



PSYSOC 2013

## The Role of Spiritual Intelligence on Organizational Commitment in Employees of Universities in Tehran Province, Iran

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### Abstract

**Introduction:** Spiritual intelligence is the mind's capacity to handle substantial and spiritual aspects of life. According to previous studies, spiritual intelligence can be effective in the promotion of different variables. One such variable is organizational commitment. Organizational commitment may have potentially serious effects on an organization's function and can be a major influence on its effectiveness. This study explores the relationship between spiritual intelligence and organizational commitment in staff of universities from Tehran Province, Iran. **Methods:** The study population included all staff of universities in Tehran Province during 2012-13. From this population we chose a random sample of 200 staff (111 males and 89 females). Data collection was performed by the completion of two spiritual intelligence self-evaluation questionnaires (2008) and the Organizational Commitment Questionnaire by Allen and Meyer (1997). **Conclusion:** According to our analysis the results showed a difference in the amount of spiritual intelligence and organizational commitment between males and females, both of which were higher in males. A definite correlation existed between spiritual intelligence and organizational commitment among staff. Higher spiritual intelligence corresponded to higher organizational commitment, which was proven for both males and females. Additionally, a correlation existed between spiritual intelligence and the continuous subscale. This correlation was also evident in the spiritual intelligence of males and in the affective and normative subscales.

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Selection and peer-review under responsibility of the Organizing Committee of PSYSOC 2013.

**Keywords:** Organization commitment, spiritual intelligence, staff;

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### 1. Introduction

Here The concept of spiritual intelligence was proposed in 1996 by Stevens, followed by Emmons in 1999. Spiritual intelligence is defined as the conformity application of spiritual information that aims to facilitate solving daily issues and attainment of goals (Emmons, 2000). In another definition, King (2008) believes spiritual  
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intelligence to be a collection of mental capacities based on unsubstantial and exalted aspects of life such as personal understanding, deep existential thinking, and expansion of meaning. In his opinion, spiritual intelligence comprises the four components of critical existential thinking, production of personal meaning, transcendental awareness, and expansion of conscious states. According to *Bowell (2004)* spiritual intelligence includes seven steps: awareness, meaning, evaluation, being centered, vision, projection, and mission. Spiritual intelligence as defined by *Wigglesworth (2006)* is the ability to behave with wisdom and clemency as long as internal and external peace is maintained taking into consideration the conditions (equanimity).

The results of a study on the relation between spiritual intelligence and amount of students' happiness concluded that increased in spiritual intelligence corresponded with increased happiness (*Yaghubi, 2010*). According to *Chin et al.*, spiritual intelligence in addition to engendering success, honesty and hope also enabled entrepreneurs to be realistic and conscious of their environment. They have concluded that the presence of spiritual intelligence is one of the major reasons why some entrepreneurs are more successful than others (*Chin, raman, Yeow, & Eze, 2012*).

*Wigglesworth (2006)* defines a mature leader as one who considers specific solutions for increasing problems faced by humans. She views this kind of consideration as an enhanced grade of leadership and believes that a mature personality character benefits from this type of union. This high level of growth and personal maturity is correlated with the development of spiritual intelligence, which leads to the development of leadership skills.

Organizational commitment is construed as an individual's identification and involvement with a particular organization. It is defined by "(a) a strong belief in and acceptance of the organization's goals and values; (b) a willingness to exert considerable effort on behalf of the organization; and (c) a strong desire to maintain membership in the organization" (*Hart & Willower, 2001*).

Organizational commitment is the ability of an individual employed in an organization and is separate from occupational satisfaction. Instead, it is an effective response to the whole organization, whereas occupation satisfaction is a positive response to particular aspects of a job (*Williams and Hazer, 1986*).

*Meyer and Allen (1998)* divide organizational commitment into three separate positions: affective, continuance, and normative. Affective commitment refers to identification, participation, and affective attachment to an organization, meaning that staff that have strong affective commitment remain because they want to keep their jobs. Continuance commitment refers to a commitment based on the staffs' awareness of the loss that they incur if they leave. Therefore, the staff remains in the company with a strong commitment either by force or due to personal sacrifices related to leaving the organization. Normative commitment is based on sense of commitment to the organization. Employees with strong normative commitment who remain in the organization feel obligated to stay. Those with a stronger affective commitment accept changes in instances where these changes would not alter the organization's goals, but rather benefit the organization (*Viljoen & Rothmann, 2009*).

*Tafreshi and Darbayegan (2011)* have shown the presence of a meaningful relationship between job satisfaction and organizational commitment, job satisfaction and organizational citizenship behavior, as well as organizational commitment and organizational citizenship behavior. The results of their study showed multiple relations between job satisfaction and organizational commitment with organizational citizenship behavior. A total of 21% of the variance in organizational citizenship behavior was predicted by job satisfaction and organizational commitment from which the role of organizational commitment ranked higher in this prediction.

*Padala (2011)* studied occupation satisfaction and organizational commitment in an Indian fertilizer and chemical material production company. The study indicated that age, education, type of job, hours worked, and income negatively impacted job satisfaction and organizational commitment.

According to one study, meaningful relationships existed between emotional intelligence and job satisfaction, emotional intelligence and organizational commitment, and job satisfaction and organizational commitment. Emotional intelligence predicted 16% of job satisfaction and 14% of organizational commitment (*Ostovar and Khatunigar 2009*).

A model that evaluated the relationship between occupation stresses, occupation satisfaction, organizational commitment, and organizational citizenship behavior was presented in another study. The results showed a meaningful, negative relationship between the variables of occupational stress, occupation satisfaction and organizational commitment. Satisfaction with occupation positively and meaningfully affected organizational citizenship behavior and organizational commitment (*Ansari, Mirahmadi, & Zabihzadeh, 2011*).

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