

## Relationship between Spiritual Intelligence and Professional Quality of Life among Professionals of University of Gujrat

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### Abstract:

*The present study investigated the correlation between Spiritual Intelligence and Professional Quality of Life. Spiritual Intelligence is the talent to perform according to the information, while making sure internal and external serenity, despite of the favorable or unfavorable conditions (Wigglesworth, 2012). It has a positive impact on the quality of life of professionals. Quality of life refers to overall wellbeing of people and societies (Singh & Sinha, 2013). The study was*

*conducted to explore the relationship between Spiritual Intelligence (SI) and Quality of Life (QOL) among the professionals of University of Gujrat, Pakistan. Higher the Spiritual Intelligence, higher will be the Quality of Life. In this study correlational research design was employed. Convenient Sampling technique was used to select 150 professionals (teachers and administration staff) of University of Gujrat. Instruments used for data collection were the Spiritual Intelligence Self-Report Inventory (SISRI-24) by King (2009) and Professional Quality of Life Scale (ProQOL) by Stamm (2009). Permission from authors was taken. The study reported the presence of a significant positive relationship between professional quality of life and spiritual intelligence among teachers and administrative staff of University of Gujrat.*

**Key words:** Spiritual Intelligence, Quality of Life, Professionals, Teachers, Administration Staff, University of Gujrat

Intelligence is not only mental but also physiological ability to solve the problems. It includes creativity and interpersonal skills in order to learn from the everyday experiences. Every human being is different from another human being in their capabilities, their understanding of different complicated philosophies, to stay connected to the environment, to acquire knowledge from daily activities, learning several forms of rational thinking, to resolve complications by their opinions. (Legg, &Hutter, 2007).

Everyone in the universe exercise spirituality in one way or the other, so spirituality exists in everyone's minds and souls (Vaughan, 2002). Spirituality may also be explained as the bonding and association to the religious existence. Spirituality in terms of religiosity is defined attachment to Allah, connectedness to the other beings. On the other hand, some individuals view it as completely devoted and committed to a specific belief. In order to comprehend the relationship between spirituality and good quality of life, it is imperative to

discriminate the healthy faith and beliefs from negative and harmful beliefs deteriorating for well-being. This helped in defining and refining spiritual intelligence. Spiritual Intelligence is an ability to make a sense of the questions which are based on deep understanding and awareness and solve problems by using multiple levels. Spiritual intelligence is the set of intellectual capability, combination of knowledge, and mystical, spiritual and non-material aspects of adaptable person (Bagheshahi, Kargar, Manshadi, & Kypadkhoo, 2014).

Different people experience in different ways of knowing and realizing the God, and the different ways of fighting against their self-absorption. However, the fundamental ability is to adapt to the spiritual goal with these apparently different ways. Spirituality pervades to the very basic of our human being, affecting how we feel about the whole world, we perceive around us into the world, and make choices on the basis of our sensations and perceptions (Kurtz & Ketcham, 1992 as cited in Ronel, & Gan, 2008).

Spiritual intelligence may presented within the whole person but the core ability of spiritual may be present in itself any ability which possess by a person as in any human domain or function, it is philosophy, whether music, or thinking, and it may presented in any world concern, including professional quality of life (Mahoney, Pargament, Murray-Swank, & Murray-Swank, 2003 as cited in Ronel, & Gan, 2008).

Professional quality of life includes the joy and the satisfaction driven from the work being done well, feelings of difficulty and hopelessness in job or work along with secondary exposure of extremely stressful events in work-setting (Stamm, 2010).

The whole phenomenon of professional quality of life is very complex and multifaceted because it is linked with the characteristics of the individuals as well as the work setting(task-wise and organizational) and primary and

secondary trauma to which the individual is exposed to in the working environment (Stamm, 2010).

Professional quality of life is influenced by both the aspects of doing job either positively or negatively. Helping professions include individuals who help people, societies, nation and the world during crises. These helpers work in disaster site clean-up crews, social service organizations, healthcare related professions police departments, teachers, clergy , firefighters, airline and other transportation staff attorney and those who offer help at the time of event or later. Over the past two and a half decades it had been a topic of increasing interest for the professionals providing care and help (Stamm, 2010).

Sahebalzamani, Farahani, Abasi & Talebi, 2011 in their research investigated Spiritual intelligence and psychological well- being of nurses. This study showed a positive relationship with other autonomy, environment mastery, reason of existence, and individual development. The result showed that for a better and more organized life, spiritual growth played fundamental role. Singh & Sinha (2013) investigated the relationship between spiritual intelligence and professional quality of life among administrative government servants in India. The study results indicated that higher the spiritual intelligence, higher their quality of life was.

Chin, Anantharaman & Tong (2011) study the meta-analysis study of the relationship between spiritual environment and workplace environment and productivity. The study aims was to investigate the importance of spiritual intelligence and emotional intelligence at the workplace especially for developing countries such as Malaysia. This study showed how spiritual intelligence and its domain which are consciousness, Grace, Meaning, Transcendence and truth were related to everyday problem solving and goal achievement, daily functioning and well-being. The study contains on 27

related studies. The results of study showed that the environment was more helpful with spiritual intelligence in the workplace.

Koohbanani, Dastjerdi, Vahidi & Ghanifar (2013) investigated the spiritual intelligence and emotional life satisfaction among exceptional girls in Birjand. The results of regression analysis show that spiritual intelligence was significant correlated with life satisfaction.

## **METHOD**

Current study was carried out by using cross-sectional research design. Convenient sampling technique was used to collect data from 150 professionals (both teaching and administrative staff) of University of Gujrat. The convenient sampling technique was used in research because it is fast, inexpensive and suitable.

## **INSTRUMENTS:**

To collect data from respondent total three instruments were used i.e. Socio demographic form, Spiritual Intelligence Self-report Inventory (SISRI-24: King, 2008), Professional Quality of Life scale (ProQOL-5: Stamm, 2010). The description of these instruments is as follow:

**Socio-demographic form.** A demographic form was developed by the researchers which included variables like, qualification, age, department, gender, basic pay scale, designation, mode of job, salary, marital status, and mode of living.

**Spiritual intelligence (SI).** The spiritual intelligence self-report inventory (SISRI-24, King, 2008) was used to measure the spiritual intelligence of professionals of university of Gujrat. The author's permission to use the scale was taken. It

was a self-report inventory which measures on five degree-likert scale. It consists of 24 items short version with 4 subscales. The subscales are Personal Meaning Production (PMP), critical existential thinking (CET), Conscious State Expansion (CSE), Transcendental Awareness (TA). Raqibet *al.* (1987) reported Alpha reliability at 0.89 (as cited in King, 2008).

**Quality of Life (QOL).** Professional Quality of Life Scale (ProQOL-5: Stamm, 2010) was used to assess the professional quality of life of university of Gujrat. The author permission to use the scale had been provided as it was in public domain. It consisted of 30 items with 2 subscales i.e., Compassions Satisfaction (CS) and Compassion Fatigue (CF). Compassion Fatigue further contains 2 more subscale i.e., Burnout (BO) and Secondary Traumatic Stress (STS). It was a self-administered questionnaire on a 5-point likert Scale that measures the professional's quality of life within each of the 2 sub dimensions mentioned above. Each of these sub-Scales had shown good psychometric properties in terms of internal reliability and consistency. The cronbach's Alpha coefficient representing internal reliability for these three subscales are: Burnout (BO) = 0.75 and Secondary Traumatic Stress (STS) = 0.81, Compassion Satisfaction (CS) = 0.88 (Stamm, 2010).

## **PROCEDURE**

Permission to use the scales had been taken from the authors. Formal permission from relative departments of University of Gujrat was taken at the time of data collection from professionals.

The socio-demographic form and two scales were used to collect data. That measured the professional quality of life and spiritual intelligence. The informed consent was taken when

the scales provided. The important information about the research was provided to the professionals. The relative information or instructions to fill the scales was also provided.

## RESULTS

The demographics of the study depicts that 68% respondents were male faculty and administrative staff. Most of the respondents belong to age group of 21-30 following this age group is 31-40 indicating that the university has more young faculty and administrative staff. Qualification of 42.7% of the faculty and administration staff is MPhil /MS followed by M.A/MSc, PhD, BSc/B.A and least is qualified at FSC /F.A level. The results also indicated that the percentage of the regular employees is higher about 74% than the contractual employees about 12.7%.

**Table 1 Correlation between Spiritual Intelligence (SI), its subscales (CET, PMP, TA, CSE) and subscales of Professional Quality of Life (CS, BO, STS) (N=150)**

Variables	CET	PMP	TA	CSE	SI	CS	BO	STS
CET								
PMP	.501**							
TA	.660**	.477**						
CSE	.588**	.474**	.670**					
SI	.850**	.751**	.854**	.822**				
CS	.354**	.332**	.503**	.335**	.465**			
BO	-.076	-.205**	-.309**	-.059	-.197*	-.482**		
STS	.204**	.124	.029	.196**	.170*	.067	.479**	

\*\*p<.01; \* p<.05

From the table it becomes evident that there is a significant correlation between spiritual intelligence and its subscales and professional quality of life subscales. Critical existential thinking (CET) subscale of SI has highly significant positive correlation with compassion satisfaction (CS). Personal meaning production (PMP) has highly significant positive correlation with CS and highly significant negative correlations

with Burnout (BO). Transcendental Awareness (TA) is also having highly significant positive correlation with CS and highly significant negative correlation with BO while no significant relation with Secondary Traumatic Stress (STS). Conscious state expansion (CSE) has highly significant positive correlation with CS and highly significant negative correlation with STS while non-significant relation with BO. Spiritual Intelligence (SI) has a high significant relation with CS and significant relation with Burnout (BO) and STS. SI is positively correlated with CS and STS while negatively correlated with Burnout which is negative aspect of compassion fatigue. Thus, the results of correlation indicated a significant positive relationship between professional quality of life and spiritual intelligence.

**Table 2 Summary of Hierarchical Regression analysis of Spiritual Intelligence and Companion Satisfaction (Professional Quality of Life)**

Predictors	Compassion Satisfaction (ProQOL)			
	Model 1 <i>B</i>	Model 2		
		<i>B</i>	95% <i>CI</i>	
			<i>UL</i>	<i>LL</i>
(Constant)	29.79**	18.33*	11.89	24.77
gender	0.09	-0.31	-2.23	1.61
age	2.06*	1.63*	0.34	2.92
qualification	0.80	0.79	-0.14	1.71
total SISRI		0.21**	0.14	0.27
R <sup>2</sup>	0.08		0.28	
F	4.39*		13.96**	
ΔR <sup>2</sup>			0.19	
ΔF			39.19**	

The above table shows the regression analysis of Spiritual Intelligence and Companion Satisfaction (Professional Quality of Life). The above table showed that spiritual intelligence showed highly statistically significant results with Compassion Satisfaction (ProQOL) ( $\beta = .21, p < .001$ ). The value of  $\Delta R^2$  shows that all the predictors explain 19% variance in Compassion Satisfaction.



## **DISCUSSION**

The main objective of the study was to find out the relationship between spiritual intelligence and professional quality of life among the teachers and administrative staff of University of Gujrat. Results of the present research showed that there is a significant positive correlation between professional quality of life and spiritual intelligence. The change in professional quality of life was explained by spiritual intelligence. Professionals who scored high on the spiritual intelligence also had high score on professional quality of life. The findings of the current study are supported by the results of the previous studies on it. These studies found that spiritual intelligence effect on quality of life of professionals (Sahebalzamani, Farahani, Abasi&Talebi, 2011; Chin, Anantharaman &Tong, 2011; Singh & Sinha, 2013). The study of Singh and Sinha, (2013) pointed out that professional quality of life was higher in the most cases where spiritual intelligence was high showing positive relationship. Previous researches suggested a significant correlation of spiritual intelligence with quality of life of professionals. This finding supports hypothetical model that an individual's better spiritual intelligence is directly linked with professional quality of life.

## **CONCLUSION**

The current study revealed that there is a highly significant correlation between spiritual intelligence and professional quality of life among the teachers and administrative staff of University of Gujrat. Spiritual intelligence is the significant and the most necessary among all the intelligences, because it acts as a basis of direction for others. Spiritual intelligence has a meaningful and positive relation with quality of life. Encouragement of spiritual intelligence can promote the

professional's overall well-being. Spiritual intelligence leads us to live aim full life and having persistent quality.

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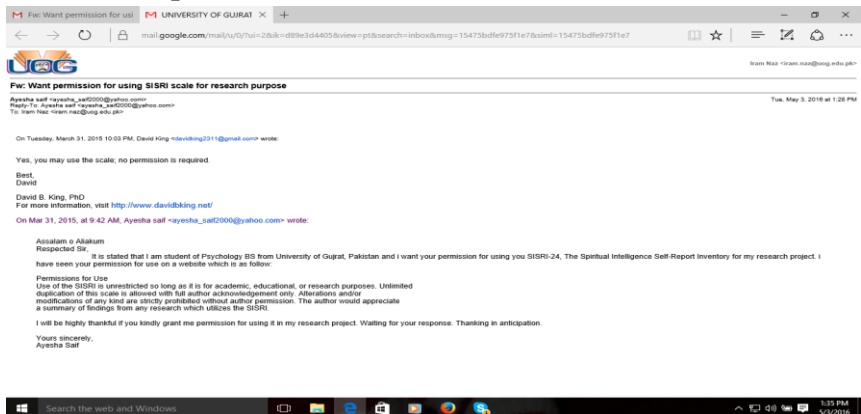
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