

EFFECT OF SPIRITUAL INTELLIGENCE, THE MORAL LEADERSHIP OF THE EMPLOYEE'S PERSPECTIVE; (CASE STUDY: ISFAHAN UNIVERSITY STAFF AND NAJAF ABAD AZAD UNIVERSITY)

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Abstract

Today, managers have high moral leadership, they came to believe that intellectual growth, and job, which requires a spiritual intelligence. Therefore, whatever for managers' increase, integrity, accountability, and spiritual symbols, beliefs and values and norms of work, the responsibility of leadership for the entire organization, and society will be increased? In this study, we tried to examine the influence of spiritual intelligence and its dimensions on ethical leadership. This study was conducted in the spring of 2014, in Isfahan province. The study sample consisted of the employees of the University and the Free University of Najaf Abad. The sample size was determined based on the required number of samples, the structural equation, and the questionnaires were distributed randomly among the 200 employees, and collected. According to the literature and research background, a main hypothesis and sub-hypothesis four, that were made and tested. Data were collected through questionnaires. Cronbach's alpha for all questions relating to the variables in the analytical model was 0.88%, which is acceptable. Data were analyzed using SPSS software version 18 and AMOS 20 the results of this study suggest that, spiritual intelligence, has a significant positive impact on ethical leadership.

Keywords: intelligence, spiritual intelligence, critical thought, providing a personal, transcendent consciousness, level of development, ethical leadership.

Introduction

Studies show that, in the spirituality of the organization, and corporate communications are considered as the challenges of the 21st century, and managers must necessarily deal with this new phenomenon (Amiri and Eskandarpour, 2013). Consider spirituality as intelligence; expand our understanding of spirituality and intelligence. Spiritual Intelligence combines the constructs of spirituality and intelligence, within a new structure. This intelligence, which in the late twentieth century, came to the scholarly literature of psychology and management, is unable to predict the functionality and compatibility as compared to the surrounding environment, and lead to increased efficiency and effectiveness at the national level and transnational. This intelligence provides constructive opportunities to people to be sensitive in the front material and spiritual realities, and search them, their excellence, and every day, to mingle objects, places, relationships and roles (Askari Vaziri and Zarei Matin, 2011).

In-depth study in the field of moral leadership, in recent years, followed by the social sciences and humanities scholars. This type of leadership is defined as leadership based on conduct or behavior norms, through actions, personal actions and interpersonal relationships, and improve the conduct and behavior of its followers through two-way relationships, improving staff and decision-making (Brown et al, 2005). The moral leadership, special emphasis will be on two aspects, features, and characteristics of ethical leadership, including integrity, honesty, compassion for others and humanity, justice and mutual trust, and the impact of ethical leadership on follower themselves through social learning processes (based on reward, punishment, and modeling the behavior of attractive and appropriate role models). However, the existing approaches, the effectiveness of managers and leaders in organizations greatly accepted, the two dominant schools of thought on this. At first view, it is emphasized that the mere fact that managers have a high level of organization, and the role of power and decision-making, predispose them to influence the employees under them. In the second approach, managers or supervisors, not the mere fact that there are in management position, but also due to the proximity of the staff, and intimacy in the relationships be elected as morality (Mohammadi et al, 2013).

Managers with high ethical leadership and values, and beliefs, moral right will come to believe that their intellectual growth and employment are required to have spiritual intelligence. Therefore, whatever belongs to the directors, the integrity and accountability of personal identity and social symbols, beliefs, values, and norms of labor increases, then, a sense of responsibility, in the face of the organization, and society will increase (Eskandari et al, 2012). Therefore, the aim of this study was to investigate the influence of spiritual intelligence and its dimensions on ethical leadership. Next, a literature review of research hypotheses and the conceptual model, are presented. Then, methodology, and results of data analysis are presented, and finally, discussion and conclusions stated.

Theoretical and research background

Spiritual Intelligence

The concept of spiritual intelligence, which has been proposed in recent decades is, involves a kind of adaptation, and behavior problem solving, including the highest levels of growth in different areas of cognitive, moral, emotional, interpersonal, etc., and assists the individual in order to harmonize with the surrounding phenomena, and achieve internal and external integration (Ghobari Bonab et al, 2007). A spiritual intelligence, it is necessary to use deep inner resources of the individual, by enhancing the capacity of attention, and strength, and versatility, the development of clear and consistent understanding of the people in building a working relationship, the power to detect true meaning of accidents and incidents, and the ability to create meaningful work, recognition and personal set of values, a clear sense of purpose, a life without violence, and with it, the leaders of integrity and honesty. (Golchin and Sanjari, 2012). There are many different definitions for Spiritual Intelligence, which was proposed by different authors, that follow, are paid to some of the most important definitions: spiritual, are the expression of a set of capabilities and competencies that is the basis of personal knowledge, and the skills he has, accordingly, spiritual intelligence, is a framework to identify and organize the required abilities and skills, to adapt, and use of spirituality (Emmons, 2000). Levin (2000) suggests that spiritual intelligence, as manifested in a person's lifetime benefit of spirituality. He suggests that the development of spiritual intelligence is the need to recognize our mutual relationship with all life, and the capacity to exploit the power of perception beyond the five senses, and which

involve evidence that is beyond, linear analytical intelligence, and our rational thinking (Amram, 2009). Spiritual intelligence is the capacity for a deep understanding of existential questions, and more, in multiple levels of consciousness, which implies an awareness of our relationships with others and the world beyond, earth and other creatures (Vaughan, 2002). Spiritual intelligence is the intelligence, that is, illustrated, and the solvent, the meaning and value issues. Ho is, thereby, it can amplify the life, and making it richer, and get the meaning of it, that intelligence, by which we can assess, directions and guidelines in life. This definition also refers to the relationship of spiritual intelligence, and a sense of connection with a greater and greater total (Zohar & Marshal, 2002). When people are employed, its spiritual intelligence, the brain not only produces the required information, but is accelerating, requiring the use of intuition in person. Nasel (2004), states that, spiritual intelligence, is, including our connection with self, others, community, the Earth, and the universe. He was saying, defines spiritual intelligence as follows: Feature that makes one understand the practical issues, spiritual and existential, through empowerment and spiritual possibilities, so much better, and understand its meaning.

AMRAAM (2009), that is, spiritual intelligence, includes a sense of meaning and a mission in life, a sense of the sacredness of life, the higher the value of, and believe in a better world.

From the perspective of King (2008), Emotional Intelligence, defined as a set of, mental capacity, the unity, integrity, and adaptive use of spiritual and existential aspects of one's superiors, and achieve results such as deep existential thoughts, recovery of meaning and self-understanding, excellence, and is capable of four basic dimensions:

1. Critical Existential Thinking. That is, the capacity for critical reflection, rather than metaphysical, and existential universe, time, space, death, etc.
2. Personal Meaning Production. That is, the ability to use the physical and emotional experiences to create meaning and purpose of the person;
3. Transcendental Awareness. That is, the ability to identify aspects of a transcendent self, the world and others, using the alert;
4. Conscious State Expansion; It's an ability to enter into, higher spiritual positions, including deep reflection, prayer and meditation, and out of it (King, 2008).

The research findings show that spiritual intelligence is grown, like other intelligent person. Notable is that, spiritual intelligence, to a large extent, is an individual process, and managers, but can facilitate it, in organizations such as, build a spiritual environment in the values, to employees, to respect the belief of their ability, that this behavior will be in the form of moral leadership (Golchin and Sanjari, 2012).

Ethical Leadership

Leadership and management, along with public and professional awareness, and business people, conceptual skills, technical and practical experience, is not regulated. Management and leadership is the issue, and then there is a moral dimension, to do anything. Ethical leadership is a type of leadership, which recently attracted the attention of researchers, and is the kind of leadership that will help organizations can increase employee performance. A manager can only be good managers, who can play a leadership role in the organization, and then, turn to the person, transcoding, excellent relationships, which will be created a good opportunity for the leaders, and others who are in contact with him (Taban et al, 2013).

Ethical leadership is a form of leadership that is needed for the development of ethical standards for the administration of employee behaviors, and implementing ethical standards, effectively, and behaviors. Ethical leadership can increase equality, justice, respect for the ability of individuals, and are described, combining honesty, reliability, trustworthiness, sincerity,

democratic decision-making and participation, supportive, caring, and kind of features (Yilmaz, 2010). From the perspective of Brown (2005), ethical leadership is, of individual and group behavior, where appropriate, the norm, and to support this kind of behavior is done by following the establishment of bilateral relations, and reward, and the possession of power. Ethical leadership is the style of leadership in which respected the rights of others. In this type of leadership, accepted moral values, for all, such as justice, fairness, honesty, integrity, and good work is centered on the focus and attention (Golparvar, 2010). According to this definition, leaders are summoned his followers regularly, adhere to ethical standards, including honesty, compassion and fairness, and consider the rewards and punishments for ethical and unethical behaviors (Salehnia , 2012).

Dimensions of ethical leadership, according to research Taban et al (2013), as is Figure 1, which further establishes, to explain each one.

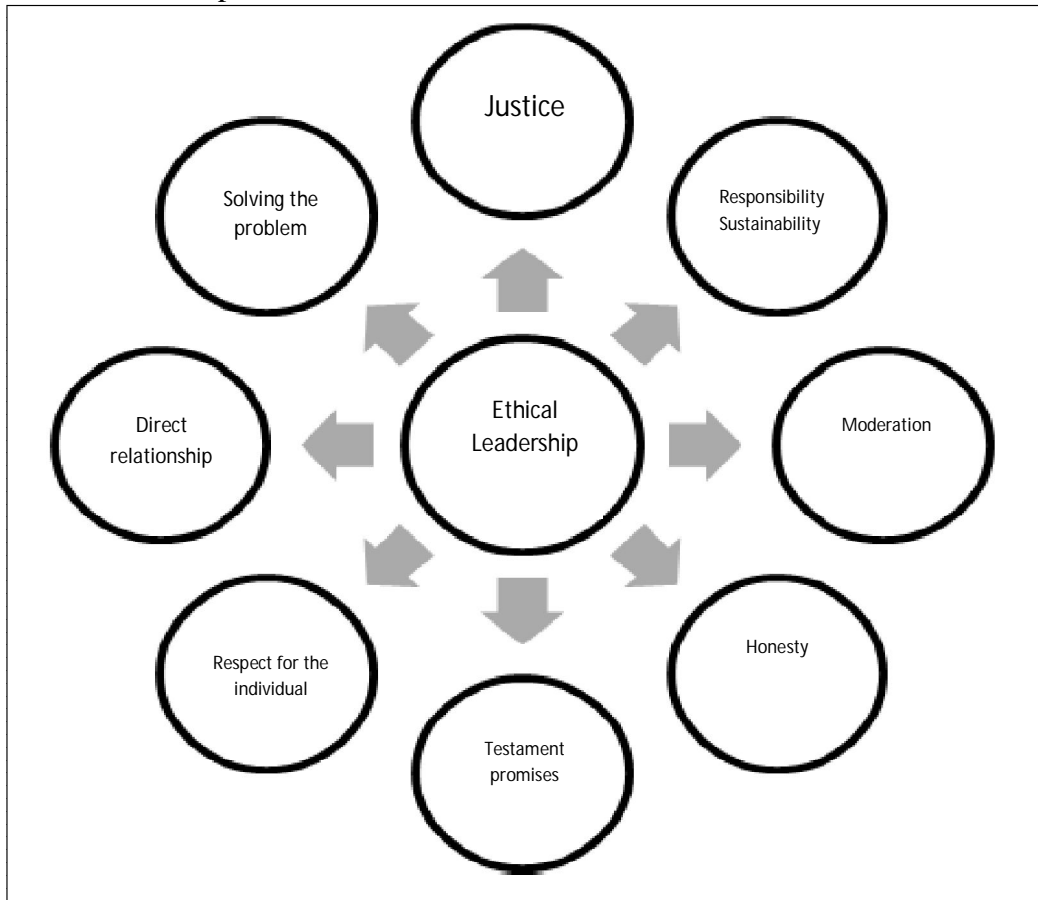


Figure 1: Dimensions of Ethical Leadership (Source: Taban et al, 2013)

(1) Justice; It refers to; just make decisions, that discrimination has no place in it. Procedures that run, the people, should not be in the interest of third parties. Justice agencies, states, the organization's leaders decide, consistent with respect for diversity and fair treatment between persons of different sex, nationality, religion, political, economic and social situation (Eisenbeiss, 2012).

(2) Responsibility and sustainability; this aspect refers to the concern that a leader, it is about people, society and the environment. Leadership roles rooted in the community. A leader tries, the resources that are used, leaving its interests, for future generations, in this respect, as compared to other domains, is for the welfare of society (Eisenbeiss, 2012) .

(3) Moderation; Equinox Aspects, refers to, moderation and humility, and the balance of the leaders. Leaders should try to work towards a rational balance between the objectives and interests of stakeholders. It is obvious that the purpose of balance, ethical leadership is to balance organizational goals, and interests of stakeholders (Eisenbeiss, 2012).

(4) Truth; One of the most important aspects in establishing any relationship, is the truth. Relationship that is based on this aspect, there are many differences with other relations that are lacking. The population, the leaders of organizations is that they are the people with power, and this power, is due to the fact that they express, the truth as it is, and never separated from truthfulness (Hazer, 1992).

(5) To fulfill that promise (covenant); People, basically, know your subject, be loyal to your career, basically, there are people who can be relied on to them. When the action is, according to the power process begins, but the leader, the distance, the truth, and fulfill that promise, no credit, the analysis is power, and this power is back on is the stiffness (Hazer, 1992).

(6) Respect for the individual; this aspect is based on truth, justice, deliver, and moderation. That is, if people try, they will fulfill their promise, to others, to be honest, pursuit of justice, and moderation are, in fact, been respected, others (Hazer, 1992).

(7) Immediacy of communication with others; One of the things that managers and leaders need to be considered, this is a must try, in some cases, to communicate with their employees, without any filters. In most cases, when a person wants to communicate with a manager or leader, so setbacks are, the people are deterred from establishing a relationship with a manager or a leader. A moral leader, you should try that, at all times, be open to their employees, and others to communicate with them easily (Khani, 2007).

(8) Unravel; Individuals, on the basis of relief can be placed in one of the three following dimensions:

Individuals' problem; People who have always problems, and work with dizziness and lazy, and always seek to finish the job quickly, and when, they are working, not working, with the consent. People problematic; these people are always thinking about making trouble, and usually do not do, do, in the normal course, and try to upset their clientele.

Who's the solution; People are being built, just for work, and always have, do, do, in the best sense, and solve their own problems voluntarily. Leaders should try that, they lead the people nodes, and try to convert people who exist in the organization, as troubled and problematic, as people viable solution (Khani, 2007).

Due to the rapid changes that occur in the world of organizations, leaders, organizations should try to benefit from the moral leadership, using spiritual intelligence, and through his leadership, to encourage, employees, to adapt themselves to circumstances, and increase their competitive ability (Taban et al, 2013).

Development of research hypotheses and the conceptual model

A major premise, minor premise and four, are the following, and more, the conceptual model of this study are:

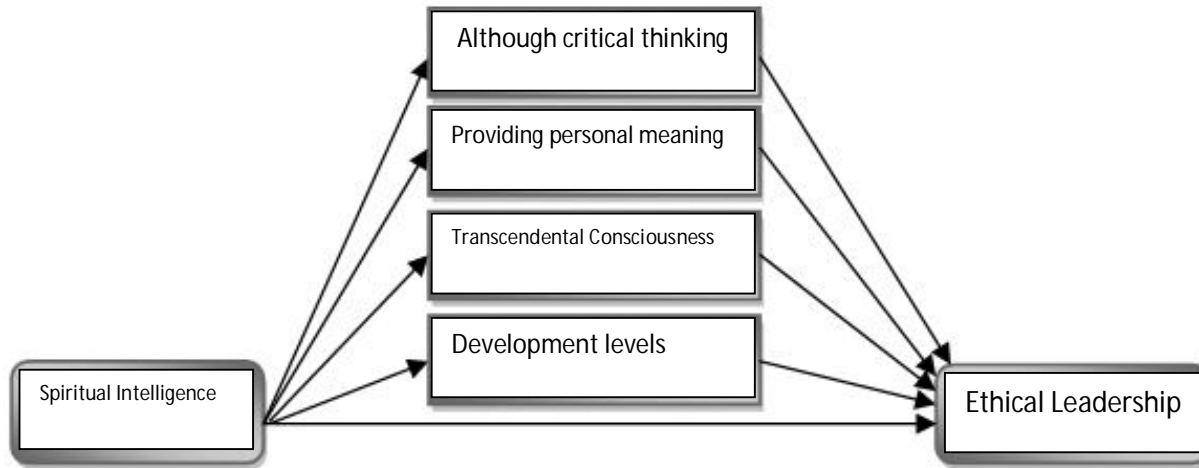
(1) Spiritual intelligence, its impact upon the moral leadership of the University of Isfahan, Islamic Azad University of Najaf Abad.

1.1 Critical thought, influence upon the moral leadership of the University and Islamic Azad University of Najaf Abad.

1.2 Provide personal meaning, impact upon the moral leadership of the University and Islamic Azad University of Najaf Abad.

1.3 transcendent awareness, influence upon the moral leadership of the University and Islamic Azad University of Najaf Abad.

1.4 Development of levels of consciousness, influence upon the moral leadership of the University and Islamic Azad University of Najaf Abad.



3. Research Methodologies

Sample

In this study, the target is applied, and the method of data collection, is a descriptive survey. The population of this study included, university staff, and from Najaf Abad Azad. In this study, we have used the method of random sampling. The sample size was calculated on the basis of samples required for SEM, on the basis of 200 questionnaires were distributed, and 193 acceptable questionnaires were selected for analysis. The questionnaire used in this study was composed of two parts. The first part includes, demographic variables, and the second part was devoted to measure the variables of interest in this investigation. Rating scale questions were obtained from a pro, so much the opposite, based on score of 1 to 5.

Measurement of Variables

The content validity of the questionnaires, consultation with experts, was approved. In order to determine the reliability test, Cronbach's alpha was used. Cronbach's alpha for all questions related to the variables in the analytical model, respectively, 0.88%, which is acceptable.

In Table 1, the Cronbach's alpha, of each of the variables of the study is:

Table 1 Cronbach's alpha

Cronbach's alpha	Dimensions	Variable
0.81	Justice, responsibility, moderation, truthfulness, deliver, respect for the individual, direct connections, disentangling	Ethical Leadership
0.89	Although critical thinking, providing a personal, transcendent consciousness, the development of	Spiritual Intelligence

Data analysis

Results of confirmatory factor analysis

In the first step, measurement models are fitted. In Table 2, the parameters of the fitted models are: spiritual intelligence, along with its dimensions, is analyzed as a factor of four, and moral leadership, analysis, is an eight-factor

Table 2: Indices of overall fit of the measurement model

Spiritual Intelligence	Ethical Leadership	Variables Indicators
1.002	1.57	CMIN/DF
0.003	0.02	RMR
0.95	0.92	GFI
0.93	0.90	AGFI
0.99	0.97	IFI
0.98	0.98	TLI
0.97	0.95	NFI
0.99	0.97	CFI

Measurement model, are a good fit, ie, general indicators, confirming this case, the data support the model, as well. The factor loadings, were all higher than 0.5, and the significance level was 0.000.

Results of structural equation

After reviewing and confirming the measurement model, the first step, the second step is to test the hypotheses, structural equation modeling, the main hypothesis and sub-hypotheses, the trend is, and is analyzed Also, in Table 3, indices of overall fit of the model is presented.

Table 3-indices fitness model

	<i>CMIN</i>	<i>CMIN/df</i>	<i>RMS EA</i>	<i>GFI</i>	<i>AGFI</i>	<i>NFI</i>	<i>CFI</i>	<i>IFI</i>	<i>RMR</i>
The original model	75.75	1.68	0.08	0.90	0.89	0.91	0.91	0.92	0.03
Sub-model	84.44	1.31	0.07	0.91	0.89	0.93	0.94	0.94	0.04
	acceptance area	1> & 5<	0.08<	0.90>	0.90>	0.90>	0.90>	0.90>	Close to zero

The result of the information provided in Table 3 is as follows:

The Amos output, the estimate of the standard model, shows that, path analysis model is the appropriate model. Chi normal value is 1.68, which is between 1 and 5. RMSEA value of the model is equal to, 0.07, and the fit is, well, the GFI and AGFI, and NFI and CFI and IFI indices: , all close to or higher than 90%. Finally, the RMR, is close to 0 values for fit indexes, for example, are all in the reception Area, and these indices, showing that the fit well modeled by the data, and data collected to give good support, pattern. The main hypothesis with regression coefficients and partial values, for each hypothesis, in Table 4, are given. Furthermore, structural equation model is given in Figure 2:

Table 4: Results of hypothesis testing

Test results	The correlation coefficient	Critical value	A significant number	The sample size	Hypotheses
confirmed	0.97	13.29	0.000	193	Spiritual Intelligence ← Spiritual Intelligence

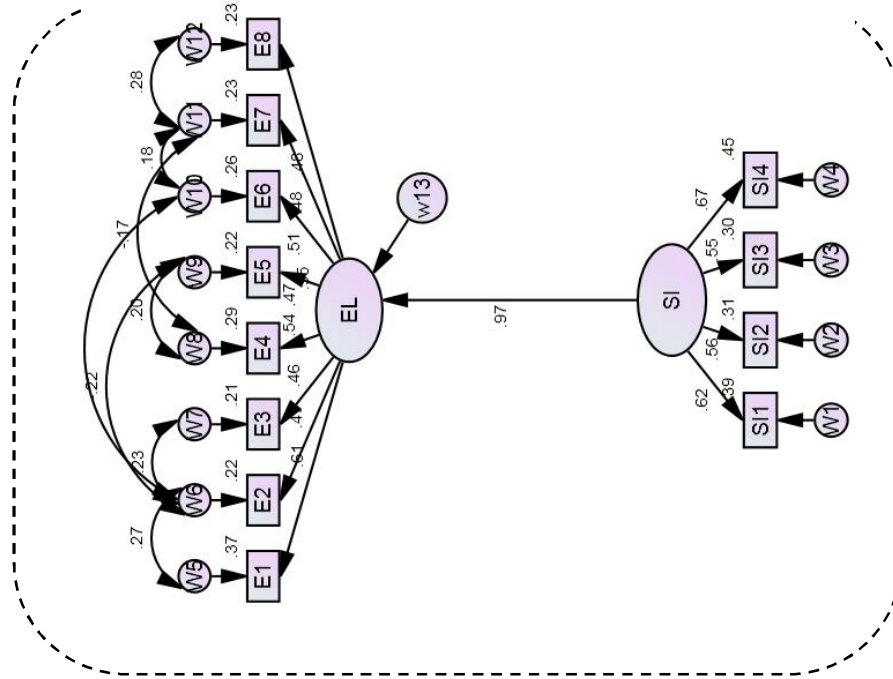
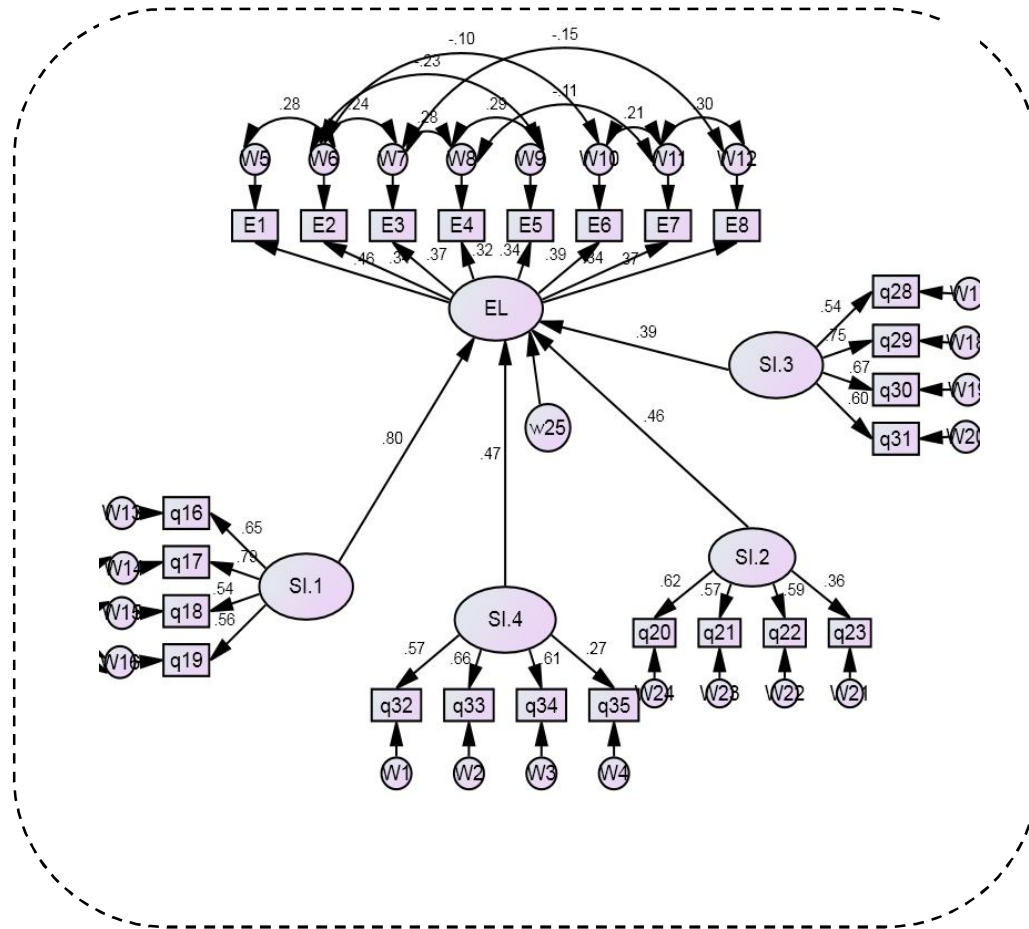


Figure 2: The main hypothesis of structural equation modeling

The main hypothesis with regression coefficients and partial values, for each hypothesis, are given in Table 5.

Table 5-Results of hypothesis testing

Test results	The correlation coefficient	Critical value	Significant number	The sample size	Hypotheses
Confirmed	0.47	2.03	0.041	193	Ethical Leadership ← Although critical thinking
Confirmed	0.38	2.83	0.005	193	Ethical Leadership ← Providing personal meaning
Confirmed	0.79	3.53	0.000	193	Ethical Leadership ← Transcendental Consciousness
Confirmed	0.46	2.41	0.016	193	Ethical Leadership ← Development levels



Discussion and conclusions

The results of the study the research hypotheses, indicates that:

Emotional Intelligence has a significant positive impact, with regression coefficients of 0.97 for moral leadership.

Ethical leadership is the style of leadership in which respected the rights of others. In this type of leadership, accepted moral values, for all, such as justice, fairness, honesty, integrity, and the right thing is to focus and pay attention. Because, spiritual intelligence is clever, that is, represent, and solve problems of meaning and value. As was expected, spiritual intelligence has a significant positive impact on ethical leadership.

1 critical thought, with a regression coefficient of 0.47, has a significant positive impact on ethical leadership. Capacity for critical reflection, rather than metaphysical and existential universe, time, space, death, etc., makes one understand its commitments, the value of, and are bound to know, and try not to use them in their work.

Providing personal meaning, with a regression coefficient of 0.38, have positive and significant impact on ethical leadership.

Transcendental consciousness, with a regression coefficient of 0.79, has a significant positive impact on ethical leadership.

Development levels, with regression coefficients of 0.46, have a significant positive impact on ethical leadership.

In total, spiritual intelligence, because, one, understand, discussion practical, spiritual and existential, through empowerment and spiritual resources, and to better understand the meaning

of it, can be more respect, fairness, responsibility, respect for people, etc., and are bound to know himself, to abide by these factors.

As applied proposals must be concluded that:

Organizations should provide some kind of valuable wisdom, insight, using discretion, which is a moral issue, the position of followers, characterized by a series of thoughts, ideals and shared values, and they wish to carry out its duties and obligations, or accept responsibility for the ethical way.

Managers should be monitoring aspects, and sensitive, in the human resources organization, dedicated to the advancement and promotion, the people who support the values of the organization, as amended, or round, it those who do not support the values, because of inability supervisory authority and, in general, is due to the weakness of principal (due to the low level of competence and capability, negative attitudes, distrust, and lack of proper communication in various categories, etc.), which shows that the organization is run, not the manager, but by the hidden and informal power.

Spiritual intelligence, like IQ and is very nurturing, and managers need to develop, it would, in itself, facilitate, nurture it in their organizations, including those that build spiritual environment in the and their value for employees, respect their opinion. Also, organizations can engage in, conduct workshops, to raise the level of spiritual beliefs, thoughts and attitudes of employees.

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