

A Consequential Approach to Incorporating Spiritual Intelligence in the Workplace.

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Abstract

Understanding the connection between spirituality and the workplace can be done in two ways. In this piece, I examine some of the benefits of adding spiritual intelligence into the workplace, including job satisfaction, organizational commitment, and corporate citizenship behaviors. The more organizations that embrace spirituality, both collectively and individually, the more benefits they will enjoy.

Keywords: spiritual intelligence, workplace spirituality, organizational commitment, job satisfaction, spiritual based organizations, organizational citizenship behaviors, corporate social responsibility, spiritual business model

1. Introduction

What are some of the advantages of spirituality in the workplace? I will respond to these questions in this five-part post. I develop the concept of spiritual intelligence, spirituality, and religion in the first part, which is the introduction. In the second section, I elaborate on the concept of consequential approach, which is employed as a method in this study. In the third section, I review the literature on the topic of spirituality and the workplace.

In the fourth section, I demonstrate some evidence-based benefits of spirituality in the workplace. I included several milestones for spiritually based organizations in the final section. What does spiritual intelligence mean? It's the "transpersonal intelligence that reaches beyond human borders, a non-rational dimension that ties man to nature and to God," according to Moleka (2021a). Spiritual intelligence is demonstrated through critical existential thinking, personal meaning formation, transcendental consciousness, and transcendental awareness as intelligence, the ability to expand one's conscious state, and the ability to solve problems. It is the peak of intelligence, the ultimate intelligence, allowing humans to understand situations rather than react to them. This enables people to master conditions rather than simply endure them. This intelligence also assists in addressing

questions about the deep meaning and value of things, helping one to act holistically in daily life and at work (Moleka, 2021b; Zohar and Marshall, 2000).

2. Approaches in workplace spirituality

Gotsis and Kortezi (2008) distinguish between exploratory and consequential spirituality in the workplace. The attempt to ground spiritual practice at work as well as the spiritual dimension of organizational life on a particular religious tradition is known as exploratory approaches to workplace spirituality. Scholars from many religious backgrounds have looked into a variety of organizational and human resource challenges in relation to a religiously based work ethic. From a Hindu perspective, Arvind Sharma analyzes the relationship between spirituality and management. Stewart Herman examines Christian perspectives on business ethics and the modern workplace. A religion-based framework for establishing workplace spirituality is not, however, the sole example of context-specific exploratory approaches to a spirituality-oriented workplace. Theoretical frameworks, philosophical traditions, and scientific paradigms are all used to discuss spirituality in the workplace. This data demonstrates the widespread interest in workplace spirituality and the significance of this concept in today's workplace. Moses Pava, an American pragmatist, makes an attempt to investigate spiritual practice in the economic sector from a philosophical standpoint. He coined the term "intelligent spirituality" to describe a human-centered, unifying, and not other-worldly spirituality that is rooted in American pragmatism, particularly John Dewey's work. Len Tischler provides a contextual approach to workplace spirituality, aiming to explain the growing interest in workplace spirituality using Maslow's hierarchy of needs as a theoretical model applied to the social level. Michaela Driver, on the other hand, approaches workplace spirituality from a psychoanalytic, specifically Lacanian, perspective. In this post, I take a consequentialist, instrumentalistic approach to the workplace. The nature of spirituality in the workplace is not the primary focus. In this case, however, the focus is on the positive impact of corporate spirituality on organizational outcomes and individual employees. The benefits to an organization for becoming a spiritual place can be discerned into organizational and individual-based (Gotsis and Kortezi, 2008). The advantages of an organization becoming a spiritual place can be divided into two categories: organizational and individual benefits (Gotsis and Kortezi, 2008).

3. Literature review

According to Gupta (2017), workplace spirituality is a new paradigm in the field of management. For NandanPrabhu, Rodrigues and Ramana Kumar (2017) “Workplace Spirituality is a contextualized phenomenon that seeks to identify and build meaning, connectedness and the sense of transcendence at workplace”. Many scholars observe that business spirituality has become increasingly visible as a subject of intellectual inquiry in many places around the world, as Laszlo Zsolnai edited a special issue on “Spirituality and Ethics in Management” (2011), where many scholars observe that business spirituality has become increasingly visible as a subject of intellectual inquiry in many places around the world. Terrorist attacks, demoralization, and economic downsizing, all of which affect all types of employees, are among the elements contributing to the growing importance of spirituality. A workplace should or can operate as a source of spirituality for both employees and employers. Spirituality can bring feelings of connection, insight, significance, and support, among other things (Farmanesh, Zargar, Esenyel and Vehbi, 2021). Rupa and Pallavi (2020) summarize the main trends in workplace spirituality publications, including the need to integrate spirituality in the workplace, the various elements that make up workplace spirituality, the impact of spirituality in the workplace, and various models of workplace spirituality. Authors like Cavanagh have been studying the growing interest in spirituality in business since 1999. Job satisfaction, organizational citizenship behaviours, and workplace spirituality are investigated by Belwalkar, Vohra, and Pandey (2018) in India. Rupa and Pallavi (2020) looked at a variety of models presented by many academics and discovered that workplace spirituality has a substantial impact on work attitudes. Neal (2017) compiled a library on workplace spirituality that included terms like spiritual leadership, organizational consciousness, spirit at work, religion at work, and organizational change.

4. Some of the advantages of incorporating spiritual intelligence into the workplace

Spiritual intelligence has the potential to improve a variety of factors. Organizational commitment is one such variable. Organizational commitment has the potential to have serious consequences for the running of an organization and can have a significant impact on its effectiveness. Spiritual intelligence has the ability to promote a variety of aspects. Organizational commitment is one such variable. Organizational commitment has the potential to have serious consequences for the running of an organization and can have a

significant impact on its effectiveness. Spiritual intelligence has the ability to promote a variety of aspects. Organizational commitment is one such variable. Organizational commitment has the potential to have serious consequences for the running of an organization and can have a significant impact on its effectiveness. An individual's affiliation and involvement with a certain organization is referred to as organizational commitment. It is characterized by a strong belief in and acceptance of the organization's goals and principles, as well as a readiness to put up significant work on behalf of the organization and a strong desire to remain a member. In contrast to occupational satisfaction, organizational commitment refers to an individual's ability to work in a corporation. Rather, it is a positive reaction to certain aspects of a job, whereas job satisfaction is a positive reaction to the entire organization. Williams and Hazer (Williams and Hazer, 1986).

Meyer and Allen (1998) distinguish three types of organizational commitment: affective, continuance, and normative. Emotive commitment refers to an organization's identification, engagement, and affective attachment, which means that employees with high affective commitment stay because they want to keep their positions. The term "continuance commitment" refers to a pledge made by employees who are aware of the loss they would suffer if they depart. As a result, either through force or as a result of personal sacrifices associated with quitting the business, the employees remain committed to the enterprise. The sense of commitment to the organization is the foundation of normative commitment. Employees that have a strong normative commitment to the company feel bound to stay. Those with a higher emotional commitment are more willing to accept changes if they do not jeopardize the organization's goals and instead benefit it. Organizational commitment is defined as an individual's employment in an organization and the convergence of that organization's aims and values on that individual, according to stated definitions. Seyed, Allameh, Najmeh, Maryam, and Sepideh (2014) discovered a link between spiritual intelligence and organizational commitment among university employees in Teheran. An individual's affiliation and involvement with a certain organization is referred to as organizational commitment. It is defined by a strong belief in and acceptance of the organization's goals and principles, as well as a readiness to put up significant work on behalf of the organization and a strong desire to remain a member. Meyer and Allen (1998) distinguish three types of organizational commitment: affective, continuance, and normative. Emotive commitment relates to an organization's identity, engagement, and affective attachment, implying that employees with high affective commitment stay because they want to

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Job withdrawal is a term used to describe behaviors that people engage in order to avoid components of their specific work role or to reduce the amount of time they spend on specific job tasks while preserving their present organizational and work function. Such actions take place in the workplace and might take physical or psychological forms. Job unhappiness, job involvement, and organizational commitment may all be factors in withdrawal behavior.

Spiritual intelligence's perception and use as a critical component has an impact on employees' mental and physical health, productivity, workforce spirit, organizational commitment, job satisfaction, and the speed with which they learn new abilities. Misuse of spiritual intelligence can also generate anxiety, absenteeism, lateness, turnover, strike, early retirement, and overall job withdrawal among employees. Spiritual people in organizations are more likely to demonstrate enhanced teamwork, greater kindness and fairness, increased awareness of other employees' needs, increased honesty and trust within their organizations, and higher incidences of organizational citizenship behavior, according to McGhee and Grant (2008). They are also more likely to recognize the ethical character of business challenges and to be concerned about corporate social performance.

Many scholars (Tehubijuluw, 2014; Malhotra and Kathuria, 2017 ; Belwalkar, Vohra and Pandey, 2018; Oyewunmi, , Esho and Oyewunmi,.2021; Mapuranga, Tafadzwa Maziriri, Rukuni, Lose, 2021) establish a relationship between job satisfaction and spiritual intelligence.

5. Toward Spiritual Based Organizations (SBO)

Workplace spirituality aims to connect past experiences and build trust among employees in a way that leads to a more positive and productive work environment (Misbah, Ali Bin and Asma, 2016). Poormimma Tapas and Shubhra Anand (2016) developed a conceptual framework that depicts organizational change. Organizations are shifting from competition to cooperation and from sympathy to empathy, according to them. Thinking, perception, and analysis are cognitive talents that a self-empowered leader possesses, and the ability to recognize one's own and others' feelings and needs, to show self-control and self-condense, and to apply interpersonal skills to respond appropriately to others' feelings and needs. High spiritual intelligence is also beneficial in promoting happiness, peace, self-esteem, and harmonious relationships. The highest virtues of human intellect include a deeper understanding of self, the ability to sustain inner stability regardless of circumstance, knowing the purpose of life, the ability to restrain ego, and connecting to the higher self. It is commonly observed that talents of individuals get manifested through due nurturing and mentoring by leaders. When leaders target the hidden potential of employees they perform at their best. Spirituals leaders are change makers for organizations, making sensible and kind decisions (Rhodes, 2006). Rupa and Pallavi (2020) describe two techniques to promoting workplace spirituality. Due to its starting point of focusing on organizational processes and organizational spiritual ideals to smooth the transmission of these values, this is an organization-centric approach. A program for spiritual change or growth of each employee is at the heart of the latter method (individual-centric approach). Individual spirituality, organizational spirituality, and interactive spirituality are all concepts used by NandanPrabhu, Rodrigues, and Ramana Kumar (2017) to describe workplace spirituality. Individual workplace spirituality refers to how far employees bring their personal spiritual values to work. Individual impressions of the presence of spiritual ideals in their organizations are referred to as organizational spirituality. In terms of workplace spirituality, interactive spirituality refers to the presence of people who are well-matched to their jobs.

In the SBO, the first cause of dehumanization in the globe, according to Vasconcelos (2015), is capitalism as an economic system. Men are reduced to things, and workers are challenged to be perfect as machines, as robots, without regard for environmental dangers, religious convictions, or values. Capitalists have the ability to kill in order to make money. In order to give capitalism a human face, social responsibility is proposed to be applied, and corporations are asked to reform so that they can be socially beneficial rather than merely commercial

(Madei and Moleka, 2021). A SBO encourages a positive work environment for employees, as well as creativity and innovation, personal and collective change, service orientation, and high performance. Its management decisions are influenced by social, natural-environmental, and societal awareness. Human beings are considered as multipotential in these organizations (Pandey, Gupta and Arora, 2009). Organizations that shift from a market mindset to a social and spiritual mindset gain better integration of efficiency, equity, and balance values.

To summarize, SBO should have the following characteristics:

- it should meet societal needs and desires;
- it should implement corporate social responsibility actions such as promoting stakeholder well-being, doing good, acting ethically, and establishing a strong reputation (Wu, Cherian, Samad, Comite, Hu, Gunnlaugsson, Oláh, and Sial, 2021).
- to demonstrate internal marketing policies that appreciate people by increasing work motivation and job satisfaction, enabling workplace happiness, and gaining employees' confidence, involvement, engagement, and commitment to business goals (Hammoud and Osborne, 2017).

Conclusion

Finally, I recommend Edivandro Luiz Tecchio, Castro de Almeida Cunha, and Besen Santos' synthetic table (2016) which demonstrates the benefits spirituality in the workplace.

New business models should be founded on spirituality, with ethical leadership, enterprise social responsibility, and a focus on the well-being of employees and their performance, without sacrificing profit.

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