Relationship of Resilience and Spiritual Intelligence with Organizational Commitment

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Abstract
Resilience and spiritual intelligence are major factors of organizational commitment. Today the organizations are successful and these have empowered the committed staffs with high social and spiritual intelligence. Current research aims at investigating the relationship of resilience and spiritual intelligence with organizational commitment in the staffs of Sirjan universities. Three types of questionnaires were used as research tools, which includes: Connor-Davidson Resilience Scale (CD-RISC), King’s Spiritual Intelligence Self-Report Inventory (SISRI-24), and Meyer and Allen's Organizational Commitment questionnaire. Pearson correlation and multi-variate linear regression were used for data analysis. Current research findings showed that there is a significant relationship between resilience, spiritual intelligence, and organizational commitment. Also, linear regression results indicated that staff resilience predicts their organizational commitment. And among the dimensions of spiritual intelligence entered into the equation, only conscious state expansion dimension is a significant predictor of organizational commitment (P< 0.05).

Keywords: resilience, spiritual intelligence, organizational commitment

Introduction
One of the issues discussed in positive psychology is “resilience”. Resilience is the capacity to cope, overcome, and even getting strengthened by experiencing problems or damages. Resilience is human tolerance and resistance against risky and difficult conditions, where he tries to overcome the conditions and get stronger. Various factors such as individual, family and social factors influence resilience as the main construct in the individuals’ mental health and their compatibility. There are two important conditions in resilience process:
1. People face major threats or severe hardships.
2. Despite major hardships and problems, people achieve positive compatibility and progress (Luthar, Cicchetti, & Becker, 2000).

Resilience is efficiently defined as the ability for problem-solving, quick retrieving of possible solutions, and courageous action in dealing with various problems. It is exactly connected to the work commitment, self-management, and having motivation for working. Resilience means the ability to be successful, living, and be self-development in hard conditions with risky factors. This process is not developed automatically unless one is put in a difficult and unpleasant situation so that for escaping, he does his best for discovery and utilization of protective factors (individual and environmental) inside and outside which exist potentially (Mohammadi, 2005). Resilience and resilient behaviors help people to overcome negative experiences and turn them into the positive ones. Enhancing resilience against problems and hard conditions is important in their mental health. In addition, spirituality is the issue which is traditionally regarded as an integral part of human life and human being always think of it (Meichenbaum, 2017).

The concept of spiritual intelligence in academic psychology academics was originally raised by Stevens in 1996, and then it was developed by Emmons in 1999 in his book entitled “The psychology of ultimate concern: Motivation and spirituality in personality” (Ramachandaran et al., 2017).
Spiritual intelligence is used for solving problems and issues related to the meaning of life and values and creates such questions as “if my job causes my evolution in the life” in the mind. In fact, this intelligence is mostly related to questioning rather than answering. That is, one asks more questions about himself and his surrounding world life (Devi, Rajesh, & Devi, 2017). People with spiritual intelligence views their feeling of security based on their abilities, stability, and internal human characteristics. They find out that factors such as peace, love, and contentment which they search for in the world, originates from their inner, and they are not lost. According to studies and research, spirituality in an organization has a positive relationship with creativity, job satisfaction, teamwork, and organizational commitment (Moghimi, 2001).

When staff possesses high spiritual intelligence components, their look at their job is ideal, and they always consider being committed to the organization where they work and the job in particular. They are motivated in this regards and have positive perspective toward their work. Also, occupational commitment and job satisfaction have special significance in human resource management and organizational behavior studies. Because this structure can be effective in prediction of organizational behaviors in the future such as job quitting, delay, little work, absenteeism, etc. And ultimately influence human resource productivity. Organizational commitment means occupational tasks, responsibilities and proper and logical implementation of works so that if there is no supervisor, one does not neglect performing the assigned tasks (Kaminian, 2003).

French and Savard defined organizational and occupational commitment as follows: “Occupational commitment means being committed to doing a work and loyalty and the state based on which one feels positive and obvious toward something.”

Staffs are evaluated based on the commitment criterion, and often the following questions are asked: Does he embrace overtime work? Does he work on rest days? Does he leave work soon or late, or does he leave his work to help others? Managers often believe that commitment is necessary for organizational effectiveness. Managers should preserve and nurture staff commitment to the organization (Mowday, Porter, & Steers, 2013).

Despite the studies on spiritual intelligence and resilience in the foreigner works, there are few works in relation to spiritual intelligence and transformational leadership (Nezhadi & Kefayati, 2014) and spiritual intelligence and mental health (Pant & Srivastava, 2014). Of course, there are also some works that are addressing the conceptual and theoretical description of spirituality (Pawar, 2014). Therefore, given the gap, the current research attempts to describe the significance of spirituality in an organization through the investigation of the relationship between spiritual intelligence, resilience, and organizational commitment.

**Research Objectives**

Determining the relationship between resilience, spiritual intelligence, and organizational commitment in the staffs of Sirjan universities:

1. Determining relationship between resilience and organizational commitment in the staffs of Sirjan universities.
2. Determining relationship between spiritual intelligence and organizational commitment in the staffs of Sirjan universities.
3. Determining predictors of organizational commitment in the staffs of Sirjan universities.

**Research Hypotheses**
1. There is a significant relationship between resilience and organizational commitment.
2. There is a significant relationship between spiritual intelligence and organizational commitment.
3. Resilience and spiritual intelligence predict organizational commitment.

**Material and Methods**
Current research aims at determining the relationship between resilience, spiritual intelligence, and organizational commitment variables; thus non-experimental research method is used and it is of correlation type. Statistical population includes all the real or supposed members which we are interested in the generalization of research findings to them. Statistical population of current study includes all the staffs of Sirjan universities. According to data in 2017, the number of staff working in Sirjan universities equals to 850. According to Krejcie and Morgan table, research sample including 265 staffs of Sirjan universities were selected by random sampling method.

**Research Tools**

- **Connor-Davidson Resilience Scale (CD-RISC) (2003):** Adult Resilience Scale, developed by Connor and Davidson (2003), contains 25 items that are matched with the classified characteristics of resilience. A scoring method in this scale is based on five-point Likert scale, i.e. scores 0, 1, 2, 3, 4 are assigned to totally disagree to totally agree with answers. In Iran, reliability and validity of resilience scale was evaluated firstly in the research by Khoshouei (2009). The validity of the scale was obtained by factor analysis and correlation with Connor and Davidson (2003) and its reliability was confirmed using Cronbach's alpha coefficient (a = 0.93). Overall, the Persian version of this scale has an acceptable validity and reliability to measure resilience in adults. Connor and Davidson (2003) prepared this scale by review of research sources during 1979 - 1991 in resilience area. The psychometric properties of this scale were examined in six groups of general population referring to the primary care unit, outpatient psychiatric patients, patients with anxiety disorder, and two groups of patients with post-traumatic stress disorder. Providers of this scale believe that it is well able to distinguish resilient people from non-resilient people in clinical and non-clinical groups, and it can be used in research and clinical situations.

- **King’s Spiritual Intelligence Self-Report Inventory (SISRI-24) (2008):** King’s Spiritual Intelligence Self-Report Inventory (SISRI) is one of the tools which was designed and constructed for measurement of spiritual intelligence in 2008 by (King & DeCicco, 2009). This inventory contains 24 items and the higher the score, the higher the spiritual intelligence. It contains four sub-scales including: Critical Existential Thinking (7 items), Personal Meaning Production (5 items) and Transcendental Awareness (7 items).

- **Conscious State Expansion (5 items):** In the English version of this inventory (King & DeCicco, 2009), Cronbach's alpha for the whole scale is 0.92 and it is as follows for its sub-scales: CET sub-scale: 0.78, PMP sub-scale: 0.78, TA sub-scale: 0.87 and CSE sub-scale: 0.91. The inventory’s face and content validity was confirmed according to the experts’ ideas in a study in Iran. Reliability of inventory dimensions was obtained as follows: Critical Existential
Thinking: 0.76, Personal Meaning Production: 0.78, Transcendental Awareness: 0.80, Conscious State Expansion: 0.72. Reliability of the whole inventory was obtained as Cronbach’s alpha as 0.91 (Asghari & Shirvani, 2015). Test-retest reliability of inventory was reported as 0.67 in a study (Asghari & Shirvani, 2015). As mentioned earlier, King’s Spiritual Intelligence Self-Report Inventory (SISRI) has 24 items, each of which is scored in a Likert scale ranging 0-4. Finally one gains a score between 0 - 96, which the higher scores suggest higher spiritual intelligence. Thus, in these items, scoring is done as follows: Totally incorrect: Score 0 - incorrect Score 1 - somehow correct Score 2 - highly correct Score 3 - totally correct Score 4. Item 6 should be inversely scored. Sub-scales of this inventory is calculated as follows: Critical existential thinking: This sub-scale contains 7 items, and its total score varies between 0-28. Items of this sub-scale include as follows: 1-3-5-9 -13-17-21. Personal meaning production contains 5 items, and its total score varies between 0-20. Items of this sub-scale include as follows: 7-11-15-19-23. Transcendental Awareness contains 7 items, and its total score varies between 0-28. Items of this sub-scale include as follows: 2-6-10-14-18-20-22. Conscious state expansion contains 5 items, and its total score varies between 0-20. Items of this sub-scale include as follows: 4-8-12-16-24.

**Organizational Commitment questionnaire:** It means feeling responsibility toward the organization. Reliability of Organizational Commitment questionnaire has been confirmed. Meyer and Allen (1984) reported reliability of each dimension, using Cronbach’s alpha, as follows: Affective Commitment -0.87, Continuance Commitment -0.75, Normative Commitment - 0.79. Jooldieh and Yeshodhara (2009) validated this scale in Iran. They calculated total reliability of scale using Cronbach’s alpha as 0.81. Researchers stated that test validity was confirmed by the experts and it has face validity.

**Research Implementation:** In this research, following the selection of appropriate tool, including three questionnaires, i.e. Resilience scale, spiritual intelligence inventory, and organizational commitment questionnaire, and selection of sample, including Sirjan universities, the managers allowed distribution of research tools after reviewing the study, and university staff were selected as sample unit. Following the statement of purpose, significance, and description of research and its variables, the questionnaires were distributed among the staffs. It was also stated that the information is confidential and there is no need for writing the names. They just needed to write their gender and birth date. Finally after justifying the samples regarding the way of answering the items, they were encouraged to co-operate. The items which needed explanation and guidance were explained several times. Questionnaires were completed after 60 minutes, and the subjects were appreciated.

**Results**

**Hypothesis 1.** There is a significant relationship between resilience and organizational commitment. In order to test the first hypothesis, Pearson correlation test was used and results are given in Table 1.


**Table 1. Matrix of correlation between resilience and organizational commitment**

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resilience</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affective commitment</td>
<td><strong>0.349</strong></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continuance Commitment</td>
<td><strong>0.702</strong></td>
<td><strong>0.411</strong></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Normative Commitment</td>
<td><strong>0.407</strong></td>
<td><strong>0.425</strong></td>
<td><strong>0.464</strong></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Total Score of Organizational Commitment</td>
<td><strong>0.340</strong></td>
<td>0.044</td>
<td><strong>0.342</strong></td>
<td><strong>0.139</strong></td>
<td>1</td>
</tr>
</tbody>
</table>

Significance level 0.01 ** Significance level 0.05 *

**Hypothesis 2.** There is significant relationship between spiritual intelligence and organizational commitment. In order to test this hypothesis, Table 1 indicates the matrix of correlation between resilience and organizational commitment (affective commitment, continuance commitment, and normative commitment). The Pearson correlation test was used for testing the relationship. The table above indicates that the relationship between resilience and organizational commitment dimensions (affective commitment, continuance commitment, and normative commitment) is statistically significant at level P < 0.01. It means that staffs with high resilience have higher organizational commitment. In order to test the second hypothesis, Pearson correlation test was used and results are given in Table 2.

**Table 2. Matrix of correlation between spiritual intelligence and organizational commitment**

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual intelligence</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affective commitment</td>
<td><strong>0.435</strong></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continuance Commitment</td>
<td><strong>0.212</strong></td>
<td><strong>0.563</strong></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Normative Commitment</td>
<td><strong>0.413</strong></td>
<td><strong>0.389</strong></td>
<td><strong>0.298</strong></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Total Score of Organizational Commitment</td>
<td><strong>0.672</strong></td>
<td>0.209</td>
<td><strong>0.580</strong></td>
<td><strong>0.191</strong></td>
<td>1</td>
</tr>
</tbody>
</table>

Significance level 0.01 ** Significance level 0.05 *

Table 2 indicates the matrix of correlation between spiritual intelligence and organizational commitment (affective commitment, continuance commitment, and normative commitment). The Pearson correlation test was used for testing the relationship. The table 2 indicates that the relationship between spiritual intelligence and organizational commitment dimensions (affective commitment, continuance commitment, and normative commitment) is statistically significant at level P < 0.01. It means that the staff with high spiritual intelligence has the higher organizational commitment.

**Hypothesis 3.** Staff resilience predicts their organizational commitment. Multivariate linear regression test was used for testing third hypothesis. Table 3 indicates results related to variance analysis.
Table 3. ANOVA related to resilience regression and organizational commitment

<table>
<thead>
<tr>
<th>Model</th>
<th>SS</th>
<th>DF</th>
<th>MS</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>24846.62</td>
<td>1</td>
<td>24846.62</td>
<td>334.80</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>37106.92</td>
<td>264</td>
<td>74.21</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>61953.54</td>
<td>265</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Model 1 Predictor Resilience

The table 3 indicates that F resulting from regression variance analysis in comparison with critical values is significant (P < 0.05). Thus, the linear relationship between variables can be stated.

Table 4. Statistical regression characteristics of organizational commitment through resilience

<table>
<thead>
<tr>
<th>Variable</th>
<th>Non-standardized regression coefficient $B$</th>
<th>Regression standard deviation error $SEB$</th>
<th>Standardized regression coefficient $Beta$</th>
<th>T-test</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model 1</td>
<td>Resilience</td>
<td>1.31</td>
<td>0.07</td>
<td>0.63</td>
<td>18.30</td>
</tr>
</tbody>
</table>

$R= 0.63, R^2= 0.40, Adj R^2= 0.40, n= 501$

The results in the table 4 indicate that resilience is a significant predictor of organizational commitment (P < 0.05). Resilience also predicts 40 percent of organizational commitment variance.

**Hypothesis 4: Staff spiritual intelligence predicts their organizational commitment.**

Multivariate linear regression test was used for testing the fourth hypothesis. Table 5 give results related to variance analysis.

Table 5. Variance analysis related to spiritual intelligence dimensions’ regression and organizational commitment

<table>
<thead>
<tr>
<th>Model</th>
<th>SS</th>
<th>DF</th>
<th>MS</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>25700.45</td>
<td>4</td>
<td>6425.11</td>
<td>88.08</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>36253.09</td>
<td>261</td>
<td>72.94</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>61953.54</td>
<td>265</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Model 1 Predictor Spiritual Intelligence Components

The table above indicates that F resulting from regression variance analysis in comparison with the critical values is significant (P < 0.05). Thus, the linear relationship between variables can be stated.

The results in the table 6 indicates among dimensions entered the equation, only conscious state expansion dimension is significant predictor of organizational commitment. Also, spiritual intelligence dimensions predict overall 41 percent of organizational commitment variance.
Table 6. Statistical regression characteristics of organizational commitment through spiritual intelligence components

<table>
<thead>
<tr>
<th>Variable</th>
<th>Non-standardized regression coefficient $B$</th>
<th>Regression standard deviation error $SEB$</th>
<th>Standardized regression coefficient $\beta$</th>
<th>T-test</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscious state expansion</td>
<td>1.11</td>
<td>0.11</td>
<td>0.66</td>
<td>9.96</td>
<td>0.001</td>
</tr>
<tr>
<td>Personal meaning production</td>
<td>0.07</td>
<td>0.08</td>
<td>0.04</td>
<td>0.89</td>
<td>0.37</td>
</tr>
<tr>
<td>Transcendental Awareness</td>
<td>0.07</td>
<td>0.11</td>
<td>0.04</td>
<td>0.62</td>
<td>0.54</td>
</tr>
<tr>
<td>Critical existential thinking</td>
<td>0.02</td>
<td>0.07</td>
<td>0.03</td>
<td>0.34</td>
<td>0.74</td>
</tr>
<tr>
<td>Total Spiritual intelligence</td>
<td>0.08</td>
<td>0.13</td>
<td>0.05</td>
<td>0.92</td>
<td>0.66</td>
</tr>
</tbody>
</table>

$R= 0.64$, $R^2 = 0.41$, Adj $R^2 = 0.41$, $n= 501$

Discussion and Conclusion

Employment is one of the issues pre-occupied by human minds, governments, and states. Every society needs employment and employees. Human beings need satisfaction with their needs for survival and healthy living, so they should work. Appropriate organizational atmosphere and commitment causes that employees work with motivation. If organizational commitment in the employees and staffs is taken into account, it causes growth in the country. Resilience and spiritual intelligence of staff are main factors of organizational commitment. If staff of organizations can properly work and promote their resilience and spiritual intelligence, it plays significant role in their organizational commitment.

This research aims at investigating the relationship between resilience, spiritual intelligence, and organizational commitment. To this end, all the staffs of Sirjan universities, which were 265 ones at the time of research (2017) working in the universities, were selected using random sampling method. Connor-Davidson Resilience Scale, King’s Spiritual Intelligence inventory and Organizational Commitment questionnaire were used for data collection. The Pearson correlation coefficient, step-wise regression analysis was used for data analysis.

Descriptive data analysis showed that the mean age of subjects was 39.57 and its standard deviation was 2.7111. Also, the mean working experience of subjects was 14.84, and its standard deviation was 3.726. Majority of subjects were studying at MA level. Results of first research hypothesis suggested the relationship between resilience and organizational commitment in the subjects (P < 0.01). In other words, the subjects with high resilience have higher organizational commitment. The results of testing third research hypothesis showed that resilience is a significant predictor of organizational commitment. Resilience also predicts 40 percent of organizational commitment variance.

Fewer research works have been conducted on resilience in the workplace compared to other variables constituent of psychological capital in organizational literature. However, studies indicate that resilience at the workplace can be a good predictor for working performance and commitment (Harland, Harrison, Jones, & Reiter-Palmon, 2005; Waterman Jr, 1994). Findings
of this research are consistent with findings by Youssef and Luthans (2007) which found a significant relationship between resilience and organizational commitment. Resilience causes that people use their available capacities to achieve success and change in individual lives in the organizational conditions despite stressful factors, and utilize these challenges and tests as an opportunity for their empowerment, and enjoy high organizational commitment. Resilient people are those with high self-efficiency, powerful internal control, optimism, self-confidence, perseverance, problem-solving skill, flexibility, and commitment (Richardson, 2002). Therefore, people with higher level of resilience experience less stress in coping with co-workers, and are better able to be involved at workplace (Baruth & Caroll, 2002).

Resilience is not just related to psychological pathology, compatible reactions can be promoted by strong potential vital factors. Recent studies point out that genetic effects are widespread in a biological process, thus they influence behavioral reactions and are easily identified and studied (Hasler, Drevets, Manji, & Charney, 2004).

Results for testing the second research hypothesis indicate that the relationship between spiritual intelligence and organizational commitment is statistically significant at level $P < 0.01$. It means that the subjects with high the spiritual intelligence have higher organizational commitment compared to the subjects with low spiritual intelligence. Results for testing the fourth hypothesis showed that among dimensions entered into the equation, only conscious state expansion dimension of the spiritual intelligence variable is the significant predictor of organizational commitment, and dimensions of spiritual intelligence overall predict 41 percent of organizational commitment variance.

This is consistent with the findings by Markow and Klenke (2005), which found a significant relationship between spiritual intelligence and organizational commitment. One can utilize spiritual intelligence for framing and reinterpretation of his experiences. This process phenomenological is able to give more meaning and personal value to the individual’s events and experiences, spiritual intelligence is a framework for discovery and organization of abilities and skills needed for compatibility and using spirituality in work and, self-efficiency feeling enables staff to do extraordinary actions using their skills in confronting with obstacles, and have a higher commitment toward the organization and workplace.

Spiritual intelligence is used for solving problems and issues related to the meaning of life and values and creates such questions as “if my job causes my evolution in the life” in the mind. And thus causes that one has occupational commitment at workplace (Wigglesworth, 2013). Since spiritual intelligence may be observed in the form of criteria of honesty, compassion, mutual sympathy, the sense of having an important role in a wider context (for example, in the workplace), therefore people with high spiritual intelligence have higher occupational commitment at the place of work. When the staffs possess a high spiritual intelligence component, their look at their job is ideal, and they always think of the job and organizational commitments. They are motivated in this regards and have positive perspective toward their work. This finding is not consistent with the findings by PARANDE, EZADI, EBADI, and GHANBARI (2011). That is, no significant relationship was obtained between spiritual intelligence and organizational commitment, but spiritual experiences and mercy as dimensions of spiritual intelligence showed a significant relationship with organizational commitment. One reason for lack of relationship between spiritual intelligence and organizational commitment in
PARANDE et al. (2011) work may be the ambiguity of spiritual intelligence concept. Findings by Fini and Abmal (2017) showed that there is a relationship between spirituality at the workplace and organizational commitment so that people with spiritual experiences feel more effective belonging to the organization. They have a feeling of belonging and loyalty to the organization. Findings by Reave (2005) showed that spiritual intelligence has a significant relationship with some components of effective leadership such as organizational commitment. In the today worlds which commitment, creativity, and innovation are growingly considered, managers and leaders of organizations need some ethical values like love, mercy, and honesty, because with such characteristics they can help the staff so that they become the best.

Research conceptual model may not have appropriate research foundation and the statistical population included educated class, thus generalization of results should be adequately considered. It is suggested to use samples which are representative of the whole Iranian society and this research can be conducted on a larger statistical population in the future works.

References


