

The Impact of of Spiritual and Emotional Intelligences in Employee Engagement and Organizational Citizenship Behavior

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ABSTRACT: *Drawing on Conservation of Resource theory the study examined the role of spiritual and emotional intelligences as personal resources in predicting employee engagement and organizational citizenship behavior among call center employees. Data was gathered from 276 call center employees in the Philippines. Structural Equation Modelling and standard multiple regression were performed to understand the relationship. The results affirmed that spiritual and emotional intelligences significantly predicted employee engagement, spiritual intelligence significantly predicted organizational citizenship behavior, and there existed a positive correlation between spiritual and emotional intelligences. However, emotional intelligence and employee engagement did not significantly predict organizational citizenship behavior. Among the components of spiritual intelligence, personal meaning production significantly predicted employee engagement, and transcendental awareness and conscious state expansion significantly predicted organizational citizenship behavior. The results, implication and limitations were discussed, and suggestions for future research were offered.*

Key words: *Spiritual Intelligence; Emotional Intelligence; Employee Engagement; Organizational Citizenship Behavior.*

1. INTRODUCTION

It is generally accepted that people who have higher IQ are successful in life. However, Howard Gardner offered a breakthrough to the understanding of human intelligence by proposing the existence of multiple intelligences ranging from language to music (King et al., 2012). Contemporary researchers explore the realms of emotional intelligence, social intelligence, spiritual intelligence, transpersonal intelligence, etc. Indeed, recent researchers have found that emotional and spiritual intelligences are better predictors of success at workplace than IQ (Kaur et al., 2012). Employee engagement refers to the individual's involvement at work which is a combination of enthusiasm, passion, commitment and energy. Organizational citizenship behavior (OCB) is seen as a behavioral component of engagement (Macey & Schneider, 2008). This research attempts to build on this by understanding the impact of spiritual and emotional intelligences on employee engagement and organizational citizenship behavior using the lens of Conservation of Resource (COR) Theory.

Conservation of Resource Theory

The COR theory is a stress and motivation theory that explains how the lack of resources leads to stress and how enhancement of resources leads to improved functioning (Hobfoll et

al., 2012). It is a resource-based theory because it primarily focuses on the retention, protection, acquisition and fostering of resources (Hobfoll, 1989; Hobfoll & Lilly, 1993; Field, 2010). Resources are considered as the primary component that helps an individual to reduce stress, improve psychological well-being and enhance functioning (Hobfoll et al., 2012). According to COR theory, the four major resources that could alleviate strain and facilitate better functioning are objects (e.g. house), conditions (e.g. marriage or tenure or seniority), energies (e.g. time, money and knowledge), and personal resources (e.g. self-efficacy and self-esteem). Personal resources include mental ability, personality traits, and skills that an individual possesses (Hobfoll, 2011; Field, 2010). They help an individual to handle challenging situation and help in better functioning in an organization (Hobfoll et al., 2012).

Spiritual and emotional intelligences as personal resource

COR theory is used as a lens in this research to understand the role of spiritual intelligence (SI) and emotional intelligence (EI) where they are treated as personal resource. Researchers have argued that EI as a personal resource would be helpful in stress reduction and effective functioning (Field, 2010; Hobfoll, 2011). Bickerton (2013) also affirmed that spiritual resources enhanced employee engagement. In this research, both SI and EI are treated as personal resources that help in the enhancement of engagement and OCB.

Spiritual intelligence

There are a number of ways SI has been defined (Zohar & Marshal, 2000; Emmons, 2000). In this study, we use the model of King and DeCicco (2009) who defined SI as a set of mental abilities that help in “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 & DeCicco, 2009, p. 69). Their model of SI has four components namely: critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion. Critical existential thinking is the individual’s ability to critically think, contemplate, and reason out issues like life, death, universe, and suffering (Zohar & Marshal, 2000; King & DeCicco, 2009), and its relationship with one’s existence (King & DeCicco, 2009). Personal meaning production is the ability to seek and realise sacredness, meaning and purpose in one’s life. It gives the individual reason for one’s living (Emmons, 2000; Zohar & Marshal, 2000; Amram & Dryer 2008; King & DeCicco, 2009). Transcendental awareness is the ability to understand the non-material dimension of oneself and experience interconnectedness during the normal state of consciousness (King & DeCicco 2009). Conscious state expansion is the ability to enter into spiritual states of consciousness where the individual experiences pure consciousness or oneness with the ultimate (Zohar & Marshal, 2000; Emmons, 2000; Amram & Dryer, 2008; King & DeCicco 2009).

Emotional intelligence

Beyond SI, this research treats EI as a personal resource and researchers affirm the existence of a positive relationship between SI and EI (King et al., 2012). In general, EI is the ability to become aware of, understand and manage one’s emotions and that of others (Mayer et al., 2004; Bar-On, 2010; Goleman, 1998). Though there are dozens of competing models of EI Mayer and Salovey’s model of EI is considered to be more objective for its primary focus is on the interaction between emotion and cognition (Field, 2010). Mayer and Salovey defined

EI as the ability to observe and understand one's own and others' feelings and emotions, and to use this information to direct one's thoughts and actions (Salovey & Mayer, 1990). Mayer and Salovey model of EI has four basic components. The first component "perceiving emotion" refers to the ability of the individual to perceive and assess one's own emotions and that of others. The second component "facilitating thought with emotion" speaks of the ability to use the emotion related data in the thinking process to improve one's thinking capacity. The third component "understanding emotion" refers to the ability to understand, analyse and label emotions. The fourth component "managing emotion" is the ability of the individual in managing emotions in oneself and in one's relationship in such a way that it facilitates personal and interpersonal growth (Mayer et al., 2001).

Employee engagement

Engagement is the complete physical, cognitive and emotional expression of the self at work (Kahn, 1990). It is also involves individual's involvement, satisfaction, passion and enthusiasm at work (Harter et al., 2002; Macey & Schneider, 2008) coupled with a positive attitude towards the organization (Robinson et al., 2004). In this study, employee engagement is conceptualised from the perspective of Schaufelli and Bakker (2004) where they see it as a mental disposition. For them, engagement is a cognitive and affective activity that includes positive, fulfilling, work-related state of mind that involves vigor, dedication, and absorption, and they are treated as the three dimensions of engagement. Vigor is a combination of mental resilience, high energy level, perseverance amidst struggle and a readiness to invest. Dedication comprises a sense of significance, enthusiasm, inspiration, pride, and challenge. Absorption happens when the individual is totally and happily engrossed in one's work (Schaufelli & Bakker, 2004; Saks, 2011). This model is well validated and widely used in many countries across the world (Kataria et al., 2013).

Organizational citizenship behavior

OCB is seen as a behavior that exhibits the engagement attitude of the employee (Macey & Schneider, 2008). Organ (1988) defined OCB as "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (p. 4). OCB consists of voluntary and extra role behavior that show the willingness of the individual to employ added effort beyond what is expected from one's job description, and helpful in the effective functioning of the organization (Organ, 1988; Organ, 1997; Jofreh et al., 2012).

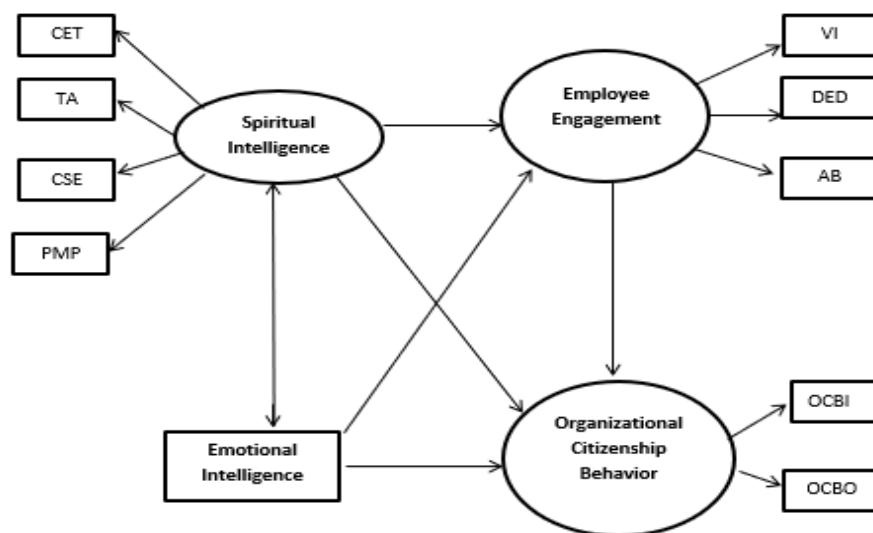
In this study, OCB is conceptualised from the perspective of one of the popular models of OCB which is William and Anderson's (1991) model (Podsakoff et al., 2009). Williams and Anderson (1991) suggested a two dimensional approach: organizational OCB (OCB-O) and interpersonal OCB (OCB-I). OCB-O are behaviors that help in the effective functioning of the organization. These include showing conscientiousness, civic virtue, sportsmanship organizational loyalty, job dedication, individual initiative, and other behaviors related to promoting and defending of organization's image (Podsakoff et al., 2009). OCB-I are behaviors that help co-employees. The OCB-I behaviors include behaviors related to altruism, courtesy, cheerleading, peacekeeping, and interpersonal helping (Williams & Anderson, 1991).

Proposed theoretical framework

In this study, SI and EI are conceptualised as personal resources using the lens of the COR theory. The COR theory suggests that resource gain results in improved functioning,

psychological well-being (Hobfoll, 2012) and better performance (Buchwald, 2010). Based on the theory the following model is proposed which explains the relationship between SI, EI, employee engagement, and OCB.

Figure 1. Conceptual model predicting relationship between SI, EI, employee engagement and OCB



Note: CET - Critical Existential Thinking; TA - Transcendental Awareness; CSE - Conscious State Expansion; PMP - Personal Meaning Production; VI - Vigor; DE - Dedication; AB - Absorption; OCBI - Interpersonal OCB; and OCBO - Organizational OCB.

Spiritual intelligence as a predictor of employee engagement

Spirituality at work encourages the individual to bring one's whole self to work and not just one's physical and intellectual self (Saks, 2011). Engagement also refers to the integrated investment of one's physical, emotional, and cognitive self in one's work (Kahn, 1990). Moreover researches affirm the positive influence of spirituality on engagement (Saks, 2011; Bickerton, 2013). Based on these claims it is hypothesised that the overall SI and every one of its components predict employee engagement.

Hypothesis 1: SI and its components predict employee engagement.

Spiritual intelligence as a predictor of OCB

A spiritually intelligent individual will be able to experience interconnectedness with every other individual and will react to situations with a sense of purpose and sanctity (Emmons, 2000; King & DeCicco, 2009). SI will help the individual to relate with co-workers better (OCB-I) and to identify meaning and purpose of one's existence in an organization and work for organizational goals (OCB-O). Researches affirm the existence of a positive relationship between SI and OCB (Doostar et al., 2012; Mousapour et al., 2013). Based on these, it is hypothesized that overall SI and every one of its components predict OCB.

Hypothesis 2: SI and its component predict OCB.

Emotional intelligence as a predictor of employee engagement

Suan and Nasurdin (2011) affirmed that the individual who is emotionally intelligent will possess more vigor, dedication and absorption, which are all characteristics of engagement. Past researchers have found a positive relationship between EI and engagement (Pena et al., 2012; Thor, 2012). Based on these, it is hypothesized that EI predicts employee engagement.

Hypothesis 3: EI predicts employee engagement.

Emotional intelligence as a predictor of OCB

EI facilitates good working relationship and goal supported behavior in an organization. EI acts as a predictor of OCB (Turnipseed & Vandewaa, 2012). Based on these findings it is hypothesized that EI predicts OCB.

Hypothesis 4: EI predicts OCB.

Employee engagement as a predictor of OCB

Engaged employees display OCB. They tend to exhibit activities that promote the interest of the organization and co-workers (Kataria et al., 2013; Macey & Schneider, 2008). Moreover, researchers have found a positive relationship between engagement and OCB (Ariani, 2013; Kataria et al., 2013). Based on these claims it is hypothesized that employee engagement predicts OCB.

Hypothesis 5: Employee engagement predicts OCB.

Correlation between spiritual and emotional intelligences

Researchers state that SI is the necessary foundation and inherent part of EI (Zohar & Marshal, 2000). King et al. (2012) confirmed the existence of a positive correlation between SI and EI. Based on these findings it is hypothesized that there exists a positive relationship between SI and EI.

Hypothesis 6: There is positive correlation between SI and EI.

2. METHODOLOGY

Sampling

A total of 276 participants working in seven call centers in Metro Manila responded to the survey using quota sampling. Among the respondents 51% were males and 49% were females. Their age ranged from 19 to 55 and most of the respondents were college graduates (89%). Majority of them were single (74%). Tenure ranged from a few months to 11 years. The participants were mostly agents (86%), followed by team leaders (5%), supervisors (3%), managers (.4%) and other designations (4%). Agents interacted with clients mainly through voice mode (93%). The participants were interacting with local clients (53%), international clients (36%) and some with both local and international clients (10%).

Measures

Spiritual intelligence

SI was measured using Spiritual Intelligence Self-Report Inventory (SISRI-24) created by King and DeCicco (2009). It consisted of 24 items (Cronbach's $\alpha = .92$) and utilized a five-point Likert scale with the maximum possible score of 96 and the minimum possible score of 0.

Emotional intelligence

EI was measured using Schutte Self-Report Inventory (SSRI) (Schutte et al., 1998) that consists of 33 items (Cronbach's $\alpha = .91$). It utilized a five-point Likert scale with the maximum possible score of 132 and the minimum possible score of 0.

Employee engagement

The shorter version of Work and Well-Being Survey (UWES) of Schaufelli et al. (2006) was used. It is a nine items (Cronbach's $\alpha = .92$) seven-point Likert scale with the maximum possible score of 63 and the minimum possible score of 0.

Organizational citizenship behavior

OCB was measured using Lee and Allen's (2002) scale that measured OCB-I and OCB-O. It is a 16 items five-point Likert scale (Cronbach's $\alpha = .92$) with the maximum possible score of 64 and the minimum possible score of 0. The greater score indicated higher OCB.

Data analysis strategy

Structural Equation Modelling (SEM) and EQS 6.2 were used to understand the relationship between the IVs (SI and EI) and the DVs (employee engagement and OCB). The data were analysed to check whether they met the assumptions of SEM and regression. The composite scores (means) for each of the dimensions of the constructs were obtained and treated as observed variables in the SEM analysis, and the CFA of the observed variables were analysed through the measurement model. Since the DVs were skewed robust method was used to handle issues of non-normality (Savalei & Bentler, 2006). The recommended and commonly used fit indices namely, Chi Square statistic (χ^2 / d.f. ratio of three or less), NNFI - Non Normed Fit Index (>0.90 indicates good fit), CFI Comparative Fit Index (>0.90 indicates good fit), and RMSEA - Root Mean Squared Approximation of Error (<0.08 indicates acceptable fit) (Hoe, 2008) was used to analyse the model fit. Standard multiple regression analysis was employed to analyse the predictive importance of the components of SI.

3. RESULTS

Descriptive statistics

The mean and standard deviation of the dimensions of the constructs and the correlation between the constructs were identified (see Table1). The overall score of all the measures were above the average mean level. There exist moderate positive correlation between the measures SI, EI, employee engagement, and OCB.

Table 1.: Descriptive statistics of indicators and correlation of the constructs and dimensions

Measure OCB	Mean	Std. Deviation	SI	EI	EE
Spiritual Intelligence (Overall) .67**	2.76		1	.75**	.37**
Critical Existential Thinking .53**	2.52	.58		.49**	.28**
Transcendental Awareness .63**	2.64	.58		.62**	.30**
Conscious State Expansion .60**	2.65	.61		.66**	.34**
Personal Meaning Production .58**	2.81	.64		.68**	.36**
Emotional Intelligence .49**	2.76	.46		1	.34**

Employee Engagement (Overall)	4.07		1
.33**			
Vigor	3.95	1.13	
Dedication	4.28	1.15	
Absorption	3.98	1.16	
OCB (Overall)	2.76		1
OCB – Interpersonal	2.76	.58	
OCB – Organizational	2.76	.67	
Note: ** Correlation is significant at .01 level, * Correlation is significant at .05 level			
<i>Test of measurement model</i>			

SEM was conducted to test the measurement model, and the four goodness-of-fit test recommended by Hoe (2008) suggested that the measurement model met the criteria for adequate fit. Satorra-Bentler Scaled Chi-Square χ^2 / d.f. ratio (52.18/30) was less than three, $p = 0.01$, NNFI-Non Normed Fit Index was 0.98, Comparative Fit Index was 0.98, and Root Mean-Square Error of Approximation was 0.05 indicating adequate goodness-of-fit (see Table 2). The indicators of the measurement model for each construct were significant and their standardized paths range from moderate to strong.

Test of structural model

Structural model was tested using the SEM analysis and the four goodness-of-fit test recommended by Hoe (2008) suggested that the structural model met the criteria for adequate fit. Satorra-Bentler Scaled Chi-Square χ^2 / d.f. ratio (52.18/30) was less than three, $p = 0.01$, NNFI-Non Normed Fit Index was 0.98, Comparative Fit Index was 0.98, and Root Mean-Square Error of Approximation was 0.05 indicating adequate goodness-of-fit between the hypothesized model and the actual model (see Table 2).

Table 2. Goodness-of-fit test of measurement and structural model

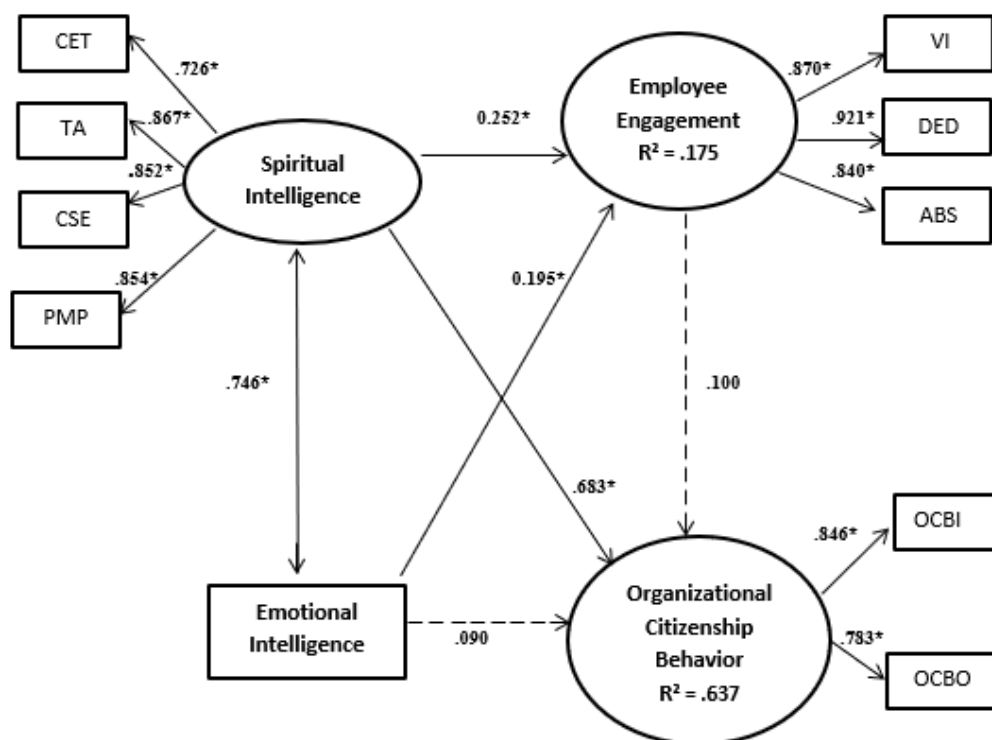
Measurement Model	Structural Model	
Satorra-Bentler Scaled Chi-Square χ^2 / d.f. ratio	52.18/30	52.18/30
NNFI - Non Normed Fit Index	0.98	0.98
Comparative Fit Index	0.98	0.98
Root Mean-Square Error of Approximation	0.05	0.05

The study hypothesised that SI and EI predict employee engagement and OCB, that employee engagement predicts OCB and that there exist positive correlation between SI and EI. The results suggest that SI is a significant moderate predictor of employee engagement ($\beta = .25$) and a significant moderate predictor of OCB ($\beta = .68$). EI is a significant although weak predictor of employee engagement ($\beta = .19$) and it did not significantly predict OCB ($\beta = .09$). Contrary to expectation, employee engagement is not a significant predictor of OCB

($\beta = .10$). As expected, there exists moderate positive correlation between SI and EI ($r = .75$). SI and EI together explain 18% ($R^2 = .175$) of the variance in employee engagement. SI, EI and employee engagement together explain 64% ($R^2 = .637$) of the variance in OCB.

The result suggests that when the individual has higher SI, it leads to higher employee engagement and OCB confirming the hypotheses 1 and 2. The results also affirm that higher EI leads to more OCB confirming hypothesis 4. But the result does not support the hypotheses 3 and 5 which suggest that EI predicts engagement and engagement predicts OCB respectively. The result affirms the positive relationship between SI and EI confirming hypothesis 6.

Figure 2. Model with standardised parameter estimates



Regression analysis

Two standard multiple regression tests were performed to identify the amount of variance explained by the components of SI (critical existential thinking, transcendental awareness, conscious state expansion, and personal meaning) in predicting employee engagement and OCB.

The linear combination of the critical existential thinking, transcendental awareness, conscious state expansion and personal meaning was significantly related to employee engagement $R = .38, (R^2 = .15, R^2_{Adj} = .13, F(4, 260) = 11.04, p < .001)$, indicating that around 13% of the employee engagement is predicted by the components of SI. Personal meaning production ($\beta = .22, p < .05$) significantly predicted engagement. But critical existential thinking ($\beta = .09, p > .05$), transcendental awareness ($\beta = .04, p > .05$) and conscious state expansion ($\beta = .16, p > .05$) did not significantly predict engagement. The results partially confirm hypothesis 1.

The linear combination of the critical existential thinking, transcendental awareness, conscious state expansion and personal meaning was significantly related to the OCB $R =$

.67, ($R^2 = .46$, $R^2_{Adj} = .45$, $F(4, 260) = 54.16$, $p < .001$), indicating that 45% of the OCB is predicted by the components of SI. Transcendental awareness ($\beta = .27$, $p = .001$) and conscious state expansion ($\beta = .23$, $p < .05$) significantly predicted the OCB. But critical existential thinking ($\beta = .13$, $p > .05$) and personal meaning production ($\beta = .14$, $p > .05$) did not significantly predict OCB. The results partially confirm hypothesis 2.

4. DISCUSSION

The study hypothesized positive correlation between SI and EI. The result supports the hypothesis and affirms King et al. (2012) who reported the existence of a positive correlation between SI and EI. Among the dimensions of SI, personal meaning production has the highest correlation with EI. This suggests a relationship between meaning and emotions. As King et al. (2012) suggested, comprehension and integration of emotional experiences helps in the meaning making process and the ability to identify meaning in one's experiences facilitates in the organization of emotions.

The findings affirm earlier researches that showed a positive relationship between spirituality and employee engagement (Saks, 2011; Bickerton, 2013), and a positive relationship between SI and OCB (Doostar et al., 2012; Mousapour et al., 2013). The results also suggest that SI has a greater impact on OCB and engagement than EI. The understanding of Filipino spiritual roots may explain why SI influences engagement and OCB. It is noteworthy that the SI score is above the average level validating literature that describe spirituality is an indispensable part of the life of the Filipinos (Mercado, 2003). Filipino spirituality incorporates the concepts such as interconnectedness, non-materialism, life's purpose, consciousness, inner transformation, living the right way and not falling prey to evil habits, zeal for one's neighbour's development and perfection, working together for the cause of the community and love and compassion for the other (Mercado, 1998; Legaspi, 2003; Padilla 2011; De Los Reyes 1993; Odal 1998) that reflects traits that helps an individual to be engaged and exhibit OCB related behaviors.

The results support the hypothesis that EI predicts employee engagement. This supports past research that show EI as a predictor of employee engagement (Thor, 2012). It noteworthy to state that EI among the participants is high. Researchers suggest that people with high emotional intelligence use it as a resource to equip themselves with high energy, dedication, and persistence at work and engage themselves better (Suan & Nasurdin, 2011).

Though there was moderate positive correlation between EI and OCB ($r = .49$), the results did not support the prediction of OCB by EI and negated earlier findings that EI predicts OCB (Turnipseed & Vandewaa, 2012). The reason for this is the nature of call center work. Call center work is listed as one of the ten most stressful jobs. Most of the work is done during graveyard shifts and interactions are done over the phone (Visser & Rothmann, 2009). Thus, the demands of the job and lack of flexibility and interaction may prevent employees from engaging in OCB related behaviors. That may be the reason why EI did not significantly predict OCB.

Though there exist moderate positive correlation between employee engagement and OCB ($r = .33$) affirming the findings of Ariani (2013), the result did not support the hypothesis that proposed employee engagement as a predictor of OCB and thus negating the claim of Kataria et al. (2013). A research on work passion and OCB suggests a curvilinear relationship between the two constructs. It suggests that though initially there exists a positive relationship, after a certain point there tends to be a negative relationship between the passion

and OCB (Ashtakhova, 2014). That is, involvement in one's work may hinder citizenship behaviors.

Limitations of the study and future research

The study was conducted among Filipinos majority of whom are Christians. Future researchers may try to understand the impact of SI on engagement and OCB in cultures with a different profile or contexts with greater diversity. The results focus on SI and EI as personal resources that predict employee engagement and OCB. The other resources suggested by COR theory namely objects, conditions, energies and other forms of personal resources were not analyzed (Hobfoll, 1989). Added to that, various basic predictors of engagement and OCB have to be analyzed. Other researchers may wish to include other forms of resources to establish the contribution of SI and EI even when other resources are controlled for. Beyond a direct relationship between SI and EI, OCB and engagement, future researchers can explore possible mediators.

Implications

Researches have affirmed that SI (Green & Noble, 2010) and EI (Thory, 2013) could be taught and learnt. Thus, courses on SI and EI could be conducted for call center workers as part of on-job training. Indicators and reminders regarding emotional awareness could be placed on the walls and various relaxation techniques could be taught to the employees. The results suggest that these spiritual practices may serve as personal resource and it could help in enhancing work performance. Hence, employers can harness and encourage such practices in their employee relation programs. We can create favourable space for personal recollection or silent meditation and introduce mindfulness as part of organizational culture. Since meaning making facilitates engagement, one can enhance the meaning making process by helping employee to see one's work as a calling. To encourage interconnectedness and relationship the organization can make attempts to create a family atmosphere within the organization, conduct workshops on relationship building and host regular parties, picnics, lunches and birthday celebrations.

In summary, the study validates the positive relationship between spiritual and emotional intelligences and the role they play in predicting OCB and employee engagement in the call center context. The study contributed to the knowledge on engagement and OCB by offering evidence of the role of SI and EI as significant predictors of employee engagement and the role of SI as a significant predictor of OCB. The research highlights the substantial role of spiritual intelligence as personal resource and asserts that it a better predictor of engagement and OCB than EI. This highlights the need for organizations to harness SI and create an environment where it can be nurtured.

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