# The Spiritual Intelligence And Its Relationship With Employee's Perception Of Organizational Justice

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## Abstract
The way an individual thinks and responds to the environmental issues depends on many variables. Most living creatures have logical and emotional intelligence by which they can feel their situation and they can respond it properly. However، the spiritual intelligence belongs to human being that leads them to have a better perception of their circumstances and respond to the environment changes in a more flexible way. The current study tries to analyze the different dimensions of spiritual intelligence and its relationship with employee's perception of organizational justice. The study is a correlative type. Two questionnaires including the spiritual intelligence with reliability of 0.89and perception of organizational justice with reliability of 0.85 were used for data collection.200 samples were selected randomlyamong employees of one of the educational organizations in Boushehr. The data were analyzed by using descriptive statistics and inferential statistics (Pearson Correlation Coefficient and Friedman Test). The findings showed that there's a positive and significant relationship between spiritual intelligence and employee's perception of organizational justice with path coefficient of 0.95. Thus،as for the findings of the present research, it's suggested that manager should pay more attention to spiritual intelligence and its components specially for generating the individual concept and transcendent consciousness in order to develop the organizational justice among employees.

**Keywords:** Spiritual intelligence, Employee's perception, Organizational justice, Distributive justice, Procedural justice, Interactional justice

## Introduction
The spiritual intelligence incorporates the spiritual and intelligence components in a new component. While, spiritual corresponds to search and experience of sacred elements, transcendent consciousness, sublimation and concept, the spiritual intelligence requires abilities to make use of these spiritual issues for effective actions and accommodation, and producing the valuable results.Generally, the spiritual intelligence componentis incomplete without recognizing the wide range of spiritual experiences. The spiritual intelligence, unlike the logical intelligence which isalso used in computers and unlike the emotional intelligence which exists among some faunas, solely belongs to human being and it's the most genuine and fundamental types of intelligence. According to Sisk and Amram, the dimensions of spiritual intelligence are summarized in the following cases: internal knowledge, deep intuition, self-awareness and being united with nature and world, ability to solve a question, intrinsic guidance and use of sublime styles such as intuition for solving the problems, acceptance and the love of truth, living in balance with spirituality, holism system-oriented perspectiveforperceiving the internal relationship between things and etc.1***Zohar and Marshall categorized the dimensions of spiritual intelligence into self-awareness, determining the values and points of view, ability to cope with the difficulties and adversities and even changing them to opportunity, holism, versatility, being independent, tending to ask why?, ability to recreate the framework of subjects and being spontaneous. The spiritual intelligence signifies the workplace and it has an important role in daily relationships of the organizations. It tries to explain the role of spiritual ability in maKing decisions and solving the problems regarding the important and significant issues [1]. Using the deep internal power for consistency and accommodation, creating the sense of invariant identity in the variant workplace, maKing the self-worth compatible with a wider world and figuring out the ultimate and real reasons require the spiritual intelligence. These elements are necessary for current organizations and lead to self –efficiency [2].

## Theoretical Framework
### A.    Spiritual Intelligence
During the recent years, lots of scientific evidences and data about the existence of an intelligence called "SQ" or spiritual

intelligence were obtained. According to the recent studies, SQ is the ultimate intelligence among human beings and it's regarded as a turning point in this field. Nowadays, one of the issues concerning the business is the moral and spiritual assets. We must prove that we don't just care about money but we seek the special meaning of our lives and we seek to find its values and goals. Spiritual intelligence or "SQ" is the ability which grants us the power to perceive the visions and efforts to reach them. This intelligence is all we believe and it includes all of our belief, values and activities by which we ask some questions about our lives fundamental issues and through which we accept our lives evolutions. The spiritual intelligence makes us able to grant our activities a wider and richer meaning. It helps us to understand the meaning of our operations and to find out which behavior is more valuable and what way is best to pave. Numerous studies had confirmed the positive relationship between spirituality and success. The findings of these studies reveal that the spiritual values not only improve the quality of the employee's life, but also they have the ability to improve the whole organization..

**Some definitions of spiritual intelligence**

There are different definitions regarding the Spiritual intelligence; however, they all focus on the flexibility against the alterations, learning from failures, meaning and goal of activities, self-awareness, creativity and development of organization. Some of the definitions are suggested as follows:

A.  according to Levin, the spiritual intelligence occurs when we are able to incorporate the spirituality in our daily life.

B.  Emmons(2000)، piritual intelligence is a framework for identifying and organizing the required abilities and skills. By using the spiritual intelligence the individual's adaptability will increase [3].

C.  Zohar and Marshal [1]: we solve the problems relating to meaning and values through spiritual intelligence. Spiritual intelligence put our activities and our life in a wider, richer and meaningful way. It helps us to understand which path or activity is more significant compared to others.

D.  According to [4], spiritual intelligence is a capacity for answering the ultimate questions regarding the meaning of life and at the same time, it's a capacity for experiencing the integrated interactions between ourselves and our world.

E.  Amram's definition [5]: the spiritual intelligence is an ability of using and revealing the resources, values and spiritual qualities in a way that increases the daily performance and welfare (mental and physical health).

F.  King [6]: the spiritual intelligence is a set of phsychological capacities deals with the awareness, solidarity andpractice of transcendental and spiritual aspects. It results in a deep self-reflection, meaning increase, self-sublime identification and spiritual trait's domination. Evolutions and changes in in the twenty century had loosed the traditional paradigm in all aspects especially in economic, management and

business.Instead of focusing on the traditional paradigm and commanding the cooperative groups, new paradigms focus on the creativity and spirituality. Organizations encounter with mature employee who are searching for a meaningful job in order to form the workplace with such qualities.

**B.    Organizational justice**

The importance of organizational justice has been discussed in many researches. There are two models regarding the organizational justice they are namely: the self-interest model and group value model. Based on the self-interest model, justice makes self-interest maximization possible. It means that people values the fair procedures; because, scholars believe that fair procedures ultimately leads to desirable results. On the other hand, the group value model suggests that justice is important because employees receive information about the group identity and fellowship by perceiving the fair behavior of supervisors. Moreover, in another model, justice relies on the moral doctrine and people are sensitive to justice since it honors thehuman values. More than forty years, methods of organizational justice have been significant in terms of management and phsychological contexts. Organizational justice includes three dimensions namely, "distributive justice", "procedural justice ", and "interactional justice". Distributive justice is"the feeling of equality and fairness that employees perceive from the results". Procedural justice refers to"frameworks by which the decision maKing would be possible." Finally, the interactional justice refers to the employee's interactions and behaviors within an organization"[7].

**C.    Distributive justice**

Forty years ago, J. Stacey Adams, a psychologist, introduced his equity theory and showed that people prefer to receive fair payment per their work. In other words, they preferto receive rewards the same as their coworkers [8]. According to Adams equity maintainswhen the employee feels that their inputs they bring to a job and the outcomes that they receive from it should be the same as toothers[9].Individuals who feel that they are in an inequitable relationship, they respond negatively to it for example they don't try hard, they show a weak organizational and civic behavior and finally they answer to this inequity by quitting the job. Historically, the equity theory focuses on the perceived equity of distributed reward among employees [10]. This type of justice has different application in an organization and many researchers studied the relationship between equity and many variables such as quality and quantity of work.

**D.    Procedural justice**

The research in social psychology shifted from emphasizing purely on the results of reward allocation (distributive justice) to emphasizing the process by which allocations were made(procedural justice) [11]. The procedural justice is the perceived fairness of the process by which outcomes are determined. Here, a question rase: Is it possible that an employee who receives less reward would not feel inequity? Based on procedural justice the answer is yes. To make it explicit we provide an example. Suppose there are two

employees with the same potentials for doing a job but one of them is paid more than the other. The payment policies involve many laws including the work time, shifts and etc. These two employees know the policies and have the same opportunities; however, one of them might receive more while the other might feel that even if he or she received less than her desirable outcome but it was not inequitable because the compensation policy of an organization services is an open policy in which the payments are distributed accurately without any prejudice.

Therefore, distributing payments through this procedure is considered fair even if the payments seem low. When employees understand the procedural justice, they perceive their supervisors and organization in a more positive way even if they are unsatisfied with the rewards, promotions and other personal outcomes.

### E.      Interactional justice

By the 1990, the researches regarding the justice were developed and researchers began to study its social aspects. The interactional justice was introduced as a behavior quality between employees and organizational decision makers. The interactional justice suggests that the interpersonal quality of behavior during the procedures positively affects the prejudice of the other employees and establishing equity in an organization and increases the probability of equity in decision maKing procedures. Other factors related to procedural justice include: accuracy, justification, politeness, friendship, fondness, honesty, empathy andmoral support. Moreover, showing empathy to client's complaint, accepting the blame and apologizing for the probable defaults and negligence are among other factors affect the procedural justice. Other studies recognized someother effective factors such as, interactive dimensions, accepting criticism, justification, knowledge, politeness, kindness and humility.

### F.      Review of the related literature

A research was carried out in order to study the relationship between organizational justice and employee's job satisfaction in an industry. The samples included 268 employee of an industry and they were selected through random sampling. The findings showed that there's a significant relationship between organizational justice and job satisfaction. Moreover, there is a positive and significant relationship between organizational justice and job satisfaction [12]. A study was carried out with the goal of analyzing the organizational justice observance and its effectiveness on the organizational service in order to satisfy the clients of Tehran'sRefahKaregaran Bank. The results showed that the employee's understanding of organizational justice leads to job satisfaction and consequently leads to positive performance as an important factor in client's satisfaction which affects the organization's effectiveness. Another research studied the relationship between the organizational justice and citizenship behavior of employees in one of the industries in Ahvaz. The results of this study showed that there's a positive relationship between organizational justice and citizenship behavior as well as their three dimensions [12].

Ghafouri and [13], analyzed the relationship between the components of organizational justice and organizational responsibility and found out that the organizational justice and its three components have a positive and significant correlation with every aspects of organizational responsibility, i.e. emotional organization responsibility, normative organization responsibility andorganizational responsibility continuum. Also, the results of multiple regression analysis showed that the three types of organizational justice, (i.e. distributive, procedural and interactional) have significant multiple correlations with organizational responsibility.

In a study [13-16], tried to analyze the relationship between perception of justice and citizenship behavior. They found out that there's a significant relationship between these two factors. The interactional justice had a more powerful correlation among justice dimensions and the three dimensions of justice had the correlation with each other. "The cultural values and fairness: organizational justice, job satisfaction and quitting the service" is a title of a study carried out by. In their study, they analyzed the relationship between these concepts and the findings regarding the structural equation model and mediation regression analysis revealed that the total fairness is relatively a mediator of the procedural justice and quitting service but it doesn't have the same role for the interactional and distributive justice. Mediation regression analysis showed that the power distance plays the mediator role regarding the relationship between total fairness, quitting service and job satisfaction. Suggests that the spiritual intelligence can integrate the scattered studies about religion with spirituality and it can provide new studies regarding the spiritual basis.Emmons tried to introduce the spirituality in the framework of intelligence and he believes that it has the criteria of intelligence but this issue still faces some challenges. If the spirituality and its application for solving the problems be accepted as a capacity and intelligence, then how can we develop this capacity through teaching?., studied the spirituality attitude of Esfehan University students and its relationship with some demographic properties. They figured out that students have different attitudes toward spirituality and its relationship with religion. The results of this study revealed that, there's a significant relationship between spirituality attitudes and gender. In other words, female had a higher spiritual attitude than male. Moreover, there wasn't any significant relationship between spiritual attitude and age, score, academic status, family income, various educational group and marital status. [17], carried out a study on 603 samples who were under intensive care and diagnosed with cancer.They found out that people with a high spiritual intelligence and strong religious beliefs could cope with their disease and their treatments were more powerful than the others. In a study[1], found out that through spiritual intelligence, managers can use a different method of management for guiding people. He mentioned the important characteristics of spiritual intelligence. They are: personal confidence, impressiveness, ability to communicate, interpersonal perception, managing changes and moving through difficult paths. He believes that the use of spiritual

[1]Scientific application of spiritual intelligence in the workplace

intelligence, logical analysis is necessary for understanding and controlling the emotions of self and others.

**Methodology**

The present research is an applied one in terms of goal and it's a descriptive type in terms of data collection; moreover, the library research method is used for data collection.

The present study involves managers, assistants, managers of staff affairs and personnel of a desirable educational organization. The study population consists of 390 subjects. Regarding the accessibility of the subjects, the data were collected through random sampling and the sample includes 200 subjects.

The King's questionnaire was used for the current study which is consists of four components.Nihoof and Moorman'sfour items questionnaire was used for justice perception as well as distributive organizational justice assessment. This questionnaire was designed for assessing the perceived justice scale in distributing outcomes (payments, rewards, etc.) in an organization. In order to assess the procedural organizational justice the Moorman's seven items questionnairewas used. The five scale answer involves: (5 completely agree and 1completely disagree). The final assessment of questionnaire was proved byChronbach'sAlpha, validity of questionnaire and agreements of experts. The results regarding the reliability of components are shown in the table 1.

**Table 1. Inventory component reliability**

| Row | Components | Label | Chronbach's Alpha | Indicator numbers (N) | Reliability level of acceptance |
|---|---|---|---|---|---|
| 1 | Critical King | A | 0.892 | 6 | Desirable |
| 2 | Producing self-concept | B | 0.812 | 6 | Desirable |
| 3 | Transcendental awareness | C | 0.798 | 6 | Desirable |
| 4 | Development of Consciousness | D | 0.897 | 6 | Desirable |
| 5 | Spiritual intelligence questionnaire | Spiritual intelligence | 0.89 | 24 | Desirable |
| 6 | Distributive justice | E | 0.843 | 7 | Desirable |
| 7 | Procedural justice | F | 0.891 | 7 | Desirable |
| 8 | Interactional justice | G | 0.734 | 6 | Desirable |
| 9 | | Organizational justice | 0.85 | 20 | Desirable |
| Indicators in the whole questionnaire | | | 0.88 | 44 | Desirable |

**Data analysis**

**A.     Descriptive data analysis**

In this kind of data analysis, the researcher summarizes and classifies the collected data by using descriptive statistics indexes. In other words, in this phase, the researcher summarizes the collected data by designing a frequency table and illustrates them by using figures and finally summarizes them by using descriptive statistics indexes. The descriptive statistic showed that 79% of participants were men and 21%

of them were female; 16% of them were under the age of 30, 36% of them were between 30 and 40; 40.50 % of them were between 41 and 50 and 7.50 % of them were more than 50 years old.

3.20% of the participants were under a high school diploma, 14.40 % had a high school diploma; 18.40% had associate's degree; 43.20% had bachelor degree; 20.80% had Master degree and upper. The work experiences of the participants are suggested as follows: 18% of subjects had less than 10 years experiences, 57.5% of them had 10 to20 year experiences, while 24.5%, of them had 20 years experiences and upper.

**B.     Inferential data analysis**

In this phase, the structural equation model (SEM) is used for analyzing the hypotheses.

The main hypothesis: the spiritual intelligence has a positive and significant effectiveness on employee's perceptions of organizational justice.

H0: there's not any relationship between spiritual intelligence and employee's perceptions of organizational justice.

H1: there's a positive and significant between spiritual intelligence and employee's perceptions of organizational justice.

According to the table 2, the T value (16.7107) shows that there's a significant relationship between spiritual intelligence and employee's perception of organizational justice with the p-value of 95. It means that the H0 hypothesis is rejected with the confidence level of 95. Consequently, there's a positive and significant relationship between spiritual intelligence and employee's perception of organization justice.

**Table 2.The relationship between spiritual intelligence and employee's perceptions of organizational justice**

| Row | Causal path | P-value | T value | Standard path coefficient | Result of Test |
|---|---|---|---|---|---|
| 1 | Spiritual intelligence andemployee's perceptions of organizational justice | 0.05< | 16.71 | 0.95 | Accepted |

The path analysis in the structural equation model (SEM) should be used in order to answer other hypotheses. The structural equation model allows us to measure the variables latently and with the lowest level of error. Moreover, this method reveals the weight importance level of each observed variable and we can solely determine the role of any observed variable in the related factor (latent variable). Briefly, by applying the in the structural equation the analysis will be more accurate compared to traditional models. However, if we tend to ignore the latent variables, weighted correlation and impact of every observed variables, we can use the path analysis. This method follows the multiple regression model in which the weighted average of a question is measured (instead of considering the weighted correlation of each

question), and it isincluded in the model instead of latent variable.

First subsidiary hypothesis: the critical thinKingeffectiveness on employee's perception of organizational justice is positive and significant.
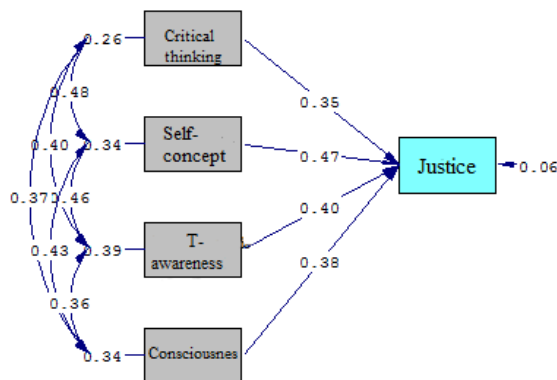
H0: there's not any relationship between critical thinKing and employee's perceptions of organizational justice.

H1: there's a positive and significant between critical thinKing and employee's perceptions of organizational justice.

Figure 1shows Path analysis of the measurement model (non-standard estimation)
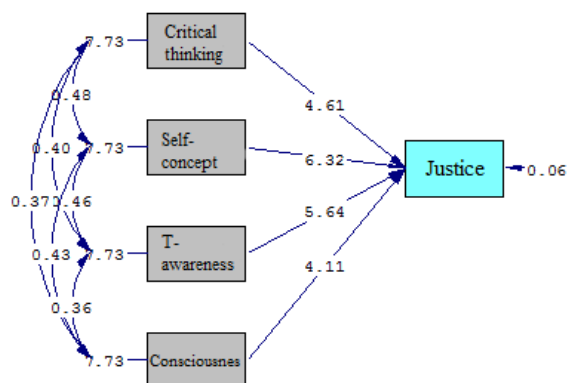
Figure 2 shows Path analysis of the measurement model along with t value

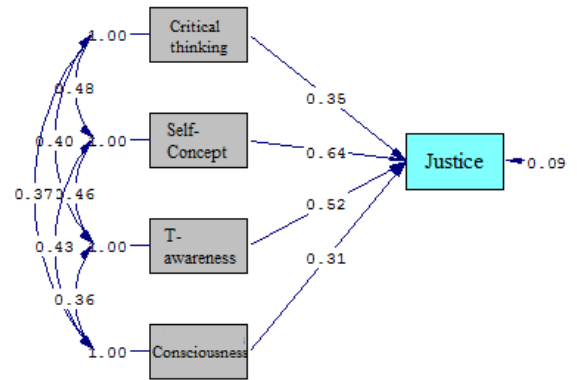Figure 3 shows Path analysis of the measurement model (Standardized values)



Chi-Square=267.84, df=98, P-value=0.00000, RMSEA=0.010

**Figure 1.Path analysis of the measurement model (non-standard estimation)**



Chi-Square=267.84, df=98, P-value=0.00000, RMSEA=0.010

**Figure 2.Path analysis of the measurement model along with t value**



Chi-Square=267.84, df=98, P-value=0.00000, RMSEA=0.010

**Figure 3.Path analysis of the measurement model (Standardized values)**

According to table 3, T value (4.61) shows the relationship between critical thinKing and employee's perception of organizational justice with the p-value of 95%. It means that the H0 hypothesis is rejected with the confidence level of 95. Consequently, there's a positive and significant relationship between critical thinKing and employee's perception of organization justice.

**Table 3.The relationship between critical thin King and employee's perceptions of organizational justice**

| Row | Causal path | P-value | T value | Standard path coefficient | Result of Test |
|-----|-------------|---------|---------|---------------------------|----------------|
| 1 | Critical thinKing andemployee's perceptions of organizational justice | 0.05< | 4.61 | 0.35 | Accepted |

Second subsidiary hypothesis: Producing the self-concept has a positive and significant effectiveness on employee's perception of organizational justice.

H0: there's not any relationship between producing the self-concept and employee's perceptions of organizational justice.

H1: there's a positive and significant between producing the self-concept and employee's perceptions of organizational justice.

According to table 4, T value(6.32) shows the relationship between producing self-concept and employee's perception of organizational justice with the p-value of 95%. It means that the H0 hypothesis is rejected with the confidence level of 95. Consequently, there's a positive and significant relationship between producing self-concept and employee's perception of organization justice.

**Table 4.The relationship between producing self-concept and employee's perceptions of organizational justice**

| Row | Causal path | P-value | T value | Standard path coefficient | Result of Test |
|---|---|---|---|---|---|
| 1 | Producing the self-concept andemployee's perceptions of organizational justice | 0.05< | 6.32 | 0.64 | Accepted |

Third subsidiary hypothesis:transcendental awareness has a positive and significant effectiveness on employee's perception of organizational justice.
H0: there's not any relationship between transcendental awareness and employee's perceptions of organizational justice.
H1: there's a positive and significant between transcendental awareness and employee's perceptions of organizational justice.

According to table 5, T value (5.64) shows the relationship between producing self-concept and employee's perception of organizational justice with the p-value of 95%. It means that the H0 hypothesis is rejected with the confidence level of 95. Consequently, there's a positive and significant relationship between producing self-concept and employee's perception of organization justice.

**Table 5.The relationship between transcendental awareness and employee's perceptions of organizational justice**

| Row | Causal path | P-value | T value | Standard path coefficient | Result of Test |
|---|---|---|---|---|---|
| 1 | Transcendental awareness and employee's perceptions of organizational justice | 0.05< | 5.64 | 0.52 | Accepted |

Forth subsidiary hypothesis: development ofconsciousness has a positive and significant effectiveness on employee's perception of organizational justice.
H0: there's not any relationship betweendevelopment of consciousness and employee's perceptions of organizational justice.
H1: there's a positive and significant between development of consciousness and employee's perceptions of organizational justice.

According to table 6, T value(4.11) shows the relationship between development of consciousness and employee's perception of organizational justice with the p-value of 95%.

It means that the H0 hypothesis is rejected with the confidence level of 95. Consequently, there's a positive and significant relationship between development of consciousness and employee's perception of organization justice. Regarding the positive and relationship between the four components of organizational intelligence (critical thinKing, producing the self-concept, transcendent awareness and development of consciousness) and employee's perception of organizational justice, it can be said that "producing the self-concept" is the most influential factor affects the employee's perception of organizational justice.

**Table 6.The relationship between development of consciousness and employee's perceptions of organizational justice**

| Row | Causal path | P-value | T value | Standard path coefficient | Result of Test |
|---|---|---|---|---|---|
| 1 | Development of consciousness and employee's perceptions of organizational justice | 0.05< | 4.11 | 0.31 | Accepted |

**Conclusion**
As it was discussed in previous sections, the study was carried out with the aim of recognizing the relationship between spiritual intelligence and employee's perception of organizational justice. First of all, the theories of spiritual intelligence, organizational justice as well as the employee's perceptions about this concept were analyzed and a model was presented for assessing the relationship between these factors. Then, questionnaires were used to assess these variables and they were applied on subjects. The results showed that there's a positive and significant relationship between spiritual intelligence and employee's perception of organizational justice with coefficient path of 0.95.Moreover, the study revealed that there's a positive and significant relationship between critical thinKing and employee's perception of organizational justice with coefficient path of 0.35; producing the self-concept and perception of organizational justice with coefficient path of 0.64; transcendental awareness and perceptional organizational justice with coefficient path of 0.52 and finally the development of consciousness and perception of organizational justice with coefficient path of 0.31. Therefore it's suggested to managers that they pay more attention to spiritual intelligence and its components specially regarding to producing self-concept and transcendental awareness in order to develop the organizational justice among employees.

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