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Research Article

The Components of the Spiritual Intelligence Predicting the Mental Toughness and Emotional Creativity for the University Students

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The present study aims to investigate the components of spiritual intelligence that predict mental toughness and emotional creativity. It also reveals the statistically significant differences in spiritual intelligence, mental toughness, and emotional creativity in terms of the gender and academic specialization variables. The measurements of spiritual intelligence, mental toughness, and the measurement of emotional creativity have been applied to a sample study consisting of 192 male and female students from Prince Sattam Bin Abdulaziz University. The results of the study have proven that it is possible to predict mental toughness through the components of spiritual intelligence. In addition, the positive diagnosis of difficulties was considered to be the most significant component in predicting emotional creativity, followed by awareness and transcendence. The results also showed that there are no statistically significant differences between spiritual intelligence and mental toughness concerning the gender variable or the academic specialization and the same case applies to emotional creativity in terms of specialization. However, there are statistically significant differences in emotional creativity which can be accounted for by the gender variable for males.

1. Introduction

Recently, there has been a remarkable interest in studying positive concepts in psychology. These concepts focus on improving the abilities and skills of individuals who largely contributed to building societies. The concepts of mental abilities have been the focus of research and studies for many years because it focuses on personal intelligence and how people could use their minds effectively. Spiritual intelligence is regarded as one of the most important concepts, which have been recently exposed to intensive studies because it plays a major role in forming the personality and helps achieve internal peace. People who have the minimum level of spiritual intelligence are vulnerable to psychological disorders in their relationships with others, which create personal and social problems [1, 2]. Spiritual intelligence helps people succeed in their lives and see the different aspects of their life from an eye-bird view. Furthermore, it provides people with an insightful vision toward themselves and others [3, 4]. Amram and Dryer [5] argue that spiritual intelligence is a thinking method that enables individuals to control their thoughts and emotions and direct them toward the right path. It is regarded as a means for achieving personal goals and solving different problems, which helps achieve psychological balance and deal effectively with different types of pressures.

Previous studies have indicated that spiritual intelligence enhances the emotional awareness that organizes the efficiency of affects management [6–8]. Spiritual intelligence enables individuals to understand the mind, emotions, and the development of personal and social relationships. Piedmont [9] argues that spiritual intelligence realizes the harmony between personal traits and cognitive abilities, especially those relating to intelligence and information processing.

The concept of mental toughness is defined as the personal ability to endure hardships and overcome difficult situations and hard times by mobilizing personal traits for

realizing personal aims [10–12]. Mental toughness can be congruent with spiritual intelligence in the sense that it can be considered a means for combating life's pressures and challenges. They provide individuals with adaptive abilities to perform their duties effectively. Emotional creativity is considered to be important in organizing the individuals' effects, which can be reflected in their psychological health and their readiness to adapt to different life pressures [13, 14]; Davoudi and Nezhad [15] state that there is a reciprocal relationship between the variables of spiritual intelligence and creativity for the students. Zamanipoor et al. [16] state that spiritual intelligence is a strong predictor of creativity and happiness. Therefore, the present study aims to connect the variables of spiritual intelligence with the variables of emotional creativity and mental toughness, as there is a kind of logical connection between these variables. The variables of mental toughness and those of spiritual intelligence focus on the self-consciousness degree and the awareness of thoughts and feelings and the surrounding events and the effective methods for solving problems. Mental toughness and spiritual intelligence help individuals to know the suitable opportunities for realizing their goals and objectives as they provide them with the self-confidence necessary to overcome challenges and difficulties [17]. Having a high degree of spiritual intelligence, the skill of speculation, and taking advantage of the negative experience might help people control their effects and organize them when facing difficult situations.

2. Research Problem

The problem of the present study is crystalized in the findings of the Arabic and English studies done in the area of spiritual intelligence. It has recently been noticed that there are several studies done in the area of spiritual intelligence and its impact on the formation of the personality. These studies have offered field evidence asserting the role of spiritual intelligence as a predictor of the outputs of psychological health [18, 19]. Mental toughness plays a major role in developing the personality and improving its ability in resisting various life pressures [20]. University students are vulnerable to several academic and social pressures like worry, stress, and psychological burning. However, the studies done in this area have a crystal clear contradiction in the sense that the Arabic studies have confined the concept of mental toughness to the sports context, which has narrowed the applications of mental toughness [21, 22]. Therefore, the present study aims to widen the scope and the applications of this concept to numerous individual practices when facing challenges and crises. The present study aims to answer the following research questions:

(RQ1) What are the components of spiritual intelligence that predict mental toughness for university students?

(RQ2) What are the components of spiritual intelligence that predict the emotional creativity of university students?

(RQ3) What are the statistically significant differences between the practical and theoretical specialization for university students in terms of spiritual intelligence and emotional creativity?

2.1. The Objectives and Significance of the Research. The present study aims to identify the components of spiritual intelligence that predict mental toughness and emotional creativity for university students. It also aims to determine the statistically significant differences in spiritual intelligence, mental toughness, and emotional creativity in terms of the gender variable and academic specialization.

The present study aims to tackle positive concepts known for the relative modernity in Arabic literature, especially the concept of mental toughness in which studies were focused on the sports field. The present study also aims to present a scientific framework focusing on the importance of spiritual intelligence, mental toughness, and emotional creativity for university students to conduct further studies in the research connected with this academic area. The practical significance of the study is represented in the following items:

(1) Providing the workers in the educational and psychological fields with the necessary knowledge that enables them to prepare and implement guiding programs for improving spiritual intelligence, emotional creativity, and mental toughness for the low-level students in these variables.

(2) Drawing the attention of researchers in psychology and psychological health to conduct many kinds of research and studies relating to these variables and connecting them with other variables for different age categories.

2.1.1. Terminologies. Spiritual intelligence is defined as the ability of the individual to understand existential issues and to employ their spiritual potentialities in facing real-life challenges, which scaffold their self-confidence.

It includes the following aspects:

(1) Awareness: the ability of the individual to know himself, his beliefs, spiritual laws, and the causes of his existence

(2) Contemplation: the ability of the individual to think critically of existence and deduce the evidence of the supernatural power of the creator and his greatness

(3) The positive diagnosis of the difficulties: the ability of the individual to think of the obstacles that he faces as success opportunities and to have a positive vision toward life

(4) Transcendence: the ability of an individual to transcend selfish interests and to look for a set of transcendental values establishing happiness for him and others

(5) Spiritual practices: the ability of an individual to practice the sacred rituals imposed upon him as a kind of gratitude to God

(6) Good morals: individual should have lots of good virtues like mercy, tolerance, and modesty that enable him to make charitable deeds

2.1.2. Mental Toughness. Mental toughness is defined as a set of psychological positive traits, which are relatively static. Mental toughness helps students administrate pressing situations successfully and control their behaviors and reactions toward different events.

It includes the following aspects:

(1) Commitment: the ability of the individual to be committed to achieving his goals
(2) Challenge: the ability of an individual to combat several pressing issues and overcome them
(3) Control: the ability of an individual to control the actions in his life and to make a significant change to his surrounding environment
(4) Confidence: the individual's self-confidence and his trust in others

2.1.3. Emotional Creativity. Emotional creativity is defined as the awareness of an individual toward his reactions and ability to adjust and employ them more effectively to produce original reactions. It includes the following aspects:

(1) Readiness: the individual's readiness to understand the emotional situations and make use of the previous emotional responses
(2) Originality: the ability of the individual to express his reactions authentically
(3) Effectiveness: the ability of the individual to employ his emotions for the best interest of his goals and the goals of others

2.2. Review of Literature

2.2.1. First: Spiritual Intelligence. Reviewing the literature dealing with spiritual intelligence, it has been proven that there are crystal clear differences among researchers in defining the concept of spiritual intelligence. To illustrate, Bagheri et al. [23] define spiritual intelligence as the harmony and the method for sorting out complicated problems known for their moral and intellectual advanced level. It also improves the individual's ability to adapt himself to different issues so that he could achieve external and internal peace. Therefore, he can have a comprehensive vision of his life and its actions. It also helps him reinterpret different life situations with a deeper and more insightful vision.

Wigglesworth [24] defines spiritual intelligence as the ability to act wisely toward different real-life situations without losing internal and external peace regardless of the difficulty of the situation that he is facing. Bhullar [25] states that it represents a set of mental abilities like awareness and morals. It enables individuals to realize both the material and immaterial aspects of reality. Therefore, spiritual intelligence helps students to analyze the reasons for their existence. Srivastava ([26], p. 224) defines it as "a kind of intelligence that helps direct the potentials of the individuals through the nonepistemological virtues that prepares them for sorting out their real-life problems in a highly creative and objective style."

Having examined these previous definitions, it has been noticed that the definitions vary from researcher to researcher. Some researchers believe that spiritual intelligence is the ability of the individual to act wisely in some situations and others think that it is a style or a method of thinking that enables an individual to employ his senses in contemplation and critical thinking. Some researchers have viewed it as a kind of positive energy that helps individuals to achieve happiness and prosperity. In addition, the researchers have examined the concept of spiritual intelligence from different perspectives, identified by Zohar [27] as self-awareness, tolerance, sympathy, independence, humility, raising questions, making correct questions, and a kind holistic, and insightful vision. Amram [28] enumerated seven dimensions of spiritual intelligence including meaning (the experience of meaning and the purpose of daily activities); awareness (rational knowledge, watchfulness, and practice); blessing (trust, love, and respect the religious values); the complete submission to the inner-self (the self-denial the acceptance of other); the directed internal freedom (the emancipation from the attachments, fears, discrimination, and integrity). King [29] refers to four dimensions of spiritual intelligence, which are as follows: critical existential thinking, transcendence and supremacy, self-meaning, and the condition of the realized awareness.

Many previous studies have highlighted the importance of spiritual intelligence in developing human skills and abilities. To illustrate, Ronel [30] indicated that spiritual intelligence represents a human's ability to be aware of the inner self, and its world. Ahmadian et al. [31] argue that spiritual intelligence makes human being wiser in their reactions toward different life situations, providing them with psychological and intellectual balance. Saidy et al. [32] state that students who enjoy spiritual intelligence are capable of solving their problems and overcoming their negative attitudes. Several studies concluded that spiritual intelligence is a predictor of academic achievement, self-effectiveness, creativity and achievement motivations, self-pleasure, happiness, professional toughness, life quality, prosperity, and mind watchfulness [15, 16, 33–35].

2.2.2. Second: Mental Toughness. Coulter et al. [36] define mental toughness as a set of individuals' attitudes, reactions, values, behaviors, and sophisticated knowledge that helps a person not only to control his negative and positive reactions and difficult situations but also to continue pursuing his goals. Bell et al. [37] define mental toughness as a set of personal traits that might help a person to achieve his goals in different fields of life. Jones and Parker [38] state that it refers to a positive attitude toward stress and pressures. Olvera [39] states that it is a set of values, attitudes, emotions, and manners that enable someone to keep focusing on his goals until he could achieve them. Clough et al. [40] state that individuals who enjoy an advanced level of mental toughness

have the necessary social skills that enable them to overcome any difficult situation. They are also calm and able to control their feelings emotions and stress. Individual toughness not only helps people achieve high-quality objectives but also motivates them to pursue their goals and objectives and overcome their daily-life pressures [17, 41–43]. Therefore, the positive psychological traits that help people face their challenges, and shape their manners toward different reactions are subsumed under the rubric of mental toughness [44].

2.2.3. The Components of Mental Toughness. Jones et al. ([45], p. 209) identify ten major components of mental toughness, which are as follows: self-confidence, faith in oneself abilities, faith in one self's abilities to realize his goals, the desire for success, the ability to recover after defeats, the ability to endure stress and physical pain, the ability to control worry, flourishing, and the ability to have self-control after unexpected events, and the intense concentration. Jones et al. [46] believed that mental toughness consists of four cornerstones: faith in oneself, controlling pressures, concentration, and motivation. Connaughton et al. [47] indicated that mental toughness consists of nine components: faith, adaptation, concentration, self-motivation, self-control, intelligence, flexibility, personal values, and physical toughness. Paulsen ([48], p. 32) indicates mental toughness includes five components: self-confidence, self-control, self-discipline, worry control, and concentration. The previous studies also state that mental toughness is positively related to many positive variables like stress evaluation, logical thinking [49], problem-solving strategies [50], self-confidence, self-control, and predictor of academic success [51]. Mental toughness is also related the social solidarity, positive attitude, and a meaningful life [52–56].

2.3. The Overlapped Relationship between the Concept of Mental Toughness and Psychological Solidity. Having compared the concept of mental toughness and that of psychological solidity, Clough et al. [40] have stated that mental toughness is considered to be an extension of the concept of psychological solidarity. He adds a fourth dimension, namely, self-confidence, the fourth model of mental toughness. Some prototypes of mental toughness have listed psychological solidity as one of the dimensions of mental toughness. To illustrate, Fourie and Potgieter [57] indicated that mental toughness consists of seven dimensions represented in self-motivation, resisting pressures, focusing on the goal, self-confidence, competition, moral aspects, and psychological solidity. Therefore, mental toughness is considered to be a natural development of the psychological solidity concept [58].

2.3.1. Third: The Emotional Creativity. The concept of emotional creativity is derived from the constructivist social theory of emotions that starts from the hypothesis that emotions are so complex reactions. These complex reactions can be reproduced. The more our emotions are reproductive and original, the more they are creative and effective [59]. Alshweki [60] defines emotional creativity as "the sensitivity of the individuals toward their emotional reactions as well as their ability to understand their reactions and the reactions of the others, and expressing them effectively". Emotional creativity is determined by three dimensions; preparation, seriousness, and originality. Salim et al. [61] define emotional creativity as one's ability to conceive of his emotions, and the emotions of others as well as analyze and express these emotions in unfamiliar ways and control his ideas and belief system to produce unique emotional responses.

The previous studies indicate that emotional creativity is closely related to several positive variables like internal intelligence and deductive thinking, self-effectiveness, the ability to make decision, and self-academic efficiency [15, 62, 63].

3. Methodology

3.1. Design of the Study. First, the study adopted the correlative descriptive method to identify what components of spiritual intelligence contributed to predicting the mental toughness and emotional creativity of the university student.

3.2. Participants. To calculate the psychometric features of the instruments, the study has been applied to an exploratory sample ($N = 150$) from the College of Education and the College of Humanities and Sciences at PSAU. The main sample, which has been chosen randomly, consists of 193 students, 79 males, and 113 females. The participants are students in the first, second, sixth, and seventh levels whose ages range from 18 to 22 with an average of 20 years old and 0.75 standard deviations.

3.3. Instruments.

(1) The measurement of spiritual intelligence, prepared by the researcher
(2) The measurement of mental toughness, prepared by the researcher
(3) The measurement of emotional creativity was developed by Abdullah [62]

3.4. Psychometric Testing Features. Validity: the validity of the measurements has been proven to be consistent through the following sections.

3.4.1. Face Validity. The measurements in their primary condition have been introduced to 11 reviewers who are faculty members majoring in psychology and psychological health to ascertain to what extent the tools used in measuring spiritual intelligence, mental toughness, and emotional creativity are valid. The consistency ratio among the reviewers ranged from 80 to 100, which is a clear indication that the measurements are known for their face validity.

3.4.2. Factorial Validity. The factorial analysis of spiritual intelligence and mental toughness has been calculated by identifying the factorial structure of the measurement. Here, it is the identification of the factorial analysis results for the score of the exploratory sample using the component analysis and Alfa Varimax rotation.

Table 1: The difference between the mean grades of the two groups of highs and lows concerning the spiritual intelligence scale.

Dimension	Group	Number	M	N	T	Significance level
Awareness	High	25	28.760	0.969	13.464	0.01
	Low	25	21.120	2.666		
Contemplation	High	25	24.600	1.414	7.864	0.01
	Low	25	19.720	2.761		
Difficulties positive diagnosis	High	25	28.680	1.651	11.799	0.01
	Low	25	19.840	3.362		
Transcendence	High	25	23.760	1.451	11.467	0.01
	Low	25	17.840	2.134		
Spiritual practice	High	25	24.680	0.748	10.144	0.01
	Low	25	19.480	2.451		
Good morality	High	25	29.520	0.962	9.485	0.01
	Low	25	22.760	3.431		
Total score	High	25	160.000	3.175	22.502	0.01
	Low	25	120.760	8.120		

Table 2: The difference between the mean grades of the two groups of highs and lows concerning the mental toughness.

Dimension	Group	Number	M	E	T	Significance level
Commitment	High	25	28.920	1.913	10.003	0.01
	Low	25	18.960	4.596		
Challenge	High	25	28.760	1.535	9.959	0.01
	Low	25	20.240	3.992		
Control	High	25	27.520	2.181	9.852	0.01
	Low	25	18.000	4.310		
Confidence	High	25	23.840	1.143	11.769	0.01
	Low	25	15.200	3.488		
Total mark	High	25	109.040	4.198	16.174	0.01
	Low	25	72.400	10.519		

According to the results of the factorial analysis table, the factorial analysis of spiritual intelligence measurement leads to six factors, namely: awareness, meditation, a positive diagnosis of the difficulties, transcendence spiritual practices, and good morality. The eigenvalue for each one of them respectively was as follows: 2.33–2.565–2.893–3.326–3.329–876 with the difference in rate (6.4%–7.124%–8.037%–9.239%–9.248%–10.768%). All the statements were loaded to these six factors except for the following statements (3–14–26–31) as their loads were less than 0.30, so they were deleted from the scale.

According to the results of the factorial analysis table, the factorial analysis of the mental toughness scale leads to four factors, namely: commitment, challenge, control, and confidence. The eigenvalue for each one of them respectively was as follows: 1.969–3.137–3.796–4.976 with the difference in rate (7.033%–11.202%–13.556%–17.770%). All the statements were loaded to these six factors except for the following statements (4–14–20–23–26–28) as their loads were less than 0.30, so they were deleted from the scale.

3.5. Divergent Validity. The divergent validity of the scales (spiritual intelligence, mental toughness, and emotional creativity) was calculated by considering the differences between the two groups of highs and lows for each scale, which is indicated by the following tables.

According to Tables 1–3, the T value determining the differences between lows and highs concerning the scale of (spiritual intelligence, mental toughness, and emotional creativity) is statistically significant at the level of 0.01 for the dimensions of the scale and the total score. Accordingly, there is a discriminant ability for the scales between lows and highs (spiritual intelligence, mental toughness, and emotional creativity), which is considered to be an indicator of the scale's validity.

4. The Internal Consistency

The correlation coefficient between the ratio of the statements and their relevant dimensions and the score of the dimension and the total score of every single scale has been calculated after deleting the statements, which are not loaded by the factorial analysis. It has been shown that the coefficients between the score of the statements and the score of the dimensions range from 794** to 307*, which is of 0.01 significance level for all the statements of the three scales. The coefficients between the scores of the dimensions and the total score for every single scale, and the coefficients

Table 3: The difference between the mean grades of the two groups of highs and lows concerning the emotional creativity scale.

Dimension	Group	Number	M	E	T	Significance level
Preparation and readiness	High	25	53.384	3.795	12.523	0.01
	Low	25	40.846	3.413		
Effectiveness	High	25	42.760	2.861	10.624	0.01
	Low	25	34.041	2.881		
Originality	High	25	29.200	2.500	11.606	0.01
	Low	25	21.880	1.921		
Total score	High	25	125.600	8.883	12.391	0.01
	Low	25	97	7.365		

Table 4: Multiple regression analysis (the spiritual intelligence components in predating the mental toughness).

Independent variable	Partial coefficients R	R^2	R^2 analytical coefficients	F value	B regression coefficients	Standard error	β standard deviation coefficient formula	T	Fixed deviation
A positive diagnosis of difficulty	0.569	0.324	0.320	61.383	1.326	0.233	0.389	5.679	29.194
Transcendence	0.539	0.291	0.289		1.451	0.310	0.320	4.682	

between the dimensions range from 360** to 934, and the significance level is 0.01, which refers to the scales of internal consistency.

5. Reliability

The scale of reliability was measured using Cronbach's alpha. The reliability coefficient values for the spiritual intelligence scale (awareness, speculation, positive diagnosis, spiritual practices, and good morals) reached, respectively (0.890–0.722–0713–0.703–0.795–0.770–0.756). The reliability coefficient values for the mental toughness scales (commitment, challenge, control, and confidence) were reached, respectively (0.806–0.705–0.744–0.711–0.713). The reliability coefficient values for the emotional creativity dimension (preparation and readiness, effectiveness, originality) reached, respectively (0.866–0.778–0.765–0.795), which are high rates of the reliability coefficients.

6. Results and Discussion

6.1. The First Hypothesis. The relative contribution of the spiritual intelligence components varies in predicting the mental toughness of university students. Verifying the first hypothesis requires using the hierarchical multiple regression analysis for identifying the spiritual intelligence components predating mental toughness. The following table explains the following:

According to Table 4, the F value for identifying the possibility of predicting mental toughness through the components of the examined spiritual intelligence reached (61.383). It is statistically significant at the level of 0.01, which is evidence of the possibility of predicting mental toughness through the components of spiritual intelligence for university students. Moreover, according to Table 4, the difficulties of positive diagnosis play the most important role in predicting mental toughness, as the T value prediction (5.679) is statistically significant at 0.01. The value of the analysis coefficient R^2 model accompanied by the entrance of the variables to the regression equation is 320, which means that the positive diagnosis of difficulties contributed to 32% in predicting the mental toughness of the research sample. The transcendence dimension is in the second position, as the T value, the predicting, reached (4.682), which is statistically significant at the level of the model 0.01. The value of the analysis coefficient, the model R^2 reached (289), which means that transcendence as one of the components of spiritual intelligence contributed with a ratio of 28.9% in predicting mental toughness for the university students. This can be accounted for the idea that spiritual intelligence including its positive abilities like awareness and transcendence evokes persistence, enthusiasm, and power into individuals making them more self-confident and more tolerant toward the frustrations of the outside reality. Therefore, individuals can be more diligent and persistent in achieving their goals and overcoming all obstacles, and thinking more rationally for their self-realization, and pleasing people in their circles. The importance of spiritual intelligence appears in changing negative ideas and bad feelings into positive ones. The predicting value of the components of spiritual intelligence has been calculated, which has not been included in the regression equation (awareness, meditation, spiritual intelligence, and good morals). Table 4 includes the predicting value, which is statistically insignificant.

6.2. The Second Hypothesis. The relative contribution of the components of spiritual intelligence in predicting emotional creativity varies among university students. Verifying the first hypothesis, the hierarchical multiple regression analysis has been used for identifying the relative contribution in predicting emotional creativity. This is explained in Table 5.

According to Table 5, the T value is used to determine the differences in emotional creativity and its examined

Table 5: Multiple regression analysis (the spiritual intelligence components in predating the emotional creativity).

Independent variables	Partial coefficients R	R^2	R^2 analytical coefficients	F value	B regression coefficients	Standard error	β standard deviation coefficient formula	T	Fixed deviation
Difficulties positive diagnosis	0.449	0.202	0.200	37.955	0.856	0.297	0.201	6.885	13.112
Awareness	0.393	0.154	0.151		1.685	0.331	0.344	5.085	
Transcendence	0.378	0.143	0.140		1.535	0.367	0.272	4.181	
Good moral	0.290	0.084	0.080		1.121	0.320	0.229	3.497	
Meditation	0.211	0.045	0.042		1.198	0.444	0.186	2.700	

dimensions have reached, respectively, 0.011–0.610–0.873–0.632, which are statistically insignificant. Accordingly, there are no statistically significant differences in emotional creativity that can be explained concerning the specialization major (practical–theoretical), which can be accounted for the fact that there is not only a major harmony between the university students' traits and their mental abilities, psychological and social traits but also between the nature of the university environment and its different colleges that engage students in a lot of cultural, social, and recreational activities. Therefore, students can express their emotions and feelings in a way that is congruent to the situations that they face. Their reactions and emotions are original, effective, and serious. According to Table 5, the F value for identifying the possibility of predicting emotional creativity through the components of spiritual intelligence reached (37.955), which is statistically significant at level 0.01. It refers to the possibility of predicting emotional creativity through the components of spiritual intelligence. In addition, the positive diagnosis of difficulties is the major component in contributing to predicting emotional creativity. The predicting rate of the T value is 6.885, which is statistically significant at the level of 0.01. The value of the coefficient analysis R^2 model reached (0.200), which means that the positive diagnosis for difficulties contributed to the ratio of 20% in predicting emotional creativity. Awareness, one of the components of spiritual intelligence, takes the second position. Its predicting value is 5.085, which is statistically significant at the level of 0.01. The analysis coefficient R^2 is 0.151, which means that awareness contributes 15.1% in predicting emotional creativity. The transcended, one of the components of spiritual intelligence, is in third place. Its predicting rate is 4.181, which is statistically significant at the level of 0.01. The analysis coefficient R^2 model is 0.140, which means that the transcendence contributed 14% in predicting emotional creativity. Good morals, one of the components of spiritual intelligence, are in fourth place. Its predicting rate is 3.497, which is statistically significant at the level of 0.01. The analysis coefficient R^2 model is 0.808, which means that transcendence contributed 8% in predicting emotional creativity. Meditation, one of the components of spiritual intelligence, is in fifth place. Its predicting rate is 2.700, which is statistically significant at the level of 0.01. The analysis coefficient R^2 model is 0.042, which means that transcendence contributed 4.2% in predicting emotional creativity. This can be explained in the light of the positive system in which spiritual intelligence is shaped, as those people who are spiritually intelligent enjoy peace of mind and inner peace, which is due to their self-awareness and their transcendental nature. They also follow a good code of conduct, which is reflected in their feelings of satisfaction and happiness that help them release their negative feelings. Therefore, they can become able to control their reactions and be more influential in the current events that they can transform into meaningful results. The predicting value of the component of spiritual intelligence (spiritual practice), has not been added to the regression equation in predicting emotional creativity.

6.3. The Third Hypothesis. There are statistically significant differences between the averages of the male and female marks from the university students in spiritual intelligence, mental toughness, and emotional creativity. Verifying the abovementioned hypothesis, the T-test was used for two independent groups for determining the difference between the mean of the grades of the two groups of males and females in spiritual intelligence, mental toughness, and emotional creativity and the following tables explain them.

According to Table 6, the T value for identifying the differences in the dimensions of spiritual intelligence and the total score reached, respectively (0.134–0.783–0.676–0.563–0.390–0.202–0.746), which are statistically insignificant. Accordingly, there are no statistically significant differences in the spiritual intelligence and its examined dimensions attributed to the gender variable (male–female), which can be explained by the fact that these students were exposed to a unified educational philosophy. They are the products of the same community adopting the same values. Saudi society is known for maintaining good ethical values like sympathy and tolerance. In addition, the current generations are provided with religious instructions and values that improve their spiritual intelligence.

According to Table 7, the T value for identifying the differences in the dimensions of mental toughness (control, commitment, challenge) and total score are 1.153–0.913–1.177–1.714, which are statistically insignificant. Accordingly, there are statistically significant differences in this dimension and in the total score of mental toughness, which can be explained by the gender variable (male–female). These results can be interpreted in light of the requirements of the contemporary age that motivate the present generations to be committed to achieving their goals, challenge obstacles, and control the conditions without any differences between males and females, as each party plays its role in the

Table 6: The differences between the male and female mean scores in the spiritual intelligence.

Dimension	Group	Number	M	E	T	Significance level
Transcendence	Male	79	20.835	2.752	0.676	Statistically insignificant
	Female	113	20.584	2.370		
Awareness	Male	79	24.759	3.118	0.783	Statistically insignificant
	Female	113	24.424	2.763		
Mediation	Male	79	22.620	2.173	0.134	Statistically insignificant
	Female	113	22.663	2.250		
Diagnosis	Male	79	24.898	3.678	0.746	Statistically insignificant
	Female	113	24.531	3.125		
Practice	Male	79	22.519	2.123	0.202	Statistically insignificant
	Female	113	22.584	2.246		
Moral	Male	79	26.557	3.020	0.390	Statistically insignificant
	Female	113	26.389	2.864		
Total marks	Male	79	142.189	13.289	0.563	Statistically insignificant
	Female	113	141.177	11.482		

Table 7: The differences between the mean score of females and males in the mental toughness.

Dimension	Group	Number	M	E	T	Significance level
Control	Male	79	22.949	4.302	1.153	Statistically insignificant
	Female	113	22.345	2.963		
Commitment	Male	79	25.316	4.342	0.913	Statistically insignificant
	Female	113	24.778	3.769		
Challenge	Male	79	25.075	3.692	1.177	Statistically insignificant
	Female	113	24.460	3.477		
Trust	Male	79	20.265	3.622	2.424	0.05
	Female	113	19.159	2.701		
Total mark	Male	79	93.607	13.547	1.714	Statistically insignificant
	Female	113	90.743	9.620		

communal partnership. Therefore, they are personally developed to achieve their goals although they are faced with greater challenges. According to Table 7, the T value for identifying the differences in the confidence dimension has reached (2.424), which is statistically significant at the level 0.05 m which explains that there are statistically significant differences in the dimension of confidence attributed to the gender variable. These differences are in favor of the male group, as their average is higher than the female group. The differences can be also explained concerning the socialization of the male that cultivates into them a set of good values like perseverance, challenge, control, and the ability to make a decision. Furthermore, males get more support from their acquaintances than females, which scaffolds their internal energy and provides them with a kind of balance in their behaviors.

According to Table 8, the T value for identifying the differences in (preparation, originality-total score of emotional creativity) has reached 2.908–2.434–2.359. These values are statistically significant at the level of 0.05 m, which explains that there are statistically significant differences in the dimension of confidence attributed to the gender variable. These differences are in favor of the male group, as their mean is higher than the female group. The differences can be also explained concerning most theories of emotional creativity, as emotions and feelings are organized through social rules. The social norms in Saudi Society provide males with more freedom than females which enables them to express their emotional creativity more than females do. In addition, they are more open to the external world, and their relationship circles are more extended and richer than those of the females, which leads improve males' creativity. Moreover, as Table 8 shows, there are no statistically significant differences between males and females in the dimension of effectiveness, as the T value was statistically insignificant, which can be explained by the fact that each group has its specific features and potentials that enable it to produce the effective emotions and employ them appropriately in their real-life situations.

6.4. The Fourth Hypothesis. There are statistically significant differences between the mean scores of the university student in the theoretical and practical specializations (spiritual intelligence, mental toughness, and emotional creativity). Verifying the abovementioned hypothesis, the T-test was used for two independent groups for determining the difference

Table 8: The differences between the average of the male and female scores in the emotional creativity.

Dimension	Group	Number	M	E	T	Significance level
Preparation	Male	79	46.696	7.841	2.908	0.05
	Female	113	43.849	5.721		
Effectiveness	Male	79	38.924	5.687	0.804	Statistically insignificant
	Female	113	38.336	4.435		
Originality	Male	79	27.164	4.383	2.434	0.05
	Female	113	25.716	3.811		
Total score	Male	79	112.784	16.537	2.359	0.05

Table 9: The differences between the university students' mean scores in both practical and theoretical specializations in the spiritual intelligence.

Dimension	Group	Number	M	N	T	Significance level
Transcendence	Practical	81	20.543	2.660	0.674	Statistically insignificant
	Theoretical	111	20.792	2.438		
Awareness	Practical	81	24.901	3.300	1.380	Statistically insignificant
	Theoretical	111	24.315	2.579		
Mediation	Practical	81	22.679	2.301	0.177	Statistically insignificant
	Theoretical	111	22.621	2.157		
Diagnosis	Practical	81	24.790	3.583	0.379	Statistically insignificant
	Theoretical	111	24.603	3.200		
Practice	Practical	81	22.666	2.408	0.590	Statistically insignificant
	Theoretical	111	22.477	2.026		
Moral	Practical	81	26.395	3.292	0.256	Statistically insignificant
	Theoretical	111	26.504	2.634		
Spiritual	Practical	81	141.975	13.956	0.368	Statistically insignificant
	Theoretical	111	141.315	10.866		

between the score mean of the two groups of males and females in spiritual intelligence, mental toughness, and emotional creativity, and the following tables explain them.

According to Table 9, the T value for identifying the differences in spiritual intelligence and their dimensions (transcendence, awareness, meditation, positive diagnosis of difficulties, spiritual practice, good morals) in the light of the specialization variable has reached, respectively (0.368–0.256–0.590–0.379–0.177–1.380–0.674). These values are statistically insignificant values that explain that there are no statistically significant differences in the spiritual intelligence attributed to the gender of the specialization major (practical–theoretical). This result can be explained by the fact that Saudi Society abided by Islamic religious values. These religious values have been supported by the availability of the two holy mosques which made Saudis highly committed to spiritual values. In addition, the religious curricula cultivated into the minds of the young learners' lots of values and spiritual practices during the formative years that provided them with spiritual intelligence during their university stage in both theoretical and practical colleges.

According to Table 10, the T value for identifying the differences in mental toughness and their dimensions (control, commitment, challenge, confidence) in the light of the specialization variable has reached (0.633–0.314–0.172–1.572–0.167). These values are statistically insignificant, which explains that there are no statistically significant differences in the mental toughness attributed to the gender of the specialization (practical–theoretical). This result can be explained concerning the improvement of the curriculum and the teaching methods in the Saudi context, which has been due to the emergent conditions of COVID-19. The emergent conditions of COVID-19 have motivated students to be efficient in many life skills. The skills online education provided these students with experimental skills, application, and problem-solving skills. In addition, it develops their skills of commitment, challenge, and positive work, which are considered to be among the most important skills of mental toughness.

Based on Table 11, the T value for identifying the differences in the emotional creativity and their examined dimensions has reached 0.632, 0.011, 0.610, 0.873, which are statistically insignificant that explains that there are no statistically significant differences in the emotional creativity attributed to the gender the specialization major (practical–theoretical). This result can be explained concerning the harmony in the personal traits of the university students in terms of their mental skills and psychological and social features, including the university environment, which helps students engage in different social, cultural, and recreational activities. Accordingly, a student is given the chance to express his emotions, and feelings in a way that is consistent

Table 10: The differences between the mean score of the university students in the theoretical and practical specializations in the mental toughness.

Dimension	Group	Number	M	E	T	Significance level
Control	Practical	81	22.543	3.201	0.167	Statistically Insignificant
	Theoretical	111	22.630	3.842		
Commitment	Practical	81	24.469	3.827	1.572	Statistically Insignificant
	Theoretical	111	25.387	4.116		
Challenge	Practical	81	24.765	3.596	0.172	Statistically Insignificant
	Theoretical	111	24.675	3.567		
Confidence	Practical	81	19.530	3.122	0.314	Statistically Insignificant
	Theoretical	111	19.675	3.185		
Total score	Practical	81	91.308	10.778	0.633	Statistically Insignificant
	Theatrical	111	92.369	11.952		

Table 11: The differences between the mean score of the university students in the theoretical and practical specializations in the emotional creativity.

Dimension	Group	Number	M	E	T	Significance level
Preparation	Practical	81	44.518	7.647	0.873	Statistically insignificant
	Theoretical	111	45.387	6.124		
Effectiveness	Practical	81	38.321	4.977	0.610	Statistically insignificant
	Theoretical	111	38.765	5.001		
Originality	Practical	81	26.308	4.206	0.011	Statistically insignificant
	Theoretical	111	26.315	4.054		
Total score	Practical	81	109.148	15.201	0.632	Statistically insignificant
	Theoretical	111	110.468	13.612		

with the real situation. Based on the research findings, it is possible to assert that spiritual values supersede knowledge and abilities. The vast majority of researchers believe that spiritual intelligence can be defined as the experienced ability that enables individuals to achieve greater knowledge and understanding and provides the background necessary to achieve perfection and progress in life [64]. The results of this research are consistent with those found by Moghaddaszadeh [65], who probed the role that spiritual intelligence and creativity play in determining the level of happiness experienced by students. According to the findings of the regression analysis, spiritual intelligence, and creative ability are responsible for predicting 22% of the variance in happiness. The findings of the regression analysis also demonstrated that the production of one's meaning (originating from the components of spiritual intelligence), as well as fluidity and initiative (originating from the components of creativity), are powerful predictors of one's level of happiness. The foundation of life is found in spiritual intelligence. The comparison between the roots of a tree and spiritual intelligence is made because both play important roles in the life of their respective trees. This parallels the significance of spiritual intelligence in the life of an individual (Gaur Gopal Das). Students benefit from having their elders, family members, and teachers instill in them the fundamental values, ethics, and morals that allow them to develop spiritually and guide them along the path of life. This is what is meant by the term "Spiritual Intelligence." Meditation and yoga are two practices that can help someone develop their spiritual intelligence. The individual's level of emotional intelligence comes in second. When a person can successfully control and manage their emotions, they tend to feel a greater sense of contentment or happiness because the emotions have less of an impact on them. A good analogy for emotional intelligence is the trunk of a tree, which is the part of the tree that maintains its upright position. In a similar vein, an individual's emotional system is what keeps them stable and steadfast. The development of emotional intelligence is possible with the right kind of guidance and counseling [66]. Learning comes in third, and it is likened to the tree's leaves, flowers, and fruits, which collectively are referred to as the tree's achievements. The learnings of a participant are the same as these consequences; they are the results of an individual's spiritual and emotional intelligence as well as the donations an individual can make to society as a result of his or her learnings. The fourth component is curiosity, which is analogous to the role that water plays in the growth of a tree. Just as water encourages the growth of a tree, curiosity encourages an individual to take out information and knowledge, which eventually results in improved learning. The results are consistent with those of Baezzat et al. [67], who explored the relationship between spiritual intelligence and participants' subjective well-being and its subscales. Baezzat et al. [67] found that there was a positive correlation between the two. They concluded that spiritual intelligence could be compared to a higher form of intelligence

and that it is the key to achieving both perfection and well-being. Consequently, it would appear that receiving the appropriate instruction for the advancement of spiritual intelligence can be a valuable step toward achieving satisfaction and developing a positive outlook on one's life. Even though the nature of spirituality is one of the factors that influence mental health, numerous studies have shown that it is not capable of bringing about mental health on its own. It appeared as though there are significant and influential variables that have been engaged in the happening or nonoccurrence of psychiatric conditions. In this regard, the device needs to be concocted to reduce the deleterious impact of various variables, and as a consequence, we should see a healthy and dynamic academic community, young people, and universities and societies that foster overall health and psychological well-being.

7. Conclusion, Implications, and Limitations of the Study

The study has found that there is a probability of learning about mental toughness by examining the components of spiritual intelligence, as there is a reciprocal relationship between mental toughness and the components of spiritual intelligence. In addition, the positive diagnosis for hardships was regarded as the most important component in learning about emotional creativity, seconded by awareness and transcendence. The study has reached the findings that there are no statistically significant differences between spiritual intelligence and mental toughness concerning the gender variable or the academic specialization and the same case applies to emotional creativity in terms of specialization. However, there are statistically significant differences in emotional creativity which can be accounted for by the gender variable for males.

The study recommends the study of the relationship between spiritual intelligence and other variables like the effectiveness of self-creativity, and social effectiveness. It also recommends conducting an experimental study for improving the spiritual intelligence and mental toughness of different social sects. Further, it also recommends using cognitive metaphysics as a variable in the relationship between mental toughness and emotional creativity.

The study does not address the positive digenesis of the hardships from a quantitative style. The study does not focus on using training programs to improve mental toughness and emotional creativity among university students. The study does not focus on the individual preparation for combating the different factors leading to psychological pressures.

Data Availability

The data that support the findings of this study are available from the corresponding author upon reasonable request.

Conflicts of Interest

The author declares that there is no conflicts of interest.

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