



Spiritual Intelligence of Mothers and Its Impact on the Self-Efficacy and Self-Compassion levels of their Adolescent Children

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ARTICLE INFO

ABSTRACT

Article History:

Received: June 21, 2025
Revised: July 25, 2025
Accepted: August 15, 2025
Available Online: August 24, 2025

Keywords:

spiritual intelligence, self-efficacy, self-compassion, adolescents, mothers

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This study aims to investigate the relationship between the spiritual intelligence of mothers and its impact on the self-efficacy and self-compassion levels of their adolescent children. The study employed a quantitative research design, utilizing self-report questionnaires to collect data from a sample of adolescents aged 13 to 19 (M Age=15.88, S. D=2.10) years and their mothers. The Spiritual Intelligence Self-Report Inventory (SISRI-24) was used to assess the spiritual intelligence of mothers, while the General Self-Efficacy Scale (GSE) and Self-Compassion Scale (SCS) were employed to measure the self-efficacy and self-compassion levels of adolescents. The results indicated a significant positive correlation between the spiritual intelligence of mothers and the self-efficacy and self-compassion levels of their adolescent children.



Introduction

Spiritual intelligence is a combination of two words which are “spiritual” and “intelligence”. First one “spiritual” is taken from a Latin language word “spiritus” meaning “to provide light and vitality to a system” (Zohar, 1997). Through spiritual intelligence, one can think of life in a more meaningful way than most others (Zahar & Marshall, 2000). Another researcher defined it as the ability to use spirituality in a more adaptive way to organize skills (Emmons, 2000). However, spiritual intelligence can differ among individuals same as other areas of life including knowledge,

developmental milestones and complexity of abilities. Spiritual cognition is displayed in a number of ways throughout humanity (Noble, 2000).

Every individual has its own potential and tendency of the way they manipulate and use intercommunicating spiritual information. So, processes of personality and intelligence are related in some way (Emmons, 2000). Hence, it is possible that differences exist in organization and display of spiritual intelligence (Wolman, 2001). In Big Five Personality theory, some characteristics are similar to those used for expression of spiritual intelligence. These characteristics include being stable emotionally, agreeableness and being open. So, the development of the mastery of spiritual intelligence is correlated with stability, kindness, responsiveness, open mindedness and creativity (McCrae & Costa, 2002).

On the other hand, Self-Efficacy of an individual is his confidence in his skills and abilities regarding a respective task performance. Along with the set goals, the most powerful element of a successful task is self-efficacy. Self-efficacy determines how much effort individual puts, how much persistent individual remains, how individual plans the strategy in accordance with job performance. When involved in a complex task, self-efficacy increases the behavior of improvement and strategy making while decreases the behavior of making excuses for completing the task. Self-efficacy increases the productivity of individuals even under time pressure.

Moreover, low self-efficacy can lead to problematic thinking and creates hindrance in process of problem solving (Bandura, 1997). The word compassion means “to suffer with”. Self-compassion means to act the same way one acts towards others while in a suffering or hardship, or to notice some unwanted thing towards oneself. Rather than ignoring one’s sufferings completely. One should tell oneself that no matter it is hard but focus should be on that how can one make the things less complex and move towards solution. Despite harshly criticizing and blaming oneself for various shortcomings, self-compassion is the feeling of kindness towards one’s shortcomings. It helps the person to make changes in oneself in order to feel healthier and happy. Compassion towards self means to honor and accept one’s humanness. As it is the reality of life that things always do not go in one’s favor, in hardships and failures, self-compassion helps one to stand firm and love oneself. (Neff, 2003)

Self-compassionate people are aware of inevitable failures and imperfections of life, so they remain kind and gentle towards themselves. When this reality is accepted, one becomes kind and sympathetic towards oneself. (Neff, 2003). Meanwhile the process of raising a child is referred to as parenting. Healthy parenting is a very important element of life. Universally, there are three major elements of parenting. Providing safety to child, introducing cultural values and preparing the child to become a productive adult (APA Psychology Dictionary, n.d.). Spiritual intelligence plays a role in effective parenting. It helps enhance children’s mental health. Parents with high spiritual intelligence have good marital relationships and better parenting techniques. This results in competent, self-regulated children with better school performances (Brody, 2003).

Self-compassion is an adaptive self-attitude when taking into account one's shortcomings or challenging circumstances, and it appears to be essential to the experience of adolescents. Self-compassion, however, is still being studied less in adolescence. Results supported the SCS's second-order, six-factor, and gender-neutral measurement invariance. Along with assessments of pleasant emotional memories, depressive, anxiety, and stress symptoms, the SCS and subscales also demonstrated strong internal reliability and convergent validity. Overall, the results show that the SCS is a reliable and valid way to measure teenage self-compassion. (Neff, 2003)

Another study finding showed that self-compassion was highly correlated with wellbeing in both adults and adolescents. In addition, the predictors of individual variations in self-compassion included family and cognitive variables. Finally, it was discovered that the relationship between interpersonal factors and wellbeing was partially self-compassion mediated. Findings point to self-compassion as a potential intervention goal for youth who have low self-esteem. (Neff & Seppala, 2016)

In a study, the combination of care-seeking and caregiving was found to predict self-compassion, with high caregiving intensifying care-seeking's beneficial effects. As predicted, the highest level of self-compassion was predicted by a high care-seeking and high caregiving combination. The combination of low care-seeking and high caregiving, congruent with the idea of obsessive caring, predicted the lowest degree of self-compassion. Findings imply that improving one's ability to seek out and provide care for others may help one cultivate a kinder way of relating to oneself. (Redmond, 2010)

In a study, secondary school pupils' extrinsic and intrinsic motivation to learn was evaluated. Additionally, socioeconomic level, gender, and other demographic data were gathered. Overall, it was predicted that there is a lot of variance in extrinsic motivation depending only on self-efficacy, while variance in intrinsic motivation was predicted to depend on personality and self-efficacy. Gender, age, and SES did not predict academic motivation statistically. Discussion is held regarding the implications for improving academic motivation in secondary school students (Arch et al., 2016).

This study is grounded in Bandura's model of self-efficacy, which emphasizes how coping strategies under stress reflect individuals' belief in their ability to manage challenges and pursue goals. High self-efficacy is closely tied to an internal locus of control—where individuals perceive themselves as responsible for outcomes—though extreme self-blame or lack of responsibility can be detrimental to well-being (Bandura, 1997). Supporting this framework, the biopsychosocial model highlights how compassion and adaptive coping emerge from the interaction of biological (e.g., oxytocin-related genes), neurological (e.g., frontal cortex and empathy), psychological (e.g., beliefs and identity), social (e.g., connection vs. rejection), cultural (e.g., value systems), and ecological (e.g., environmental safety) influences (Engel, 1981). Additionally, Wigglesworth's model of four intelligences outlines the developmental progression from physical and cognitive abilities to emotional intelligence (EQ) and spiritual intelligence (SQ). As individuals mature, especially in adulthood, SQ becomes central in the search for meaning and identity. EQ and SQ are interdependent, where emotional self-awareness supports spiritual growth, and spiritual maturity, in turn, strengthens emotional resilience—key traits in compassionate leadership (Wigglesworth, 2011). Together, these models offer a multidimensional understanding of how personal belief systems, emotional development, and environmental context shape well-being and coping, forming the foundation of this research.

Rationale

Existing research supports a strong correlation between spiritual intelligence and self-efficacy (Animasahun, 2008), and qualitative findings also demonstrate a positive predictive relationship between spiritual intelligence, self-compassion, and life satisfaction (Margaret, 2013). Despite these insights, spiritual intelligence remains a relatively new and underexplored domain—particularly within Asian cultural contexts. Western literature primarily examines the relationship between an individual's spiritual intelligence and their own well-being, with limited exploration into how one person's spiritual intelligence, such as a parent's, may influence another's

psychological development. In particular, the impact of mothers' spiritual intelligence on adolescents' self-efficacy and self-compassion has not been adequately addressed. Understanding this link is crucial for gaining deeper insight into how parenting practices and emotional environments shape adolescents' personality and coping styles. Therefore, this study aims to fill a significant gap in both regional and global literature.

Hypotheses

H1a: There will be a significant positive association between spiritual intelligence of mothers and self-efficacy and self-compassion among adolescents.

H1b: Spiritual intelligence of mothers will act as a predictor of high self-efficacy among adolescents.

H1c: Spiritual intelligence of mothers will act as a predictor of high self-compassion among adolescents.

Research Objectives

- To assess the association between spiritual intelligence of mothers and self-efficacy and self-compassion among adolescents.
- To examine the prophetic role of mothers' spiritual intelligence in shaping adolescents' self-efficacy and self-compassion.

Method

In the current study, correlational research design was used to assess the relationship between self-efficacy and self-compassion of adolescents and spiritual intelligence of mothers. Participants included in this study were Adolescents aged 13 to 19 (Mean Age=15.88, S.D=2.10) from Lahore and their mothers. Number of adolescents as well as mothers was 150. Data collection was conducted through convenient and snowball sampling technique. Snowball technique was used to figure out mothers with minimum M.A. because due to lack of education in their era, to find them out was a tough task. In person data collection was conducted. Only those participants were included in the study whose religion was Islam and whose mothers have done masters as the questionnaires were in English. Only the residents of Lahore, Pakistan were included in study. Those participants who were drug addicts or who had some mental deficit were excluded from the study. The permission from the higher authority of university was taken for the collection of the data. Then informed consent was taken from participants, they were informed about the 5 purposes of the research and the time required to complete the questionnaire, and their consent was taken in form of signature on the questionnaire. Their confidentiality was ensured. They were given the right to withdraw from the participation in study at any time. The demographic sheet was filled by the respondents after giving the introduction and agreement form. During the study ethical considerations were followed for collecting data and conducting the research. All the collected data of study was recorded and analyzed to assess the association between spiritual intelligence of mothers and self- efficacy and self-compassion of adolescents. They were told that the personal information they shared would be kept confidential and would only be used for research purposes. Moreover, the safety and respect of the participants were also considered. Participants' safety or dignity was not compromised in the research. In addition, the confidentiality and privacy of the participants was also assured.

Table 1

Demographic Characteristics of the study sample(adolescents) (N=150)

Variable	Frequency	Percentage
<i>Gender</i>		
Male	94	62.7
Female	56	37.3
<i>Educational status</i>		
Primary school	1	0.7
Middle school	44	29.3
High school	42	28.0
College	37	24.7
University	26	17.3
<i>Family status</i>		
Joint	75	50.0
Nuclear	75	50.0
<i>Mother's education</i>		
Bachelors	132	88.0
Masters	10	6.7
Doctorate	8	5.3

Tools of Assessment

Demographic Questionnaire

A demographic questionnaire was added which included questions about age, gender, family system, class, mother's education, residential area and presence of any serious mental or physical illness.

The Spiritual Intelligence Self-Report Inventory (SISRI-24)

SISRI-24 is a 24 items scale with ranges of scores between 0 and 96. Higher score indicated high spiritual intelligence. Its rating scale is five item Likert scale. It has four subscales and some reverse coded items. Cronbach's Alpha value is .95, Average Inter-Item Correlation value is .36, Split-Half Reliability value is .94, Multivariate Skewness value is -.14 and Multivariate Kurtosis value is .01. this shows that this scale has enough reliability and validity. (King, 2008)

General Self-Efficacy Scale (GSES)

General Self-Efficacy is a scale with ten item and purposed to measure Self- Efficacy. Its rating scale is four point Likert Scale. The range of its score is from 10 to 40, higher score predicting high self-efficacy. Cronbach's Alpha value of GSES is between .76 and .90. It has a correlation with emotion, optimism, satisfaction of work. Negative correlation was found with negative emotions like depression, stress, health issues, burnout and anxiety. It is a reliable as well as valid scale. (Jerusalem & Schwarzer, 1995)

Self-Compassion Scale-Short Form (SCS-SF)

The Self-Compassion Scale-Short Form (SCS-SF) is a self-report inventory. It consists of total twelve items. It is used by adults to measure their level of self-compassion. Its rating scale is five-

point Likert scale. Cronbach's alphas value is 0.60. This scale an4 alternative to the original long form of scale. Structure of factors is same in both versions. Internal consistency of the scale is good. It has near perfect correlation with original form of self-compassion scale. (Filip et al., 2010)

Results

Table 2

Correlations of different dimensions of mother's spiritual intelligence (n=150) with the general self-efficacy and self-compassion of their adolescent children (n=150)

Variables	General Self-Efficacy	Self-Compassion
Critical Existential Thinking	.31	.07
Personal Meaning Production	.58	.54
Transcendental Awareness	.52	.62
Conscious State Expansion	.49	.55

Correlation is significant at the 0.01 level (2-tailed).

The table displays the correlation coefficients between different dimensions of mother's spiritual intelligence and the general self-efficacy and self-compassion of their adolescent children.

Critical Existential Thinking

General Self-Efficacy: The correlation coefficient between mother's Critical Existential Thinking and adolescent's General Self-Efficacy is .31. This indicates a positive and statistically significant relationship. Adolescents whose mothers engage in critical thinking about existential matters were having higher levels of general self-efficacy.

Self-Compassion: There is a weak positive correlation between mother's Critical Existential Thinking and adolescent's Self-Compassion, with a correlation coefficient of .07. the correlation is not statistically significant.

Personal Meaning Production

General Self-Efficacy: The correlation coefficient between mother's Personal Meaning Production and adolescent's General Self-Efficacy is .58. This suggests a strong positive relationship. Adolescents whose mothers have a greater ability to produce personal meaning in their own lives tend to exhibit higher levels of general self-efficacy.

Self-Compassion: Similarly, significant positive relationship was found between mother's creation of Personal Meaning and adolescent's Self-Compassion, with a correlation coefficient of .54. Adolescents whose mothers have a strong sense of personal meaning production are more likely to display higher levels of self-compassion.

Transcendental Awareness

General Self-Efficacy: The correlation coefficient between mother's Transcendental Awareness and adolescent's General Self-Efficacy is .52. This indicates a positive and significant relationship. Adolescents whose mothers have a higher level of transcendental awareness tend to have higher levels of general self-efficacy.

Self-Compassion: The correlation coefficient between mother's Transcendental Awareness and adolescent's Self-Compassion is .62. This suggests a strong positive relationship. Adolescents whose mothers have a great level of transcendental awareness have higher levels of self-compassion.

Conscious State Expansion

General Self-Efficacy: The correlation coefficient between mother's Conscious State Expansion and adolescent's General Self-Efficacy is .49. This indicates a positive and significant relationship. Adolescents whose mothers experience an expanded state of consciousness tend to possess a higher level of general self-efficacy.

Self-Compassion: Similarly, there is a important positive correlation between mother's Conscious State Expansion and adolescent's Self-Compassion, with a correlation coefficient of .55. Adolescents whose mothers experience an expanded state of consciousness are more likely to display higher levels of self-compassion.

Overall, the results indicate that across all dimensions of mother's spiritual intelligence, there is a strong and favorable relationship between general self-efficacy and self-compassion of their adolescent children. Mothers who demonstrate critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion tend to have adolescents with higher levels of general self-efficacy and self-compassion. These findings highlight the potential influence of different aspects of maternal spirituality on the psychological well-being of their adolescent offspring.

Table 3

Summary of Stepwise Hierarchical Regression Analysis for Predicting General Self Efficacy in adolescents (n=150) with respect to their mother's spiritual intelligence dimensions (n=150)

Variables	B	95% CL		SE(B)	B	P	R ²	ΔR ²
		LL	UL					
Step 1								
Constant	19.46	14.59	24.33	2.46		.00	.09	.09
Critical existential thinking	.45	.23	.67	.11	.31	.00		
Step 2								
Constant	12.84	8.33	17.36	2.28		.00	.35	.25
Critical existential thinking	.23	.04	.43	.10	.16	.02		
Personal meaning production	.63	.46	.79	.08	.52	.00		
Step 3								
Constant	12.71	8.07	17.35	2.35		.00	.35	.00
Critical existential thinking	.23	.03	.43	.10	.16	.02		
Personal meaning production	.57	.29	.90	.15	.49	.00		
Transcendental awareness	.03	.21	.28	.12	.03	.80		

Predictors: (Constant), critical existential thinking

Predictors: (Constant), critical existential thinking, personal meaning production

Predictors: (Constant), critical existential thinking, personal meaning production, transcendental awareness

Dependent Variable: general self-efficacy

The stepwise hierarchical regression analysis was conducted to predict the levels of general self-efficacy in adolescents based on their mother's spiritual intelligence dimensions. In step 1 the baseline represents the estimated intercept when all predictors are zero. In this step, the constant is 19.46, with a standard error of 2.46. It is statistically significant ($p < .001$). The predictor "Critical existential thinking" enters the regression equation in this step. The coefficient (B) for critical existential thinking is 0.45, indicating that for each unit increase in critical existential thinking, there is an estimated increase of 0.45 in general self-efficacy. The coefficient is statistically significant ($p < .001$). The R^2 value for this step is 0.10, indicating that critical existential thinking explains 9.9% of the variance in general self-efficacy. In step 2, the baseline is 12.84, with a standard error of 2.28. It is statistically significant ($p < .001$). The coefficient for critical existential thinking decreases slightly to 0.23 in this step but remains statistically significant ($p = .021$). The predictor "Personal meaning production" enters the regression equation in this step. The coefficient for personal meaning production is 0.63, indicating that for each unit increase in personal meaning production, there is an estimated increase of 0.63 in general self-efficacy. The coefficient is statistically significant ($p < .001$). The R^2 value for this step is 0.35, indicating that critical existential thinking and personal meaning production together explain an additional 24.9% of the variance in general self-efficacy. In step 3, the baseline step is 12.71, with a standard error of 2.35. It is statistically significant ($p < .001$). The coefficient for critical existential thinking decreases slightly to 0.23 in this step but remains statistically significant ($p = .025$). The coefficient for personal meaning production decreases slightly to 0.57 but remains statistically significant ($p < .001$). The predictor "Transcendental awareness" enters the regression equation in this step. The coefficient for transcendental awareness is 0.03, indicating that for each unit increase in transcendental awareness, there is an estimated increase of 0.03 in general self-efficacy. However, the coefficient is not statistically significant ($p = .80$). The R^2 value for this step remains the same as in Step 2 (0.35), indicating that transcendental awareness does not significantly contribute to the explanation of variance in general self-efficacy beyond critical existential analysis and creation of personal meaning.

The stepwise hierarchical regression analysis suggests that critical existential thinking and personal meaning production are significant predictors of general self-efficacy in adolescents. However, transcendental awareness does not contribute significantly to the prediction of general self-efficacy once critical existential thinking and personal meaning production are taken into account.

Table 4

Summary of Stepwise Hierarchical Regression Analysis for Predicting Self-Compassion in adolescents ($n=150$) with respect to their mother's spiritual intelligence dimensions ($n=150$)

Variables	B	95% CL		SE(B)	B	Sig.	R^2	ΔR^2
		LL	UL					
Step 1								
Constant	21.90	17.08	26.78	2.47		.00	.28	.28
Personal meaning production	1.01	.74	1.27	.13	.53	.00		
Step 2								
Constant	16.32	11.24	21.42	2.58		.00	.38	.37
Personal meaning production	.04	-.42	.51	.24	.02	.87		
Transcendental awareness	.91	.53	1.28	.19	.60	.00		

Dependent Variable: self-compassion

Predictors: (Constant), personal meaning production

Predictors: (Constant), personal meaning production, transcendental awareness

The hierarchical regression analysis was conducted to examine the relationship between the spiritual intelligence dimensions of mothers and the self-compassion of adolescents. In Step 1 of the analysis, the baseline (representing the intercept) was found to be 21.90. The coefficient for the variable "Personal meaning production" was 1.01, with a standard error (SE) of 0.13. The 95% confidence interval (CI) for this coefficient ranged from 0.74 to 1.27. The significance of the coefficient (Sig.) was reported as 0.00. The R^2 value for Step 1 was 0.28, indicating that the predictors in this step accounted for 28% of the variance in self-compassion. In Step 2 of the analysis, a new baseline was obtained, which was 16.32. The coefficient for "Personal meaning production" changed to 0.04, with a SE of 0.24. The 95% CI for this coefficient ranged from -0.42 to 0.51. The coefficient for the variable "Transcendental awareness" was 0.91, with a SE of 0.19. The 95% CI for this coefficient ranged from 0.53 to 1.28. Both coefficients were found to be significant, with p-values of 0.02 and 0.00, respectively. The R^2 value for Step 2 was 0.38, indicating that the predictors in this step, when added to those in Step 1, accounted for an additional 37% of the variance in self-compassion. In terms of interpretation, in Step 1, only "Personal meaning production" was included as a predictor variable. It had a positive and significant relationship with self-compassion. This means that as adolescents' mothers had higher levels of personal meaning production, the adolescents tended to have higher levels of self-compassion.

In Step 2, both "Personal meaning production" and "Transcendental awareness" were included as predictor variables. "Personal meaning production" showed a very small and non-significant relationship with self-compassion in this step. On the other hand, "Transcendental awareness" had a positive and significant relationship with self-compassion. Thus, when considering both spiritual intelligence dimensions together, it was found that adolescents' self-compassion was positively influenced by their mothers' levels of transcendental awareness.

Discussion

The objective of the current study was to assess the association between spiritual intelligence of mothers and self-efficacy and self-compassion among adolescents. The current research findings elaborated that spiritual intelligence of mothers is linked with self-compassion and self-efficacy of adolescents.

The discovery predicted positive predictive relationship between variables. This part of the current research aims to discuss the current results in light of the previous studies, theories, and local context. Some factors that contribute to the high levels of spiritual intelligence in mothers are universal awareness, self-mastery and spiritual presence. Some factors that contribute to the high levels of self-efficacy in adolescents are competence and parents' autonomy. Second and most important factor is parents' autonomy. In a research, relationship between parents' autonomy and development of self-efficacy in adolescents was examined. Study was specifically done on late adolescents between age of 17 and 19. Little correspondence was found between parents' reports of their behavior and children's perceptions of this behavior. Furthermore, children's self-evaluations were much more strongly related to their perceptions of parental behavior than to parents' self-reported behavior. Children's self-efficacy was more strongly affected by parent's autonomy. Some factors that contribute to the high levels of self-compassion in adolescents are isolation, self-judgment, and mindfulness.

However, a correlational study was conducted in university students in Indonesia. Significant correlations were found between emotional intelligence, spiritual intelligence, self-efficacy, and

healthy behavior. This study supported one of the findings of current study that spiritual intelligence is correlated with self-efficacy. (Ainiyah, 2021)

Similarly, another study looked at the connections between self-compassion, spiritual intelligence, and life fulfilment. In qualitative investigations, it was discovered that those with high levels of spiritual intelligence and self-compassion tended to apply these skills to deal with issues in their lives, ultimately feeling more authenticity, thankfulness, and peaceful resolution. It also supported positive correlations of spiritual intelligence with self-compassion as declared in the current study. (Neff, 2002)

Another study was conducted to assess the level of children's mental health based on the spiritual acuity of their parents. The study's findings indicated that children's levels of mental health vary depending on their parents' spiritual intelligence, with higher spiritual intelligence being associated with better mental health than lower spiritual intelligence. This study also supports current findings. High self-efficacy and high self-compassion are elements of good mental health. Recent study concluded that higher spiritual intelligence leads to higher self-efficacy and self-compassion of adolescents. Both results are almost same and literature supported the findings. (Fowler, 1995)

Conclusion

According to study on mothers' spiritual intelligence as a favorable predictor of adolescents' levels of self-efficacy and self-compassion, the results point to a considerable correlation between these factors. According to the research, moms' spiritual intelligence is vital for their adolescent children's growth in self-efficacy and self-compassion. First, the study shows that mothers with higher spiritual intelligence are more likely to help their adolescent children develop a sense of self-efficacy. Mothers with spiritual intelligence have the capacity to create a feeling of confidence and belief in their children's talents. Second, the study finds that adolescent self-compassion is positively correlated with mothers' spiritual intelligence. Higher spiritually intelligent mothers tend to teach and encourage self-compassion in their offspring. This caring setting encourages acceptance of flaws, self-kindness, and the capacity to deal with challenges via self-care and self-compassion. Overall, the research on mothers' spiritual intelligence as a favorable predictor of self-efficacy and self-compassion in teenagers highlights the significant influence mothers' spiritual practices and beliefs have on their offspring's psychological health. Mothers may aid their adolescent children in growing a greater sense of self-efficacy, belief in their capabilities, and self-compassion, which will result in a healthier emotional and psychological development, by creating an environment that values spirituality.

Limitations

The current study contains some limitations and drawbacks like all other researches. These limitations can be overcome through future researches. The study sample included only adolescents, excluding other age groups like adulthood, childhood etc. so the results cannot be generalized to overall population, it can be generalized only to a specific range of population between 11 to 13 years of age.

Implications

- Findings of the study can be utilized for development of parenting techniques as well as focusing of spiritual intelligence of mothers.

- Necessary tools and strategies should be applied on mothers for enhancement of their spiritual intelligence. This will in return enhance the self-efficacy and self-compassion of adolescents.
- Both mothers and teenagers can benefit from spiritual intelligence in the development of resilience and coping mechanisms.
- This study helps adolescents to handle different stressors and transitions in their lives, these skills will be useful in the long run.
- Future research may go new directions as a result of the study of the connections between spiritual intelligence, self-efficacy, and self-compassion in mother-adolescent relationships.

Ethical Approval: The study was approved by Ethical Review Committee (ERC) of Superior University.

Consent to Participate: Written informed consent was obtained from all individual participants included in the study.

Declaration of conflicting interest: The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding Statement: This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Data availability: data will be shared on request.

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