The Moderating Role of Spiritual Intelligence on the relationship between Emotional Intelligence and Identity Development in Adolescents.

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Current study was planned to investigate the moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development in adolescent students. Purposive convenient sampling technique employed based on cross-sectional design. Participants were included from different colleges, and schools of twin cities Rawalpindi and Islamabad, Pakistan. Sample comprised of 200 students (Male n= 100, Female n= 100) with age ranged from 12 to 18 years (M=16.53, SD=1.69). Three scales were employed to measure spiritual intelligence, emotional intelligence and identity development in adolescence students. Results revealed that Spiritual intelligence was highly related with more emotional intelligence and identity development in current study. Our study results revealed that spiritual intelligence was playing the role of significant moderator on the relationship between emotional intelligence and identity development. This study found that the spiritually intelligent adolescents, who were less emotionally intelligent, had a healthier Identity development than those who were less Spiritually Intelligent.
Keywords. Spiritual intelligence, emotional intelligence, identity development and psychological well-being.

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There is a consensus across researchers that Identity as a construct is linked to different social, psychodynamic, philosophical and social cognitive theories (Erickson, 1959; Jung, 2014; Jung, Pick, Schlüter-Müller, Schmeck, & Goth, 2013; Scharff & Scharff, 2008). It was predicted by numerous variables including Family relationship, parental styles, psychological wellbeing, self-esteem, extracurricular activity , role of media ,emotional intelligence, peer relationship, spiritual intelligence and religiosity (Dyk, 1990; Eccles, Barber, Stone, & Hunt, 2003; Giles & Maltby, 2004; Govindasamy, 2006; Luyckx et al., 2014; Meeus & Dekovic, 1995; Para, 2008; Rassart et al., 2012; Sinkler, 2012) (Arnett, 2008; Barry, Nelson, Davarya, & Urry, 2010; Benson & Roehlkepartain, 2008; Chae, Kelly, Brown, & Bolden, 2004; Ebstyne King, 2003; Erikson, 1980; Hernandez & DiClemente, 1992; Hosseini, Elias, Krauss, & Aishah, 2010; King & Roeser, 2009; MacDonald, 2009; Poll & Smith, 2003; Wilber, Engler, Brown, & Chirban, 1986).

 Erikson defines identity as "a hybrid concept providing a sense of continuity and a frame to differentiate between one self and others, which enables a person to function autonomously"(Erickson, 1959). Ermann describes identity as "an aspect that is aligned in a transitional space between a given person and his or her community"(Ermann, 2011). Although, a person has a sense of uniqueness regarding the past and the future; however, he or she witness differences and resemblances to others. "This sense of coherence and continuity in the context of social relatedness shapes life" (Ermann, 2011).

Development of a stable identity is one of the major tasks during adolescence (Foelsch, Odom, Schmeck, Schlüter-Müller, & Kernberg, 2008). These provocations of identity development go along with the identity crises, that are normal and temporary phenomena in understanding age-related developmental tasks in adolescence (Foelsch et al., 2008). Erikson emphasized the need for resolution of identity crises by synthesizing previous identifications and introjections into a consolidated identity. According to Kernberg, the transformation of the physical and psychological know-how of young people and the discrepancy between the sense of self and the others' view of the adolescent lead to identity crises (Erickson, 1959; Ibraheim, Kalpakci, & Sharp, 2017; Jung et al., 2013; Kernberg, 1978).

Prior researches had suggested that it is better to use the concept of identity diffusion as a pathological identity development that is viewed as a psychiatric syndrome underlying all severe personality disorders rather than the non-pathological identity crisis (Iverach et al., 2017; Kaufman et al., 2016; Kernberg, 1978; Koenig et al., 2017).

Perhaps due to present changes in society with evolutions in work and family, the number of patients with identity diffusion augments over time (Ermann, 2011; Howard, 2017; Musch, 2017; Verschueren et al., 2017). In contrast to the understanding outlined above, other researchers view identity diffusion as a concept containing broad range from adaptability to psychopathology like borderline personality disorders. From an optimistic point of view, identity diffused individuals are flexible (due to the lack of commitment) and seem to accommodate well to the fast-moving technological world (Gandhi et al., 2017; Marcia, 2006). Authors demonstrating, post-modern lives, as a whole have explained identity by a condition of diffusion. Irrespective of this theory, the development of healthy and disturbed identity is the topic of high interest (Davis & Weinstein, 2016; Gergen, 1991; Grzymala-Kazlowska, 2016; Olivos & Clayton, 2017).

The adolescents of the modern era has to deal with lots of pressures of the external world, they need to be connected with themselves and the outer world, and they need skills or intelligence to tackle all these issues. Emotional intelligence help them to deal with their interpersonal and intrapersonal issues and helps in healthy development of identity (Simelane, 2007). Spiritual intelligence is the higher state of intelligence. It helps the individual to have connection with themselves and the outside world (Hosseini et al., 2010).

Spiritual intelligence has always been linked in the, religious, psychological theories and spiritual for many years. There has been long discussion on the true self of spirituality (Byrom, 1990; Cleary, 1989; Suzuki, 1957; Suzuki, Fromm, & DeMartino, 1960). In the prior theories of psychology we can trace the link of identity back to William James (1890, 1902) as well as to other prominent figures including (Erikson, 1958, 1969, 1996; Erikson, & Kivnick, 1986), Gordon Allport (Allport1955), Carl Jung (Coward 1985; Jung 1967, 1969) Abraham Maslow

(Maslow 1970, 1971) and Carl Rogers (Rogers, 1961, 1963, 1980; Cartwright &Mori, 1988).There had been various studies on the positive relationships between spirituality and identity development (Arnett, 2008; Barry et al., 2010; Benson & Roehlkepartain, 2008; Chae et al., 2004; Ebstyne King, 2003; Erikson, 1980; Hernandez & DiClemente, 1992; Hosseini et al., 2010; King & Roeser, 2009; MacDonald, 2009; Poll & Smith, 2003; Wilber et al., 1986).

Similarly prior researches studied the positive relationship between spiritual intelligence, and emotional intelligence (Arbabisarjou, Raghib, Moayed, & Rezazadeh, 2013). These researches had shown that there were significant and positive relationship between the two variables spiritual intelligence and emotional intelligence.

The present study is designed to study the moderating role of spiritual intelligence on the relationship between emotional intelligence and Identity development, It is an initiative for Pakistani culture. As though theoretical knowledge and from internet assessment in Pakistan is concerned there have been few researches done on Identity development in adolescents(Gilani, 2008; Yasmin, Taghdisi, & Nourijelyani, 2015). The prior research had not been focused with the moderating role of spiritual intelligence on emotional intelligence, identity development. Furthermore, none have been done in relationship with their sub scales. The prior studies were conducted on identity development and its relationship with these variables such as emotional intelligence, aggression, self-esteem, academic performance (Ashraf, Nawaz, Shaikh, & Bhatti, 2014;Malik & Shahid, 2016; Masum & Khan, 2014)and spiritual intelligence with organizational performance ,job performance (M. S. Malik & Tariq, 2016; Samadi & Emamgholizadeh, 2016) and cultural conflict (Gilani, 2008; Rehman Ullah, 1972)

Methods

Objectives

I.   To study the moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development along their subscales in adolescent students.

Hypothesis

1. Spiritual intelligence is positively related with emotional intelligence and identity development along their subscales in adolescent students.

Research design

Purposive convenience sampling technique was employed based on cross-sectional design.

Sample

The sample comprised of 200 students (Male n= 100,   Female n= 100) with age ranged from 12 to 18 years (M=16.53, SD=1.69). All participants were incorporated from twin cities Rawalpindi and Islamabad .Both school and college students were included in current studies sample, in which 78 students belonged to nuclear family and 122 belonged to joint family system.

Instruments

Spiritual intelligence self-report inventory.   It was originally developed by King(2008) and designed to measure spiritual intelligence. It consisted of 24 items having four sub-scales known as (i) Critical existential thinking item (1, 3, 5, 9, 13,17and 21), (ii) Personal meaning production item (7, 11, 15, 19, and 23), (iii) Transcendental awareness item (2, 6, 10, 14, 18, 20, and 22) and (iv) Conscious state expansion item (4, 8, 12, 16 and 24).The scoring is from "1 to 5"from "strongly disagrees" to "strongly agree". It is five point Likert type scale

where the low score on the scale is 24 and maximum can be 120. High score indicated high level of spiritual intelligence and low score indicate the low level of spiritual intelligence.

Assessment of Identity Development in Adolescence. It was originally developed by Goth, Foelsch, Schlueter-Mueller, & Schmeck (2012) to assess pathology-related identity development in healthy and disturbed adolescents. It consists of 63 items having two subscales Known as (i) Discontinuity item (1, 5 , 26 , 58 , 8 , 33 , 17 , 27 , 41 , 9 , 40 , 54 , 2 , 18 , 23 , 28 , 55 ,10 , 39 , 43 , 3 , 24 , 29 , 11 , 19 , 30 , 44 , 60 , 61 , 62 and 63) and (ii)Incoherence item (12 , 25 , 31 , 57 , 4 , 15 , 45 , 47 , 13 , 32 , 56 , 14 , 21 , 22 , 34 , 42 , 46 , 20 , 38 , 48 , 53 , 36 , 50 , 6 , 37 , 51 , 7 , 16 , 35 , 49 , 52 and 59). The scoring is from "1 to 5" from "strongly disagrees" to "strongly agree". Aida is five point Likert type scales where the low score on the scale is 63 and maximum can be 315. High score indicated low level of and low score indicate the low level of spiritual intelligence. High scores on this scale indicate high disturbance.

Wong and Law Emotional Intelligence Scale. It was originally developed by Wong and Law (2002). It was designed to assess emotional intelligence .It has 16 items .The scoring is from "1 to 5" from "strongly disagrees" to "strongly agree". Emotional intelligence scale is five point Likert type scale where the low score on the scale is 16 and maximum can be 80.High score indicated high level of emotional intelligence and low score indicate the low level of emotional intelligence.

Procedure

Participants were incorporated from different schools and colleges from twin cities Rawalpindi and Islamabad. Permission from authorities of concerned institutions was taken via verbal means. Regarding the ethical consideration, participants and principles of schools and colleges were informed that all the information would be kept confidential. The three measures with demographic information were applied individually to each adolescent after getting the permission of principles and authorities of various public and private school and collages. Participants were briefly instructed about the research's purpose and informed consent was

taken. The queries of the participants were answered appropriately. Analysis was run through SPSS 18.

Results

Current study was intended to examine relationship among study variables. Moreover, to investigate the moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development in adolescent students. Different statistical analyses were performed to achieve objectives of present study. Alpha coefficients and Person correlation were calculated to see the reliability of three instruments in present study. Multiple regression analysis was carried out to know the moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development in adolescent students.

Table 1
Alpha coefficients and correlation matrix among spiritual intelligence, emotional intelligence and identity development in adolescent students (N = 200).

variables	M	SD	α	1	2	3	4	5	6	7	8	9
1.CSQ	73.76	13.84	0.85	-	.82**	.79**	.77**	.77**	.60**	.40**	.47**	.30**
2.CET	21.51	5.19	0.69		-	.5**	.46**	.45**	.56**	.50**	.53**	.42**
3.PMP	15.88	4.10	0.64			-	.45**	.49**	.56**	.33**	.43**	.19**
4.TA	21.22	4.21	0.55				-	.53**	.37**	.21**	.25**	.17*
5.CSE	15.14	3.99	0.68					-	.40**	.18*	.22**	.12
6.CEQ	65.12	14.07	0.87						-	.32**	.39**	.23**
7.CID	194.25	31.65	0.91							-	.92**	.95**
8.DC	95.77	14.80	0.80								-	.77**
9.INC	98.57	18.75	0.87									-

Note. CSQ=Spiritual Intelligence; CET=Critical Existential Thinking; PMP=Personal Meaning Production; TA=Transcendental Awareness; CSE=Conscious state Expansion; CEQ= Emotional Intelligence; CID= Identity development; DC =Discontinuity; INC= Incoherence, *p < .05. **p < .01. ***p < .000.

Overall, scale Alpha coefficients values are highly satisfactory in current study.Table revealed that Spiritual intelligence was positively significantly related with emotional intelligence (r=.608, p≤0.01) but negatively significantly related with Identity Development

(r=.404, p ≥0.01) in adolescents. Table also revealed that emotional intelligence was negatively significantly related with identity development (r=.328, p≥0.01) and Over all,

Table 2

Moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development in adolescent (N=200).

Variables	B	S.E	β	t	p	ΔR^2	ΔF
Constant	125.88	11.30		11.13	.00		
CEQ	.14	.18	.06	.78	.43		
CSQ	.86	.18	.38	4.78	.00		
CSQ*CEQ	-8.10	1.90	-.27	-4.24	.00	.07	18.03***

Note. CSQ=Spiritual Intelligence; CEQ= Emotional Intelligence; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence, *p < .05. **p < .01. ***p < .000.

The table revealed that Identity development was positively non-significant predicted (β =.06, n.s) by emotional intelligence in adolescents .Result revealed that Identity development was positively significant predicted (β =.38, p>.000) by spiritual intelligence in adolescents. Our study finding display that Identity development was negatively significant predicted (β =-.27, p>.000) by interaction between Emotional Intelligence and Spiritual Intelligence in adolescents.
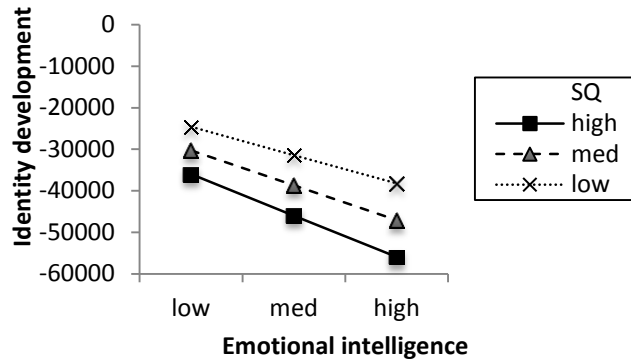
Figure 1. Moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development in adolescent students.

The study found that those Spiritually Intelligent adolescents, who are less emotionally intelligent, are more likely to predisposed better identity development, than those less spiritually intelligent adolescents.

Table 3

Moderating role of Spiritual Intelligence on the relationship between Emotional Intelligence and Identity discontinuity in Adolescent Students (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	56.71	5.16		10.98	.00		
CEQ	.12	.08	.12	1.56	.12		
CSQ	.43	.08	.41	5.25	.00		
CSQ*CEQ	-2.57	.87	-.18	-2.95	.00	.032	8.70***

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence,*p* < .05. **p* < .01. ***p* < .000.

The table revealed that identity discontinuity was positively non-significant predicted (β =.12, n.s) by emotional intelligence for adolescents .The table revealed that identity discontinuity was positively significant predicted (β =.41, p<.000) by spiritual intelligence for

adolescents. The table also revealed that identity discontinuity was negatively significant predicted (β =-.18, p<.000) by interaction between emotional intelligence and spiritual intelligence for adolescents.
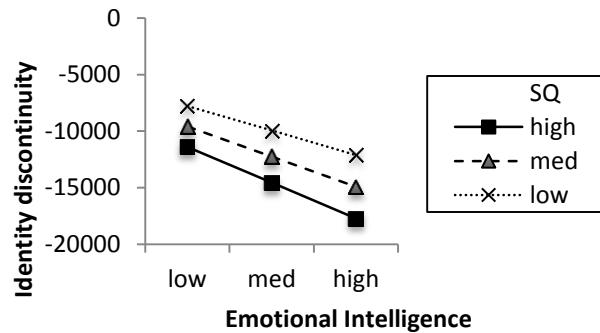

Figure 2. Moderating role of spiritual intelligence on the relationship between emotional intelligence and identity discontinuity in adolescent students

The study found that those adolescents spiritually intelligent adolescents who are less emotional intelligent, are more likely to predisposed better identity continuity than less spiritually intelligent adolescents.
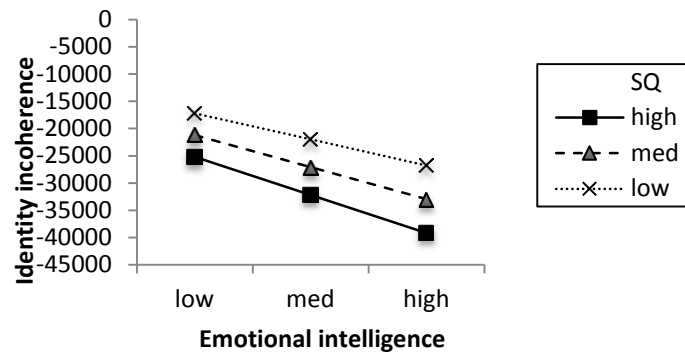
Table 4

Moderating role of Spiritual Intelligence on the relationship between Emotional Intelligence and Identity Incoherence in Adolescent Students (N=200).

Variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	69.80	6.91		10.09	.00		
CEQ	-.002	.11	-.001	-.01	.98		
CSQ	.43	.11	.32	3.95	.00		
CSQ*CEQ	-5.66	1.16	-.31	-4.85	.00	.097	23.58***

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence. CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence, *p < .05, **p < 01, ***p < .000.

The table revealed that Identity Coherence was negatively non-significant predicted (β =-.001, n.s) by Emotional Intelligence for adolescents .The table revealed that Identity Coherence was positively significant predicted (β =.32, p<.000) by Spiritual Intelligence for adolescents. The table also revealed that Identity Coherence was negatively significant predicted (β =-.31, p<.000) by interaction between emotional intelligence and spiritual intelligence for adolescents.

Figure 3: Moderating role of spiritual intelligence on the relationship between emotional intelligence and identity incoherence in adolescent students.

The study found that those Spiritual Intelligent adolescents, who are less Emotional Intelligent, are more likely to predisposed better Identity Coherence than less Spiritually Intelligent adolescents.

Table 5

Moderating role of Critical Existential Thinking on the relationship between Emotional Intelligence and Identity Development in Adolescent Students (N=200).

Variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	134.61	10.07		13.35	.00		
CEQ	.04	.16	.02	.28	.77		
CET	2.79	.44	.45	6.23	.00		
CSQ*CEQ	-6.17	1.77	-.21	-3.47	.00	.044	12.10***

Note. CEQ= Emotional intelligence; CET=Critical Existential Thinking; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence, *p < .05, **p < 01, ***p < .000.

The table revealed that identity development was positively non-significant predicted (β =.02, n.s) by emotional intelligence for adolescents .The table revealed that identity development was positively significant predicted (β =.45, p<.000) by critical existential thinking for adolescents. The table also revealed that identity development was negatively significant predicted (β =-.21, p<.000) by interaction between emotional intelligence and critical existential thinking for adolescents.
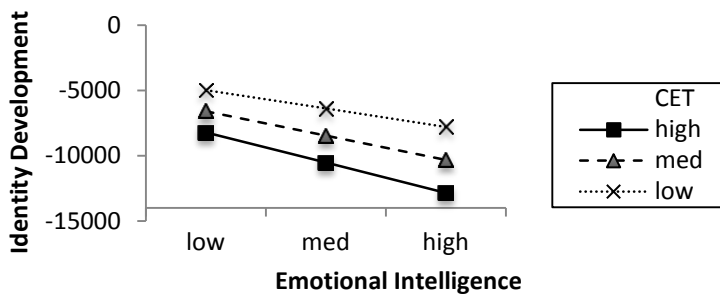

Figure 4. Moderating role of critical existential thinking on the relationship between emotional intelligence and identity development in adolescent students.

The study found that those critical existential thinking adolescents, who are less emotional intelligent, are more probably to be better identity development than less spiritual intelligent adolescents.

Table 6

Moderating role of Personal Meaning Product on the relationship between Emotional Intelligence and Identity Development in Adolescent Students (N=200).

Variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	147.11	10.53		13.96	.00	.059	14.34***
CEQ	.35	.17	.15	2.01	.05		
PMP	1.76	.60	.22	2.92	.00		
CSQ*CEQ	-7.31	1.93	-.24	-3.78	.00		

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; PMP= personal meaning product; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence, *p < .05, **p < 01, ***p < .000.

The table revealed that Identity Development was positively significant predicted (β =.15, p<.05) by Emotional Intelligence in adolescents .The table revealed that Identity Development was positively significant predicted (β =.22, p<.000) by Personal Meaning Product in adolescents. The table also revealed that Identity Development was negatively significant predicted (β =-.24, p<.000) by interaction between Emotional Intelligence and Personal Meaning Product in adolescents.
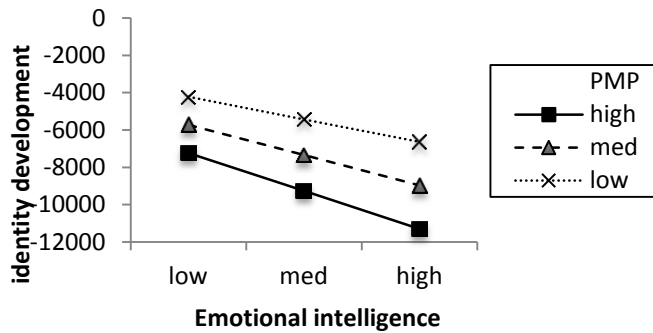
Figure 5. Moderating role of personal meaning product on the relationship between emotional intelligence and identity development *in adolescent students*.

The study found that those adolescents who purposefully living life, are less emotional intelligent are more probably to be better develop identity than those adolescents who are not purposefully living life.

Table 7

Moderating role of Transcendental awareness on emotional intelligence and identity development among adolescent (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	135.51	12.45		10.87	.00		
CEQ	.58	.16	.25	3.59	.00		
TA	1.08	.54	.14	1.98	.04		
CSQ*CEQ	-5.97	2.26	-.17	-2.63	.01	.03	6.93**

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; TA= Transcendental awareness; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence *$p < .05$, **$p < .01$, ***$p < .000$.

The table revealed that identity development was positively significant predicted (β =.25, p<.000) by emotional intelligence in adolescents .The table revealed that identity development was positively significant predicted (β =.14, p<.000) by transcendental awareness in adolescents. The table also revealed that identity development was negatively significant

predicted (β =-.17, p<.01) by interaction between emotional intelligence and transcendental awareness in adolescents.
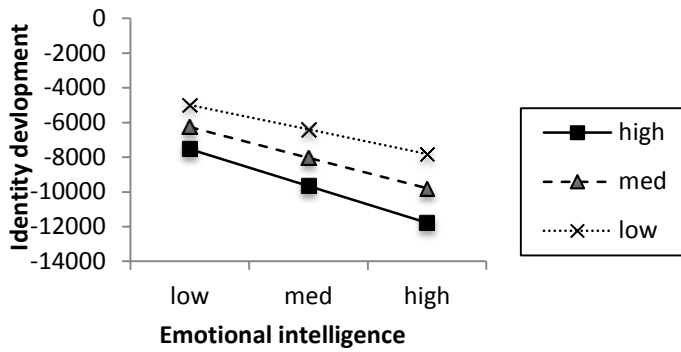

Figure 6. Moderating role of transcendental awareness on the relationship between emotional intelligence and identity development in adolescent students

The study found that those transcendental aware adolescents who are less emotional intelligent, are more likely to achieve better identity development than less transcendental aware adolescents.

Table 8

Moderating role of Critical Existential Thinking on the relationship between Emotional Intelligence and Identity Discontinuity in Adolescent (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	61.48	4.64		13.22	.00		
CEQ	.11	.07	.10	1.46	.14		
CET	1.30	.20	.45	6.41	.00		
CSQ*CEQ	-1.84	.81	-.13	-2.26	.02	.018	5.147*

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; CET=Critical existential thinking; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence, *$p < .05$, **$p < 01$, ***$p < .000$.

The table revealed that identity discontinuity was positively non- significant predicted (β =.10, p<.000) by emotional intelligence in adolescents .The table revealed that identity discontinuity was positively significant predicted (β =.45, p<.000) by critical existential thinking in adolescents. The table also revealed that identity discontinuity was negatively significant predicted (β =-.13, p<.05) by interaction between emotional intelligence and critical existential thinking in adolescents.
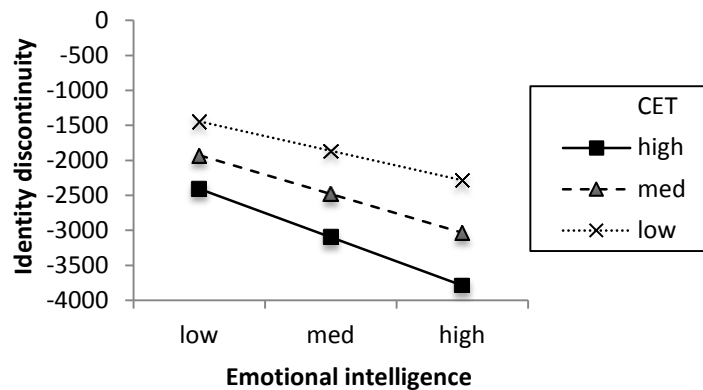

Figure 7. Moderating role of critical existential thinking on the relationship between emotional intelligence and identity discontinuity in adolescent students.

The study found that those critical existential thinking adolescents who are emotional intelligent, are more likely to predisposed better identity continuity than less critical existential thinking adolescents.

Table 9

Moderating role of Personal Meaning Product on the relationship between Emotional Intelligence and Identity Discontinuity in Adolescent Students (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	66.05	4.67		14.13	.00		
CEQ	.18	.07	.17	2.36	.01		
PMP	1.19	.26	.33	4.43	.00		
CSQ*CEQ	-2.62	.85	-.19	-3.08	.00	.03	9.495***

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; PMP=Personal meaning product; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence.*$p < .05$, **$p <. 01$, ***$p < .000$.

The table revealed that identity discontinuity was positively significant predicted (β =.17, p<.01) by emotional intelligence in adolescents .The table revealed that identity discontinuity was positively significant predicted (β =.33, p<.000) by personal meaning product in adolescents. The table also revealed that identity discontinuity was negatively significant predicted (β =-.19, p<.000) by interaction between emotional intelligence and personal meaning product in adolescents.
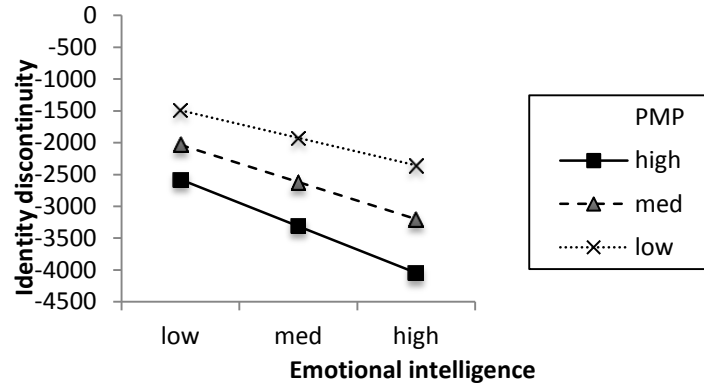
Figure 8. Moderating role of personal meaning product on the relationship between emotional intelligence and identity discontinuity in adolescent students.

The study found that those adolescents who purposefully live life are less emotional intelligent are more probably to develop better identity continuity than those adolescents who are not purposefully living life.

Table 10

Moderating role of Critical Existential Thinking on the relationship between Emotional Intelligence and Identity Incoherence in Adolescent Students (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	73.54	6.20		11.85	.00		
CEQ	-.07	.10	-.05	-.72	.46		
CET	1.50	.27	.41	5.45	.00		
CSQ*CEQ	-4.37	1.09	-.25	-4.00	.00	.06	16.04***

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; CET=Critical existential thinking; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence *p < .05, **p < 01, ***p < .000.

The table revealed that identity incoherence was negatively non-significant predicted (β =.-.05, n.s) by emotional intelligence in adolescents .The table revealed that identity incoherence was positively significant predicted (β =.41, p<.000) by critical existential thinking in adolescents. The table also revealed that identity incoherence was negatively significant predicted (β =-.25, p<.000) by interaction between emotional intelligence and critical existential thinking in adolescents.
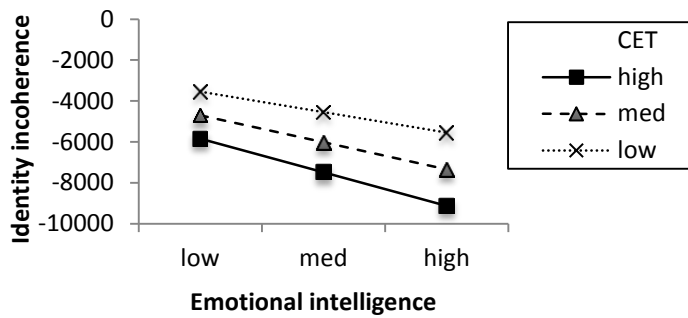

Figure 9. Moderating role of critical existential thinking on the relationship between emotional intelligence and identity incoherence in adolescents in adolescent students.

The study found that those existential thinking adolescents who are less emotionally intelligent are more likely to achieve better identity continuity than less critical existential thinking adolescents.

Table 11

Moderating role of Personal Meaning Product on Emotional Intelligence and Identity Incoherence in Adolescent Students (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	82.54	6.47		12.74	.00		
CEQ	.16	.10	.12	1.50	.13		
PMP	.50	.37	.10	1.36	.17		
CSQ*CEQ	-4.79	1.19	-.27	-4.02	.00	.07	16.20***

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; PMP=Personal meaning product; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence *$p < .05$, **$p < 01$, ***$p < .000$.

The table revealed that identity incoherence was positively non-significant predicted (β =.12, n.s) by emotional intelligence in adolescents .The table revealed that identity incoherence was positively non-significant predicted (β =.10,n.s) by personal meaning product in adolescents. The table also revealed that identity incoherence was negatively significant predicted (β =-.27, p<.000) by interaction between emotional intelligence and personal meaning product in adolescents.
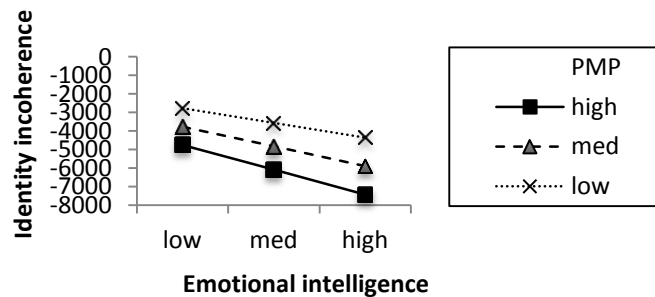

Figure 10. Moderating role of personal meaning product on the relationship between emotional intelligence and identity incoherence in adolescent students.

The study found that those adolescents who purposefully live life are less emotional intelligent, are more probably to shape better identity coherence than those adolescents who are not purposefully living life.

Table 12

Moderating role of transcendental awareness on emotional intelligence and identity incoherence among Adolescent Students (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	73.16	7.52		9.72	.00		
CEQ	.21	.09	.16	2.24	.02		
TA	.60	.32	.13	1.84	.06		
CSQ*CEQ	-4.65	1.36	-.23	-3.41	.00	.05	11.63***

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; TA= Transcendental awareness; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence,*$p < .05$, **$p < 01$, ***$p < .000$.

The table revealed that identity incoherence was positively significant predicted (β =.16, p<.05) by emotional intelligence in adolescents .The table revealed that identity incoherence was positively non-significant predicted (β =.13,n.s) by transcendental awareness in adolescents. The table also revealed that identity incoherence was negatively significant predicted (β =-.23, p<.000) by interaction between emotional intelligence and transcendental awareness in adolescents in adolescents.
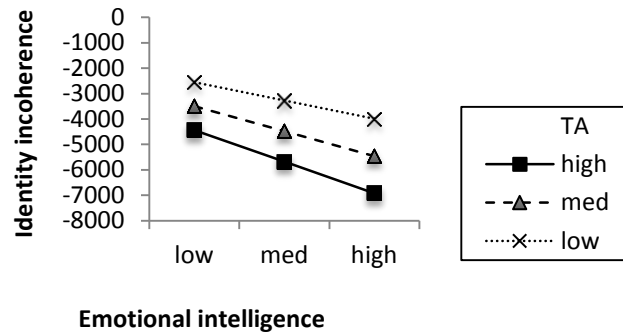
Figure 11. Moderating role of transcendental awareness on the relationship between emotional intelligence and identity incoherence in adolescent students.

The study found that transcendental aware adolescents who are less emotional intelligent are more likely to acquire better identity coherence than less transcendental aware adolescents.
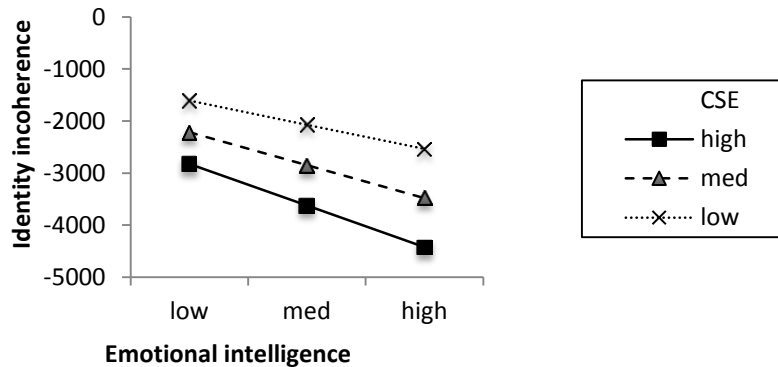
Table 13

Moderating role of Conscious State Expansion on the relationship between Emotional Intelligence and Identity Incoherence in Adolescent Students (N=200).

variables	B	S.E	β	t	p	ΔR^2	ΔF
(Constant)	75.59	6.72		11.23	.00		
CEQ	.30	.10	.22	2.99	.00		
CSE	.30	.35	.06	.85	.39		
CSQ*CEQ	-3.00	1.44	-.14	-2.07	.04	.02	4.29*

Note. CSQ=Spiritual Intelligence; CEQ= Emotional intelligence; CSE= conscious state expansion; CSQ*CEQ= Interaction term between Spiritual Intelligence and Emotional Intelligence,*$p < .05$, **$p < 01$, ***$p < .000$.

The table revealed that identity incoherence was positively significant predicted (β =.22, p<.000) by emotional intelligence in adolescents .The table revealed that identity incoherence was positively non-significant predicted (β =.35,n.s) by conscious state expansion in adolescents. The table also revealed that identity incoherence was negatively significant

predicted (β =-.14, p<.05) by interaction between emotional intelligence and conscious state expansion in adolescents.

Figure 12. Moderating role of conscious state expansion on the relationship between emotional intelligence and identity incoherence in adolescent students.

The study found that those adolescents who enter and exit spiritual state of conscious are less emotional intelligent are more probably to shape better identity coherence than those adolescents who are not able to enter and exit spiritual state of conscious.

Discussion

Current study was intended to examine the moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development in adolescents students. Moreover to examine the relationship among spiritual intelligence, emotional intelligence and identity development adolescents students.

Regarding to objective 1 which states "To study the moderating role of Spiritual intelligence on the relationship between Emotional intelligence and identity development adolescents' students" was supported in the current study. On the hand, finding of current study was also supporting our hypothesis 1 which states "Spiritual intelligence is positively related with emotional intelligence and identity development along their subscales in adolescent students". Our study result reveled that Spiritual intelligence is playing the role of moderator on the relationship between emotional intelligence and identity development. Current results are consistent with previous study findings that spiritual intelligence was highly associated with emotional intelligence and identity development (Arnett, 2008; Barry et al., 2010; Benson & Roehlkepartain, 2008; Chae et al., 2004; Ebstyne King, 2003; Erikson, 1980; Hernandez &

DiClemente, 1992; Hosseini et al., 2010; King & Roeser, 2009; MacDonald, 2009; Poll & Smith, 2003; Wilber et al., 1986). Prior numerous studies had elaborated that spiritual intelligence is the most effective factor for development of healthier identity (Arnett, 2008; Arbabisarjou, Garima Gupta, 2012; Raghib, Moayed, & Rezazadeh, 2013).

Spiritual intelligence matters since it is an inborn part of being human and in light of this fact that adolescents themselves see it as essential (Benson & Roehlkepartain, 2008). There are theories recommending that spirituality is a forerunner of personal satisfaction (Fhkps, 2012). Similier study was reported that individuals gave up their interest in life achievements then psychological problem raised to boost up their negative vicious circle of life (Frankl, Viktor Emil, 1973). When a person loses or have no meaning in life and a state of existential vacuum is present, is then faced with "existential frustration" which is identified by feeling of lack of concern. It is then suggested that existential vacuum is one of the factors that leads to psychopathology. In light of the above reasoning, it could be expected that reason in life is causally identified with adolescent's developmental outcomes (Crumbaugh, James C, 1968). Literature had investigated the relationship between religiosity/spirituality and adolescent's from view point of health and behavior. The research indicated that religiosity/spirituality had a positive effect on adolescents (Wong et al., 2006).The vital key thought here is that adolescents need an importance and incentive in their life and work. Importance and incentive relies on upon the convictions and qualities that propels and drives our behavior (Steger et el., 2011) .The most profound level of intelligence is Spiritual Intelligence. Spiritual intelligence is needed because it provides connection with the divine power. Connection with yourself and your surroundings. It empowers the individual with greater power for problem solving (Hosseini et al., 2010).

Implications and Conclusion

Prior studies elaborated that spiritual intelligence and emotional intelligence can enhance with training. Adolescence is a vital period for spiritual intelligence and emotional intelligence training. The spiritual intelligence and emotional intelligence provides a general premise to the person to have the capacity to consider his looking for objectives and significance in life, and to pursue the aims which are personally meaningful. It helps the person in coordinating his/her worries to the more extensive picture and in concentrating, consciously, his/her exercises in a setting that is more extensive. This study significant implication for parents,   teachers,   and counselors and future   researchers for revealing how   the development   of   spiritual intelligence can   lead   enhanced   to identity development of adolescents in society. Current study is significant to Education field where spiritual intelligence can be introduced through the curriculum which teaches students how to behave

with others, how to make decisions and act in everyday stressful world of interacting with difficult people and situations.

Results revealed that the Spiritual Intelligence is a significant moderator for Emotional Intelligence and Identity Development. This means that high level of Spiritual Intelligence will lead to better Identity Development. The fact that Spiritual Intelligence and Emotional Intelligence generally contributes to an individual success in school, work and in life in general, places it at a comparable level with other factors that play a significant role in the development of adolescents' identities.

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