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## THE ROLE OF SPIRITUAL INTELLIGENCE ON ORGANIZATIONAL COMMITMENT OF EMPLOYEES IN THE HIGHER EDUCATION SECTOR OF PESHAWAR PAKISTAN

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### ABSTARCT:

Spiritual Intelligence is the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation. SQ is central and most fundamental of all intelligence, because it becomes the source of guidance for others, being an integrating intelligence. spiritual intelligence is all about the benefits of spiritual knowledge used to solve different problems and achieve the daily objective.

This study was conducted to investigate the relationship between spiritual intelligence and organizational commitment among the administrative staff in the higher education sector of Peshawar Pakistan. The data was collected through self-administrated questionnaires from the population of administrative staff working in the Higher education sector of Peshawar Pakistan. The spiritual intelligence was measured by using a 24-item scale spiritual intelligence self-report inventory (SISR-24) and organizational commitment was measured using 18 item scales. Being a causal nature of the study, the research has employed regression, correlational and descriptive analysis for this study. The Higher education sector needs to use the application

of spiritual intelligence to increase the efficiency, effectiveness of employees at the workplace as well enhance the overall performance of the Higher education sector.

**Keywords:** Spiritual intelligence, organizational commitment

### INTRODUCTION OF THE STUDY

The organization in emerging economies is characterized by staff turnover intention, lack of attachment and pride for the organization, low motivation, and last near to leave the organization (especially employees who have high expertise and are considered an important resource for the organization). All of the above problems are associated with high costs for the organization including costs of low productivity as well as costs of training, empowerment, employment, recruitment, and loss of organizational knowledge and affecting its overall costs. (Ansari et al. 2010).

According to Meyers and Allen (1997) organizational commitment is an attitude and a mental state indicating a desire, need, and obligation to continue employment in an organization or interest and heart's desire to continue to serve the organization. Need means that one has to continue to serve the organization

due to capital invested in the organization and obligation means tasks and responsibilities one has against the organization obligating him to stay ( Meyer and Alle, 1997, quoted by Oatvar 2008).

Malik and Naeem (2011) find out that dimensions of spiritual intelligence had a positive relationship with the organizational commitment of university scientific board members. The concept of spiritual intelligence was introduced in 1996 by Stevens for the first time and then by Emmons in 1999 in the academic literature of psychology. Parallel to this process Gardner (1999) criticized the concept of spiritual intelligence in different aspects and challenged the combination of spirituality and intelligence. Spiritual intelligence is a new and interesting subject on which rare theoretical and empirical researches have been done. Recently, this topic attracted the interests of many scholars and researchers (Hussein, 2008). Spiritual intelligence can facilitate and increase consciousness or sense of connection with high power. Spiritual intelligence combines the structure of spirituality and intelligence in a single structure and while spirituality is related to seeking and experiencing sacred elements, meaningfulness, the height of consciousness, and excellence, spiritual intelligence requires abilities to use such spiritual subjects for consistent and effective action and produce valuable products and outcomes (Emami, 2010). general spiritual intelligence can be considered as using spiritual capabilities and resources in a practical situation. People use spiritual intelligence when they want to make important decisions and think about existential issues or make efforts to solve daily problems.

There are different research studies conducted on spiritual intelligence and organizational commitment such as Mohammad et al., (2013) study the role of spiritual intelligence on organizational commitment in employees of

universities in Tehran Province, Iran concludes that spiritual intelligence and organizational commitment has a significant relationship it can affect employees performance and effectiveness.

This study considers their framework and is going to test the effect of spiritual intelligence on the organizational commitment of employees working in The Higher education sector of Peshawar Pakistan. This study is different from the role of spiritual intelligence on organizational commitment in employees of universities in Tehran province, Iran Mohammad et al., (2013), in respect of context, time, and its limited to the workplace of the university.

### **1.2 Problem Statement:**

Spiritual intelligence has got increasing importance in the recent decades due to its role in effective problem solving and creating a commitment of employees with their job (Mohammad et al., 2013 and Sarmi & Khani 2015).

Spiritual intelligence also plays a key role in the ethical decision-making process especially for administrative staff (Arsang et al., 2017). Administrative staff in Universities is a major supporting arm that directly affects the performance of faculty and competitiveness. Therefore, this study focuses on the effect of spiritual intelligence on the organizational commitment of administrative staff in the higher education sector of Peshawar Pakistan.

### **1.3 Research Questions**

1. Does there is any relationship between Spiritual Intelligence and the organizational commitment of employees working in the Higher Education sector of Peshawar Pakistan?
2. Does spiritual intelligence affect the organizational commitment of employees working in the Higher Education sector of Peshawar Pakistan?

#### **1.4 Objectives:**

1. To examine the relationship between spiritual intelligence and organizational commitment of employees working in the Higher education sector of Peshawar Pakistan.
2. To examine the effect of spiritual intelligence on the organizational commitment of employees working in the Higher education sector of Peshawar Pakistan

#### **1.5 Significance of the study:**

The current research can help organizations that understand the role of spiritual intelligence in the modern world and get the application of this on different aspects to boost the confidence, creativity, of employees in their esteem organization.

While the research has been conducted in the Higher education sector of Peshawar Pakistan so it might be giving future some basic recommendations to explore different areas. It can help employees to bring their heart and soul to work fast, smart with any uncertain situation to avoid any unnecessary disturbance at the workplace and to elaborate spiritual and organizational commitment relationship of employees in an organization.

#### **1.6 Contribution**

It has contributed to the existing literature of academia. It can help management to induct, train and retain employees and thus frame relevant HR policies. Institutions operating under the new paradigm of spirituality would emphasize spiritual energy and flow, Shared vision, and aligning employee value with institutional values.

#### **1.7 Scope of the Study**

The study has been conducted in the Higher Education Sector of Peshawar Pakistan. The population of the study was administrative staff from BPS sixteen to BPS twenty.

#### **LITERATURE REVIEW:**

##### **2.1 Spiritual Intelligence:**

It has been introduced for the first by Stevens in 1996, later it has been explained as Emmons in 1999. spiritual intelligence is all about the benefits of spiritual knowledge used to solve different problems and achieve the daily objective ( Emmons, 2000) further, king (2008) describe that Spiritual Intelligence is the synthesis of cognitive potential that consists of not materialist and high aspects of life just like to get personal understanding, higher existential thinking and increase meaning. Regarding King, Spiritual Intelligence fundamental is few components "critical existing thoughts, personal meaning of production, transcendental awareness and conscious state of expansion". (Bowel, 2004) spiritual intelligence-based different parts which are alertness, sense, assessment, concentration, dream, forecasting, and aim.

Wigworth (2006) describes that Spiritual Intelligence as the power to behave prudently and sympathy to sustain the exterior and interior harmony regarding any situation of life. The research on the relationship of Spiritual Intelligence and pupil gladness also shows that enhancement of spiritual intelligence will lead to more happiness (Yaghubi, 2010). There is also finding out that spiritual intelligence will guide the entrepreneur to be more careful and goal-oriented regards of any difficult, risky situations to be confident and successful. They consider that spiritual intelligence is a huge factor of the most successful entrepreneur (Chin, Raman, yeow, & Eze, 2012). Wiggleworth (2004) describes that a realistic guider is that one chooses a definite way to solve their problems face mostly by people. She defines that this sort of orientation may increase the value of a leader and trust that a realistic people attributes get advantage from this sort of coalition. The realistic attributes of a person are correlated

with advancement and spiritual intelligence. So a person led toward the leadership abilities.

Emmon, (2000) that Spiritual Intelligence is used "Spiritual knowledge to ease routine obstacles and goal completion". He projected a few parts for that ability to excel substantial and non-substantial, the power of deep condition of mindfulness, purify daily practice, used the spiritual aspect to overcome hurdles, and power of honesty.

Nobel (2000, 2001) finds out spiritual intelligence as an inborn people's aptitude to matched (emmon, 2000) central capacity also attaches other components: the sensible familiarity of material veracity is fixed through various dimension certainty to another human relationship, intentional as well unintentionally to each period. Mindful chase of mental well-being for the whole world neither individually. Wigglesworth (2002) spiritual Intelligence all about the personal attitude of cleverness and love although keeping and exterior harmony, apart from the situation. There are four basic fundamental hierarchies of intelligence in humans. It has been responded to a pyramid structure which shows the order of elaboration. Just like kids, they start to control their own bodies, it called physical intelligence. Further advancement is linguistics and mental power; it is also called intelligence Quotient. So every person should create emotive intelligence while getting spiritual Intelligence.

## **2.2 Organization Commitment:**

Organizational commitment had developed in subjects of Organizational Behavior, very beginning of 1950 and after that, it is consistently taking the topic of attraction ( Arye & Heng, 1990; Meyr & Alen, 1997; Baruch, 1998; Mowday, 1998). Various research had taken to explanation through, organizational commitment, to improve the power of advantage. Just like mention by Meyr & Alen (1997),

Mowday (1998), organizational commitment, could guide to good advantage just like organizational effectiveness, minimize turnover, enhance operation, as well control absenteeism, to maintain the right way. Organizational commitment, taking into consideration in each industry (Nonprofit, public, private) globally. The right beginning researchers had concentrated on exploring this construct, so it consistently assessed popular approaches, Commitment-associated attitude, and commitment-associated behavior, and in previous three decay, many vary progress and precursor had find, Angle and Perry( 1981) Mowday et al,( 1979) Hall, (1977) Scholl (1981), described that organizational commitment, the quality of employees toward his or her job closed affection of employees with organization, and, its access to the commitment that people stick to it. Although, organizational commitment, is finding out being a factor that cooperates the engagement of employees with organization Mowday, (1998). Buchanan, (1974),

Describe organization commitment, in his language, it is the association between employees and organization, the organization commitment concept is the personal recognition and indulging with a concerned organization.it may reveal that "a strong faith to agree with organization purpose and objective, a huge wish to keep membership in the organization. Hart & Willower,( 2001). Organizational commitment, had the ability is distinct from job satisfaction power of a person employed in the organization, as a distinct ability of an individual employed in an organization and is separate from professional satisfaction. In its place, it is an efficient replying to the entire organization, however, professional satisfaction, is an optimistic reply to specific aspects of job Williams and Hazer,( 1986), Organizational commitment, showed a psychological position that represents a connection to the

organization.it inclined to minimize the livelihood of erosion of people, (Allen and Meyr, 2000).

Organization commitment had been shown to influence through a great portion of employee results just like behavior, and attitude of employees about to leave, turnover, regularly, organization citizen attitude, organization evolution, and productivity, Meyer and Herscovtch,( 2001). very essential, model of, the organizational commitment had proliferated by Allen and Meyer (1991). The model was based on three parts of the organization: A) Affective: it shows an emotional association of employees, with the organization. Affective commitment, created to enhance employees' attachment with occupation.it builds once employees begin apprizing their recognition through the organization. Employees created affective commitment, once behave them fairly, politely at the place of work (Allen and Meyer, 1991). B' continuance: this part expressed and identified costs related to exit an organization. Employees are moreover to retain association to the organization while the afraid jeopardy of investment and acclaim of struggle done in the certified potential. The costs of exit are greater than the advantage of retaining in the firm. There is no way other than to continue the current job, Meyer and Allen, (1997). C: normative; normative commitment is referred to the employee's will to stay with the institution, therefore their impression of obligation in the firm. Normative commitment increase with the internalization of organizational rules and value through socialization an attachment to the organization. Employees begin believing in the advantage of organizational commitment and bring them to respond in the value of improving fidelity, Meyer and Allen,( 1991).

Cohen (2003) talked about the decreasing of absenteeism and fatigue is probably only by the greater commitment of employees in the

organization.it guides to greater outcomes and valuable performance. Meyer and Allen (1997) referred to an employee's commitment to being a psychological factor that characterized employees associated with the organization and has an attachment to the decision to continue as part of the organization. Rajndran et al (2005) explained that organizational commitment is the compartment of employees, which is based on work commitment, occupation commitment as well organization commitment. Nguyen (2014) perception about organizational commitment is the key part in employees maintenance and good customer services although enhance business performance, Brown, et al (2011) greater employee commitment to the organization maximize, job satisfaction among employees, job performance, overall outcomes, sales also, high employee commitment reduce employee turnover, intention to exit as well absenteeism. Igella's (2014) research shows, organizational aspects like dependability, social systems, and organization environment improve the individual level of employee commitment. Organizational commitment exposed employee's loyalty to their employer ( Muchnsky, 2007). Meyer and Allen (1991), Davenport (1999) state that organizational commitment developed, thus, employees in an organization enhance higher intention through maintaining their work association. Mathiu and Zajac (1990) Denoted various measurements and introduction had in the general specification, being a relation between the individual and the organization.

Regarding Davis and Newtron (2001) employees practice a degree of devotion association to the attachment with the organization and his desired to keep involving or working with it. Organizational commitment is an emotional relationship that the employee feels at work. and Allen's (1991) model of commitment mostly bases on three dimensions in the introduction. Affective commitment is an

important commitment and ethical commitment. Affective commitment is associated with the emotional connection, in response to emotional consideration towards the organization. It is the convincing of a product that inclines it to against a feasible job variation. Some way, these people identify their work associated with a specific firm is correct. The important commitment is linked to interchange build up bond among employees and firm. It is containing through cost-related if they abandon the firm. Employees recognize their investment and in a period of hard work, in some cases, they fear losing the designation in the firm, replying advantage or compensation. Ethical commitment is the obligation felt by the workforce to stay in the firm. Affective commitment and ethics are associated with citizenship. A workforce of greater ethical commitment had more honesty. They feel that it's their duty and responsibility.

They are finding and hold up by corporate norms representing specific values that they joint. Research had done from 1991 to 1994 consuming the theoretical model of the three parts of organizational commitment, Allen and Meyer (1990).

### 2.3 Conceptual Frame Work:

It has been underpinning multiple intelligence theory of Gardner's (1983) which suggests that the concept of spirituality is a form of intelligence based upon a series of related but distinct cognitive processes and abilities that leads an individual to understand his\her surrounding and live a better life. According to Wink and Dillon (2002), spiritual intelligence (SQ) is built through the accumulation of separate experiences, that is, individuals increasingly experience an expanded commitment to engage in actual spiritual practices.

Vaughan (2002) reported that spiritual maturity is expressed through a person's wisdom

and compassionate deeds that would contribute to the holistic development of the human. The recent scholarship provides compelling correlations between spirituality and good business (Brophy, 2014; Geh, 2014), and it has gained the interest of both scholars and practitioners (Hicks, 2003; Kinjerski & Skrypnik, 2008).

Employee's spiritual intelligence is considered a key contributor or predictor to work performance and builds structural relationships among a different set of organizational variables i.e., values, motivation, intentions, emotions, and personality structure (Rani et al., 2013 and Ronel & Gan, 2008).

The conceptual framework derived from the above-mentioned theories shows that spirituality can affect organizational commitment in the organization. The Independent variable is spiritual intelligence while the dependent variable is an organizational commitment which shows an association between variables. The arrow from left to right shows their dependency.

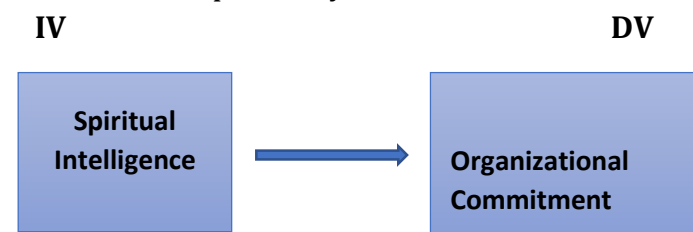


Figure 2.1: Conceptual Frame Work

### 2.4 Hypothesis

H:1 there is a significant relationship between spiritual intelligence with the organizational commitment of employees working in the Higher Education Sector of Peshawar Pakistan.

H:0 there is no significant relationship between spiritual intelligence and organizational commitment of employees working in the Higher education sector of Peshawar Pakistan.

**RESEARCH METHODOLOGY:**

This was a descriptive research study that used correlation and regression for statistical analysis. The study population comprised all Administrative staff from the higher education sector of Peshawar Pakistan. In this research, there was more than a hundred staff randomly chosen from public and private universities of Peshawar Pakistan. Spiritual Intelligence Self-Report Inventory The Spiritual Intelligence Self-report Inventory (SISRI-24) designed by King (2008) includes 24 questions in a five-item Likert Scale. This scale evaluates the mental ability of spiritual intelligence and related abilities in four major aspects of critical existential thinking, transcendental awareness, personal meaning production, and conscious state expansion (Mousavi, Talebzadeh, & Shams, 2012).

**3.1 Model:**

The model of the study is adopted from (Garg, 2017) with minor contextual changes such as the inclusion of spiritual intelligence, organizational commitment.

$$\text{Org .commit} = \alpha + \beta \text{S.I} \text{ ----- equation-1}$$

Where

- i. Org.commit stands for organizational commitment
- ii. S.I stands for spiritual intelligence

**RESULTS AND ANALYSIS:**

The study compromised on different tests of the research and their results. The data has been analyzed through SPSS. The descriptive analysis shows the overall description of the research depended on variable organizational commitment and independent variable spiritual intelligence their minimum, maximum, mean, and standard deviation. There is a positive correlation between the variables which lead to the enhancement of spiritual intelligence the organizational commitment can be improved for the organization employees. The regression

analysis gives significant results of the overall research. This indicates that spiritual intelligence can play a key role to motivate and engage employees in the organization. The reliability of the scales also demonstrated that valid questionnaires have been used in the research.

**4.1 Findings of Research:**

The concept of the present study the findings reveal that there is a positive relationship between spiritual intelligence and organizational commitment. These findings are associated with the previous studies to Rego and Cunha (2008), Kinjerski and Skrypnek (2006), Foumany and Danshdost (2014), Ghorbani et al. (2013), Malik and Naeem (2011), as Mohammad et al., (2013), Sarmi and Khani (2015) so there is a significant correlation between spiritual intelligence and organizational commitment.

**Scale Statistics**

Mean	Variance	Std. Deviation	N of Items
80.3619	10.022	3.16569	18

The minimum reliability of the scale has alpha 0.06(hair, 2009). While the present value of organizational commitment is greater than .635 and mean (80.36) standard deviation 3.1 of the questionnaire.

**Scale Statistics**

Mean	Variance	Std. Deviation	N of Items
95.4571	37.597	6.13162	24

The spiritual intelligence reliability value .665 and mean (95.45) variance (37.59) standard deviation of 6.13.

Table 4.3: Shows descriptive statistics spiritual intelligence on organizational commitment of the higher education sector employees

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
SSP	105	3.2	5.0	3.952	.2867
OOCC	105	4.22	4.78	4.5032	.13002
Valid N (listwise)	105				

SSP stands for spiritual intelligence and OOC represents an organizational commitment.

The Above table individually modifies the consequences of the higher education sector of Peshawar Pakistan 105 employees, spiritual intelligence, and organizational commitment of the higher education sector of Peshawar Pakistan. The results of Table 1 indicate that the mean value for spiritual intelligence is 3.2 while the maximum value is 5.0 and the minimum value is 3.2 standard deviation is .2867. the organizational commitment is 4.22 minimum value maximum 4.78 mean 4.5032 and the standard deviation is (.13002). So the spiritual intelligence becomes symbolic.

Table 4.4: Correlations

		SSP	OOCC
SSP	Pearson Correlation	1	.342**
	Sig. (2-tailed)		.000
	N	105	105
OOCC	Pearson Correlation	.342**	1
	Sig. (2-tailed)	.000	
	N	105	105

\*\* . Correlation is significant at the 0.01 level (2-tailed).

The table shows Pearson's correlation between spiritual intelligence and organizational commitment. it concludes the values of Pearson's coefficient and its significance. The results prove that there is a positive correlation between spiritual intelligence and organizational commitment as the value of Pearson's coefficient is .342 and the relation is positive at

99%. therefore first hypothesis H1 is accepted because there is a significant relationship between spiritual intelligence and organization commitment and H0 is rejected.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.333a	.111	.102	.02731

a. Predictors: (Constant), lnSSP

b. Dependent Variable: lnOOCC

In the table, the value of the R square is .111 which indicates that there is a positive relationship between spiritual intelligence and organizational commitment.

ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	.010	1	.010	12.873	.001b
1 Residual	.077	103	.001		
Total	.086	104			

a. Dependent Variable: lnOOCC

b. Predictors: (Constant), lnSSP

The total degree of freedom is 104, (pdf) refers to the number of scores in a distribution that is free to change without changing the mean of the distribution.  $df = 105 - 1$  for single group tests, while the next Column shows the sum of squares which total value is .086, apart from this, F statistic indicate the variation between the group or within the group as well as explain the model, here F value is 12.873 which shows the spiritual intelligence have full effect on organizational commitment. The last Column indicates the probability of hypothesis which is significantly less than .05, ( $p = .001$ ).

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.322	.051		26.002	.000
lnSSP	.133	.037	.333	3.588	.001

a. Dependent Variable: lnOOCC



Table 3 shows clearly the overall variable, but the t value of ssp is greater than 2 it's significant, it means spiritual intelligence can affect the organizational commitment, as well as P value, also find out .001.

Residuals Statistics					
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.4753	1.5360	1.5044	.00961	105
Residual Std.	-.06871	.05627	.00000	.02718	105
Predicted Value Std.	-3.025	3.289	.000	1.000	105
Residual Std.	-2.516	2.060	.000	.995	105

a. Dependent Variable: lnOOC

The residual statistics show that the minimum values are -3.025 and the maximum values are 3.2.which shows the lowest and highest value of residual statistics.

Tests of Normality						
	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Standardized Residual	.043	105	.200*	.988	105	.477

\*. This is a lower bound of true significance.

a. Lilliefors Significance Correction

The normal hypothesis of the data is it is normally distributed .because the value standard values should be above the test 0.05. so the present value is .477 which is above the standard values.it shows the data is normally distributed,(Shapiro&wilk,1965).

## DISCUSSION AND RECOMMENDATIONS:

### 5.1 Discussion:

This study was designed to find out the relationship between spiritual intelligence and organizational commitment. The different researchers have found out the relationship

between spiritual intelligence and organizational commitment in the organization. so it can affect the performance of the organization.it enhances productivity, effectiveness, and efficiency. Spiritual intelligence helps employees to get good decisions at the workplace.it leads employees to be committed and do work from the core of the heart abilities to take inner and outer peace in mind.

In the new era of competition, the organization feels to keep the workforce highly committed and should positively respond to different challenges. The creating of spiritual culture in the organization to retain and engage employees and enhance overall performance. But the manner of fact some employees are not loyal to be part of the organization. Through low inner spirit in their work to gets more zeal in the spiritual intelligence studies to keep notice on searching different opine on international based. The discourse of spirituality has been exploring and examine on different aspects at the organization.

The finding reveals through keeping spiritual intelligence aspects should lead to organizational commitment and increase employees' confidence, authenticity, the creativity of the workforce in the organization.

The results indicated there is a significant relationship between spiritual intelligence and employee commitment. The present analysis of this study is identical and harmonizing, with other findings of spiritual intelligence to Rego and Cunha (2008),. Kinjerski and Skrypnek (2006), Foumany and Danshdost (2014), find out that employees who have good practices with spirituality at the place of work; are more committed to their organization and fulfill their responsibility be in time. Naderi and Rajayi pour( 2010) study- that spirituality at work, enhance efficiency and manage to cause the firm to be effective. hence, one organization finds a positive effect on staff performance through using

policies of management's approach to spirituality. ( Hossein Pour, 2011) determined the benefits of the focus of spirituality at work, innovation, honesty, and confidence, enhance organizational commitment, improving job attitudes, job satisfaction, job participation, and be addressed. All of these things are directly and indirectly improve performance, profitability, and effectiveness. Spiritual intelligence overcome stress, problem, and absenteeism and improve quality, wellbeing, job satisfaction, commitment (Krahnke, Giacalone & Jurkiewicz, 2003), (Karakas, 2010) (Harung et al., 1996), (Kolodinsky, Giacalone & Jurkiewicz, 2008), (Krishnakumar & Neck, 2002) (Duchon & Plowman, 2005). According to Ashmos and Duchon (2000), spiritual intelligence at the workplace could be explained by search meaning or aim in life, a sense of community, and a link with others. Workplace spirituality may be defined with the help of concepts of creativity, honesty, trust, personal fulfillment, and organizational commitment (Krishnakumar & Neck, 2002).

## 5.2 Conclusions:

Spiritual intelligence is a modern era of studies. It leads to close association for the welfare of people, organizations, and communities. The notions of spiritual intelligence enhance with the provision of more human climate for working, maximize easiness, an involvement, to something greater and, so on, so forth. It should perform an essential role in providing a moral touch to the firms and community. It created a feeling of meaning full work, and build higher optimistic work behavior. Moreover, it motivates to keep the association with others in a community. It facilitates in establishing an association amongst the organizational culture, vision and goal, and employees' values. Spiritual intelligence assures strong, interactive communication and coalition

and develops such climate where persons cooperate, one another and it in back creates higher productive and effective staff. So far, it is a two side traffic: that is when you stimulate the spirit of employees it enhances the commitment of employees as well as improve performance and increase outcomes potential for the organization. It also gives job satisfaction or a sense of satisfaction to the employees and ultimately, they stay loyal, efficient, and higher compensating for the organization.

## 5.3 Future Direction and Recommendations:

The finding of this research has been proposed that organizations should be considered spirituality in their management and goal of the study if organizations satisfy the spiritual needs of their workforce it will good effect on the individual as well for organization. This study has the limitation of the small but acceptable sample. Other institutions and departments of the different sectors can choose to increase the sample and make the findings more comprehensive. So far it would be good to consider the influencing of different spiritual programs which positive effect individual and organization. Along with this, the study can also be conducted in the future to collect the data from people at various time intervals.

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