

Exploring the Reliability of Spiritual Intelligence Self Report Inventory for Brunei's Teachers: A Pilot Study

Meneroka Kebolehpercayaan Inventori Laporan Kendiri Kecerdasan Spiritual untuk Guru-guru di Brunei: Satu Kajian Rintis

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Spiritual intelligence (SQ) promotes better health behaviour and quality of life. At work, those with a higher level of spirituality live longer, happier, satisfied with their job, and more productive lives. In the pursuit of holistic education, the role of SQ in shaping teachers' well-being and effectiveness has gained recognition worldwide. However, evaluating the reliability and validity of assessment instruments within specific cultural contexts is essential. The researcher delves into a pilot study conducted in Brunei in this article. It focuses on the reliability of a Spiritual Intelligence Self-Report Inventory Instrument (SISRI-24) developed by King (2008) and tailored to Brunei's teachers. The scale was initially developed and validated in Canada. The pilot study employed quantitative data collection and data analysis. A sample of 116 teachers from various schools in Brunei voluntarily participated in the study. According to the results, the overall reliability value was 0.832. Based on these findings, the SISRI-24 questionnaires have a high-reliability level. It is suitable to use among teachers in Brunei.

Keywords: spiritual intelligence, Self-Report Inventory, Brunei's teacher, reliability

Kecerdasan spiritual (SQ) menggalakkan tingkah laku yang sihat dan kualiti hidup yang baik. Di tempat kerja, individu yang mempunyai tahap spiritual yang lebih tinggi hidup lebih lama, lebih bahagia, berpuas hati dengan pekerjaan mereka, dan mempunyai kehidupan yang lebih produktif. Dalam mengejar pendidikan holistik, peranan SQ dalam membentuk kesejahteraan dan keberkesanan guru telah mendapat pengiktirafan di seluruh dunia. Walau bagaimanapun, menilai kebolehpercayaan dan kesahihan instrumen penilaian dalam konteks budaya tertentu adalah penting. Dalam artikel ini, Penyelidik melaksanakan kajian rintis di Brunei. Ia memberi tumpuan kepada kebolehpercayaan Instrumen Inventori Laporan Kendiri Kecerdasan Spiritual (SISRI-24) yang dibangunkan oleh King (2008) dan disesuaikan dengan guru di Brunei. Skala ini mulanya dibangunkan dan disahkan di Kanada. Dalam kajian rintis, pengkaji menggunakan pengumpulan data kuantitatif dan analisis data. Seramai 116 orang guru dari pelbagai sekolah di Brunei telah mengambil bahagian dalam kajian ini. Berdasarkan hasil dapatan kajian, nilai kebolehpercayaan keseluruhan adalah 0.832. Penemuan ini mendedahkan soal selidik SISRI-24 mempunyai tahap kebolehpercayaan yang tinggi. Ia sesuai digunakan dalam kalangan guru di Brunei.

Kata Kunci: kecerdasan spiritual, Inventori Laporan Kendiri, Guru Brunei, kebolehpercayaan

Every person possesses a significant and valuable intelligence called SQ, essential in guiding others. Even teachers require SQ for their benefit. It is considered the most basic and central form of intelligence. SQ refers to the ability to connect with oneself, others, and the greater universe, cultivating inner wisdom, compassion, and purpose in life. It encompasses self-awareness, transcendence, ethical behaviour, and the capacity to find meaning in experiences. Besides that, SQ can assist a person in thinking maturely and adapting to varied settings and circumstances. It helps teachers in carrying out their responsibilities as educators.

Teachers are highly valued in society. Previous studies indicate that SQ helps teachers solve global challenges by raising global consciousness (Sisk, 2008; Soma & Tarun, 2017). In addition, SQ is also a valuable tool in classroom disciplinary management. It proves teachers can create a richer and more meaningful life if their SQ is high (Amram & Dryer, 2007). According to Dincer (2009), SQ also provides a sense of personal wholeness, goal, and direction. To this study, teachers with high levels of SQ can help teachers and students of all ages live a healthy, self-respecting, and creative existence. SQ uses spiritual aspects to enhance everyday activity, whereas

spirituality is the experience of greater consciousness and transcendence. *SQ* is defined as:

- a. the ability to use spiritual knowledge to solve problems,
- b. the ability to instill a sense of sacredness in everyday activities and relationships,
- c. the capacity for transcendence of the physical and material,
- d. the ability to create meaning based on a deep understanding of the existential question, and
- e. the interconnection of all and the transcendent (Emmons, 2000; Vaughan, 2002).

SQ processes spiritual knowledge. This type of intelligence is fundamental because it serves as our guide (Covey, 2014). Understanding the realities of our daily work routines and changing our behaviours or organisational behavior can be termed *SQ* (Bratianu, 2015). *SQ* motivates spiritual leadership (Bass et al., 2006; Daft, 2008). Besides that, spirituality assists leaders in inspiring others. In other words, a teacher with high *SQ* inspires others, especially their students. In addition, spiritual leaders foster an environment where employees have meaningful and close relationships (Aslan et al., 2005). As we can see, spiritual leadership is a comprehensive vision focusing on universal ideals rather than specific traits, behaviours, talents, or contextual circumstances. For example, honesty, integrity, love, compassion, and gratitude impact a leader's attributes, behaviours, attitudes, and talents (Samul, 2020).

Teacher Job Satisfaction and Spiritual Intelligence

Educating students presents challenges that impact the lives and behaviour of teachers as educators. The teacher tends to feel overwhelmed and depressed with problems faced and despair, especially when dealing with job satisfaction and delinquency. With *SQ*, the teacher will be more mature and effective in handling issues, have more rational context, and better understand Allah SWT's provisions. According to Vassallo (2014), teachers who work in challenging educational situations are more stressed by disruptive student behaviour than teachers who work in less difficult environments.

Teachers may become unable to perform their duties efficiently due to the difficulties connected with inappropriate and disruptive classroom behaviour. For example, they deliver quality instruction and supervision. In a previous study, instructors revealed that 76% of middle and high school educators felt better equipped to teach students if less widespread bad student conduct. More than a third of teachers said they would consider leaving the profession due to severe student behavioural issues (Public Agenda, 2004). Negative student behaviour in a disruptive setting may physically or emotionally impact a teacher's job satisfaction.

According to previous research, job satisfaction is the primary factor associated with teachers' decision to leave or remain in the teaching profession (Soleiman & Fatemeh, 2012). Their personal feelings may occur due to various circumstances (Ossai 2004; Ubom & Joshua 2004); for example, Co-worker relationships, pay, benefits, educational policies, administration, working conditions, advancement chances, job responsibilities, and recognition. Heller, Clay, and Perkins (1993) demonstrated that nearly

half of the public-school teachers sampled in their study were dissatisfied with their professions. Teachers were most satisfied with their co-workers and least happy with their teaching finances. Teacher job satisfaction is positively associated with problems of school reform such as teacher professionalism, participatory decision-making, teacher growth, teacher empowerment, views of school atmosphere, and working conditions (Ma & MacMillan 1999; Stockard & Lehman 2004).

SQ can help teachers to be able to deal with current conflicts and pressures. *SQ* allows one to translate the problem and strives to find the right way to deal with the situation (Jacob & Rajeswari, 2013). Therefore, teachers must have a high level of *SQ* to carry out their duties with the highest regard and as noble as possible. In the context of teachers, the need for *SQ* is critical for a teacher as an educator. Thus, the study's main objective is to examine the reliability of the SISRI-24 instrument among teachers' *SQ* in Brunei secondary schools. It seeks to determine whether SISRI-24 is a valid measure of *SQ* in the Bruneian scenario.

Model of Spiritual Intelligence

SQ refers to the consciousness, control, and moderation of our energy as humans. Practising *SQ* is crucial to achieving personal satisfaction and optimal job performance. *SQ* practices can lead to a more satisfying, effective, and productive workplace. Hence, teachers need the *SQ* to improve their quality of life related to meaning, purpose, values, and community. Currently, there is a discussion regarding the possibility of evaluating the concept of *SQ*. Various indicators and measurements are available to assess *SQ*.

The construct of *SQ* can be nurtured and developed. This study used King's (2000) model of *SQ*. The Model *SQ* by King (2008) approach is a theoretical framework covering all the major understandings central to *SQ*. Hence, it was decided to examine the SISRI-24's suitability in the Bruneian scenario. In the current model, *SQ* is defined as a set of mental capacities contributing to the awareness, integration, and adaptive application of our existence's non-material and transcendental aspects. After delving into a vast array of resources, it becomes abundantly clear that model *SQ* by King (2008) has four core components: (1) critical existential thinking, (2) personal meaning production, (3) transcendental awareness, and (4) conscious state expansion.

- a. *Critical Existential Thinking (CET)*: The first component of *SQ* is called CET. It defines the capacity to contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues (King, 2008).
- b. *Personal Meaning Production (PMP)*: The second component in the model of *SQ* by King (2008) is PMP. PMP is the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose.
- c. *Transcendental Awareness (TA)*: The third component is TA. TA is defined as the capacity to identify transcendent dimensions of the self (e.g., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism, holism) during the regular, waking state of consciousness, accompanied by the capacity to identify their relationship to oneself and the physical.

- d. *Conscious State Expansion (CSE)*: The fourth component of SQ is CSE. It is defined as the ability to enter and exit higher or spiritual states of consciousness at one’s discretion. For example, pure consciousness, cosmic consciousness, unity, oneness, deep contemplation, meditation, and prayer.

Objectives

The study’s main objective is to examine the instrument SISRI-24 by King (2008) and validate the scale measure of SISRI-24 in the Bruneian scenario. It seeks to validate whether the SISRI-24 instrument is suitable in Brunei.

Method

Research Design

A quantitative approach is applied in this study.

Sample

This study’s target population was secondary school teachers in Brunei. The respondents’ age range is 25 to 59 years old. This study used stratified random sampling procedures. All 116 Brunei teachers in secondary schools have participated. The study utilized a questionnaire to collect data. As a result, 23.5% were male and 76.5% female participants in this study.

Instrument

David King developed this questionnaire using the SQ model (King, 2008; King & DeCicco, 2009). The instrument of SISRI-24’s validation and reliability were carried out by King (2008) from the original item of the 84-item questionnaire, which was reduced to 24 items of study on 305 university students consisting of 231 females and 74 males and obtained an alpha of 0.92. It measures various behaviours, thinking processes, and mental characteristics. The SISRI-24 will examine teachers’ SQ levels in Brunei in this study. The SISRI-24 King (2008) questionnaire has four components. Table 1 shows the items and the construction of the instrument.

Table 1

Items and Components of SISRI-24 questionnaires by King (2008)

Components	Positive Item Number	Negative Item Number
Critical Existential thinking (CET)	1, 3, 5, 9, 13, 17, and 21.	-
Transcendental Awareness (TA)	2, 10, 14, 18, 20, and 22.	6*
Personal Meaning Production (PMP)	7, 11, 15, 19, and 23.	-
Conscious state expansion (CSE)	4, 8, 12, 16, and 24.	-

Higher scores represent higher levels of spiritual intelligence and each capacity (King, 2008). Thus, the SISRI-24 was applied in this study to measure SQ teachers in Brunei with its subscales: CET, TA, PMP, and CES. Table 2 shows a person’s spiritual intelligence level according to the score obtained from The Spiritual Intelligence Self-Report Inventory (SISRI 24) King (2008).

Table 2

The level of a person’s spiritual intelligence according to the score obtained from The Spiritual Intelligence Self-Report Inventory (SISRI 24) by King (2008)

Score	Person’s Spiritual Intelligence Level
65 to 96	High
40 to 64	Moderate
0 to 32	low

A questionnaire of SISRI-24 by King (2008) has 24 items. It uses a Likert scale consisting of five possible responses—table 3 shows the Likert scale’s SISRI-24 in this study.

Table 3

The Likert scale’s SISRI-24 by King (2008)

Point Scales	Description
0	Not at All True of Myself
1	Not True of Myself
2	Slightly True of Myself
3	Very True of Myself
4	Mostly True of Myself

Data Collection

The SISRI-24 was used to collect the data for the present study. All 116 teacher educators were given the SISRI-24 and were asked to respond to all 24 items.

Data Analysis

The reliability of the scale’s overall scores was calculated using Cronbach’s Alpha of internal consistency. In addition, it was conducted to reveal that the instrument SISRI-24 can be adopted in Brunei Darussalam among teachers. Descriptive statistics, reliability, and validity were calculated for the SISRI-24. Cronbach’s Alpha estimated the internal consistency of each priori scale and subscale. All data were analysed using the Statistical Package for the Social Sciences and Personal Computer Version (SPSS/PC+). Appropriate statistical procedures for description and inference were used. The alpha level was set at .05. All reliability indices were interpreted using Mohd Majid’s (1993) and Pallant’s (2001) descriptors. Mohd. Majid (1993) stated that a reliability index of .60 above could be accepted.

Similarly, Pallant (2001) stated that a reliability index of .50 above is good. The instrument's reliability refers to the instrument's stability and consistency (Creswell, 2010). The reliability level of the instrument is represented by Alpha Cronbach (Creswell, 2010). Pallant (2001) states that Alpha Cronbach's value above 0.6 is considered high reliability and acceptable index (Nunnally and Bernstein, 1994).

Result and Discussion

The SISRI-24 questionnaires were translated using back-to-back translation by committee experts based on their expertise and area. Their role is to check and validate that the content of the SISRI-24 instrument is suitable for teachers in Brunei Darussalam. The original and back-translated versions of the instrument were compared (Rode, 2005). The back-translated instrument of SISRI-24 has been certified by a specialist in UMS.

The results of the study found that the reliability value of the SISRI 24 instrument among Brunei secondary teachers, which measures the level of SQ, is 0.832. Reliability above 0.50 is considered good and accepted (Mohd. Majid, 1993; Pallant, 2001). An Alpha Cronbach's value between 0.6 and 0.80 is regarded as high reliability and acceptable index (Nunnally and Bernstein, 1994; Pallant, 2001; Zohar, 2000), while the Alpha Cronbach exceeding 0.80 is considered good (Zohar, 2000). Therefore, the reliability of SISRI 24 is excellent. Table 4 shows the reliability of the components in the SISRI-24 by King (2008).

Table 4

The Spiritual Intelligence Self-Report Inventory by King (2008) reliability in psychometrics among Brunei Teachers.

Components SISRI-24 (King, 2008)	Original SISRI-24 by King (2008) Reliability Value (Cronbach Alpha)	Pilot Study SISRI-24 Reliability value (Cronbach Alpha)
Critical Existential thinking (CET)	0.780	0.816
Transcendental Awareness (TA)	0.870	0.783
Personal Meaning Production (PMP)	0.780	0.873
Conscious state expansion (CSE)	0.910	0.855
Overall	0.920	0.832

The table above shows that the overall reliability of SISRI-24 by King (2008) is high ($\alpha = 0.832$). The critical existential thinking component ($\alpha = 0.816$), the discovery component of Transcendental awareness ($\alpha = 0.783$), the component of personal meaning production among Brunei secondary school teachers ($\alpha = 0.873$) and realize the development component of conscious state expansion ($\alpha = 0.855$). The result shows that the reliability of instrument SISRI-24 among Brunei secondary school teachers is high and acceptable. An Alpha Cronbach's value between 0.6 and 0.80 is considered high reliability and proper index (Nunnally and Bernstein, 1994; Pallant, 2001; Zohar,

2000), while the Alpha exceeding 0.80 is considered good (Zohar, 2000). This study showed that the SQ among Brunei secondary school teachers is 0.832. Therefore, instrument SISRI-24 by King (2008) can be used and applied in Brunei Darussalam.

Implementation of the pilot study was aimed at testing the validity and reliability of the instrument used to test the respondents' understanding of the items in the SISRI-24 questionnaire. Through the pilot study, it was indirectly able to identify the deficiencies in the instrument. Verification of the supervisor is also one of the forms of data reliability. Now (1992) stated that one of the validities of qualitative data is the supervision of supervisors and research partners on the regularity of the studies conducted. The researcher performed a pilot study after the supervisor verified the question inventory. The study aims to improve the instrument. So it does not affect its results. In addition, through the implementation of pilot studies, it is indirectly able to identify the items in the instrument by the same reference framework between respondents and researchers. A pilot study was conducted on 116 Brunei teachers from Brunei Secondary Schools.

Reliability is critical in determining an instrument's stability and internal consistency. Face validity and pilot studies must be conducted to obtain the instrument's reliability value. After getting good feedback from related experts regarding the instrument's validity, the pilot test was conducted to determine the instrument's reliability. A pilot test was conducted by determining 116 respondents. Respondents are required to answer all the questions. The time will be taken to determine the time taken by the respondent to answer the whole questionnaire.

Respondents are required to give any feedback, marking spelling errors, grammatical clarity, vague sentences, and any related suggestions about the instrument. So that the quality of the instrument can be improved and enhanced, the completed questionnaires were analysed using the latest version of SPSS software. This study found that the overall value of Cronbach's Alpha exceeds 0.8 and is very high and acceptable. The Cronbach Alpha calculation was made. If the Cronbach Alpha value is below 0.60, the instrument has low reliability and is unacceptable. The value of Cronbach's Alpha supposes to be within the range of 0.60 to 0.80, which means that the value of Cronbach's Alpha is moderate and acceptable. But, if the value of Cronbach Alpha is above 0.80 to 1.00, then the value of Cronbach Alpha is excellent.

Conclusion

Most of the items in SISRI-24 were consistent with the previous validity testing. It can thus be suggested that the items from certain constructs need to be revised to avoid dimensionality issues for the teacher's context. These results would encourage further studies on exploring new items generated. One hundred twenty (120) questionnaires were randomly distributed to secondary school Brunei teachers, and only 116 were returned. Respondents aged 25 to 59 years old. Most respondents aged 35 to 39 years old was 35.7%; aged 40 to 44 years old was 22.6%; aged 45 to 49 years old was 17.4%; aged 30 to 34 years old was 12.2%; aged 50 to 54 years old was 6.1 %; aged 25 to 29 years old was 4.3%, and aged 55 to 59 years old was 1.7%. Therefore, most Brunei secondary school teachers participated in this study aged 30 to 49. This study

examines the instrument's reliability among secondary school Brunei Teachers using the SISRI 24. SISRI-24 has four components: CET, TA, PMP, and CSE.

The analysis shows that the SISRI-24 instrument has excellent reliability, whereas the SISRI-24 Alpha Cronbach's value exceeds 0.8. An Alpha Cronbach's value between 0.6 and 0.80 is considered high reliability and acceptable index (Nunnally and Bernstein, 1994; Pallant, 2001; Zohar, 2000), while the Alpha Cronbach exceeding 0.80 is considered good (Zohar, 2000).

The results highlight that SQ is necessary for Brunei's teacher careers and to improve their quality of life. This study found that the SISRI-24 by King (2008) is suitable for measuring Brunei teachers' SQ. Spiritual knowledge should be introduced to the education sector. Education cannot be reduced to rational knowledge (as it is now) or emotional knowledge (which exists more often) but enhanced to include spiritual knowledge.

Research suggests that spirituality is an important element in achieving success for an organisation. It fosters a positive work environment and generates positive emotions. Traditionally, education emphasizes the importance of self-interest and profit-making as the primary drivers for building a competitive advantage. However, educators must adapt, given the organisational environments' unpredictable and dynamic nature. The introduction of SQ can help fill this gap. Therefore, it is worth's further developing and training teachers and students in SQ theory using the SISRI-24 teacher version. It can significantly enhance the quality of life, job satisfaction, and educational organisations.

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