

Spiritual Intelligence Relationship with Organizational Citizenship Behavior and Commitment of School Teachers

Nayereh shahmohammadi^{1,*}, Fayazallah Afzooni²

¹Academic staff of organization for educational research and planning.

²Master degree in educational management and staff of ministry of education.

Abstract

Introduction: In an educational organization, because of its important function in human resources development and training in the community, respecting the values, spirituality, leadership, and management strengthening, based on spirituality and good citizenship behavior and commitment have greater importance.

Aim: This study examined the relation between spiritual intelligence with organizational citizenship behavior and organizational commitment of secondary school teachers.

Methods: The research method was correlational and its population included all teachers in education districts 2 and 5 in 2015 from which 358 teachers were selected by using Cochran formula and simple random sampling method as a sample. To collect data, three questionnaire: the King Spiritual Intelligence questionnaire (2007) and Padasakof et al. citizenship behavior questionnaire (2000) and organizational commitment questionnaire of Meyer (2001) were used. The reliability of the tools obtained by Cronbach Formula 0/85, 0/84, 0/7 respectively. For statistical analysis, the descriptive statistics (average, percentage, Standard deviation) and inferential statistical tests (Kolmogorov - Smirnov test, Pearson correlation coefficient test and stepwise regression analysis) were used.

Conclusion: The results showed that none of the components of citizenship behavior has a significant relation with a critical thought component of spiritual intelligence. Regarding the personal meaning making component of spiritual intelligence, only the components of sportsmanship and social customs have a significant relation, and other components have no significant association. All components of citizenship behavior are significantly associated with a transcendental consciousness component of spiritual intelligence and have no significant relation with self-awareness extends component. None of the organizational commitment components have a significant relation to the critical thinking component and high awareness of spiritual intelligence and only the emotional commitment of the organizational commitment component have a significant relation with the personal meaning making of spiritual intelligence, as well as with the expansion of consciousness component.

Corresponding author: Dr. Nayereh shahmohammadi, Academic staff of organization for educational research and planning, Email: Nsh_teh@yahoo.com

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Introduction

Following the introduction of cognitive intelligence, psychological concepts and after that, emotional intelligence in the workplace, many studies show that people enter the world of work with nothing more than body, mind and emotions, they have their personal talent and their unique spirit [1]. In other word, Emotional Quotient(EQ) and Intelligence Quotient (IQ) cannot meet all needs of human, he/she needs a third factor that is called Spiritual Intelligence [2]. Today spiritual intelligence is considered in many field of studies such as: organization, psychology, humanities and management fields. It has dramatic effect in improving individual and organizational performance [3]. Entering spiritual intelligence in the organization, gives the staff the ability to obtain perspective that is more integrated, therefore, work and personal life are linked to the spiritual world [4].

Studies showed the complex relation between spirituality and God part of the human brain [5]. This area creates a presence and feeling of God's like experiences when intellectual issues such as meeting with God, religious dialogue, sacrifice, dedication, humanism, and search for meaning arise [6].

Amonz (2000) states that, Spiritual intelligence combines spirituality and intelligence structures in a new structure. Spirituality structure is related to searching and experiencing sacred elements, meaning, peak consciousness and the excellence, while spiritual intelligence requires capabilities that use such spiritual matters to comply with effective reaction and valuable products and consequences [7]. Zohar and Marshall (2000) consider the spiritual intelligence as intelligence that, solve the problems of meaning and value with it, and we deal with them [8].

Considering above explanations, spiritual intelligence can affect all aspects of human life such as organizational citizenship behavior. Citizenship behavior is a set of voluntary behaviors that are not part of the individual's official duties, but they are done by him and improve the effective improvement tasks and roles of the organization[9]. To deal with the prevailing circumstances and benefit from teachers with organizational citizenship behavior, schools require skills, abilities and higher and more different characteristics of

the current situation. In addition, it seems, educational organizations and schools require staffs and teachers with new and deeper intelligent to sustain their life and function, by which they can carry out their functions more effectively. Accordingly, different studies have conducted to identify the various factors affecting organizational citizenship behavior and individual and organizational factors are introduced. Among the factors that could affect the organizational citizenship behavior, is spiritual intelligence and among the most important individuals that have a significant role in teaching correct citizenship behavior, are teachers. So that the spiritual intelligence will be linked with teachers' work life, a powerful force will obtain that with thousands of working hours, people can experience more enjoyable, more balanced and more meaningful moments. Attention to the growth of spiritual intelligence in the workplace leads to finding answers from the people; as a result, teachers and staff bring their whole being into their organization and assume the work as a mission more than a job, and have a more useful function. If spirituality is encouraged at school, it can lead to advantages such as increasing creativity, honesty and trust, increasing sense of school personal evolution, increasing organizational commitment, improving job attitudes of staff such as increasing job satisfaction, job involvement and decreasing intentions to quit work environment, increasing morality and work ethic, more motivation and higher productivity and performance in schools [10].

A person, who has committed to the organization, has emotional attachment to the organization, and has participated in the organization and enjoys the membership. The results indicate that, organizational commitment has positive relationships with consequences such as job satisfaction, presence in the workplace, organizational behavior, beyond social and job performance and has the negative relation with intention to leave the job [11].

There are many researches separately about spiritual intelligence and citizenship behavior, as well as the concept of organizational commitment and its relation to other organizational variables, but until now, there is no research that directly shows the relation between these three organizations. As examples of the researches conducted: Nosrati et al (2018) argued that spiritual intelligence have a direct relationship with

psychological wellbeing [12]. Abdolshah and Tarahhomi et al (2018) showed in their research that the dual aspects of spiritual intelligence, self-knowledge and theology, correlated with commitment organization [4]. Mahmood, A., Arshad, M. A., Ahmed et al (2018). showed that there is a relationship between Spiritual intelligence and employees` commitment at the work place [13]. Barnea and Rubin. (2010) study showed that spiritual intelligence and spirituality in the workplace increase the interpersonal experience in the organization. Spirituality makes common sense, respect and interdependence between people. Administrators with higher spiritual intelligence behave with love, compassion and wisdom, they take the responsibility and are tolerant and are committed to their duties against change and working environmental problems [14]. Armeniorego and Miguel (2008) showed in their research that spirituality in the workplace has a relation with organizational commitment, so that, people with spiritual experiences, have more sense of belonging to the organization and have the experience of emotional sense of belonging and loyalty to the organization [1]. Amram (2009) showed in the study that spiritual intelligence has a significant relation with some components of effective leadership, such as organizational commitment [15]. According to George (2006), people with the higher spiritual intelligence, have communication skills, interpersonal understanding, more empathy and respect [3]. Castro, Armario and Ruiz (2004) showed that those employees, who have a strong normative commitment, feel that they should remain in the organization and indeed, they have indebted feeling to stay in the organization [16].

Considering above studies, an educational department is one of the main organizations, that human resources are very important in it and all tasks, to reach the goals (training human resources), are the responsibility of the human resources or personnel. Given that the majority or all of the resources in the educational system are human resources, so, considering to spirituality, culture, values and norms are important to foster the participation of employees, to promote scientific, technical, material and spiritual level, and socialization and training new generations of society, in the organization of education. Low level of scientific literacy of teachers, and lack of motivation,

interest and commitment to teach active in classrooms, lack of love for teaching, love and human relationships and intimate and lack of proper civic behavior among staff, school management, teachers and students, and thus lack of vitality, in school, are major problems that are evident in education [17]. It seems that, in the organization of education respecting the values, spirituality, leadership, and management strengthening, based on spirituality and good citizenship behavior and commitment have greater importance. If teachers consider the organization as a dynamic, motion and learner system, have belief in justice in the workplace and take action to values, it can be said that the members of this organization have sufficient motivation to distribute culture and educate wide people of the community. In addition, despite the importance and critical role of citizenship behavior in all organizations, available evidence suggests that, in schools, it has been less considered [18,19].

Unfortunately, despite the importance and growing trend of research and the need of schools and educational organizations for teachers with high Organizational Citizenship behavior, still in Iran, this variable is not considered. Therefore, among the papers and studies only the limited number have investigated different variables with organizational citizenship behavior [18]. Therefore, in this study, for the first time, the relation between spiritual intelligence and organizational citizenship behavior and organizational commitment of teachers, simultaneously, are examined. Therefore, that this study is trying to answer following question:

Is there any relation between spiritual intelligence with citizenship behavior and organizational commitment of teachers in secondary schools in Tehran?

Research Methodology

This study tries to investigate three hypothesis:

- there is a relation between spiritual intelligence with citizenship behavior and organizational commitment of secondary school teachers.
- There is a relation between spiritual intelligence with citizenship behavior of secondary school Teachers.
- there is a significant relation between the

organizational commitment and spiritual intelligence of secondary school teachers.

In terms of purpose, this research is practical and since, this study examines the relation between the variables, it is the descriptive-correlation. The statistical population consists of all Male and Female teachers in Secondary schools in academic year 2014-2015, and the number of 358 people was selected as a sample, according to Cochran formula and by simple random sampling method. To do this, first, a list of high school schools was obtained. Then, 15 female and 15 male schools were randomly selected and all of their teachers were included in the sample.

Data collection tool was a researcher made questionnaire, which contained three dimensions :

- Spiritual Intelligence according to King (2007) with 42 items and four dimension (Existential critical thinking, Personal meaning-making, Transcendental consciousness, The expansion of consciousness) and based on five point Likert scale (from strongly disagree 1 to strongly agree 5) [20].
- Organizational Citizenship Behavior according to Padasakof et al et al,(2000) , with 24 items and four dimension (Altruism, Work ethic, magnanimity, Civility, social etiquette) on seven options Likert scale (from strongly disagree 1 to strongly agree 7) [21].
- Organizational commitment according to Meyer (2001) with 20 items and 4 dimension (Continued commitment, Emotional commitment, Normative commitment). In order to measure the respondents' comments, responses were measured based on Likert scale. The validity of this questionnaire was studied with content validity and was approved by professors and experts. Tool reliability was obtained 0.76, 0.80 and 0.74 respectively by using Cronbach's alpha coefficient for the three dimensions : spiritual intelligence, organizational citizenship behavior and organizational commitment, respectively [22].

To Analyze data, descriptive statistics, such as frequency, frequency percentage, mean and standard deviation was used and for inferential data analysis and

test the hypotheses, Pearson correlation test and multivariate regression were used.

Research Findings

Demographic Components

As Table 1 shows, teachers aged between 30, 40 years have the highest frequency, and the highest number of people is teachers with a bachelor's degree. According to this table, 44.7 percent of teachers are female, 55.3 teachers are male, and this implies that the number of male respondents is more than female and more respondents have work experience between 15 and 25 years.

Descriptive Statistics of Research Variables

As seen in Table 2, various components of citizenship behavior Average are between 2.85 to 3.87 (due to Likert's five choices scale from strongly agree 5 to strongly disagree 1). In fact, 3 is the middle of the spectrum. Except for "magnanimity", the average of the citizenship behavior of other components are more than the 3. The mean and standard deviation of "work ethic" is more than the other components (0.89) and the standard deviation of "altruism" is less than the others (0.61).

The average of the organizational commitment components is in the range of 3.78 to 4.07(because the questions are on seven options Likert scale from strongly disagree 1 to strongly agree 7, the average is 4)

An average of "organizational commitment" in the dimension of "normative commitment" is more than 4 and the "continued commitment" and "emotional commitment" are less than 4. The least standard deviation belongs to the "continued commitment" and the highest standard deviation belongs to the "normative commitment".

According to the table number 2, the average components of "spiritual intelligence" has changed in the range of 1.83 to 3.27. The questions in this section were based on 5-point Likert scale (from strongly disagree 1 to strongly agree 5), therefore the average is 3. It is observed that all the factors except "personal meaning-making" have less average than the 3. In connection with a standard deviation, "transcendental consciousness" has the lowest and "personal meaning" has the greatest amount.0

Table 1. Descriptive statistics of demographic components of the research

Variable	Index	Frequency	Percent
Age of teachers	less than 30 years	20	5.59
	30 to 40 years	49	13.69
	40 to 50 years	188	52.51
	More than 50 years	101	28.21
	Total	358	100
Education of teachers	Diploma	4	1.1
	Higher diploma	13	3.6
	Bachelor	207	57.8
	Master	132	36.9
	PhD	2	0.6
	Total	358	100
Gender	Female	160	44.7
	Male	198	55.3
	Total	358	100
Work experience of teachers	Less than 5 years	13	3.6
	Between 5 to 15 years	33	9.2
	Between 15 TO 25 YEARS	161	45
	More than 25 years	151	42.2
	Total	358	100

Table 2. Descriptive statistics of research variables

Variable	Components	Average	The standard deviation
Citizenship behavior	Altruism	3.78	0.61
	Work ethic	3.87	0.89
	magnanimity	2.85	0.70
	Civility	3.7	0.70
	social etiquette	3.53	0.62
Organizational Commitment	Continued commitment	3.82	0.80
	Emotional commitment	3.78	0.84
	Normative commitment	4.07	0.91
Spiritual Intelligence	Existential critical thinking	1.83	0.51
	Personal meaning-making	3.27	0.67
	Transcendental consciousness	2.04	0.50
	The expansion of consciousness	2.16	0.61

Table 3. The test result of normality of the variables

Conclusion	Assumption approval	The significance level	The error		
normal	H0	0.5	0.05	Existential critical thinking	Spiritual Intelligence
normal	H0	0.53	0.05	Personal meaning-making	
normal	H0	0.57	0.05	The expansion of consciousness	
normal	H0	0.5	0.05	Transcendental consciousness	
normal	H0	0.31	0.05	Altruism	Citizenship behaviour
normal	H0	0.58	0.05	Work ethic	
normal	H0	0.307	0.05	magnanimity	
normal	H0	0.56	0.05	Civility	
normal	H0	0.323	0.05	social etiquette	
normal	H0	0.158	0.05	Emotional commitment	Organizational Commitment
normal	H0	0.43	0.05	Continued commitment	
normal	H0	0.41	0.05	Normative commitment	

The Inferential Results

Based on the normal distribution of collected data that was determined by the Kolmogorov - Smirnov test, parametric tests were used.

According to table 3, Because of the significant level is considered lower than 0.05, therefore, for all three components of "spiritual intelligence", "organizational citizenship behavior" and "organizational commitment", it is greater than the amount of error (0.05). As a result, data are normally distributed and Pearson parametric tests should be used to analyze it .In the next section, the inferential findings of the questionnaire are presented according to research hypotheses.

The First Hypothesis: There is a relation between spiritual intelligence with citizenship behavior and organizational commitment of teachers Table 4.

The above Pearson correlation coefficient table shows that there is a relationship between "citizenship behavior " and its components (altruism, work ethic, magnanimity, civility and social etiquette) with "spiritual intelligence" and its components (existential critical thinking, personal meaning making, transcendental consciousness, consciousness expansion) at the significant level ($\alpha=0.01$).

Though, the relation between "existential critical thinking " and " magnanimity" is rejected and ($P > 0.01$), but the rest of "citizenship' behavior" components have a significant relation with "magnanimity" of "spiritual intelligence". As well as all components of "citizenship behavior" have indirect relation to "existential critical thinking" based on the negative Pearson correlation coefficient. In other words, "critical thinking" does not have a positive impact on having the features such as "altruism, work ethic, magnanimity, manners and social etiquette in the workplace".

In relation to the second component "spiritual intelligence" (personal meaning-making) has no significant relation with the "altruism" and "work ethic" ($P > 0.01$) and it has indirect and negative relation with " magnanimity " ($P < 0.01$), but it has a significant and positive relation with "civility" and "social etiquette" ($P < 0.01$).

Furthermore, "Transcendental consciousness" does not have as significant relation with component of "magnanimity" ($p = 0.236 > 0.01$) and has an indirect relation with the rest of the components of "citizenship behavior". Component "expansion of consciousness", does not have a significant relation with all the components of Organizational citizenship behavior ($P > 0.01$) except for the "work ethic" which has a significant and indirect relation with work ethic.

The Pearson correlation coefficient table 5 shows that there is relationship between the "organizational commitment" components, namely "emotional commitment", "continued commitment" and "normative commitment", with the components of "spiritual intelligence", which are "existential critical thinking", "personal meaning-making", "transcendental consciousness" and "expansion of consciousness", at the significance level ($\alpha=0/01$).As can be seen, "emotional commitment" and "expansion of consciousness" have a significant relation ($P < 0.01$), but due to the negative correlation coefficient, this relation is indirect. Whereas "continuous commitment" and "existential critical thinking" have not significant relation ($P > 0.01$) . The rest of the "Spiritual intelligence" components also have not a significant relation with "organizational commitment", accordingly ($P > 0.01$). For the "continuous commitment" and "personal meaning making" there is a significant relationship ($P < 0.01$), but based on the correlation coefficient ($r = -0.15$), this relation is indirect.

Finally, there is a significant relationship between "the expansion of consciousness" (component of spiritual consciousness) and "normative commitment" ($P < 0.01$); however, "Spiritual intelligence" and "normative commitment" have no significant correlation.) $P > 0.01$

Second Hypothesis: there is a significant relation between components of spiritual intelligence and organizational citizenship behavior.

To investigate the association and provide a predictive equation, linear regression is used.

In relation to "existential critical thought" and "behavior of citizenship", variance analysis table 6 shows the $F(5,352) = 4.37 < 4.183$, in other words, the regression model is not significant.

Table 4. Pearson correlation coefficient for the relation between citizenship behavior and spiritual intelligence components

Components	Existential critical thinking	Personal meaning-making	Transcendental consciousness	The expansion of consciousness
Altruism	-0.179	0.08	-0.191	-0.073
	0.001	0.131	0.000	0.167
Work ethic	-0.143	0.097	-0.191	-0.154
	0.007	0.068	0.000	0.004
magnanimity	0.07	-0.16	0.63	0.054
	0.152	0.002	0.236	0.310
Civility	-0.127	0.109	-0.22	-0.049
	0.016	0.04	0.000	0.357
social etiquette	-0.162	0.149	-0.225	-0.075
	0.002	0.005	0.000	0.158

Table 5. Pearson correlation coefficient for the relation between the components of organizational commitment and spiritual intelligence.

Components	Existential critical thinking	Personal meaning-making	Transcendental consciousness	The expansion of consciousness
Emotional commitment	-0.09	0.031	-0.03	-0.163
	0.08	0.556	0.566	0.002
Continued commitment	-0.05	-0.150	-0.087	-0.055
	0.923	0.00	0.099	0.299
Normative commitment	-0.158	0.029	-0.111	-0.18
	-0.003	0.586	0.035	0.001

Table 6. Analysis of variance

Model		sum of squares	Degrees of freedom	Average square	F	Significance level
1	regression	5.270	5	1.054	4.183	.001 ^a
	Residuals	88.688	352	.252		
	Total	93.958	357			

Table 7. Regression analysis of the relation between existential critical thinking about the components of citizenship behavior

Components	B	The standard deviation	Standardized coefficients	t	Significance level
Constant	2.311	0.188		12.325	0.000
Altruism	-0.109	0.072	-0.127	-1.512	0.131
Work ethic	-0.034	0.038	-0.059	-0.891	0.374
magnanimity	0.106	0.04	0.146	2.676	0.008
Civility	0.013	0.058	0.017	0.22	0.826
social etiquette	-0.081	0.063	-0.099	-1.283	0.200

Table 8. analysis of variance for personal meaning-making relation on the components of citizenship

Model	sum of squares	Degrees of freedom	Average square	F	Significance level
1 regression	8.274	5	1.655	4.429	.001
1 Residuals	131.521	352	.374		
1 Total	139.795	357			

Table 9. Regression analysis of the relation between personal meaning-making components of the citizenship behavior components

Components	B	The standard	Standardized coefficients	t	Significance level
Constant	3.12	0.228		13.697	0.000
Altruism	-0.057	0.087	-0.055	-0.652	0.515
Work ethic	0.32	0.046	0.046	0.692	0.489
magnanimity	-0.196	0.048	-0.220	-4.053	0.000
Civility	0.034	0.070	0.038	0.487	0.626
social etiquette	0.167	0.077	0.167	2.167	0.031

As table 7 shows, based on the regression analysis, none of the components of "citizenship behavior" have a significant relation with "existential critical thought" (one component of the spiritual intelligence), and the prediction equation, which could predict "existential critical thought" based on components of "citizenship behavior", is not measurable.

According to table 8, To evaluate the fitness of the regression model, the output of variance analysis table was calculated at $\alpha = 0.001$. The $F(5,352) = 4.37 < 4.429$, so the relation between the linear combination of the "citizenship behavior" and "personal meaning making" components is significant. The following table shows the results of regression analysis.

Based on the table 9, the results of the prediction equation is: "Personal meaning-making = 3.12, x 0.196, "magnanimity", the Summary of regression analysis showed that only "magnanimity" can be "personal meaning-making" predictor, and other components are not significant in anticipation of "personal meaning-making". In other words, the more "magnanimity", the less "personal meaning making" will be. The weight that "magnanimity" component has in predicting the component of "meaning making", is as much as its coefficient.(0.196)

According to table 10, to evaluate the fitness of the regression model, the output of the variance analysis in table above is shown. As it can be seen the significance level of the model is 0.001. The $F(5,352) = 4.37 < 6.721$, the relation between a linear combination of the "citizenship behavior" and "the expansion of consciousness" components of employees is significant. The following table shows the results of regression analysis.

The output of the table 11, in connection with the relation between "transcendental consciousness" of "the spiritual intelligence" component with "citizenship behavior" components indicates a lack of significant regression coefficients of "citizenship behavior" with "transcendental consciousness" component. Given the high significant level of all the coefficients of the significance level of the test, that is 0.001, this result is obtained.

To evaluate the fit of the regression model, the output of the variance analysis is examined in table 12.

2.378, the relation between the linear combination of "citizenship behavior" and the "expansion of consciousness" components of employees is not significant. The table 13 shows the results of regression analysis.

Checking the table 13 shows the lack of significant relationship between component coefficients of "Citizenship behavior" with the "expansion of consciousness" component, of course after rejecting a significant regression model, there was no need to do this analysis.

The Third Hypothesis: there is a significant relation between the components of organizational commitment and spiritual intelligence.

To evaluate the fit of the regression model, the output of the variance analysis was examined in table 14. The Model significant level is 0.001. According to the P value, that is 0.004 and is more than the significance level of the model, it is concluded that the fitted linear regression model is not appropriate.

Checking the table no 15 shows the lack of significant continuous "commitment" coefficients with the components of "existential critical thought". In this part, also, after the result showed that regression model is not significant, there was no need to examine significance of variables with "existential critical thinking" component; however, this table also shows that none of the "organizational commitment" components to the "existential critical thinking" component of "spiritual intelligence" is significant.

The table 16 shows the result of linear regression model fitness on the relationships between the components of "personal meaning making" of "spiritual intelligence" and "organizational commitment". Due to the significant level of the table that was 0.001, the meaningful level of testing is appropriate significantly. In addition, by comparing Fisher test statistic with the table amount that is $F = 5.395 < 8.53$ and it is a reaffirmation of this claim. Now the regression coefficients is examined.

The results of the table 17 show that among the components of "organizational commitment", only due to the significant level, there is a significant relation between the component of "emotional commitment" with "personal meaning-making", and due to more significant levels of approximately 0.001, other factors

Table 10. ANOVA for the relation between the components of transcendental consciousness on the citizenship behavior

Model		sum of squares	Degrees of freedom	Average square	F	Significance level
1	regression	7.832	5	1.566	6.721	.000
	Residuals	82.038	352	.233		
	Total	89.870	357			

Table 11. Regression analysis for the relation between the components of transcendental consciousness and citizenship behavior

Components	B	The standard deviation	Standardized coefficients	t	Significance level
Constant	2.650	.180		14.697	.000
Altruism	.017	.069	.020	.243	.808
Work ethic	-.063	.036	-.112	-1.733	.084
magnanimity	.111	.038	.155	2.896	.004
Civility	-.097	.055	-.136	-1.755	.080
social etiquette	-.107	.061	-.134	-1.761	.079

Table 12. analysis of variance for the expansion of consciousness relation on the components of citizenship behavior

Model		sum of squares	Degrees of freedom	Average square	F	Significance level
1	regression	4.449	5	.890	2.378	.038 ^a
	Residuals	131.676	352	.374		
	Total	136.124	357			

Table 13. Regression analysis for the relation between the expansions of consciousness on the citizenship behavior components

Components	B	The standard deviation	Standardized coefficients	t	Significance level
Constant	2.391	.228		10.464	.000
Altruism	.019	.088	.018	.213	.831
Work ethic	-.122	.046	-.177	-2.648	.008
magnanimity	.085	.048	.097	1.761	.079
Civility	.005	.070	.006	.072	.943
social etiquette	-.025	.077	-.026	-.326	.744

Table 14. variance analysis of existential critical thought components on the components of organizational commitment

variance analysis						
Model		sum of squares	Degrees of freedom	Average square	F	Significance level
1	regression	3.470	3	1.157	4.525	.004
	Residuals	90.488	354	.256		
	Total	93.958	357			

Table 15. Regression analysis of existential critical thinking component of spiritual intelligence with organizational commitment

Components	B	The standard deviation	Standardized coefficients	t	Significance level
Constant	2.185	.160		13.638	.000
Normative commitment	-.108	.034	-.193	-3.186	.002
Emotional commitment	-.051	.037	-.079	-1.378	.169
Continuous commitment	.074	.038	.122	1.938	.053

Table 16. Analysis of variance for personal meaning making component on the components of organizational commitment

Model		sum of squares	Degrees of freedom	Average square	F	Significance level
1	regression	6.112	3	2.037	5.395	.001a
	Residuals	133.683	354	.378		
	Total	139.795	357			

Table 17. Personal meaning-making component regression analysis on the components of organizational commitment

Components	B	The standard deviation	Standardized coefficients	t	Significance level
Constant	3.269	.195		16.787	.000
Normative commitment	.083	.041	.122	2.021	.044
Emotional commitment	-.183	.046	-.248	-3.959	.000
Continuous commitment	.072	.045	.093	1.627	.105

Table 18. Regression analysis of personal transcendental consciousness component on organizational commitment components

Variance Analysis						
Model		sum of squares	Degrees of freedom	Average square	F	Significance level
1	regression	1.264	3	.421	1.683	.170 ^a
	Residuals	88.606	354	.250		
	Total	89.870	357			

Table 19. Self-awareness expansion component regression analysis on the components of organizational commitment

Variance Analysis						
Model		sum of squares	Degrees of freedom	Average square	F	Significance level
1	regression	6.901	3	2.300	6.302	.000 ^a
	Residuals	129.223	354	.365		
	Total	136.124	357			

Table 20. The expansion of self-consciousness component regression analysis on the components of organizational commitment

Components	B	The standard deviation	Standardized coefficients	t	Significance level
Constant	2.822	.191		14.741	.000
Normative commitment	.121	.040	-.180	-2.993	1.00
Emotional commitment	.067	.045	.092	1.466	.144
Continuous commitment	-.110	.044	-.144	-2.516	.012

higher than 0.001. Thus, the prediction equation is a "personal meaning making" = $3.269 - 0.183$, "an emotional commitment".

This equation means that the more "emotional commitment" is, the lower "personal meaning-making" will be. In other words, the relation between these two components is indirect and the weight of the "emotional commitment" component is -0.183 in predicting the amount of "personal meaning-making" Table 18.

Linear regression model fitness about the relation between the components of "transcendental consciousness" and components of "organizational commitment" based on the significance level is 0.17 and it is more than 0.001 and shows the absence of significant of the fitted model.

The table 19 shows the result of linear regression model on the relation between the components of "consciousness of spiritual intelligence" and "organizational commitment" components. Due to the significance level of the table that is 0.000 and the significance level of the test, this model is significantly appropriate. In addition, by comparing Fisher test statistic with the table, it is seen that $F = 6.302 < 8.53$ and it is a reaffirmation of this claim. Now, we are studying the regression coefficients.

The results of the table 20 show that among the components of "organizational commitment", due to the significant level, only the component of "normative commitment" has a significant relation to the "expansion of self-consciousness" and the significance of other components will be rejected. ($P > 0.001$); thus, the prediction equation will be as follows: "the expansion of self consciousness" = $2.822 + 0.121$ and "normative commitment". The equation means the more "normative commitment", the "expansion of consciousness" increases. In other words, the relation between these two components is indirect and "normative commitment" component weight in forecasting "the expansion of self-consciousness" is 0.121 units.

Discussion and Conclusion

The result of the First hypothesis showed that the F of the table for regression components of citizenship behavior is 4.37 and for components of organizational commitment are 5.39. Therefore there is a relationship between the three variables.

Also ,for the second hypothesis ,results of regression analyzes indicate that none of the components of citizenship behavior have a significant relation with the components of critical thinking and expanding consciousness of spiritual intelligence, and regarding the relation with personal meaning-making component of spiritual intelligence, only magnanimity showed a significant relationship and other components of civil behavior are not significant with personal meaning making. All components of citizenship behavior have a significant relation to transcendental consciousness component of spiritual intelligence.

The results of regression analysis for the third hypothesis showed that none of the components of organizational commitment have a significant relation with components of existential critical thought and transcendental consciousness of spiritual intelligence, and among the components of organizational commitment, only components of emotional commitment has a significant relation with personal meaning-making of the spiritual intelligence, as well as all components of organizational commitment have a significant relation with the expansion of consciousness component of spiritual intelligence. According to regression test rule, there is no relation between organizational commitment and spiritual intelligence.

The overall result is that spiritual intelligence can be effective on organizational citizenship behavior of the employees and through strengthening the spiritual intelligence of staff, we can hope for increasing organizational commitment. When the literature is examined in terms of spiritual Intelligence in relation to organizational citizenship behavior and organizational commitment it has been shown that there is a good relationship between notions.

Doostar, Chegini, and Pourabbasi (2012) conducted research on whether there is a significant relationship between each of the components of spiritual intelligence and organizational citizenship behavior and found spirituality as a predictor of organizational citizenship behavior in their study [23]. According to Rastgar, Zarei, Davoudi, and Farlash (2012) workplace spirituality has a significant positive influence on organizational citizenship behavior and job performance [24]. Piroozfar (2013) found significant

differences between all aspects of workplace spirituality and citizenship behavior, followed by another finding that notes the incidence of organizational citizenship behavior is more in the high levels of spirituality and its dimensions [25].

Raddanipour and Siadat (2013) also found a positive and significant relationship between spiritual leadership and organizational citizenship behavior along with a significant relationship between altruism and courtesy within education [26]. According to the study conducted by Reave (2005) that reviews over 150 studies, there is found to be a clear consistency between spiritual values and practices and effective leadership since values, which have long been considered spiritual ideals such as integrity, honesty, and humility, have been demonstrated to have an effect on leadership success. This effect could be broadened into organizational citizenship behavior. People with a high sense of spirituality or desire to find meaning at work exhibit a high sense of industry and are more indulged in their work [27]. Oginde (2011) stated in his research, "the results, in general, support spirituality as a predictor of OCB, but individuals need a high sense of calling and membership to effectively perform OCB" [28]. Likewise, Geh (2010) claimed "spirituality at work leads to desirable behaviors exhibited by employees through influencing their attitudes." A spiritual organization that fosters a sense of meaning and flexible structure can create a happier and more fulfilling place for its members; this allows members to find meaning at work and act in a more engaged manner within their activities, apply their full potential to work, and bring their entire selves to the organization without any rules imposed on them, thus being a good organizational productive member [29].

Chen and Yang (2012) found in their study that the intrinsic motivation effects cause facilitated employees to perform excellent organizational citizenship behavior when employees experienced meaningful work and a sense of membership toward the organization. They note that, "employees experiencing a sense of membership toward an organization would generate the feeling of an extended family in the organization." So, if employees experience meaningful work and a sense of membership toward the

organization, they perform excellent organizational citizenship behavior, including the altruism of assisting co-workers and the responsible conscientiousness of individuals [30].

Spirituality in the workplace can exist without pressuring individuals since spirituality expresses itself not so much in words or preaching, but in the embodiment of spiritual values such as integrity, honesty, and humility as well as in the demonstration of spiritual behavior including the actions of caring and showing concern [27]. This is somewhat similar to a possible interpretation of organizational commitment and organizational citizenship behavior, willingly performed and helpful acts of persons for the good of organization or other people without being under pressure or any written rule. organizational commitment and organizational citizenship behavior are not expressed in words, but through willing acts and includes caring and concern for others as in "altruism." Moosapor et al (2013) Found that the Spiritual intelligence (Existential Intelligence, Personal intelligences, Transcendental Awareness and Conscious State Expansion) have a strong positive relationship with Organizational Citizenship Behavior of high school teachers [31].

Limitations

- In order to determine the effect of spiritual intelligence on organizational commitment and organizational citizenship behavior of teachers it was better to use the experimental method.
- Current study was limited to high school teacher.
- It was advisable to use different tools such as interview , checklist , observation for data collection in order to increase the accuracy of the findings And reducing the error resulting from using the questionnaire.
- it was recommendable to examine the mediating role of demographic variables on the relation between organizationa citizenship behavior and organizational commitment and spritual intellegence

Recommendation

It is appropriate, in the formulation of macro strategies of the organization, spiritual strategic

categories of organization will be the first priority.

With regard to the confirmation of a significant relation between some aspects of spiritual intelligence and organizational commitment, managers can reinforce aspects of spiritual intelligence, which have a positive relation with organizational commitment, and hope to strengthen organizational commitment.

Based on the findings of this study, the use of people with high spiritual intelligence, in leadership and leading positions of organizations that require a high organizational commitment, is recommended.

In the process of hiring teachers, spiritual intelligence skills and organizational behavioral indicators must be considered as one of the selection criteria.

In holding appropriate classes and workshops in the field of organizational citizenship behavior, for teachers, to strengthen the spirit of altruism, tolerance, respect, and social mores, and it seems, organizational commitment and OCB should be expanded as a major concern in organizations and they should receive more attention.

Spiritual intelligence training and strengthening citizenship behavior and organizational commitment of teachers at the school depends heavily on the performance of managers. Therefore, it is required for school administrators will be leaders with high spiritual intelligence and symbol of citizenship behavior and organizational commitment. Therefore, this important principle should be considered in the selection and appointment of directors.

Educational officials and school administrators will be recommended to try not to destroy confidence and trust at a Council meeting in the workplace and consider intimacy and sincerity between the staff, and prevent the spirit of discord and hypocrisy that is as a result of conflict between words and deeds of the authorities so that mental health will prevail in the organizational environment; as well as, it is suggested to teachers to place empathy and devotion priority for their work among themselves and in competition with each other, do not to forget the principle of honesty and have faith in the goals and organizational values.

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