



Investigating the Relationship between Cognitive Flexibility and Spiritual Intelligence with Marital Satisfaction in Married Students

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A B S T R A C T

The aim of this study was to investigate the relationship between cognitive flexibility and spiritual intelligence with marital satisfaction in married students. The statistical population was all students of Islamic Azad University in the academic year of 2017-2018, in which 100 students were randomly selected and tested. To collect data, three cognitive flexibility questionnaires (CFI), Dennis and Vanderwall, the Innovative Spiritual Intelligence et al. The research method is descriptive-correlational. The results showed that there is a positive and significant relationship between cognitive flexibility and spiritual intelligence. Also, there was no correlation between spiritual intelligence with marital satisfaction and cognitive flexibility with marital satisfaction, meaning that there is no relationship between cognitive flexibility and spiritual intelligence with marital satisfaction. The predictive role of cognitive flexibility and spiritual intelligence in marital satisfaction was also identified.

Keywords: Cognitive Flexibility, Spiritual Intelligence, Marital Satisfaction.

INTRODUCTION

Marital satisfaction is one of the most important factors affecting women's health and marital satisfaction is one of the most important indicators of life satisfaction (Tavakol, Nikbakht Nasrabadi, Behboodi Moghadam, Salehiniya, & Rezaei, 2017), which affects mental health, life satisfaction and even income, academic success and job satisfaction of couples. On the other hand, incompatibility in couples' relationships disrupts social relationships, tends to social deviations and the decline of cultural values between husband and wife. One of the things that may affect women's satisfaction is spiritual intelligence. They also benefit from the emotional intelligence found in some high-grade mammals. Zohar and Marshall introduced spiritual intelligence as a new dimension of human intelligence, which they believe is the ultimate intelligence and is used to solve conceptual and value problems. Research shows that religious beliefs, rituals, and commitments are associated with positive outcomes such as improved quality of life, well-being, physical and mental health, marital satisfaction, and sustainable living and positive performance (Dilmaghani, 2018; Seybold & Hill, 2001).

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Marriage is a sacred covenant and a family is formed through it. Good and appropriate marriage is one of the protective factors against stress and mental disorders (Holman, Larson, & Harmer, 1994; Larson & Holman, 1994). The physical, emotional and mental health of individuals depends on the health of the marital relationship and the continuity and survival of the marriage. A person's satisfaction with married life is considered as his satisfaction with the family and family satisfaction means life satisfaction and facilitates the growth, excellence and material and spiritual progress of society (Galinsky & Waite, 2014; Wilson & Oswald, 2005). Given that the family is the first social unit in which man becomes a member and is a healthy society in which the family is healthy, it is necessary to pay attention to the factors that play a prominent role in its health. The family is established by the marriage of two men and a woman, and its survival depends on the satisfaction of both parties. Marital satisfaction is a state in marriage that is determined by intrapersonal perception (internally experienced reaction) or an interpersonal perception (compromise between one expectation and the other behavior). Marital satisfaction is expressed in the form of satisfaction with decision-making opportunities, income, beliefs, lifestyle, sex, or friends (Larson & Holman, 1994). Satisfaction is a variable of attitude and an interpersonal characteristic of a couple. The continuity of the marital bond depends on how the parties define this bond and whether this bond is accompanied by joy and happiness. Happiness can be defined as the frequency and degree of positive emotion or the feeling of happiness and satisfaction during a period and not having a negative feeling.

Much research has been done on cognitive flexibility and there is currently no consensus on its definition (Cartwright, 2009; Laureiro-Martínez & Brusoni, 2018). In general, the ability to change cognitive contexts in order to adapt to changing environmental stimuli is one of the important definitions of cognitive flexibility (Canas, Fajardo, & Salmeron, 2006; Ionescu, 2012). Some researchers have defined cognitive flexibility as the degree to which an individual assesses the controllability of circumstances, which varies from situation to situation (Dheer & Lenartowicz, 2019; Richter, 2011; Spiro, 1988; Spiro, Collins, & Ramchandran, 2008).

In another definition, cognitive flexibility is defined as the way a person thinks in challenging life situations, i.e. the person is able to be flexible in the way of thinking along with the changes and challenges of life and can adapt his thinking to adapt to the challenges and situations. Change (Moore & Malinowski, 2009). One of the variables that is correlated with cognitive flexibility is flexibility, which cognitive flexibility has been proposed as one of the five supportive factors of flexibility (Brooks, 2003).

The results of Buitenweg, Van De Ven, Ridderinkhof, and Murre (2019), research have shown that group flexibility training significantly improves cognitive flexibility. People who have the ability to think flexibly use alternative justifications and positively reconstruct their frame of mind, accept challenging situations or stressful events, and be psychologically flexible compared to people who are not flexible. Have more flexibility (Dennis & Vander Wal, 2010). Xu et al. (2016), and Maramis, Mahajudin, and Khotib (2020), stated that depressed people have difficulty in testing cognitive flexibility, and this state of cognitive inflexibility prevents patients from coping with life events, and thus creates depression through exposure to stress.

Soltani, Shareh, Bahrainian, and Farmani (2013), Ahn, Kim, and Park (2008), Johnson (2016), have confirmed the relationship between cognitive flexibility and coping styles and noted that people with cognitive flexibility use more coping styles than effective coping styles.

And are able to apply effective coping strategies in challenging and stressful situations. In other words, people with higher cognitive flexibility are better able to choose appropriate coping styles in stressful situations, and if they cannot change the source of stress, they are flexible and think of other options. They choose adaptive coping styles in the face of stress because they perceive difficult situations as manageable.

On the other hand, people with less flexibility use maladaptive coping styles. These people use maladaptive coping styles because they do not understand difficult situations to control (Moritz et al., 2016).

The Cognitive Flexibility Questionnaire was developed by Hosseinalizadeh, Dadashloo, and Atashinjabin (2020), and Ashori and Najafi (2020), to measure the cognitive flexibility of individuals who use in the face of challenging situations and replace dysfunctional and efficient thoughts, and its validity and validity in research. Iranians have not been studied so far.

In recent decades, theorists and experts on learning and intelligence have come to the conclusion that in addition to both general and emotional intelligence, there is another aspect of intelligence that is completely unique and human. In fact, it is said today. That man needs to look for another factor, which is called spiritual intelligence (Sisk & Torrance, 2001).

This study intends to study the relationship between cognitive flexibility and spiritual intelligence with marital satisfaction to predict their relationship in the married life of husband and wife to use the results in improving marital relationships and be used by professionals and counselors. The importance and value of this research can be expressed as follows:

1- Considering the undeniable effect of cognitive flexibility and spiritual intelligence on marital satisfaction of couples, the necessity of a research to understand the relationship and the impact of these factors on the marital relationship is felt.

2- According to the available statistics, two thirds of separation and divorce are due to the couple disagreeing on marital issues and dissatisfaction with the marital relationship. Therefore, the results of this study can be used as a preventive factor against divorce.

3- The results of this research can be used in medical centers, counseling clinics and welfare organizations to help understand and learn how the relationship between cognitive flexibility and spiritual intelligence and marital satisfaction in couples.

4- Satisfaction with marital relationships is effective on mental, physical, life satisfaction, job success and social communication and is one of the most important indicators of life satisfaction, so the results of this study can be found in mental health clinics, counseling. Used for professional and educational purposes. Therefore, the present study seeks to answer the question: what is the predictive level of cognitive flexibility of spiritual intelligence in marital satisfaction in married students of Islamic Azad University? In this study, marital satisfaction is the criterion (dependent) and cognitive flexibility and spiritual intelligence are the predictor (dependent) variables.

METHODOLOGY

This research is applied in terms of purpose and correlation in terms of implementation. The statistical population of the study was all married students of Islamic Azad University, in 2017-2018 who were engaged in education and was selected and includes 200. A total of 100 people were randomly selected and tested. In this study, simple random sampling method was used to select the sample.

Cognitive Flexibility Questionnaire (CFI): The questionnaire, developed by Dennis and Vander Wal (2010), is a 20-item short self-report tool used to measure the kind of cognitive flexibility needed to succeed in challenging and replacing dysfunctional thoughts with more efficient ones. Its scoring method is based on a 7-point Likert scale from 1 to 7 and tries to measure three aspects of cognitive flexibility: a) desire to understand controllable situations, b) ability to understand several alternative justifications for life events and human behavior and c) the ability to create several alternative solutions to difficult situations. This questionnaire is used in clinical work and to assess the progress of the individual in creating flexible thinking in cognitive-behavioral therapy of mental illness. Dennis and Vander Wal (2010), in a study showed that this questionnaire has a factor structure, convergent validity and appropriate validity. These researchers showed that the two factors of perception of different options and perception of behavioral justification are meaningful and the control factor is considered as the second subscale. Simultaneous validity of this questionnaire with Beck Depression Inventory (BDI-II) was -0.39 and its convergent validity with Martin and Robin Cognitive Flexibility Scale were 0.75. These researchers obtained the reliability of Cornbach's alpha method for the whole scale, controllability perception and perception of different options, 0.91, 0.91 and 0.84, respectively, and with the retest method, 0.75, 0.75 and 0.77, respectively. These researchers have reported Cronbach's alpha coefficients of the whole scales, 0.87, 0.89 and 0.55, respectively. CFI also has factor validity, convergent and at the same time desirable in Iran. In the Persian version, unlike the main scale which is only two factors of perception of different options and perception of justification of behavior. Its convergent validity with the resilience questionnaire equal to 0.67 and its simultaneous validity with BDI-II questionnaire was equal to -0.50.

Spiritual Intelligence Questionnaire: It includes 42 questions in 4 subscales of five degrees, 12 questions related to general thinking and The doctrinal dimension is 15 questions related to the ability to cope and interact with problems, 8 questions related to dealing with moral issues and 7 questions in the field of self-awareness, love and affection (Rani, Abidin, & Hamid, 2013). This test is marked with (strongly disagree to strongly agree) and is graded from 1 to 5 respectively. The scale scores in this test range from 42 to 210 points.

Due to the lack of a valid questionnaire, the researchers tried to construct and validate a spiritual intelligence questionnaire. As a result, a 42-item questionnaire with 4 factors was prepared. The first factor was named after the general thinking and the doctrinal dimension and has 12 articles. The second factor was named the ability to deal with and interact with problems and has 15 articles. The third factor was named after dealing with moral issues and has 8 articles. And love and affection was named, which has 7 items. The questionnaire was prepared by a sample of 1000 students and administrative staff of Ahvaz city and was available by

available sampling. To determine the reliability of the spiritual intelligence questionnaire, two methods of Cronbach's alpha and composition were used. 0 and 0.78, which indicates the acceptable reliability of the questionnaire.

Enrich Marital Satisfaction Questionnaire: To assess the level of marital satisfaction, Inrich questionnaire has been selected. This questionnaire has been used as a valid research tool in various researches and clinical works. Fowers and Olson (1989), used this questionnaire to assess marital satisfaction and believe that this scale is sensitive to changes in the family. Each of the topics in this questionnaire is related to one of the important areas. Assessing these areas within a marital relationship can describe the potential problems of couples, or it can identify areas of strength and empowerment. This tool can also be used as a diagnostic tool for couples who are looking for marital counseling and seeking to strengthen their marital relationship. This scale includes 4 subscales of 35 items that can be used as a research tool including satisfaction, communication and conflict resolution. The Inrich Couples Scale is a general measure of marital relationships including ideal distortion, marital satisfaction, personality issues, communication, conflict resolution, financial management, leisure activities, sex, children and parenting, family and friends, egalitarian roles For both men and women, religious orientation includes couples' solidarity and marital change. The scales of this questionnaire are as follows:

Ideal Distortion: The questions on this scale are from the modified Edmund (1967) Marriage Agree Questionnaire. This scale measures a couple's tendency to answer questions based on socially desirable behaviors. A high score indicates an unrealistic relationship about a marital relationship.

Marital Satisfaction: This scale measures people's satisfaction and adaptation to 10 aspects of marital relationship, including: personality issues, marital relationship, conflict resolution, financial management, leisure activities, sex, marriage and children, relatives and friends, egalitarian roles, and Measures religious orientation. A high score indicates high marital satisfaction.

Communication: This scale measures a person's feelings, attitudes, and beliefs about the extent and nature of marital relationships. A high score indicates the couple's awareness and satisfaction with the level and type of relationship in their relationship. And a low score indicates a lack of satisfaction with the relationship.

Conflict Resolution: This scale assesses the spouse's attitudes, feelings, and beliefs in creating or resolving the conflict, as well as the couple's methods in ending the argument. A high score indicates realistic attitudes about conflicts in marital relationships, and a low score indicates dissatisfaction with the way conflicts are resolved.

The alpha coefficient of the questionnaire for the subscales of marital satisfaction, relationship, conflict resolution, and ideal distortion were 0.86, 0.80, 0.84, 0.83, respectively, and the validity of the retest questionnaire for each subtest was 0.86, 81, respectively. 0.90, 0.90, 0.92 and the alpha coefficient of the questionnaire in Easy Research (2010) with 365 pairs (730

people) were equal to 0.68 (excluding question 24 alpha 0.78)), 0.78, 0.62, and 0.77 were obtained.

To conduct this research in the field, after preparing questionnaires and obtaining permission from the relevant university, in coordination with the education of Islamic Azad University, by referring to classes in all fields and asking questions about married people by accident, 5 people from each class Select and questionnaires are given to them if desired, this is done continuously for 3 weeks to reach the number of respondents to the desired sample size.

Before distributing the questionnaires, brief explanations on how to answer the questionnaires. Students try to answer the questions in all honesty. The test was performed in groups. It took 30 to 35 minutes to complete the questionnaires. At the end of the time, the questionnaires were collected. At the end, the university officials and students were thanked for their cooperation with the researcher. After collecting information, the questionnaires were scored and analyzed according to the relevant instructions.

RESULTS

Table 1. Describes descriptive statistics for participants by gender

Variables	Gender	Number	mean	Std. Deviation	Min.	Max.
Age	Man	50	27.74	3.37	21	25
	Female	50	28.34	4.10	22	39
Cognitive flexibility	Man	50	68.54	8.52	43	86
	Female	50	68.16	9.55	43	86
Spiritual Intelligence	Man	50	143.08	9.38	122	162
	Female	50	140.40	12.35	107	168
Marital satisfaction	Man	50	129	11.23	106	152
	Female	50	129	12.99	104	156

According to the data in Table 1, the total number of subjects is 100, of which 50 are men and 50 are women, both of whom are married. The highest mean obtained in the four variables is age, cognitive flexibility, spiritual intelligence and satisfaction. Marital related to spiritual intelligence in men and the lowest score obtained in the age variable in men, the highest standard deviation in women in the satisfaction variable and the lowest in the age variable in men, the lowest score in age variable in men and the highest in men's spiritual intelligence and The maximum score of spiritual intelligence of women and the lowest in age variable of men.

Table 2. Descriptive indicators by education

education	Number	Variables	Mean	Std. Deviation	Min.	Max.
Associate Degree	29	Cognitive flexibility	60.50	2.12	59	62
		Spiritual Intelligence	141.50	3.53	139	144
		Marital satisfaction	137.50	2.12	139	139
Undergraduate	61	Cognitive flexibility	64.80	2.58	62	68
		Spiritual Intelligence	137.40	5.77	132	145
		Marital satisfaction	143.80	3.83	139	149
Master's degree	10	Cognitive flexibility	65.33	1.52	64	67
		Spiritual Intelligence	144.33	4.16	141	149
		Marital satisfaction	66/150	4.72	147	156

Mean age of subjects with associate education 31.5, standard deviation 0.707, minimum score 31 and maximum score 29, subjects with undergraduate education with average 25.40, standard deviation 2.30, minimum score 23 and maximum score 32, subjects with bachelor degree The average is 28.33, the standard deviation is 1.52, the minimum score is 26 and the maximum score is 30.

Hypothesis 1: There is a relationship between cognitive flexibility and spiritual intelligence.

In order to investigate the relationship between cognitive flexibility and spiritual intelligence due to the normality of the data, Pearson correlation test was used.

Table 3. Results of Pearson correlation test between cognitive flexibility and spiritual intelligence

NO.	Variables	1	2	3	4
1	Cognitive flexibility	-	0.528**	-0.124	-0.504**
2	Spiritual intelligence	0.528**	-	0.189	-0.366**
3	Marital satisfaction	-0.124	0.189**	-	0.116
4	Age	0.504**	0.366-	0.116	-

The results obtained from the correlation matrix in Table 3-4 showed no correlation between cognitive flexibility and marital satisfaction (-0.124), meaning that there is no relationship between cognitive flexibility and marital satisfaction.

Hypothesis 2: There is a relationship between spiritual intelligence and marital satisfaction.

In order to investigate the relationship between spiritual intelligence and marital satisfaction due to the normality of the data, Pearson correlation test was used. The results obtained from the correlation matrix in Table 3-4 showed no correlation between spiritual intelligence and marital satisfaction (0.189), meaning that there is no relationship between spiritual intelligence and marital satisfaction.

Table 5. Cognitive flexibility and spiritual intelligence have the ability to predict marital satisfaction

Model	R2	Adj. R2	Non-std. coefficients		Std. coefficients		t	Sig.
			B	Std. Error	Beta			
Constant	-	-	102.62	15.04	-	6.81	0.001	
Cognitive flexibility	0.105	0.086	-0.41	0.15	-0.31	-2.74	0.007	
Spiritual Intelligence	0.105	0.086	0.38	0.12	-0.35	3.11	0.002	

According to the data analysis results, beta (-0.31) and B equal to (-0.41) and sig equal to 0.002, is at a significant level, meaning that cognitive flexibility, negatively and significantly predicts marital satisfaction. According to the results of data analysis, B obtained equal to (0.38), beta (0.35) and sig equal to 0.007, is significant at the positive level, meaning that no matter how high the level of spiritual intelligence, marital satisfaction Also increases.

CONCLUSION

The results showed a positive and significant correlation between cognitive flexibility and spiritual intelligence. This means that the higher the cognitive flexibility, the higher the

spiritual intelligence. In explaining this hypothesis, it can be said that the remembrance of God makes a person compatible with the environment and strengthens the faith, love and affection of God of trust, the description of the heart and the result of these behaviors will be the cultivation of spiritual intelligence or compassionate intellect in human beings. Religion plays an essential role in the mental stability and healthy life of individuals. Spiritual intelligence has increased the power of flexibility and self-awareness of human beings, so that they have more tolerance and patience in the face of life's difficulties and hardships. To look at challenges more gently and compassionately, to try harder to find solutions, to endure life's hardships better, and to give dynamism and movement to one's life. Spiritual intelligence gives one insight into life's events and happenings. Find deep and not be afraid of the difficulties of life and face them with patience and thinking and find logical and humane solutions for satisfaction and enjoyment of opportunities and situations.

Also, the results obtained from the correlation matrix showed no correlation between cognitive flexibility and marital satisfaction (-0.124), meaning that there is no relationship between cognitive flexibility and marital satisfaction. Flexibility is also crucial for a healthy family and social life. Because it involves the capacity to embed, change methods and perspectives, adapt to new situations and conditions. Flexibility is often used in social interactions and membership in associations and centers. A person sometimes needs to deal with frustration, changing expectations due to changes and unexpected situations in normal life, in which case he will use the skill of flexibility, probably one of the reasons for the lack of connection between cognitive flexibility and Marital satisfaction, obtaining positive and tempting feedback from the environment, confronting and connecting with satellite networks and the Internet and cyberspace, and creating a vacuum in human and inner values and extremes in this work. These findings are inconsistent with many studies and consistent with some.

Also, the results obtained from the correlation matrix in Table 3 showed no correlation between spiritual intelligence and marital satisfaction, meaning that there is no relationship between spiritual intelligence and marital satisfaction. They show in their research that religious beliefs, rituals and commitments, Positive outcomes such as improved quality of life, well-being, physical and mental health, marital satisfaction, and sustainable living and performance are associated with positive performance. Religious beliefs and religious beliefs affect all aspects of human life, including family relationships. Marital satisfaction is one of the most important determinants of healthy functioning of the family institution. Ellis sees marital satisfaction as the result of exchanging rewarding behaviors. This theorist considers marital satisfaction as the pleasure experienced by a couple when all aspects of their marriage are considered. Religious attitude can be effective in marital relationships; because religion contains guidelines for life and provides a system of beliefs and values that these characteristics can affect marital life. That is, a certain level of attitude and spiritual intelligence for positive and healthy functioning and quality of life, marital satisfaction and sustainable life was not significant. It seems that a deeper level of spiritual intelligence can be a maintainer and predictor of marital satisfaction. Therefore, there is a need for extensive reconstruction in the field of belief institutions that govern society, and internalized spirituality has always been a creative, controlling and guiding factor against mental health and enjoyment of life. It is also believed that people with higher and deeper spirituality show less self-destructive behavior

such as suicide, smoking and drug use, have less stress and their overall life satisfaction is higher.

In their research, they showed that there is a significant relationship between five factors of personality and cognitive flexibility with spiritual intelligence. Also, flexibility has a strong positive relationship with extroversion, because extroverts communicate more easily with others and seek social relationships. There are more.

Flexibility is also crucial for a healthy family and social life. Because it embeds the capacity to change methods and perspectives, adapts to new situations. As the definition of cognitive flexibility implies, no matter how much people seek to change methods and perspectives, Experience new situations and situations and have fewer solutions have more marital satisfaction.

According to the results of data analysis, B obtained equal to (0.38), beta (0.35) and sig equal to 0.007, is significant at the positive level, meaning that no matter how high the level of spiritual intelligence, marital satisfaction Also increases.

In explaining this hypothesis, it can be said that the remembrance of God makes a person compatible with the environment and strengthens faith, love and affection for God, trust, description of sadr, patience, modesty and chastity. It is believed that in people with higher and deeper spirituality. they are less self-destructive such as suicide, smoking and drug use, have less stress and their overall satisfaction with married life is higher(Paradise & Kernis, 2002). Spiritual intelligence underlies a person's beliefs that affect his performance in a way that shapes the real form of life. Spiritual intelligence increases a person's satisfaction with married life. Marital satisfaction is one of the most important and effective factors on women's health and marital satisfaction is one of the most important indicators of life satisfaction which is based on mental health, life satisfaction and even income, academic success and job satisfaction. Couples are affected. On the other hand, incompatibility in couples' relationships causes disruption in social relations, tendency to social deviations and decline of cultural values between husband and wife. Renshaw, Rodrigues, and Jones (2008), showed that there is a negative and significant correlation between the overall score of mental disorders with marital satisfaction, life satisfaction in general and hope for the future of marital life. One of the things that may affect women's satisfaction is spiritual intelligence. This intelligence is specific to humans, unlike the intellectual intelligence that computers also use, as well as the emotional intelligence seen in some high-grade mammals. Zohar and Marshall introduced spiritual intelligence as a new dimension of human intelligence, which they believe is the ultimate intelligence and is used to solve conceptual and value problems. Research shows that religious beliefs, rituals, and commitments are associated with positive outcomes such as improved quality of life, well-being, physical and mental health, marital and sustainable life satisfaction, and positive performance(Seybold & Hill, 2001). Religious beliefs and religious beliefs affect all aspects of human life, including family relationships.

Research Limitations

In this research, the researcher has faced limitations, the most of which are as follows:

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1- This research has been done in Islamic Azad University, so in generalizing the results to the whole country, attention should be paid to environmental similarities and caution.

2. The present research tool was a questionnaire, so it has the limitations of a questionnaire research.

3- Undoubtedly, other factors such as social, cultural, personality, economic factors have been effective in marital satisfaction and this study has not been able to control other variables due to time and financial constraints.

Suggestions

Suggestions should be based on the research findings and conclusions drawn from it and also have a practical aspect.

1- Guidance and counseling centers can use the results of this research to identify the factors affecting the satisfaction and happiness of clients.

2- Considering the correlation between flexibility and spiritual intelligence, it is suggested that different organizations and families have planned and given appropriate trainings to acquaint people with new challenges, solutions and situations and strengthen their beliefs. Be.

3. Given the predictive power of spiritual intelligence in relation to marital satisfaction, it is necessary for the government, youth organizations, schools, and families to identify ways to strengthen individuals' beliefs and make the necessary decisions.

4- Considering that spiritual intelligence can play a role as an important variable and enhancer of marital satisfaction, it is suggested that the religious institutions governing society take subtle cultural measures to strengthen the doctrinal foundations of adolescents. The media and family counseling centers can play an important role as reference groups.

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