The Relationship between Spiritual Intelligence with Employees’ Work Ethic Investigation at The Asset Managements of Shiraz

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Abstract

The aim of this research is to investigate the relationship between emotional spiritual and employees’ work ethic at asset department of Shiraz. The research in terms of goal and nature and method is applied and correlative, respectively. Research population is employees of asset managements of Shiraz, whose numbers have been estimated to be over 347 in 2013. According to Morgan table (1970), a 181-individual sample size was determined from the mentioned statistical population and using classical random sampling method contribution of each department was determined. Findings indicate that there is a significant positive correlation between spiritual intelligence and work ethic of employees at asset managements of Shiraz. Meanwhile, to improve spiritual intelligence of employees and enhancing their work ethic as well, useful recommendations was presented to authorities of studied organizations.

Keywords: Spiritual Intelligence, Work Ethic, Asset Management
Introduction

Nowadays, with the development of human societies the needs for organizations are responsible for different tasks are felt more. While establishment of new organizations and even optimal saving old organizations require to presence and efficient human resources and expert activities. Because each organization is a unique society, the necessity of the dissemination of effective factors on work ethic must be more (Ghorbanzadeh et al, 2008: 48). Ethics is defined as a system of values and do's and don'ts in an organization which good and bad deed of an organization is determined based on it and bad deed is distinct from the good deed (Tavalaee, 2007: 65). So in general we can say that if an ethics infrastructure had a correct functioning, it will provide an environment which encourage and support standards and indicators of desirable personal behavior. (Faghihi and Rezaei Manesh, 2004: 47) Thus leaders of organization have to be committed to accepted ethics without exception to be able to convince their employees to achieve a common goal and have to show being committed to ethics through tangible actions. Ethical theory creates a system of rules and principles which guide human in making decision about what is right and wrong or good and evil (mazaheri Rad, 2011: 11). Certainly reinforcement of ethics in the public Section can play an important role in quality improvement of provided services by public organizations and legitimacy enhancement of the organizations in public (Alvani and et al, 171: 2009). Allport has stated that once an organization is not able to demonstrate their actual values obviously, suffers from anomaly. Allport believed anomalous organizations lack life and social cohesion and especially a guiding ethical spirit and chaotic promoters (Golparvar, Javad et al, 2011: 6). Lack of commitment to organization, late at work, lack of citizenship and fairness behavior at work environment are examples of lack of the meaning of life understanding at a work environment. Organization managers to have an effective management must pay special attention to introducing the meaning of life to their employees. To understand the meaning of life and to solve valuable problems can not only use rational and emotional intelligence instead we should use intelligence beyond conventional intelligence which this issue is discussed in form of "spiritual intelligence".One of the commentators on the definition of Spiritual Intelligence says Spiritual Intelligence is human capacity for searching and asking questions ultimate about the meaning of life and simultaneously an experience of integrated link between us and the world in which we live. Using this intelligence we solve problems according to their status, meaning and value (Zarei Matin and et al., 2000). Spiritual Intelligence is regarded in a way that sciences such as neuroscientific studied and analyzed it; because currently neuroscientific moves ahead of hypotheses framework and hence we can discover functions of brain and ultimately relate brain functions to experiences, thoughts and various emotions of human. The result of such researches is that brain is the real position of the experiences, thoughts and emotions. Neuroscientific claims that spiritual intelligence theory has a biological basis. Some authors have claimed that spiritual intelligence is a universal trait (, Crichton 2008: 7). Once people profoundly understand their internal mistakes, they will not repeat them and will be free of fear and confusion against change which is the deepest level of spiritual intelligence. Edwards (2003) raised a question in this way: "is the use of spirituality to solve problems implies that a set of problems can be solved particularly by individual spirituality?" and "effectiveness of this form of problem questioned against various non-spiritual form as well." In this regard, Emmons (2000) and McHawk (2002) stated that the spiritual intelligence can be used for solving daily problems, while Wellman (2001) principally considered spiritual intelligence for solving ethical and existential problems. Edwards also make no distinction between using spiritual intelligence to solve problems and using them in solving non-spiritual problems. For example, a person, lived at the end of their life, may test Spiritual values and existential believes to clarify a meaningful feeling at this stage of their life. This process can be a manifestation of spiritual intelligence, but the important point that this approach ignores is that all aspects of a spiritual individual life will be spiritual (Zarei Matin et al., 2010). Haroon and et al (2012) conducted a research as relationship between the Islamic work ethics and job satisfaction in private hospitals healthcare sector of Pakistan among 80 nurses which indicated there is a positive relationship between Islamic work ethics and job satisfaction among employees. Rokhman (2010) by investigating the effect of Islamic work ethics and job performance (job satisfaction, organizational commitment and tendency to leave work) in
Indonesia observed that Islamic work ethic has a positive effect both on organizational commitment and job satisfaction, but had no effect on tendency to leave work. Skaltigir and Torglir (2010) in their study entitled "The work ethic, Protestant and human capital", divided effective factors on ethical behavior in organizations into three levels macro, mid- and micro. They stated effective factors on ethical behavior at the macro-level are such as culture, economy, political environment, technology, law and religion, at mid-level are such as competition, reward systems, organizational behavior principles, job characteristics, organizational culture, organizational goals, Manager behavior and organizational atmosphere, and at micro-level are such as micro-attitude, self-esteem, center of control, personality trait to values and beliefs. According to the mentioned this question is raised for researchers: "is there relationship between spiritual intelligence and employees’ work ethic in asset managements of Shiraz?"

1. Research Methodology

The research in terms of goal and nature and method is applied and descriptive (correlative), respectively. The research population consisted of 381 Shiraz asset management’s employees in 2013.

A sample size of 181 was estimated from the statistical population based on the of Morgan table (1970) which questionnaires were distributed by sampling method proportional to the population size. Data compilation instrument in the research is a questionnaire. To measure the spiritual intelligence, standardized questionnaire King (2008) and to measure the work ethic, standard questionnaire Gary Gregory C. Petty (1990) was used, respectively. In order to determine the reliability of the questionnaire, the Cronbach's alpha has been used. For this purpose, by performing a preliminary study on 30 individuals of statistical population, inter-rater reliability for Spiritual Intelligence and work ethic questionnaire were estimated 0.87 and 0.84 respectively.

2. Research Findings

Main hypothesis: there is a relationship between spiritual intelligence and work ethic of employees.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pearson Correlation Rate</th>
<th>Meaningful Level</th>
<th>Questionnaire Numbers</th>
<th>Spearman Correlation Rate</th>
<th>Meaningful Level</th>
<th>Test Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Intelligence and Work Ethic of Employees</td>
<td>0.277</td>
<td>0.000</td>
<td>189</td>
<td>0.216</td>
<td>0.000</td>
<td>There is a Relationship</td>
</tr>
</tbody>
</table>

According to obtained results from Pearson and Spearman correlation tests in the table, calculated meaningful level are 0.227 and 0.216, respectively which there is a poor and direct relationship between emotional intelligence and work ethic of employees. Thus hypothesis zero is rejected (p<0.05). It can be acknowledged that by improving emotional intelligence of employees, their work ethic also increases.
• First sub-hypothesis: there is a meaningful relationship between spiritual intelligence employees and participation in their work.

Table 2: The Correlation Test Results between Participation in Work and Work Ethic of Employees

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pearson Correlation Rate</th>
<th>Meaningful Level</th>
<th>Questionnaire Numbers</th>
<th>Spearman Correlation Rate</th>
<th>Meaningful Level</th>
<th>Test Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Intelligence and Participation in Work of Employees</td>
<td>0.270</td>
<td>0.000</td>
<td>189</td>
<td>0.265</td>
<td>0.000</td>
<td>There is a Relationship</td>
</tr>
</tbody>
</table>

According to obtained results from Pearson and Spearman correlation tests in the table, calculated meaningful level are 0.270 and 0.265, respectively which there is a poor and direct relationship between participation in work and work ethic of employees. Thus hypothesis zero is rejected (p<0.05). It can be acknowledged that by improving spiritual intelligence of employees, their work participation in work also increases.

• Second sub-hypothesis: there is a meaningful relationship between spiritual intelligence and perseverance of employees in their work.

Table 3: The Correlation Test Results between Spiritual Intelligence and Perseverance of Employees in Their Work

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pearson Correlation Rate</th>
<th>Meaningful Level</th>
<th>Questionnaire Numbers</th>
<th>Spearman Correlation Rate</th>
<th>Meaningful Level</th>
<th>Test Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Intelligence and Perseverance of Employees in Their Work</td>
<td>0.182</td>
<td>0.000</td>
<td>189</td>
<td>0.173</td>
<td>0.000</td>
<td>There is a Relationship</td>
</tr>
</tbody>
</table>

According to obtained results from Pearson and Spearman correlation tests in the table, calculated meaningful level are 0.182 and 0.173, respectively which there is a poor and direct relationship between spiritual intelligence and perseverance of employees in their work. Thus hypothesis zero is rejected (p<0.05). It can be acknowledged that by improving spiritual intelligence of employees, perseverance of employees in their work also increases.
Third sub-hypothesis: there is a meaningful relationship between spiritual intelligence and tendency to work of employees.

Table 4: The Correlation Test Results between Spiritual Intelligence and Tendency to Work of Employees

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pearson Correlation Rate</th>
<th>Meaningful Level</th>
<th>Questionnaire Numbers</th>
<th>Spearman Correlation Rate</th>
<th>Meaningful Level</th>
<th>Test Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Intelligence and Tendency to Work of Employees</td>
<td>0.192</td>
<td>0.000</td>
<td>189</td>
<td>0.196</td>
<td>0.000</td>
<td>There is a Relationship</td>
</tr>
</tbody>
</table>

According to obtained results from Pearson and Spearman correlation tests in the table, calculated meaningful level are 0.192 and 0.196, respectively which there is a poor and direct relationship between spiritual intelligence and tendency to work of employees. Thus hypothesis zero is rejected (p<0.05). It can be acknowledged that by improving spiritual intelligence of employees, tendency to work of employees also increases.

Forth sub-hypothesis: there is a meaningful relationship between spiritual intelligence and human relationships at work of employees.

Table 5: The Correlation Test Results between Spiritual Intelligence and Human Relationships at Work of Employees

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pearson Correlation Rate</th>
<th>Meaningful Level</th>
<th>Questionnaire Numbers</th>
<th>Spearman Correlation Rate</th>
<th>Meaningful Level</th>
<th>Test Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Intelligence and Human Relationships at Work of Employees</td>
<td>0.182</td>
<td>0.000</td>
<td>189</td>
<td>0.191</td>
<td>0.000</td>
<td>There is a Relationship</td>
</tr>
</tbody>
</table>

According to obtained results from Pearson and Spearman correlation tests in the table, calculated meaningful level are 0.182 and 0.191, respectively which there is a poor and direct relationship between spiritual intelligence and human relationships at work of employees. Thus hypothesis zero is rejected (p<0.05). It can be acknowledged that by improving spiritual intelligence of employees, human relationships at work of employees also increases.

3. Conclusion

There is a relationship between spiritual intelligence and work ethic of employees in asset managements of Shiraz. It means that as much as level of intellectual capabilities of employees in personal and social increase, has the consequence in work ethic of employees’ promotion. The reason is that existence of competency of spiritual
intelligence in the employees provides a pleasant emotional feeling towards organizations and colleagues and develops a sense of belonging, identity and confidence in individual. Consequently, manages relations, behavior and cooperation in organizational by more motivation, satisfaction and commitment, which will provide a basis for emergence of employees’ work ethic. The results of main hypothesis of research and Haroon and et al (2012), Rokhman (2010), and Torglr Askaltigir (2010) studies are in consistent. Individuals with high spiritual intelligence have the ability to identify their feelings and understanding their effects, to identify their strengths and limitations and proper understanding of individual values and abilities. This reinforces in them emotional self-awareness, self-confidence and precision in self-assessment in a way that causes development of appropriate communication to others, proper control of friendship with work conditions and thus improves function and ethical behavior in the organization. In other words, an individual who is aware of his emotions will be more capable in use of built-in and individual features in behavioral positive relationships to foster career and achieve goals of organization.

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