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Investigating the Relationship between Spiritual Intelligence and Mental Health of Employees of Islamic Azad University of West Azerbaijan

Masoud Ghahremani*[a], Mostafa Sahraei[b]

[a] Department Of Public Adminisrtation, Mahabad Branch, Islamic Azad University, Mahadad, Iran
[b] Young Researchers And Elite Club, Sardasht Branch, Islamic Azad University, Sardasht, Iran
[b] Young Researchers And Elite Club, Urmia Branch, Islamic Azad University, Urmia, Iran

Abstract

The purpose of this study was to investigate the relationship between spiritual intelligence and mental health among employees of Islamic Azad University of West Azerbaijan. The research method is descriptive-correlation. The population of the study was 1300 employees of Azad university of West Azerbaijan. By using Morgan table the sample size obtained 297. The King Questionnaire (2008) and the Goldberg and Hill Questionnaire (1987) were used to measure mental health for measuring spiritual intelligence. Validity of the questionnaire was verified by 7 professors and the manager of the field of management. The reliability of the questionnaires was 0.84 and 0.91, respectively. Pearson correlation test was used to analyze the data. The results show that there is a positive and significant relationship with the performance of staff at Azad University of Azerbaijan between spiritual intelligence and its components, namely critical thinking ($p < 0.05$), the production of personal meaning ($p < 0.05$), transcendental consciousness ($p < 0.05$), and the extension of consciousness $P < 0.05$).

Keywords: Spiritual Intelligence, Mental Health, Critical Existential Thinking.

Introduction

In the last few decades, the psychology of religion and the study of spiritual issues have been increasingly investigated by psychologists. And the spiritual concept is a new concept that has been considered by psychologists of this field. It is noteworthy that in order to achieve success in life, it is not necessary that people only have high intelligence, but what is needed is emotional intelligence and high spiritual intelligence. According to available findings, it seems that those who have spiritual tendencies in responding to bad conditions would receive better responses to the situations, and they would manage better the position (Khodabakhshi, Rahimikia and Jafari, 2014). Spiritual intelligence represents a set of abilities, capacities of spiritual resources that their application in daily life can increase the adaptability of the individual. According to the definition of spiritual intelligence, especially its role in solving existential problems and finding meaning and purpose in actions and events of everyday life can be emphasized (King, 2008, p. 11). Spiritual intelligence makes the person look more dignified and more diligent, has more efforts to find a solution, tolerates the difficulties of life and moves into his life (Alkins, 2004, p.

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182). King believes that spiritual intelligence creates a unique capacity and ability to understand meaning in life and to reach higher spiritual situations, he presents a model of four factors of spiritual intelligence. The elements of this model are: 1. Existential critical thinking about issues of being: the capacity for critical thinking to the metaphysical and related topics of existence, such as the truth, the world, and death; 2. Production of personal meaning: the ability to use Physical and spiritual experiences for the purpose of creating a personal meaning and purpose; 3. Transcendental consciousness: the ability to identify the transcendental aspects of self, others and the world, using alertness; 4. Expand the state of consciousness: the ability to enter higher spiritual situations, including deep thinking, Prayer, meditation and exodus (King, 2008: 13). Spiritual intelligence is the ability to utilize and deliver resources, values and spiritual qualities so that it can improve the daily function and comfort (physical and mental health) (Amram, 2007). Various studies have proved the positive effect of spiritual intelligence on mental health (Heravi Karimovi et al., 2012; Zarei Kalaleh, 2015; Dikeman, 1990). Mental health is considered as one of the determinants of public health. Its concept is to feel good and to be self-reliant, self-reliance on competition capacity, interdependence, and self-actualization of potential intellectual, emotional and other capabilities. .. Mental health plays an important role in ensuring the dynamism and efficiency of each community. Paying attention to the physical, psychological, social and cultural health of each society and providing the necessary ground for realizing a dynamic and healthy life is the guarantor of the health of that society for the coming years. In order to achieve such a goal, prevention of emotional disturbances, anxiety and depression is essential and essential. These disorders, in addition to undesirable personal effects in youth, will cause many social problems for communities. Therefore, recognizing, diagnosing, treating and preventing them is important (Mehri and Sedighi, 2009). According to various studies that have been conducted on the relationship between spiritual intelligence and multiple variables, growing organizations and institutions have increasingly focused on promoting spirituality and improving mental health for human resources to improve human resources and increase work performance. They have been targeted. In this regard, and given the expansion of educational activities of the Azad University of West Azerbaijan, it is necessary to have an efficient system based on the spiritual values capable of promoting the dynamic and Islamic level of organization, and this is necessary to achieve this goal. It should be considered that the level of spiritual spirituality, spiritual intelligence, mental health should be investigated so that based on its findings, it is possible to manage the necessary problems in order to promote spiritual well-being and with planning, to manage possible problems and to minimize the number of employees. . In fact, this study was conducted with the aim of the relationship between Spiritual Intelligence and Mental Health of Free University staff.

Theoretical foundations

The Concept of Spiritual Intelligence

Spiritual intelligence is a special intelligence that reflects an unmatched set of human experiences and capacities that everyone has to varying degrees. Also, Spiritual Intelligence is a structure that fits with psychology, biology, religion, spirituality, and mysticism. However, due to the lack of consensus on the meaning of spirituality, it is now better to define the spiritual intelligence in general, and remain open (Wagon, 2002). The conceptualization of spiritual intelligence involves adopting a pragmatic approach to spirituality (Amouns, 2000). Spirituality has a mental and individual nature. In western culture, intellectual intelligence is an analytical tool that acts to solve the problem in the outer world. The structure of spiritual intelligence, the mental issues of spirituality relate to sacred experiences and existential issues and externally assignments of the real world in which intelligence typically employs them (Volman, 2001). To clarify this issue, it should be said that regular and repetitive daily activities, along with vigilant awareness, a sense of full presence, and the recognition of simple things in life, can affect the existential view of an individual and create a sense of holiness and even encounters Transcendent to facilitate. The active combination of spirituality in daily life and the adaptive use of its

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abilities, values and resources implies the expression of spiritual intelligence (Wagon, 2000). For example, spiritual intelligence can be used to identify and attempt to understand the patterns of thought, goals, and beliefs that form the basis of our behaviors and others (Nassel, 2004). The use of values and ethical principles in the behavior of the individual has been emphasized in the holy books and the Qur'an. As a result, spiritual intelligence may be introduced and understood as a vigilant, and sometimes challenging, process that requires psychological development. This dimension becomes apparent when spiritual intelligence is overcome beyond current situations (issues that are currently occurring on the surface) and see a larger body of human life. In this regard, spiritual intelligence involves thinking in the symbolic meaning of events and events of individual life and finding meaning and purpose in all life experiences. Thus, spiritual intelligence is, in the sense, a lens in which one understands through events and experiences, and the way to see things from a higher perspective (Nassel, 2004)

The Concept of Mental Health

The Kummel psychiatric encyclopedias has defined this term in the sense of satisfying psychological improvement and adequate social compliance with acceptable standards for each society (Pourfakari, 2004). But for this term, the definitions are provided by the experts, for example:

Carl Maninger: Mental Health defines the individual's reconciliation with the world around him as much as possible, which makes it useful and effective.

Vason: The normal behaviors that a normal person thinks is a sign of mental health.

Keynes Lee: Mental health is a mastery and skill in communicating with the environment, especially in three important spheres of life, love, work and recreation. In his opinion, the ability to find work in the future, to have a family environment, to escape the issues involved with the law, to enjoy life and to use the right opportunities are the criterion of balance and mental health. (Milani Far, 2011)

The World Health Organization defines mental health as "Mental health enters the overall concept of health, and mental health, the full ability to play mental and physical social roles in health, is not only a disease with backwardness (Ganji, 2010)

The Canadian Association of Mental Health defines mental health in three parts:

1. Self-related attitudes: These include mastering your emotions, knowing your own weaknesses, and satisfying pleasures.
2. Attitudes about others: the interest in long and intimate friendships, the feeling of belonging to one group, the sense of responsibility towards a particular human and material environment.

Life-related attitudes: the acceptance of responsibilities, the ability to develop their facilities and interests, the ability to make decisions, and work well-being.

It seems that each definition has corners of reality and the definitions of the WHO and the Canadian Mental Health Association are more comprehensive (Ahmadwond, 2010)

Methodology

The research method is descriptive-correlation study. The statistical population of the study was 1300 employees of Azad university of West Azerbaijan. The sample size was 297 by using Morgan table. To measure spiritual intelligence, King's Questionnaire (2008) was used to measure mental health using the Goldberg & Hill Questionnaire (1987). Validity of the questionnaire was verified by 7 professors and the manager of the field of management. The reliability of the questionnaires was 0.84 and 0.91, respectively. Pearson correlation test was used to analyze the data.

Findings

A. Descriptive results

Sex (88% male and 22% female).

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Age (age range 43%) was between 25 and 35 years old, 44% were between 35 and 45 years old and 23% were over 45 years of age.
The level of education was 6% diploma, 9% apprenticeship, 63% undergraduate and 22% masters and doctorate.

B) Test results of assumptions
In this section, we put the data in the SPSS software and then analyze the Pearson correlation coefficient test. The results of the analysis of the hypotheses are presented below.
The results presented in Table 1 show that there is a positive and significant relationship between spiritual intelligence and mental health of the staff of Azad university of West Azerbaijan. The results also show that between spiritual intelligence ($p < 0.05$) and its components, critical thinking ($p < 0.05$), the production of personal meaning ($p < 0.05$), transcendental consciousness ($p < 0.05$), and extension of consciousness ($p < 0.05$) with the performance of employees of Azad University of Azerbaijan, has a positive and significant relationship.

Table 1: The correspondence Correlation coefficient between spiritual intelligence and mental health of staff

Spiritual intelligence and its components		Mental health
Spiritual intelligence	Pearson correlation	0.54
	Significance level	0.000
Critical Existential Thinking	Pearson correlation	0.41
	Significance level	0.002
Production of personal meaning	Pearson correlation	0.23
	Significance level	0.006
Transcendental consciousness	Pearson correlation	0.32
	Significance level	0.001
Expansion of consciousness	Pearson correlation	0.35
	Significance level	0.001

Discussion and Conclusion
The purpose of this study was to investigate the relationship between spiritual intelligence and mental health among employees of Islamic Azad University of West Azerbaijan. The results showed that there is a positive and significant relationship between spiritual intelligence and mental health among employees of Islamic Azad University. And this is consistent with the findings of other researchers (Heravi Kasimov et al., 2012; Zarei Kalaleh, 2015; Dickman, 1990). Therefore, relevant managers and authorities should strengthen spiritual intelligence among employees through education and culture, thereby increasing the mental health of their employees. The results showed that there is a positive and significant relationship between critical existential thinking and mental health among employees of Islamic Azad University. And this is consistent with the findings of other researchers (Heravi Karimovi et al., 2012; Zarei Kalaleh, 2015; Dickman, 1990). Therefore, relevant managers and authorities should strengthen the critical existential thinking among employees through education and culture, thereby increasing the mental health of their employees. The results showed that there is a positive and significant relationship between the production of personal meaning and mental health among the employees of the Islamic Azad University. And this is consistent with the findings of other researchers (Heravi Karimovi et al., 2012; Zarei Kalaleh, 2015; Dikeman, 1990). Therefore, relevant managers and authorities should strengthen the production of

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personal meaning among employees through education and culture, and thereby increase the mental health of their employees. The results showed that there is a positive and significant relationship between transcendental consciousness and mental health among employees of Islamic Azad University. And this is consistent with the findings of other researchers (Heravi Karimovi et al., 2012; Zarei Kalaleh, 2015; Dickman, 1990). Therefore, relevant managers and authorities should increase the supportive awareness among employees through education and culture, and thus increase the mental health of their employees.
The results showed that there is a positive and significant relationship between the level of consciousness and mental health among employees of Islamic Azad University. And this is consistent with the findings of other researchers (Heravi Karimovi et al., 2012; Zarei Kalaleh, 2015; Dickman, 1990). Therefore, relevant managers and authorities should strengthen the state of consciousness among employees through education and culture, thereby increasing the mental health of their employees.

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