

Relationship between Spirituality and Emotional Maturity with Cultural Intelligence in Preventing Culture Shock

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Abstract

The role of spirituality and emotional maturity (EM) in cultural intelligence (CQ) is mostly carried out in the Western country compared to Indonesia. Therefore, this quantitative study aims to examine the relationship between spirituality and emotional maturity (EM) with cultural intelligence (CQ). A total of 97 Psychology students from a private university in Yogyakarta were selected using purposive sampling. Data were collected using a modified scale of spirituality, emotional maturity, and cultural intelligence. The hypothesis was examined by using regression analysis. The result of the study showed a significant relationship between spirituality and cultural intelligence. Meanwhile, emotional maturity is insignificantly related to cultural intelligence.

Keywords: spirituality, emotional maturity, cultural intelligence

Abstrak

Penelitian tentang cultural intelligence lebih banyak dilakukan di Barat dan belum banyak dilakukan di Indonesia. Selain itu peran tingkat spiritualitas dan kematangan emosi terhadap *cultural intelligence* belum diteliti lebih lanjut. Penelitian ini bertujuan menguji hubungan antara tingkat spiritualitas dan kematangan emosi dengan *cultural intelligence*. Digunakan pendekatan kuantitatif, dengan subjek sebanyak 97 mahasiswa Psikologi sebuah perguruan tinggi swasta di Yogyakarta yang diperoleh melalui *purposive sampling*. Pengumpulan data menggunakan modifikasi skala tingkat spiritual, kematangan emosi dan *cultural intelligence*. Analisis regresi digunakan untuk menguji hipotesis. Hasil penelitian menunjukkan hubungan positif signifikan antara tingkat spiritualitas dengan *cultural intelligence*. Sementara kematangan emosi tidak memiliki hubungan signifikan dengan *cultural intelligence*.

Katakunci: spiritualitas, kematangan emosi, *cultural intelligence*

Introduction

Indonesia is a multicultural country with various ethnicities and cultures. This diversity often triggers misunderstandings and horizontal conflicts (Nulhaqim et al., 2019; Nulhaqi et al., 2017). Aqiela et al. (2019) emphasized that inter-ethnic conflict occurred and took its toll in Indonesia. According to Awan et al. (2018) and Stoermer et al. (2021), lack of understanding is one of the reasons for this inter-ethnic misunderstanding. This type of conflict is often called culture shock and is known as *geger budaya* because it causes people's inability in adjusting to different cultural backgrounds.

Recent studies answer these questions including abilities that help individuals and

determine the success of cross-cultural interactions, as well as how to appropriately measure these abilities. The study by Earley (2002) and Earley & Ang (2003) was the first to construct cultural intelligence (CQ). This intelligence (CQ) is defined as people's ability in adapting to new contexts and environments (Earley & Ang, 2003).

Individuals with intelligence (CQ) tend to have high competence, cognitive repertoire, and behavior (Brislin et al., 2006). Furthermore, they have the motivational ability to work effectively with others because it helps in adapting to new cultural environments (Brislin et al., 2006; Gebregergis, 2019; Nooria & Lankut, 2020). Individuals with high intelligence (CQ) tend to wisely assess the occurring situation since

they understand that there is miscommunication in a new environment (Chen, 2015; Menon & Narayanan, 2017; Ramalu, 2019; Brislin et al., 2006). They are free from stereotypes and prejudices against other cultures (Ang et al., 2007; Awan et al., 2018; Costers et al., 2019; Sousa & Gonçalves, 2017).

In Indonesia, there is no study examining the role of spirituality and emotional maturity (EM) on CQ. Ghaniyy and Akmal (2018) showed that internalized cultural intelligence and effective flexibility are significantly and insignificantly related to adjustment to a new context. Triman and Abdillah (2017) emphasized collaborative and independent learning styles are significantly correlated to CQ. Faliza and Fahrizal (2022) showed that intelligence (CQ) tends to predict cross-cultural adjustment in expatriates. Meanwhile, Latif (2017) explained students' cultural intelligence is in the high category. The intelligence (CQ) dimension includes the motivational, cognitive, behavioral, and metacognitive which has the highest mean.

Sheldrake (2013) defined spirituality as a conscious involvement in the integration of life through self-transcendence towards the Almighty God. Thorensen (1998) explained it is an individual's transcendence relationship with the Supreme Being. Spirituality is connected with broader ideas, which give meaning to life and develop self-awareness (Pargament, 1996; Horton & Luna, 2016). According to Thorensen (1998), religiosity is an organized system of beliefs, practices, rituals, and symbols that individuals accept in their life. Spirituality covers broader aspects and dimensions, while religiosity is people's obedience and faith in the teaching.

According to Reave (2005), there are two important aspects of spirituality, including values and practices. Also, the study indicated ten values and practices consisting of (a) work as a spiritual calling, (b) integrity, (c) honesty, (d) humility, (e) respect for others, (f) fair treatment, (g) care and concern, (h) listening, (i) respect for others, and (j) reflective exercise. Reave (2005) showed the spiritual

values that correlated with intelligence (CQ) include humility, respect for others, fair treatment, and care and concern. Individuals with these values tend to easily adapt to others from different cultures.

Vajda (2016) indicated that emotional maturity is how well a person can respond to situations, control emotions, and behave in an adult manner while dealing with others. It includes the following five principles 1) negative emotion becomes a consequence of people's past experiences, 2) adults are fixated on their childhood emotions, 3) people's feelings on others, 4) adults become emotionally mature and childish, as well as 5) mindfulness, the focus of attention, and self-awareness (Bhagat, 2016).

Emotional intelligence (EI) is the ability to recognize and manage people's feelings. Based on EI, maturity is the ability to control emotions (Thingujam, 2002). Finley (1996) indicated that emotional maturity (EM) is people's capacity to respond to uncertainty in a sensible way. van Heck et al. (2008) suggested maturity is a strong predictor of psychological well-being and healthy quality of life. Also, it is the ability to accurately perceive and express, as well as to understand and regulate emotions in promoting intellectual (Mayer et al., 2008; Mayer & Salovey, 1997). Previous studies showed that individuals with a strong capacity to regulate their emotions can maintain good health, and psychological well-being, as well as have a better outlook on life (van Heck et al., 2008; Salovey, 2001).

Mature people tend to provide emotional responses because they are correctly aware of all feelings. They have six main characteristics, including 1) taking responsibility, 2) showing empathy, 3) admitting mistakes, 4) not afraid of vulnerability, 5) recognizing and accepting needs, and 6) setting healthy boundaries (Noorani & Refahi, 2015). Mature individuals are more caring and always show empathy to others. This ability is directly related to cultural intelligence where people understand the differences in a new environment (Vajda,

2016). A study on 100 Indian couples showed emotional instability, social maladjustment, and personality disintegration predict overall marital adjustment (Mosavi & Iravani, 2012). Therefore, this study examines the relationship between emotional maturity with CQ.

In Indonesia, no literature has widely described the correlation between cultural intelligence with spirituality, and emotional maturity. Therefore, this study comprehensively examines the theoretical relationship between these variables (Thomas & Anggiani, 2018; Subroto & Mas'ud, 2016; Huff et al., 2014; Moon et al., 2012; Templer et al., 2006).

Methods

Data were collected using a correlational quantitative approach and a cross-sectional method. A total of 97 students comprising 13 males and 84 females were selected as the respondents using purposive sampling. Informed consent was provided and participants voluntarily agree to fill in the measuring tool.

The cultural intelligence measuring tool was adapted with 20 items from the questionnaire (Bucker et al., 2015). However, the back-to-back translation is carried out using two experts who master English. The measurement on the intelligence (CQ) scale consists of metacognitive, cognitive, motivational, and behavioral. In this cultural intelligence scale, responses start from "very appropriate" to "highly inappropriate". Examples of these 20 items include: "I have to apply in intercultural interactions because I am aware of the knowledge", "I understand the values and customs of other cultures", and "I enjoy interacting with people from different backgrounds". The total correlation between the items is from .536 – .691, while the internal consistency of Cronbach's alpha is .815.

Furthermore, the spirituality scale was developed based on 8 items and the theory of Pargament et al. (2007). These 8 items are divided into two aspects that include theistic,

and spiritual meaning. In this spirituality scale, there are four response options including "very appropriate", "appropriate", "inappropriate", and "very inappropriate". Examples of these 8 items include: "I feel a deep spiritual meaning in my life", "I feel a strong connection with the creator", and "I feel my life is meaningful because of my beliefs". The total correlation between these items is from .501 - .749, while Cronbach's alpha is .712.

Meanwhile, the emotional maturity scale uses an adaptation of the Wong and Law Emotional Intelligence Scale (WLEIS) (Wong and Law, 2002). The scale consists of 16 items divided into self-emotions appraisal, regulation and use of emotion, as well as the others-emotion appraisal. Each item has four alternative answers including: very inappropriate (STS), inappropriate (TS), appropriate (S), and very appropriate (SS). Examples of these 16 items include: "I can understand changes in my feelings", "I can feel what others feel", and "What I feel is not too much because I can control it". The total correlation between these items is from .324 – .479, while the Cronbach alpha coefficient is .613.

According to Creswell (2005), the data analysis aims to test the theoretical relationship between spirituality and emotional maturity with cultural intelligence using multiple regression techniques. Also, it examined the assumption of data normality, multicollinearity, and heteroscedasticity.

Results and Discussion

A total of 97 students consisting of 13 males and 84 females from the Faculty of Psychology, a private university in Yogyakarta were selected as the participants. Table 1 shows there is no multicollinearity because the regression residual data is normally distributed. Figure 1 indicates there is no heteroscedasticity since the point data are randomly distributed. Therefore, the regression analysis can be carried out.

Table 1
Normality and Multicollinearity of Data

Model	Normality	Tolerance	VIF	df	p
1	.200	.979	1.021	2	.012

Table 2 shows that the regression model tested is significant. Spirituality is positively related to cultural intelligence with $\beta = .298$ and $p = .003$. Meanwhile, emotional maturity is insignificantly related to cultural intelligence with $\beta = .013$ and $p = .897$. Table 2 shows that spirituality has a higher standardized beta value than emotional maturity.

Table 3 shows the mean, standard deviation, and correlation that exist between the three variables. There is a significant relationship between spirituality and cultural intelligence with $r = .300$ and $p = .001$. Meanwhile, there is an insignificant relationship between emotional maturity and cultural intelligence with $r = .056$ and $p = .293$. Table 4 shows the simultaneous test with the F value, R-value, and R square.

The results indicated that there is a significant relationship between spirituality and cultural intelligence. This is consistent with Faghiharam et al. (2018) and Bostan et al. (2021) that there is a positive relationship between spirituality and cultural intelligence.

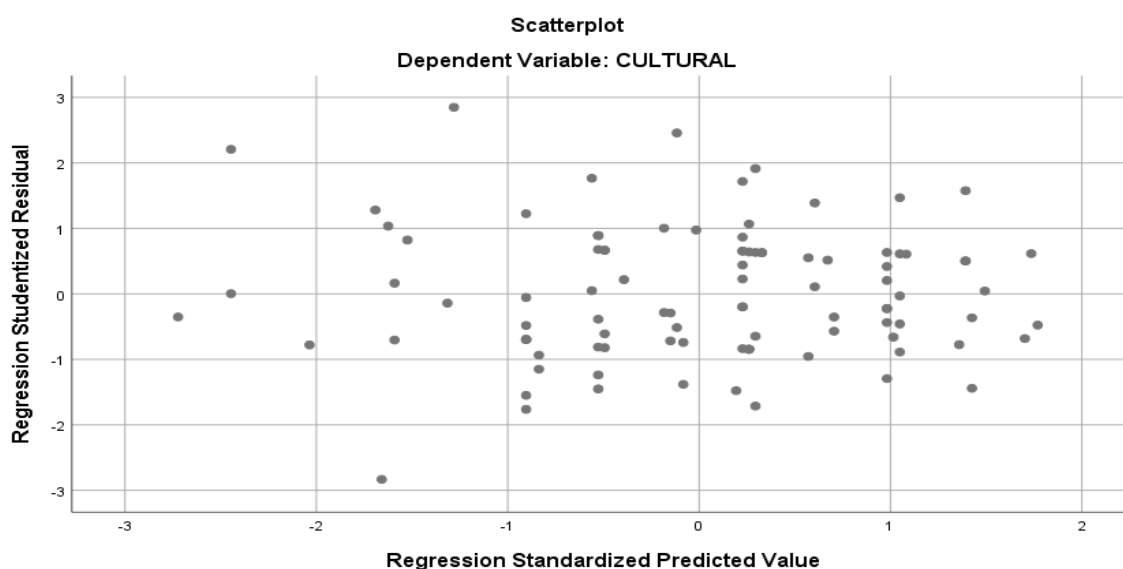


Figure 1. The results of the heteroscedasticity scatter plots test

Table 2
Results of Spiritual Level Regression Analysis and Emotional Maturity with Cultural Intelligence

Variable	B	SEB	β	t	p
Spirituality	.557	.186	.298	3.002	.003
Emotional maturity	.050	.381	.013	.130	.897

Note. $R^2 = .090$ ($N=97$), $p = .000$

Table 3
Result of Mean Value, Standard Deviation, and Variable Intercorrelation

Measure	M	SD	Cultural Intelligent	Spirituality	Emotional Maturity
Spirituality	9.13	1.07	.300	1.000	
Emotional maturity	8.9	1.05	.056	.144	1.000

According to Reave (2005), value is correlated with humility, respect for others, fair treatment, and care and concern. Therefore, individuals with the above intelligence (CQ) easily adapt to others from different cultures. Spirituality helps to develop people's confidence, form belief, and a sense of humanity in the existence of the Creator (Pargament, 1996; Yadav & Yadav, 2018; Dutkova et al., 2017). Also, the variable serves as the ability for deep self-introspection because it creates meaning for human existence (Pargament, 1996; Yadav & Yadav, 2018; Carone & Barone, 2001). Individuals find it difficult to hurt others since the existence and connectedness of spirituality with God help to develop a deep sense of empathy. According to Pirutinsky (2014), good spirituality allows people to wisely understand life, have compassion, be patient in dealing with negative situations, and have a deep sense of empathy (McCullough & Willoughby, 2009; Koenig et al., 2012). It encourages individuals to love, respect, and appreciate others' backgrounds (Casey et al., 2011; Landor et al., 2011). Meanwhile, the ability to adapt to different environments shows that people have high cultural intelligence (Brislin et al., 2006; Gebregergis, 2019; Nooria & Lankut, 2020).

This study's result showed there is an insignificant relationship between emotional maturity and cultural intelligence. This is inconsistent with Drame et al. (2021), Darvishmotevali et al. (2018), and Doerwald et al. (2016) that there is a positive correlation between EI and CQ. Theoretically, maturity and emotional intelligence are closely related (Vajda, 2016; Baghat et al., 2016). Bessel (2004) emphasized maturity is a pattern of behavior that enables people to properly adapt to their social environment. Emotionally mature individuals tend to control and delay momentary gratification, as well as activities for the good of the future (Jordan et al., 2002).

The limitations of this study include: first, the cross-sectional design failed to produce a causal relationship between variables. Therefore, it is recommended to use

experimental or longitudinal literature in the future. Second, participants are only selected from a private university in Yogyakarta. Further studies are required to use a generalized or more representative sample. Third, this study uses self-reported measures which are effective and reliable in data collection. Meanwhile, the results tend to be influenced by biased responses from respondents. Fourth, further literature is required to examine other variables that have a relationship with cultural intelligence.

Conclusion

The result of this study showed a significant relationship between spirituality and cultural intelligence. It also discovered the increase in people's spirituality tends to develop their cultural intelligence. However, the relationship between these variables tends not to be concluded as a cause-and-effect. Further experimental studies need to be carried out to examine the causal correlation between spirituality and cultural intelligence. Meanwhile, emotional maturity failed to have a significant relationship with cultural intelligence. Further study is needed to ensure more reliable results.

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