The Moderating Effect of Spiritual Intelligence on the Relationship Between Perception of the Employees of Work Place Spirituality and Organizational Commitment in ZobAhan Factory of Isfahan

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ABSTRACT

The present study was aimed to investigate the moderating effect of spiritual intelligence on the relationship between perception of the employees of work place spirituality and organizational commitment. This study was applied in terms of purpose and in terms of nature was descriptive-correlation and it was field study. The study population was formal staff resources in BA and above positions of ZobAhan factory of Isfahan in 2012 and they were 500. The sample by Morgan table was 217 people and the sampling was done by simple random method. For data collection, Rego and Cunha spirituality of work place climate questionnaires (2008), spiritual intelligence of King (2008) and organizational commitment of Allen and Meyer (1997) were applied. The reliability of the questions in the study was 0.92, 0.94 and 0.87. For data analysis, Pearson correlation coefficient and hierarchy regression were used. The results showed that there was a positively significant association between perception of the employees of spirituality of work place and organizational commitment. The moderating effect of spiritual intelligence on this relation was supported.

KEY WORDS: Spirituality of work place, Spiritual intelligence, Organizational commitment, ZobAhan factory of Isfahan.

INTRODUCTION

Spirituality in organization is a new phenomenon that attracted the attention of most of the theorists of management and organization and managers in various levels. Most of them considered spirituality as stable source for organizations and that can help them in confusion period (Gerald, 1999). In management studies, the belief is based on the fact that the concept of spirituality and work place spirituality can be a solution to reduce organizational malfunctions as self-alienation, stress, extreme conformity and depersonalization for the employees (Yazdani et al., 2010). Wise application of spiritual intelligence in one’s life can lead to the increase of relationship with self, others greater world (Sisk and Torrance, 2001). Spiritual intelligence can be used to solve the problems of life meaning and values and some questions as “Does my job completes me in the life” or “Do I share happiness and comfort of people?” in the mind (Wigglesworth, 2004). Indeed, all the organizational behavior variables are affected by interference and moderating variables and this study is not an exception. The moderating variable is the one affecting the direction and amount of the relationship between independent and dependent variable (Khaki, 2008). Some researchers as Khanifar et al (Khanifar, 2010), Marschke et al (Marschke, 2009), Yazdani et al. (Yazdani, 2010) and Rego & cunha in their studies found that there is a
positively significant association between workplace spirituality and commitment and there is a positive association between spiritual intelligence and organizational commitment (Sagharvani, 2009). Thus, spiritual intelligence is selected as moderating variable. Porter et al., (1974) defined organizational commitment as relative degree of determining a person identity with organization and participation in a special organization (Rezayian and Keshtegar, 2008).

Considering spirituality in work place and spiritual intelligence helps that the employees are committed to their organizations and have positive attitude and these variables are effective on organizational performance and effectiveness, job satisfaction and productivity and this can have great benefits for ZobAhan factory of Isfahan with its key role in Iran economy.

Workplace spirituality:

In a relatively comprehensive classification, Krishnakumar and Neck (Krishnakumar and Neck, 2002) stated three perspectives of workplace spirituality: 1- The religious view considering spirituality in following the orders of special religion as Christianity, 2- intrinsic-origin view considering spirituality as internal issue and 3-the existentialist perspective knowing spirituality as finding the meaning in work and life of human being (Nasina and Doris, 2011). Burack (Burack, 1999) determined three main principles for spiritual work place as internal, external and combined and dividing them into four different and interrelated results. 1-Leadership and organization: Interest to the employees, respecting others, consistency of acts and explicit awareness, 2-Employees: Delicate skill and knowledge progress, compatibility and continual performances, 3- External quality: Conformity, environmental awareness and responsibility to the society 4- Mutual trust and common responsibilities for common benefits. The items 1, 3 are external symbols of a spiritual workplace from the view of an employee. The second choice determines some of the internal motivations for a spiritual employee and the fourth choice refers to the combined factor, mutual relations among all the groups involved in working. Based on these approaches, the theorists had various definitions of workplace spirituality. More than 70 different definitions are presented regarding workplace spirituality (Karakas, 2010). However, there is no global agreement about the definition of work places spirituality and the existing definitions are limited, ambiguous and contradictory (Gerald, Cavanah, 1999). By a review of the definitions presented for workplace spirituality, we know that there are two common factors in all the definitions: First spirituality is a complex and multi-dimensional concept and second this concept is subjective and personal (Gotsis, 2008). Marques, Dhiman & King (Marques et al., 2005) mentioned other reasons of the needs of organization to workplace spirituality as entering the new millennium, increasing searching for meaning at work, stability searching in the current unstable world, moving to the holistic life, more participation of women at work places, the movement of developed countries from the physical needs to intellectual needs. Various dimensions are mentioned for work place spirituality and the present study applied Rego and Cunha dimensions (Rego and cunha, 2008). They are defined as followings:

Team’s sense of community: Including a deep relationship with others that is defined as integration feeling and is occurred at the group level of human behaviors and refers to the interaction between the employees and co-workers.

Alignment Between Organizational and Individual Values: This dimension is including the items showing the alignment between the organization values and a person values. Alignment means people believe that the managers and employees in the organization have related values a strong conscientiousness and the organization considers the society welfare and employees. Sense of contribution to the community: This is the sum of items in which the conducted work by that person is suitable for his internal life values and is useful for the society. Sense of Enjoyment at work: It shows the items related to enjoyment and happiness at work. Opportunities for Inner Life: This dimension is including the way the organization respects spirituality and considers the spiritual values of people (Rego and cunha, 2008).

Spiritual intelligence:

Spiritual intelligence was developed by Emmons & Marshal (2000). Spiritual intelligence forms both types of EQ and IQ. In other words, EQ and IQ are rooted in spiritual intelligence (Yazdani, 2010). Spiritual intelligence combines the spirituality constructs and intelligence inside a new construct. Spirituality is related with searching and experience of holy elements, meaning, transcendental awareness and excellence, spiritual intelligence requires the abilities and apply such spiritual issues for conformity and effective interaction and production of valuable products and outcomes.

Wise application of spiritual intelligence in one’s life can lead to the increase of relationship with self, others greater world. Spiritual intelligence can be used to solve the problems of life meaning and values and some questions as “Does my job completes me in the life” or “Do I share happiness and comfort of people?” in the mind (Wigglesworth, 2004).
Zohar (2001) stated 9 features for spiritual intelligence: 1- Self-Awareness, 2- Vision & Values Led (Idealism), 3- The Capacity to Face and USE Adversity, 4- To be Holistic, 5- Diversity, 6- Field Independence (braveness), 7- The Tendency to Ask WHY, 8- The Ability to Re-Frame, 9- Spontaneity.

Smith explained ten skills of spiritual intelligence as: 1- Spiritual experience, 2- Coping with stress, 3- Having goal, 4- Worship place, 5- Being out of the principles, 6- Importance of beliefs, 7- Religious rules, 8- Worshipping, 9- Toleration, 10- Religious concepts.

To evaluate spiritual intelligence in this study, King model is used. King believed that spiritual intelligence creates unique ability in a person to perceive meaning in life and achieve high spiritual positions. According to him, spiritual intelligence dimensions are including:

**Critical existential thinking:**
- The ability of creating meaning for deep understanding about the issues of world and the ability of using multiple intelligence levels in problem solving, critical thinking capacity to metaphysics and world as reality, world and death.

**The personal meaning production:**
- The ability of using physical and mental experiences to produce meaning and personal goal.

**Transcendental awareness:**
- The ability of identification of transcendental aspects of self, others and the world by awareness.

**Conscious state expansion:**
- The ability of entering the high spiritual positions including deep thinking, meditation and exiting it (22).

According to George (2006) the most important applications of spiritual intelligence in work place are 1- Creating comfort: as affecting the effectiveness of a person. When the person awareness is increased, security is felt and his performance is improved. 2- Creating mutual perception and understanding between people: One of the main foundations to create healthy relation is honesty. Having honesty is difficult for most of the managers. Most of the employees don’t leave their organization and they leave their managers and the inclination to keep the labor force is one of the reasons making perception of employees from managers necessary. 3- Managing the changes and eliminating the barriers: Changing is difficult for most people. Resistance to changes is manifested by ignoring, criticism and rejecting. When people perceive their mistakes deeply, don’t repeat it again and are released of fear and confusion to the changes and this is the deepest level of spiritual intelligence.

1-1 Organizational commitment:
According to Allen (2007) organizational commitment is positive or negative attitudes of people to the whole organization in which they work. Meyer & Allen created their three dimensional model based on the observation of similarities and differences in single-dimension concepts of organizational commitment. Their general discussion was as commitment links the person with organization and this link reduces job leave. They defined three types of commitments. Affective commitment: It refers to the affective dependency of a person to organization. Continual commitment: It is dedicated to the inclination to stay in organization due to the costs of leaving the organization or the rewards of staying in organization. Normative commitment: The obligation to stay as a member of an organization.

1- Study hypotheses:
1- There is a significant association between employees’ perception of workplace spirituality and organizational commitment.
2- Spiritual intelligence as moderating variable affects the relationship between employees’ perception of workplace spirituality and organizational commitment.

3- Study methodology:
This study was descriptive-correlation and it was field study. The study population was formal staff resources in BA and above positions of ZobAhan factory of Isfahan in 2012 and they were 500. The sample by Morgan table was 217 people, 200 questionnaires were returned and the researcher was faced with low sample. The sampling was simple random method.

3-1 The measures and validity and reliability:
To evaluate spiritual intelligence, King questionnaire (2008) with 24 questions and 4 subscales including critical existential thinking (7 questions), personal meaning production (5 questions) Transcendental awareness (7 questions) and Conscious state expansion (5 questions) and five-item scale (strongly disagree 1 to strongly agree 5) was applied. In this study, face validity is used and Cronbach’s alpha for 4 subscales and entire
questionnaire was 0.83, 0.76, 0.77, 0.82 and 0.94, respectively. To evaluate the organizational commitment, Allen and Meyer organizational commitment questionnaire (1990) with 24 questions and 3 subscales as affective commitment (8 questions), continual commitment (8 questions) and normative commitment (8 questions) and five-item scale (strongly disagree 1 to strongly agree 5 was used). In this study, face validity is used and Cronbach’s alpha for entire questionnaire is 0.87. To evaluate workplace spirituality Rego and Cunha questionnaire (2008) with 17 questions and five subscales Team’s sense of community (5 questions), Alignment Between Organizational and Individual Values (4 questions), Sense of contribution to the community (3 questions), Sense of Enjoyment at work (2 questions), Opportunities for Inner Life (2 questions) and scale (strongly disagree 1 to strongly agree 5) was applied.

4- **Study findings:**

Hypothesis 1: There is an association between the perception of employees of workplace spirituality and organizational commitment.

**Table 1:** Correlation coefficient between the employees’ perception of workplace spirituality and organizational commitment.

<table>
<thead>
<tr>
<th>Employees perception of workplace spirituality</th>
<th>Correlation coefficient</th>
<th>N</th>
<th>Significance level *</th>
<th>Coefficient of determination</th>
<th>Organizational commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>170</td>
<td>0.000</td>
<td>0.10</td>
<td>0.320</td>
</tr>
</tbody>
</table>

Based on the results of Table 1, the correlation coefficient between employees’ perception of workplace spirituality and organizational commitment was significant at the error level 1%. As significance level is smaller than 0.05, there is a positively significant association between employees perception of workplace spirituality and organizational commitment.

Hypothesis 2- Spiritual intelligence as a moderating variable affects the relationship between employees’ perception of workplace spirituality and organizational commitment.

The results of Table 2 showed that in Model 1, organizational commitment is considered as criterion variable and perception of employees of workplace spirituality is considered as predictive variable and standard beta value of employees’ perception of workplace spirituality was 0.320 significant. In model 2, besides the previous variable, spiritual intelligence was added to the predictive variables. In this model, standard beta value of employees’ perception of workplace spirituality and spiritual intelligence were both significant. The adjusted coefficient of determination [0.067] was increased to the previous stage. In model 3, besides two previous variables [spiritual intelligence × Employees perception of workplace spirituality] entered as predictive variable into the model and only [ spiritual intelligence × Employees perception of workplace spirituality] was significant and the changes of adjusted coefficient of determination [-0.006] showed that spiritual intelligence can adjust the relationship between the employees perception of workplace spirituality and organizational commitment but its moderating effect is lower than stage two. The regression equation is written as:

\[\text{Organizational commitment} = 2.899 + 0.404 \times \text{Employees perception of workplace spirituality} \times \text{Spiritual intelligence}\]

The equation showed that by the increase of [Employees perception of workplace spirituality ×spiritual intelligence] for one unit, organizational commitment of employees is increased as one unit.

**Table 2:** Hierarchy regression to test hypothesis 2.

<table>
<thead>
<tr>
<th>Criterion variable of organizational commitment</th>
<th>Predictive variables</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model 3 sig</td>
<td>Model 3</td>
</tr>
<tr>
<td>0.376</td>
<td>-0.135</td>
</tr>
<tr>
<td>0.000</td>
<td>31.527</td>
</tr>
<tr>
<td>0.163</td>
<td>0.174</td>
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</tbody>
</table>

*It shows the standard beta is significant.

**Discussion and conclusion:**

Based on the findings of the study, it can be said that in Table 1, there was a positively significant association between employees’ perception of workplace spirituality and organizational commitment. Table 2 showed that spiritual intelligence can moderate the relationship between employees’ perception of workplace spirituality and organizational commitment. It means that by the increase of employees perception of workplace spirituality...
spirituality and increasing spiritual intelligence, the organizational commitment is increased. This study showed direct consistent association with the study of Kermanshahi [26], Yazdani et al. [2] and Rego and Cunha [8], Nansina and Doris [12] and showed there is a positive association between these two variables. Regarding the hypothesis 2, the results of hypothesis 2 with Saghavani [9] study showed that there is a positive association between organization commitment and spiritual intelligence and is indirectly associated with the results of the study. If the employees feel integrated and the work is internalized by the person in accordance with the life values and that person enjoy it and organization considers the spiritual values of the people, it can be said that organizational commitment is increased. The ability of employees in identification of excellent aspects of sent and others, the ability to enter the high spiritual positions including worship, meditation and the ability of using multiple levels of intelligence in problem solving increased organizational commitment and employees perception of workplace spirituality. Thus, improving workplace spirituality increased organizational commitment of people and vice versa. If people consider organization as representing them and have positive attitude to the organization, organizational commitment is increased and spiritual intelligence of people is also increased and by increasing spiritual intelligence, the tolerance of people will be increased to life pressures and show high capability to be adaptable with the environment and work commitment is increased and productivity, performance and effectiveness or organization are increased and reduce the job stress, dissatisfaction and their service leave.

REFERENCES


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