

Role of Spiritual Intelligence in Work Family Conflict among Married Nurses: A Cross-Sectional Study

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ABSTRACT

Nurses, particularly those who are married, often experience challenges in maintaining a balance between professional responsibilities and family life. Emerging evidence suggests that spiritual intelligence may influence work-family conflict yet few studies have examined these relationships in depth. The objective of was to investigate the association between spiritual intelligence and work-family conflict among married nurses. A cross-sectional study with a sample of 300 married nurses working in healthcare settings assessed relationships using validated psychometric tools and statistical modeling. Spiritual intelligence was measured using the Spiritual Intelligence Self-Report Inventory; work-family conflict was assessed using the Work and Family Conflict Scale. The results show the higher levels of spiritual intelligence were significantly associated with lower work-family conflict. Socioeconomic status was significantly associated with differences in spiritual intelligence across groups. Overall spiritual intelligence appears to play a protective role in managing work-family conflict among married nurses and the findings underscore the value of fostering spiritual intelligence to support the well-being of nursing professionals who have dual roles in their personal and professional lives.

Keywords: Spiritual Intelligence, Work and Family Conflict, Married Nurses

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1. INTRODUCTION

Gardner (1995) introduced the idea of multiple intelligences, which stand for distinctly varied human capacities. Emmons (1999) expanded on it by recognizing the spiritual as a separate kind of intelligence. Emmons (2000) asserts that skills and aptitudes contribute to spiritual intelligence and may direct adaptable problem solving. He proposed five traits that might be indicative of spiritual intelligence: (a) transcendence ability; (b) ability to attain spiritual states of consciousness; (c) penetration of sacredness into daily life; (d) service of the spiritual as a resource for problem solving; and (e) ability to be moral both internally and outwardly. Despite being a relatively new idea, spiritual intelligence is viewed very differently by various authors. Gardner's multiple intelligences are simplified by Zohar & Marshall (2004) to three basic intelligences: spiritual, emotional, and intellectual. The core intelligence known as spiritual intelligence pertains to the capacity to resolve issues pertaining to values, vision, and significance. The term spiritual information is a recent addition to the field of educational psychology. It describes the flexible use of spiritual knowledge to accelerate daily problem-solving and goal-achieving (Emmons, 2000). It is the ability to use and embody spiritual resources to improve wellbeing and daily functioning. It's important to remember that Spiritual Intelligence is not the same as religion; rather, it comes from the idea of spirituality.

Furthermore, a variety of critical abilities are improved by spiritual intelligence (both life skills and career skills). According to Griffiths, spiritual intelligence results from the presence and operation of both the emotional and intellectual modes of intelligence. This is where Griffiths' method departs from Emmons'. While Griffiths views spiritual intelligence as a higher degree of intelligence in general, his concept is not as narrowly defined as theirs (Griffiths et al., 2008). However, this internal ability affects external ability. Thanks to spiritual intelligence, we can now use a deeper sense to solve the complex problems facing the modern world. It is possible to cultivate positive quality and use spiritual intelligence to use the capacity to control anger and danger. People with higher spiritual intelligence ratings are more compassionate, sincere, and loving towards others. We can also extract knowledge from the depths of the universe and our own hearts thanks to spiritual intelligence. A person's unique cognitive ability, psychological processes, spiritual interests and abilities, and personal traits all contribute to their spiritual intelligence. When it comes to addressing existential and supernatural issues, spiritual intelligence can be useful (Yadav & Yadav, 2018; Zarrinabadi et al., 2018). There are four components to spiritual intelligence. Reflecting on topics like life, death, the afterlife, reality, justice, and other existential or supernatural themes is the first step in existential and critical reflection. The second aspect of developing an individual idea is the capacity to formulate goals based on mental experiences and live a life that aligns with those intended objectives. Third, the ability to see supernatural and transcendent qualities in oneself, other others, and the cosmos is known as transcendental knowledge. Lastly, gaining new information requires having access to spiritual or higher awareness domains (Baloochi et al., 2018).

The previous research on work life balance posits that nurses often face work–family conflict because of the demands of their work schedules, shift duties, and family responsibilities. Such conflict can have a negative impact on their psychological health, job performance, and the quality of patient care. Spiritual intelligence has been recognized as an important personal resource that enhances resilience, coping and emotional well-being. However, there is limited research on the role of this in reducing work–family conflict among married nurses, especially in Pakistan. Therefore, the present study intends to investigate the role of spiritual intelligence in work–family conflict in married nurses, and to provide evidence that can guide interventions and workplace policies to promote work–life balance and psychological well-being.

2. LITERATURE REVIEW

Spiritual Intelligence

Spiritual intelligence comprises various concepts such as critical thinking about existence, which

involves thinking about the spirit, the world, and existence; personal meaning production, which focuses on finding purpose and meaning in life's experiences; the expansion of conscious state, which manages one's capacity to access higher states of awareness; and transcendental consciousness, which focuses on realizing how to attend transcendence (Samul, 2020). The definition of spiritual intelligence varies from one researcher to another; similar concepts and definitions have been introduced. Some researchers define spiritual intelligence as the capacity to make intelligent decisions in certain circumstances, while others define it as a way of thinking that permits a person to use his senses for critical thought and contemplation. According to some researchers, it's a kind of positive energy that people can use to become happy and prosperous. The significance of spiritual intelligence in the growth of human skills and abilities has been emphasized in numerous earlier studies. Ronel (2008) provided an example of spiritual intelligence as the capacity of an individual to recognize and understand their inner self and its environment. According to Ahmadian et al. (2013), spiritual intelligence gives people psychological and intellectual balance and makes them wiser in how they respond to various life circumstances. Students who possess spiritual intelligence, according to Saïdy et al. (2009), can solve problems and get over negative attitudes. Spiritual intelligence is comparatively an unexplored factor in the context of nursing. Spiritual intelligence is the potential to understand, apply, and amalgamate spiritual and existential aspects of life into everyday experiences. The capacity to ask questions about the ultimate meaning of life and the interconnectedness of the world we live in is referred to as spiritual intelligence. As a result, people experience an improvement in their general psychological well-being and achieving life goals. People with higher spiritual intelligence take longer to think about issues, work harder to discover answers, and be able to withstand life's challenges (King, Mara, & DeCicco 2012). According to some research studies, those with less spiritual intelligence also tend to have more personal and family problems (Bhullar 2015). Features like emotions and cognition, together with traits like humility, empathy, and compassion, are characteristics of spiritual intelligence and wisdom. People who have a sense of direction and significance in life are better able to handle difficult situations during difficult times.

Spiritual intelligence plays a complex role in work-family conflict and may have a big influence on people's capacity to balance the demands of their personal and professional life. Characteristics like self-awareness, empathy, compassion, and a feeling of meaning and purpose are all part of spiritual intelligence, and they have a significant impact on how people see and handle work-family issues. Higher spiritually intelligent people may also be more emotionally resilient, which makes it easier for them to handle pressures brought on by competing demands at work and at home. Furthermore, spiritual intelligence can help people develop an inner feeling of acceptance and serenity that allows them to face difficulties calmly and from a wider angle. People may have a greater sense of fulfillment and connection by incorporating spiritual concepts into their daily life, such as gratitude, mindfulness, and serving others. By fostering spiritual intelligence, people may become more resilient, real, and purposeful in resolving work-family disputes, which will eventually improve their general well-being and pleasure in both areas of life.

Work Family Conflict

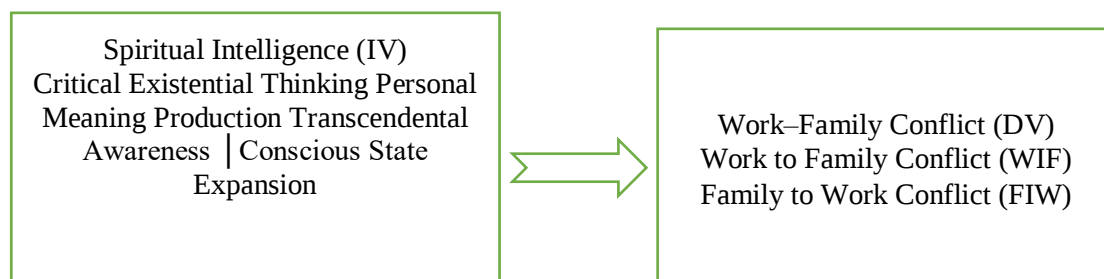
In recent years, the intersection between work life balance, work responsibilities, family life, and personal well-being has become the focus of research in the areas of psychology as well as organizational behavior. Work family conflict (WFC) is the term used to describe the tension that results when work obligations and commitments collide with those of the family, or vice versa. In today's fast-paced and demanding world, when more people are juggling various tasks and obligations at work and at home, it's a serious problem. Work-to-family conflict (WFC) and family-to-work conflict (FWC) are the two primary elements of work-family conflict, and they both have distinct effects on people. Work-to-family conflict arises when obligations or experiences from the workplace collide with those from the home. Work-related activities, business trips, long work hours, and shift work can all take away from an individual's ability to spend time with their family. When a person's work-related stress overwhelms them, they may become

agitated or emotionally unavailable at home, which can negatively impact their relationships with their family. This is an example of how work-related stress can spill over into the family realm. Stressors associated with the family, such as marital issues, money troubles, or caregiving obligations, might influence an individual's capacity to focus, make decisions, or do duties at work efficiently.

Conflicts may also occur when attitudes or behaviors required by family responsibilities conflict with those required by job roles. A type of inter-role conflict known as "work-family conflict" arises when the demands placed on people by their roles in the work and family domains are somewhat irreconcilable (Annink et al., 2015). According to the conservation of resources theory (Hobfoll, 1989), people reallocate their resources among various roles to achieve the inter-domain transition when they feel overburdened by a particular role in a field. As a result, when someone discovers they don't have enough time or energy to finish a task in a particular field, they often use the resources that were originally allocated to another domain (like time or energy), which can lead to conflicts between the two domains. The work-family conflict model that has dominated the literature since its publication was proposed and tested by Frone et al. (1992) (Bellavia & Frone, 2005). This theory agrees with Schaubroeck's (1990) suggestion that a bidirectional relationship may be used to appropriately examine the conflicting relationship between work and family. According to a study, there was a positive correlation over time between the levels of work-to-family and family-to-work conflict (Huang et al., 2004).

Work intensity has significantly increased recently, particularly in the healthcare industry. Among the various professional groups facing the challenges of balancing work and family life, nurses, as essential members of the healthcare system, are particularly vulnerable to undergoing work-family conflict due to the demanding and emotionally taxing nature of their profession, particularly the ones working in intensive care units or other highly specialized units. A hospital is one of the public service locations that provide healthcare services, and it is a site where nurses and patients interact often. In whatever area they work in, nurses must be able to handle a great deal of the responsibilities that are assigned to them. Dealing with challenging and high physical, cognitive, and emotional demands is part of working in these kinds of medical units. As a result, these employees run the risk of experiencing a variety of psychosocial issues, including work-family conflict, burnout, emotional labor, and workplace aggression. These risks have consequently been linked to decreased psychological well-being, worsening physical and mental health, and lower-quality medical care. These hazards also disrupt the personal lives of employees and their families, making it difficult for them to maintain a healthy balance in both spheres of their lives. In the end, these psychosocial hazards may heighten the intention of employees to quit, which could entail switching to a different type of care facility or quitting their job entirely (Blanco-Donoso et al., 2021).

Conceptual Framework



The conceptual framework showed that spiritual intelligence is the independent variable affecting work-family conflict in married nurses. The results indicate that higher spiritual intelligence is associated with lower work-family conflict through increased coping skills, resilience, and the ability to balance work and family demands.

Hypotheses

1. Spiritual intelligence would be a significant negative predictor of work to family conflict among married nurses.
2. Spiritual intelligence would be a significant negative predictor of family to work conflict among married nurses.
3. There would be significant gender differences in spiritual intelligence and family conflict among married nurses.
4. There would be significant differences based on family structure in spiritual intelligence and work family conflict among married nurses.

3. METHODOLOGY

This research study aimed to identify and explore the association between spiritual intelligence and work family conflict among married nurses. Married, licensed and practicing nurses from different hospitals, clinics and medical facilities within the twin cities were included. Nurses from various backgrounds were included in this population. The sample was of married nurses both male and female from private and public sector of twin cities. In the nursing sector spiritual intelligence is the least researched area in the context of work family conflict. Nurses are one of the most vulnerable departments when it comes to identifying family conflicts and their impact on their lives, as they have hectic working hours and challenging working environments. As per the recently done empirical research studies on nurses in Pakistan around 300 sample size has been included (Bhatti et al., 2021). Based on these research studies ground, in this present study the sample size of 300 was included. RAO software was utilized to determine the sample size for the present study. Using the assistance of RAO software, the sample size was calculated using a 95% confidence interval, a 5% margin of error, and a 50% response rate. The goal of assuring the required number of participants for selecting a representative sample from the target demographic was achieved by using RAO software. On the other hand, three hundred willing individuals were chosen.

Prior to proceeding, approval from the Research and Ethics Committee and the respective departments was sought. Scales used in the process were available in free access which is why formal permissions from the authors were not required. Purposive sampling was used to approach the participants, and in-person data collection was the method used. Prior to gathering data, participants were informed about the goal of the study, the time commitment, and the procedure, and their consent was also obtained. Following that, the participants received the questionnaire and demographic form, and the researcher answered any questions they had about it.

Data collection is crucial to research to improve comprehension of a theoretical framework (Bernard, 2002). The study used a purposive sampling technique. A collection of non-probability sampling methods known as "purposive sampling" select units based on attributes that the sample needs. In simpler terms, purposive sampling involves the "on purpose" selection of units (Nikolopoulou, 2023). Since no amount of analysis can make up for improperly collected data, it becomes imperative that the method of obtaining data and the source of the data be chosen carefully (Tongco, 2007). Purposive sampling, also known as judgment sampling, involves selecting participants specifically based on their personal attributes. It's a nonrandom technique that doesn't need underlying theories or a set number of participants. To put it another way, the researcher decides what data is needed and then looks for sources who, given their knowledge or experience, are willing and able to provide it (Bernard, 2002).

Demographic Sheet

It is the first instrument that was to be used in this research study. It was fabricated by the researcher to collect data about the participant's age, gender, and socioeconomic status, and education, number of children, family structure, place of duty (ICU, CCU, OPD), department where working, and either having morning or night shifts.

The Spiritual Intelligence Self-Report Inventory

The spiritual intelligence self-report inventory is a 24-item inventory that measures spiritual intelligence in the context of 4 subscales: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion (King& DeCicco, 2008). For example, the item stems consist of statements such as “I have spent time contemplating the purpose or reason for my existence” the response is recorded based on 5-pointlikert scale. It is a 5-pointlikert scale ranging from 0 to 4. (0- Not at all true of me, 1- Not very true of me, 2- Somewhat true of me, 3- very true of me, 4- Completely true of me). The total score for the 24 items ranges from 0 to 96. Only 1 item is reverse coded, item number 6 which lies in the subscale Transcendental Awareness. The subscales Critical Existential Thinking and Transcendental Awareness both consist of 7 items each whereas subscales Personal Meaning Production and Conscious State Expansion consist of 5 items each. It has good psychometric properties. The internal consistency Cronbach’s alpha is 0.920. Split-Half reliability is 0.91. Test-retest correlations are also appropriate. The scale was also proven to be valid (King& DeCicco,2008).

Work and Family Conflict Scale

The 10-item work and family conflict scale evaluate the work family conflict in terms of work to family conflict and family to work conflict. Each of the two subscales has 5 items each (WFC item number 1-5 and FWC item number 6-10). The scale consists of item stems such as “My work prevents me spending sufficient quality time with my family” and the responses are recorded between very strongly agree to very strongly disagree. It is a 7-point Likert scale that ranges from 1 (very strongly disagree) to 7 (very strongly agree). The score for each subscale ranges from 5 to 35. Higher scores indicate higher levels of conflict. It has good psychometric properties. Both subscales have good internal consistency, construct validity as well as concurrent and predictive validity (Haslam et al., 2014).

Table 1 : Frequencies and percentages of demographic variables of Study (N = 300)

Variable	F	%
Gender		
Male	141	47.0
Female	159	53.0
Socioeconomic Status		
Lower	39	13.0
Middle	198	66.0
Upper	63	21.0
Family Structure		
Nuclear Family	169	56.3
Joint Family	131	43.7
Age	M=35.46	SD=7.724

Data Analysis

A statistical package for social sciences (SPSS) has been used for analyzing data. In the initial level, the data was cleaned and screened for missing values. As for the demographic data mean and standard deviation were used for continuous variables. Frequency and percentages used for categorical variables. Alpha reliability was conducted for every scale on the current sample. Normality analysis was done to identify whether parametric and non-parametric tests would be used for data analysis. Along with

normality analysis, other assumptions for regression were also assessed. The assumptions included multicollinearity, outliers, homoscedasticity, and the number of participants per variable were assessed to identify the parametric and non-parametric tests. Regression analysis was used to assess the most significant predictors of work and family conflict. An independent t-test and one-way ANOVA analysis were done to compare the participants from two different groups. The comparison was made in terms of spiritual intelligence and work and family life conflict.

4. RESULTS

Table 2: Multiple Regression Analysis of Predictors of Work to Family Conflict (N=300)

Predictor	B	SEB	β	T	P	95%CI	
						LL	UL
(Constant)	30.46	4.96		6.14	.00	20.70	40.23
Spiritual Intelligence	-.07	.03	-.12	-2.24	.02	-.13	-.00
R	.13						
R ²	.01						
ΔR^2	.01						
F	5.46						

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Spiritual intelligence is a significant and negative predictor of work-to-family conflict because the p-value for this variable is less than the alpha value ($\beta = -.12$, $p = .02$).

Table 3: Multiple Regression Analysis of Predictors of Family to Work Conflict (N=300)

Predictor	B	SEB	β	T	P	95%CI	
						LL	UL
(Constant)	21.88	4.01		5.45	.00	13.98	29.77
Spiritual Intelligence	-.15	.02	-.33	-6.12	.00	-.20	-.10
R	.33						
R ²	.11						
ΔR^2	.10						
F	36.78						

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Spiritual intelligence is a significant and negative predictor of family-to-work conflict because the p-value for this variable is less than the alpha value ($\beta = -.33$, $p = .00$). The value of R-square (.11) indicated that the independent variables or predictors explain 11% variance in the dependent variable (family-to-work conflict).

Table 4: Mean Differences in Predictor and Outcome Variable of Participants' Gender (N=300)

Results documented high spiritual intelligence in male participants (M = 59.79, SD = 10.84) as compared to female participants (M = 59.76, SD = 10.86).

Variables	Male (n=141)		Female (n=159)		<i>T</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Spiritual Intelligence	59.79	10.48	59.76	10.86	.027	.796
Work-to-Family Conflict	19.70	5.83	19.52	5.92	.264	.735
Family-to-Work Conflict	17.99	4.83	17.42	5.13	.987	.251

The results show that there is a significant difference between spiritual intelligence among the lower, middle, and upper socioeconomic statuses because their p-value is less than the alpha value of 0.05.

Table 5: Mean Differences in Predictor and Outcome Variable of Participants' Socioeconomic Status (N=300)

Variables	Lower (n=39)		Middle (n=198)		Upper (n=63)		<i>f</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Spiritual Intelligence	59.92	10.63	59.67	10.81	60.00	10.42	.026	.974
Work-to-Family Conflict	20.62	6.21	19.55	5.83	19.14	5.79	.781	.459
Family-to-Work Conflict	17.15	5.08	17.65	4.98	18.13	5.03	.471	.625

5. DISCUSSION

The current study investigated the role of spiritual intelligence in work family conflict among married nurses. It was a cross-sectional study. A total sample of 300 married nurses was recruited from different health care facilities of Rawalpindi and Islamabad, Pakistan. The relationship between the predictor (spiritual intelligence) and the outcome variables (work to family conflict and family to work conflict) has been investigated among married nursing staff. To identify the significant predictors for work to family conflict and family to work conflict regression analysis was administered. To establish the mean differences among the demographic variables such as gender, family structure, and socioeconomic status in terms of spiritual intelligence, work to family conflict and family to work conflict T-test, one-way ANOVA was administered.

Frequency analysis was administered to assess the sociodemographic characteristics of the research study participants. Three hundred nurses participated in the current research study. The age of the study participants ranged from 21 to 60 years. A descriptive analysis of socioeconomic status indicated that 13% of participants were from the lower class, 66% were from the middle class, and 21% were from the upper class. One hundred and sixty-nine belonged to the nuclear family system and one hundred and thirty-one belonged to the joint family system. Descriptive statistics and Cronbach's alpha were also measured on the scales used in the study. The spiritual intelligence self-report inventory demonstrates .84 Cronbach's alpha. The work and family conflict scale have .79 Cronbach's alpha respectively. It is interpreted that the internal consistency is satisfactory for all scales used in the study.

The first hypothesis of the current study is that spiritual intelligence would be a significant

negative predictor of work conflict among married nurses. Regressions analysis of the current study shows that spiritual intelligence is a significant and negative predictor of work to family conflict. These results were validated by a research study that concluded that spirituality significantly reduced the detrimental impacts of work-family conflict on a variety of well-being indicators (Selvarajan et al.2020). Results from another research study conducted on spiritual intelligence, work family conflict and psychological distress validate the hypothesis and concluded that a significant negative correlation was present between components of spiritual intelligence and the factors of work family conflict (Ilyas & Arshad, 2017).

The second hypothesis of the current study is that spiritual intelligence would be a significant negative predictor of family conflict among married nurses. Regression analysis is administrated to find the best predictor for family to work conflict among married nurses. Analysis shows that spiritual intelligence is a significant and negative predictor of family to work conflict because the p-value for this variable is less than the alpha value ($\beta = -.33$, $p = .00$). These results get validated by a research study that concluded a significant correlation between married female university teacher's job performance, spiritual intelligence, and work-family conflict (Usmani et al.2024).

The third hypothesis of the study states that there would be significant gender differences in spiritual intelligence and work-family conflict among married nurses. Results in Table 4 indicate differences among the male and female research participants. Results documented high spiritual intelligence in male participants ($M = 59.79$, $SD = 10.84$) as compared to female participants ($M = 59.76$, $SD = 10.86$), $p=.02$. A research study titled “*Spiritual intelligence and psychological wellbeing of Pakistani University students*” designed with one of the aims to assess the gender differences in terms of spiritual intelligence and psychological wellbeing. The findings revealed that male participants scored higher on spiritual intelligence compared to females (Anwar, & Rana, 2024). Another research study titled “*Expression of Leaders’ Spiritual Intelligence in a Context of Service Organizations: A Gender Approach*” designated with aims to assess gender differences in terms of spiritual intelligence. The findings showed significantly higher levels of spiritual intelligence in men as compared to women (Šilingienė & Škėrienė, 2015). Another research study titled “*Gender Difference on Spiritual Intelligence among University Students*” designated with aim to assess gender differences in terms of spiritual intelligence. The findings showed significant differences between the male and female gender on the subscales of spiritual intelligence (Ahangar & Khan, 2015). Another research study titled “*Relationship between Spiritual Intelligence and Quality of Life among Youth: A Correlational and Gender Comparative Study*” designated with aim to assess gender differences in terms of spiritual intelligence and quality of life. In this study among emerging adults, a strong positive association was found between spiritual intelligence and life satisfaction. The quality of life (QOL) and spiritual intelligence constructs did not reveal any statistically significant gender differences between males and females; however, males' mean scores on these constructs were found to differ from females', indicating gender differences on both study variables (Tyagi & Sharma, 2018).

The fourth hypothesis of the study is that there would be significant differences based on socioeconomic status in spiritual intelligence and work-family conflict among married nurses. Table 5 demonstrates the meaning difference between predictors and outcome variables. The results show that there is a significant difference between spiritual intelligence among the lower, middle, and upper socioeconomic statuses because their p-value is less than the alpha value of 0.05. The substantial disparity in spiritual intelligence amongst people from varying socioeconomic backgrounds reflects the intricate interactions between social networks, healthcare access, education, coping strategies, cultural norms, and resource availability. These elements work together to influence people's spiritual growth and experiences at all socioeconomic levels. These results get validated by a research study titled “*Spiritual Intelligence of Teachers and Teacher Interns in Relation to their Socioeconomic Status*” the results of this study indicate after the analysis of data, that the spiritual intelligence of teachers and teacher interns differs about their socio-economic status (Kauts, 2016).

6. IMPLICATIONS & FUTURE RECOMENDATIONS

In the current section, the implications of the study in terms of theoretical and clinical implications were discussed. This study offers insightful contributions that are important for practice and research, marking a significant advancement in the field. These findings can be used by health professionals to develop evidence-based initiatives aimed at understanding underlying spiritual intelligence and its detrimental effects on work-family conflicts. To improve the well-being of those who are at risk and open the door to more successful preventative measures. According to this study, the way to discover and grow in our own spirituality is via developing spiritual intelligence. We have the capacity to positively impact others who depend on us and reside nearby when this ability is activated.

Employers of nurses and other medical professionals might use the study's findings to develop supportive policies and procedures that recognize the value of spiritual intelligence in resolving work-family conflicts. Organizations may help their workforce experience greater job satisfaction, lower stress levels, and a better work-life balance by cultivating a work environment that appreciates and promotes workers' spiritual well-being.

Lastly, dependable and legitimate instruments were used to gather the data. Some of the effective methods for examining research study participants are the Spiritual Intelligence Self-Report Inventory and the Work and Family Conflict Scale. Above all, the results would have positive and beneficial effects on research and clinical fields.

It is recommended that in future studies, self-report and observer-report measures be utilized in combination. The sample for this study exclusively included married nurses. Future research, however, must consider the factors affecting married and single nurses. While factors were examined quantitatively in the current study, a thorough understanding is lacking. It is advised that qualitative or mixed-method research be carried out in addition to quantitative research. Conduct longitudinal research to monitor how the variables change over time for nurses who are married and single. This may shed light on how these factors change and relate to one another as they advance in their careers. Expand the research by including nurses with diverse cultural backgrounds to explore any cultural variations in the examined variables. This might make comprehending how cultural influences affect the correlations between different variables easier.

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