Examining Spiritual and Emotional Intelligence's Role in Organizational Commitment among Medical Professionals in Public and Private Hospitals

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Abstract

This theoretical research paper delves into the intricate interplay between spiritual and emotional intelligence and their influence on organizational commitment among medical professionals working in both public and private hospitals. Drawing upon existing literature and theoretical frameworks, the study aims to elucidate the significance of spiritual and emotional intelligence in shaping the commitment levels of medical professionals towards their respective organizations. By synthesizing theoretical perspectives from psychology, organizational behaviour, and spirituality, the paper seeks to provide insights into how spiritual and emotional intelligence contribute to fostering a sense of dedication, engagement, and loyalty among medical professionals. Theoretical propositions will be developed to outline the potential mechanisms through which spiritual and emotional intelligence impact organizational commitment, taking into account factors such as individual differences, organizational culture, and job characteristics. Ultimately, this theoretical exploration aims to deepen our understanding of the multifaceted relationship between spiritual and emotional intelligence and organizational commitment within the context of healthcare settings.

Introduction

In the early twentieth century, there was a belief that high emotional intelligence (EI) would lead to success in life. By the mid-1990s, the importance of both emotional and intelligence quotients in determining success was emphasized. However, by the end of the century, the concept of spiritual intelligence (SI/SQ) arose, seen as a vital factor in enhancing emotional and intellectual skills. The SQ was considered pivotal for overall effectiveness (Ahuja and Ahuja, 2015). In today's organizational landscape, there's a shift towards human-centric management principles, mainly in sectors like healthcare, where innovation and adaptability are paramount. Organizational commitment has become a crucial aspect, as organizations seek to remain competitive amid technological advancements and market pressures. High levels of organizational commitment

are now more essential than ever for achieving organizational goals, ensuring quality service, customer satisfaction, and reducing absenteeism (Brown, 1996).

Spiritual Intelligence

Derived from the Latin root "Spiritus," meaning "breathe," the term "spiritual" refers to the essence of life. Spiritual intelligence enables individuals to embrace awe, appreciation, and reverence, expanding their capacity to perceive the sacred in the mundane. It encompasses the ability to discern life's deeper purpose and connects with one's inner self. Spiritual intelligence encourages humility, intentional action, and innovative problem-solving, facilitating a holistic approach to life's challenges. It is associated with personal growth and nurturing the soul.

Definitions of Spiritual Intelligence

Zohar (2000) defines spiritual intelligence as accessing meaning, vision, and value to guide thinking and decision-making.Emmons (2000) describes it as using spiritual insights for problem-solving and goal achievement. Nasel (2004) sees it as leveraging spiritual gifts for seeking meaning and resolving existential matters. Wigglesworth (2006) emphasizes acting with wisdom and compassion for inner and outer peace regardless of circumstances. Amram (2007) defines it as applying spiritual resources to enhance daily functioning and well-being. King (2008) characterizes spiritual intelligence as adaptive mental capacities rooted in transcendent self-awareness and mastery of spiritual states. Spiritual intelligence, as elucidated by Emmons (2000; 2000b) and Sisk and Torrance (2001), predicts performance and adaptation, enabling individuals to overcome challenges and achieve goals. It encompasses recognizing inspiring qualities in life's activities, evolving from personal to social intelligence and eventually to an understanding of the universe (Wigglesworth, 2006). This concept, intertwined with spirituality beyond organized religion, fosters wisdom and compassion, promoting self-awareness and positive adaptation (King, 2007). Applied in daily life, it cultivates generosity, empathy, and optimism while integrating knowledge towards personal and professional fulfillment (Kurniawan & Syakur, 2017).

Emotional Intelligence

"The term 'emotion' denotes intense feelings such as anger or love, crucial to an individual's personality, as per the Oxford dictionary. Emotions serve communicative purposes across various levels of interaction (Keitner & Haidt, 1999). At the group level, they aid in identifying members, defining boundaries,

resolving issues, and establishing roles. Individually, emotions provide insight into social events, preparing responses (Ashkanasy & Daus, 2002). Socially, they contribute to understanding identities, acquiring cultural norms, and propagating ideologies. At the dyadic level, emotional expressions discern beliefs, motivations, influence social behavior, and evoke reciprocal emotions."

Definitions of Emotional Intelligence

Salovey & Mayer (1989): Ability to monitor, discriminate, and use emotional information. Bar-On (1997) Array of non-cognitive capabilities influencing coping. Goleman et al. (2000) Capacity for recognizing, motivating, and managing emotions. Matthews et al. (2003) Identify, understand, assimilate, and regulate emotions. Mayer et al. (2008) Accurate reasoning about emotions and using them to enhance thought. Emotional intelligence (EI), extensively examined by researchers like Mayer and Salovey (1997) and Goleman (1995), involves understanding and managing one's own and others' emotions. Thorndike (1920) acknowledged the significance of social intelligence, laying historical foundations for EI. Salovey and Mayer (1989) delineated its dimensions, including self and others' emotion appraisal, emotion use, and regulation. EI's relevance in personal and professional domains, underscored by Yesilyaprak (2001), Parsa (2015), Dulewicz and Higgs (2000), and Akerjordet and Severisson (2004), is associated with success, social skills, and overall well-being. Attributes like self-motivation, mindfulness, and compassion (Chamundeswari, 2013) align with EI, impacting interpersonal communication and workplace performance (Ashkanasy and Hooper, 1999; Johnson and Indvik, 1999). Moreover, EI correlates with leadership, job productivity (Bradberry and Greaves, 2005), and affects organizational commitment and satisfaction (Ashkanasy and Hooper, 1999). In summary, EI, as elucidated by researchers including Mayer and Salovey (1997), Goleman (1995), and Bradberry and Greaves (2005), significantly contributes to personal development, workplace success, and overall well-being.

Organisational Commitment

Porter et al. (1974) introduced organizational commitment as employees' affection and willingness to go the extra mile. Meyer and Allen (1984) categorized it into affective and continuance commitment, later adding normative commitment (Allen and Meyer, 1990). Influenced by factors like work environment and leadership behavior (Cokluk and Yilmaz, 2010; Lambert et al., 2017; Dahmardeh and Nastiezaie, 2019), it connects employees to the organization, impacting their decision to stay and perform (Meyer and Allen, 1984).

Definitions of Organisational Commitment

O'Reilly (1989) defines organizational commitment as an individual's psychological bond to the organization. Meyer and Allen (1991) describe it as a psychological state influencing the decision to stay with the organization. Best (1994) sees it as behaviour based on moral belief rather than personal gain. Miller and Lee (2001) view it as a state sustaining involvement in the organization. Miller (2003) defines it as identification with organizational goals and a desire to remain a member. Buchanan (1974) defined organizational commitment as involvement, goal identification, and loyalty. Mowday et al. (1982) described it as a strong urge to stay, belief in objectives, and willingness to exert effort. Salancik (1977) characterized it as being bound by actions, while Jaffe et al. (1994) emphasized alignment of visions. Klein et al. (2012) identified factors like pride in work, loyalty, peer and manager-subordinate relationships as key. Argyris (1998) distinguished between internal and external commitment. Fairholm (1991) viewed commitment as a choice of heart and mind, while Vance (2006) stressed organizational culture and leadership. Meyer et al. (1998) highlighted employee engagement. Salleh et al. (2016) stressed workplace environment impact, with Randall (1987) highlighting its importance for success. Westover et al. (2010) noted challenges in fostering long-term commitment. Jaros et al. (1993) delineated commitment dimensions. Penley and Gould (1988) introduced commitment dimensions. O'Reilly and Chapman (1996) emphasized culture alignment. Hoffman et al. (2007) noted commitment decline over time, while Bentein et al. (2005) linked it to positive behaviours. Buchanan and Mccalman (1989) advocated for autonomy and favourable environments. Wiener (1982) highlighted employee involvement programs. Avolio et al. (2004) emphasized leadership's role in fostering commitment. Steers (1977) stressed leaders' importance. Organizational commitment, influenced by leadership, environment, and individual perspectives, significantly impacts employee behaviours and organizational success.

Theoretical Framework

Gardner's (1983) theory of multiple intelligences proposes spirituality as a form of intelligence vital for human growth (Vaughan, 2002). Brophy (2015), Geh (2014), Hicks (2003), Kinjerski and Skrypnek (2008) highlight spirituality's relevance to business success. Emotional and spiritual intelligence are crucial for doctors' success (Habibpur and Khoramy-markany, 2005), while the social exchange theory explains leaders' influence on organizational commitment (Moin, 2018). Emotionally intelligent organizations are more effective (Appolus et al., 2016), and emotional intelligence enhances individual behavior (Salovey and Mayer, 1989; Webb, 2009). Job satisfaction impacts organizational

commitment (Birtch et al., 2016), with emotional intelligence playing a key role (Abraham, 2000). Understanding emotional and spiritual intelligence's impact on commitment informs HR policies, especially in sectors like healthcare facing retention challenges (Lashari et al., 2016).

Literature Review

The literature review meticulously evaluates scholarly works relevant to spiritual intelligence, emotional intelligence, and organizational commitment. It encompasses research from reputable sources like journals, conferences, and books. Significant emphasis is placed on their interplay with factors such as job satisfaction, role stress, and organizational climate. Past studies by authors like Mayer and Salovey (1997), Goleman (1995), and Bradberry and Greaves (2005) are meticulously scrutinized and categorized based on thematic focus.

Research Focusing on the Correlation between Spiritual Intelligence and Organizational Commitment

Ravikumar and Dhamodharan (2014) found positive impact of spiritual intelligence on job satisfaction and organizational commitment in banking sector. Kalantarkousheh et al. (2014) discovered a positive correlation between spiritual intelligence and organizational commitment among university staff in Iran. Pur Farkhani and Saremi (2015) found a significant correlation between spiritual intelligence and affective commitment among male teachers in Iran. Yazdani and Parsa (2014) found spiritual intelligence moderating the relationship between organizational commitment and citizenship behavior in employees in Iran. EntesarFoumany and Danshdost (2014) found positive relationships between spiritual intelligence, mental health, and organizational commitment among nurses in Iran. Bano et al. (2015) found positive relationships between spiritual intelligence, organizational commitment, and quality of life in power sector industry. Faraji and Begzadeh (2017) found significant positive relationship between spiritual intelligence, organizational commitment, and job performance among physical education staff in Iran. Babalan et al. (2018) found significant direct and indirect effects of spiritual intelligence on organizational commitment through psychological capital among employees in Iran. Tahir and Rehman (2018) found positive relationships between spiritual intelligence and both organizational commitment and employee performance in telecom sector of Pakistan. Haryono et al. (2018) supported positive effects of spiritual intelligence on organizational commitment and nurses' performance in Indonesia. Ogunsola et al. (2019) found significant positive effect of spiritual intelligence on organizational commitment among teachers in Malaysia. Mathew et al. (2020) found spiritual intelligence

and occupational stress significantly impacting organizational commitment among employees in outsourcing industry in India. Ulfa and Heryadi (2020) found a positive effect of spiritual intelligence on organizational commitment among administrators in Indonesia. Ogunsola et al. (2020) found spiritual intelligence positively influencing organizational commitment among teachers in Malaysia. Stanikzai et al. (2021) found significant positive relationship between spiritual intelligence and organizational commitment among employees in universities in Pakistan.

Research Focusing on the Correlation between Emotional Intelligence and Organizational Commitment

Webb (2011) found leader behaviours linked to well-being and sociability more common than those related to self-control or emotionality, impacting employee commitment. Moradi and Ardahaey (2011) discovered a positive relationship between emotional intelligence and organizational commitment among staff and managers. Khalili (2011) revealed a positive link between emotional intelligence and organizational commitment. Sapta et al. (2012) identified direct effects of emotional intelligence on job satisfaction and organizational commitment. Nordin (2012) found emotional intelligence positively influenced organizational commitment in higher learning institutions. Alavi et al. (2013) highlighted a significant positive relationship between emotional intelligence and organizational commitment. Utomo et al. (2014) showed spiritual and emotional intelligence significantly affected organizational commitment and job satisfaction. Khan et al. (2014) unveiled a significant positive association between emotional intelligence and organizational commitment. Utami (2014) demonstrated emotional intelligence moderated the relationship between organizational politics and commitment. Masrek et al. (2015) found emotional intelligence positively impacted organizational commitment among IT professionals. Shafiq and Rana (2016) observed a significant positive relationship between emotional intelligence and organizational commitment among college teachers. Radha and Shree (2017) discovered a positive relationship between emotional intelligence and both employee performance and organizational commitment. Rina and Hermanto (2019) revealed emotional intelligence significantly influenced organizational citizenship behavior. Ho et al. (2009) showed job rotation positively influenced job satisfaction and organizational commitment among nurses. Weng et al. (2010) revealed mentoring functions positively affected job satisfaction and organizational commitment of new staff nurses. Khawaja (2017) found spiritual intelligence positively impacted task performance and organizational citizenship behavior among doctors.

Research Focusing on the Correlation between Spiritual Intelligence, Emotional Intelligence and Organizational Commitment of Doctors

Weng et al. (2011) found that higher emotional intelligence (EI) correlated with reduced burnout and increased job satisfaction among 110 internists and 2872 patients. Singh (2012) discovered that EI dimensions like self-regulation, empathy, and social skill positively predicted service orientation among 133 healthcare professionals. Miri et al. (2013) observed a moderate to high level of EI among 260 students, with certain EI subscales impacting academic stress at Birjand University of Medical Sciences. Asghari and Shirvani (2015) linked staff spiritual intelligence to hospital performance at Shahid Fayazbakhsh Hospital among 168 sampled members. Bertram et al. (2016) uncovered strong correlations among empathy, EI, and personality traits in 150 podiatric medical students. Ravikumar et al. (2017) identified factors influencing EI among 200 postgraduate medical students in Delhi. Gorgi et al. (2017) found a significant correlation between emotional and spiritual intelligence among 324 Iranian medical students. Faribors et al. (2010) discovered a positive relationship between nurses' spiritual intelligence and happiness among 125 nurses in Iran. Fatima et al. (2015) noted positive associations between emotional intelligence, spiritual intelligence, and change commitment among 401 health sector employees in Pakistan. Kaur et al. (2015) revealed significant influences of spiritual intelligence on nurses' caring behavior in Malaysian public hospitals through structural equation modeling. Lastly, Giao et al. (2020) observed a negative relationship between EI and turnover intention mediated by work-family conflict and job burnout among 722 employees in Vietnam.

Conclusion

This study explores the interplay of emotional intelligence (EI), spiritual intelligence (SI), and organizational commitment. EI correlates positively with affective, continuance, and normative commitment. EI fosters interpersonal connections and commitment. Spiritual intelligence also positively influences commitment. The study aims to provide a theoretical framework for understanding these dynamics, crucial for organizational practices. Further research should delve into these relationships across diverse contexts to inform management strategies..

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