

Study of Predicting Marriage Satisfaction based on Emotional Intelligence, Spiritual Intelligence and Self-Efficiency

Atefeh Najafi Zadeh* and Azar Mirzajan Tabrizi

MA in Psychology Allameh Tabataba'i University, Tehran, Iran

*Corresponding author's Email: atefeh.najafizadeh@yahoo.com

ABSTRACT: Marriage is background of making family, and has always been considered as the highest social traditions to meet different needs, including generation survival, emotional and physical needs. But, if marriage doesn't provide suitable conditions to satisfy couple's needs, not only it doesn't help to mental health, but also results to negative and irreversible effects. This study was performed aiming at investigating the role of emotional intelligence, spiritual intelligence, and self-efficiency in marriage satisfaction. This is a correlation research. A sample of 150 married people was selected through clustered-sampling. To measure research's variables, Enrich marriage satisfaction inventory, Brodbery and Grivez emotional intelligence inventory, King emotional intelligence inventory, and Sherrer self-efficiency inventory were used. The research's findings show that, there is a positive and significant relation between three variables of emotional intelligence, spiritual intelligence, and self-efficiency and marriage satisfaction. Multiple regression analysis showed that, 8 percent of total variance of marriage satisfaction is determined by these variables. The abilities resulted from emotional intelligence, spiritual intelligence, and self-efficiency can increase marriage satisfaction level. So, through couples counseling, we can effectively improve marriage satisfaction.

Key words: Marriage Satisfaction, Emotional Intelligence, Spiritual Intelligence, Self-Efficiency

ORIGINAL ARTICLE
PII: S225204301400032-4
Received 29 Oct. 2014
Accepted 11 Dec. 2014

INTRODUCTION

Family is considered as the most important social unit, which many factors are involved in its stability and strength. The couple's relationship and their satisfaction of married life is one of the important factors which affects family fate.

The marriage satisfaction is one of the most widespread concepts for explaining and demonstrating happiness rate and stability in relationship. The marriage satisfaction is a situation in which both man and woman feel happy and are satisfied of each other (Mirgain and Cordova, 2007). The marriage satisfaction is a process that occurs during common life of spouses, because it requires conformity of tastes, knowing personality traits, establishing behavioral principles, and forming intercommunication patterns. Several factors are involved in marital satisfaction, such as quality of relationship before marriage, marriage circumstances, method of communication, couple's personality, and method of dealing with marital problems are known in this area. One of the core goals of the studies regarding the relationship between spouses is predicting marriage satisfaction through identifying factors which influence quality of interaction between couple (Chania and Ickes, 2007). Meanwhile, emotional intelligence and spiritual intelligence are psychological variables that affect marriage satisfaction or dissatisfaction (Hossein Dokht et al., 2013).

Emotional intelligence has defined as a set of cognitive capacities, capabilities, and skills that affect individual's ability to succeed, and cop with environmental

pressures and demands. One feature of the emotional intelligence is that it can be developed through improvement in emotional intelligence of people. This means that, emotional intelligence is a concept that can be learned. In effect, unlike IQ, which is almost constant during the life, emotional intelligence can be changed and improved (Aghayari and Sharifi Daramadi, 2007). According to Golman (1995), emotional intelligence is desired handling the mood, mental status, and controlling impulses ability. Finding wrong lines of thought or behavior which can lead to their divorce validate the vital role of emotional intelligence in marriage survival. The common emotional intelligence should be nurtured between two spouses to make a marriage efficient, so that through this, possibility of collaboration between them to resolve the problem can be increased. The interesting point is that, more satisfied couples are those who don't hesitate the discussion about communicational problems, and their spouses have high emotional intelligence (Smith, Heaven, Ciarrochi, 2008).

Generally, those couples who have proper relational skills enjoy higher marriage satisfaction, and feel more joy of their relationship. They have abilities such as, patience, forbearance, and tolerance in anger, empathy, controlling and understanding needs and feelings of others. What is interesting about these skills is that, they are very similar to components or constituent dimensions of emotional intelligence structure (Siaroochi, 2004). Shatte and Mallof (2001) in a study on a sample of spouses understood that, subjects who had achieved a high score in emotional intelligence, and those who had given a high score to their

spouse, had significant marital satisfaction. Bricker (2005) studies indicated that, there is a significant relation between marriage satisfaction and emotional intelligence. Foroghi et al. (2008) proved a positive and significant relation between emotional intelligence and marriage satisfaction. Also, the relation between emotional intelligence components and marital satisfaction was positive and significant (Foroghi et al, 2008). The results of a study by Ali Akbari Dehkordi showed that, there is a positive and significant relation between emotional intelligence and marriage satisfaction in working women and their husbands (Dehkordi, 2012).

On the other hand, managing emotions has also an interdependent relation with spirituality, because, only in the light of controlling and modifying negative emotions and health of soul, which play a significant role in forming human habit, human can reach to their perfection Spirituality is a source which people can use it to cope with problems (Ghobari et al., 2007).

Researches show that, spiritual intelligence is another important and effective component in marriage satisfaction. Intelligence is a concept which from the past, human has been interested to explore and study about dimensions, characteristics, and kind of it. Meanwhile, one of the aspects of intelligence, as spiritual intelligence, is a concept that has become the light of global interest and attention of psychologists in the field of religion and spiritual (Abdollah Zadeh, 2009).

During the past few decades, importance of spirituality and spiritual growth in human has increasingly attracted much attention of psychologists and mental health professionals. For the first time, the concept of spiritual intelligence in academic literature of psychology was propounded in 1983 by Gardner as existential intelligence, and then in 1996 by Estivens, and then in 1999 by Robert Emmons. According to Emmons (2000), spiritual intelligence is human capacity to ask final questions about life meaning, and unified communication between us and the world in which we are living (Emmons, 2000).

The spiritual intelligence or SQ is the same ability which gives couples power, and is foundation for all those things they believe in them and covers role of beliefs, norms, values and ideas in activities that they are responsible for (Zarei and Sorkhoni, 2012). Gain and Purohit (2006), proposed SQ as an experienced ability that enables human in acquiring more knowledge and understanding, and provides a foundation to achieve perfection and advancement in life, which in turn leads to increased marriage satisfaction in couples.

Badie et al. (2010) in a research aiming at investigating relation between spiritual intelligence and marriage satisfaction on workers in Ahvaz concluded that, a positive and significant relation between spiritual intelligence in the field of self-awareness, love, passion, and satisfaction with marriage of male workers was observed. Sandra and Hughey (2003) studies in examining the relation between spiritual and life

satisfaction in African American woman showed that, women who are more religionist have higher life satisfaction. Lotfi and Sayyar (2008) in a research concluded that, the relation between spiritual intelligence and mental health and couple's satisfaction of life is positive and significant. Couple who enjoy this intelligence can adjust with problems and challenges of life. Another study conducted by Zarei and Ahmadi Sorkhoni (2012) indicate that, among sub-scales of relational pattern and spiritual intelligence of couples, the mutual creative communication subscale and spiritual life of spiritual intelligence has the greatest amount predicted variance in dependent variable of marriage satisfaction, and the relation is positive and significant.

Others studies including Monjazi et.al, (2011): Demaris et al, (2010), also showed that correlation and relation between spiritual intelligence dimensions and marriage satisfaction dimensions of subjects is directly significant. Results in a study stated that, spiritual life relying on inner core, which reflects attitude and views of individual toward the world and around, plays a significant role in predicting satisfaction of marriage life (Abolmaali et al, 2012). Results of a study naming " marriage happiness as a function of spiritual intelligence", conducted by Alex et al (2011) emphasized on the role of spiritual intelligence in marriage satisfaction.

Self-efficiency is another component that influences marriage satisfaction. The self-efficiency is one of the most widely used concept in the Human science studies which was firstly introduced by Bandoura. According to Bandora, most of human's behaviors are intentional or accidental learned through examples and samples. By modeling, that is observing a model and pattern of behavior and then repeating the behavior, it is possible to provide some responses which have never been done or indicated before. Most behaviors of human are motivated and controlled through mechanisms of self-influence. Among self-influence mechanisms, none is more important and pervasive than belief in personal efficiency (self-efficiency). Although there are many other factors that act as drivers of human behavior, yet all of them are dependents of individual's belief. Self-efficiency can be attributed to the ability to perform special behaviors in special conditions (Poorzanjani et al, 2012). Cassidy and Eachus (1998), believed that, self-efficiency is the belief in a person's ability in demonstrating a behavior or performing a special work successfully (cited of 12, 2006).

There are evidences indicating that self-efficiency sense predicts family interaction with work, and work interaction with family in a significant manner. Job satisfaction and family life satisfaction are two important factors that affect mental health (Michel and Hargis, 2008). Lent et al. (2009) in a research on university students showed that, self-efficiency and environmental protection predict educational adjustment, progress in goals, and next life satisfaction.

In Karademas (2006), research, a significant relation was obtained between mental health and self-efficiency sense. Hennessey and Kelly, (2005) in their study concluded that, self-efficiency of a woman about her job and family responsibilities can reduce job-family and family-job conflict and increase in marital satisfaction. Rajabi et al. (2013), in study naming marriage satisfaction predictions in female married nurses indicated that, the relation between self-efficiency and marriage satisfaction is positive.

Other researches indicate that, self-efficiency is significantly related with life satisfaction (Vecchio et al., 2007; Luszczyńska et al., 2005). Results of Riggio et al. (2011) study proved the positive effect of self-efficiency in romantic relationships.

Since a healthy and successful life depends on having a satisfactory relationship between spouses, through skills such as self-awareness, social self-awareness, self-management, and relations management which are components of emotional and spiritual intelligence, we can enhance and reinforce couple's relationship (Rahmani and Gheisari, 2003). So, the recent study is performed aiming at predicting marriage satisfaction based on emotional intelligence, spiritual intelligence and self-efficiency.

MATERIAL AND METHODS

The recent study is a descriptive and correlation one. The correlation studies including all researches that are trying to discover or assign the relation between different variables through using correlation coefficient (Delavar, 2004). The statistical universe of the research composes of married people in Qom province, which a health center from each of four regions in Qom are selected through multi-stages clustered sampling, and finally 150 people, who had following criterions during exam performance were chosen:

1-They lived with their spouses and at least one year has passed on their marriage.

2-They were educated enough to answer questionnaire

Then, participants were asked to answer the questionnaire. After separating flawed and defective questionnaires, data from 150 questionnaires were analyzed.

RESEARCH DEVICES

Marriage inventory (Enrich)

Alson (1989) used this questionnaire to investigate marriage satisfaction, and he believed that each subject of the questionnaire is associated with one of the important fields. Examining these fields in the framework of a marriage relationship can state potential problems of couple, or it can identify strength and powerful fields. The inventory has 47 questions and composes of 12 sub-scales. Grading based on Likert type from 1 (totally disagree) to 5 (totally agree), and reverse scoring were used. High score

and low score in this inventory represent marriage dissatisfaction and marriage satisfaction, respectively. The minimum score is 47 points and the maximum score is 235 points. In the main form of the inventory Enrich, Olson et al. (1989) reported a 92% reliability of the questionnaire through alpha method. Soleymanian (2004) has reported 95% questionnaire's reliability in short form through computing alpha (Zarei and Sorkhoni, 2012).

Forghani also has mentioned a 86% validity for the inventory (Abolmaali et al., 2012).

Brodbery – Grivez's emotional intelligence inventory

This test has collected by Trowis Brodbery and Dr. Jein Grivez (2005), and Mahdi Ganji has translated it, and its standardization has been done by Dr Hamzeh Ganji. The test has 28 items which are classified to 5 scales including total emotional intelligence, self-awareness, self-management, social awareness, and relationship management. The test scoring method is using 6 points scale from 1 to 6. The sum score that each subject gets in each of the questions makes up the total score. The validity and reliability of this test through using alpha Kronbakh is 88% (Ganji, 2011).

King's spiritual intelligence inventory

It is a self-test scale ,that its main form includes 3 items, which its 24 items short form has been used in the recent study. This scale includes 4 dimensions as, expansion of knowledge, personal creating meaning, high knowledge, and critical existential thought, in which , each item is scored in a 5-point scale from totally agree (5) to totally disagree (1). The total score of scale is obtained from the sum scores of items (Keshavarzi et al., 2012).

The alpha kronbakh method is used to measure reliability. The alpha kronbakh coefficients for sub-scales of self-awareness expansion with 7 items, personal creating meaning with 6 items, high knowledge with 4 items, and critical existential thought with 5 items were achieved by 84%,79%,65%, and 71% ,respectively, that it indicates acceptable reliability for spiritual intelligence (Chari et al., 2010).

Also, a 88% scientific validity of the questionnaire was reported by Agha Babaei et al. (2010) and (Poorzanjani et al., 2012).

The total validity of the test through alpha kronbakh was achieved in 92%. Re-test validity of King test, and test validity through split half method were 89% and 91% respectively (Hamidi et al., 2012)

Sherer's self-efficiency questionnaire

This scale is considered for general self-efficiency, and it has 17 items. 5 answers are proposed for each item of the scale, that each item is chargeable 1 to 5 point. Higher score indicates stronger self-efficiency, and lower score indicates weaker self-efficiency. Sherer (1982) proved 76% validity for general self-efficiency computed

through alpha kronbakh. The reliability of the scale has computed through factor reliability (Construct Reliability). Barati, in a research on investigating validity and reliability of the scale, executed the scale on 100 subjects who were studying in the third grade of high school. The correlation (61%) obtained from self-esteem and self-evaluation scales with self-efficiency are in order to confirm factor reliability of the scale (Arabian, 2004).

The scientific validity of the questionnaire was confirmed by Woodruff and Cashman (1993) and Asghar Nejad and Ahmadi, and 83% scientific validity of the self-efficiency is measured by Steffen et.al, (2002) through alpha kronbakh questionnaire (Poor zanjani et.al, 2012).

RESULTS

In terms of demography, 71.3 and 28.7 percent of research society was related to women, and men, respectively. The marriage period of 28 percent of people was between 1 to 5 years; 17.8 percent between 6 to 10 years; 20.4 percent between 11 to 15 years; and 33.8 percent more than 16 years. 13.4 percent of sample had under diploma education; 35.7 percent diploma; 8.3 percent associate degree, 30.6 percent BA degree; and 12.1 percent MA degree and higher.

The results of the table 1 show that, among spiritual intelligence components, the highest mean value is for critical thought scale; and among emotional intelligence components, the highest mean is for relationship management.

Table 1- Descriptive findings of research variables

Statistical index	No.	Mean	St deviation
Critical thought	148	26.71	3.57
Meaning-creation	148	18.66	2.86
Awareness expansion	148	25.56	3.54
High knowledge	148	19.03	2.55
Spiritual intelligence	148	90.03	1.52
Self-awareness	148	26.01	4.59
Self-management	148	32.94	5.82
Social awareness	148	20.37	3.57
Relation management	148	34.65	6.11
Emotional intelligence	148	114.11	15.69
Self-efficiency	148	61.24	11.7
Marital satisfaction	148	113.89	29.85

In order to investigate hypothesis that how much is the correlation between spiritual intelligence, emotional intelligence, self-efficiency and marriage satisfaction, Pearson correlation coefficient was used, and its results are presented in Table 2. According to Table 2, there is a positive significant relation between spiritual intelligence,

emotional intelligence, self-efficiency and marriage satisfaction ($P < 0.05$). The positive sign of indexes indeed indicates that, while the variables increase, the level of marriage satisfaction also increases.

Table 2- Pearson correlation test between spiritual intelligence and self-efficiency and marriage satisfaction

Statistical index Variables	Correlation coefficient	R^2	Sig	Sig. level
Spiritual intelligence	0.17	0.03	0.03	0.05
Emotional intelligence	0.18	0.03	0.04	0.05
Self-efficiency	0.23	0.05	0.004	0.05

Then, in order to investigate the hypothesis, that is which of the spiritual intelligence, emotional intelligence, and self-efficiency sub-scales can play an effective role in predicting marriage satisfaction; the multiple linear regression method was used. After confirming establishment of the main assumptions of multi-variables regression analysis (normality, absence of multicollinearity between the predictor variables, and errors independence), the model was examined, the results are presented in table 3.

As can be seen from table 3, the significance level is lower than 0.05, it shows significance of regression model in 95 percent confidence level. R^2_{adj} index, adjusted multi determination coefficient, shows that spiritual intelligence, emotional intelligence, and self-efficiency components can predict 8 percent of changes in marriage satisfaction, and 92 percent of the rest is related to prediction illusion.

Given to significance of the whole model, t-test was used to investigate which variable(s) has a significant effect on model. Results of table 3 shows that, according to values of t-test, critical thought, awareness expansion, and self-efficiency sub-scales with $\beta=0.21$, $\beta=0.31$ and $\beta=-0.39$ respectively, in 5 percent level have a significant effect on marriage satisfaction ($P < 0.05$).

The positive sign of awareness expansion and self-efficiency coefficients in effect indicate that, the more scales value increases, the more marriage satisfaction increases, but the negative sign of critical thought coefficient indicates that, while this value increases, the marriage satisfaction level decreases.

Finally, the standard equation of regression should be considered with variables that have a significant effect on model, and those variables with no significant effect on model will be deleted from the regression equation. The regression equation of the research is as follows:

$$\hat{Y} = -2.44 * X_1 + 2.64 * X_2 + 0.55 * X_3 + \varepsilon$$

Where, Y is marriage variable, and X_1 , X_2 , X_3 are critical thought, awareness expansion, and self-efficiency, respectively.

Table 3 - Analyzing marriage satisfaction predicting regression through predictor scales of the research

Model	Sum of square	Freedom degree	Mean of squares	F	R	R^2	R^2_{adj}	Sig.
Regression	18170.23	9	2018.91	2.46	0.37	0.14	0.08	0.01
Residual	112993.47	138	818.79					

Total	--	147	--				
-------	----	-----	----	--	--	--	--

Table 4 - Standard and non-standard coefficients, t-statistics of variables entered in regression equation

Predictive variable	Regression variables		t-statistic	Sig.	Sig. level
	Non-standardized	Standardized			
Fixed value	180.99		7.72	0.001	0.05
Critical thought	-2.42	-0.29	-2.24	0.03	0.05
Meaning creation	-1.19	-0.11	-1.01	0.31	0.05
Awareness expansion	2.64	0.31	2.72	0.007	0.05
High knowledgeable	0.40	0.03	0.28	0.77	0.05
Self-awareness	-0.87	-0.13	-1.32	0.19	0.05
Self-management	0.45	0.08	0.89	0.38	0.05
Social awareness	-0.62	-0.07	-0.72	0.47	0.05
Relation management	-0.02	-0.001	-0.03	0.97	0.05
Self-efficiency	0.55	0.21	2.23	0.03	0.05

DISCUSSION

The aim of the recent study was to investigate the relation between emotional intelligence, spiritual intelligence, and self-efficiency and marriage satisfaction. Findings show that 8 percent of the whole variance of marriage satisfaction is assigned by these variables. Being significant the relation between emotional intelligence and marriage satisfaction in this study could be because of the abilities resulted from emotional intelligence such as , the ability to solve relational problems, increase devotion, come to know their own emotion and the other person, and correct management of emotions provide good foundation for improved performance in marriage conflicts, that this is consistent with researches executed by Mahanian et al. (2006); and Foroughi et al. (2008). It is also consistent with findings of Feezer (2001). Shatte and Mallof (2011) in a research about the relation between emotional intelligence and interpersonal relations have demonstrated that people with high emotional intelligence have a closer and more loving relationships with their spouses and have experienced more marriage satisfaction in their life.

Different researches indicate that self-efficiency and spiritual intelligence components in couples play an important role in increasing marriage satisfaction level, According to Bandora (1982), people's evaluation of their own personal efficiency is crucial for the successful functioning. The self-efficiency beliefs are important cognitive representations which help to form beliefs about future actions and personal capacities. Feeling self-efficiency is also helpful for mental and physical health. Self-efficiency is associated with the notion of personal control, and feeling personal control has an important role in couple's adjustment with stressors factors. The couples with high self-efficiency can improve their relations with their spouses.

Findings of the research are consistent with Michel and Hargis (2008); Lent et al. (2009); Luszczynska et al. (2005); Riggio et al. (2011) in terms of being significant and marriage satisfaction components. Rajabi et al. (2013) also concluded in his research that there is a positive

relation between marriage satisfaction and self-efficiency of nurses.

According to Immones (2000), spiritual intelligence is kind of final intelligence, which shows us matters of spirituality and value and puts our behavior and actions in a wide ranges of semantic context (Zohar & Marshal, 2000).

Spirituality plays an important role in married life, in this way that religionist beliefs and actions intra-personally enable an individual to control his/her anger in terms of physiologically, cognitive, and emotionally, and helps them to accept their responsibilities in conflictions, and provide both of spouses a protection in order to avoid conflict with each other. So, teaching and applying spiritual intelligence by couples lead to increase in their satisfaction. The research, in terms of spiritual intelligence and marriage satisfaction, is consistent with Badie et al., (2010); Lotfi and Sayar (2008); Zarei and Sorkhoni (2012); Monjezi et al. (2011). Also, it is consistent with studies by Sandra and Hogay (2003); Demaris et al (2010). Findings of researches by Abolmaali et al. (2012) indicated that, spiritual life relying on inner core which is a reflection of person's attitude and viewpoint to world around has a significant share in predicting satisfaction of life.

This research could be a foundation for more and deeper studies to investigate variables that have multi interactions on marriage satisfaction of couples. Given to religious- cultural conditions of our country, more care should be taken to spiritual life sub-scale of spiritual intelligence, and more efficient action should be taken for couple's growth and excellence in improving marriage satisfaction. The low number of subjects is among of the research limitations. Moreover, since sampling was executed only in Qum province, care should be taken in generalization.

At the end, it is recommended that given to the role of emotional intelligence, spiritual intelligence, and self-efficiency in increased marriage satisfaction, then Authorities can consider teaching skills derived from the variables in consulting programs of spouses in all levels- either before or after the marriage.

REFERENCES

- Aarabian A (2004). Investigating the relation between self-efficiency beliefson mental health and educational success of students, *psychology journal*, 8th year. No.4.
- Abdollah Zadeh H (2009). Construction and standardization of spiritual intelligenc inventory. Tehran: Psychometric journal.
- Abolmaali K, Mojtabaei M & Rahimi N (2012). Predicting satisfaction of marriage based on skills of solving social problem, and spiritual intelligence in married people. *Behavioral science journal*, P.7, No.2, P.115-122.
- Alex M et al (2011). Material happiness as the function of spiritual intelligence. *International Multidisciplinary Research journal*. v 1(9), p.6-7.
- Amram J (2007). Intelligence beyond IQ: The contribution of emotional and spiritual intelligences to effective business leadership, institute of transpersonal psychology.
- Badi A, Jalali M & Oboudi S (2010). Investigation the correlation between spiritual intelligence and life satisfaction among administrations' employee in ahvaz. Available: [http:// www. Psyche.blogfa.com/post/29/1389/](http://www.Psyche.blogfa.com/post/29/1389/).
- Bricker D (2005). The link between emotional intelligence and marital satisfaction. MA dissertation. University of Johannesburg.
- Brodberi & Grivez (2013), translated by Mahdi Ganji, Hamzeh Ganji, Tehran: Savalan publications.
- Charnia MR & Ickes W (2007). Predicting marital satisfaction : social absorption and individuation versus attachment anxiety and avoidance. *Personal Relationships*, 14: 187-208.
- Dehkordi AA (2012). The relation between emotional intelligence and marriage satisfaction in couple. *Journal of behavioral sciences*, No. 161,170-20
- Demaris A et al. (2010). Satisfaction of Marriage and general religiousness as buffers of the effect martial inequity. *J fam issues*, 2010, v 37 (10), p. 78- 1255.
- Emmons A (2000). Is spiritually intelligence? Motivation cognition, and the psychology of ultimate concern. *International Journal For the psychology of Religion*. 10(1), p. 3-26.
- Esmaeil Poorzanjani S, Mashouf S, Safarti Z & Abbasi M (2012). The relation between self-efficiency and spiritual intelligence of caregivers who are members in elderly family with Alzheimer, *Journal of Medical Jurisprudence*, year4, No.11 and 12.
- Fizer M (2001). EQ and marital satisfaction. *Personal mastery in imi emotional intelligence site*. <http://www.imi.org>
- Frooghi A, Hoseinian S & Yazdi SM (2008). The communicational examination of emotional intelligence and its components with marriage satisfaction of hospital staff. *Journal of consultation researches*. 7, No.26, 25-36.
- Gain M & Purohit P (2006). Spiritual intelligence : A contemporary concern with regard to living status of the senior citizens, *Journal of the Indian Academy of Applied psychology*, 32 (3), 227-233.
- Gardner H (1975). *The shattered mind*. NewYork: Knof.
- Ghobari Banab B, Salimi M, Saliyani L & Noori Moghaddam S (2007). *Spiritual intelligence. A scientific- research journal of new religious thought*, year 10, No .29,P.26-11.
- Golman D (1995). *Emotional inteligenc*. Translation by Nasrin Parsa, 7th edition. 2012, Tehran: Roshd.
- Greef AP (2000). Charactersiecs of families that function well. *J Fam Issu*. 21(8) , 948-963.
- Hamidi F & Sedaghat H (2012). Comparison examination of spiritual intelligence of high school students based on gender and grade, *Journal of woman in culture and art*, period 4, year 4, P75-88.
- Hossein chari M & Zakeri H (2010). Impact of academic educational fields of religious and art science on spiritual intelligence, an attempt in line with validating and measuring reliability of spiritual intelligence scale. *Journal of educational measurement*.
- Hossein dokht A, Fathi Ashtiani A & Taghi zadeh ME (2013). The relation between spiritual intelligence and spiritual welfare and life quality and marriage satisfaction. *Journal of psychology and religion*, year 6, No.2, P57-74.
- Karademas EC (2006). Self efficacy, social support and well-being : The mediation role of optimism. *Journal of personality and individual differences*, (40), 1281-1290.
- Keshavarzi S & Yousefi F (2012). The relation between emotional intelligence, spritualintelligence, and standing, *Jiurnal of psychology* 63, year 16, No.3, P 299-318.
- Khoshnevisan Z & Afrouz G (2011), The relation between self-efficiency and depression, anxiety, stress, *Journal of thought and behavior*. series 5, No20, P73-80.
- Kurbanglu SS, Akkayunlu B & Umay A (2006). Developing the information literacy self- efficacy scale. *Journal of documentation*, 62 (6), 730-743.
- Lent W, Taveira M, Sheu H & Singley D (2009). Social cognitive predictors of academic adjustment and life satisfaction in portugese college student: A longitudinal analysis, *journal of vocational behaviour*, 74 (2), 190-198.
- Luszczynska A, Gutie' rrez-Dona B & Schwarzer R (2005). General self- efficacy in various domain of human functioning: evidence from five countries. *international journal of psychology*, 45, 80- 89.
- Mahanian K, Mehri Borj A, Ahmad SZ & Mohammadi K (2006). Examining the emotional intelligence relation and marriage satisfaction, *Journal of psychology*, (3)10, 308-320
- Michel JS & Hargis MB (2008). Linking mechanisms of work – family conflict and segmentation. *Journal of vocational behavior*, (73) , 509 – 522 .

- Mirgain SA & Cordova JV (2007). Emotion skills and marital health: the association between observed and self-reported emotion skills, intimacy, and marital satisfaction. *J Soc Psycho*, 26, 983-1009.
- Monjazi F (2011), investigating effect of Islamic relation and religious attitudes on improvement in marriage satisfaction. *Researches of scientific and behavioral*, period 10. No.1, P 30-37
- Navabi Nejad Sh (2010). *Marriage counseling and family therapy*. Tehran: PTA press.
- Poorvakhshori N, Pasha A, Ghanbari A & Atr kar roshan Z (2009). The relation of self-efficiency and health behaviors faculty of medical science of Gilan university. *Journal of nursing and midwifery in Gilan province*, year, No.62.
- Rafiei F, Naseh L, Parvizi S & Haghani H (2011). Self-efficiency in patients with Ostomy and associated factors. *Iran journal of nursing*, series 24, No.37, P8-18.
- Raghibi M, Ghareh Chahi M (2013). Investigating the relation between spiritual intelligence and emotional intelligence in men and women on the verge of divorce. *Scientific- research journal of woman and society*, year 4, No.1.
- Riggio HR, Weiser D, Valenzuela A, Lui P, Montes R & Heuer J (2011). Initial validation of a measure of self efficacy in romantic relationships. *Journal of personality and individual Differences*, (51), 601 - 606.
- Rubell S (2004). Exploring contribution of relational self to mans Identity self. Retrieved. from <http://www.ncbi.nlm.nih.gov/enterz/query.fcgi>.
- Saberi H, Pasha Sharifi H, Afrooz GA & Hoseinian S (2009). The relation of occupational satisfaction, marriage satisfaction, and self-efficiency with mental health of teachers in normal, gifted, and slow step schools. *Journal of thought and behavior*, series 3, No. 12.
- Santos ES (2006). *Spiritual intelligence; What is spiritual intelligence? How it benefits person*.
- Saundra H S & Hughey A W (2003). African American Women at midlife. The relationship between spirituality and life satisfaction. *journal of African American Women*, Vol (18), no (2): 133- 147.
- Shatte N & Mallof (2011). Emotional intelligence and interpersonal relation. *Jornal of social psychology*, 141(4), 523-534.
- Siarochi Zh (2004). *Spiritual intelligence in daily life*. Translation, Anvari, Isfahan, Sharyar edition.
- Smith L, Heaven P & Ciarrochi J (2008). Trait emotional intelligence, conflict communication patterns and relationship satisfaction. *Journal pf personality and individual differences*, 44; 13-14.
- Thorndike Rk (1920). *Intelligence and its uses*. Harpers magazine, 140, 227-335.
- www.Skopun.files.Wordpress.com
- Zarei E & Ahmadi Sorkhoni T (2012). The role of spiritual intelligence predictors and communicational patterns with marriage satisfaction coming to counseling centers in Bandar Abbas. *Councelling and clinical psychology researches*, Ferdowsi University of Mashhad, year 2, No.2, P101-116.