INVESTIGATION OF RELATIONSHIP BETWEEN ASPECTS OF SPIRITUAL INTELLIGENCE AND QUALITY OF WORK LIFE FOR HUMAN RESOURCES

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ABSTRACT
As the title suggests, the present study aims at establishing the relationship between aspects of spiritual intelligence and the quality of work life for the workforce, conducted via a descriptive research method of correlation type. The data population of the study consisted of 190 personnel of Zahedan Agricultural Crusade Organization with higher education from Bachelor and beyond out of which our statistical sample of 123 individuals was extracted based on the Morgan table. To collect the data, 2 individual questionnaires, namely spiritual intelligence (2012) and partly, personnel efficiency (2005) questionnaires were distributed. Leaning on the experts’ views, the formal validity of the questionnaires was examined and verified as their reliability was estimated via Cronbach alpha coefficient as being 0.97 and 0.91, respectively. The data from both questionnaires was then analyzed at two statistical levels, i.e. descriptive and inferential (via Pearson correlation test) using SPSS 21. The findings of the study were indicative of significance of the relationship between the independent variable of the study, i.e. spiritual intelligence, and the dependent variable of quality of work life at p≤0.01. Furthermore, besides having a correlation with each other, all the aspects of the former were correlated with the latter as well, where among the spiritual intelligence indexes belief in God had the strongest relationship and patience at work had the weakest relationship with staff’s quality of work life. In the end, some practical solutions were suggested using the findings of the study to improve the quality of work life in the population under scrutiny.

Keywords: Spiritual Intelligence, Quality of Work Life, Belief in God, Patience

INTRODUCTION
The concept of intelligence has long preoccupied mankind as they endeavored to probe into its aspects, manifestations, characteristics, and types. In the meantime, one aspect of intelligence known as “spiritual intelligence” rests in realms where no consistent systematic research has been conducted to understand and explain as much its characteristics and components as those of the other aspects, which in itself creates a multitude of difficulties for the researchers in thoroughly distinguishing its characteristics and components (Yaqoubi, 2010).

Spiritual intelligence is most manifest when the individuals are capable of incorporating their own life and all their activities in spirituality. It is, in fact, a capacity to ask ultimate questions as to the meaning of life – a capacity for communication between the individuals and the world they inhabit. It constitutes the capability to implement spiritual values and qualities, so that it would lead to improvement in individuals’ physical and mental health alike (Mehrabi, 2013).

On the other hand, quality of work life is viewed as the key to organizational success, in that, the personnel’s quality of work life is regarded as one of the approaches to improve the performance and as among the central elements in transcendental culture, an approach causing the convergence of the personnel and the organization. Even in the present day, the attention paid to quality of work life reflects the importance universally assigned into it. Higher levels of working life quality are necessary for an organization, since it is what makes an organization appealing to its staff, thus keeping them in (Sendrick, 2003). The concept in question is a topic of concern for all states and majority of international organizations. And, there is common agreement among the development researchers, policymakers, and planners on the need to study the quality of life (Rezvani et al., 2009).
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Statement of Problem

In modern day competitive world, human element is one of the major tools for organizations to bring about change and survive while accomplishing the intended goals and missions. To this end, “human resources” is what vitalizes the matter of change while guaranteeing the organizational survival. The truth is that if we are lacking in creative, knowledgeable individuals able to rise to the occasions and explain the issues, we will certainly lose many opportunities and occasions. Scientists in administration do believe that the change in human resources is the source of utter success for all organizations. It is taken for granted that if no change is to happen to human resource management, then the industry is doomed to imminent failure (Mohsen et al., 2011). In recent decades, the issue of spirituality in organizations has been met with growing interest among the researchers such that it is even described as a kind of intelligence. The importance attached to it by the managers, employers, and researchers alike is considered to be a vital issue while interacting with customers and individuals in the society (Hansen, 2001).

Nowadays, the improvement of working life has turned into one of the primary goals of the organizations and their employees. Since there is a direct relationship between the measures in human resource management and the quality of work life, reinvigorating the employees, via elevating the quality of their working life, is the key to success of any organization (Jazayeri and Pardakhtchi, 2007). Actually, it is an extensive program to raise the employees’ satisfaction, strengthen their learning in the environment, and assist them in management of changes. Hence, the employees’ discontent with the quality of work life is a problem that harms virtually all the employees irrespective of their status. As a result, the goal many organizations seek is to increase the employees’ satisfaction at any expense, though it is still a complicated issue.

Because specifying what characteristics are related to the quality of work life is by no means easy (Saraji and Dargahi, 2006), in the present study on the basis of the variables, namely the spiritual intelligence and its aspects as well as the quality of work life together with the relevant indices and given the target population’s, i.e. Sistan and Baluchistah Agricultural Crusade Organization, direct contact with individuals in the society based on their working mission and the need for dynamism and preparedness for responding to the environmental changes require that the workforce active in this particular organization have a much better morale and motive to serve so as to secure the satisfaction of the population they serve who are but the farmers and dairy producers, while getting more dynamic day by day. Such being the case, given the approach taken on the factors associated with employee efficiency, the researcher attempted to investigate upon this approach the relatively new topic of spiritual intelligence and the relationship between its aspects and the quality of work life among the organization employees, thus offering the managers proper solutions for boosting the personnel efficiency within the organization.

Significance of the Study

Spiritual intelligence is employed to resolve the problems related to the life and values, thus creating such questions in mind as does my job cause my evolution in life? And am I sharing the happiness and mental peace with the rest of people? etc. (Wigglesworth, 2004). For George (2006) the spiritual intelligence has the following significant applications in the working environment:

1. Creating the peace of mind and the way it affects the individual effectiveness;
2. Creating mutual understanding; and
3. Managing the changes while removing the obstacles.

Nonetheless, the current research makes a difference in terms of the following aspects as its necessity is proportionate to the statistical population of the study. To begin with, the population in question is one of the major organizations with direct role in improving the qualitative level and welfare of individuals in different social strata. As a consequence, an increase in the factors effective in staff efficiency within this particular organization through examination of spiritual intelligence aspects while providing solutions to the management will, indeed, provide justification for its philosophical grounds, thereby earning satisfaction of the beneficiaries.
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Second, the present study dealt with the major source within any organization, that is, human resources, so that given its utmost significance and its unique function for the organization in bringing profit and efficiency, the current research is believed to be of much importance.

Thirdly, the findings of the study provide the managers with data necessary for establishing a link between aspects of spiritual intelligence and one major component of labor efficiency through identifying the grounds for boosting the quality of work life. Next, the results could assist the managers to take action with required authority to raise the level of their personnel efficiency which is naturally leading to greater personal and organizational performance, paving the way for progress and improved welfare of the target population as well as excellence of the organizational goals via thoroughgoing and target-oriented planning.

Eventually, one might say that despite the challenges faced by the organizations in the complex current global situation, attaining the efficiency is the excellent goal sought by every organization. The substantial effect of the spiritual intelligence on such key variables of management as leadership, motivation, self-control, capacity for change, communications, and performance is considered to be a major topic in the organizations. Managers with spiritual views are more receptive to change and pursue meaning and goal for the organizations to which they adhere. Cognizant of importance of connection to a larger whole, they enjoy abundance rationality, that is to say, they believe there are enough resources for everyone, eliminating the need for competition. Individuals with spiritual yearnings in the organizational hierarchy make effort for enabling one another and use win-win strategies in contradictory circumstances (Heydari, 1898). Making use of the present findings, it might be expected that an innovative approach come out to improve staff efficiency in provincial Agricultural Crusade Organization and ultimately efficiency in the entire organization.

Theoretical Framework

Any scientific research has its foundation in a conceptual framework where its course of revolution is based on the principles of a conceptual model. Therefore, this main framework represents both independent and dependent variables as it illustrates their interrelation. The research model is depicted in the diagram below to help gain a better understanding of the framework and to delineate the relationship between the variables. The model suggests that aspects of spiritual intelligence are associated with the quality of staff working life.

![Theoretical Framework of the Study](image-url)

Table 4-1: Theoretical Framework of the Study
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Purpose of the Study
Our study, as explicated earlier, pursues as its main purpose the examination of the relationship between aspects of spiritual intelligence and quality of staff working life within Sistan and Baluchistan Agricultural Crusade Organization, to attain that goal the following goals must be realized:

- Examining the relationship between belief in God at work and the quality of staff working life in the population at issue;
- Examining the relationship between self-consciousness and the quality of staff working life in the population in question;
- Investigating the relationship between refining the daily experiences and the quality of staff working life in the population in question;
- Investigating the relationship between trust in God in solving problems and the quality of staff working life in the population at issue;
- Examining the relationship between religious experiences and the quality of staff working life in the intended population;
- Enquiring into the link between prayers and the quality of staff working life in the population under study;
- Enquiring into the connection between the belief in religious ideas and the quality of staff working life in the population under study; and
- Examining the relationship between the patience for others and the quality of staff working life in the population of interest.

Research Hypotheses

Major Hypothesis
- There is a positive significant relationship between spiritual intelligence and the quality of personnel’s working life in the population in question.

Minor Hypotheses
- There exists a positive significant relationship between belief in God at work and the quality of personnel’s working life;
- There is a positive significant relationship between self-consciousness and the quality of staff working life;
- There exists a positive significant relationship between refining the daily experiences and the quality of staff working life;
- There is a positive significant relationship between trust in God in solving the problems and the quality of staff working life;
- There exists a positive significant experience between religious experiences and the quality of staff working life;
- There is a positive significant relationship between prayers and the quality of staff working life;
- There is a positive significant relationship between belief in religious ideas and the quality of staff working life; and
- There exists a positive significant relationship between patience and the quality of staff working life.

Review of Literature

Intelligence

Intelligence was proposed as a cognitive ability as early as 1905 by Alfred Bines and Theodore Simone. In spite of the multitude of research carried out and various theories proposed on this phenomenon, the experts have not yet found a common ground as to the varied aspects into it (Askari and Zarei, 2011). The mainstream analytical concept in the West is more cognitive and involves data processing; whereas the synthetic Eastern approach to intelligence encompasses various constituents to human performance and attention, including cognition, intuition, and emotion in a (integrated)total correlation (Nasel, 2004).
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Spiritual Intelligence Defined
Western Thinkers’ Viewpoints

In his seminal work in 1983 entitled “Frames of Mind”, Gardner (1983) proposed multiple intelligence theories, and later on the term “emotional intelligence” was coined by Pine in 1985 and then maintained as a social intelligence in a paper titled “emotional intelligence”. Afterwards, Gellman (1990) introduced the concept into business world and wrote a book with the same title. In the meantime, the term “spiritual intelligence” was proposed as well. In 1985, Christian Science Monitor applied the latter term in an article where, pointing to the light of the spiritual intelligence shone by Jesus Christ, the writer stated that “Jesus said: ‘I am the light of the universe’”. Given that, the source of the excerpt is simply the bible, eliminating any other behavioral procedures. Thus, there are no claims as to coinage of the term “spiritual intelligence” and its ensuing application in social sciences (Crichton, 2008:2).

It constitutes a framework for identifying and organizing the required skills and capabilities, so that the individual’s adaptability increases upon taking resort to spirituality (Amram, 2009). This brand of intelligence enlightens the mind, relates the human soul to the underlying ground of being, and helps the individual tell reality from illusion. It has continued to be in the spotlight in different cultures as love, wisdom, and service (Vaughan, 2002).

Definitions of Spiritual Intelligence in Islam

Although origin of the term “spiritual intelligence” is not Islamic, this is not to mean that its identity was ignored in the Islamic works. If fairly viewed, it becomes evident that the debates on the spiritual intelligence and its equivalents in Islam are far more extensive and fruitful. A review, however brief, of the Holy Quran and the Fariqin’s narrative books suffices to make clear that it is in principle the actual pious man, one with skills and power to transcend oneself and the others to superior areas (i.e. spiritual intuition in the area of wisdom and divinity in the area of existence). Hence, all the debates hovering around the man and the pious are in fact representations of a spiritually intelligent identity (Mehrabi, 2013). However, Spiritual intelligence has been referred to by particular terms some of which correspond to it and some others point to its quality or the most specific of its qualities including, inter alia Ahl (endowed), Qalb-e-Salim (sensible-hearted), ‘Obour-va-Ebrat, imbuing with knowledge (i.e. of perfect faith), Zikr (remembrance of God), transcendence (exaltation), Quran and congregation (vis-à-vis discrimination and division, beneficence, moderation (virtuous moderateness), piety, devoutness, celibacy and voluntary separation, sharp-sightedness, taking pleasure (those of much giving and taking), wisdom, the best of creatures, perspicacity, sagacity, nobleness, and keenness (Mehrabi, 2013).

Spiritual Intelligence and Other Intelligences

The human brain is the seat of four intelligences:

IQ (Intelligence Quotient): it is the intellectual intelligence having to do with logical faculties, mathematical problem solving, and linguistic skills among the individuals.

PQ (Personal Quotient): this is the ability to use objects and skillfully control the body based on certain neural systems in the brain. It in fact appropriates the most elementary focus of our attention.

EQ (Emotional Quotient): it is the emotional intelligence assisting the individuals in managing their own as well as other’s emotions, determining both the professional and personal success of the individuals. It also helps the individuals communicate with each other.

SQ (Spiritual Quotient): it relates to issues we believe in as it brings into its focus the role of beliefs and values in the activities we carry out. Researchers define spiritual intelligence in different ways all of which refer to issues ranging from flexibility in the face of changes, learning from failures, setting goals for all activities to creativity, expansion of organization, and self-consciousness (Dousti et al., 2014).

Wigglesworth (2004) proposed the above intelligences in the form of a pyramid based on their order of growth. The model is shown in the chart below. It is contingent on the idea that children first learn to control their body (personal intelligence, PQ), then expand their linguistic and conceptual intelligence (IQ). The latter is evident in children’s school activities. Emotional intelligence is posed for many individuals when they are interested in expanding their relationship with others. Finally, spiritual
intelligence comes to the fore when the individual seeks to find meaning for the phenomena and poses questions such as “Is this all that exists?”

Mac Hawk (2002) is of the opinion that the spiritual intelligence is more related to intuition, vision, and wisdom compared with non-religious education and practical science. Its nonspecific holistic nature while using symbolism expands and lends depth to the individual’s perception. This helps enrich the relationships and improve the routine works. Besides, progress towards self-actualization and spiritual progress has more to do with spiritual intelligence than to need for self-control and commitment to customs. Apparently, people with integrated spiritual intelligence may lead a different lifestyle (Nasel, 2004).

**Spiritual Intelligence and Mental Health**

Different studies have shown that there is a correlation between spirituality and purpose of life as well as between life satisfaction and health (George, 2000; Kuss, 1991; see also Witch and Chapel, 1992) (cited from Emram, 2005). For instance, while investigating the studies carried out on the effects of spirituality on individual health, Elmer and the colleagues found that the former was concomitant with fewer cases of illness and longer life span. That is, when afflicted with wounds, the spiritually-minded individuals respond better to treatment, coming to terms in a much better fashion with damage and illness (Emmons, 2000) and are less depressed (MacDonald, 2002). The evidence also suggested that the spiritual exercises increased awareness as to multiple levels of consciousness (i.e. through meditation) and exerted a positive effect on individual performance. Likewise, by measuring the level of attention and conducting cognitive flexibility test, Warner showed in his research on both experimental and control group that reflection (i.e. doing TM (Transcendental Meditation) exercises) affects mental growth in a positive way. Cranson and the colleagues also showed that TM exercises within two years would improve intelligence quotient, learning ability, and reaction time in the experimental group (cited from Emram, 2005).

**Quality of Work Life**

**Definition of Quality of Work Life**

Improvement of working life in the modern society has turned into one of the major goals of organizations and their staff. In view of the fact that there exists a direct relationship between measures by human resource management and the quality of work life, reinvigorating the staff through promoting the quality of work life is the key to success of any organization (Bazzaz and Pardakhtchi, 2007). Needless to say, the quality of work life constitutes a dynamic multifaceted structure which according to the existing beliefs involves job security, bonus systems, vacancies, preplanned educations, and involvement in decision-makings (Seraji and Dargahi, 2006).

**Significance and Necessity of Quality of Work Life**

The high quality of work life induces satisfaction, increased efficiency, and increased occupational motivation among the personnel, accompanying positive organizational effects such as job security, social vivacity, adaptation to work settings, improved social relationships, and improved social capital among
the manpower. As stressed earlier, it is of much priority for the organizations to keep recruiting and maintaining their own personnel. As a consistent whole and an extensive program, it gives rise to staff satisfaction, expands education in the work place, and helps the personnel to come to terms better with changes and substitutions.

Furthermore, Herzington and Lodge (2009) maintained that the matter of working life quality had now turned into a hot organizational debate in the third millennium. It has been made clear in much research that the topic in question is influenced by both organizational management internal factors and the external ones steering the organizations (Argentero et al., 2007).

Aspects to Quality of Work Life

A large number of authorities in management and psychology have specified numerous aspects to the working life quality, yet the most comprehensive definition for analysis of the quality of work life takes into account eight main variables as aspects of improved quality of work life:

1. Fair and sufficient pay: it means equal pay for equal work, in proportionate with employees’ ethical standards and other types of works;
2. Safe and hygienic work environment: intended to create physically safer working conditions and to set logical working hours;
3. Providing the opportunity for growth and constant security: it is intended to pave the way for improved personal talents, occasions for progress and occasions to apply the skills learnt, and providing income security and employment;
4. Law-abidingness within the organization: it denotes the freedom of speech without fear of superior revenge, thereby domination of rule of law over rule of man;
5. Social dependence of working life: it refers to personnel’s comprehension (perception) of organizational social responsibility;
6. General living condition: this component relates to creating balance between the working life and other staff-related factors including leisure time, education, family life, etc.
7. Integrity and consistency in working life: this involves dispensing with individual utilitarianism within organization and encouraging the formation of teams and social groups;
8. Developing the human capabilities: it refers to such opportunities for the employees as independence and self-control at work, enjoying various skills, having access to information relevant to work, and planning (Pardakhtchi et al., 2009).

MATERIALS AND METHODS

Methodology

In terms of methodology, the present study is a descriptive correlational type; in terms of purpose it is an applied research.

Here, the data population consists of all specialists working in various branches of Zahedan Agricultural Crusade Organization staff who are holding BSc and higher degrees.

The data population of the study consisted of 190 individuals out of whom we collected, according to Morgan Table, a sample of 123 with the first or higher university degrees.

To evaluate and measure the spiritual intelligence components, the standard spiritual intelligence questionnaire was utilized with 9 components and 31 questions as in Hàjian and the colleagues (2012) study, and to measure the quality in question, part of the personnel efficiency questionnaire comprising 8 questions employed by Rajabzadeh (2007) was used.

Next, the formal validity of the questionnaires was confirmed and to estimate the reliability of the questions contained, both Cronbach alpha and SPSS software were utilized and the following results came out.
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Table 8-1: Cronbach Alpha for the Components

<table>
<thead>
<tr>
<th>Components</th>
<th>Cronbach alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belief in God at work</td>
<td>0.95</td>
</tr>
<tr>
<td>Self-consciousness</td>
<td>0.92</td>
</tr>
<tr>
<td>Refining daily experiences</td>
<td>0.87</td>
</tr>
<tr>
<td>Trust in God to solve the problems</td>
<td>0.76</td>
</tr>
<tr>
<td>Religious experiences</td>
<td>0.93</td>
</tr>
<tr>
<td>Prayers</td>
<td>0.90</td>
</tr>
<tr>
<td>Religious ideas</td>
<td>0.81</td>
</tr>
<tr>
<td>Patience for others</td>
<td>0.88</td>
</tr>
<tr>
<td>Quality of work life</td>
<td>0.91</td>
</tr>
<tr>
<td>Spiritual intelligence</td>
<td>0.97</td>
</tr>
</tbody>
</table>

RESULTS AND DISCUSSION

Results

Using SPSS21, the research hypotheses were investigated in isolation to determine the relationship between the variables. To do so, the Pearson test was conducted, and to either confirm or reject both the null hypothesis and hypothesis 1, P-value was calculated. As for the former test, it evaluated the relationship between the variables and ranged from +1 to -1, so that the more the resultant quantity came close to these numbers, a stronger correlation was indicated. That is, if the resulting number was positive, it suggested a direct relationship; otherwise it implied an indirect converse one. Alternatively, if it tended to zero, no relationship was indicated between the variables whatsoever. The null hypothesis was rejected in P-value test when the test result was <α, i.e. margin of error. Margin of safety (0.99) and error (0.01) were both taken in the statistical assumption. Thus, use was made of the Pearson correlation test to specify the relationship between aspects of spiritual intelligence as an independent variable and personnel’s quality of life as the dependent variable, as tabulated, below.

Table 9-1: Correlation between Components of Spiritual Intelligence and Personnel’s Quality of Life

<table>
<thead>
<tr>
<th></th>
<th>Belief in God</th>
<th>Self-consciousness</th>
<th>Refining Experience</th>
<th>Trust in God</th>
<th>Religious experiences</th>
<th>Prayers</th>
<th>Religious ideas</th>
<th>Patience</th>
<th>Quality of work life</th>
<th>Spiritual intelligence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belief in God</td>
<td>1</td>
<td>0.80</td>
<td>0.83</td>
<td>0.75</td>
<td>0.75</td>
<td>0.74</td>
<td>0.69</td>
<td>0.55</td>
<td>0.67</td>
<td>0.91</td>
</tr>
<tr>
<td>Self-consciousness</td>
<td>0.80</td>
<td>1</td>
<td>0.81</td>
<td>0.81</td>
<td>0.62</td>
<td>0.71</td>
<td>0.69</td>
<td>0.58</td>
<td>0.59</td>
<td>0.86</td>
</tr>
<tr>
<td>Refining Experience</td>
<td>0.83</td>
<td>0.81</td>
<td>1</td>
<td>0.75</td>
<td>0.69</td>
<td>0.69</td>
<td>0.62</td>
<td>0.53</td>
<td>0.53</td>
<td>0.86</td>
</tr>
<tr>
<td>Trust in God</td>
<td>0.75</td>
<td>0.81</td>
<td>0.75</td>
<td>1</td>
<td>0.70</td>
<td>0.70</td>
<td>0.66</td>
<td>0.64</td>
<td>0.48</td>
<td>0.89</td>
</tr>
<tr>
<td>Religious experiences</td>
<td>0.75</td>
<td>0.64</td>
<td>0.69</td>
<td>0.70</td>
<td>1</td>
<td>0.80</td>
<td>0.68</td>
<td>0.72</td>
<td>0.59</td>
<td>0.86</td>
</tr>
<tr>
<td>Prayers</td>
<td>0.74</td>
<td>0.71</td>
<td>0.69</td>
<td>0.70</td>
<td>0.80</td>
<td>1</td>
<td>0.79</td>
<td>0.71</td>
<td>0.57</td>
<td>0.89</td>
</tr>
<tr>
<td>Religious ideas</td>
<td>0.69</td>
<td>0.69</td>
<td>0.62</td>
<td>0.66</td>
<td>0.68</td>
<td>0.79</td>
<td>1</td>
<td>0.74</td>
<td>0.40</td>
<td>0.81</td>
</tr>
<tr>
<td>Patience</td>
<td>0.55</td>
<td>0.58</td>
<td>0.54</td>
<td>0.64</td>
<td>0.72</td>
<td>0.71</td>
<td>0.74</td>
<td>1</td>
<td>0.40</td>
<td>0.81</td>
</tr>
<tr>
<td>Quality of work life</td>
<td>0.67</td>
<td>0.59</td>
<td>0.54</td>
<td>0.48</td>
<td>0.59</td>
<td>0.57</td>
<td>0.47</td>
<td>0.40</td>
<td>1</td>
<td>0.58</td>
</tr>
<tr>
<td>Spiritual intelligence</td>
<td>0.91</td>
<td>0.86</td>
<td>0.86</td>
<td>0.89</td>
<td>0.86</td>
<td>0.88</td>
<td>0.84</td>
<td>0.81</td>
<td>0.58</td>
<td>1</td>
</tr>
</tbody>
</table>
Research Article

Based on the findings from table 2, not only are all aspects of the former correlate with each other, they also correlate with the latter where among spiritual intelligence components “belief in God” scored the strongest relationship and “patience” scored the weakest with the personnel’s quality of work life.

Conclusion and Suggestions for Further Research

Given the confirmed relationship between aspects of spiritual intelligence and quality of work life, the former seems necessary to be taken into consideration by the entire management in Agricultural Crusade Organization. As a consequence, our proposal for all the authorities and those involved is to strengthen and promote the level of spiritual intelligence at both personal and organizational level, take due measures such as holding doctrinal courses and giving incentives by creating an amicable environment to cause lowered stress and anxiety at the organizational level, thereby putting up further effort to pave the way for improving the personnel’s level of health and working life conditions. For the sake of brevity, the suggestions are outlined below:

- To institutionalize spirituality in the organization, it is proposed to formulate an organizational spiritual charter;
- The spiritual quotient of individuals during the process of managerial election and promotion is proposed for consideration;
- It is proposed that while formulating the macro-organizational strategies, due attention be paid to the issue of spiritual strategies within the organization;
- Since spiritual experiences strongly related to the quality of work life constitute one of the eight major aspects of spiritual intelligence, organizations appear to stimulate the increase in the latter via providing opportunities for the staff to gain such experiences. Experiences of the sort may be disseminated within the organization through holding religious ceremonies, reading prayers chorally, fostering the culture of promoting spiritual experiences, establishing or empowering the offices of religious affairs in the organization, and last but not least, holding events with spiritual themes within the organization.
- Given the desirable state of spiritual intelligence components among the personnel, they should find practical ways to better employ this intelligence and share some of their experiences with their peers at other organizations
  - Holding self-appraisal sessions to introduce the personnel to multiple human aspects to get them familiar with the elevated standing of man.
  - Promote and develop values and behaviors like generosity, almsgiving, and modesty which entail an organizational model to be followed by everyone. In this regard, the manager as one of the highly influential figures within the organization could lend support.
  - Inculcating a positive feeling and setting the trend for a targeting mechanism that simultaneously pursues both personal and organizational goals.

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