

Can physical activity and emotional intelligence control psychological well-being of counseling clients in Malaysia during the Covid-19: Spiritual intelligence as a mediator

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Abstract

The spread of the Covid-19 affects the community as well as individuals in dealing with daily lifestyle. Regular physical activity is beneficial for health, motor skill development, psychosocial well-being and cognitive development. The situation of covid 19 is getting worse as the percentage of physical activity, emotional problems increase, and society is facing various mental issues. Therefore, this study was conducted to evaluate the differences between physical activity with emotional intelligence, spiritual intelligence and psychological well-being, besides this study investigate the relationship between emotional intelligence (personal and social) and spiritual intelligence among counseling clients in one of the counseling agencies in Malaysia. A total of 87 counseling clients answered the questionnaire. SmartPLS analysis was used to psychometrically evaluate the data content of the questionnaire form and test the research hypotheses. The analysis results are expected to yield some significant findings: First, there is significant differences between physical activity and psychological wellbeing. Second, there is a positive and significant relationship between emotional (personal) intelligence and spiritually intelligent. Third, there is a positive and significant relationship between emotional (social) intelligence and spiritually intelligent. Fourth, there is a positive and significant relationship between spiritually intelligent and psychological well-being. Fifth, there is a positive and significant relationship between emotional (personal and social) intelligence, spiritually intelligent and psychological well-being. This study confirms that personal and social emotional intelligence is an essential variable for building spiritual intelligence and psychological well-being. Furthermore, the findings of this study can be used as essential recommendations to help practitioners understand the diversity of perspectives on the construction of emotional intelligence and serve as a guide in counseling sessions to help achieve and maintain their emotional well-being in daily life

Keywords— Counseling, Emotional intelligence, Physical Activity, Psychological well-being, Spiritual intelligence, SmartPLS

Introduction

The achievements of the economy, science, technology, politics and education in Malaysia are at a very commendable level and are expected to continue to grow in line with current developments in the world. To sustain this development, the Malaysian government has formulated the Vision for Shared Prosperity 2030 with a more comprehensive goal of improving the living standards of Malaysians to a more comfortable level by 2030. The essence of this formulation will implement several measures to minimize risk and drive the economy by increasing economic opportunities, strengthening human capital, ensuring inclusivity as well as improving public institutions and finances [1]. Although the living standards of the people are expected to improve, by the end of 2019 Malaysia has been sensationalized with the Covid-19 epidemic which has threatened many lives around the world. This continuous increase in positive cases of covid-19 has forced the implementation of the movement control order (MCO) from 18 March 2020 until phase-3 (mid-2021). The spread of the epidemic has a major impact on various segments of society including in terms of physical activities, loss of income and employment, limiting social and community activities, cut off basic food needs for poor families and rural people or in the interior and increased workload faced. by front-line officers. Regular physical activity will support the person as well as battle a variety of physical and mental health diseases [2] 61.4% have been reported by the World Health Organization in context to physical activity and the Malaysian population who aged 15 years and above were physically inactive, hence placing Malaysia in the top ten most physically inactive countries in Asian. According to the National Health and Morbidity Survey 2019, students make up 39% which is the second highest number of people who are physically inactive in our country. According to World Health Organization 2020, a physically inactive lifestyle is dangerous to be lived because it can affect one's well-being and psychological behavior.

Physically inactive will negatively affect health and contribute to excessive weight gain. Therefore, to encourage involvement in physical activities, personal and social emotional is very important to motivate an individual to perform physical activities. To maximize such effectiveness, spiritual intelligence is an important indicator of physical activity and needs to be clearly identified as examples of social and psychological well-being [3]. This condition disrupts the mental and emotional well-being of some of them which can cause these individuals to experience stress, depression, anxiety, bipolar disorder and schizophrenia [4], it will affect their lifestyle. In general, psychological well-being is the happiness of an individual either internally or externally, yet its assessment varies according to knowledge, skills and behavior. Ryff (1989) has presented several elements contained in this model namely autonomy, environmental control, self-development, positive relationships with others, life goals and also self-acceptance. These elements serve as a measure of an individual's psychological well-being against existing strengths and weaknesses. In fact, these elements are the basis for the construction of the needs of the Psychological Well-Being Index among the people and civil servants in Malaysia. Although the basis of this formation is made a measurement as a whole but the sensitivity in the psychological well-being of an individual depends on how they handle themselves wisely. The World Health Organization (WHO) sees psychological well-being to be closely linked to mental illness which is said to be in second place after heart disease by 2020 [6].

Based on the (WHO 2020), 1 out 4 adults in Malaysia is physically inactive. From the survey we know that the physically inactive among adults in Malaysia are those aged 75 years and above which make up 59%, the second is students which make up 39% followed by females which is 28% and urban dwellers which make up 27%. This shows that

students are the second most less active physically in Malaysia. This fact is frightening because the numbers of diseases that are linked with lifestyle keep increasing in our country, especially diabetes which 1 in 5 adults in Malaysia have diabetes and hypertension which 3 in 10 people in Malaysia have hypertension or mental health illness. The increase in those suffering from mental illness is significant and this statement is supported when the National Health and Morbidity Survey Report shows statistics about 40 percent of 32.4 million Malaysians are feared to have mental health [7] and a total of 18,336 individuals out of 273,203 individuals who receiving health care in hospitals and clinics are reported to suffer from mental health disorders such as depression, schizophrenia and suicidal tendencies [8]. This statistic is strengthened when the Talian Kasih Report published by the Ministry of Women, Family and Community Development (KPWKM) has also recorded a record increase in the number of people seeking counseling services which jumped to 47.3 percent during MCO Phase I was enforced. The service recorded 336 complaints on physical, mental, emotional and sexual abuse as well as exploitation and neglect of children, domestic violence, people with disabilities (OKU) and the elderly.

While the symptoms of suicide in Malaysia are also at an alarming level and need to be addressed immediately. During 2021, an increase of 631 cases was reported compared to 2020 of 609 cases [9]. This report is further strengthened when the WHO (2017) has recorded an estimated average suicide case of 3,000 with an estimate of more than 20 attempted suicide cases per day. This expectation is supported when the President of the Malaysian Psychiatric Association (APA), Professor Nor Zuraida Zainal said that more than 2,000 Malaysians die by suicide and an average of seven suicides occur a day or around 200 a month or seven people out of 100,000 people in the country are determined to suicide [9]. For data collection, the National Suicide Registry Center of Malaysia says that at least

two people commit suicide every day with an average rate of 60 people in a period of a month [10].

These data show that we desperately need a clear yardstick to look at the issue of psychological well-being among the people. Although the selected data show that there is a need to develop an index of psychological well-being, but do the people feel there is a need in creating such an index? Do they know the relationship of this psychological well-being to the happiness of their lives and the individuals among them? These are some of the scopes that need to be looked at on this study as a whole. If society or the government fails to manage this stressful situation, it will weaken the immune system and disrupt the ability of the individual body to cope with infections and diseases while inviting psychological problems. Therefore, efforts to curb this psychological disorder at the micro level must be implemented immediately and effectively.

Although many previous studies have examined the influence of emotional intelligence in improving psychological well-being, most of these studies have focused on emphasizing the characteristics of emotional intelligence and the direct effects between variables. In conclusion, previous studies have limitations in the aspect of studying spiritual intelligence as a mediating variable, previous studies used simple correlations to measure the strength of the relationship between dependent and independent variables, previous studies used simple interview methods in explaining different respondents' perceptions of intelligence, emotional, spiritual intelligence and psychological well-being. It is clear here, that the lack of past studies indicates a significant difference of physical activity with emotional intelligence, spiritual intelligence and psychological well-being. Besides, weakness of evidence of a relationship between emotional intelligence, spiritual intelligence versus psychological well-being. This prompts researchers to fill in the gaps and at the same time want to prove that this relationship is very

important and should be given due attention in society let alone can be used to identify the effectiveness of counseling sessions conducted during covid -19 outbreak. Thus, this study was conducted to provide guidance to counselors, educators and organizational leaders on the importance of their role in improving psychological well-being.

Physical activity with psychological well-being

People who committed with their work and responsibility, as busy as they get, they have less time to engage in doing physical activity. People's motivation towards physical activity thus there is no driven force that will make them engage into physical activity [11]. This results in making them less active and making their unhealthy. This goes the same with university students in which they tend to get caught with their assignments, projects, study and even homework's making them having less time and motivation to do physical activity. Psychological well-being and emotional intelligence play an important role in making people engage in physical activity. Without emotional intelligence and spiritual intelligence, people will not have the desire to engage in physical activity because they do not see the benefits or the outcomes that they can get or achieve from participating in physical activity [12]. This will make them unmotivated thus they are not engaged in physical activity because it is not their priority and this leads to an inactive physical activity lifestyle.

The Relationship of Emotional Intelligence with Spiritual Intelligence

The role of emotional intelligence in changing human behavior is in line with the theoretical proposal introduced by Daniel Goleman through his famous book "Emotional Intelligence" which uses Salovey and Major's model to see how EQ relates to lifestyle. Thus, EQ can be formulated as a person's ability to control the feelings and emotions of oneself and others as well as being able to lead all their actions and thoughts rationally [13]. Salovey

and Mayer divide EQ into 4 aspects namely identifying emotions, using emotions, understanding emotions and managing emotions while [14] categorizes EQ into five dimensions namely self-awareness, self-regulation, motivation, empathy and social skills. Yet recent studies have found that emotional intelligence has been developed using 2 main aspects (i.e.; personal competence and social competence) and focusing on six main elements [15]. Among the six elements contained in personal and social skills are self-awareness, self-motivation, emotional regulation, social awareness, social skills and emotional receptivity. This study focuses on three elements. First, self-awareness which refers to the ability to see oneself in objective terms. Self-awareness involves interactions between thoughts and feelings that are aware of a person's positive and negative emotions in a particular situation or circumstances. Second, social awareness refers to the ability to see, understand and respond to the emotions of others and feel socially comfortable. It involves knowing about others in terms of feelings, thought patterns, points of view, achievements, facial expressions and non-verbal messages. Third, emotional acceptance refers to accepting and encouraging the point of view of others by being open to their emotions. Good emotional acceptance makes a person emotionally and socially competent. Furthermore, it makes the individual empathetic and sensitive to the needs of others. In general, EQ is a person's ability to manage and control his or her feelings and those of others while providing positive impetus toward establishing human relationships that can lead to an achievement of a goal [16].

The recommendations put forward by the theory are supported by empirical studies that have been carried out by researchers namely [17] who studied 190 students of the University of Technology in Poland; [18] studied 217 cadets at Surabaya Polytechnic; [8] studied 250 students from various higher education in Malaysia and Maryam and [19] studied 354 students in the 2014-2015 academic session at Zabol University. These studies show that

emotional intelligence and spiritual intelligence are interrelated and reinforce each other. Spiritual intelligence can develop intrapersonal and interpersonal competencies which are components of emotional intelligence that are closely related to good attitudes such as humility, forgiveness and gratitude. Therefore, this leads to the following hypothesis:

Hypothesis 1: Emotional personalities have a positive and significant relationship with spiritual intelligence.

Hypothesis 2: Social emotional has a positive and significant relationship with spiritual intelligence.

The Relationship of Spiritual Intelligence with Psychological Well -Being

Furthermore, it is found that the role of spiritual intelligence in improving psychological well-being which uses a set of abilities and competencies in solving problems of daily life in line with the theory of Spiritual Intelligence introduced by [20]. This theory reveals that spiritual intelligence is a framework for identifying the skills and abilities required for adaptive spiritual use. [20] proposed five components to spiritual intelligence: first, the ability to use spiritual resources to solve problems, second, the ability to enter situations causing awareness to increase, third, the ability to carry out daily social activities with a sense of holiness, fourth, the ability to transcend physical and material, and the fifth ability to be virtuous.

Several studies have recognized that spiritual intelligence is a significant antecedent of psychological well -being. For example a study by [21] that reviewed 255 members of the Christian Emmanuel Fellowship; [22] studied 220 Mazandaran University students; [19] studied 90 women i.e. breast cancer patients who received treatment and attended hospital counseling sessions; [23] studied 205 participants from various religious denominations recruited from various religious institutions for spiritual encounters; [24] studied 202 married and unmarried women; [25]

studied 123 gifted female high school students in [26] studied 112 employees of metal manufacturing companies in Slovenia; and [27] studied 253 secondary school teachers in Mahshahr city. These studies show that people with high emotional intelligence are more likely to have better mental abilities in understanding situations and responding to the tensions and pressures of the internal and external environment. At the same time, they are able to manage feelings and emotions when faced with problems and immediately take steps to cope with stress in daily life. Thus, high emotional intelligence can improve a person's quality of life and personal and social success and is an important factor in determining life success and psychological well -being. Therefore, this leads to the following hypothesis:

Hypothesis 3: Spiritual intelligence has a positive and significant relationship with psychological well -being.

The relationship of emotional intelligence, spiritual intelligence and psychological well -being

Although the relationship of the direct effect model has been extensively studied but based on the limitations of previous studies, to date there have been only two studies with respect to the indirect effect model involving spiritual intelligence as a mediating variable. For example, a study conducted by [28] showed that spiritual intelligence as a mediating variable explains the relationship between stress coping strategies and well -being. Whereas a study by [29] found that the mediating role of spiritual intelligence in the relationship between perfection and life expectancy among administrators of Azad Islam University, Mazandaran, Iran has an indirect effect on life expectancy. Furthermore, about 56% of the variance of spiritual intelligence and 25% of the variance of life expectancy are explained by perfectionism and about 88% of the variance of life expectancy is justified by spiritual intelligence. This percentage indicates that the importance of spiritual intelligence as a

mediating variable to see the influence among other variables. Therefore, this leads to the following hypothesis:

Hypothesis 4: Spiritual intelligence as a mediating variable has a positive and significant relationship with personal emotional and psychological well-being.

Hypothesis 5: Spiritual intelligence as a mediating variable has a positive and significant relationship with social emotional and psychological well-being.

Although many previous studies have examined the influence of emotional intelligence in improving psychological well-being, most of these studies have focused on emphasizing the characteristics of emotional intelligence and the direct effects between variables. In conclusion, previous studies have limitations in the aspect of studying spiritual intelligence as a mediating variable, previous studies used simple correlations to measure the strength of the relationship between dependent and independent variables, previous studies used simple interview methods in explaining different respondents' perceptions of intelligence. emotional, spiritual intelligence and psychological well-being. So, it is clear here, that the lack of past studies indicates a significant weakness of evidence of a relationship between emotional intelligence, spiritual intelligence versus psychological well-being. This prompts researchers to fill in the gaps and at the same time want to prove that this relationship is very important and should be given due attention in society let alone can be used to identify the effectiveness of counseling sessions conducted during covid -19 outbreak. Thus, this study was conducted to provide guidance to counselors, educators and organizational leaders on the importance of their role in improving psychological well-being.

The research literature has guided the researchers to formulate a conceptual framework for this research, as illustrated in Figure 1.

Independent Variable

Dependent

Variable

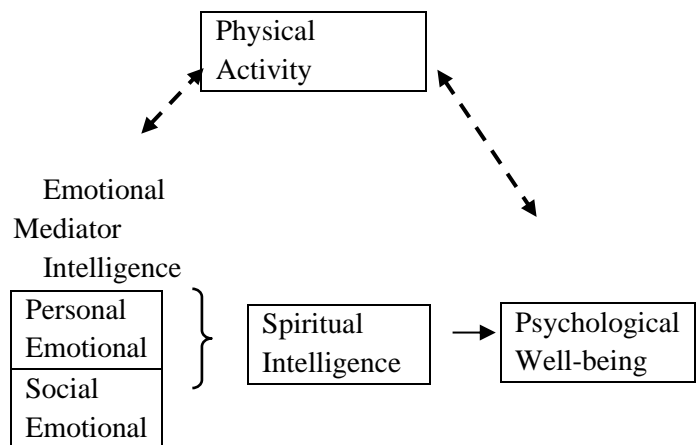


Figure 1. Conceptual Framework

Method and study area

Research Design

This study was conducted in one of the government agencies that offer counseling services in the State of Pahang, Malaysia. The name of this institution is not displayed on the basis of confidentiality. The institution has planned various strategies to overcome physical and psychological problems involving individuals, families and communities. In the context of this study, the agency was given autonomy to plan and administer the distribution of questionnaires to support the vision, mission and purpose of this study. The distribution of these questionnaires was taken from various forms and differentiated by time period, function and source. For example, counselors will distribute this questionnaire to clients who have completed counseling sessions, during group sessions and clients who are involved in the guidance program.

This study uses survey methods and cross-sectional research design to help researchers collect accurate data, reduce bias, and improve the quality of the data collected [30]. In the early stages of data collection, questionnaires were compiled based on the literature on

physical activity, emotional intelligence, spiritual intelligence and psychological well-being. Further, back-to-back translation techniques were used to translate the survey questionnaires into English and Malay to improve the quality of research results [31].

Research Sample

This study uses a sampling method to distribute 100 questionnaires to counseling clients in one of the government agencies that offer counseling services in the State of Pahang, Malaysia. For the purpose of this study, this sampling technique was chosen because agency management did not provide detailed information about counseling clients on confidentiality. This limitation does not allow researchers to use random sampling techniques in selecting participants for this study. Counselors distributed questionnaires to all respondents who came to seek counseling services. The help of this counselor is important to help the researcher obtain data accurately and promptly because the evaluator knows the condition and development of the respondent. Further, these counseling clients answered the survey questionnaire anonymously and voluntarily, based on their consent. Of the total, 87 (87%) usable questionnaires were returned to the researchers.

Research Instruments and Procedures

There are 2 questionnaires for this study which is International Physical Activity Questionnaire (IPAQ) to indicate the physical activity among the client, which pertain to the amount of time spent in vigorous physical activity, moderate physical activity, walking, and sitting over the last seven days. This questionnaire has a test reliability that indicated good stability with high reliability ($\alpha < 0.80$) [32]. Next, psychological well-being questionnaire, this questionnaire included four main sections: First, emotional intelligence using 10 items adapted from the study of [15]. This construct is assessed using two elements: personal and social emotional. Second, spiritual intelligence using 6 items adapted from the study of [33]. Third, psychological well-being using 5 items adapted from [5] study. A 5-point Likert scale ranging from (1) “strongly disagree” to (5) “strongly

agree” was used to rate the items. Demographic variables such as gender, age, place of residence, religion, citizenship, higher education, occupation, marital status and monthly income as this study assessed the emotions of counseling clients.

Data analysis

The IPAQ questionnaire, used Statistical Package for Social Sciences (SPSS) version 26 to evaluate the data gathered. All variables provide descriptive statistics in the form of frequencies, means \pm standard deviation ($x \pm SD$). The variables used in this study are a healthy lifestyle and amount of physical activity. Additionally, the study applied T-test testing, to indicate the significant differences of physical activity with emotional intelligence, spiritual intelligent and psychological well-being. Survey questionnaire data were analyzed using SmartPLS for providing latent variable scores, addressing small sample sizes, abnormal data, and evaluating complex research frameworks [34], [35]. The data analysis procedures were: First, validation factor analysis was used to assess the reliability and validity of the measurement scale. Second, the direct effect model was tested, and a significant hypothesis was identified if the t-statistic value was more than 1.65 (one-tailed test) [35]. Third, the indirect effect model was tested, and a significant hypothesis was recognized if the t-statistic value was more than 1.96 (two-tailed test) [35]. Fourth, the R² value was used as the overall predictive strength criterion of the model based on the following baseline: 0.19 (weak), 0.33 (moderate), and 0.67 (large) [34], [35]. Fifth, the value of f² was used as a guide to determine the effect size of the predictive variable in the model based on the following rules: 0.02 (weak), 0.15 (moderate), and 0.35 (large) [34]. Sixth, the Q² value was used as a measure of forecast suitability based on the following criteria: 0.020 (weak), 0.15 (moderate), and 0.35 (large). Finally, the standard root mean residual value (SRMR) was lower than 0.1 and was applied as a model suitability criterion [34], [36].

Results and discussion

According to [34], survey questionnaire data must be filtered first before being used to analyze measurement models and structural equation models. Based on this recommendation, questionnaires with no missing value were used and items with suspicious answers, Skewness and Kurtosis values greater than ± 2.0 were removed from this questionnaire. Only questionnaires that met the validity and reliability analysis criteria were used in this study.

Characteristics of respondents

Table 1 shows that the majority of respondents are female (69%), aged between 25 to 40 years (48.3%), live in the city (64.4%), the majority are Muslim (93.1%), Malay (95.4%), education level Certificate/Diploma (35.6%), working in the government sector (55.2%), married (50.6%) and earning below RM1999 (44.8%).

Table 1: Demografi

Characteristics	Category	Frequency	Percentage
Gender	Male	27	31.0
	Female	60	69.0
Age	Below 25	31	35.6
	25- 40	42	48.3
	41- 56	14	16.1
Residence	Urban	56	64.4
	Rural	31	35.6
Religious	Muslim	81	93.1
	Non-muslim	6	6.9
Ethnic	Malay	83	95.4
	Cina	1	1.1
	India	3	3.4
Education	LCE/SRP/PMR	2	2.3
	MCE/SPM/SPMV	19	21.8
	HSC/STPM/STAM	2	2.3
	Sijil/Diploma	31	35.6
	Ijazah	27	31.0
	Lain-lain	6	6.9
Employment	Kerajaan	48	55.2
	Swasta	7	8.0
	Bekerja sendiri	32	36.8
Status	Berkahwin	44	50.6
	Bujang	38	43.7
	Lain-lain	5	5.7
Income	< 1999	39	44.8
	2k – 2999	24	27.6
	3k – 3999	6	6.9
	4k - 4999	10	11.5
	5k - 5999	3	3.4
	>6k	5	5.7
Note: SPM/MCE (Sijil Pelajaran Malaysia/Malaysia Certificate of Education) Menengah Rendah/Sijil Rendah STPM/HSC (Sijil Tinggi Pelajaran Malaysia/Higher School Certificate) Pelajaran/Lower School Certificate). PMR/SRP/LCE (Penilaian			

Differences physical activity with PE, SE, SI and PWB

Based on the table 2, for the Levene's test, the p-value is .00001 which was statistically significant ($p < .05$), which less than 0.05. The Mean item that use to generate activity summary score that was statistically

significantly different with personal emotional, social emotional, spiritual emotional and psychological well-being. As the result has been significant, we used the "Equal variances assumed" output. T-test for Equality of Means provides the results for the actual Independent Samples t Test.

Table 2: Differences of physical activity with PE, SE, SI and PWB

	Mean difference	<i>p</i>
Physical Activity	21.89655	0.000
Personal Emotional	3.89655	0.000
Social Emotional	3.75402	0.000
Spiritual Emotional	4.47510	0.000
Psychological Well-being	3.85287	0.000

Reflective measurement model

Based on table 3 shows that all outer loading values recorded values as recommended by [34] which is above the value of 0.708. Convergent

validity is seen in the value recorded by AVE which must reach at least 0.5. For internal consistency reliability, the defective CR value is > 0.708 .

Table 3: The value of the reflective measurement model

Indicator	Convergent Validity		Indicator Reliability (>0.50)	Internal Consistency Reliability
	Outer Loadings	AVE (>0.50)		Composite Reliability
B25	0.748	0.638	0.559	0.898
B26	0.821		0.674	
B27	0.756		0.572	
B28	0.855		0.731	
B32	0.809		0.654	
B41	0.816	0.687	0.666	0.916
B47	0.808		0.653	
B53	0.879		0.773	
B54	0.859		0.738	
B60	0.779		0.607	
C08	0.797	0.703	0.635	0.934
C09	0.900		0.810	
C11	0.833		0.694	
C12	0.848		0.719	
C21	0.762		0.581	
C22	0.881	0.703	0.776	0.925
E02	0.769		0.591	
E08	0.836		0.699	
E33	0.828		0.686	
E37	0.929		0.863	
E39	0.852		0.726	

Source: Questionnaire

Note. The values in the parenthesis are the values of confidential interval at 5% and 95%.

Construct Analysis

Table 4 shows the analysis of variance inflation factor and descriptive statistics. These results found that the mean values for all constructs were in the range between 4.25 to 6.50. In contrast, the value of the variance inflation

factor for the Table 3 shows the results of construct validity and reliability. The value of the Heterotrait-monotrait correlation ratio (HTMT) for each construct is less than 0.90 [34],[35] indicating that the construct has met the discrimination validity criteria [34],[35]. The secret interval value for each construct shown in parentheses falls below 1 [34], indicating that the construct has met the standards of discriminant analysis.

Table 4: Discriminatory Analysis Results

Construct	Psychological well-being	Personal Emotional	Social Emotional
Personal Emotional	0.888		
Social Emotional	0.748	0.890	
Spiritual Intelligence	0.732	0.818	0.823
	(0.643, 0.738)	(0.277, 0.604)	(0.204, 0.552)

relationship between the independent variable (i.e., self awareness, social awareness and emotional receptivity) and the mediating variable (i.e., spiritual intelligence), and the dependent variable (i.e., psychological well-

being) was lower than 5.0, indicating that the data do not have serious collinearity problems [34].

Table 5. Analysis of variance inflation factor and descriptive statistics

Construct	Mean	Standard Deviation	Spiritual Intelligence	Psychooigical well-being
Personal Emotional	3.8966	0.65048	3.527	
Social Emotional	3.7540	0.62558	3.527	
Spiritual Intelligence	4.4751	0.67940		1.000
Psychooigical well-being	3.8529	0.62092		

Structural Model Measurement

Table 5 shows that 62.5 percent of the changes in SI are explained by PE and SE for the direct effect model. This means that as much as 37.5 percent of the SI variance was explained by other factors that were not the focus of this study. This R2 value greater than 0.33 indicates that this model has a large effect. For the indirect effect model, 48.4 percent of the PWB variance was explained by PE, SE and SI. This means that as much as 51.6 percent of the PWB variance is explained by other factors that are

not the focus of this study. A value of R2 greater than 0.33 indicates that this model has a large effect. Next, the findings of the study hypothesis test showed five important findings: First, PE was significantly correlated with SI (B = 0.452; t = 3.552); therefore, supporting H1. Second, SE correlated with SI (B = 0.371; t = 2.737); thus, supporting H2. Third, SI was significantly correlated with PWB (B = 0.695; t = 18.815); thus, supporting H3. Fourth, PE and SI correlated significantly with PWB (B = 0.258; t = 2.725); thus, supporting H4. Fifth, SE

and SI correlated significantly with PWB ($B = 0.314$; $t = 3.387$), thus, supporting H5.

Next, effect size (f^2), model fit (SRMR value) and forecast relevance (Q^2) were tested. The f^2 value for the relationship between PE and SI (0.154) was lower than 0.15 [34], indicating that it had a moderate effect. The value of f^2 for the relationship between SE and SI (0.104) is lower than 0.15, indicating that it has a moderate effect. The value of f^2 for the

relationship between PE, SE, SI and PWB (0.936) is greater than 0.35, indicating that it has a large effect. The standard root mean residual value (SRMR) is 0.097, which is lower than 0.1, indicating that this model is appropriate. The Q^2 value for SI is 0.320 and PWB is 0.410, which is higher than zero, indicating that the model has a relevant forecast.

Table 6: Results of structural model measurement analysis

Hypothesis	Relationship	β	t	Result
H1	PE \rightarrow SI	0.452	3.55	Accepted
H2	SE \rightarrow SI	0.371	2.74	Accepted
H3	SI \rightarrow PWB	0.695	18.82	Accepted
H4	PE \rightarrow SI \rightarrow PWB	0.258	2.73	Accepted
H5	SE \rightarrow SI \rightarrow PWB	0.314	3.39	Accepted

Note. Significant at * $t > 1.96$ (two tail testing); Self_A: Self-Awareness; Social_A: Social Awareness; ER: Emotional Receptivity; SI: Spiritual Intelligence; PWB: Psychological well-being

Conclusion

Being physically active can provide many health benefits to those who partake and having an inactive physical lifestyle can have detrimental outcomes on his or her health. Being physically active can give a healthy body and also a healthy mindset which good in their psychological well-being. This will increase the quality of life. Young adults also get caught up with urbanization and also their commitment making them not having enough time or spiritual intelligent and emotional intelligent to engage in physical activity. According to the self-determination theory people are motivated to grow and change by three innate and universal psychological needs which are emotional intelligence, spiritual intelligence and psychological well-being [37].

Many past studies have extensively used direct impact models to investigate the relationship between emotional intelligence (self-awareness,

social awareness and emotional receptivity) and spiritual intelligence [17],[18], [28], [37]. The test results of such a model only determine the strength of the correlation between the variables. However, most researchers are unable to measure impact measures and spiritual intelligence as significant mediating variables between emotional intelligence (i.e.: self-awareness, social awareness and emotional receptivity) and psychological well-being. This situation inspires researchers to expand the literature by evaluating the intermediate effects of spiritual intelligence in the relationship between emotional intelligence (i.e.: self-awareness, social awareness and emotional receptivity) and psychological well-being. This study forms a conceptual framework based on emotional intelligence, spiritual intelligence and psychological well-being literature. Structural models have shown that spiritual intelligence acts as a significant mediating variable in the relationship between emotional intelligence (i.e.: self-awareness, social awareness and emotional receptivity) and psychological well-being. These findings indicate that the ability of counselors in applying the importance of spiritual intelligence in the activities of

counseling sessions, formal and / or informal guidance can drive the effectiveness of the client's emotional intelligence. As a result, this condition can enhance the development of their psychological well-being to go about their daily lives.

In the context of this study, the role of counselors has been broadly defined by the Board of Counselors based on global challenges to address various human problems in various situations (e.g. family, work, education, rehabilitation, community etc.). Later, the ministry has given autonomy to agencies (e.g. schools, institutions, public sector, private sector, community, industry and non-governmental organizations (NGOs)) that offer counseling services to enhance the personal development and well-being of all individuals and communities. In community counseling agencies, the responsible centers, particularly the Social Welfare Department and LPPKN, are empowered to provide comprehensive assistance services involving intervention strategies and services to improve the well-being of individuals, families and communities. The interaction between the counselor and the client is very important because they are able to determine the achievement of the coaching objectives in the community. The majority of participants indicated that the levels of emotional intelligence, spiritual intelligence and psychological well-being were low. This situation explains that the ability of the counselor to implement comfortable communication and provide adequate support in the counseling session will increase the spiritual intelligence in the client. As a result, emotional intelligence and psychological well-being can be improved in each client.

This study provides two important impacts: theoretical contributions and practical contributions. Regarding the theoretical contribution, the results of this study confirm that spiritual intelligence has influenced the emotional intelligence and psychological well-being of counseling clients. These results are consistent with understanding [38], [39]. [38]

intelligent emotional model argues that emotional intelligence involves interrelated relationships of emotional and social competence. These theories are thought to tend to determine how we understand and express ourselves, how we understand others, how we relate to the people around us, and how we cope with daily emotional challenges. Whereas Gardner's theory of multiple intelligences finds that spiritual intelligence meets the criteria for an independent intelligence modality. This view is supported by [39], who states that the adaptive use of spiritual information can facilitate the solution of everyday problems and achieve certain goals in life. As a result, emotional intelligence and psychological well-being can be enhanced through the role of the client's spiritual intelligence. The theories are supported by the study of [17], [18], [40], [28], [33] who revealed that the ability of counselors to practice emotional intelligence is based on the diverse personalities, needs, and expectations of clients in formal and informal counseling activities have improved their spiritual intelligence. Therefore, this effectiveness can improve the psychological well-being of clients in each counseling service agency.

Furthermore, in terms of practical contribution, the results of this study can be used by practitioners to improve the effectiveness of guidance and counseling management in counseling service agencies. To achieve this goal, management should pay attention to the following aspects: First, creative training programs should be precisely designed to help clients use standard content and methods in the application of practices to everyday life with different needs and expectations. This practice can make it easier for counselors to measure their clients' abilities in achieving guidance and counseling goals. Second, responsible centers in schools, universities, the public sector, the private sector, communities and NGOs should plan formal assembly sessions at least three times a year. This session is important to guide the client so that he can use his intellect to distinguish between truth and error, think about

the existence of nature and the power of Allah SWT and balance the evil desires of the evil desires with the good desires. This practice can improve the personality, morale, and confidence of the clients to continue their lives like normal human beings. Third, peer mentoring programs should begin by highlighting high -performing clients to become group leaders. They are directly able to share success stories, motivate and guide group members to support the emotional, spiritual and psychological well -being of other clients. Fourth, special counseling programs for low-performing clients should be arranged to reinforce cognitive behaviors (e.g. fostering clients 'positive beliefs and expectations about realizing life goals, creating strong growing relationships between counselors and clients, and increasing client motivation. Socio-motivational aspects. this can improve client adaptation, increase success, and maintain higher psychological well-being. Finally, guidance and counseling programs should diversify their focus from aspects of life such as soft skills, ethics, thinking skills, career, and personality development. such aspects help prepare the client in improving their psychological well-being. The above suggestions are important to motivate and help the client to adapt to the various problems he or she is facing.

Other suggestions are related to improving the methodological and conceptual limitations found in this study. First, some important characteristics of clients such as age, gender, marital status, occupation, income and level of education should be explored in future studies. This can improve our understanding of how different client characteristics influence counseling sessions in different agencies. Second, longitudinal studies should be considered because they can show patterns of variables over a long period of time, provide useful data on individual changes, and assess the strength and nature of relationships between variables. Third, to increase the understanding of the intermediate effects of spiritual intelligence in counseling sessions in other

agencies in Malaysia it needs to be studied in future research. Fourth, other specific theoretical terms about spiritual intelligence need to be explored and published so that they can be widely recognized as an important link between emotional intelligence and psychological well-being. Finally, probability sampling planning, especially stratified random sampling, should be considered as it will collect data at random, therefore it can reduce the bias from the usual method. The importance of the above -mentioned recommendations needs to be put forward further in future studies. This research has identified several methodological and conceptual limitations. First, this research has used a cross-sectional research design, which prevents causal inference between variables. Second, this research neglects testing the relationship between the specific dimensions of the mediating variable and the dependent variable. Third, this study only used client perceptions as a measure to assess the relationships between variables in the hypothesized model. Fourth, this research was conducted in a counseling service agency in Pahang only. Finally, the sampling plan aims to not be able to bypass the response bias. The above limitations may reduce the ability to generalize the results of this study to other agencies.

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