



RESEARCH ARTICLE

SPIRITUAL AND EMOTIONAL INTELLIGENCES LEVERAGING ORGANIZATIONAL COMMITMENT: THE CASE OF A TUNISIAN UNIVERSITY'S STAFF

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ABSTRACT

Non cognitive intelligences are currently drawing the attention of researchers. The role of these intelligences is remarkable especially within the workplace. This study examines the influence of spiritual and emotional intelligences on the organizational commitment among a Tunisian university staff. 54 employees were surveyed through a questionnaire composed of: King's (2008) spiritual intelligence scale (SISRI 24), the Wong and Law's (2002) emotional intelligence scale (WLEIS) and the Meyer *et al.*'s (1993) six-item scales of affective, continuance and normative commitment. Using Pearson correlation coefficient and linear regression analysis, the results revealed the positive impact of spiritual and emotional intelligences on the organizational commitment.

INTRODUCTION

Decision making is never fully rational nor fully irrational (Simon, 1990) and cognition is constantly subjected to emotional and spiritual influences (Goleman, 1995; Zohar and Marshall, 2004). The spiritual and emotional abilities will take the charge once rationality has no addition to offer, especially in times of ambiguity and crisis. Accordingly, spiritual intelligence is "the ability to apply and embody spiritual resources and qualities to enhance daily functioning and wellbeing" (Amram, 2007, p.2), whereas emotional intelligence is "the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (Salovey and Mayer, 1990, p. 189). It might seem odd for the majority of management theorists and practitioners to link the organization and the work environment with philosophical issues such as discerning one's greater purpose in life and feeling the urge to connect to others and to a higher power. *Yet all* of these feelings and spiritual needs constitute a greater part of individuals' lives, personalities and thinking processes. Nevertheless, knowing the true self of the employees assists in clarifying their ideological orientations and tolerance towards others' differences (Wigglesworth, 2011). In addition, understanding their spiritual capacities and emotional stability and abilities would give managers the opportunity not only to boost the organization's performance and increase its success rates; but also it would help them to be truly beneficial for the social environment (Goleman 1995; Amram, 2009; Kalantarkousheh *et al.*, 2014).

Therefore, it is fundamental for managers to consider the philosophical aspects of dealing with employees as human resources. It is not sufficient today to consider only rational and cognitive dimensions of a person. It is useful to think about spirituality and emotion within organizations in order to ensure a brighter future for them and for the society as a whole (Wigglesworth, 2011). Even though spiritual and emotional dimensions seem to be influential in business and human resources management field, there is a noticeable lack of academic research investigating these philosophical issues within the workplace. Therefore, this paper aims to explain the role of these two non-cognitive intelligences (spiritual and emotional intelligences) (Chin *et al.*, 2011) in the organizational behavior tendencies and specifically their impact on employees' commitment to their organizations. It is important to point out that being spiritually and emotionally intelligent will help the cognition in the decision making process, will enhance organizational behavior and will help clearing the view in times of crisis (King, 2008; Amram, 2009). On the other hand, the interest in organizational commitment among university staff comes from a belief that a successful organizational administration has the ability to enhance the education quality within university.

Literature review and hypotheses development

Spiritual intelligence (si)

Spiritual intelligence is the ability to understand deeply the existential questions, to have an insightful consciousness and a great awareness of the physical and non physical matters in life (Vaughan, 2002).

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According to Emmons (2000), spiritual intelligence is a set of abilities and competencies in a person's knowledge base, creating an adaptive problem-solving behaviour that leads to goal attainment and positive developmental outcome. Yet, he made it clear that spiritual intelligence is deeper and richer than to be limited to just problem solving regarding the difficulty of defining, measuring and identifying its components, as well as its greater impact on individuals' personal and professional lives (Emmons, 2000; George, 2006). Spiritual quotient defines humanity since it is the uniquely human intelligence. It is an innate capacity of the human brain, pre-cultural, and more primary than religion (Zohar and Marshall, 2004). Thus, enlarging spiritual intelligence would bring individuals to a whole new level of connectedness, deep understanding of life and one's own strength. According to King (2008, p.56), spiritual intelligence is "a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states". King (2008) identified four components forming the spiritual intelligence:

- Critical existential thinking (CET): capacity to critically contemplate existential and metaphysical issues;
- Personal meaning production (PMP): the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose;
- Transcendental awareness (TA): the capacity to identify transcendent dimensions of the self, of others, and of the physical world during the normal, waking state of consciousness;
- Conscious state expansion (CSE): the ability to enter and exit higher/spiritual states of consciousness at one's own discretion.
- According to previous research, cultivating these qualities would enhance the ability to use the whole brain properly, to find meaning and sense of purpose and to solve problems in times of chaos (Zohar and Marshall, 2004).

Spiritual intelligence concerns embracing deeper meanings, accessing higher states of awareness and connectedness, expressing ultimate concerns and solving problems using spiritual abilities such as openness and transcendence. It is defined as "the intelligence with which we access our deepest meanings, values, purposes, and highest motivations" (Zohar and Marshall, 2004, p.3).

Spiritual intelligence in the workplace

Exploring employees' spiritual intelligence will provide an asset for the organizational performance (Zohar and Marshall, 2004). Spiritual intelligence was found to help in the personal growth of the employees (Kalantarkousheh *et al.*, 2014). Hence, the moral values that this intelligence carries, assists in increasing the commitment level within the workplace. Spiritual intelligence is the ability to connect oneself to the transpersonal, to others, to earth and all being. This connection implies inspiration to the soul, clarity of mind and openness of the heart. Therefore, being spiritually intelligent involves being open to change (Amram and Dryer, 2008), learning from mistakes (Zohar and Marshall, 2004), feeling calm and

collected in time of crisis and chaos (George, 2006; Amram and Dryer, 2008), solving problems and coping with the circumstances through spirituality (Emmons, 2000).

Emotional Intelligence (Ei)

Salovey and Mayer (1990, p. 189) consider emotional intelligence as the "ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions".

Emotional intelligence would help in problem solving in a creative innovative ways (Salovey and Mayer, 1990). Hence, emotionally skilful individuals will employ affection in overcoming obstacles and adopt more adequate motivated behaviour towards risky challenging situations. In fact, emotionally intelligent people tend to understand and express their own feelings, detect and recognize emotions among others and are able to regulate these affective states. Salovey *et al.* (2000) distinguish two types of emotional intelligence models: mixed models and ability models. Ability models (e.g. Mayer and Salovey, 1990; Wong and Law, 2002) focus on emotions as a core component and on mental abilities resulting from the interaction of these emotions with cognition and thought, while mixed models (e.g. Golman, 1995; Bar-on, 2006) consider emotional intelligence as a combination of these abilities with other personality attributes such as motivation and states of consciousness (Salovey *et al.*, 2000). In this paper, emotional intelligence is considered as an ability rather than a personality trait. Wong and Law (2002) presented a validated and tested empirical model inspired by Salovey and Mayer's (1990) studies. Wong and Law (2002) defined emotional intelligence through four dimensions which are:

- Self emotion appraisal (SEA)
- Others emotion appraisal (OEA)
- Regulation of emotion (ROE)
- Use of emotion (UOE)

This definition will be adopted for the aim of this study.

Emotional intelligence in the workplace

According to Cherniss (2000), including emotional intelligence in the workplace is essential; mainly because emotional competencies are crucial for effective performance, success and maintaining motivation at work, in addition to the fact that individuals spend most of their waking hours working. Hence, emotional competencies will enhance productivity, career advancement *yet also* physical and psychological well being. Besides, employers already have the means to intervene and boost social and emotional learning which seems beneficial for the organizations and its employees (Cherniss, 2000). According to Abraham (1999), emotionally intelligent employees tend to be optimistic and resilient. They are able to deal with conflict and frustration in the work place and find solutions rather than spending time on faultfinding and blaming the organization. Manifesting positive emotions towards negative situations would reinforce satisfaction with the occupation and consequently improve the commitment attitude among co-workers.

Emotional and spiritual intelligences: the missing link

According to scholars (Vaughan, 2002; Wigglesworth, 2011), spiritual and emotional intelligences are related. Wigglesworth (2011) confirms the existence of a mutual influence between

spiritual and emotional intelligences. Interpersonal and intrapersonal skills are part of spiritual competencies (Vaughan, 2002). Additionally, George (2006) considers the self as the source of all emotions. In fact, self consciousness assists in exploring one's needs and feelings which is necessary for understanding others' emotions and acting based on their emotional states. These skills are some of the emotional intelligence components (Salovey and Mayer, 1990). Moreover, George (2006) explains that the self causes the emotions that we feel rather than external factors. Therefore discerning and understanding this cause is associated with spiritual intelligence since self consciousness is also a component of the spiritual intelligence (Zohar and Marshall, 2004). According to Chin *et al.* (2011), emotional intelligence and spiritual intelligence are complementary non-cognitive abilities and combining them has a positive impact on the organization since it decreases turnover rates and enhances productivity and teamwork.

Organizational Commitment (Oc)

Meyer and Allen (1991, p. 67) define organizational commitment as a "psychological state that has at least three separable components reflecting a desire (affective commitment), a need (continuance commitment), and an obligation (normative commitment) to maintain employment in an organization". Understanding organizational commitment is very important to predict employees' behaviour and performance. Commitment is developed when employees strongly believe in and agree with the organization's aims, are willing to exert considerable effort in order to participate in the achievement of the organizational success, and show a desire to be a part of this organization. Meyer and Allen's Three Dimensional Theory (1990) is the most common approach used by researchers in the field of organizational commitment. They identified three organizational commitment dimensions: affective (AC), continuous (CC) and normative commitment (NC).

Affective commitment stands for the emotional affiliation and involvement with the organization that employees exhibit once they're associated to it, and the desire to maintain their membership which provides them with a feeling of comfort and personal competence (Meyer and Allen, 1991). As for continuance commitment, it is what Becker (1960) identifies as a result of side bets. It stems from the need to belong and to be a part of the organization in addition to the awareness of the costs of leaving. These costs are associated with losing time or effort, privileges and benefits given through the job (Meyer and Allen, 1991). In fact, employees, through their participation in social organizations, deliberately involve extraneous investments in the job they are engaged in. Consequently, these investments - or side bets - enable the existence of commitment. Thus, side bets constrain employees' behaviour in the process of conforming to the organizational system's requirements. According to Becker (1960), the decision of quitting the job is directly linked to the individual's commitment. On the other hand, normative commitment is the sense of obligation to remain a part of an organization, resulting from the internalization of exerted normative pressures to have a job, a debt owed through significant costs in providing employment or loyalty to the organization due to providing "rewards in advance" such as paying for college tuition (Meyer and Allen, 1990; 1991).

Spiritual and emotional intelligences' impact on organizational commitment

Kalantarkousheh *et al.* (2014) studied the role of spiritual intelligence on organizational commitment in the context of universities' staff. The findings indicate that the higher spiritual intelligence was, the higher the organizational commitment among the employees will be. In addition, a correlation exists between spiritual intelligence and both the continuous and normative subscales of organizational commitment, whereas the hypothesis about the existence of a meaningful relation between spiritual intelligence and the affective subscale was rejected. According to Kalantarkousheh *et al.* (2014), spiritual intelligence helps in the personal growth of the employees. On the other hand, Shafiq and Rana (2016) carried a study that investigates the relationship between emotional intelligence and organizational commitment of college teachers in the Pakistani context. Results demonstrated positive and significant correlation between emotional intelligence and overall teachers' organizational commitment. Furthermore, Sapta *et al.* (2013) examined the impact of emotional and spiritual intelligences on organizational commitment and job satisfaction. Results showed that spiritual intelligence directly and significantly affects organizational commitment and job satisfaction. Emotional intelligence has also direct effects on job satisfaction and organizational commitment. Scholars recommend for companies who seek enhancing their staff performance to improve the spiritual climate in the workplace through training of emotional intelligence and spiritual intelligence. All the above studies have provided sufficient information to form the following hypotheses:

- **H₁:** There exists a positive and significant effect of spiritual intelligence on organizational commitment.
- **H₂:** There exists a positive and significant effect of emotional intelligence on organizational commitment.
- **H₃:** There exists a positive and significant correlation between spiritual intelligence and emotional intelligence.
- **H₄:** The link between spiritual intelligence and emotional intelligence positively and significantly affects organizational commitment.

RESEARCH METHODS

The target population of this research is the staff of Tunisian universities. Using the clusters sampling method (Burns and Burns, 2008), the staff of the "Faculty of letters, arts and humanities of Manouba", was chosen as the research representative sample. The size of this sample was 61 administrative employees. Only 54 of the responded and collected questionnaires were fully and properly answered and thus usable. Data collection was carried out using pre-existing questionnaires to assess the different constructs in question since this method provides well-prepared instruments and prevents wasting time on developing a new survey while there are already developed, tested and validated questionnaires. These instruments are:

- The SISRI 24: King's (2008) spiritual intelligence self-report inventory where spiritual intelligence levels vary between 0 and 96;

- The WLEIS: Wong and Law's (2002) emotional intelligence scale where emotional intelligence levels vary between 16 and 112.
- The Meyer *et al.*'s (1993) six-item scales of affective, continuance and normative commitment where the total organizational commitment score varies between 18 and 126.
- These questionnaires employed the Likert scale to collect data since it is the most popular and adequate scale to measure the respondents' attitudes (Burns and Burns, 2008).

Subsequently, a reliability test was performed. Cronbach's alpha is used to test and measure the reliability of the study. According to Burns and Burns (2008), the limit measure to accept a scale's reliability is 0.7. Results reveal that, spiritual intelligence scale has a Cronbach's alpha equal to 0.9, the emotional intelligence scale has a Cronbach's alpha equal to 0.888, and the organizational commitment scale has a Cronbach's alpha equal to 0.891. The reliability of the three instruments is confirmed.

RESULTS AND DISCUSSION

Before testing the hypotheses and analyzing data, a description of the sample's characteristics must be set. Hence, analysis revealed that the majority of employees are women (57.4%). Most of the respondents were between 41 and 55 years old (55.6% of the sample). Furthermore, according to the statistics, employees' mean age is 44.98 years with a standard deviation of 9.45. While, the mean years of experience is 18.07 years with a standard deviation of 11.36. The following Table 1 summarizes these findings. According to Table 1, the previous table, women scored higher than men in spiritual and emotional intelligences, along with organizational commitment. Also age and experience seem to increase the levels of these three constructs among this university's staff. Female employees were found to be slightly more emotionally and spiritually intelligent than male employees. Even though there is little or no studies dealing with gender differences in spiritual intelligence, researchers found that women are more emotionally intelligent than men and that women have the ability to better understand and regulate their emotions and use them adequately (Thompson and Voyer, 2014; Śmieja *et al.*, 2014). Also, women were found to be more committed to their workplace probably because they don't want to risk the benefits they find in their current organization. While men can endure the pressure and the possible negative consequences of a new job, women rather keep working in the same organization than facing new challenging issues and difficulties. The findings match previous studies such as Dalgıç (2014), Sharma and Sinha (2015), Peace (1998), etc. On the other hand, age and experience were found to reinforce spiritual and emotional abilities along with encouraging commitment. These findings were similar to existent studies that confirm the evolution of spiritual and emotional intelligences through maturity and experience, where time gives these abilities a boost to grow and develop (Zohar and Marshall, 2004; Fariselli *et al.*, 2008; Wigglesworth, 2011). Spiritual and emotional growth is constantly built with time, since both age and work experience allow individuals to enhance the appraisal of others' emotions, face a variety of people and experiences that would shape their conception of the material world and allow them to transcend their physical limitations.

Also, older employees tend to regulate and better control their emotions than young ones. Moreover, organizational commitment evolution is probably due to the increase of responsibilities with age and the need for a steady outcome in addition to the fact that spending a long time in the organization will grow a sentiment of attachment to it (Mohammed and Eleswed, 2013; Kaur And Sandhu, 2010; Azeem, 2010). The current research employs Pearson correlation tests in all the hypotheses analysis to make sure of the existence of a relationship between the constructs before using regression to test their independence relationships. The analysis starts with testing the first hypothesis.

H₁: There exists a positive and significant effect of spiritual intelligence on organizational commitment.

According to the correlation Table 2, the total spiritual intelligence and the organizational commitment have a strong positive and significant relationship ($R = 0.685$; $\text{sig} = 0.000$). Hence, a linear regression analysis will be conducted to test the spiritual intelligence construct's prediction of the organizational commitment levels. The following Table 3, summarizes the regression analysis findings:

According to the previous table, spiritual intelligence positively contributes in the variability of 47% of the organizational commitment construct and, with a significance level equal to $0.000 < 0.005$; the regression model fit the data very well. Therefore, spiritual intelligence positively and significantly affects organizational commitment. Hence, the hypothesis H₁ is confirmed. This research proved that high spiritual intelligence levels contribute in increasing the organizational commitment levels (Kalantarkousheh *et al.*, 2014; Foumany and Danshdost, 2014). In fact, transcending the physical world and feeling a deeper connection with others will lead to selflessness, altruism and tolerance in the employees' actions.

Spiritually intelligent workplace inspires ethics and humanitarian values in addition to its help in adopting positive behaviours and attitudes towards the organization. Hence, having a good work climate will enhance the commitment level within the staff. Moreover, spiritual intelligence enlightens the perceptions and opinions about the work. A spiritually intelligent person will consider his job as sacred and as a mission to deliver. Thus, he will strongly commit to its success and prosperity.

H₂: There exists a positive and significant effect of emotional intelligence on organizational commitment

According to the correlation Table 4, the total emotional intelligence and the organizational commitment have a strong positive and significant relationship ($R = 0.645$; $\text{sig} = 0.000$). To test the second hypothesis, a linear regression analysis is conducted and summarized in following Table 5. According to the previous Table 5, emotional intelligence positively contributes in the variability of 41.6% of the organizational commitment construct and, with a significance level equal to $0.000 < 0.005$; the regression model fit the data very well. Therefore, emotional intelligence positively and significantly affects organizational commitment. Hence, the hypothesis H₂ is confirmed. Emotional intelligence was found to increase the organizational commitment levels (Ates and Buluc, 2015; Shafiq and Rana, 2016).

Table 1. Means of Spiritual Intelligence, Emotional Intelligence and Organizational Commitment per Category

| Categories | | N | Percentages % | Total Spiritual Intelligence | Total Emotional Intelligence | Total Organizational Commitment |
|---------------|-------------------|----|---------------|------------------------------|------------------------------|---------------------------------|
| Gender | Male | 23 | 42,6 | 78,7 | 94,17 | 104,78 |
| | Female | 31 | 57,4 | 81,68 | 100,39 | 107,42 |
| Age | Between 25 and 40 | 17 | 31,5 | 77,47 | 94,88 | 101,94 |
| | Between 41 and 55 | 30 | 55,6 | 81,1 | 98,27 | 106,57 |
| | More than 55 | 7 | 13 | 84,57 | 102,43 | 115,71 |
| Years of work | Less than 5 years | 8 | 14,8 | 74,63 | 80,38 | 89,5 |
| | Between 5 and 15 | 16 | 29,6 | 79,19 | 97,69 | 105,56 |
| | Between 16 and 25 | 16 | 29,6 | 78,81 | 100,06 | 108 |
| | Between 26 and 35 | 10 | 18,5 | 87,8 | 105,3 | 111,9 |
| | More than 35 year | 4 | 7,4 | 84,75 | 104,5 | 122 |
| Total | | 54 | 100 | 80,41 | 97,74 | 106,3 |

Table 2. Correlations between Spiritual Intelligence, Organizational Commitment and their Subscales: Pearson Correlation coefficient (R)

| | | CET | PMP | CSE | TA | Total SI | AC | NC | CC | Total OC |
|----------|------|---------|---------|---------|---------|----------|---------|---------|---------|----------|
| CET | R | 1 | | | | | | | | |
| | Sig. | . | | | | | | | | |
| PMP | R | 0,367** | 1 | | | | | | | |
| | Sig. | 0,006 | . | | | | | | | |
| CSE | R | 0,565** | 0,512** | 1 | | | | | | |
| | Sig. | 0,000 | 0,000 | . | | | | | | |
| TA | R | 0,732** | 0,500** | 0,454** | 1 | | | | | |
| | Sig. | 0,000 | 0,000 | 0,001 | . | | | | | |
| Total SI | R | 0,859** | 0,691** | 0,798** | 0,846** | 1 | | | | |
| | Sig. | 0,000 | 0,000 | 0,000 | 0,000 | . | | | | |
| AC | R | 0,23 | 0,564** | 0,371** | 0,376** | 0,456** | 1 | | | |
| | Sig. | 0,095 | 0,000 | 0,006 | 0,005 | 0,001 | . | | | |
| NC | R | 0,363** | 0,390** | 0,346* | 0,453** | 0,479** | 0,450** | 1 | | |
| | Sig. | 0,007 | 0,004 | 0,01 | 0,001 | 0,000 | 0,001 | . | | |
| CC | R | 0,599** | 0,468** | 0,427** | 0,666** | 0,675** | 0,312* | 0,582** | 1 | |
| | Sig. | 0,000 | 0,000 | 0,001 | 0,000 | 0,000 | 0,022 | 0,000 | . | |
| Total OC | R | 0,525** | 0,580** | 0,479** | 0,644** | 0,685** | 0,669** | 0,860** | 0,843** | 1 |
| | Sig. | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | . |

Number of respondents

54

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

* . Correlation is significant at the 0.05 level (2-tailed).

Table 3. Regression analysis summary (1)

| | | AC | NC | CC | Total OC |
|----------|----------------|-------|-------|-------|----------|
| CET | R ² | 0,053 | 0,132 | 0,359 | 0,276 |
| | Sig. | 0,095 | 0,007 | 0,000 | 0,000 |
| PMP | R ² | 0,318 | 0,152 | 0,219 | 0,336 |
| | Sig. | 0,000 | 0,004 | 0,000 | 0,000 |
| CSE | R ² | 0,138 | 0,119 | 0,183 | 0,229 |
| | Sig. | 0,006 | 0,01 | 0,001 | 0,000 |
| TA | R ² | 0,141 | 0,205 | 0,444 | 0,414 |
| | Sig. | 0,005 | 0,001 | 0,000 | 0,000 |
| Total SI | R ² | 0,208 | 0,229 | 0,456 | 0,470 |
| | Sig. | 0,001 | 0,000 | 0,000 | 0,000 |

Thus, being emotionally intelligent implies having a sense of attachment and responsibility towards the organization. Employees will consider the organization as their own and will show a feeling of gratitude and owe towards it.

H₃: There exists a positive and significant link between spiritual intelligence and emotional intelligence

According to the correlation Table 6, the total spiritual intelligence and the total emotional intelligence have a strong positive and significant relationship (R= 0.705; sig= 0.000). Ergo, there exists a strong positive and significant link between spiritual and emotional intelligences that is equal to 70.5%. Hence, the third hypothesis H₃ is confirmed. Data analysis revealed a strong and significant correlation between emotional and spiritual intelligences which was aligned with previous studies (Vaughan, 2002; George, 2006; Wigglesworth, 2011; King *et al.*, 2012).

According to Fatima *et al.* (2015), spiritually intelligent people adjust their emotions easily. In fact, finding one’s way in life and discerning one’s purpose of existence will provide a better chance to know and understand oneself which ultimately strengthens the ability to adjust and regulate feelings and mood swings.

H₄: The link between spiritual intelligence and emotional intelligence positively and significantly affects organizational commitment

The existence of a strong and significant relationship between the two intelligences was proven. Thus, in order to facilitate the measurement of their simultaneous impact on the organizational commitment construct, both intelligences were combined into a new variable defined as “the non cognitive intelligence”. Non-cognitive abilities concern “the levels of emotional intelligence and spiritual intelligence” (Chin *et al.*, 2011, p.7).

Table 4. Correlations between Emotional Intelligence, Organizational Commitment and their Subscales: Pearson Correlation coefficient (R)

| | | SEA | OEA | ROE | UOE | Total EI | AC | NC | CC | Total OC |
|----------|------|---------|---------|---------|---------|----------|---------|---------|---------|----------|
| SEA | R | 1 | | | | | | | | |
| | Sig. | . | | | | | | | | |
| OEA | R | 0,460** | 1 | | | | | | | |
| | Sig. | 0,000 | . | | | | | | | |
| ROE | R | 0,565** | 0,409** | 1 | | | | | | |
| | Sig. | 0,000 | 0,002 | . | | | | | | |
| UOE | R | 0,531** | 0,330* | 0,308* | 1 | | | | | |
| | Sig. | 0,000 | 0,015 | 0,023 | . | | | | | |
| Total EI | R | 0,799** | 0,684** | 0,672** | 0,828** | 1 | | | | |
| | Sig. | 0,000 | 0,000 | 0,000 | 0,000 | . | | | | |
| AC | R | 0,531** | 0,342* | 0,484** | 0,412** | 0,568** | 1 | | | |
| | Sig. | 0,000 | 0,011 | 0,000 | 0,002 | 0,000 | . | | | |
| NC | R | 0,575** | 0,472** | 0,425** | 0,314* | 0,550** | 0,312* | 1 | | |
| | Sig. | 0,000 | 0,000 | 0,001 | 0,021 | 0,000 | 0,022 | . | | |
| CC | R | 0,477** | 0,309* | 0,337* | 0,291* | 0,444** | 0,450** | 0,582** | 1 | |
| | Sig. | 0,000 | 0,023 | 0,013 | 0,033 | 0,001 | 0,001 | 0,000 | . | |
| Total OC | R | 0,660** | 0,476** | 0,510** | 0,412** | 0,645** | 0,669** | 0,843** | 0,860** | 1 |
| | Sig. | 0,000 | 0,000 | 0,000 | 0,002 | 0,000 | 0,000 | 0,000 | 0,000 | . |

Number of respondents

54

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

*. Correlation is significant at the 0.05 level (2-tailed).

Table 5. Regression analysis summary (2)

| | | AC | CC | NC | Total OC |
|----------|----------------|-------|-------|-------|----------|
| SEA | R ² | 0.282 | 0.330 | 0.228 | 0.435 |
| | Sig | 0,000 | 0,000 | 0,000 | 0,000 |
| OEA | R ² | 0.117 | 0.223 | 0.095 | 0.226 |
| | Sig | 0,011 | 0,000 | 0,023 | 0,000 |
| ROE | R ² | 0.234 | 0.181 | 0.114 | 0.260 |
| | Sig | 0,000 | 0,001 | 0,013 | 0,000 |
| UOE | R ² | 0.169 | 0.099 | 0.084 | 0.170 |
| | Sig | 0,002 | 0,021 | 0,033 | 0,002 |
| Total EI | R ² | 0.322 | 0.303 | 0.197 | 0.416 |
| | Sig | 0,000 | 0,000 | 0,001 | 0,000 |

Table 6. Correlations between Spiritual Intelligence, Emotional Intelligence and their Subscales: Pearson Correlation coefficient (R)

| | | CET | PMP | CSE | TA | Total SI | SEA | OEA | ROE | UOE | Total EI |
|----------|------|---------|---------|---------|---------|----------|---------|---------|---------|---------|----------|
| CET | R | 1 | | | | | | | | | |
| | Sig. | . | | | | | | | | | |
| PMP | R | 0,367** | 1 | | | | | | | | |
| | Sig. | 0,006 | . | | | | | | | | |
| CSE | R | 0,565** | 0,512** | 1 | | | | | | | |
| | Sig. | 0,000 | 0,000 | . | | | | | | | |
| TA | R | 0,732** | 0,500** | 0,454** | 1 | | | | | | |
| | Sig. | 0,000 | 0,000 | 0,001 | . | | | | | | |
| Total SI | R | 0,859** | 0,691** | 0,798** | 0,846** | 1 | | | | | |
| | Sig. | 0,000 | 0,000 | 0,000 | 0,000 | . | | | | | |
| SEA | R | 0,519** | 0,562** | 0,604** | 0,650** | 0,723** | 1 | | | | |
| | Sig. | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | . | | | | |
| OEA | R | 0,348** | 0,396** | 0,595** | 0,563** | 0,595** | 0,460** | 1 | | | |
| | Sig. | 0,01 | 0,003 | 0,000 | 0,000 | 0,000 | 0,000 | . | | | |
| ROE | R | 0,118 | 0,674** | 0,373** | 0,483** | 0,478** | 0,565** | 0,409** | 1 | | |
| | Sig. | 0,397 | 0,000 | 0,006 | 0,000 | 0,000 | 0,000 | 0,002 | . | | |
| UOE | R | 0,344* | 0,323* | 0,482** | 0,273* | 0,445** | 0,531** | 0,330* | 0,308* | 1 | |
| | Sig. | 0,011 | 0,017 | 0 | 0,046 | 0,001 | 0 | 0,015 | 0,023 | . | |
| Total EI | R | 0,438** | 0,593** | 0,669** | 0,589** | 0,705** | 0,799** | 0,684** | 0,672** | 0,828** | 1 |
| | Sig. | 0,001 | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | 0,000 | . |

Number of respondents

54

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

*. Correlation is significant at the 0.05 level (2-tailed).

Results of the correlation test were as shown in Table 7. The non cognitive intelligence and the organizational commitment have a strong positive significant relationship (R = 0.719; sig= 0.000). To test the fourth hypothesis, a linear regression analysis was conducted and summarized in Table 8.

According to the previous table, the non cognitive intelligence contributes in 31.2% of the affective commitment variability 24.8% of the normative commitment variability and 43.4% of the continuance commitment variability. Additionally, the non cognitive intelligence positively and significantly contributes

Table 7. Correlations between The Non Cognitive Intelligence, Organizational Commitment and its Subscales: Pearson Correlation coefficient (R)

| | | The non cognitive intelligence | Total OC | CC | NC | AC |
|--------------------------------|------|--------------------------------|----------|---------|---------|----|
| The non cognitive intelligence | R | 1 | | | | |
| | Sig. | . | | | | |
| Total OC | R | 0,719** | 1 | | | |
| | Sig. | 0,000 | . | | | |
| CC | R | 0,659** | 0,843** | 1 | | |
| | Sig. | 0,000 | 0,000 | . | | |
| NC | R | 0,498** | 0,860** | 0,582** | 1 | |
| | Sig. | 0,000 | 0,000 | 0,000 | . | |
| AC | R | 0,558** | 0,669** | 0,312* | 0,450** | 1 |
| | Sig. | 0,000 | 0,000 | 0,022 | 0,001 | . |
| Number of respondents | | | 54 | | | |

** . Correlation is significant at the 0.01 level (2-tailed).
* . Correlation is significant at the 0.05 level (2-tailed).

Table 8. Regression analysis summary (3)

| | | AC | CC | NC | Total OC |
|--------------------------------|----------------|-------|-------|-------|----------|
| The non cognitive intelligence | R ² | 0.312 | 0.434 | 0.248 | 0.517 |
| | Sig | 0,000 | 0,000 | 0,000 | 0,000 |

in 51.7% of the variability of the organizational commitment construct. Hence, hypothesis H₄ is confirmed. Combining spiritual and emotional intelligences into non cognitive intelligence and testing its impact on organizational commitment revealed that non cognitive intelligences positively influence the organizational commitment variability. Results showed that combining both intelligences has a greater impact on the workplace behavioural tendencies than separately. This conclusion was also approved by Chin *et al.*'s (2011) studies since they agree that these intelligences support each other and their combination has positive output to the workplace. Non cognitive intelligences proved their strong and significant influence on the organizational commitment since more than half of this behaviour (51.7%) can be altered by the combination of both spiritual and emotional intelligence. Spiritual and emotional intelligences imply transcending all differences, embracing them and being able to control and understand emotions (Vaughan, 2002).

Conclusion

The university staff showed high levels of spiritual intelligence, emotional intelligence and organizational commitment. In addition, spiritual and emotional intelligences manifested a significant impact on organizational commitment among the university staff. Also, it was found that combining both intelligences and seeking their simultaneous action have stronger influence within the workplace. There is little work that links the non cognitive intelligences with the workplace and organizational behaviors, especially in the case of the spiritual intelligence. This paper tried to highlight this relationship and emphasize the existence of multiple intelligences that affect the workplace other than the rational quotient. Furthermore, this research aimed for proving that spiritual and emotional intelligences are complementary and that their development together will give better results with the organizational commitment. Non cognitive intelligences were found to be beneficial for the workplace. Therefore, managers should plan training sessions as initiation to the emotional and spiritual abilities in order to create an appealing successful work climate. Moreover, the recruiter must take in consideration the emotional capacities and the spiritual tendencies of the candidate to better understand their way of thinking and whether they will contribute to the success and

growth of the establishment or not. Additionally, organizational commitment was found to predict turnover and absenteeism (Somers, 1995). Hence, managers should set the example for their co-workers to follow and manifest their commitment. Despite this study's contributions, few research gaps need to be clarified. One of the limitations of this study is the lack of generalization since the sample is too small to generalize the findings to the whole population. Future research should try to generalize this paper's findings to test their applicability on a wider sample.

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