Investigating the Correlation between Spiritual Intelligence and Self-Compassion with the Mediation of Social Adjustment in Divorced Women

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Abstract

Background: Divorce is recognized as the main factor contributing to the deterioration and collapse of the basic societal institution, the family, resulting in numerous negative social consequences. The study aimed to examine the correlation between spiritual intelligence and self-compassion with the influence of social adjustment in women who have experienced divorce.

Methods: This descriptive-correlational study focused on all divorced women under the care of the Welfare Organization of Alborz Province, Iran who have been divorced for at least one year in 2023-2024. A total number of 361 participants were selected using convenience sampling method. The Integrated Spiritual Intelligence Scale (ISIS), Social Adaptation Self-evaluation Scale (SASS), Post-Divorce Adjustment Inventory (PDAI), and Self-Compassion Scale (SCS) were given to the participants. The data were analyzed using SmartPLS 4.1.0.9 software.

Results: Based on the findings of the study, Social Adaptation was positively and significantly correlated with Adjustment following divorce (β=0.035, P=0.006). Similarly, Mindfulness achieved through Social Adaptation showed a positive and significant association with adjustment after divorce (β=0.042, P=0.002). In addition, spiritual intelligence attained through social adaptation was found to have a positive and significant correlation with adjustment after divorce (β=0.064, P<0.001). Furthermore, self-judgment as a component of social adaptation exhibited a negative and significant correlation with adjustment after divorce (β=-0.049, P=0.002).

Conclusions: According to the results of the model fitting, all variables in various areas showed adequate levels of validity and reliability within the model. Additionally, the total impact of the model indicated significant correlations between spiritual intelligence, self-compassion, and social adjustment variables on post-divorce adjustment. The mediating impact of the social adjustment variable was also verified in this situation.

Keywords: Adjustment, Spiritual intelligence, Self-compassion, Social adjustment, Divorced, Women

1. Introduction

Divorce is identified as the primary cause of the breakdown and disintegration of the family, as the fundamental unit of society, leading to various social harms (1). Some researchers viewed divorce as a major life stressor due to the lasting negative impact it can have on individuals. The consequences of deciding to end a marriage begin before the actual divorce proceedings and can linger until the legal completion of the divorce (2). Adapting to life after divorce is a fundamental process that individuals go through following the end of a marriage. It often requires significant adjustment, comparable to coping with the death of a spouse. Despite variations in individual experiences, post-divorce adjustment typically involves struggles with depression, anger, anxiety, and stress. For divorced women, one of the key challenges they face is adapting to life after divorce (3). Adapting to life changes following divorce is the process of adjusting to the psychological and emotional impacts of the separation. This definition encompasses both favorable signs of adjustment and unfavorable signs of struggle with divorce (4). Different studies suggested different factors and elements that contribute to successful adjustment after divorce. This is because many believe that certain aspects that are beneficial for some communities and people may not apply to others (3-5).

Spiritual intelligence could be a factor linked to the adjustment after divorce. It is related to a collection of mental skills that come from the exceptional and surpassing characteristics of existence. These abilities pertain to understanding one's inner self, personal significance,

transcendence, and higher consciousness. These skills, when put into practice, allow individuals to have a distinctive aptitude for addressing issues, thinking creatively, and handling challenges (6). Generally, spirituality is a component of human life that involves seeking the meaning and purpose of life concerning the present moment, oneself, others, the environment, and sacred encounters. Spiritual health, or the fourth dimension of health, reflects a state where individuals can handle daily challenges leading to a profound comprehension of their abilities, life's purpose, and fulfillment from within. This state can be attained through personal growth, self-actualization, and excellence (7).

Self-compassion is a factor that can play a role in how well someone adjusts to life after a divorce. Being self-compassionate can make a person more attuned to the well-being of others (8). By recognizing that their experiences are common to all humans, individuals can see that pain, failure, and imperfections are normal aspects of life. They understand the importance of kindness and empathy (9). The practice of developing compassion for oneself and others is believed to improve overall well-being and happiness, a concept that has been emphasized in Buddhist teachings for centuries (10). Feeling care, acceptance, and belonging is important for mental wellness. Compassionate treatment can help people navigate life challenges. This therapy creates a safe space for problem-solving and positive change. It can improve forgiveness, adaptability, and social health. This treatment aids in managing feelings and behaviors, especially during difficult times like divorce (11).

Compassion-focused therapy was developed to support mental and emotional well-being by fostering kindness towards oneself and others. The foundational aspects of this therapy emphasize the importance of internalizing positive thoughts, attitudes, images, and calming behaviors from outside sources. By doing so, individuals can learn to react to internal stimuli in the same way they respond to external triggers, leading to a sense of inner peace (6). Compassion therapy is centered on meditation and aims to help people develop skills like compassion, well-being, empathy, and non-judgment. According to Neff, individuals in pain should use kindness, common humanity, and mindfulness to alleviate suffering (12). One important aspect following divorce is social adjustment, which refers to how well an individual's

needs match with the group they are a part of. Social adjustment is considered a key indicator of mental well-being and is measured by how well a person interacts with others (13). Tabatabayi and colleagues described social skills as learned behaviors that help people connect with others. They break these skills down into five categories: cooperation, appropriate speech, responsibility, empathy, and self-control. Weak social skills can result in rejection by others. Some students lack the necessary social skills for interacting with others (5). Developing social skills for social adaptation in correlations requires emotional and psychological health as well as emotional intelligence. Social skills are learned behaviors that allow positive interactions and prevent negative responses, leading to social adaptation (14).

According to the materials presented, the main question of this study is whether spiritual intelligence and self-compassion, through social adjustment, can predict adjustment after divorce in divorced women from Alborz welfare organization, Alborz Province, Iran. Based on the information provided, it is common for people to experience psychological issues after a divorce. Many divorced men feel anger, anxiety, depression, and loneliness. Divorce can lead to emotional distress and even mental health problems. Divorced men globally have a higher suicide rate and are more prone to addiction. It is important to study factors like spiritual intelligence, self-compassion, and social adjustment that can affect how well someone adjusts after divorce. This study aimed to fill that gap by exploring the connection between spiritual intelligence and self-compassion among women who have gone through divorce, taking into account the impact of social adjustment.

2. Methods

This descriptive-correlational study had practical purposes. The main goal of the study was to predict post-divorce adaptation in divorced women by looking at their spiritual intelligence and self-compassion, with social adaptation as a mediator (Figure 1). The focus group consists of approximately 6000 divorced women in Alborz Province, Iran who are recipients of support from the Welfare Organization and have been divorced for at least one year during 2023-2024. In this study, we determined the sample size based on the number of research variables (15). Considering the number
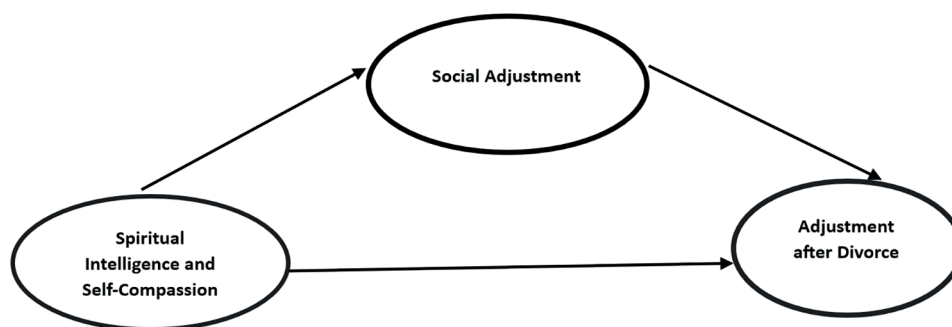
Figure 1: The figure shows the conceptual framework of the research.

of variables and the possibility of contaminated data, 400 individuals were initially considered as the sample. Moreover, after removing incomplete questionnaires and outliers, 361 divorced women had fully completed the questionnaires. The inclusion criteria were: providing an informed consent, have been separated for over a year, and being literate, being under the support of Welfare Organization of Alborz Province, Iran and being divorced for at least one year before the study. Those who were dissatisfied with continuing the study or undergone psychiatric treatment were excluded from the study.

2.1. Procedure

After receiving approval and code of ethics, the research team collaborated with the Welfare Organization of Alborz Province, Iran. They completed all necessary administrative procedures and security checks before contacting the Social Unit. To begin with, explanations were provided regarding the aims of the study, implementation method, and questionnaires to gain attention and cooperation. To adhere to ethical standards during the study, questions concerning personal information were omitted. The study participants were reassured that their data would be kept confidential and used solely for research purposes, with no disclosure to any organization.

Written informed consent was obtained from the participants when they filled out the questionnaire. The study provided comprehensive information about the research project based on their literacy and knowledge level. Candidates were then given the chance to carefully consider and make a decision about whether or not to sign the informed consent form and participate in the study. The study participants regularly sought assistance from the Welfare Organization, and the researchers invited them to participate in the study,

following the necessary permissions and ethical guidelines. The participants were given research surveys to fill out. Incomplete or inaccurate surveys were excluded, leaving 361 individuals who fully completed the surveys to be included in the study. The information collected during the questionnaire process was then coded to protect identity and ensure confidentiality. Access to information was carefully controlled, with strict adherence to predetermined criteria.

2.1.2. The Integrated Spiritual Intelligence Scale (ISIS): The Spiritual Intelligence Questionnaire comprises 42 questions and is designed to explore the various aspects of spiritual intelligence, such as general thinking, belief dimension, problem-solving ability, self-awareness, love, and moral issues. Emmons viewed spiritual intelligence as the use of spiritual capacities and resources in practical situations and contexts (15). The CVR index of the questionnaire is 0.85 and the authors reported a CVR index of 0.93 (16). The questionnaire on spiritual intelligence uses the Likert scale, ranging from *very little* (1) to *very much* (5). The reported Cronbach's alpha values were 0.82 and 0.79, respectively.

2.1.2. Social Adaptation Self-evaluation Scale (SASS): Bech created a questionnaire with 5 components focused on adaptation in various aspects of life: home, job, health, emotions, and social situations (17). The Social Adaptation Self-evaluation Scale (SASS) was developed, including 21 items, which explore the areas of work and leisure, family and extra-family relationships, intellectual interests, satisfaction in roles and patient self-perception of his ability to manage and control his environment. The theoretical score range for the SASS total score is; therefore, from 0 to 60. Higher scores signify greater adaptation. In Iran, the Cronbach's α was 0.97. The test–retest reliability correlation coefficient was 0.78 (18).

All question items demonstrated a CVI greater than 0.79 and a CVR between 0.62 and 0.75 (18). The reported Cronbach's alpha values were 0.84 and 0.80, respectively.

2.1.3. Post-Divorce Adjustment Inventory (PDAI): Post-divorce adjustment questionnaire of Fisher and Bierhaus has 100 questions on a five-point spectrum (19). It is provided in PDF format. It has 6 subscales of self-worth, release from previous correlations, feelings of anger, symptoms of sadness, social trust, and social self-worth. The method of scoring and interpretation is stated, and its validity and reliability are also mentioned. CVR index was used to assess the validity of quantitative content. The range of changes obtained was between 0.78 to 1, which is acceptable based on the Lawshe table for a 10-person panel. In determining the CVI index, the CVR index was used to assess the validity of quantitative content. The range of changes obtained was between 0.78 to 1, which is acceptable based on the Lawshe table for a 10-person panel. In determining the CVI index, the minimum value was 89%, and the maximum value was 100% (20). The declared Cronbach's alpha was 0.81 and 0.81, respectively.

2.1.4. Self-Compassion Scale (SCS): Neff created and confirmed the correlation of a tool to assess self-compassion (21). The self-compassion questionnaire includes 26 items designed to assess self-kindness (5 items) versus self-judgment (5 items), human connection (4 items) versus isolation (4 items), and mindfulness (4 items) versus extreme copying (4 items). These items are rated on a 5-point Likert scale ranging from rarely = 1 to almost always = 5, with higher scores indicating higher levels of self-compassion. Certain items, specifically 1, 4, 8, 9, 11, and 12, are reverse scored. Azizi and colleagues reported the CVR and CVI for the Persian version of the scale to be 0.92 and 0.90, respectively (22).

2.2. Data Analysis

The study used descriptive and inferential statistical analysis techniques using SPSS version 25. Demographic information and scores from various questionnaires were analyzed using measures of central tendency and dispersion. Pearson's correlation test was used to check the correlation between variables. The study used the Shapiro-Wilk test to check the normality of the distribution of the research variables, and since this test was significant for the research variables, the research variables were not normal. Distribution; thus, SmartPLS 4.1.0.9 software was used to implement the structural model. The sample size was enough to implement the structural model using the partial least squares method and its value was equal to 361 people. Next, the researcher used the bootstrap method to investigate the indirect correlation of the research variables. Furthermore, the Sobel test was used to assess the significance of the mediating variables in the study.

3. Results

The study participants were divorced women supported by the Welfare Organization of Alborz Province, Iran. 25% of the participants were younger than 25, 28% were aged between 25 and 35, 23% fell into the age group of 35 to 45, 20% were between 45 and 55, and 4% were over 50. The majority of participants were in the 25 to 35 age range. Additionally, 20% had a high school diploma, 36% had completed some college courses, 28% had a Bachelor's degree, and 15% had a Master's degree. The highest level of education among the respondents was an Associate's degree. Table 1 shows the mean and standard deviation of the research variables.

Table 1: Descriptive statistics of research components

Variables	N	Mean	SD	Min	Max	Skewness	Kurtosis	Shapiro-Wilk	
								W	P
Adjustment after Divorce	361	253.177	31.372	134	321	-0.106	-0.078	0.940	< 0.001
Spiritual intelligence	361	128.166	15.978	101	153	-0.367	-1.397	0.890	< 0.001
Assess self-kindness	361	14.953	2.735	10	20	-0.063	-0.903	0.960	< 0.001
Self-judgment	361	16.030	2.694	10	20	-0.582	-0.610	0.930	< 0.001
Human connection	361	11.205	2.335	8	17	0.638	-0.356	0.928	< 0.001
Isolation	361	12.947	2.107	8	17	-0.181	-0.365	0.962	< 0.001
Mindfulness	361	10.817	1.982	8	17	0.733	0.257	0.931	< 0.001
Extreme copying	361	12.911	1.879	8	17	-0.025	-0.202	0.964	<0.001
Social Adaptation	361	55.360	9.977	38	74	-0.289	-1.294	0.918	<0.001

SD: Standard Deviation

Table 2: Pearson's correlation coefficient

Variable	1	2	3	4	5	6	7	8	9
Adjustment after Divorce	—								
Spiritual intelligence	0.686	—							
Assess self-kindness	0.696	0.646	—						
Self-judgment	-0.622	-0.437	-0.527	—					
Human connection	0.590	0.353	0.507	-0.579	—				
Isolation	-0.595	-0.451	-0.615	0.484	-0.442	—			
Mindfulness	0.370	0.174	0.352	-0.311	0.610	-0.368	—		
Extreme copying	-0.428	-0.341	-0.429	0.306	-0.262	0.754	-0.181	—	
Social Adaptation	0.669	0.523	0.529	-0.542	0.547	-0.430	0.439	-0.244	—

Table 3: Standard research coefficients

Path between variables	Path	SD	P value	T value	Result
Assess self-kindness -> Adjustment after Divorce	0.160	0.049	0.001	3.250	Confirmation
Assess self-kindness -> Social Adaptation	0.074	0.067	0.269	1.106	Rejection
Extreme copying -> Adjustment after Divorce	-0.046	0.047	0.326	0.982	Rejection
Extreme copying -> Social Adaptation	0.083	0.058	0.151	1.437	Rejection
Human connection -> Adjustment after Divorce	0.159	0.052	0.003	3.023	Confirmation
Human connection -> Social Adaptation	0.156	0.055	0.004	2.847	Confirmation
Isolation -> Adjustment after Divorce	-0.106	0.074	0.153	1.429	Rejection
Isolation -> Social Adaptation	-0.073	0.062	0.236	1.185	Rejection
Mindfulness -> Adjustment after Divorce	-0.022	0.036	0.538	0.616	Rejection
Mindfulness -> Social Adaptation	0.188	0.043	< .001	4.334	Confirmation
Self-judgment -> Adjustment after Divorce	-0.141	0.037	< .001	3.763	Confirmation
Self-judgment -> Social Adaptation	-0.218	0.051	< .001	4.320	Confirmation
Social Adaptation -> Adjustment after Divorce	0.223	0.037	< .001	6.061	Confirmation
Spiritual intelligence -> Adjustment after Divorce	0.289	0.066	< .001	4.397	Confirmation
Spiritual intelligence -> Social Adaptation	0.287	0.048	< .001	5.988	Confirmation

SD: Standard Deviation

Based on Table 2, it was found that the impact of adjustment after divorce correlates positively and significantly with spiritual intelligence (r=0.686, P<0.001), evaluated self-compassion (r=0.696, P<0.001), human connection (r=0.590, P<0.001), mindfulness (r=0.370, P<0.001), and social adaptation (r=0.669, P<0.001). Similarly, adjustment after divorce shows a negative and significant association with self-criticism (r=-0.622, P<0.001), isolation (r=-0.595, P<0.001), and extreme coping (r=-0.428, P<0.001). Following the model, the analyst verified the path coefficients and significance levels of the variables in Table 3. For this study, the analyst chose a bootstrap value of 5000.

Assess self-kindness had a positive and significant impact on adjustment after divorce (β=0.160, P=0.001) according to the results presented in Table 3 and Figure 2, but it did not have a correlation on social adaptation (β=0.074, P=0.269). Extreme coping did not significantly influence adjustment after divorce (β=-0.046, P=0.326) or social adaptation (β=0.083, P=0.151).

On the other hand, human connection had a positive and significant impact on adjustment after divorce (β=0.159, P=0.003) and also on social adaptation (β=0.156, P=0.004). Isolation, on the other hand, did not have a significant correlation on either adjustment after divorce (β=-0.106, P=0.153) or social adaptation (β=-0.073, P=0.236).
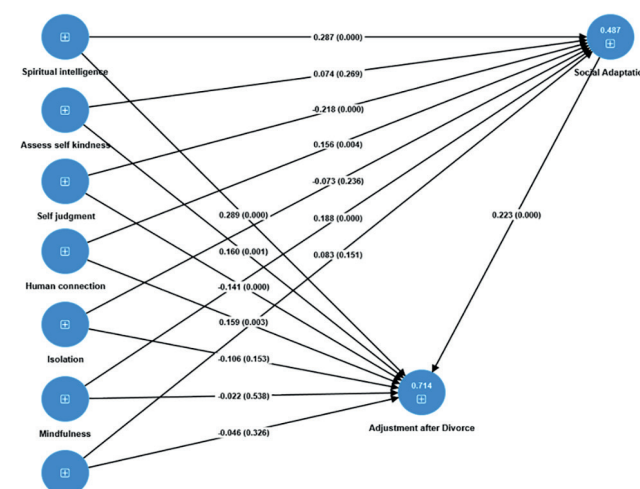
Figure 2: The figure shows the path coefficients between variables and significance level.

Table 4: Total Indirect correlations between research variables

Path between variables	Path	SD	P value	T value	Result
Assess self-kindness -> Social Adaptation -> Adjustment after Divorce	0.017	0.016	0.295	1.047	Rejection
Extreme copying -> Social Adaptation -> Adjustment after Divorce	0.019	0.013	0.146	1.455	Rejection
Human connection -> Social Adaptation -> Adjustment after Divorce	0.035	0.013	0.006	2.765	Confirmation
Isolation -> Social Adaptation -> Adjustment after Divorce	-0.016	0.014	0.249	1.153	Rejection
Mindfulness -> Social Adaptation -> Adjustment after Divorce	0.042	0.013	0.002	3.125	Confirmation
Spiritual intelligence -> Social Adaptation -> Adjustment after Divorce	0.064	0.014	< .001	4.563	Confirmation
Self-judgment -> Social Adaptation -> Adjustment after Divorce	-0.049	0.015	0.002	3.170	Confirmation

SD: Standard Deviation

Mindfulness did not significantly impact adjustment after divorce (β=-0.022, P=0.538) but had a positive and significant correlation on social adaptation (β=0.188, P<0.001). Conversely, self-judgment had a negative and significant correlation on adjustment after divorce (β=-0.141, P<0.001) and on social adaptation (β=-0.218, P<0.001). Spiritual Intelligence; however, had a positive and significant correlation on adjustment after divorce (β=0.289, P<0.001) and social adaptation (β=0.287, P<0.001). Additionally, social adaptation had a positive and significant impact on adjustment after divorce (β=0.223, P<0.001).

Based on Table 4, human connection through social adaptation showed a significant positive impact on adjustment after divorce (β=0.035, P=0.006). Similarly, mindfulness through social adaptation also had a significant positive correlation on adjustment after divorce (β=0.042, P=0.002). Additionally, spiritual intelligence through social adaptation was found to have a positive and significant correlation on adjustment after divorce (β=0.064, P<0.001). In contrast, self-judgment through social adaptation had a negative and significant impact on adjustment after divorce (β=-0.049, P=0.002). In the Sobel test, a Z value more than 1.96 indicates that the mediating correlation of a variable is statistically significant at the 95% confidence level. The Z value for social adaptation as a mediator between human connection and mindfulness, spiritual intelligence, and self-judgment variables was higher than 1.96. Based on the results of the Sobel test, it can be inferred that the mediating variable in the study is indeed significant.

4. Discussion

The study aimed to predict how divorced women in Alborz Province, Iran would adjust after divorce by taking into account their spiritual intelligence and self-compassion, as well as the role of social adjustment as a mediator. Based on the findings, the ability of divorced women to adapt after divorce can be anticipated by their spiritual intelligence, with social adaptation playing a mediating role under the welfare organization of Alborz Province, Iran. This outcome aligned with the study conducted by Rezaei and co-workers (23). The study revealed that resilience, spiritual intelligence, and social adjustment significantly impact post-divorce adaptation. Specifically, there was a correlation between spiritual intelligence and adjustment following divorce among women in the Welfare Organization in Alborz Province, Iran. This discovery is consistent with the work of Kathuria in which a strong positive correlation between spiritual intelligence, resilience, and adaptability in life was observed (9). Kathuria 's study delved into the connection between spiritual intelligence, resilience, adaptability, and overall health in women who are divorced, separated, or widowed (9). The data indicated a strong positive link between spiritual intelligence, resilience, and adaptability in life. Furthermore, interviews with participants indicated a heightened sense of spirituality following traumatic events in their lives (23).

One possible explanation is that spiritual intelligence indirectly influences post-divorce adjustment by mediating social adaptation. Essentially, women with higher spiritual intelligence tend to exhibit better social adjustment, aiding them in navigating the challenges that follow divorce. In essence, spiritual intelligence can impact the healing process post-divorce by enhancing social adaptation. Another viewpoint suggests that spiritual intelligence refers to the capacity to comprehend and analyze spiritual and philosophical concepts, which can assist individuals in facing life's adversities. Women who possess high spiritual intelligence are more likely

to accept and adapt to the changes and social issues that arise from divorce. This spiritual capacity enables them to discover meaning in life post-divorce and cultivate fresh social connections. The study by Kathuria supports these assertions (9).

Based on the findings of this study, there is a connection between spiritual intelligence and social adaptation among divorced women receiving assistance from the Welfare Organization of Alborz Province, Iran. This discovery aligned with previous research (4, 24). According to Farajnia and co-workers, the constructive communication pattern directly influences the variation in marital adjustment, while the withdrawing communication pattern directly affects the variance in marital adjustment (4). Additionally, the constructive communication pattern directly impacts the variance in spiritual attitude and marital adjustment (4). Thus, it can be inferred that modeling marital adjustment based on communication patterns and marital relations with the intervention of spiritual attitude is valid. In simpler terms, spiritual intelligence aids individuals in fostering healthier social connections by enhancing their self-awareness and understanding of others.

Divorced women with high spiritual intelligence are likely to possess better comprehension and the ability to positively communicate with others, leading to an improvement in their social adaptation. This capability enables them to engage more efficiently in society and cultivate more positive social correlations (24). Based on the study findings, it was revealed that the prediction of post-divorce adjustment in divorced women can be made based on self-compassion, mediated by social adjustment. This particular discovery aligned with the study conducted by Ghasem Zadeh and colleagues (25). The study results demonstrated that compassion-focused therapy has a positive impact on the social adjustment and forgiveness of divorced women. Overall, the findings suggested that using compassion-focused therapy can enhance social adjustment and forgiveness among divorced women. One possible explanation for this theory is that self-compassion indirectly influences post-divorce adjustment by facilitating social adjustment. This implies that women who possess self-compassion are more likely to have stronger social connections, which in turn aids them in navigating the post-divorce

recovery process. Essentially, self-compassion can contribute to post-divorce adjustment by enhancing social adjustment. Additionally, Ghasem Zadeh and colleagues examined the role of negative self-esteem in divorced women and found that compassion therapy was correlated with improving self-coherence and adjustment after divorce while reducing negative self-esteem (25). Ardeshirzadeh and co-workers conducted a study to determine how compassion therapy impacted self-coherence, post-divorce adaptation, and negative spontaneous thoughts in women who had gone through a divorce. Their findings indicated that compassion therapy was successful in improving self-coherence and adaptation following divorce, while also decreasing negative spontaneous thoughts (1).

A study highlighted the significance of marriage and the increasing divorce rates, emphasizing the need for methods to decrease marital conflicts and enhance marital satisfaction. The data analysis revealed a significant decrease in marital conflict and its components in the experimental group following compassion-based therapy. The results suggested that compassion-based treatment may be correlated in reducing matrimonial conflicts among women seeking divorce, potentially serving as a strategy to lower divorce rates (2). The study indicated that self-compassion plays a crucial role in how Iranian women cope with divorce, particularly those with an insecure adult attachment style. Fostering self-compassion could be a useful approach to addressing negative attachment patterns. Self-compassion may also contribute to better social correlations, as individuals with higher self-compassion often have stronger social connections and support systems. This quality enables them to engage more confidently in social interactions and communicate positively and constructively (13).

Nazemi and colleagues conducted a study that revealed the impact of various factors, such as marital status, on the connection between empathy, communication skills, and emotional expression among couples (6). Pedro and co-workers highlighted the importance of self-compassion in moderating the correlation between self-criticism and postpartum cognitions (26). Another study investigated the correlation between attachment styles, divorce adjustment, and self-compassion, finding that higher attachment security scores and

lower levels of attachment anxiety and avoidance were associated with better divorce adjustment and self-compassion. It was observed that self-compassion plays a crucial role in Iranian women's adjustment to divorce, especially for those with an insecure attachment style, offering a potential way to address negative attachment patterns and navigate divorce challenges (13). The study emphasized the challenges of post-divorce crises that divorced individuals must deal with. Women often encounter more difficulties during this time due to gender-related issues. It is recommended to have programs that focus on improving emotional well-being after divorce to assist individuals in dealing with these challenges. Developing positive correlations with others through social adaptation is also a key in adjusting to life after divorce. Socially well-adjusted women are more capable of adapting to their new circumstances following divorce (26).

The study findings indicated that there are several challenges that individuals face following divorce that require attention and management. Both men and women encounter obstacles in their lives after divorce, but women often struggle more due to societal expectations based on gender roles. Therefore, it is recommended to establish programs that can assist with emotional recovery post-divorce. Social adaptation refers to an individual's ability to form and maintain positive and meaningful correlations with others. Socially adaptable women tend to have an easier time adjusting to life after divorce. This involves nurturing and keeping up supportive connections within society, which can aid in the healing process after a divorce (3). In a study conducted by Eftekhari, the focus was on predicting divorce compatibility through social compatibility, with a particular emphasis on gender differences. With the increasing divorce rates in Iran, the study aimed to predict adjustment to divorce by focusing on emotional adjustment by gender. The findings of the research highlighted a range of post-divorce crises that need to be addressed and resolved by individuals who have gone through a divorce. While both men and women are affected by the challenges of post-divorce life, women tend to experience more difficulties due to gender-related obstacles. It is suggested to provide programs that support individuals in improving their emotional well-being following a divorce. Additionally, it is crucial to analyze the occurrence of divorce from different angles (3).

4.1. Limitations

The design of this study to collect information at a specific moment made it difficult to establish a cause-and-effect relationship between variables. The study relied on data reported by the participants themselves, which could be influenced by a desire to be socially accepted or inaccuracies in memory. The study participants were women who had gone through divorce and were affiliated with Alborz Welfare Organization in Iran. The findings may not be relevant to other demographics, such as different populations, genders, age groups, or regions. The study methodology fails to account for potential outside factors that could impact the connections between the variables under examination. For example, previous mental health issues could play a significant role. Conducting workshops to boost spiritual intelligence for divorced women can help them navigate social challenges post-divorce with a deeper perspective. Establishing support groups to enhance self-compassion can improve social status and provide essential support for divorced women. Creating programs to develop spiritual intelligence through meditation and group discussions can aid in social adaptation for divorced women. Offering courses and workshops to improve self-compassion can enhance social relationships and self-confidence for women post-divorce. Developing counseling programs to improve social skills for divorced women can aid in their social adjustment. Implementing intervention programs that focus on spiritual intelligence can impact social and post-divorce adjustment for women. Providing training and counseling programs on self-compassion can help women navigate social challenges post-divorce.

5. Conclusions

Based on the model fitting results, all variables across different areas demonstrated satisfactory levels of validity and reliability within the model. Furthermore, the overall impact of the model revealed significant correlations and influences of spiritual intelligence, self-compassion, and social adjustment variables on post-divorce adjustment. The mediating correlation of the social adjustment variable was also found to be confirmed in this context. The findings from this study are intended

to be shared with researchers and relevant authorities to encourage further exploration and utilization of the results. Therefore, proposing suggestions in these reports could facilitate future studies and policy-making efforts. Suggestions for future research in this study include investigating the association between spiritual intelligence and quality of life post-divorce, as well as designing and assessing educational programs and interventions aimed at enhancing spiritual intelligence and self-compassion among divorced women to improve social adjustment and post-divorce outcomes.

Acknowledgement

Authors' Contribution

Fatemeh Sedighi: Substantial contributions to the conception and design of the work, the acquisition, analysis, and interpretation of data for the work, drafting the work. Nazila Khoshkhatti: Substantial contributions to the conception and design of the work, the acquisition, analysis, and interpretation of data for the work, drafting the work and reviewing it critically for important intellectual content. All authors have read and approved the final manuscript and agree to be accountable for all aspects of the work, such that the questions related to the accuracy or integrity of any part of the work.

Conflict of interest: None declared.

Funding: None.

Ethical Approval

The Ethics Review Board of Islamic Azad University, Zanjan Branch in Iran approved the present study with the code of IR.IAU.Z.REC.1403.043. Also, written informed consent was obtained from the participants.

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