

# Evaluating the Impact of the Spiritual Symbol of Natural Light in Devotional Spaces (Mosques) on Their Users' Spiritual Resilience through the Mediating Role of Spiritual Intelligence; Case Study: Qajar Mosques in Shiraz\*

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## ABSTRACT

Spiritual resilience is one of the most basic and determinant factors in explaining people's mental health. Spiritual resilience enables people to use their inner capacities, which are a divine gift, in difficult and challenging conditions to achieve personal progress and growth in their everyday lives, and see the problems as opportunities for empowerment and improving the quality of their lives to reach eternity. The present study aims to evaluate the impact of the spiritual symbol of natural light in devotional spaces (mosques) on their users' spiritual resilience through the mediating role of spiritual intelligence. The present study is descriptive-analytical correlational research. The statistical population includes the users of the mosques studied in this research, who are selected using a simple random sampling technique, and the sample size is estimated as 171 people according to Cochran's formula. This research applies three spiritual symbolization, spiritual intelligence, and resilience questionnaires whose reliability is estimated as 0.81, 0.78, and 0.80, respectively. The obtained data are analyzed using a correlation test and multiple regression in SPSS20 software. The results indicate that there is a positive relationship between spiritual symbolization and people's spiritual intelligence and spiritual resilience, and the variables of spiritual symbolization and spiritual intelligence can predict resilience. Furthermore, among the spiritual symbols in mosques, the symbol of "light" has a greater contribution to the explanation of spiritual intelligence. According to the results, spiritual symbolization, especially with natural light, in devotional spaces plays an effective role in the functioning of spiritual intelligence while activating the self-conscious mind, and provides the necessary platform to create resilience in people.

**Keywords:** Spiritual Symbolization, Spiritual Intelligence, Resilience, Natural Light, Mosque.

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## 1. INTRODUCTION

"Resilience" is one of the issues raised in positive psychology. Resilience refers to the ability to face, defeat, and even become stronger by experiencing daily difficulties and challenges. In the present era, more psychologists have found out the key role of religion in creating and providing people's mental health and resilience. They believe that faith in God and having a religious perspective include force spiritually strengthening man to endure the problems of everyday life and get away from the confusion and mental-psychological stress that many people suffer from. According to Islamic thoughts, the unique characteristics of man and the structure of his life are such that he needs divine rules and regulations provided by God through revelation to control his social and individual behaviors and reach blessedness. In the last two decades, many psychologists have realized the role of religion in empowering people and creating a healthy and auspicious society (Qahramani and Nadi 2012). According to most researchers, "religion" explains the purpose of life and the meanings and concepts of humans' activities and latent talents by affecting lifestyle and how to solve value problems, and unites the self-discipline, psychology, and spirituality of the individual (Janbozorgi 2007). Like the human need for oxygen, researchers consider the human need for worship and spiritual connection with God urgent and know it as a natural psycho-physical action necessary for human growth and development (Rezaei et al. 2008). Symbols are directly and closely related to religions. Since religion has a place beyond matter, spiritual and religious symbols are signs, in the form of objectivity,

referring to the divine invisible world (Kazemi 2011). By creating a kind of worldview and presenting a specific behavior model for believers, religious symbols form their integration and solidarity, and their impact on the construct of spiritual intelligence and ultimately, their role in empowering people's resilience can be predicted. Reviewing previous research shows that recently, attention to positive psychology and its variables such as "resilience" as one of the fundamental and influential factors for mental health has increased significantly. Various factors such as individual, family, and social factors influence people's resilience. "Spiritual intelligence" is one of the individual and personality factors affecting "resilience". Since no research has been carried out on the impact of "spiritual symbols" in devotional spaces on their users' spiritual intelligence and resilience so far, the present study aims to address this issue. Accordingly, the present research seeks to answer the following question:

"How does spiritual symbolization in devotional spaces influence their users' spiritual intelligence and resilience?"

## 2. RESEARCH BACKGROUND

Studying and reviewing studies relevant to the research topic helps the present research to take steps to provide a precise theoretical framework for the research. For this reason, first, relevant studies were reviewed. The reviewed research can be classified into two areas: symbolization and spiritual intelligence-resilience. Tables 1 and 2 present the studies conducted in these areas.

**Table 1. Studies Conducted in the Area of Symbolization**

Authors	Title	Findings/Results
Noghrekar	Theoretical Foundations of Architecture	Symbolization is not only specific to the traditional worldview, but it is also one of the important trends in today's world. It represents the worldview and attitude of society. It is a kind of "reminder" that is necessary for today's negligent and confused people and strengthens a sense of awareness in the modern man (Naghrekar 2011, 446)
Ardalan & Bakhtiar	Sense of Unity; The Role of Tradition in Iranian Architecture	In Iranian Islamic architecture, symbolic forms play a mystical role and have a metaphysical dimension. They are transformative and changeable in relation to higher status and position (Ardalan and Bakhtiar 2001, 1993).
Raeisi et al.	An Introduction to Symbolism in Islamic Architecture	Symbolization is one of the distinctive features of Iranian Islamic architecture and it is influenced by sociocultural characteristics and tempo-spatial conditions. Its foundations are based on the elements and phenomena that have been well mentioned in the Islamic worldview (Raeisi et al. 2014).

**Table 2. Studies Conducted in the Area of Spiritual Intelligence-Resilience**

Authors	Title	Findings/Results
Nikamal and Shadmanfar	The Relationship between Spiritual Intelligence and Psychological Resilience of Students	The results show that there is a direct and positive relationship between resilience and spiritual intelligence. It is very important to investigate and discover various dimensions of the relationship between psychological resilience and spiritual intelligence as cognitive factors that play a role in the individual's performance and determining their capacities in challenging situations (Nikamal and Shadmanfar 2014).

Authors	Title	Findings/Results
Seddighi et al.	Resiliency Rate Predictability based on Spiritual Intelligence among Students and Religion Researchers	The results indicate that there is a significant relationship between the spiritual intelligence and resilience of students. The present research provides important information for the educational system and counseling centers to take supportive steps to increase the resilience capacity of people and to enhance their spiritual intelligence to show better compatibility and adaptation in the face of everyday difficulties and challenges (Seddighi et al. 2014).
Jafari & Hesampour	Predicting Life Satisfaction based on Spiritual Intelligence and Psychological Capital in Older People	The results indicate that the life satisfaction of the elderly can be explained by spiritual intelligence. Therefore, to enhance the life satisfaction of the elderly, it is necessary to provide the ground for improving their spiritual intelligence and psychological capital (Jafari and Hesampour 2017).

According to the two tables above, no research specifically investigated the relationship between symbols and spiritual intelligence-resilience. The innovation of the present research is to examine and explain the latent relationship between spiritual symbols, spiritual intelligence, and the resilience of users of religious spaces (mosques). So, it shows a new path for researchers interested in the field of spiritual psychology of Iranian Islamic architecture.

### 3. RESEARCH LITERATURE

In this section, research concepts and variables such as "symbolization", "spiritual intelligence" and "resilience", along with the mosque, as the origin of these concepts, are described.

#### 3.1. Symbolization

Symbols are concepts that cannot be expressed in direct language, and human language, with all its limitations, is not able to convey these concepts, making the concepts take a symbolic form to be able to express themselves. Symbols are considered one of the necessities of human life because there have always been non-physical meanings and concepts for humans. Symbols are a tool used to express concepts that can't be perceived by human senses and are considered unrecognizable and mysterious. The presence of the symbol represents the purpose of wisdom. The purpose of wisdom is to transform tangibility into reasonableness and reasonableness into tangibility. In fact, everything with wisdom has a reasonableness hidden in it, which is either reasonable itself or a tangibility that it has become reasonable. Works of art, including architecture, are considered a kind of language. Since language itself consists of an interconnected system of interrelated words, it can be said that the vocabulary of the language of architecture includes a set of volumes, textures, and components of the body of architecture that, while strongly dependent on each other, convey their messages to people through aesthetic codes and social concepts (Naghrekar and Raeisi 2011). People's turning to religious and spiritual symbols reminds the eternal memory of man being expelled

from the eternal paradise so that he does not sin and forget God in this material world (Firouzan 1999, 34). Therefore, one can conclude that the symbols have a divine origin. And the important task of sacred art, especially the sacred architecture and the symbols used in it, is to try to help today's confused people to reconnect with heaven and eternal immortality.

#### 3.2. Spiritual Symbolization from the Point of View of Psychology

From the point of view of psychology, the mind consists of two conscious and unconscious parts, and the latter is the origin of the work due to being larger and intangible. Information is expressed explicitly in the conscious part and symbolically in the unconscious part. Unlike the conscious part, which has an explicit language, the unconscious part has a symbolic language. The only way to establish communication between the conscious and unconscious parts of the mind is the use of the language of symbols. One of the important psychological functions of religion is the use of symbolic ideas, which helps a person connect with his unconscious mind because the unconscious mind understands symbolic language well and speaks with symbolic language. The spiritual symbols used in mosques all establish communication between the person and his unconscious mind using a symbolic language. And it can provide the ground for improving the "spiritual intelligence" of people and enhance their spiritual insight. Spiritual intelligence with high power and capacity is the basis for increasing the effectiveness of religious and spiritual symbols because people with higher spiritual intelligence receive more and deeper messages and concepts from symbols. Accordingly, one can say that one of the reasons for the abundance of religious and spiritual symbols in the devotional space (mosque) is that the religious and spiritual symbols increase the spiritual intelligence of people every time, and at next times, the person with higher spiritual intelligence is more influenced (Mara'ashi 1999, 67-70).

#### 3.3. Mosque; Manifestation of Sacred Symbols

From the point of view of the divine worldview, there is a hidden and latent meaning behind everything, and

in another word, the complement of every external appearance is the truth that forms its hidden and inner essence and therefore has a qualitative aspect (Ardalan and Bakhtiar 2001, 14). Mosques (devotional spaces) are a clear symbol of God's endless mercy and a symbolic and metaphorical language of valuable spiritual and religious ideas (Bemanian et al. 2010). The best example of the manifestation of sacred concepts in the body of architecture can be found in the essence and existential richness of Iranian-Islamic mosques.

In general, the architecture of mosques (devotional spaces) seeks inspiration from latent concepts in the divine word (Qur'an) to be a place in which the world of matter and the world of meaning are brought together and a sacred and spiritual space is

provided to connect the believer to God. Accordingly, the mosque, by nature, is the scene displaying the presence of religious and spiritual beliefs in the material world. Moreover, in addition to providing the space for worship, it expresses divine knowledge and the secrets of the Islamic religion using irony, allusion, and metaphor, and for this reason, it has a special sacred position. Motifs and shapes playing a role in the formation of the architectural body of the mosque or are used in its decorations are ultimately metaphors that manifest the most delicate and richest sacred concepts while being pure and unadorned. Tables 3 and 4 briefly introduce symbols used in the architecture of Iranian mosques in two parts: 1. shapes and components, and 2. decorations and arrays.

**Table 3. Spiritual Symbols Used in the "Shapes and Components" Part in Iranian Islamic Mosques**

	Signifier (Appearance)	Signified (Meaning)
Shapes and Components	Entrance	Moving from Multiplicity to Unity
	Dome	Unity
	Minaret	God's Nature
	Mihrab	Niche Light
	Pulpit	Ladder
	Courtyard	The Separation of Man from the Mortal World
	Shabistan	Peace and Tranquility
	Porch	Genuflection in Prayer
	Vault and Arc	The Friend's Eyebrow
	Pond	The Pond of Abundance

**Table 4. Spiritual Symbols Used in the "Decorations and Arrays" Part in Iranian Islamic Mosques**

	Signifier (Appearance)	Signified (Meaning)
Decorations and Arrays	Light	Divine Intellect
	Color	Unity in Multiplicity
	Water	Purity and Life
	Arabesque Motifs	Order and Complexity of Creation
	Geometric Motifs	The Oneness of God
	Script	Divine Revelation
	Muqarnas	Multiplicity in Unity and Unity in Multiplicity
	Cornice	Divine Word
	Mirror	Different and Multiple Aspects of the World
	Void	"Alterity" of Absolute Truth

### 3.4. Spiritual Intelligence

Spiritual intelligence is a complete and coherent image of human intelligence. It improves the adaptation, compatibility, and psychological-spiritual capacity of

a person and also provides a feeling of connection to a sacred force and great power for a person (Zohar and Marshal 2000, 134). Spiritual intelligence can reveal the secrets hidden in the inner layers of religious and

spiritual symbols, which play an important and basic role in expressing truths and enhancing insights. Religious and spiritual symbols help to enhance the capacity of people to acquire transcendental values and the ultimate understanding of reality (Emmons 1999, 76). In Islam, spiritual intelligence is implicitly considered. Spiritual intelligence, which is the same power of thinking and reasoning in humans, is a merciful light and a gift bestowed by God, that can definitely be called the "inner prophet" of man. The divine word gives people with high spiritual intelligence the nickname "Possessors of inner meaning", which refers to people who have understood the richness and meaning of the eternal truth and have transited illusion and suspicion. In addition, understanding and receiving the concept of "unity in multiplicity", as one of the basic dimensions

of spirituality that is also emphasized in Islamic mysticism, implies powerful spiritual intelligence (Ghabari Bonab et al. 2016).

### 3.5. The Concept of Resilience in Psychology

Flexibility and resilience play a key role in an individual's success and growth. Resilience is defined as the ability to recover after failure, adapt to new conditions, and changes, and withstand adversity. People who are calm in the face of problems and disasters have a characteristic called resilience by psychologists. Resilient people can apply their skills and strengths to deal with problems and challenges. Table 5 presents the definitions of resilience in different scientific disciplines.

**Table 5. The Concept of Resilience in Various Sciences**

Science	Definition of Resilience
Ecology	The capacity of the system to withstand adversity and reorganize
Social Ecology	Providing opportunities for self-actualization
Social	The ability to adapt to various tensions and problems
Economics	Reducing damages caused by problems and risks
Psychology	Enhancing and developing capacity for successful adaptation to the challenges ahead
Basic Sciences	Rapid return of the system to the initial equilibrium state

(Rafieian et al. 2014)

Resilience refers to the capacity-building to withstand stresses and challenges ahead and react flexibly to the difficulties and pressures of everyday life. Resilience is the improvement of people's power and strength to deal with the difficulties ahead and control the flow of life. Few people naturally have this feature. According to experts, other people can also build this important capacity in themselves and improve it favorably. Resilience refers to the making of people able to successfully adapt to difficult and challenging situations (Philip and Karen-Leigh 2007). Resilience is a suitable capacity in people to solve the problems in their lives, and people, who have strong faith and a firm connection to the essence of

existence, and trust in God in the face of problems, while trying and reasoning, experience firm and indescribable tranquility and security.

## 4. INTRODUCTION OF CASE STUDIES

The case studies were selected from the historical Qajar mosques in Shiraz city, and it was attempted to select those cases where the characteristics of spiritual symbolization can be examined in the two dimensions of "shapes and components" and "decorations and arrays". Table 6 introduces the case studies of the present research.

**Table 6. Case Studies**

Mosque	Symbolization		Image
	Shapes and Components	Decorations and Arrays	
1 Nasir al-Mulk	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Porch, Vault and arc, Pond	Light, Color, Water, Arabesque motifs, Geometric motifs, Script, Muqarnas, Cornice, Void	

Mosque	Symbolization		Image
	Shapes and Components	Decorations and Arrays	
2 Moshir Ol'Molk	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Porch, Vault and arc, Pond	Light, Color, Water, Arabesque motifs, Geometric motifs, Script, Muqarnas, Cornice, Void	
3 Mirzahadi	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Vault and arc, Pond	Light, Water, Geometric motifs, Script, Cornice, Void	
4 Aqalar	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Vault and arc, Pond	Light, Water, Geometric motifs, Void	
5 Baghdadi	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Vault and arc	Light, Water, Geometric motifs, Void	
6 Haj Reza	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Vault and arc, Pond	Light, Color, Water, Geometric motifs, Script, Muqarnas, Cornice, Void	
7 Aqa Ahmad	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Vault and arc, Pond	Light, Color, Water, Arabesque motifs, Geometric motifs, Script, Cornice, Void	
8 Baqer Abad	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Vault and arc, Pond	Light, Color, Water, Arabesque motifs, Geometric motifs, Script, , Cornice, Void	
9 Haj Ali	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Porch, Vault and arc, Pond	Light, Water, Arabesque motifs, Geometric motifs, Script, Cornice, Void	
10 Haj Qani	Entrance, Mihrab, Pulpit, Courtyard, Shabistan, Vault and arc, Pond	Light, Color, Water, Arabesque motifs, Geometric motifs, Script, Cornice, Void	

## 5. METHOD

Research methodology is defined as a systematic way to solve a research problem by collecting data through different techniques, interpreting the collected data, and drawing conclusions about the research data. Accordingly, this section includes statistical population and data collection tools.

### 5.1. Statistical Population

Considering the research topic and the research objectives, the present study is descriptive-analytical

correlational research. To investigate the relationship between the research variables, it is necessary to determine the statistical population and the sample size. Accordingly, the sample size was estimated according to Cochran's formula.

According to Cochran's formula, the sample size was estimated to be 171 people, as described in Table 7 by the mosque.

**Table 7. Determining the Sample Size by the Mosque**

	Mosque	Number of Users	Sample Size	Sample Size (%)	Cumulative Frequency
1	Nasir al-Mulk	60	33	19.3	19.3
2	Moshir Ol'Molk	45	25	14.6	33.9
3	Mirzahadi	15	8	4.6	38.5
4	Aqalar	35	19	11.1	49.6
5	Baghdadi	25	14	8.2	57.8
6	Haj Reza	25	14	8.2	66
7	Aqa Ahmad	30	16	9.4	75.4
8	Baqer Abad	25	14	8.2	83.6
9	Haj Ali	25	14	8.2	91.8
10	Haj Qani	25	14	8.2	100
	Total	310	171	100	

## 5.2. Research Tools

In the present study, different questionnaires were used

to collect data. The reliability of the questionnaires was examined by Cronbach's alpha, as listed in Table 8.

**Table 8. Reliability of Questionnaires Used in this Research**

Questionnaire	Spiritual Symbolization	Spiritual Intelligence	Resilience
Cronbach's Alpha	0.81	0.78	0.80

The questionnaires used in the present study are including the "Spiritual symbolization" questionnaire, the "Spiritual intelligence" questionnaire, and the "Resilience" questionnaire. Their face and content validity were confirmed by experts.

### 5.2.1. "Spiritual Symbolization" Questionnaire

This questionnaire was researcher-made. It has 20 questions in two parts: shapes and components (10 questions) and decorations and arrays (10 questions). It was designed based on a 5-point scale. In the present study, its reliability was estimated as 0.81 by Cronbach's alpha and its face and content validity were confirmed by experts.

### 5.2.2. "Spiritual Intelligence" Questionnaire

This scale consists of 29 questions and was developed by Hassan Abdollahzadeh et al. (2008). For this scale, the alpha coefficient of 0.89 indicates its appropriate reliability. In the present study, the alpha coefficient of the spiritual intelligence scale was estimated to be 0.78.

### 5.2.3. "Resilience" Questionnaire

This questionnaire includes 25 questions and was designed by Connor and Davidson (2003). The validity and reliability of this scale have been confirmed by many researchers. In the present research, the reliability of this scale was re-examined,

and its alpha coefficient was estimated to be 0.83. So, this tool has good reliability.

## 6. FINDINGS

In this section, the findings are presented in two descriptive and inferential sections in the following tables:

### 6.1. Descriptive Findings

In the present study, descriptive results indicated that 19% (N=32) of the participant were female and 81% (N=139) were men, indicating that the highest frequency is related to men. In the field of education, the participants were divided into 5 groups: below diploma (15.5%), diploma (29%), associate's degree (12.5%), bachelor's degree (31%), and master's degree or higher (12%), and the highest frequency is related to people with a bachelor's degree. The average age of the participants is 32.10, the youngest participant was 21 years old and the oldest one was 74 years old. Regarding the background information obtained from the research population, no difference was seen in gender, age, level of education, and the mosques. In other words, there is no significant relationship between the research variables and the abovementioned parameters. Table 9 presents the descriptive statistics of the research variables.

**Table 9. Descriptive Statistics of Research Variables**

Variable	N	Mean	Standard Deviation	Min	Max
Spiritual symbolization	171	95.000	3.055	86.00	100.00
Spiritual intelligence	171	133.000	4.010	124.00	140.00
Resilience	171	96.500	3.065	54.00	100.00

## 6.2. Inferential Findings

In this section, to answer the research question, examine the relationship between the variables, and choose the appropriate test for them, first, the

normality of the data collected from the questionnaires should be examined. To evaluate the normality of the research data distribution, the Kolmogorov-Smirnov test was used in the SPSS20 software and the results are listed in Table 10.

**Table 10. The Results of the Kolmogorov-Smirnov Test to Examine the Normality of the Distribution of Variables**

Variable	N	Kolmogorov-Smirnov	Sig.
Spiritual Symbolization	171	0.032	0.540
Spiritual Intelligence	171	0.045	0.320
Resilience	171	0.087	0.253

Since Sig. was obtained to be  $>0.05$  for all research variables, it can be confidently stated that the distribution of the examined scores is normal, and as a result, parametric tests will be used to test the research hypotheses.

Pearson's correlation coefficient was used to examine the relationship between spiritual symbolization

(independent variable) and spiritual intelligence (dependent variable). According to Table.11, since Sig. is  $<0.05$ , there is a significant relationship between the two variables "spiritual symbolization" and "spiritual intelligence", and the obtained correlation coefficient (0.812) implies a strong correlation between them.

**Table 11. Inferential Statistics of the Relationship between "Spiritual Symbolization" and "Spiritual Intelligence"**

		Spiritual Symbolization	Spiritual Intelligence
Spiritual Symbolization	Pearson's Coefficient		0.812**
	Decision-Making Criterion	1	0.001
Spiritual Intelligence	Pearson's Coefficient	0.812**	
	Decision-Making Criterion	0.001	1

Also, Pearson's correlation coefficient was used to investigate the relationship between spiritual symbolization (independent variable) and resilience (dependent variable). According to Table.12, since Sig. is  $<0.05$ , there is a significant relationship

between the two variables "spiritual symbolization" and "resilience", and the obtained correlation coefficient (0.808) implies a strong correlation between them.

**Table 12. Inferential Statistics of the Relationship between "Spiritual Symbolization" and "Resilience"**

		Spiritual Symbolization	Spiritual Intelligence
Spiritual Symbolization	Pearson's Coefficient		0.808**
	Decision-Making Criterion	1	0.001
Spiritual Intelligence	Pearson's Coefficient	0.808**	
	Decision-Making Criterion	0.001	1

To investigate the relationship between resilience (dependent variable) and spiritual symbolization and spiritual intelligence (independent variables) together,

since there was a significant positive relationship between the research variables, enter regression was used, and the results are listed in Table.13.

**Table 13. Prediction of Resilience based on Spiritual Symbolization and Spiritual Intelligence**

Variable		Dependent Variable: Resilience			
Independent Variable	B	$\beta$	R	R <sup>2</sup>	Sig.
Spiritual Symbolization	0.54	0.47	0.42	0.26	0.000
Spiritual Intelligence	0.64	0.39	0.28	0.33	0.000

According to the values of Sig. obtained for each variable, two "spiritual symbolization" and "spiritual intelligence" variables significantly predict "resilience". The variable of spiritual symbolization and spiritual intelligence can explain 26% and 33% of the variation of the resilience variable, respectively. Therefore, the variables of spiritual symbolization and spiritual intelligence together explain 59% of the variations of the dependent variable (resilience), meaning that symbolization influences individuals' spiritual intelligence and it is effective to improve its components to advance the ultimate goal of the

research, i.e. resilience.

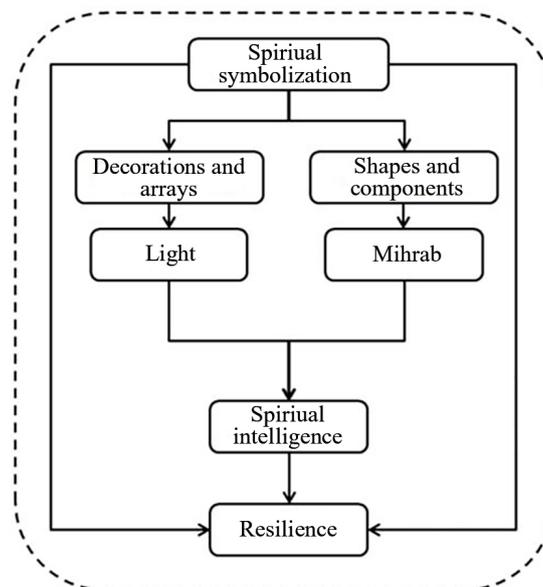
To investigate the impact of each of the spiritual symbols used in the Qajar mosques in Shiraz city on their users' spiritual intelligence, which has a greater contribution to the explanation of the intended variable i.e. resilience, regression was used, and the results are listed in Table 14. This table shows the spiritual symbols with the greatest effect in explaining the users' spiritual intelligence in the two parts of the "shapes and components" and "decorations and arrays" of the mosques.

**Table 14. Prediction of Spiritual Intelligence based on Spiritual Symbolization**

Variable		Dependent Variable: Spiritual Intelligence				
Independent Variable		B	$\beta$	R	R <sup>2</sup>	Sig.
Spiritual Symbolization	Shapes and Components Mihrab	0.62	0.33	0.41	0.31	0.000
	Decorations and Arrays Light	0.78	0.39	0.48	0.43	0.000

According to the inferential statistics listed in this table, one can state that the spiritual symbols of "mihrab" and "light" significantly explain the variations in spiritual intelligence, and the symbol of "light" plays a more significant role than others. Therefore, by symbolizing light and mihrab in the devotional space, it is possible to adjust internal and external factors to reach spiritual growth and

improve the resilience of people, while observing the unity in the apparent multiplicity, understanding the presence of God in earthly life, receiving spiritual messages from phenomena and events, receiving a spiritual answer for the question of what the origin of existence is, etc. This finally results in eternal happiness. Accordingly, a conceptual research model can be developed, as shown in Figure 1.



**Fig. 1. The Conceptual Research Model Extracted from the Analysis of the Research Variables**

## 7. CONCLUSION

In today's society, the need for spirituality is felt more than ever due to complex problems and lifestyle changes. One can certainly acknowledge that most of the mental illnesses were all due to forgetting God and getting busy with worthless issues in the earthly life. Accordingly, it is not possible to examine a person's body, psyche, and social personality and take measures for his health disregarding his spirituality. As mentioned earlier, spirituality appears as a specific form of intelligence. One of the forms of intelligence is spiritual intelligence, which is directly related to God. This kind of intelligence gives man the opportunity to deal sensitively with material and spiritual events and explore his transcendental value among different places, relationships, and roles. One of the ways to connect with God in the space of the mosque is to resort to valuable symbols. In this regard, since spiritual intelligence can introduce mysteries and secrets hidden in the inner layers of the symbols, it is of great importance. So, using the symbol in the space of the mosque can develop the spiritual intelligence of people. The present study shows that the higher the level of spiritual intelligence of a person, the higher

the feeling of being superior and worthy in this world is induced in him, and his capacity for tolerance, which is resilience, increases. Therefore, it is possible to improve the quality of people's external (material) and internal (spiritual) life by developing spiritual intelligence and spiritual support.

According to the results of the present study, there is a significant positive relationship between the spiritual symbolization in the devotional space (mosque), and its users' spiritual intelligence, and resilience. The results indicate that the spiritual symbol of "natural light" play the greatest role in explaining the spiritual intelligence of users, followed by the "mihrab" symbol. Certainly, the symbol of "light" is one of the best things signifying the existence of God. Therefore: "Allah is the light of the heavens and the earth." Therefore, improving the quality of the devotional space using spiritual symbols, especially "natural light" makes it possible to provide the necessary platforms for further capacity building to improve the spiritual intelligence of people, which will ultimately result in increased resilience and improved quality of people's earthly and heavenly (spiritual well-being) lives and effective spiritual communication with the origin of existence.

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