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Investigation of spiritual intelligence levels of active football players
Investigación de los niveles de inteligencia espiritual de futbolistas activos

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Abstract. The aim of this study is to examine the spiritual intelligence levels of active soccer players according to various variables. A survey model was used in this quantitative study. The study group consisted of 517 football players actively playing football in the 1st Amateur League, Super Amateur League and Regional Amateur League. Snowball sampling, a non-probability sampling method, was used to collect the data. The first part of the measurement tool, which consists of two parts, includes questions prepared for the demographic information of the participants. The second part includes the "Spiritual Intelligence Scale" adapted into Turkish by Erduran-Tekin & Ekşi (2019). Independent sample test (T-test) and one-way analysis of variance (One-Way ANOVA) were applied to the data obtained. According to the results of the data analysis, Welch values were taken into consideration depending on the homogeneity assumption of the data and Tukey test, one of the Post Hoc tests, was applied as a second level test. The total score and sub-dimensions of spiritual intelligence differ statistically according to marital status, age, occupation, economic income and practicing sports. The fact that football players tell the problems they experience to the people around them (family members), the maturity that occurs in individuals with the advancement of age, the assurance and personal rights they have in the profession, having an economic income that they can feel comfortable and doing sports increase the level of spiritual intelligence.
Keywords: Active sports participation, football, spiritual intelligence, 1st amateur league, 2nd amateur league, regional amateur league.

Resumen. El objetivo de este estudio es examinar los niveles de inteligencia espiritual de los futbolistas en activo en función de diversas variables. En este estudio cuantitativo se utilizó un modelo de encuesta. El grupo de estudio estaba formado por 517 futbolistas que jugaban activamente al fútbol en la 1ª Liga de Aficionados, la Super Liga de Aficionados y la Liga Regional de Aficionados. Para recoger los datos se utilizó el muestreo de bola de nieve, un método de muestreo no probabilístico. La primera parte de la herramienta de medición, que consta de dos partes, incluye preguntas preparadas para la información demográfica de los participantes. La segunda parte incluye la "Escala de Inteligencia Espiritual" adaptada al turco por Erduran-Tekin & Ekşi (2019). Se aplicaron a los datos obtenidos la prueba de muestras independientes (prueba T) y el análisis de varianza unidireccional (ANOVA unidireccional). Según los resultados del análisis de los datos, se tuvieron en cuenta los valores de Welch en función del supuesto de homogeneidad de los datos y se aplicó la prueba de Tukey, una de las pruebas Post Hoc, como prueba de segundo nivel. La puntuación total y las subdimensiones de la inteligencia espiritual difieren estadísticamente según el estado civil, la edad, la profesión, los ingresos y la práctica de deportes. El hecho de que los futbolistas cuenten los problemas que experimentan a las personas de su entorno (familiares), la madurez que se produce en los individuos con el avance de la edad, la seguridad y los derechos personales que tienen en la profesión, tener unos ingresos económicos que les permitan sentirse cómodos y practicar deporte aumentan el nivel de inteligencia espiritual.
Palabras clave: Participación activa en deportes, fútbol, inteligencia espiritual, 1ª liga de aficionados, 2ª liga de aficionados, liga regional de aficionados.

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Introduction

After the discovery of IQ, the type of intelligence that deals with an individual's mathematical and analytical skills, research in this field continued and it was thought that there may be other types of intelligence. Gardner's (2011) theory of multiple intelligences brings a new perspective to the concept of intelligence, arguing that human intelligence is a combination of many abilities that cannot be explained by a single factor. Gardner describes intelligence as a psychobiological potential for solving problems or evaluating objects that are valued within a cultural framework. Gardner, the representative of this theory, argues that the Multiple Intelligences Theory is based on biological and cultural dimensions. Culture plays a significant role in the development of intelligence, with the value it places on different types of intelligence. The types of intelligence that are highly valued develop more and faster than others. Because accepted and valued behaviors increase motivation and direct the individual to enrich these behaviors (Demirel, 2004).

Howard Gardner, with his book 'Frames of Mind', opened different areas of discussion and research based on the concept of 'multiple intelligences'. The book mentions seven different types of intelligence. These are linguistic, analytical and mathematical, musical, bodily, spatial/spatial, personal and intrapersonal intelligence. He also mentions four models of intelligence and lists them as bottom-up physical intelligence, IQ, which is linguistic and mathematical skill intelligence, emotional intelligence (EQ) and spiritual intelligence (SQ). EQ and SQ are closely related types of intelligence. These two types of intelligence appeal to emotions rather than thought, physical and analytical thinking (Zohar & Marshall, 2000). In particular, SQ is an area worth exploring to explain the type of intelligence that directly addresses the heart and can be

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called the thinking heart.

Spiritual intelligence is an intrinsic, innate ability of the human brain and psyche. It draws its deepest resources from the heart of the universe. It is an ability that has evolved over millions of years and enables the brain to find and use meaning in solving problems. (Zohar & Marshall, 2000). Spiritual intelligence is defined as a type of intelligence that enables people to know that they are connected to the whole universe and to be aware of themselves within this universe (Yağcı & Sezgin, 2021).

Having a vision and a set of values, facing challenges and learning from them, and being aware of one's responsibility towards the world are among the characteristics of spiritual intelligence (Zohar & Marshall, 2010).

The concept of Spiritual Intelligence is closely linked to spirituality and values, so it can empower an individual with a sense of change and transformation and help him/her to solve cultural and spiritual problems. Therefore, it transforms and helps individuals to solve their problems with God and prepares them to solve their cultural and social problems in a better and more effective way (Khoshtinat, 2012). People with a high level of spiritual intelligence find it easy to overcome difficulties and are able to show determination and honesty. Therefore, it enables the individual to overcome passions and ambitions that think only of himself/herself without putting his/her ego in the foreground, to facilitate self-understanding, and to approach all his/her initiatives with more strength, determination and courage (McGreal, 2013).

Emmons (2000) mentions five abilities that define spiritual intelligence. These abilities refer to the capacity to transcend the physical and material realm, experience heightened states of spiritual consciousness, sanctify daily activities, events, and relationships, solve life problems using spiritual resources, and engage in virtuous behaviour. Having a high spiritual intelligence enables the individual to do his/her job in a better way (Khoshtinat, 2012).

When it is considered in the specific case of football sport branch high spiritual intelligence of athletes in this sport branch that appeals to large masses may mean that athletes can use their performances better. Positive evaluations and behaviours are more likely to increase when an individual has positive feelings and thoughts about their life (Myers & Diener, 1995). When a normal person is considered, it is not possible to exhibit behaviour independent of intelligence. In this context, behaviour is affected by more than one factor. Spirituality is an essential component of an individual's mental health and well-being. It allows individuals to evaluate themselves and their lives positively, leading to desired positive behaviours (Baezzat et al., 2019; Garssen et al., 2021; Nosrati et al., 2018; Sadeghifard et al., 2020). Spiritual intelligence allows individuals who seek meaning and question the purpose of life to experience profound emotions, gain self-awareness, establish meaningful relationships with others, and enhance their problem-solving abilities (Chaar et al., 2018; Hosseini et al., 2010; Nasel, 2004; Raisi et al., 2018).

Mishra & Vashist (2014) state that spiritual intelligence is a premise in understanding the quality of life and success of the individual. It is also emphasised that individuals with high spiritual intelligence can overcome mental, social and emotional stress and problems more easily. In the study conducted by Rezavandzayeri et al. (2024), it is emphasised that there is a positive correlation between training volume and emotional intelligence. Acebes Sánchez, Granado-Peinado, Marchena-Giráldez (2021) examined the relationship between emotional intelligence and anxiety and suggested that emotional intelligence is related to performance in athletes. Considering the nature of football, football matches may cause various psychological stresses in athletes such as the need to focus for a long time, the need to maintain the level of perception, and the difficulty of making decisions under the pressure of the opponent, as well as physical strain (Nédélec, 2012). Research suggests that individuals with a spiritual orientation exhibit better mental and physical health and a more positive outlook. They are less likely to engage in harmful or negative behaviours towards themselves and their environment, and as their spirituality increases, they show a reduced tendency towards violence (James, Miles, & Mullins, 2011; Salas-Wrigh, et al., 2013; Singh, Junnarkar, & Kaur, 2016; Yick, 2008). In this context, in our study, it was aimed to examine the spiritual intelligence levels of active football players according to various variables, and the following hypotheses were formed in order to obtain more detailed information.

H1: Spiritual intelligence levels of active football players differ statistically according to marital status variable.

H2: Spiritual intelligence levels of active football players differ statistically according to age variable.

H3: Spiritual intelligence levels of active football players differ statistically according to occupation variable.

H4: Spiritual intelligence levels of active football players differ statistically according to economic income variable.

H5: Spiritual intelligence levels of active football players differ statistically according to the variable of doing sport.

Method

In this section of the study, information about the research model, research group, data collection tool and data analysis are given.

Research design

This study adopts a quantitative research approach using the survey model. The survey model aims to describe a past or current situation objectively, without intervention, by defining the subject of the research within its own conditions (Karasar, 2020).

Research group

The study group consists of 517 football players actively playing football in the 1st Amateur League, 2nd Amateur League and Regional Amateur League. The data was

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collected using the snowball sampling method, which is a non-probability sampling method. In order to perform snowball sampling, a connection is established with one of the units in the universe in any way. Then, with the help of the person contacted, another person is contacted, and then another person is contacted in the same way. In this way, the sample is enlarged in a chain as a snowball effect (Daymon & Holloway, 2010; Palinkas, et al., 2015).

Data collection tool

The first part of the measurement tool, which consists of two parts, includes questions prepared for the demographic information of the participants. In the second part, there is the "Spiritual Intelligence Scale" developed by Kumar & Mehta (2011) and adapted into Turkish by Erduran-Tekin & Ekşi (2019) to measure the spiritual intelligence level of the participants. The five-point Likert-type measurement tool (1: Strongly Disagree, 2: Disagree, 3: Undecided, 4: Agree 5: Strongly Agree), consists of 19 items and 4 sub-dimensions in total. Self-understanding sub-dimension consists of 7 items, human values sub-dimension consists of 4 items, compassion sub-dimension consists of 5 items and conscientiousness sub-dimension consists of 3 items. There are 9 reverse coded items in the measurement tool. Cronbach Alpha coefficient of the scale was determined as .85. It is stated that participants with high scores can be said to have high spiritual intelligence (Erduran-Tekin & Ekşi, 2019).

Table 1.
Item distribution of the measurement tool

Size	Number of items	Chronbach's Alpha (α)
Self-understanding	7	.808
Human Values	4	.821
Compassion	5	.788
Conscientiousness	3	.845
Spiritual Intelligence Total	19	.798

The measurement tool in Table 1 consists of a total of 19 items and 4 sub-dimensions. Self-understanding sub-dimension consists of 7 items, human values sub-dimension consists of 4 items, compassion sub-dimension consists of 5 items and conscientiousness sub-dimension consists of 3 items. As a result of Chronbach's Alpha reliability analyses, reliability coefficients were obtained for Self-understanding (α=.808), Human Values (α=.821), Compassion (α=.788), Conscientiousness (α=.845) and Total Spiritual Intelligence (α=.798).

Analysing the data

After transferring the obtained data to Excel, the study excluded participants who provided incomplete information. The edited data were transferred to the SPSS 23.0 package programme and the Kolmogorov-Smirnov normality test was applied, and although the results obtained did not show a normal distribution, it was accepted that the data had a normal distribution because the skewness and kurtosis values were between -3 and +3 (Jondeau & Rockinger, 2003). Independent sample test (T-test), Reliability test and One-Way Analysis of Variance (One-Way ANOVA) were applied to the data. According to the results of the data analysis, Welch values were taken into consideration depending on the homogeneity assumption of the data and Tukey test, one of the Post Hoc tests, was applied as a second level test. The findings were evaluated according to $p<0.05$ significance value (Tukey, 1949).

Table 2.
Skewness and Kurtosis values of sub-dimension

Sub-dimension	Skewness	Kutosis
Self-understanding	-.157	-1.754
Human Values	-.219	-1.647
Compassion	.206	-1.342
Conscientiousness	-.093	-1.520
Spiritual Intelligence Total	-.171	-1.978

Table 2 Skewness and kurtosis values of the sub-dimensions are between -3 and +3. Therefore, parametric tests can be applied to the data (Jondeau & Rockinger, 2003).

Table 3.
Mean, standard deviation, Skewness and Kutosis values of variables

Variable	N	X̄	SD	Skewness	Kutosis
Marital Status	517	1.653	.476	-.647	.235
Age	517	2.034	.885	-.068	.328
Profession	517	1.941	.750	.095	.316
Economic Income (TL)	517	1.955	.828	.083	.451
Doing Sport	517	1.847	.715	-.458	.236

Table 3 presents the mean, standard deviation, skewness and kurtosis values of the demographic information of the participants.

Findings

The aim of the study is to examine the spiritual intelligence levels of the participants according to various variables (marital status, age, occupation, economic income and practicing sports) and to present the results of data analysis.

Table 4.
T-Test results for marital status variable

Sub-dimension	Marital Status	N	X̄	SD	t	p
Self-understanding	Single	237	2.357	.625	-4.091	.000**
	Married	280	2.582	.620		
Human Values	Single	237	2.977	.850	-.601	.548
	Married	280	3.022	.887		
Compassion	Single	237	2.496	.820	-6.456	.000**
	Married	280	2.942	.752		
Conscientiousness	Single	237	2.260	.960	-.350	.726
	Married	280	2.288	.860		
Spiritual Intelligence Total	Single	237	2.508	.542	-4.223	.000**
	Married	280	2.723	.600		

$p<0.01$**

When Table 4 was analysed, a statistically significant difference was found in self-understanding ($t(515)= -4.091$; $p<0.05$), compassion ($t(515)= -6.456$; $p<0.05$), spiritual intelligence total score ($t(515)= -4.223$; $p<0.05$) depending on the marital status variable. In the sub-dimensions of human values and conscientiousness, no significant difference was found depending on the marital

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status variable. In the statistically significant total score and sub-dimensions, it is seen that the average scores of married participants are higher than single participants.

Table 5.
One-Way ANOVA results for age variable

Sub-dimension	Age	N	X̄	SD	F	p	Difference
Self-understanding	30 and above (a)	169	2.597	.615	7.307	.001*	a-b a-c
	24-29 (b)	120	2.532	.595			
	18-23 (c)	228	2.364	.645			
Human Values	30 and above (a)	169	3.105	.897	4.336	.014*	a-b
	24-29 (b)	120	2.807	.885			
	18-23	228	3.027	.827			
Compassion	30 and above (a)	169	2.910	.778	10.924	.000**	a-b a-c
	24-29 (b)	120	2.844	.730			
	18-23 (c)	228	2.554	.848			
Conscientiousness	30 and above	169	2.374	.903	1.782	.169	
	24-29	120	2.177	.926			
	18-23	228	2.252	.893			
Spiritual Intelligence Total	30 and above (a)	169	2.751	.594	6.678	.001*	a-b a-c
	24-29 (b)	120	2.616	.594			
	18-23 (c)	228	2.536	.552			

p<0.01**, p<0.05*, a=30 and above, b=24-29, c=18-33

When Table 5 is examined, a statistically significant difference was found in the sub-dimensions of self-understanding (F(2; 516)= 7.307; p<0.05), human values (F(2; 516)= 4.336; p<.005), compassion (F(2; 516)= 10.924; p<0.05) and the total score of spiritual intelligence (F(2; 516)= 6.678; p<0.05) depending on the age variable. No significant difference was found in the sub-dimension of conscientiousness depending on the age variable. As the results of Tukey Post-Hoc test were analysed in order to determine which groups were different, it was seen that there was a difference between the participants aged 30 and over and the other participants.

Table 6.
One-Way ANOVA results for profession variable

Sub-dimension	Profession	N	X̄	SD	F	p	Difference
Self-understanding	Private Sector Employee	191	2.441	.621	3.486	.031*	b-c
	Civil Servant (b)	194	2.571	.630			
	Student (c)	132	2.398	.640			
Human Values	Private Sector Employee	191	3.057	.805	.797	.451	
	Civil Servant	194	2.992	.885			
	Student	132	2.935	.935			
Compassion	Private Sector Employee (a)	191	2.600	.826	5.640	.004*	a-b
	Civil Servant (b)	194	2.876	.794			
	Student	132	2.736	.800			
Conscientiousness	Private Sector Employee	191	2.227	.913	1.436	.239	
	Civil Servant	194	2.362	.890			
	Student	132	2.217	.913			
Spiritual Intelligence Total	Private Sector Employee (a)	191	2.579	.563	3.047	.048*	a-b b-c
	Civil Servant (b)	194	2.707	.605			
	Student (c)	132	2.572	.563			

p<0.05*, a= Private Sector Employee, b=Civil Servant, c= Student

When Table 6 is examined, a statistically significant difference was found in the sub-dimensions of self-understanding (F(2; 516)= 3.486; p<0.05), compassion (F(2; 516)= 5.640; p<0.05) and the total score of spiritual intelligence (F(2; 516)= 3.047; p<0.05) depending on the occupational variable. No significant difference was found in humanitarian others and conscientiousness sub-dimensions depending on the occupational variable. When the results of Tukey Post-Hoc test were analysed to determine which groups were different, it was seen that there was a difference between civil servants and students in the dimension of understanding oneself, between civil servants and private sector employees in the sub-dimension of compassion, and between civil servants and other participants in the total scores of spiritual intelligence.

Table 7.
One-Way ANOVA results for economic income variable

Sub-dimension	Economic Income (TL)	N	X̄	SD	F	p	Difference
Self-understanding	Over 25 thousand (a)	163	2.594	.600	4.294	.014*	a-b
	15.001-25.000 (b)	166	2.397	.622			
	Under 15 thousand	188	2.451	.655			
Human Values	Over 25 thousand (a)	163	3.092	.822	4.746	.009*	a-b
	15.001-25.000 (b)	166	2.832	.947			
	Under 15 thousand	188	3.072	.820			
Compassion	Over 25 thousand	163	2.862	.774	2.797	.062	

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	15.001-25.000	166	2.692	.842			
	Under 15 thousand	188	2.670	.816			
Conscientiousness	Over 25 thousand (a)	163	2.470	.870	13.194	.000**	a-c
	15.001-25.000	166	1.991	.850			
	Under 15 thousand (c)	188	2.356	.930			
Spiritual Intelligence Total	Over 25 thousand (a)	163	2.750	.563	7.524	.001*	a-b a-c
	15.001-25.000 (b)	166	2.503	.621			
	Under 15 thousand (c)	188	2.625	.542			

p<0.01**, p<0.05*, a= Over 25 thousand, b=15.001-25.000, c= Under 15 thousand

When Table 7 is examined, a statistically significant difference was found in the sub-dimensions of self-understanding (F(2; 516)= 4.294; p<0.05), human values (F(2; 517)= 4.746; p<.005), conscientiousness (F(2; 517)= 13.194; p<0.05) and the total score of spiritual intelligence (F(2; 516)= 7.524; p<0.05) depending on the economic income variable. There was no significant difference in the compassion sub-dimension based on economic income. When the results of the Tukey Post-Hoc test were analysed in order to determine which groups were different, it was seen that there was a difference between the participants with an economic income above 25 thousand and the participants with an economic income of 15.001-25.000 in the sub-dimensions of self-understanding and human values, between the participants with an economic income above 25 thousand and the participants with an economic income below 15 thousand in the sub-dimension of conscientiousness, and between the participants with an economic income above 25 thousand and the others in the total score of spiritual intelligence.

Table 8.
One-Way ANOVA results for the variable of doing sport

Sub-dimension	Doing Sport	N	X̄	SD	t	p
Self-understanding	No	237	2.197	.626	-4.032	.005*
	Yes	280	2.302	.620		
Human Values	No	237	2.542	.850	-.607	.532
	Yes	280	2.715	.889		
Compassion	No	237	2.296	.821	-6.557	.002*
	Yes	280	2.712	.752		
Conscientiousness	No	237	1.889	.960	-.350	.726
	Yes	280	1.949	.862		
Spiritual Intelligence Total	No	237	2.246	.542	-4.302	.001*
	Yes	280	2.472	.601		

p<0.05*

When Table 8 is analysed, a statistically significant difference was found in self-understanding (t(513)= -4.032; p<0.05), compassion (t(513)= -6.557; p<0.05), spiritual intelligence total score (t(513)= -4.302; p<0.05) depending on the variable of doing sports. In the sub-dimensions of human values and conscientiousness, no significant difference was found depending on the variable of doing sports. In terms of the statistically significant total score and sub-dimensions, it is evident that the average scores of participants who engage in sports are higher than those who do not.

Discussion

In our study in which we examined the spiritual intelligence levels of active football athletes according to various variables, a statistically significant difference was found in the total score of self-understanding, compassion, spiritual intelligence depending on the marital status variable. In the sub-dimensions of human values and conscientiousness, no significant difference was found depending on the marital status variable. In the total score and sub-dimensions of spiritual intelligence, which were statistically significant, the average scores of married participants were higher than single participants (Table 4). It is thought that the significant difference is due to the stress, anxiety and loneliness of the athletes in the problematic processes they face. In a review of the relevant literature, Dilmen (2021) found a statistically significant difference in emotional intelligence levels between married and unmarried participants among employees of the Provincial Directorate of Youth and Sport. In the study conducted by Tekin (2021), it is stated that significant differences were found in the level of emotional intelligence depending on the marital status variable and this difference was in favour of married participants.

A statistically significant difference was found in self-understanding, human values, compassion sub-dimensions, and the total score of spiritual intelligence, depending on the age variable. There was no significant difference in the sub-dimension of conscientiousness based on age. When analysing the results of the Tukey post-hoc test to determine group differences, it was found that there was a significant difference between participants aged 30 and over and the other participants (Table 5). It is thought that the significant difference is due to the experience, knowledge and accumulation of athletes depending on age. Looking at the related literature studies, Turan et al. (2020) examined the spiritual intelligence levels of the students continuing their education in the faculty of sport sciences, and it was emphasised that a statistically significant difference was found in the high consciousness sub-dimension of the participants' spiritual intelligence and that the difference was in favour of the high age group. Yurttaş (2018) found a statistically significant difference between spiritual intelligence and age in her study on intelligence and decision-making styles.

There was a statistically significant difference in self-understanding, compassion sub-dimensions, and total score of spiritual intelligence depending on the occupational variable. No significant difference was found in humanitarian others and conscientiousness sub-dimensions depending on the occupational variable. Upon analysing the results of the Tukey Post-Hoc test to determine group differences, it was found that civil servants differed from students in the dimension of self-understanding, from

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private sector employees in the sub-dimension of compassion, and from other participants in the total score of spiritual intelligence (Table 6). It is thought that the reason for the significant difference is that the participants who are civil servants do not have job anxiety. Considering the related literature studies, Herece & Şener (2017) examined the relationship between emotional intelligence and burnout and found statistically significant differences between the occupations of the participants and emotional intelligence. Polatcı & Aydın (2022) found that incompatibility with one's job can cause stress.

Depending on the economic income variable, a statistically significant difference was found for self-understanding, human values, the sub-dimensions of conscientiousness and the total score of spiritual intelligence. There was no significant difference in the compassion sub-dimension based on economic income. The results of the Tukey Post-Hoc test reveal a significant difference between participants with an economic income over 25,000 and those with an economic income of 15,001-25,000 in the sub-dimensions of self-understanding and human values. In the sub-dimension of conscientiousness, it is seen that there is a difference between the participants whose economic income is over 25000 and below 15000. Furthermore, the analysis reveals a discrepancy in the overall spiritual intelligence scores between participants with an economic income over 25000 and those with lower economic incomes (Table 7). It is thought that the reason for the significant difference is that the participants with high economic income are not very anxious in economic terms compared to the other participants. Considering the related literature studies, Cohen (2015) states that intelligence, which can be defined as the ability to process information in the process of adaptation to the environment, can be affected by the social, psychological, economic, mental and emotional dimensions of the individual. In the study conducted by Yakut (2022), it was determined that the participants who expressed their economic status as very good had the highest moral intelligence score according to the economic status variable, the moral intelligence scores increased depending on the increase in economic status and the difference was statistically significant.

There was a statistically significant difference in the total scores for self-awareness, compassion and spiritual intelligence depending on whether the individual was involved in sport or not. In the sub-dimensions of human values and conscientiousness, no significant difference was found depending on the variable of doing sports. When analysing the statistically significant total score and sub-dimensions, it is clear that people who participate in sport have higher average scores than those who do not (Table 8). It is thought that the reason for the significant difference is due to the fact that sports activities provide participants with areas where they can feel comfortable. Looking at the related literature studies, Turan et al. (2020) examined the spiritual intelligence levels of sport sciences students and found a statistically significant difference in the sub-dimensions of understanding the spiritual and spiritual dimensions of life, high consciousness, awareness and spiritual intelligence depending on the variable of doing sports. Looking at the mean scores, it is seen that the significant difference is in favour of the participants who do sports. Torkfar et al. (2011), in their study on student athletes continuing their university education, emphasised that the intelligence levels of the participants varied according to the sport branch they participated in.

Conclusion

As a result, spiritual intelligence levels of active football players vary according to the variables of marital status, age, occupation, economic income and doing sports. The fact that football players tell the problems they experience to the people around them (family members), the maturity that occurs in individuals with the advancement of age, the assurance and personal rights they have in the profession, having an economic income that they can feel comfortable and doing sports increase the level of spiritual intelligence. It is recommended that qualitative research designs should be used in future studies, different sports branches should be taken as a sample and seminars on spiritual intelligence should be given to athletes.

Limitations

This study is limited to the data obtained with the "Spiritual Intelligence Scale", statistical procedures given in the method section, and active football players in the 1st Amateur League, 2nd Amateur League and Regional Amateur League.

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