

Relationship between students' spiritual intelligence and internet ethics of Payam-e-noor Borazjan Center

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Abstract

This study aimed at investigating the relationship between spiritual intelligence and internet ethics of Payam-e-noor students of Borazjan center. The research method is descriptive-correlation. The statistical population included all male and female students studying Payam-e-noor, from which a sample of 250 students was randomly selected. The tools of this research were King spiritual intelligence questionnaire and Shahrizah internet ethics questionnaire. Based on the results of the research, it was observed that there was a relationship between the sub-components of spiritual intelligence, which includes: expanding state of consciousness,

transcendent awareness, critical thinking and personal meaning production, with the sub-component of internet ethics, including: internet fraud, misinformation, plagiarism and internet abuse. The results also showed that there was no significant difference between spiritual intelligence and internet ethics of male and female students.

Keywords: Intelligence, spiritual Intelligence, internet ethics, Payam-e-noor

Introduction

Through years of continuous research, psychologists have sought to find a suitable criterion that can predict, based on individual characteristics, the degree of fit and harmony of people with the environment and the degree of their success in life. Extensive research on the subject of intelligence has led to significant achievements in recognizing different areas of intelligence, including the discovery of the field of spiritual intelligence. Attention to spirituality, as one of the inner and permanent needs and inclinations of human beings, and the advances in modern psychology and the dynamic and complex nature of the global village, have caused human beings to tend to

the spiritual dimension of life over the material dimension. Spiritual intelligence, as the foundation of one's beliefs, plays an essential role in promoting and ensuring mental health, so that today the World Health Organization introduces man as a creature with four complementary dimensions: physical, mental, social, and spiritual. Many experts believe that spiritual intelligence involves the highest levels of cognitive, ethical, emotional, and continual effort to respond to the whims of life. In recent decades, the concept of spirituality and its applications in various human societies has become so important that concepts such as God, religion, spirituality, etc., which were considered private subjects, have entered scientific research and academic discussions in the field of humanities. Therefore, the importance and necessity of raising the issue of spirituality, especially spiritual intelligence, is felt in various ways, especially at the university level. One of the necessities in the field of anthropology is to pay attention to the spiritual dimension of man from the point of view of scientists, especially experts of the World Health Organization, which recently defines man as a biological, psychological, social and spiritual being.

Another necessity for raising this issue is the re-emergence of spiritual attraction as well as the search for a clearer understanding of faith and its application in daily life. Research on spirituality is advancing today in a variety of

disciplines such as medicine, psychology, neuroscience, and the cognitive sciences. In line with this spiritual orientation and in parallel with the study of the relationship between religion and spirituality, another psychological component called spiritual intelligence has been proposed (Sohrabi, 2001).

In recent years, a prominent researcher named Dana Zohr and his wife Yan Marshall have discovered the existence of intelligence called spiritual Intelligence SQ, which can be used to solve problems of meaning and value. This intelligence enables us to make our lives wider and richer. By giving meaning to the concepts and direction of our activities, we recognize and thus our life path becomes more colorful than the lives of others (Poison and Marshall, 2001). Tony Buzan (2001) considers spiritual intelligence as one of the seven types of intelligence and describes it as awareness of the world and the place of man in the world.

Spiritual Intelligence or SQ can be considered the ability that gives us strength and gives us dreams and effort to achieve those dreams. This intelligence underlies all that we believe in and encompasses the role of beliefs, norms and values in the activities we undertake. The intelligence by which we ask questions about the fundamental and important issues in our lives and by which we make changes in our lives. Using spiritual intelligence, we solve

problems according to the position, meaning and value of those problems.

The intelligence by which we can give meaning to our actions and activities and use it to become aware of the meaning of our actions and find out which of our actions and behaviors are more valid and which path in our lives is higher to make it a model of our life. Thus, spiritual abilities can bring positive and beneficial effects to the individual, especially when these results are evaluated based on the social and cultural environment of the individual (Rajaei, 2001). As stated, spiritual intelligence goes beyond from the physical and cognitive relationship with the environment and enters the intuitive and transcendent realm of one's view of life, and this clarifies the answer to questions such as "Who am I?", "Why am I here?" And "What is important?" So that one can finally help oneself and others by discovering the hidden love and pleasure that is hidden in the chaotic and stressful life of daily life (GhobariBonab et al., 2009).

Due to the fact that the prevailing spirit of education in universities due to ignoring the spiritual dimension of students' lives, has turned the university into a mechanical system, so that attention to the quantity of learning regardless of quality, has weakened the morale of students. Spiritual Intelligence plays a very important role in character development and balance, identity formation, information

acquisition and promotion of knowledge, cultivating the flourishing of talents and creativity, and provides a suitable platform for the development and development of ethics, economic, cultural and social youth.

Accordingly, spirituality and the growth of human spiritual life have been in the focus of increasing attention of philosophers, psychologists and educational specialists, so that not considering it, ignore the main elements of education (Samadi, 2006). Students are the future makers of the country and their physical, mental and social health guarantees the present and future health of society. Therefore, it is necessary to pay attention to the spiritual intelligence, mental health and self-esteem of students, because if they do not have the above, they will certainly not be successful in society.

In our culture and literature, Internet ethics is just taking shape, and the concept of Internet ethics in relation to scientific activities has not yet been well explored. In the university environment today, the Internet is used as part of the learning processes and tools, on the other hand, it is used with a poor understanding of ethics issues, awareness and also the lack of policies that use it in line with educational learning and research goals. In adapting the growth of information technology to ethics, we see a fundamental gap between them and the lack of ethics policies, rules and regulations, the main reason for which is the rapid and

explosive development of information technology.

Since all educators, professors, and people who deal professionally with computers all play an important role in shaping and determining how computers and the Internet affect social life and interactions between users, we need to be aware of behavior appropriate for computer and Internet ethics for general users, and in this regard, it is expected that this study will make a significant contribution to understanding non-ethical behaviors and predicting such behaviors among users, and appropriate methods for teaching and providing awareness of issues.

Theoretical Foundations:

The concept of intelligence

Intelligence has different definitions. Intelligence is an adaptive behavior that leads to problem solving and is oriented towards the ease of practical goals and adaptive growth. Adaptive behavior reduces the similarity of multiple goals that lead to internal conflict. This concept of intelligence is based on the proposition that the process of moving toward goals necessitates strategies for overcoming problems and solving problems (Emmons, 1999; Sternberg, 1997; quoted in Nazel, 2004). Gardner (1999) considers intelligence to be the set of abilities that are used to solve problems and create new products that are considered valuable in a culture. According to him, the types of intelligence are: linguistic, musical,

logical-mathematical, spatial, kinetic-physical, interpersonal and intrapersonal. Intelligence is of practical importance and allows clinicians to obtain the patient's overall level of behavior, current level of functioning, and prediction of his or her status in various decisions and situations to make inferences about his or her approach to issues and a preliminary understanding of his or her personality traits. Psychologists believe that no branch of this science has been as effective in human well-being as the study and evaluation of intelligence. Definitions that have been proposed in recent years fall into one of three categories: a) Definitions that emphasize adaptation to the environment. B) Definitions that emphasize the ability to learn different subjects. C) Definitions that rely on abstract thinking, i.e. the ability to use different concepts, verbal and numerical symbols (Sohrabi, 2008, p. 96).

The Western analytical concept of intelligence is more cognitive and encompasses information processing; While the combined approach of the East to intelligence, shows the various components of human performance and experience, including cognition, intuition and emotion in a complete and integrated relationship (Nazel, 2004). Salvari (2002) has stated that human intelligence does not consist of a small set of cognitive abilities but also an emotional aspect can be expressed in it. In general, intelligence generally makes people

adapt to the environment and provides them with ways to deal with issues and problems. Also, the ability to identify the problem, provide a proposed solution for various matters of life and discover efficient ways to solve the problem are among the characteristics of intelligent people (Rajaei, 2008).

The concept of spiritual intelligence

Spiritual Intelligence is the intelligence that completes us. It is the intelligence with which we ask fundamental questions and see our answers in a new context. Worth (2004) defines spirituality as man's innate need to communicate with the sacred. He believes that no one is ready to face their human nature and act on it, but human beings in failure tend to consider this need. Nazel (2003) considers spirituality as a link between cognitive, emotional and ethical domains and considers it as a separate domain. Amanz (2000) also adds that spirituality is a fundamental belief in the existence of a superior, existing power and force that governs meaning. It is a goal for everything and everyone, and existence is not meaningless or without a goal.

Vegan (2002) considers spirituality as a universal thing that has different degrees and effects like emotion. It may be conscious or unconscious, developed or immature, healthy or pathological, simple or complex. It can be said that spirituality is inextricably linked with altruism, hope, kindness, love and optimism. It cannot be proved logically or scientifically that

these things exist in the world as a whole. Spirituality is a fundamental belief in these things. Faith is exactly what it is not necessary to give a solid reason for. According to these definitions, it can be said that the idea of superior power or God is an integral part of most definitions of spirituality, and belief in God, the ultimate reason and guarantor of meaning and purpose, has been expressed in the world. Spirituality is defined as a vital and inspiring principle, what gives life dynamism in the face of material elements. Humans basically understand the extent of life with spirituality and value their life and work by finding a meaningful framework (Rajaei, 1389, p. 63).

Dimensions of spiritual Intelligence

One of the researchers who tried to introduce spiritual intelligence is Robert Emmons. He believes that different interpretations and meanings of spirituality and being religious have led research to focus on the meaning of spirituality. At the same time, new trends have emerged in the psychology of religion, through which effective but incoherent actions have been taken, so that beliefs are considered a kind of spiritual commitment associated with success in daily life, for example, physical and mental health, as well as success in marriage. Emmons believed that in such circumstances, the existence of a concept that has this potential is very important and that concept is

the same as spiritual intelligence (Emmons, 2000, citing Farhangi et al., 2009).

In general, Immons considers spiritual intelligence to consist of five different dimensions or abilities. In his view, at least five abilities represent spiritual intelligence that have been praised in most cultures, so that some cultures have given more priority to these skills. There is no specific reason why these abilities are five, and there is no specific order for their placement. These five dimensions or abilities are:

1- Ability of physical and material excellence: human capacity to enter the unconventional and transcendent levels of consciousness and also to go beyond or exceed normal and physical limitations

2- Ability to enter a higher spiritual level: Awareness of an ultimate truth that creates a sense of oneness and unity in which all boundaries disappear and everything becomes one in a whole.

3. The ability to use spiritual resources to solve life problems: People who are inherently religious can more easily deal with stress. These people find a way to learn and grow through these problems more than others in emotional crises and semantic problems.

4- Ability to perform virtuous behavior: It means the right and pleasant behaviors such as forgiveness, showing generosity, humanity, compassion, self-sacrificing love, etc., which

have been considered desirable since ancient times.

The fruits of spiritual Intelligence

The most important benefit of spiritual intelligence is doing the right thing. Imam Ali (as) says: Intelligence and the ability to understand advice is one of the factors that call a person to avoid mistakes. The second effect and benefit of intelligence can be considered as learning from the events around us. In Surah Al-Hijr (75) about the fate of the sinners of the people of Lot, the Qur'an deals with educational and ethical conclusions: "In this story there are signs for people with intelligence! Those who, with their special foresight, vigilance and insight, discover a flow from every sign, and from every hint of truth and from every point, an important and instructive matter Other effects have also been mentioned for spiritual intelligence.

1- The power to cope with hardships, pains and failures

2- High self-awareness in these people

3- The feeling that guides these people internally

4- Learning from experiences and failures

5- Making opportunities from life difficultly

6- The ability to stand up to the crowd and disagree with the general public

7- Why "say" Why? And the traps of Satan

12- Learning a lesson from phenomena (Jafari Mansourabadi, 2013)

Spiritual Intelligence and religion

While spiritual intelligence may be a universal attribute and potentially present in all religions, its meaning and manifestation may differ in different spiritual and religious groups. However, no complete research has been done in this area. Some theories in the field of spiritual intelligence, both academic and general, both explicitly and implicitly, have a spiritual and religious orientation. For example, Stevens (1996) presents a way in which spiritual intelligence is discussed in the field of Christian tradition. From his point of view, understanding Spiritual Intelligence from the perspective of Christianity; Faith in God shows belief in the presence of God and His manifestation in life.

According to this view, spiritual intelligence from the perspective of traditional Christianity tends to improve one's relationship with God and the capacity to understand the divine presence in one's life. In the meantime, a strong orientation towards God enables one to understand the meaning of one's life experiences and to be a source of spiritual intelligence when making decisions and solving problems.

Spiritual Intelligence from the perspective of Islam

In the original culture of Islam, implicitly, much attention has been paid to spiritual intelligence. Spiritual Intelligence or the power of reason and thought in human beings is a divine gift and a merciful light that is

considered the inner prophet of human beings and according to its nature, it desires charity, perfection and demands justice and benevolence.

This intelligence and ability is the criterion of the reward and the eagle, and by it the right is distinguished from the wrong and the good from the evil and perfection and inferiority are recognized. Spiritual Intelligence helps to understand the texts of Quranic verses and makes people understand the words of the prophets better and with more depth. Spiritual Intelligence, which is used in the Qur'an about its owners, the adjective Ulvalbab, causes people to realize the essence of truth and go through the veils of illusion (GhobariBonab et al., 2007).

Factors affecting spiritual intelligence in Islamic texts, faith in God, piety along with daily exercises such as contemplation in creation, contemplation in the horizons and soul, fasting, worship, reading the Qur'an and sincere contemplation in verses are considered (Sohrabi, 2010).

Some abilities and characteristics, such as wisdom, creativity, and compassion, which are nurtured by spiritual awareness, come from religion. Jami (2002) based on religious texts has listed the following components for spiritual Intelligence:

- 1- Recognizing individual dignity and value and maintaining the flourishing growth of this dignity;

- 2- Recognizing the meaning of life, death and events related to life, publication, death and purgatory, heaven and hell;
- 3- Understanding the presence of God in ordinary life;
- 4- Spiritual Intelligence causes understanding of the heart of Quranic verses and people can understand the words of the Prophets (PBUH) more easily and with more depth;
- 5- Recognizing spiritual patterns and regulating behavior based on spiritual pattern;
- 6- Spiritual Intelligence helps a lot in understanding the stories of the sacred texts and inferring the symbolic meaning of these stories. The Qur'an gives people with high spiritual intelligence the adjective *al-walabab*, which means people who have realized the essence of truth and have uncovered it. Also, seeing unity in plurality is one of the basic dimensions of spirituality, which is also emphasized in Islamic mysticism.

Spiritual Intelligence and health

Recent research suggests that beliefs, commitments, and spiritual activities have a positive effect on mental, emotional, and physical health and interpersonal relationships. Interestingly, psychology does not consider the orientation towards the supernatural as a factor of mental health, because the perspective of psychology is non-religious and based on nature. Despite numerous doubts in this regard, the results of numerous studies show that there is a complex relationship between religion,

spirituality and health, and state that religion and spirituality have a tremendous impact on mental health (Sagharvani et al, 2010).

Definition of the Internet

The Internet is a device originally designed for military and academic purposes; But with its growth and development, it gradually became available to more people and more and more people are accessing this global network every day. In fact, the Internet is no longer a sophisticated tool that only scientists can use. The many different functions of the Internet have led to the widespread use of this technology. Internet media is easily accessible. This media not only brings all kinds of information and news into people's lives, but also any person through this media can enter their knowledge into this global media. The Internet has given new meaning to human relationships. People with little knowledge of Internet use can easily understand being in a "global village." Today, the Internet has proven its unrivaled impact in the fields of politics, economics, culture and social change in general (Malek Ahmadi, 2011).

Definition of ethics

Some scholars consider ethics to mean creation; That is, the behaviors that humans create; Given that the Internet is the only tool and its content is created by users, it is possible to examine all parts of this tool in the discussion of ethics. if the content produced include chastity, courage, wisdom and justice,

it will have virtue and is for the benefit of all human beings, and if the few principles mentioned are not observed, it will cause the destruction of ethics (Razzaqi, 2013).

Definition of internet ethics

Scholars in the definition of ethics say: "Ethics means strong and stable sensual traits that cause actions appropriate to those traits to be issued easily and without the need for reflection from a person." If these traits and actions appear on the Internet, it is called internet ethics (Razzaqi, 2014).

IT ethics

Information technology ethics is one of the topics discussed in applied ethics. Ethics is an application of a subset of the philosophy of ethics that addresses issues that relate to the practical values of human behavior in specific areas. Medical ethics, environmental ethics, journalistic ethics, business ethics, etc. are among the branches of applied ethics. Information technology ethics is also one of the branches of applied ethics. This course seeks to answer questions related to the value foundations of individuals' behaviors and responsibilities in the field of information technology. In technology ethics, it is emphasized that information technology not only affects the way people behave and act in their daily lives, but also changes their perception of issues.

The role of the Internet in creating constructive ethics in users

One of the most important activities that can be organized through the Internet is the membership of professors and specialists in various fields in specialized groups. By joining these groups, Internet users can stay up to date with the latest information in their field because all members are aware of the scientific messages issued by one person. In situations where the communication lines are of the required quality and in the workstation stations, both or more parties have the necessary video camera facilities connected to the system, they can also see each other's image and activities. Nowadays, performing important surgical operations in the form of remote guidance with the participation of several specialists, each of whom works in a corner of the world and can supervise or guide the surgery in one of them, has become common in a number of equipped medical centers. Another relatively common form of constructive ethics that is evident in Western Europe and the United States is teleconferencing, in which a number of professionals, each living in a corner of the globe, discuss their topic of interest and exchange views.

All these activities, which are carried out on the Internet and are considered as innovation, creativity and scientific construction, cause the crystallization of a wide form of ethics among users, which is called "constructive ethics" (Dilamghani et al. 2005).

Anti-Internet ethics aspects

The Internet, despite its many benefits in the fields of science, research, and information, can be a dangerous and inappropriate place to spread ethical anomalies. Today, sites have been designed that promote unethical issues in the form of movies, cartoons, harmful advertisements, and pornographic images, thereby seeking to promote corruption, prostitution, and unethical problems among young people and adolescents.

According to a social affairs expert, the rapid expansion of such sites is done with a predetermined plan, which can be called the secret weapon of arrogant superpowers and internal enemies in the face of national and religious identity (Touba, 2008).

Research Methods

It was a descriptive-correlation applied research using field study.

Statistical population

The statistical population in this study was all male and female Payam-e-noor students in Borazjan who are studying in the 2017-18 academic year and their number was 1000 people.

Sample size and sampling method

The sample size was calculated using Cochran's formula of 220 people. The sampling method used in this study is simple random. Due to the fact that 10 questionnaires were not completely completed, 210 questionnaires were used in the analysis.

Data collection tools and scoring methods

To evaluate the research variables, two questionnaires of King spiritual intelligence and internet ethics of Shahrizah have been used as follows:

Spiritual Intelligence Questionnaire

The King's Spiritual Intelligence Questionnaire (SISRI) is one of the tools developed by King in 2008 to measure spiritual intelligence. This questionnaire has 24 items and uses a 5-point Likert scale (not true at all,, absolutely correct). The higher the score in this questionnaire, the more spiritual intelligence there is. This questionnaire has a total of four subscales, which are:

- 1- Critical thinking (CET) with 7 items
- 2- personal meaning production (PMP) with 5 items
- 3- transcendent awareness (TA) with 7 items
- 4- Expanded state of consciousness (CSE) with 5 items

In this study, the face and content validity of the questionnaire was confirmed by the guide and consultant. In previous researches for critical thinking component 0/ 76, personal meaning production 0/ 78, consciousness expansion 0/ 72, and transcendent awareness 0/ 80 and the reliability coefficient of the whole questionnaire was reported Cronbach's alpha 0 / 91.

In Iran (Hariri and Zarrinabadi, 1390). The reliability of the test-retest of the questionnaire

was also reported in a study of 0/67 (KhodabakhshiKolaei et al., 2014).

Also in the present study, Cronbach's alpha coefficient for each of the components of spiritual Intelligence was calculated for critical thinking 0/72, personal meaning production, 0/74, transcendent awareness 0/64, Expanded state of consciousness 0/68, and the total reliability coefficient of the questionnaire 0/88.

Internet ethics questionnaire

This questionnaire measures adherence to the principles of ethics and respect for the rights of others in the use of electronic content on the Internet, compliance with the rules of Internet use, etc., which was designed by Shahrizah et al. and has 24 questions on a 5-point Likert scale.

This questionnaire has 4 sub-components: 1- internet fraud, question (1 to 10) 2- plagiarism, question (11 to 15) 3- misinformation, question (16 to 18) 4- internet abuse, question 19 to 24.

Validity: The face validity of this test was confirmed by seeking the views of professors and experts on this scale.

Reliability: In order to evaluate the reliability of this scale, Cronbach's alpha was used and the Cronbach's alpha for the whole questionnaire was 0/89. Due to the low correlation of questions 1, 5 and 15, these three questions were omitted. For each subscale, alpha was obtained for internet fraud, 0/90 plagiarism, 0/83 misinformation, 0/74 and internet abuse, 0/87, respectively. The reliability coefficient of the whole questionnaire was 0/94.

Data analysis method

In order to analyze the data, descriptive statistics (central indices and dispersion indices) and inferential statistics (multivariate regression and independent t-test) were used. Data were analyzed using SPSS 20 software.

Findings analysis:

A) Descriptive findings

B) Findings related to the research hypothesis

4-2- Descriptive statistics of data

Table 4-1 The values of dispersion indices and central indices are sub-components of the research

elongation		skewness		SD	M	max	min	
Standard error	Statistics	Standard error	Statistics					
.334	.016	.168	.149	4.96708	22.7190	35.00	10.00	critical thinking
.334	-.596	.168	.392	4.11514	16.4238	25.00	7.00	personal meaning production

.334	.167	.168	.101	4.56808	21.5762	34.00	7.00	transcendent awareness
.334	-.357	.168	-.035	3.91074	16.1476	25.00	5.00	expanding state of consciousness
.334	-1.332	.168	.298	8.90723	20.4429	44.00	10.00	internet fraud
.334	-1.154	.168	.006	5.05251	11.9429	24.00	5.00	Plagiarism
.334	-1.395	.168	.199	2.97809	6.3476	13.00	3.00	misinformation
.334	-.577	.168	.158	6.08335	15.1619	30.00	6.00	internet abuse

Table 4-1 shows the different values of dispersion and central tendency indices for each of the research sub-components. As can be seen, for example, the minimum and maximum values for critical thinking background were equal to 10 and 35. Also, its mean and standard deviation were equal to 22.72 and 4.96 and the values of elongation and skew were equal to 0/ 016 and 0/ 149, respectively. Given the amount of elongation and skewness in the range of +3 and -3, it can be concluded that the shape of the distribution was normal.

4-3- Inferential Statistics: Testing Hypotheses

Data screening:

In order to perform regression analysis, it is necessary to examine its assumptions and for this purpose, Pearson correlation coefficient was used to investigate the linear relationship between the variables. As can be seen in Table 4.2, the majority of the research components are significantly correlated.

Also, in order to check the homogeneity of variances, the dispersion plot was used. As can be seen in Figure 4-1, most dispersion plots have a screw (oval) shape, which indicates the homogeneity of variance under the research components.

Table 4-2 Correlation matrix of research components

internet abuse	misinformation	Plagiarism	internet fraud	expanding state of consciousness	transcendent awareness	personal meaning production	critical thinking	
/046*	-.197	-.075	-.238**	.524**	.494**	.723**	1	critical thinking

/051	-.252**	/010	-.238**	/542**	/409**	1		personal meaning production
/205*	-.023**	/065	-.007	/614**	1			transcendent awareness
/023*	-.230**	-.089	-.279**	1				expanding state of consciousness
/567*	/825*	/732*	1					internet fraud
/616	/683	1						plagiarism
/616*	1**							Misinformation
1								internet abuse

Hypothesis 1: There is a relationship between spiritual intelligence and the internet fraud subcomponent

Table 4-3 Table summarizing the regression values under the internet fraud component

Estimated error	R ² standardized	R ²	R	Model	
8/57389	/073	/078	/279	expanding state of consciousness	۱
8/39080	/113	/121	/348	expanding state of consciousness.transcendent awareness	۲
8/27783	/136	/149	/386	expanding state of consciousness.transcendent awareness.critical thinking	۳

Table 4-3 shows the values of R and R₂ for the Internet fraud sub-component. As can be seen in the first step with the entry expanding state of consciousness R₂ is equal to / 078. In the next steps, with the entry of

transcendent awareness, this rate increases to / 121, and in the third stage, with the entry of critical thinking, this rate increases to / 148.

Hypothesis 2: There is a relationship between spiritual intelligence and the misinformation component

Table 4-6 shows the values of R and R². As can be seen, the personal meaning production

component is related to the misinformation sub-component and the R² value is equal to /064, and other intelligence sub-components cannot predict misinformation.

Table 4-4 Results of analysis of variance for misinformation sub-component

Sig	F	Mean of squares	Df	Sum of squares	Model		
/000 ^b	1/127 14	117/88 7	1	117/88 7	regression	personal meaning production	1
		8/345	208	1735/73 7	residual		
			209	1853/624	total		

Table 4-4 shows the results of analysis of variance for the misinformation component.

As can be seen, the ratio F is significant at the level of $\alpha / 01$.

Table 4-5 Beta values for the misinformation subcomponent

Sig	T	Standardized coefficient	Non-standardized coefficient		Model	
		Beta	Standard error	B		
/000	11/36 8		/822	9/345	y-intercept	1
/000	-3/75 9	-/252	/049	-/183	personal meaning production	

Table 4-5 shows the standardized and transverse determinants of beta and beta values from the origin of the regression equation. As can be seen, the observed T at the level of $\alpha / 01$ was significant. Therefore, the null hypothesis is rejected. In other

words, there is a relationship between spiritual intelligence and the misinformation subcomponent. But only one component of spiritual intelligence can predict the extent of misinformation by students.

Hypothesis 3: There is a relationship between spiritual intelligence and internet abuse.

Table 4-6 Table summarizing regression values under the internet abuse component

Standard error of estimation	R ² standardized	R ²	R	Model
5/96872	/037	/042	/205 ^a	transcendent awareness

As can be seen in Table 4-6, only the sub-component of transcendent awareness is related to Internet abuse, which is $R^2 = .042$.

Table 4-7 Results of analysis of variance for misinformation sub-component

Sig	F	Mean of squares	df	Sum of squares	Model	
.003	9.105	324/376	1	324/376	regression	transcendent awareness
		35/626	208	7410/119	residual	
			209	7734/495	total	

The results of analysis of variance in Table 4-7 show that the observed F value is equal to 9.105 which is significant at the level of $0/01 = \alpha$

Hypothesis 4: There is a relationship between spiritual intelligence and plagiarism.

Table 4-8 Beta values for the misinformation subcomponent

Standardized error of estimation	R^2 standardized	R^2	R	Model
4.96853	.033	.051	.227	expanding state of consciousness, critical thinking, transcendent awareness, personal meaning production

As can be seen in Table 4-8, the R^2 value for a model that has all the components of spiritual Intelligence is 0.051 and the standardized R^2 is 0.033

Table 4-9 Table summarizing regression values under the internet abuse component

Sig	F	Mean of squares	df	Sum of squares	Model	
.028	2.781	68.654	4	274.617	Regression	1
		24.686	205	5060.698	residual	
			209	5335.314	Total	

The results of analysis of variance show that the value of F is equal to 2.78 which is significant at the level of $\alpha = 0.05$

Table 4-10 Results of analysis of variance for the sub-component of Internet abuse

Sig	T	Standardized coefficient	Non-standardized coefficient		Model	
		Beta	Standard error	B		
.000	6.369		1.909	12.157	Y-intercept	
.051	-1.961	-.204	.106	-.208	critical thinking	
.073	1.804	.185	.126	.227	personal meaning production	
.012	2.528	.226	.099	.250	transcendent awareness	
.020	-2.344	-.222	.122	-.286	expanding state of consciousness	

Table 4-10 shows the beta and y-intercept values from the origin of the regression equation. As can be seen, the value of T obtained is significant only for the components of transcendent awareness and

expanding state of consciousness at the level of $\alpha = 0.05$. Therefore, the null hypothesis is rejected, in other words, at least two sub-components of spiritual intelligence are related to plagiarism.

Hypothesis 5: There is a difference between the spiritual intelligence of male and female students

Table 4-11 Average and standard deviation of students' spiritual intelligence by gender

Standard error of mean	Sd	M	f	gender	
.41241	4.82710	22.5985	137	women	critical thinking
.61404	5.24640	22.9452	73	Man	

.34491	4.03708	16.2336	137	women	personal meaning production
.49895	4.26304	16.7808	73	Man	
.39265	4.59583	21.7372	137	women	transcendent awareness
.53038	4.53156	21.2740	73	Man	
.30888	3.61536	16.1314	137	women	expanding state of consciousness
.51954	4.43891	16.1781	73	Man	

In Table 4-11 frequency, the mean and standard deviation of the sub-components of spiritual intelligence based on gender are given. As can be seen, for the sub-component of critical thinking, the frequency of male and

female students is 137 and 73, respectively. Also, the mean and standard deviation of critical thinking in terms of men and women are equal to 22.59, 4.82, 22.94 and 5.24.

Hypothesis 6: There is a difference between internet ethics for male and female students.

Table 4-12 Table summarizing regression values under the plagiarism component

Standard error of mean	Standard	Average	F	Gender	
.78710	9.21274	20.0219	۱۳۷	Women	internet fraud
.97232	8.30749	21.2329	73	men	
.43528	5.09481	11.4745	137	Women	internet fraud
.57183	4.88576	12.8219	73	men	
.25698	3.00791	6.1606	137	Women	Misinformation
.34050	2.90920	6.6986	73	men	
.51956	6.08124	14.6423	137	Women	internet abuse
.70314	6.00767	16.1370	73	men	

Table 4-12 shows the frequency, mean, and standard deviation of the Internet ethics components by gender. As can be seen, for example, for internet fraud, the frequency of male and female students is equal to 137 and 73. Also, the average and standard deviation of internet fraud is equal to 20.02, 9.21, 21.33

and 8.30, respectively, according to the gender of men and women.

Discussion

Hypothesis 1: There is a relationship between spiritual intelligence and the internet fraud subcomponent.

In order to answer the first hypothesis using inferential statistics, the results showed that in the first step, expanding state of consciousness R^2 was equal to 0/78. In the next steps, transcendent awareness, this value increased to 0/ 121 and in the third stage, critical thinking, this rate increased to 0/ 149. It is also significant in the analysis of variance for the internet fraud F subcomponent observed at all stages at the level of $\alpha = 0/ 64$. Therefore, it can be concluded that there is a significant relationship between spiritual intelligence and the subcomponent of internet fraud. In other words, the null hypothesis is rejected. However, this result is not consistent with the research of Zare et al. (2011) and Parker (1960).

The results of the research showed that people with spiritual intelligence are less likely to suffer from Internet ethics deviations in the dimension of fraud, or in other words, the dimension of internet fraud is less among those who are in a state of transcendent awareness, critical thinking.

Hypothesis 2: There is a relationship between spiritual intelligence and the misinformation subcomponent.

In order to answer the second hypothesis using inferential statistics, the results showed that there is a relationship between personal meaning production and misinformation and

the value of R^2 was equal to 0/ 64. In the analysis of variance for the F of misinformation, the level $\alpha = 0.01$ was significant. Therefore, it can be concluded that there is a relationship between spiritual intelligence and the misinformation subcomponent, so the null hypothesis is rejected. However, only one component of spiritual intelligence can predict the extent of student misinformation. However, the results obtained in this hypothesis can be considered consistent with the research of Mir Shamsi (2008) and Whitsenbaum (1970) and not with the research of Parker (1960). The results of this study showed that people who have personal meaning production of spiritual intelligence are less likely to be misinformed than those who do not have this component of spiritual intelligence and benefit from more knowledge of the information available on the Internet.

Hypothesis 4: There is a relationship between spiritual intelligence and plagiarism.

In response to the fourth hypothesis using inferential statistics, the results showed that the two components of transcendent awareness and expanding state of consciousness are related to plagiarism and other components can not predict plagiarism. The results of analysis of variance showed that the amount of F is equal to 2.78 which is

significant at the level of $\alpha = 0.05$. Therefore, the null hypothesis is rejected. However, the results obtained in this hypothesis are consistent with Wiener (1950) and Joseph and Whitsenbaum (1960) but inconsistent with Parker (1960).

The results of this study showed that people who benefit from the transcendent awareness and expanding state of consciousness have higher spiritual intelligence than those who do not have this dimension of spiritual intelligence, and are less prone to cybercrime and plagiarism and use literary and scientific information and other information on the Internet to increase their knowledge and avoid stealing other people's information for their own benefit or in their own name.

Hypothesis 5: There is a difference between the spiritual intelligence of male and female students.

In response to this hypothesis, according to the results obtained from the frequency, mean and standard deviation of the spiritual intelligence component based on gender, it was found that there is no significant difference between male and female students under the components of spiritual intelligence. The research hypothesis is rejected. However, the results obtained in this hypothesis are consistent with the research of Yang et al. (2007). The results of this study indicated that there was no significant

difference in the impact of spiritual intelligence and its components on male and female students and the results of research on the impact of spiritual intelligence between male and female students are almost at the same level.

Hypothesis 6: There is a difference between internet ethics for male and female students.

In response to this hypothesis, according to the results obtained from the frequency, mean and standard deviation of the internet ethics component based on gender, it was found that there was no significant difference between internet ethics of male and female students. Therefore, the null hypothesis is not rejected. However, the results obtained in this hypothesis are consistent with Moore (1985). The results of this study indicate that there was not much difference between internet ethics of male and female students and the results of research on the subject of internet ethics between male and female students are almost at the same level.

Conclusion

In the modern age, when almost all people use the Internet voluntarily or compulsorily, its role in puberty can be seen. This medium confronts man with a sea of information that is effective in both accelerating and maturing and preventing him from reaching it. This medium is effective in reaching puberty in

some types and prevents others from reaching growth and maturity in others. In fact, the Internet can be very useful for someone who has a culture of using it, and vice versa, for those who do not have enough aspects, not only is it not useful, but also prevents them from achieving proper growth.

Spiritual Intelligence plays an important role, especially in achieving spiritual maturity, by stating that a person with high spiritual intelligence can reach spiritual maturity easier and faster than others who lack this kind of intelligence. Therefore, people's spiritual intelligence provides a positive and significant impact on creating a suitable platform for the optimal use of Internet users and, as the findings of this study show, in reducing cybercrime such as: fraud, plagiarism, misinformation and Internet abuse.

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The Holy Quran

Nahj al-Balagheh

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