kamal (2015) have employed this and attested its reliability and validity, it seemed fit to be used in this study. The instrument comprised 20 statements. The respondents were asked to rank the 20 statements on a 5-point Likert scale ranging from 'strongly disagree' to 'strongly agree'. The statements represented two motivational constructs: Integrative Motivation (items 1-10) and Instrumental Motivation (items 11-20).

Since this questionnaire has separate sections representing the two motivational constructs, it was seen as a suitable instrument for this study. This is because one of the aims of this study was to compare the relationships between Instrumental and Islamic Spiritual Intelligence as well as between Integrative Motivation and Islamic Spiritual Intelligence to see if any differences existed.



## Results

***H01: There is not any significant relationship between Islamic Spiritual Intelligence and Instrumental Motivation to learn English among Iranian EFL learners.***

**Table 1- Results of Spearman Correlation between Islamic Spiritual Intelligence (ISI) and Instrumental Motivation Scores**

		All ISI	All Instrumental
Spearman's rho	All ISI	Correlation Coefficient	1.000
		Sig. (2-tailed)	.512**
		N	.000
		N	359

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

To test the first null hypothesis, non-parametric tests of Spearman correlation were run between Islamic Spiritual Intelligence, Instrumental Motivation scores of the participants. The 'r' index in Table 1 indicates that the strength of the relationship is .512 which is large according to Cohen (1988). The result is also positively significant at the level of .01. Thus, the relationship between Islamic Spiritual Intelligence and Instrumental Motivation is significant, positive, and large. So, the first null hypothesis was rejected.

***H02: There is not any significant relationship between Islamic Spiritual Intelligence and Integrative Motivation to learn English among Iranian EFL learners.***

**Table 2- Results of Spearman Correlation between Islamic Spiritual Intelligence (ISI) and Integrative Motivation Scores**

		All ISI	All Integrative
Spearman's rho	All ISI	Correlation Coefficient	1.000
		Sig. (2-tailed)	.517**
		N	.000
		N	359

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

To test the second null hypothesis, non-parametric tests of Spearman correlation were also run between Islamic Spiritual Intelligence and Integrative Motivation scores of the participants. Similar to the results of the first hypothesis, the results in Table 2 shows a large 'r' index of .517, and positive significance at the level of .05. Thus, the relationship between Islamic Spiritual Intelligence and Integrative Motivation is found to be significant, positive, and large. Subsequently, the second null hypothesis was also rejected.

***H03: There is not any significant relationship between Islamic Spiritual Intelligence and Instrumental Motivation to learn English among Iranian EFL learners across different proficiency levels.***



**Table 3- Results of Spearman Correlation between the Islamic Spiritual Intelligence and Instrumental Motivation among Intermediate EFL Learners**

		Intermediate Spiritual Intelligence	Intermediate Instrumental
Spearman's rho	Intermediate Intelligence	1.000	.503**
	Correlation Coefficient		
	Sig. (2-tailed)	.	.000
	N	132	132

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

To test the third null hypothesis, the Spearman correlation was employed to initially obtain three correlation indices, namely a) Correlation coefficient between Islamic Spiritual Intelligence and Instrumental Motivation among Intermediate EFL learners, b) Correlation coefficient between Islamic Spiritual Intelligence and Instrumental Motivation among Upper-Intermediate EFL learners, c) Correlation coefficient between Islamic Spiritual Intelligence and Instrumental Motivation among Advanced EFL learners. Then, the correlation indices ( $r$ ) of Intermediate and Upper intermediate learners' Islamic Spiritual Intelligence and Instrumental Motivation (d), Intermediate and Advanced Learners' Islamic Spiritual Intelligence and Instrumental Motivation (e), and Upper-Intermediate and Advanced EFL Learners' Islamic Spiritual Intelligence and Instrumental Motivation (f) were converted to  $z$  values ([41], p. 139) and their observed  $z$  value ( $Z_{obs}$ ) were calculated by means of the formula suggested by [41].

The results of the Spearman correlation, between Islamic Spiritual Intelligence and Instrumental Motivation among Intermediate EFL learners (a) (Table 3), showed that the  $r$  index is .503 at the level of 0 .01 ( $p = .000 < 0.01$ ). This means that there is a positive, significant and large relationship between Intermediate EFL learners' Islamic Spiritual Intelligence and Instrumental Motivation scores.

**Table 4- Results of Spearman Correlation between the Islamic Spiritual Intelligence and Instrumental Motivation among Upper-Intermediate EFL Learners**

		Upper Spiritual	Upper Instrumental
Spearman's rho	Upper Spiritual	1.000	.532**
	Correlation Coefficient		
	Sig. (2-tailed)	.	.000
	N	88	88

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

The Spearman correlation between Islamic Spiritual Intelligence and Instrumental Motivation among Upper intermediate EFL learners (b) (Table 4), showed that the ' $r$ ' index is .532 at the level of 0.01 ( $p = .000 < 0.01$ ). This means that there is also a positive, significant and large relationship between Upper intermediate EFL learners' Islamic Spiritual Intelligence and Instrumental Motivation scores. However, on taking the  $r$  values for the relationship between these two groups (d) (.503 and .532, respectively), their corresponding  $z$  values (.556 and .590) and the  $N_1$  and  $N_2$



(132 and 88, respectively), the observed z value ( $Z_{obs}$ ) for the difference between the two groups was calculated to be 0.25. This value, being less than 1.96, indicates that the difference between the correlation coefficient values of both groups was not statistically significant.

**Table 5- Results of Spearman Correlation between the Islamic Spiritual Intelligence and Instrumental Motivation among Advanced EFL Learners**

		Advanced Spiritual	Advanced Instrumental
Spearman's rho	Advanced Spiritual	Correlation Coefficient	1.000
		Sig. (2-tailed)	.000
		N	139

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

The results of the Spearman correlation, between Islamic Spiritual Intelligence and Instrumental Motivation among Advanced EFL learners (c) (Table 5), showed that the 'r' index .491 at the level of 0 .01 ( $p = .000 < 0.01$ ). This means that there is a positive, significant but moderate relationship between Advanced EFL learners' Islamic Spiritual Intelligence and Instrumental Motivation scores. However, on taking the r values for the relationship between Islamic Spiritual Intelligence and Instrumental Motivation for the Intermediate (Table 3) and Advanced EFL learners (.503 and .491, respectively) and the corresponding z values of .556 and .536 along with their respective N1 and N2 indices (132 and 139), the observed z value ( $Z_{obs}$ ) for the difference between the two groups (e) was calculated to be 0.16, which is less than 1.96. Thus, it indicates that difference between the correlation coefficient values of both groups was not statistically significant.

As per the results mentioned, the r values for the relationship between Islamic Spiritual intelligence and Instrumental Motivation for the Upper intermediate and Advanced EFL learners were .532 and .491, respectively and the corresponding z values were .590 and .536 while their respective N1 and N2 indices were 88 and 139. Using this data, the observed z value ( $Z_{obs}$ ) for the difference between the two groups (f) was found to be 0.4 which is less than 1.96. This also indicates that the difference between the correlation coefficient values of both groups were not statistically significant. Thus, since the overall data analysis to test hypothesis three showed no significant difference between the correlation indices for each pair (d, e and f) across the proficiency levels, the third null hypothesis is supported.

***H0<sub>4</sub>: There is not any significant relationship between Islamic Spiritual Intelligence and Integrative Motivation to learn English among Iranian EFL learners across different proficiency levels.***

To test the fourth null hypothesis, the Pearson correlation (and Spearman where normality condition was not met) was employed to initially obtain three correlation indices, namely a) Correlation coefficient between Islamic Spiritual Intelligence and Integrative Motivation among Intermediate EFL learners, b) Correlation coefficient between Islamic Spiritual Intelligence and Integrative Motivation among Upper-Intermediate EFL learners, c) Correlation coefficient between Islamic Spiritual Intelligence and Integrative Motivation among Advanced EFL learners. Then, the correlation indices (r) of Intermediate and Upper intermediate learners' Islamic Spiritual





Intelligence and Integrative Motivation (d), Intermediate and Advanced learners' Islamic Spiritual Intelligence and Integrative Motivation (e), and Upper-Intermediate and Advanced EFL Learners' Islamic Spiritual Intelligence and Integrative Motivation (f) were converted to z values ([41], p. 139) and their observed z value (Zobs) were calculated by means of the formula suggested by [41].

**Table 6- Results of Pearson Correlation between the Islamic Spiritual Intelligence and Integrative Motivation among Intermediate EFL Learners**

		Intermediate Spiritual Intelligence	Intermediate Integrative
Intermediate Spiritual Intelligence	Pearson Correlation	1	.501**
	Sig. (2-tailed)		.000
	N	132	132

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

The results of the Pearson Correlation, between Islamic Spiritual Intelligence and Integrative Motivation among Intermediate EFL learners (a) (Table 6), showed a large r index of .501 with  $p = .000$  ( $<0.01$ ). This means that there is a large, positive and significant relationship between Intermediate EFL learners' Islamic Spiritual Intelligence and Integrative Motivation scores.

**Table 7- Results of Pearson Correlation between the Islamic Spiritual Intelligence and Integrative Learning Motivation among Upper-Intermediate Learners**

		Upper Spiritual	Upper Integrative
Upper Spiritual	Pearson Correlation	1	.521**
	Sig. (2-tailed)		.000
	N	88	88

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

The Pearson Correlation between Islamic Spiritual Intelligence and Integrative Motivation among Upper intermediate EFL learners (b) (Table 7), showed a large 'r' index of .521 with  $p = .000$  ( $<0.01$ ). This means that there is a similar positive, significant and large relationship between Upper intermediate EFL learners' Islamic Spiritual Intelligence and Integrative Motivation scores. Taking the r values for the relationship between these two groups (d) (.501 and .521, respectively), their corresponding z values (.550 and .576) and the N1 and N2 (132 and 88, respectively), the observed z value (Zobs) for the difference between the two groups was calculated to be 0.36, which is less than 1.96. Thus, it indicates that difference between the correlation coefficient values of both groups was not statistically significant.



**Table 8- Results of Spearman Correlation between the Islamic Spiritual Intelligence and Integrative Motivation among Advanced EFL Learners**

		Advanced Spiritual	Advanced Integrative
Spearman's rho	Advanced Spiritual	1.000	.497**
	Correlation Coefficient		
	Sig. (2-tailed)	.	.000
	N	139	139

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

The results of the Spearman correlation, between Islamic Spiritual Intelligence and Integrative Motivation among Advanced EFL learners (c) (Table 8), showed a medium ‘r’ index of .497 with  $p = .000 (<0.01)$ . This means that there is a positive significant relationship between advanced EFL learners’ Islamic Spiritual Intelligence and Integrative Motivation scores. Taking the r values for the relationship between Islamic Spiritual Intelligence and Integrative Motivation for the Intermediate (Table 4.13) and Advanced EFL learners (.501 and .497, respectively) and their corresponding z values of, .550 and .544 along with their respective N1 and N2 indices (132 and 139), the observed z value (Zobs) for the difference between the two groups (e) was calculated. The result turned out to be 0.049 which is less than 1.96. Thus, it indicates that the difference between the correlation coefficient values of both groups were not statistically significant.

As per the results mentioned, the r values for the relationship between spiritual intelligence and Integrative Motivation for the Upper intermediate and Advanced EFL learners were .521 and .497, their corresponding z values were .576 and .544 while their respective N1 and N2 indices were 88 and 139. Using this data, the observed z value (Zobs) for the difference between the two groups (f) was found to be 0.23, which is less than 1.96. Thus, it indicates that the correlation coefficient values of both groups were not statistically significant. Thus, since the overall data analysis to hypothesis four showed no significant difference between the correlation indices for each pair (d, e and f) across the proficiency levels, the fourth null hypothesis was also supported.



### Discussion/Conclusion

The study has employed a relatively new Islamic Spiritual Intelligence instrument and so the results would be discussed by referring to the definitions and theories of Spiritual Intelligence and motivation. Firstly, the review revealed that both motivation and Spiritual Intelligence constructs have been related to a person's goals in life. For example, motivation has been studied in relation to a person's goals and desires (Steers & Porter, 1991; King, 2008) and deriving meaning by living one's goals and values [33]. Also, Spiritual Intelligence is regarded as a set of capabilities and abilities that make humans capable of solving problems and reaching everyday goals in life [8].

In the context of language learning too, motivation, according to Gardner's socio-educational model [42], is perceived to be composed of effort, affect and the extent of which a learner desires to become proficient in the language ([30], p.76). These definitions could point to the assumption that if one of the goals in life is to learn a language, to achieve this goal, one's level of motivation and his/her spiritual intelligence capabilities and abilities to solve problems are important variables to consider. Thus, results of this study provides statistical evidence to this claim as the relationships between Islamic Spiritual Intelligence and both Instrumental and Integrative Motivations were found to be significant. This may point to the important role that Islamic SI plays on instrumental and integrative motivations to learn English among Iranian EFL learners.

To relate these results to Islamic Spiritual Intelligence (ISI) and the EFL learning context, it should be reminded here that the inclusion of both spiritual and religious motives is believed to facilitate the understanding of the true meaning of motivation ([34]; [35]) and that the definition of Spiritual Intelligence (SI) is said to be bound by various cultures and environments within which such conceptualizations are provided [7]. Thus, this justifies the use of specific ISI instrument implemented in this study and increases the reliability of the subsequent results since it was specifically designed to evaluate SI among Iranian Muslims based on their contextual (i.e., Islamic) understandings of spirituality its defined components adapted from the scientific literature [24]. Also, according to Ather et al. (2011) materialistic motivation and spiritual motivation are interdependent and interrelated to each other. In other words, each materialistic motive (e.g.: money, values, recognition, rewards, prize, etc.) or achievement must be halal (permissible by Islam law), and it is decided by the level of Iman (faith). Thus, the results can support the claim that motivation, in terms of spirituality and religion, is related to the need to achieve something as dictated by faith.

On the other hand, the results add to existing literature on controversies related to Integrative Motivation, Instrumental Motivation and language learning. To explain, Gardner suggested that Integrative Motivation supersedes Instrumental Motivation, because Integrative Motivation involves attitudinal factors and goal orientated behaviors, which are important to the language learning process [42]. However, [43] refuted this and said that both Integrative and Instrumental Motivation are positively related and contribute to the achievement of language learning but stressed that in the case of foreign language learning instrumental motivation contributes towards increasing the motivation to learn. This, he explains, is because of the lack of opportunities for these learners to interact with target language native speakers and integrate with their community. In addition, Oxford and Shearin state that integrative motivation is more likely to affect students with levels of intermediate and above [44].



In an Islamic context, a study conducted in an Islamic school showed that the level of integrative motivation was higher than the instrumental motivational stage and motivation for foreign language learning and language use [45]. A study in Iran too, did not reveal any significant relationship between spiritual intelligence and English Language learning (achievement) [46]. On the contrary, the results of this study shows that EFL learners' instrumental and integrative motivation scores were not only highly and similarly correlated with ISI but that there were no significant differences between them across various proficiency levels. In other words, the higher the ISI, the more the learners desire to integrate into the target language community, culture with the goal of becoming a part of that society (integrative motivation) as well as the desire to attain external rewards, such as appraisal, personal fulfillment, status or power.

Thus, the overall results are important as not much has been done to study these variables in an EFL context such as Iran wherein motivation to learn EFL is affected by numerous personal, social and political controversies, that direct their individuals meaning, values and purpose. The significant, positive, and large relationships between Islamic Spiritual Intelligence and both Instrumental and Integrative Motivation across various proficiency levels show the importance of Islamic SI on motivations to learn English among Iranian EFL learners and establish the links between these concepts which were suggested in the literature but not empirically verified.



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