

Communication and Cultural Studies

The Investigation of the effect of Emotional Intelligence and Spiritual Intelligence Components on the Organizational Culture of Ilam University Staff

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Abstract: Spiritual intelligence has been defined as a framework for identifying and organizing skills and competencies necessary to use adaptive spirituality. The present study seeks to investigate the effect of the components of emotional intelligence and spiritual intelligence on the organizational culture of staff of Ilam University. The population under study was the staff of Ilam University, who was 400 people. The sample size was 110, which were randomly selected. To collect the data, Bar-on Emotional Intelligence (EQ) scale and Amram and Dryer's Integrated Spiritual Intelligences Scale (ISIS) were used. The obtained data were then analyze dusing Pearson correlation and simultaneous multiple regression analysis. The results showed that there is a significant relationship between emotional intelligence and organizational culture, also spiritual intelligence and organizational culture. The results also revealed that among the components of emotional intelligence and spiritual intelligence, intrapersonal skills, interpersonal skills, adaptability, Transcendence, dignity and Meaningful are significant predictors for organization culture, respectively.

Keywords: emotional; intelligence; spiritual; organization; culture

1. Introduction

So far, the questions like "What intelligence is?" "Where does it come from?" "How does it develop?" has always been asked. When the psychologists created methods and instruments to measure intelligence, measurement instruments to measure the individual's mental abilities were developed and researchers tried to

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find the relationship between the intelligent with academic achievement and personal and professional successes.

The effect of intelligence quotient on the possible and not required aspects in individual success was identified for the first time in 1996 by Stevens and was later developed by Emmons in 1999. Emmons (2000) considers the emergence of spiritual intelligence structure as the application of capacities and spiritual resources in physical situations. In other words, individuals use spiritual intelligence as a framework for identifying and organizing skills and competencies necessary to use adaptive spirituality. He proposes five components of spiritual intelligence including: 1)divine capacity, crossing from the physical, material world to the spiritual world, 2) the ability to enter the spiritual states from consciousness state, 3) the ability to organize the activities, events, and relationships of everyday life along with a sense of holiness, 4) the ability to use spiritual resources to solve life problems, and 5) the ability to have spiritual behaviors such as forgiveness, gratitude, humility, and compassion (Emmons, 2000). The purpose of this study was to investigate the influence of the components of emotional intelligence and spiritual intelligence on the organizational culture of the staff of Ilam University.

2. Review of Literature

Spiritual intelligence is in fact a set of activities which in addition to giving calm and flexibility to behavior cause self-awareness, a deeper insight into the individual's life, and giving it a purpose; in a way that goals are defined beyond the material world and this process leads to compatibility of the individual with the environment for the satisfaction of others. The studies of Ross (1994), Thompson (2000), Oswald (2004), Van Leeuwen and Cusveller (2004), Elkins & Cavendish (2004) suggest that there is high correlation between spiritual intelligence, emotional intelligence, personal competencies, and mental health. Their research reveals that spiritual intelligence helps the growth, enriching, and enhancement of emotional intelligence. On the other hand, emotional intelligence results in a high spiritual intelligence.

Nobel (2001) also believes that spiritual intelligence is a competency in human nature. He agrees with Emmons 'main component for spiritual intelligence, and adds two more components to them: 1) consciously recognizing the fact that the physical reality is formulated within a larger and multidimensional reality, with

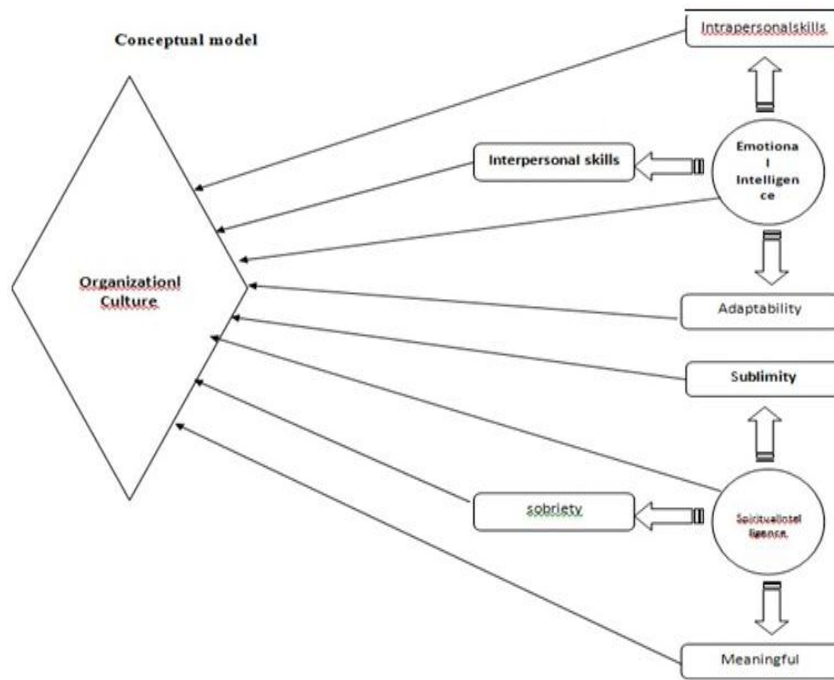
which we have a moment to moment interaction consciously and unconsciously; 2) consciously following the mental health, not only for ourselves but also for the community. Zohar & Marshall (2000) also believe that spiritual intelligence is a competence in human nature, which they use to resolve their spiritual and value issues and enhance their spirituality in their lives. They characterize the features of spiritual intelligence as: 1) a high degree of self-awareness, 2) capacity of flexibility (active and spontaneous adaptation), 3) the capacity to deal with the pain and being transcendence, 4) a tendency to ask questions of why or how and searching for basic answers; 5) being inspired by visions and values; 6) tendency to see the links between different things (being whole-looking), 7) unwillingness to harass, 8) being independent from the context which facilitate acting contrary to customs and traditions (Zohar & Marshall, 2000).

George (2006) in a research entitled using the spiritual intelligence at workplace discovered that managers with higher spiritual intelligence are able to apply different methods to lead their staff. He suggests the following characteristics for the spiritual intelligence: being influential, communicating, interpersonal understanding, and managing changes through difficult paths. He believes that using the wisdom, logic, and analysis is important in decision makings, and also using the emotional intelligence is required to understand and control passions, personal emotions, and emotions of other individuals. Vaughan (2002) also believes that spiritual intelligence is one of the multiple intelligences, which can mature and develop independently.

Elkins and Cavendish (2004) argue that the field of spiritual intelligence makes people view problems with more compassion and care, make more efforts to find a solution, endure the hardships of life, and have a dynamism life. McGuire (1993) defines spiritual intelligence as the ability to act with awareness and compassion, while keeping both internal and external health and peace (tolerance) regardless of the circumstances. Mayer & Salovey (1990, p. 189), consider emotional intelligence as “the ability to control one’s and others’ emotions, distinguishing these emotions, and directing individual thoughts and behaviors based on this information”.

Research shows that emotions, like other scientific issues, have principles and techniques; therefore some are skillful and some have poor skills. Individuals’ emotional intelligence can make them more flexible, adaptable, philanthropic, and successful in personal and social life (Cobb & Mayer, 2000); thus, emotional intelligence plays an important role in success and guiding people, because it is

related to skills of personal and social life. On the other hand, the organizational culture is the hidden and dynamic layers of assumptions, values, and behaviors, which are kept by individuals or social groups in an organization (Ogbonna & Harris, 2006, p. 163). In particular, the "organizational culture" gives the employees of an organization a common criterion for judging the change. When the organizations have different "cultures", individuals have different perceptions and interpretation of changes which involves employees in the "organization" (MacIntosh & Doherty, 2010). In fact trustworthiness, honesty, philanthropy, and building responsible and appreciative relations. Differences in organizational elements can be seen in the following areas; trusting the relationships: building the relations bases on trust is related to each individual relationship (Covey, 2006); organization trust: spirituality works in favor of the organization through values which provide a sense of superiority and morality (Milliman, 1999); commitment strengthens the organization and the individuals (Covey, 2006); trust in the market: spirituality increases when the foundations are established based on trust (Krishnakumar & Neck, 2002); they stated that the spiritual condition includes being responsible towards employees, customers, and quality of the product. According to Covey (2006) trust in society: spirituality is the relationship between the organization and the reflection of ethics in global and social relations. More than 50 million Americans are looking for spiritual values of society and work (Kale & Shrivastava, 2003). Criteria can be implemented in an organizational culture. An example is Tom Chappell who introduced spiritual values as "doing a good job alongside being good" (Marques, 2005).



Conceptual model

3. Research Hypothesis

3.1. Main Hypothesis

- 1 - There is a significant relationship between emotional intelligence and organizational culture.
- 2 - There is a significant relationship between spiritual intelligence and organizational culture.

3.2. Sub-Hypothesis

- 1 - There is a significant relationship between interpersonal skills and organizational culture.
- 2 - There is a significant relationship between intrapersonal skills and organizational culture.

3 - There is a significant relationship between adaptability and organizational culture.

4 - There is a significant relationship between dignity and organizational culture.

5 - There is a significant relationship between meaning and organizational culture.

6 There was a significant relationship between organizational culture and excellence.

4. Research Methodology

The present study is an applied research. The data are quantitative and a descriptive survey method was applied. A questionnaire was used to collect data for analysis. The population under study was all the staff of Ilam University in the year of 2013 which was a total of 400 people. Among these, 110 selected randomly as the sample, 30 were females and 80 were males. The sample was selected using a multistage cluster sampling method. To collect the data, Bar-on Emotional Intelligence (EQ) scale and Amram and Dryer's Integrated Spiritual Intelligences Scale (ISIS) were used. Then, the obtained data was analyzed using Pearson correlation coefficient and Simultaneous multiple regression analysis.

4.1. Population and Sampling Method

The present study is correlational. The population of the study included all employees of the National University of Ilam in the year of 2013. Using a multistage cluster sampling method, a sample of 120 employees was selected, which consisted of 40 female employees and 80 male employees.

5. Evaluation of Structural Model of the Study and Testing of Research Hypothesis

In order to investigate the main HYPOTHESIS of the study, structural equation modeling (SEM) was used. Depicted in the below model (model 1), the effect of covert concept of emotional intelligence and spiritual intelligence on the covert concept of organizational culture is examined. In the following sections, the effect of the independent variables (emotional intelligence and spiritual intelligence) on the dependent variable (organizational culture) is studied. The following diagram shows the significance of the coefficients and parameters of the research model. If the significance of each of them is larger than 1.96 and smaller than -1.96, the obtained coefficients are significant. Significance of these numbers indicates that

the model is fit. In other words, placing each of parameters in each of these factors is significant.

Model in standard estimation mode

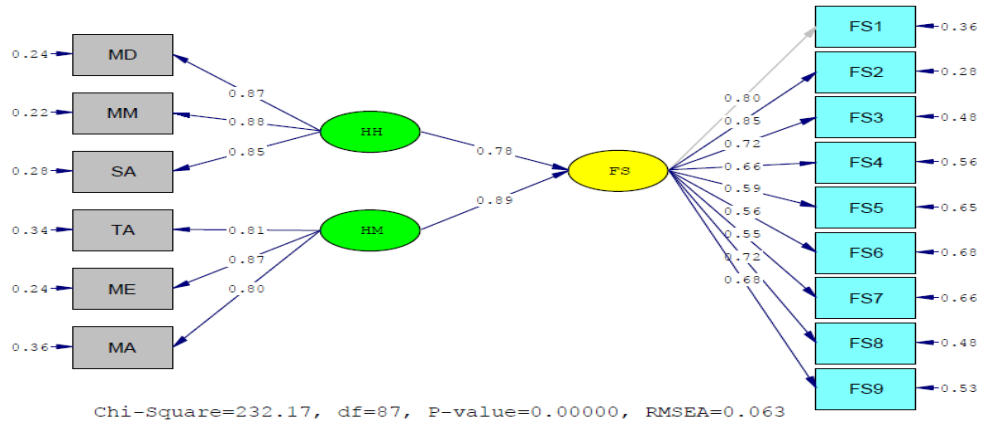


Figure 1. The proposed model for main Hypothesis with standard estimation mode

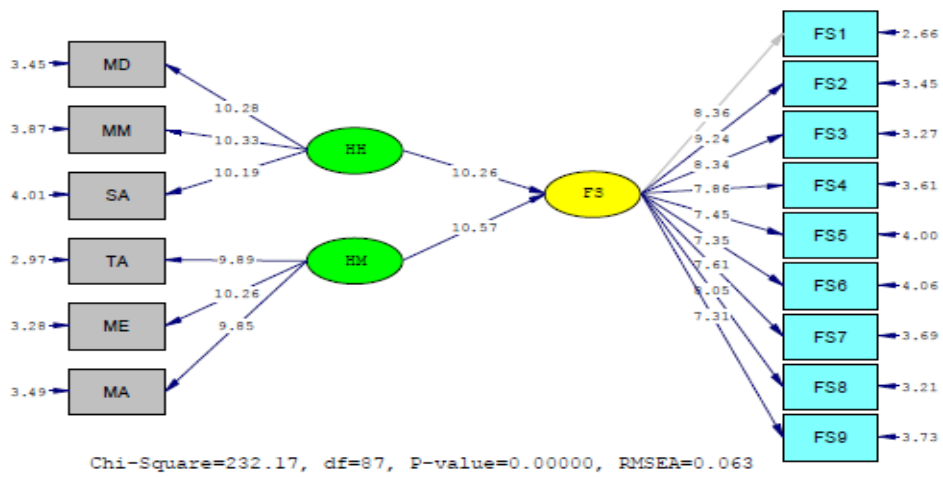


Figure 2. Model of main hypothesis in state of significance coefficients

6. Testing the Main Hypothesis

6.1. The First Main Hypothesis

Table 1. Results of structural equation modeling analysis: the first main hypothesis

Standard Coefficient	T-value	Independent Variable	Dependent Variable	Result
78%	10.26	Emotional Intelligence	Organizational Culture	H ₀ is Rejected

Considering the obtained t (10.26), which is the larger than 1.96, we reject H₀ and H₁ is accepted. So, we can conclude that there is a positive significant relationship between emotional intelligence and organizational culture. Therefore, the first main hypothesis of the study is accepted.

6.2. The Second Main Hypothesis

Table 2. Results of structural equation modeling analysis: the second main hypothesis

Standard Coefficient	T-Value	Independent Variable	Dependent Variable	Result
89%	10.57	Spiritual Intelligence	Organizational Culture	H ₀ is Rejected

Considering the obtained t (10.57), which is the larger than 1.96, H₀ is rejected and H₁ is accepted. So, we can conclude that there is a positive significant relationship between spiritual intelligence and organizational culture. Therefore, the second main hypothesis of the study is accepted.

6.3. Testing of the Sub-Hypothesis

To evaluate the sub-hypothesis, it is necessary to examine the effect of the independent variables (emotional intelligence and spiritual intelligence) on the dependent variable (organizational culture). To achieve this goal, structural equation modeling was used. Below is a diagram of the sub-hypothesis of the study (Model 2):

The standard estimation model

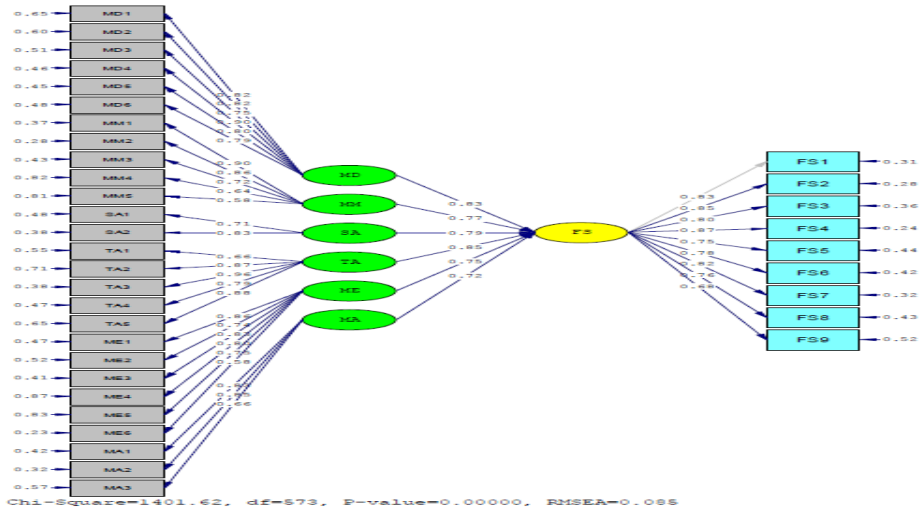


Figure 3. The model of the sub-hypothesis with standard estimation mode

The model of the significant coefficient

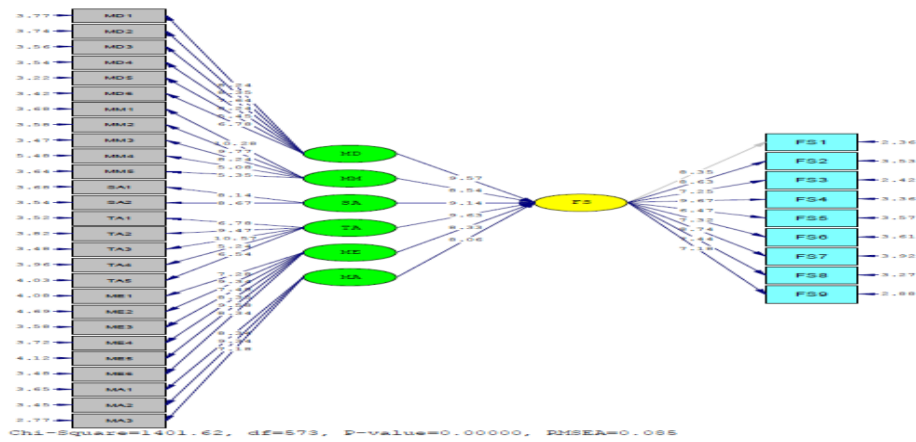


Figure 4. Significant model coefficients in the significant coefficient mode

Table 3. Results of the analysis of the research sub-HYPOTHESIS

Sub-Hypothesis	Independent Variable	Dependent variable	Standard Coefficient	T-Value	Result
1	Interpersonal Skills	Organizational Culture	0.83	8.54	Confirmed
2	Interpersonal Skills	Organizational Culture	0.77	9.14	Confirmed

3	Adaptability	Organizational Culture	0.79	9.63	Confirmed
4	Excellence	Organizational Culture	0.85	8.33	Confirmed
5	Dignity	Organizational Culture	0.75	8.06	Confirmed
6	Meaning	Organizational Culture	0.72	8.54	Confirmed

As it is evident from the above table, all the sub-HYPOTHESIS are accepted, because T-value is greater than 1.96.

7. Conclusions and Suggestions

Various researches have shown that the spiritual intelligence, emotional intelligence, and organizational culture are highly correlated. In this study, emotional intelligence and spiritual intelligence effectively indicates the changes related to the organizational culture of Ilam University. In general, the results showed the components of emotional intelligence and spiritual intelligence have an effective role in the establishing an enriching of the organizational culture of the Ilam University. In fact, spiritual intelligence is a set of activities which in addition to giving subtlety and flexibility in behaviors result in self-awareness and insight into the individual's life, and gives human life a goal. Consequently, the goals of people are not material, and this process causes the individuals to be more adoptable with workplace environment. The results of the current research are consistence with the findings of George (2006). In his research, regarding the scientific use of spiritual intelligence in the workplace, George found that managers with high spiritual intelligence can find different approach to managing people and leading them to adopt. He suggested that the most important characteristics of spiritual intelligence are individual trust, being influential, communicating, interpersonal understanding, managing change, and moving through difficult paths. Research shows that spiritual intelligence can be used in many areas of work.

These findings support those results of Ross (1994), Elkins and Cavendish (2004), Thompson (2002), Oswald (2004), Van Leeuwen and Cusveller (2004). The results of all these studies revealed that high correlation between spiritual intelligence and emotional intelligence. Their research indicates that spiritual intelligence helps the growth and enriching emotional intelligence; emotional intelligence also leads to higher spiritual intelligence. Research shows that employees who have experienced

a spiritual life can be adopted themselves with organizational objectives which lead to the development of the organization. Accordingly, spiritual development in an organization can lead to creativity, integrity and trust, a sense of personal engagement, organizational commitment, job satisfaction, job involvement, work ethic, and increase the motivation of employees; which in turn directly improve the performance and efficacy of the organizations.

In conclusion, it can be suggested to the university authorities to hold workshops on spiritual and emotional intelligence so that the university staff be able to reduce their job stress.

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