



Correlation among the Identified Factors for Spiritual Intelligence: Psychological Determinants

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ABSTRACT

In recent years, spirituality and the meaning of life have become increasingly important variables in the study of well-being, health, and happiness. Spiritual intelligence (SI) was proposed as a potentially significant construct that could aid in our understanding of the psychological determinants of human functioning. The goal of this paper was to investigate the components discovered through factor analysis based on their loadings. Transcendence, Ability to cope and deal with problems, Emotional Intelligence, Conscientiousness, Self-consciousness, and Moral Individualities have been identified as the six components. A six-factor solution with correlated factors and fewer items fit the data well. In the absence of a strong theory and proper measurement, the development of this highly promising area of research may be hampered. These components are the pillars of spiritual intelligence, and if people follow these qualities, they will live a happy life.

Keywords: Transcendence, Ability to cope and deal with problems (Work Potential Linkages), Emotional Intelligence, Conscientiousness, Self-consciousness and Moral Individualities.

Introduction

Spirituality entails looking within ourselves for peace and faith, as well as connecting directly with nature. Many paths have been defined to become a spiritual person, and this begins with small steps, so in a real sense, spirituality liberates us from the bonds and burdens of religion. Religion only teaches faith and trust, whereas spirituality teaches us to sacrifice for society. People can reach their full potential and comprehend the beliefs of various religions. We can go beyond in order to find the truth and inner happiness. The human capacity to ponder the ultimate meaning of life and the interconnected relationship that exists between us and our surroundings is defined as spiritual intelligence. Individuals' psychological well-being improves as a result, as does having a life goal. Spiritual intelligence can help us understand our life's purpose and the value hierarchy. The more we understand about how all forms of life are interconnected, the better equipped we are to be wise and effective change agents. Balancing personal and professional obligations is required when integrating work potential. Instead of viewing work and personal time as distinct entities, busy professionals can find areas of compromise. The most significant benefit of combining work and life is flexibility. Work potential connections preserve a healthy environment in which pious thoughts emerge and people are influenced to exert greater effort in leading the organisation to new heights.

The art of living, according to spirituality, is to find genuine, long-lasting happiness and fulfilment. When we discover our inner self, we will find this elusive inner happiness. Spirituality makes it easier to discover this inner reality, also known as the inner self. Spiritual intelligence is defined as the ability to see and solve or resolve the right problems by accessing deeper meaning and multiple ways of knowing. Some of its characteristics include being fully present, operating from values/purpose, asking the question behind the question, inviting diverse and opposing perspectives, integrating left and right brain responses into a whole brain approach, and shifting from "I" to "We."

People listen to spiritual preaching in order to always do the right thing without being greedy, and this is how they developed patience and a positive attitude toward their responsibilities, whether at home or at work. They were aware of their societal responsibilities. Because society is always first, and they recognised that serving society meant serving humanity. People are becoming increasingly involved in dealing with materialistic life, and they seek integrity, humanity, honesty, and compassion, all of which are essential in making others happy. These values are essential for long-term growth. Cognitive intelligence cannot solve complex workplace problems on its own. The recognition and acceptance of divine assistance is the "spiritual component of life." Spiritual Intelligence (SI) is the manifestation of innate, incorporeal spiritual qualities in a person's thought, attitude, and behaviour, such as love, purity, bliss, and peace. Organizations that have employees and managers who live these values can achieve organisational goals by aligning these values with organisational values, positive ethical culture, job enjoyment, and the impact on society, community, and inner life. Companies are now encouraging employees and executives to participate in mindfulness meditation, Pranayama, Yoga, and other similar practises for personal and professional development, as well as a better work-life balance. Can people who have a high level of Spiritual Intelligence (SI) be better managers? The current study aims to identify the important factors that give spiritual Intelligence meaning.

Literature Review

Spiritual intelligence has been proposed as a type of intelligence that refers to a set of capacities and abilities that allow people to solve problems and achieve goals in their everyday lives (Emmons, 2000). This definition assumes that spirituality can be thought of in terms of adaptive, cognitive-motivational processes. As a result, it has been proposed that SI is comprised of a diverse set of abilities and competencies that can be regarded as part of a person's expert knowledge relevant to problem-solving situations. Although Emmons (1999) claimed in Gardner's multiple intelligences theory (Gardner, 1993) that SI meets Gardner's criteria for independent intelligence, the theory's author has not accepted this solution (Gardner, 2000). Existential intelligence has also been suggested as a viable alternative (Gardner, 1993, 1999). However, due to a lack of quantifiable scientific criteria, it was not included in the model (Gardner, 2000). SI is a highly contentious concept in psychological literature due to theoretical and practical limitations. The lack of widely accepted definitions of spirituality and consciousness is one of the most significant theoretical limitations (Skrzypiska, 2014, 2020; Streib & Hood, 2016).

Authors are encouraged, however, to propose new definitions of spiritual intelligence or to develop measurement tools. King was among the first researchers to take on this difficult project (2008). SI was defined by him as "a set of mental capacities that contribute to the awareness, integration, and adaptive application of one's existence's nonmaterial and transcendent aspects, leading to outcomes such as deep existential reflection, meaning enhancement, recognition of a transcendent self, and mastery of spiritual states" (p. 56). The Spiritual Intelligence Self-Report Inventory (SISRI-24) is a scale that is based on this definition as well as four core components of spiritual intelligence: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion (King, 2008).

The definition of spiritual intelligence (SI) varies depending on the author's point of view. SI is defined by King (2008) as a set of mental capacities that contribute to the awareness, integration, and adaptive application of one's nonmaterial and transcendent aspects of existence, leading to outcomes such as deep existential reflection, meaning enhancement, recognition of a transcendent self, and mastery of spiritual states. A person's ability in problem solving, meaning production, mental capacity, and self-transcendence through the use of spiritual resources are all combined, according to King's (2008) definition.

SI advantages are frequently linked to the resolution of existential and moral concerns (Wolman, 2001). SI can also help with routine, day-to-day problem solving. A person imbued with a sense of the sacred can bear the difficulties associated with the activity, solve problems, and plan effective action by becoming spiritually intelligent. This applies to both individual tasks and an individual's entire life. Numerous research findings indicate that the relationship between religion or spirituality and health is complicated, implying that religion and spirituality have a significant positive impact on both mental and physical health (Nasel, 2004, Saad, Hatta and Mohamad, 2010). Griffiths (2017) defines SI as a higher dimension of intelligence that activates the authentic self's qualities and capabilities, such as wisdom, compassion, integrity, joy, love, creativity, and peace. According to Griffiths, SI increases one's sense of meaning and purpose. Furthermore, SI improves a variety of critical skills (both life skills and work skills). Griffiths believes that SI is the result of both intellectual and emotional intelligence being present and acting. Griffiths' approach differs from Emmons', as well as Halama and Strienec's, in this regard. Griffiths' definition of SI is less focused and precise than theirs; he considers SI to be a higher level of intelligence in general.

According to Joseph and Lakshmi, when spiritual intelligence occurs in the workplace, the environment improves (2012). They stress the significance of spiritual intelligence in committing to righteousness and ultimate wisdom at work, which develops skills such as interpersonal and intrapersonal relations, problem solving, goal attainment, motivation, commitment, responsibility, self-awareness, team spirit, stress management, time management, leadership, and transformation, all of which are required for work and success. The core values of spirituality are moral values in the sense that they resemble human nature's objective moral goods. At work, spiritual people are not motivated by their ego.

Objective of the Study

To examine the correlation among the factors of spiritual intelligence.

Research Methodology

The current study is a descriptive investigation into the effects of demographics on medical professionals, academicians, students, self-employed, business class, government officers, private job, housewife, and others' perceptions of spirituality. Spiritual intelligence was thought to possess a variety of ethical qualities that make people happy and content. A total of 100 respondents were chosen after the inexplicable responses were removed. Respondents in Indore, Bhopal, Dewas, and Ujjain provided information. A self-created questionnaire was chosen for data collection. Questionnaires were completed via the internet. The spiritual intelligence scale includes 30 items that are scored on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) (strongly agree). The Cronbach Alpha Reliability Coefficient of the instrument is .900, which is on the high side. A

higher score indicates that the participant has a higher level of spiritual intelligence.

Results on Factor Analysis

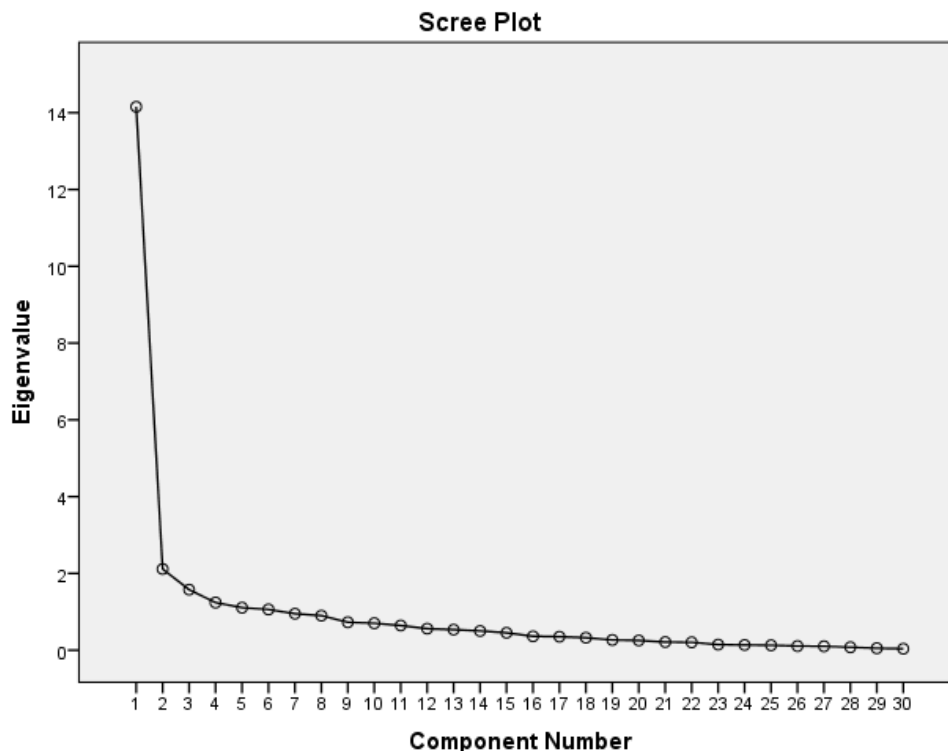
KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.896
	Approx. Chi-Square	2470.563
Bartlett's Test of Sphericity	Df	435
	Sig.	.000

The sampling adequacy is determined by the KMO, which must be greater than 0.5 in order to conduct an acceptable factor analysis. A score close to one indicates that correlation patterns are relatively compact, indicating that factor analysis produces distinct and dependable factors. Kaiser recommends accepting values greater than 0.5. (1974). (Values less than this should prompt one to collect more data or reconsider which variables to include.) Values between 0.7 and 0.8 are considered excellent, while values above 0.9 are considered exceptional. Because the value of 0.896 indicates that the data are excellent, the factor analysis is appropriate for this data.

The sphericity Bartlett test measures the strength of the relationship between variables. In these data, the Bartlett test is significant, indicating that the associated probability is less than 0.05. The Bartlett test for this data is 0.000 less than 0.05. This emphasises the significance of factor analysis. The KMO and Bartlett Test are shown in the table above.

All of the factors extracted from the study are listed in the table above, along with their eigenvalues, the percentage of variance attributable to each factor, the factor's cumulative variance, and the cumulative variance of the prior factors. The first component accounts for 41.142 percent of the variation, while the second accounts for 6.815 percent, the third accounts for 6.479 percent, the fourth accounts for 6.099 percent, the fifth accounts for 5.866 percent, and the sixth accounts for 4.448 percent. SPSS then extracts all factors with eigenvalues greater than one, leaving us with six (6) components, the eigenvalues of which are reported in the Extraction Sums of Squared Loadings column (together with the percentage of variation explained). The numbers in this section of the table are the same as they were before extraction, but the values for the discarded factors are ignored, so the table is empty after the sixth factor.



The matrix contains the loadings of each variable into each component. This is done before rotation, however. In SPSS, all loadings are displayed; however, we requested that all loadings less than 0.5 be omitted from the output. There are blank areas because many of the loadings are less than 0.5. However, the variables are loaded in either factor (component) one or the other, indicating that the variables can be used for further research, validating the beneficial effect of factor analysis. The majority of the variables loaded in the first component, with the exception of advertising, which loads in both components before rotation. The rotation of the factor structure component, on the other hand, has greatly clarified matters. Variables were heavily loaded in one or both components. Both components are sometimes loaded, indicating that the variables are suitable for future research.

Component	Variables	Loading Value	Cumulative Variance (%)
Transcendence	VR 20 I believe in a higher power or God.	.889	41.142%
	VR27 I value people as human beings	.886	
	VR25 I am optimistic about future	.885	
	VR21 I thank God for something good that happened	.875	
	VR30 I do not hurt anyone deliberately		
	VR13 There is as much goodness in the world as there is evil	.838	
	VR26 Spirituality is a bonding or uniting force	.828	
	VR12 I often have a feeling that no matter how bad things get, that will always work out somehow	.821	
	VR19 I rarely compromise my basic values in making important decisions	.813	
		.812	
Ability to cope and deal with problems	VR02 I am trying to bring my complete focus towards work from home	.814	47.952%
	VR05 I like to figure out things independently at work	.762	
	VR09 I have ability to realise my full potential as a person even during lockdown	.740	
	VR10 I try to engage in an interesting work		
	VR17 I like to extend service to future generations	.730	
	VR18 I often experience harmony and tend to be in touch with universe	.694	
	VR24 I move easily and confidently between the highest and the lowest social strata	.684	
	VR28 I help others without any expectations from them	.682	
		.646	
Emotional Intelligence	VR03I am able to deploy Full creativity, emotions and intelligence at all fronts including Home	.729	
	VR01 I feel lonely as not able to interact with friends		
	VR08I am able to express my emotions freely	.718	
	VR29I possess a high degree of self awareness	.706	
		.701	
Conscientiousness	VR22A person must experience a severe crisis in order to embark on the search for spirituality	.689	
	VR15Beyond a certain threshold money ceases to be the most important	.680	
	VR11Now I pray for long hours every day for guidance in making tough decisions	.678	
Self-consciousness	VR16 As of now money seems to be the most important factor	.681	
	VR23 I experience little tension or contradiction in what might seem to be irreconcilable opposites	.674	
	VR07 Personal success depends upon the extent he/she have learnt to foster spirituality	.672	
Moral Individualities	VR04 I am associated with various bodies to serve mankind.	.679	
	VR06I tried to be a wise and effective change agent		
	VR14I strive to produce the products and services that would serve whole of mankind	.675	
		.670	

Discussions

Transcendence, Ability to cope and deal with problems, Emotional Intelligence, Conscientiousness, Self-consciousness, and Moral Individualities are the six components identified by the study as indicating the importance of spiritual intelligence. The first factor component includes 'I believe in a higher power or God,' 'I value people as human beings,' 'I am optimistic about the future,' 'I thank God for something good that happened,' 'I do not intentionally hurt anyone,' 'There is as much goodness in the world as there is evil,' 'Spirituality is a bonding or uniting force,' 'I often have a feeling that no matter how bad things get, that will The second component, Ability to cope and deal with problems, includes 'I am trying to bring my complete focus towards work from home,' 'I like to figure things out independently at work', 'I have the ability to realise my full potential as a person even during lockdown', 'I try to engage in an interesting work, 'I like to extend service to future generations', 'I often experience harmony and tend to be in touch with universe', 'I move easily' The third component is emotional intelligence, which includes being able to "deploy full creativity, emotions, and intelligence at all fronts, including home," feeling lonely because they are unable to interact with friends, being able to "freely express my emotions," and having a high level of self-awareness. The fourth factor component includes a 'person must experience a severe crisis in order to embark on the search for spirituality,' "money ceases to be the most important beyond a certain threshold," and 'now I pray for long hours every day for guidance in making difficult decisions.' The fifth component is self-consciousness, which includes 'As of now, money appears to be the most important factor,' 'experience little tension or contradiction in what may appear to be irreconcilable opposites,' and 'Personal success depends on the extent he/she has learned to foster spirituality.' The final component is associated with Moral Individuals who have "associated with various bodies to serve mankind," "tried to be a wise and effective change agent," and "strive to produce products and services that would serve the entire humanity".

Conclusion

The study identified spiritual intelligence factors, which are critical in guiding society with fair laws and transparency. Spiritualized management, rather than reducing employees to profit machines, creates opportunities for personal development and individual self-realization in organisations. Spiritual values in organisations should include making the world meaningful, respecting employees, and humanising the organization's complex relationships with society. To implement the new spiritual-based management paradigm while under lockdown, we must have the courage to see the economy in a new light, which necessitates a thorough rethinking of our mindset as well as positive economic changes. The ideas presented in this paper have illuminated ethical issues. SI assists the whole person in living a meaningful and values-driven life. The SI has a significant impact on people's ethical behaviour, according to the study's findings. Spiritual intelligence concepts, particularly their impact on ethical behaviour, have received insufficient attention in the field of management. Additional empirical research can make a significant contribution to management research and practise. Scholars can start by creating a new research agenda to determine the nature of the effects it may have on employee performance, which can help the organization's overall goal. In this regard, this study could serve as a springboard for further research in relevant fields of study in order to advance knowledge. This research has generated a slew of new research questions that will be addressed in the future. More surveys will almost certainly encourage organisations and the educational system to take more aggressive steps in educating professionals on these topics, as well as raising awareness about spiritual intelligence and ways to instil right values in the young population.

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