Abstract
The aim of this current research is to design a counseling eclectic program to increase spiritual intelligence of the university students and to verify its effectiveness. It also aimed to identify the continuity of the program's impact. A sample of 20 university students their age ranged between (19-23) years, with an average age of (19.54) years, and a standard deviation of (1.18), they were randomly divided to two experimental groups and control. The research tools consisted of a Demographic Data Form and Spiritual Intelligence Scale (Prepared by Arnout, 2016) and a program based on eclectic counseling theory prepared by the researcher. The results of the study revealed statistically significant differences at the level of (0.01) between the average of the control and experimental groups in the spiritual intelligence measure in the posttest in favor of the experimental group members. There were statistically significant differences at the level of (0.01) between the mean scores of the experimental group in the pretest and posttest. In addition there was no statistically significant differences between the mean scores of the experimental group in the posttest and the follow-up test in the spiritual intelligence. Thus, the continuity of improvement and the impact of the counseling eclectic program have been achieved. The results of the research were explained in light of the theoretical framework and previous studies. The researchers also came up a number of recommendations.

Keywords: counseling eclectic, spiritual intelligence.

Effectiveness of Counseling Eclectic Program in Developing Spiritual Intelligence of University Students

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Keywords: counseling eclectic, spiritual intelligence.

فعالية برنامج إرشادي انتقائي في تنمية الذكاء الروحي لدى طلبة الجامعة

البحث الحالي إلى تصميم برنامج إرشادي انتقائي في تنمية الذكاء الروحي لدى طلبة الجامعة، وتحديدها، كما خلق التغيير على matériel البرنامج من خلال نتائج القياسات التنبؤية، بعد مرور شهرين من التطبيق، تم اختبار عينة فضية قوامها (20) طالب جامعي، تراوحت أعمارهم بين (19-23) عام، بمتوسط عمر قدره (19.54) عام، وانحراف معياري قدره (1.18). تم توزيعهم بشكل عشوائي بالتساوي إلى مجموعتين تجريبية وضابعة. وكمت أدوات البحث من استمارة بيانات ديموجرافية ومقياس الذكاء الروحي (إعداد: أرنو). وخرج فرق دالة إحصاءياً عند مستوى (0.01) بين متوسط المجموعتين الضابطة والتجريبية في مقياس الذكاء الروحي في التطبيق البعدى للحالة أفراد المجموعة التشغيلية، وخرج فرق دالة إحصائياً عند مستوى (0.01) بين متوسط درجات المجموعة التشغيلية في التطبيق البعدى للحالة أفراد البرنامج، كما يشير إلى فعالية البرنامج في تنمية الذكاء الروحي، بالإضافة إلى عدم وجود فرق دالة إحصائياً بين متوسط المجموعتين في التطبيق البعدى للحالة أفراد البرنامج، وعند شهرين من الإستعداد من التطبيق، وقد تم تفسير نتائج البحث في ضوء الأطر النظري والدراسات السابقة، كما وضع البحاثية عدد من التوصيات والمقترحات البحثية.

كلمات مفتاحية: الإرشاد الانتقائي، الذكاء الروحي.
Theoretical Background

The development of the spiritual side is one of the requirements of mental health in all stages of human development from childhood to old age. Our Islamic religion is interested in raising the spiritual side of people in the early stages of life, teaching him the matters of worship and the consolidation of Islamic ethics in his personality in the early years of childhood. The development of spiritual intelligence creates an enlightened focus on our present reality. This undoubtedly helps us to answer the great questions in life, thus facilitating personal integration. It is this perfection that makes us enjoy peace and enhances personal safety, giving us greater ability to live a full meaning. Therefore, the development of spiritual intelligence is a goal for everyone in this world.

The studies of psychologists in the present century have moved steadily towards positive psychology in their study of positive experiences and characteristics in human personality such as happiness, optimism, self-organization, personal competence, hope, perfection, tolerance, emotional intelligence and spiritual intelligence. The human mind is designed to avoid hardship, pain, tension and pressure, and to strive for a sense of comfort. This is why we are motivated to improve our abilities and develop our physical, emotional, psychological and spiritual potentials and commit ourselves to exert our best efforts to exploit our potential and energy. With physical, psychological, educational and spiritual qualities, abilities to the extent that they can live in happiness and peace, and make them able to overcome the negative sound that whispers within them, as we turn towards ourselves and towards life and others around us, and even the entire world, depends on this voice that whispers within us and we hear it (Arnout, 2015).

Spiritual intelligence, in the words of Vaughan (2002), is more than an individual mentality. It connects the person with the Creator and the Self with the Spirit. Spiritual intelligence transcends traditional psychological growth. It opens the heart, illuminates the mind and inspires the spirit, enables man to distinguish between reality and imagination, to discover the hidden springs of love and joy under pressure and daily life problems, and to see things as they are away from unconscious distortion.

And began to pay attention to the spiritual aspect and its role in solving the problems of life and giving value and meaning to life, at the time James(2000) published his book Variety of spiritual intelligence, where he assumed that the spiritual side makes human life meaningful, and makes use of logical behavior and committed to life, also makes his relationship to others based on faith, and thus the individual has a positive attitude towards others and towards the whole of humanity (Sohrabi, 2006).

Spiritual intelligence is therefore a center and source of guidance for other human scents, a compass destined for life. Therefore, it is important to pay attention to our spiritual intelligence and develop it. The interest of those who will die tomorrow, and attention to physical intelligence, is the attention of those who suffered a heart attack yesterday. Of information that will expire two years later. If we notice the seven things that according to Gandhi will destroy us: wealth without work, unscrupulous pleasure, knowledge without a personality, a trade without ethics, a science without humanity, a cult without sacrifice, a policy without principles. It is the ego at the expense of everyone and without regard to anyone, we will without doubt realize the importance of spiritual intelligence in our world today (Covey, 1999).

Many researchers consider spiritual intelligence to be the most important intelligence because of its ability to influence people and change cultures and societies. Therefore, attention to the development of spiritual intelligence helps individuals to adopt a positive view and achieve inner
peace. It also improves motivation for self-control, high stress from contemporary life (Arnout, 2015).

In his book, "Developing Spiritual Intelligence: The Power of You," Rossiter (2006) asserts that spiritual intelligence is a functional ability for everyone to learn to reach. It is not something strange or miraculous or only for a small group of individuals, and since it is not prevalent, it may seem to some to be a mysterious or mystical ability. The development of spiritual intelligence gives the individual different ways to make extraordinary changes in his life, and helps him to determine the time to make these changes.

The growth of spiritual intelligence includes the height and superiority of personal growth and extends to the growth of psychological health, and begins to instill confidence, self-awareness, honesty, humility, doing good, originality, respect for differences, the desire to help others, peace, the tendency to kindness, generosity and these characteristics are also found in people with good mental health (Vaughan, 2002).

Al-Daftar (2011) stated that the development of a good and free citizen with a will, faith, and an individual who lives in peace is one of the most important educational and mental health goals that societies seek to achieve in individuals and plant them in young people from the very earliest age.

Buzan (2001) emphasizes that the development of spiritual intelligence helps us to see the joyful side of things and increase our inner peace with ourselves, making the individual more able to control ourselves and relieve the pressures we face in our fast-paced contemporary life.

Elmer, MacDonald, and Friedman (2003) also emphasized that individuals who have developed their spiritual intelligence have become better human relations and their ability to empathize with others is stronger.

Weichel & Neal stated that collective spiritual intelligence in modern society is low, and according to Zohar & Marshall, we live in you or in spiritual silence. The prevailing culture in today's society is characterized by materialism, utilitarianism, self-centeredness, meaninglessness and lack of commitment. But as individuals we can cultivate our spiritual intelligence, which in turn increases the spiritual intelligence of society. Young people today are living in a spiritual crisis and need an opportunity to reveal their fears but in a secure, trustworthy relationship.

In fact, a number of strategies, techniques and practices are useful for the development and improvement of spiritual intelligence. Shivani (2011) added that there are many ways to help us to understand the illusions and misconceptions that make us from our true understanding of ourselves, and the more one practices these ways, the more likely it is to grow his spiritual intelligence. To recognize ourselves, to regain our ability to control our thoughts and feelings, and to be able to distinguish between truth and illusion more accurately, and as a result we make intelligent decisions. Our ideas and beliefs This allows us to be more aware of the relationship between the inner world of thoughts and feelings and the outside world and the consequences, as well as the connection to the great spiritual powers, enable us to recognize our role in the universe and thus help us to get rid of the mental disorder in our minds, The practice that refers to putting knowledge and learning into practice, acquiring new visions and achievements and new forms of expressing ourselves are all theoretical aspects that have no ability to change our lives unless they are translated into actions and actions that allow us to form new behaviors and visions.

Animasahun (2010) argued that the Islamic law has pointed to the factors that increase the spiritual intelligence of the individual and that conform to the daily habits, these factors are: the thinking of
creation, fasting, worship, prayer, reading the Holey- Quran, and reflection. Sincere in his verses. The Holy Quran increases the moral intelligence of the individual, the qualities of the good people mentioned by the Quran, they who realized the true meaning of existence and away from the misguidance. In general, these fundamental principles of religion, such as oneness, the answer to questions about the creation of existence, and the programming of behavior according to it, are the main axes of spiritual intelligence, and can increase spiritual intelligence through them.

Awaidah and Hamdi (2015) noted that the development of the skills of spiritual intelligence is in stages, beginning with the application of individual spiritual practices such as relaxation and meditation to reach the awareness, spiritual meaning, sublimation, and then reflect these practices on the environment of the individual observed by people in his behavior of acceptance, forgiveness and moral integrity. Reflecting the individual practice of spiritual intelligence on public behavior requires time, effort and social reinforcement.

The method of counseling eclectic derives from many of Pandora's theories of social learning, systems theory and mass communication theory. The author of this theory is Arnold Lazarus, a specialist in clinical psychology who has been a supporter of behavioral therapy and co-authored with Joseph Wolbe in therapy. Lazarus described multimodal therapy as a thorough and comprehensive way of psychotherapy and believes that human behavior is influenced by several internal factors as well as environmental factors. The personality of the individual stems from the interaction between the individual's genetic system and the natural environment in which he lives, as well as his social history. Plans designed to enhance their behavior or a bundle of stimuli. This type of guidance or therapy focuses on the sustainability of the effect of counseling or therapy, which is proportional to the amount of effort made using the seven dimensions of personality (Chenawi, 1998).

By reviewing the results of previous studies, it was found that university students had a low or average level of spiritual intelligence such as the study of the effectiveness of mentoring programs in the development of spiritual intelligence, such as the study of (Arnout, 2007; Mahasneh, Shammout, Al-Alwan & Abu-Eita, (Hosseini, Elias, Karauss & Aishah, 2010; Nicullina, 2014; Abu Diar, 2015; Aweida and Hamdi, 2015).

The Hosseini et al. (2010) study aimed to detecting the effectiveness of a spiritual intelligence development program for school students in Kuala Lumpur, Malaysia. The study sample consisted of 34 students, divided equally into two groups, one experimental and the other an control. The number of sessions of the program was 5 sessions, the time of each session was (130) minutes, and after three weeks was applied to follow the measurement of the measure of spiritual intelligence on the members of the research sample. The results indicated the effectiveness of the proposed program in increasing the spiritual intelligence of the members of the experimental group, as well as the continued effectiveness of the program, where there were no statistically significant differences between the average scores of the experimental group on the scale of integrated spiritual intelligence in the applications and follow-up.

While Nicolina (2014) conducted a pilot study to detect the effectiveness of a program to develop spiritual intelligence in reducing anxiety and neurosis. The study was conducted on 200 men and women between the ages of 35 and 65, , A measure of anxiety as well as a program based on the development of spiritual intelligence. The results of the study found differences in spiritual intelligence for the members of the experimental group, where they became more assertive and
aware of their own selves, conscious participation in daily life, maintaining a positive attitude toward the development of their lives. In which the individual lives. The program of spiritual intelligence development has also shown positive results, such as self-respect, conscience, will and responsibility.

The study of Abu Al-Diyar (2015) aimed to revealing the effectiveness of a pilot program in developing spiritual intelligence and reducing the developmental behavior of a sample of primary school children. The experimental method was used to verify this. The sample included 40 children (20 males and 20 females) The results of the study revealed that there were statistically significant differences in the mean scores of spiritual intelligence between the post and the pre-test applications of the experimental sample. There were also no statistically significant differences between the two applications and the follow-up (after four weeks of Land application Program) the experimental group, indicating the effectiveness of the indicative program.

Aweida and Hamdi (2015) conducted a study to demonstrate the effectiveness of existential counseling in improving the spiritual intelligence and self-perceived self-sufficiency of breast cancer patients in Jordan. The study sample consisted of 24 women with breast cancer who were randomized in two groups: the experimental group, the number of individuals (12), the control group and the control group and the number of its members (12). The measure of spiritual intelligence and self-perceived measure of self-efficacy was applied, comparing the tribal and post-primary performance of the two study groups. The results of the study showed that there were statistically significant differences in the spiritual intelligence between the two groups. The differences were in favor of the experimental group for the total score of the scale and for the subliminal dimension, indicating the effectiveness of the existential counseling program in improving the spiritual intelligence of breast cancer patients.

Mahasneh et al. (2015) also examined the level of spiritual intelligence, as well as the nature of the relationship between spiritual intelligence and personality traits. A sample of (716) students was deliberately chosen from all faculties of the Hashemite University in Jordan, The results revealed an average level of spiritual intelligence among university students of both sexes, as well as a positive correlative relationship between the dimensions of spiritual intelligence (critical existential thinking, the production of personal meaning, transcendent awareness, and the expansion of consciousness) and attributes Personality (neurotic and innate) And the openness to experience, acceptability and conscience), while there is no statistically significant correlation between the production of personal meaning and transcendence and transcendent and neural awareness, and the results of regression analysis found that critical existential thinking is the most spiritual dimension predicted by personality traits (neurosis, abstraction, openness to experience, acceptability and Conscience).

From previous studies noted the scarcity of studies that dealt with the counseling programs in the development of spiritual intelligence and especially on university students. also noted the effectiveness of psychological counseling in the development of human spiritual intelligence. As the need to develop the physical and mental aspect, we need to develop the spiritual aspect within us, because spiritual awareness is so important that we all fall into a single crucible with the world in which we live, despite today's tensions and boiling in various aspects. This is what was stated in the recommendations of the Seventh Annual Conference for Training in the Arab World, which emphasized the importance of the spiritual side as a cornerstone in the development and
development of human resources. Because the development of the spiritual side makes man in constant contact with God and then gives the life of man the true value of his existence and give him hope and happiness and optimism and see the delightful and bright side of the people and things and the universe as a whole, man is honored by his comprehensive humanity of body, soul and spirit.

The real wealth of any society is its human wealth, health, intelligence, clarity, purity and forgiveness of its members. It is also a study of the theoretical heritage and previous studies that dealt with spiritual intelligence, and the steps identified by some researchers. Explaining the development of the individual's spiritual intelligence, the current research seeks to reveal the effectiveness of counseling eclectic program in developing the spiritual intelligence of university students, especially since the programs that were planned to develop spiritual intelligence were for breast cancer patients or for children.

**Research Questions**

The current research attempts to answer the following main question:

What is the effectiveness of counseling eclectic program in developing the spiritual intelligence of the university students?

The following sub-questions stem from this main question:

1. Are there significant differences in the average spiritual intelligence of the experimental group members in pretest and posttest?
2. Are there significant differences in the average spiritual intelligence of the experimental group and members of the control group in the posttest?
3. Are there any significant differences in the average spiritual intelligence of the experimental group members in the posttest and follow-up test?

**Research Goals**

Current research aimed to:

1. Design a counseling program based on the techniques of counseling eclectic to improving spiritual intelligence among university students.
2. Checking the effectiveness of the counseling eclectic program in developing the spiritual intelligence of university students.
3. Know the sustainability of the impact of the counseling eclectic program after its implementation.

**Research Importance**

1. The current research draws its importance from the subject of spiritual intelligence of the university students, which is still an important research area and needs more research efforts.
2. The importance of the age stage covered by the current research, namely, the late adolescence, where the preparation for the stage of adulthood and the acquisition of status in the community and the formation of a family which is still in need of more research efforts, the most age-stages that need to develop aspects of positive personality that enable them to face tensions Especially in the light of the results of previous studies whose findings have concluded that this age group has a low level of spiritual intelligence.
3. Presentation of educational literature and theoretical trends in the subject of research, which contributes to enriching the Arabic library.
4. The lack of studies that deal with guidance programs and verifying their effectiveness to undergraduate students, especially in the development of spiritual intelligence, within the limits of the researcher's knowledge.

5. The importance of the current research as one of the psychological research that goes beyond the description and the search for the factors involved, to try to intervene to address the problems and help solve them.

6. The results of the research may be a basis for the construction of other prospective studies that are concerned with planning guidance programs for the development of spiritual intelligence in other age groups or based on other theories of guidance.

7. The results of the current research may help to draw the attention of officials at university student counseling centers to the importance of psychosocial and therapeutic services in the light of programs to help students and their effectiveness in reducing their psychological and professional problems. Strengths in the personality of the students in order to contribute to the improvement of students' lives in the university.

**Search terms**

**Counseling eclectic Program:**
Zahran (2005,499) defined the program as "an organized scheme in the light of scientific foundations to provide direct and indirect services individually and collectively to help individuals achieve normal growth and mental health".

The counseling eclectic program is defined as A counseling program based on a number of theories of counseling and psychotherapy to improve spiritual mindfulness, abilities, and presence.

**Spiritual Intelligence:**
Arnout (2016) defined spiritual intelligence as a center and source of guidance for the other intelligences of the individual, and represents an umbrella that combines spiritual awakening, spiritual capacity, and spiritual presence. It represents the compass that helps the individual navigate the sea of life with happiness, wisdom, mercy and optimism. Life is here and now, and represents the degree to which the individual obtains the standard of spiritual intelligence of the ordinary and the special needs of adolescents and adults.

**Research hypotheses**
Based on the theoretical framework of the current research topic as well as the results of the previous research and studies of the results, the researcher could formulate the following hypotheses:

1. There are statistically significant differences between the average scores of the control and experimental groups in spiritual intelligence after the application of the program.

2. There are statistically significant differences between the mean scores of the experimental group in the pre-test and post-test measurements in spiritual intelligence.

3. There are no statistically significant differences between the mean scores of the experimental group in the post-test- and follow-up test in spiritual intelligence.

**Research Methodology**
The researcher used the semi-experimental method, and the design based on dividing the sample into two experimental and control groups, which are equal in terms of age, gender and degree, using the pretest ,posttest and follow-up test, and the search variables were defined as follows: The
independent variable is the counseling eclectic program. The dependent variable is the experimental group scores on the spiritual intelligence scale.

**Research community**

The research community is every one of the students of Zagazig University enrolled in the study for the year 2017/2018.

**Research sample**

A scale of spiritual intelligence was applied to a random sample representing the community of origin, consisting of (200) students from Zagazig University. Then the researchers chose the method of the students who obtained low grades in the measure of spiritual intelligence. There were 20 students between 18 and 21 years of age with an average age of 19.54 and a standard deviation of 1.18. Using selective control, the researchers chose this sample according to certain characteristics, including gender, where all the sample was female, and all from Faculty of Low, at the sixth level. After checking the availability of the previous conditions and checking the homogeneity of the sample and the equivalence in the intermediate variables and the pretest of the level of spiritual intelligence(dimensions- total scores), the sample was randomly divided in to two groups, each group consisting of (10) students. Then The researchers was verified the equivalence between the two groups in both the age variable and the dependent variable (spiritual intelligence) prior to application; using the T test for two independent groups.

It is clear from the results of the previous table (1) that there are no statistically significant differences between the average control and experimental groups in each age and the levels of spiritual intelligence before application. This means achieving equivalence between the control and experimental groups in both age and spiritual intelligence before application; The two groups: control and experimental before application of the program.

**Search tools**

**Demographic checklist:**

The researcher prepared a questionnaire for the collection of demographic data in relation to gender, age, college, grade level, and academic specialization in order to ensure the parity of the experimental and control groups as a prerequisite before applying the program to members of the experimental group.

**Spiritual Intelligence Scale** (prepared by Arnout, 2016)
Placed this measure in the light of the theoretical model suggested by Arnout (2016) of spiritual intelligence, a model of the three-dimensional spiritual intelligence structure of spiritual awakening, spiritual capacity, and spiritual presence. This scale consists of (27) words, spread across three dimensions evenly each consisting of 9 phrases. The terms of the scale are corrected by giving the following grades (often = 4, sometimes = 3, little = 2, rarely = 1). The scale is a total score of the individual's scores on the three-dimensional expressions (thus the total score on the scale ranges from 108 to 27 degrees). The scale is given a sub-degree, which is the sum of the responses of the individual to the expressions of one of its dimensions (thus the degree varies on one of the dimensions of the scale between 9 and 36 degrees). The psychometric characteristics of the scale were verified on a sample of secondary students, university students and male and female staff. The internal consistency of the scale was verified, where the correlation coefficients of the expressions in the total score of the dimension to which they belong were all at the level of (0.01). By calculating the stability of Alpha-Cronbach and the half-decomposition of the sub-dimensions and the overall grade of the scale and were acceptable values.

In the current research, the psychometric properties of the scale were verified on a sample of 40 students from Zagazig University. The validity of the internal consistency has been verified by calculating the correlation coefficients between the terms and the total score of the dimension to which they belong, as well as the calculation of the dimensional correlation coefficients at the total grade of the scale, Correlation coefficient significant at level 0.01. The stability of the scale was verified by calculating the stability of the Alpha-Cronbach for dimensions and total scale were (0.646; 0.817; 0.814; 0.889), Are acceptable indicators of stability.

**Research materials:**

The research materials in the program prepared by the researchers, which is based on eclectic techniques to improve spiritual intelligence, among educational college such as Dialogue, discussion, discussion, asking questions, reinforcement, formation, modeling, feedback, spiritual meditation, role playing and role reversal, relaxation, fun and humor, generating alternatives, homework, integration, problem solving, self-disclosure, changing irrational thoughts.

In 12 sessions, the program offers two sessions per week over a period of six weeks, the program lasts for one and a half months, (began in 16/4/2018 until 2/ 6/ 2018) and the duration of each session is two hours. And the follow-up test after one and a half months ( in 17/ 7/2018).

The researcher investigated the hypotheses using the appropriate statistical methods. The mean, the standard deviation, the skewness and the kurtosis coefficients were calculated for the total score of the spiritual intelligence measure in both the pretest and posttest of the control and experimental groups and the sequential application of the experimental group. Methods of parametric statistical analysis in the verification of research hypotheses,
Table 2: The mean, standard deviation, skewness and the kurtosis coefficient of the total score of the measure of spiritual intelligence in both the pre and post application of the control and experimental groups

<table>
<thead>
<tr>
<th>Measure</th>
<th>Groups</th>
<th>M</th>
<th>SD</th>
<th>skewness</th>
<th>kurtosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>pre</td>
<td>control</td>
<td>43.00</td>
<td>2.867</td>
<td>.495</td>
<td>2.021</td>
</tr>
<tr>
<td></td>
<td>experimental</td>
<td>42.10</td>
<td>2.726</td>
<td>-.007</td>
<td>-1.292</td>
</tr>
<tr>
<td>post</td>
<td>control</td>
<td>43.00</td>
<td>2.867</td>
<td>.459</td>
<td>2.021</td>
</tr>
<tr>
<td></td>
<td>experimental</td>
<td>85.00</td>
<td>4.216</td>
<td>.222</td>
<td>-1.798</td>
</tr>
<tr>
<td>Follow-up</td>
<td>experimental</td>
<td>87.20</td>
<td>5.116</td>
<td>.266</td>
<td>-1.191</td>
</tr>
</tbody>
</table>

The first hypothesis of the research is: "There are statistically significant differences between the mean scores of the control and experimental groups in the spiritual intelligence scale after application of the program".

The researcher investigated this hypothesis using the T test of two independent groups to study the significance of differences between the average control and experimental groups in the spiritual intelligence after the application of the program. The results are shown in the following table:

Table 3: T-test to study the significance of differences between the average scores of the control and experimental groups in the spiritual intelligence after application program

<table>
<thead>
<tr>
<th>Variables</th>
<th>Groups</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>t</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual mindfulness</td>
<td>control</td>
<td>10</td>
<td>14.900</td>
<td>1.969</td>
<td>10.348</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>experimental</td>
<td>10</td>
<td>28.400</td>
<td>3.627</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual abilities</td>
<td>control</td>
<td>10</td>
<td>13.300</td>
<td>1.767</td>
<td>15.580</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>experimental</td>
<td>10</td>
<td>27.900</td>
<td>2.378</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual presence</td>
<td>control</td>
<td>10</td>
<td>14.000</td>
<td>1.663</td>
<td>20.621</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>experimental</td>
<td>10</td>
<td>28.700</td>
<td>3.433</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual intelligence</td>
<td>control</td>
<td>10</td>
<td>42.300</td>
<td>2.312</td>
<td>27.893</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>experimental</td>
<td>10</td>
<td>85.000</td>
<td>4.216</td>
<td>28.08</td>
<td>0.00</td>
</tr>
</tbody>
</table>

Statistical function at (0.01)

It is clear from the results of the previous table (3) that there are statistically significant differences at the level of (0.01) between the average control and experimental groups in the spiritual intelligence (dimensions - total degree) in the posttest in favor of the experimental group.

The second hypothesis states that: "There are statistically significant differences between the mean scores of the experimental group in the pretest and posttest in the spiritual intelligence.

The researcher investigated the second hypothesis by using the T-test of two groups related to the study of the significance of the hypotheses between the average of the experimental group scores in the pretest and posttest of spiritual intelligence. The results are showed in the following table:

Table 4: T-test to study the significance of the differences between the mean scores of the experimental group in the pre and post applications on the scale of spiritual intelligence

<table>
<thead>
<tr>
<th>Variables</th>
<th>Groups</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>t</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual mindfulness</td>
<td>Pretest</td>
<td>10</td>
<td>14.900</td>
<td>2.011</td>
<td>10.488</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>10</td>
<td>28.400</td>
<td>3.627</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual abilities</td>
<td>Pretest</td>
<td>10</td>
<td>13.500</td>
<td>1.649</td>
<td>31.847</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>10</td>
<td>27.900</td>
<td>2.378</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual presence</td>
<td>Pretest</td>
<td>10</td>
<td>14.200</td>
<td>2.044</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>10</td>
<td>28.700</td>
<td>3.433</td>
<td>20.621</td>
<td>0.00</td>
</tr>
<tr>
<td>Spiritual intelligence</td>
<td>Pretest</td>
<td>10</td>
<td>42.100</td>
<td>2.726</td>
<td>27.893</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>10</td>
<td>85.000</td>
<td>4.216</td>
<td>20.621</td>
<td>0.00</td>
</tr>
</tbody>
</table>

** Statistical function at (0.05).
It is clear from the results of the previous table (4) that there are statistically significant differences at the level of (0.01) between the average scores of the experimental group in the pretest and posttest in spiritual intelligence (dimensions - total score) in favor of the posttest.

The third hypothesis states that: "There are no statistically significant differences between the average scores of the experimental group in the posttest and follow-up test of spiritual intelligence".

This hypothesis was verified using the T-test of two groups associated with the study of the significance of differences between the mean scores of the experimental group in the posttest and follow-up test of the spiritual intelligence. The results are illustrated in the following table:

**Table 5: T-test to study the significance of the differences between the average scores of the experimental group in the post and follow-up measurements of spiritual intelligence**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Measure</th>
<th>M</th>
<th>SD</th>
<th>t</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual mindfulness</td>
<td>post</td>
<td>28.400</td>
<td>3.627</td>
<td>.145</td>
<td>0.888</td>
</tr>
<tr>
<td></td>
<td>Follow-up</td>
<td>28.300</td>
<td>3.917</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual abilities</td>
<td>post</td>
<td>27.900</td>
<td>2.378</td>
<td>1.56</td>
<td>0.152</td>
</tr>
<tr>
<td></td>
<td>Follow-up</td>
<td>29.600</td>
<td>2.591</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual presence</td>
<td>post</td>
<td>28.700</td>
<td>3.433</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Follow-up</td>
<td>29.300</td>
<td>2.869</td>
<td>0.836</td>
<td>0.425</td>
</tr>
<tr>
<td>Spiritual intelligence</td>
<td>post</td>
<td>85.000</td>
<td>4.216</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Follow-up</td>
<td>87.200</td>
<td>5.116</td>
<td>1.435</td>
<td>0.185</td>
</tr>
</tbody>
</table>

It is clear from the results of the previous table (5) that there are no statistically significant differences between the mean scores of posttest and the follow-up test in spiritual intelligence (dimensions - total score).

**Discussion**

The results showed differences between control and experimental group in spiritual intelligence (dimensions-total score). This results consistent with the results of Hosseini et al (2010), Nicolina (2014), Abu Al-Diyar (2015), which showed that the effectiveness of counseling program to develop spiritual intelligence. Vaughn (2002) argued that spiritual intelligence can be improved by increasing the capacity for openness and empathy, tolerance for contradiction, suspicion and ambiguity, also Shivani (2011) said that there are many ways help us to increase our spiritual intelligence.

The researchers attributes the differences to the intervention conducted by the study, which is its selective counseling program with members of the experimental group, which was not available to members of the control group. The researchers believes that this explains the improvement in the members of the experimental group. This occurs among members of the control group. The researchers interprets this improvement in spiritual intelligence according to the scale used in the research, mainly because of the commitment that was evident in the experimental group in the counseling sessions, and homework. The experimental group was actively involved in activities and discussion topics that were presented by the researcher, which were carried out through the comfortable expressing of emotions, the experience gained through the program as new skills and experiences, that improving experimental group spiritual mindfulness, spiritual presence through dialogue, discussion, asking questions, reinforcement, formation, modeling, feedback, spiritual meditation, role playing and role reversal, relaxation, fun and humor, generating alternatives, homework, integration, problem solving, self-disclosure, changing irrational thoughts.

Also, The results indicated the continued improvement of the members of the experimental group and the impact of the program, which has been implemented face to face, improving the spiritual intelligence of the experimental group and the implementation of some behaviors in the long term.
would increase their spiritual intelligence, and even can enjoying life from spiritual mindfulness, spiritual abilities, and spiritual presence.

The researcher attributed this result to the positive impact of the program to its techniques and principles, which was built on the basis of scientific structured in a relationship of therapeutic relationship of affection, behavioral and cognitive techniques, a sense of confidence and the desire to help others. This result also demonstrates the interaction of the members of the experimental group with the activities and events carried out during the program and the transfer of experiences and skills that were trained in the sessions of the program to real life situations. As a result of this hypothesis to encourage the researcher to the members of the experimental group and urged them to review the plan, which they developed in cooperation with the researchers In order to maintain the improvement of the level of spiritual intelligence, which in turn led to the survival of the positive results revealed through the sequential measurement of the generalization of what they learned And were trained during the sessions to the life situations, even after the end of the application of the program.

**Conclusion**

In conclusion, although there are arguments against the practice of integrated and eclectic counseling, the results found that the use of two different counseling approaches with same client to be effective, these results encourage and reinforce the integration approaches where this deemed to be benefit to improve the client well-being. Thus researcher recommend planning program for students in deferent academic stages to improve spiritual intelligence.
References: