International Academic Institute for Science and Technology

International Academic Journal of Organizational Behavior and Human Resource Management
Vol. 4, No. 2, 2017, pp. 74-83.

ISSN 2454-2210

International Academic Journal of Organizational Behavior and Human Resource Management

www.iaiest.com

The effect of intellectual intelligence on employee perceptions of organizational justice in Qeshm Free Zone

Abdolhamid Delshad [a], Soleyman Ranjbari Kolouie [b], Shirin Abou Ali [c]

[a] *Department of Management, Qeshm International Branch, Islamic Azad University, Qeshm, Iran*

[b] *Msc Students, Department of Management, Qeshm International Branch, Islamic Azad University, Qeshm, Iran*

[c] *Msc Students, Department of Management, Qeshm International Branch, Islamic Azad University, Qeshm, Iran*

Abstract

How is that each person thinks and responds to environmental issues depends on many variables, some are external and some internal factors. More rational and emotional intelligence are organisms that are causing a situation in which they feel and respond appropriately to it. But spiritual intelligence that makes human beings unique to a broader understanding of their surroundings, and also to show more flexibility in a changing environment. This research method is descriptive and applied. The study staff Qeshm Free Zone and the sample size has been calculated with Cochran. A simple random sample selection and data collection tool was a two-part questionnaire. The validity and reliability experts with Cronbach's alpha is approved. In this study, we tried to test the correlation between spiritual intelligence and understand the perception of justice and that these two variables can affect each other.

Keywords: spiritual intelligence, distributive justice, procedural justice, interactional justice

Introduction:

Spiritual intelligence structures within a new structure combines spirituality and intelligence. While the search for spirituality and experience of the sacred elements, the peak of consciousness, transcendence and meaning in the spiritual intelligence involves the ability to match that of a spiritual issues and effective action and production and uses valuable outcomes. In general, the emergence of structures spiritual intelligence as the capacity and intellectual resources was incomplete without recognizing the wide range of spiritual experiences. Ceske view of spiritual intelligence is summarized in the following:

Inner knowledge, deep intuition, your knowledge and become one with nature and the world, problem solving ability, spiritual guidance and the use of styles excellence like intuition to solve problems, acceptance and love of the truth, live in balance with the clergy and systemic approach To see the holistic interconnectedness of everything and so on. In the form of spiritual intelligence, self-awareness, values and vision, the ability to deal with adversity and even turn them into opportunities, holistic, variability, independent, tend to ask why? The framework has been re-classified issues and spontaneity. Spiritual intelligence makes sense of the work environment and in everyday relations in organizations have an important role to explain the role of intellectual ability and resolve important issues and significant decisions (Zohar and Marshall 2000). The use of deep inner force to adapt, develop a sense of identity in the work environment variables constant, align your values with the wider world and understand the causes of spiritual intelligence is ultimate and real need. There are factors that are necessary in today's organizations and individual effectiveness to be caused (George 2006).

Theoretical:
Organizational Justice

The importance of organizational justice is discussed in several studies. In this context, two types of models that include a model of self-interest and the group value. Self-interest model, the importance of justice, it is justified that justice, maximizing self-interest to make possible; The fair value of the procedures, because experts believe that fair procedures, ultimately leading to the desired results. On the other hand, the value of those states that justice is important, because employees perceived unfair treatment by their supervisors, information about membership and group identity to achieve (Lind and Tyler, 1988). Also, in another version, justice is based on the characteristics of moral and ethical principles and the respect for human values, are susceptible to justice. (Marin, 2002) Over 40 years, the theory of organizational justice literature is the importance of management psychology. Organizational justice dimensions distributive justice "procedural justice and interactional justice is .dalt Distributive "justice and equality of outcomes that employees get a" feel. Procedural justice refers to procedures in the framework of the "decision-making. Finally "interactional justice refers to the interaction and behavior of employees in the organization. (Jamshidi, Khanifar and crannies, 1392).

distributive justice:

About 40 years ago, psychologist J. Stacy Adams presented his theory of equality and the idea that people wish, receive fair compensation towards work; In other words, as his colleagues benefit from the rewards of work. (Grynbrk, 2002) According to Adams equality is achieved when employees feel that the ratios of inputs (effort) into outputs (the reward) is equal to the ratio of their colleagues. (Ayvansvych and Matson, 1996: 171) Employees who feel their inequalities, with negative reactions, including the refusal of attempts, underemployment and poor organizational citizenship behavior and acute form it took in response to this inequality. (Greenberg, 2002)Historically, equity theory focused on the perceived fairness of the rewards distributed among people. (Robbins, 2001: 170) It has many applications in environmental

justice organizations and researchers, the relationship between justice by many variables such as the quality and quantity of work has examined.

Procedural Justice: The Change Research in social psychology, the study of justice in the organizations of the emphasis solely on the results of the allocation of bonuses (distributive justice) To emphasize the process that makes this assignment (procedural justice), changed .. (Karash and Spector, 2001). Procedural justice is the perceived fairness of the process used to determine the distribution of rewards. (Robbins, 2001: 170) Here one can raise the question whether an employee may receive less compensation than the others, does not feel inequality or injustice? According to procedural justice, the answer is yes. This is a clear example. Suppose two employees with the same qualifications and competence to perform a task and job responsibilities are, but some of them paid more than the other. Pay policies are a lot of legitimate factors such as duration of work, shift work and so on there. The two employees are fully aware of the payment policy of equal opportunities. Due to these factors may be another one get more value, however employees may feel that although he was paid less than his willingness, But the pay is fair, because the compensation policy is a policy of open and accurate manner without prejudice and bias is applied. So pay resulting from the use of this procedure just may have just seen, even if it is too low. (Greenberg, 2001).

With increased understanding of procedural justice, personnel and organizations look upstream to see positive, even if they pay, promotions and other personal effects they complained. (Robbins, 2001: 171)

C) communication justice: In the 1990s, research was expanded with justice, so that researchers began to study the relationships and social aspects of justice. Interactional justice as the quality of the personnel and decision makers introduced. (Carey et al., 2002). Also, some of the elements related to interactional justice have been identified, namely: Right, justify, courtesy, friendship, love and honesty, empathy and reassurance. Also, collaboration with customers regarding their complaint, accept the blame and apologize probability of failure and neglect plantations among other factors affecting the interactional justice (Jeffrey et al., 1997). Other research, of communication, criticism, justified, knowledge and courtesy and humility have known (Brashr, 2002).

Spiritual Intelligence:

In recent years a lot of data and scientific evidence of the existence of intelligence, called «SQ» or spiritual intelligence is obtained. According to recent findings, the ultimate intelligence of the human intelligence and is considered a landmark in the field. One of the topics on the subject of business ethics and intellectual capital We must prove that we are not people who think only of money but we are a species that is special meaning in our lives And to seek meaning for their lives, find value and purpose. Spiritual intelligence or «SQ» the potential to help us see the power of dreams and strive to achieve the dream keeps costs down. This intelligence is the context of all those things that we believe in and the role of beliefs, ideas and values in the activities that we undertake, is capable of. Intelligence in which the question of the fundamental problems in our lives and to help pay for it, we embrace change and change in life. Able by its intelligence activities and practices that broad sense, richer, more productive and meaningful arose. It also helps to know the meaning of our actions and find out which of the actions and our behavior and what direction our lives have more value and a decent climb is higher. Countless research, positive relationship between spirituality and success is

confirmed. The results of this study suggest that spiritual values not only to improve the quality of working life have the potential to lead the organization to make improvements. (Howard, 2000)
Several definitions of spiritual intelligence, but all these definitions flexibility to change, to learn from failures, meaning and purpose in work, self-awareness, creativity and development organizations emphasize that some of them are mentioned here. Levine (2000) and spiritual intelligence it defines spiritual intelligence when it occurs, so we can not combine spirituality with their daily lives., a framework for identifying and organizing skills and abilities required to the extent that compliance with the spirituality of man increases.
Zohar and Marshall (2000): SQ, IQ is that through it we solve the issues of meaning and value. Intelligence activities and our lives in the context of a broader, richer and meaningful, the intelligence that helps us understand which actions or any significant way than the other. Spiritual intelligence of Wellman (2001), is a capacity for asking questions about the ultimate meaning of life and at the same capacity to experience unified communications between us and the world in which we live. The definition of AMRAAM (2007): spiritual intelligence, the ability to use and update resources, values and spiritual qualities to the extent that daily function and comfort (physical and mental) to promote.
King (2008): spiritual intelligence as a mental capacity that knowledge, integrity, excellence and intellectual and spiritual aspects of the mechanism of the individual concerned, defines The consequences of deep reflection, increased sense of self-transcendence open and take control of intellectual property. Extensive process of changes started in the late twentieth century that the foundations of the traditional paradigms in all fields, especially in economy, business management and is extremely weak. In the new paradigm, rather than focus on the traditional model of collaborative creativity and spirituality and leadership of the group is emphasized. Staff developed and progressive organizations face in trying to find something meaningful, purposeful and nurturing environment working with such characteristics.

Literature review

To determine the relationship between organizational justice and job satisfaction of employees was an industrial company. The sample of this study were 268 employees in a factory using stratified random sample was selected. The results showed a significant relationship between organizational justice and job satisfaction. Also, positive and significant relationship between the dimensions of organizational justice and job satisfaction there (naami, Ph.D and sugar busters, 1383). The study is also to evaluate the effectiveness of organizational justice service organizations to satisfy customers in bank branches welfare workers of Tehran.
The results of this study showed that perceptions of organizational justice, staff job satisfaction and thus makes a positive performance as an important factor in the effectiveness of the organization's customer satisfaction has (Zeinali Monastery, 1383). In another study, the relationship between organizational citizenship behavior of employees in an industrial organization was investigating in Ahvaz. The results showed that organizational justice and organizational citizenship behavior of employees and the size triple and civil behavior of employees, there is a positive relationship (naami and shekarshekan, 1385).

Aymvnz (2000) argues that spiritual intelligence can be distributed studies on religion and spirituality to integrate and provide new research on the basis of moral behavior (Rajaee, 1389).

Although the Aymvnz (2000) has tried spirituality in the form of one's intelligence and suggests that the criteria for its intelligence, but it faces challenges spirituality and if you use it to solve the problems of life as a capacity and intelligence is accepted, how it can be developed through training capacity in individuals (Rajaee, 1389) Ahmadi kjbaf (1387) research, the spiritual attitude of university students and its relationship with some demographic characteristics were examined. They found that students have different attitudes toward spirituality and its relation to religion.

The results show that there is a significant relationship between the spiritual orientation of gender. In other words, women compared to men of higher spiritual attitude. As well as the spiritual orientation, age, grade, academic achievement, family income, education and marital status of different groups is not significant. and colleagues (2001) conducted a study on 603 cancer patients who were treated with special care, studied and To the conclusion that people with religious beliefs and spiritual intelligence methods with their illness better deal came along, they were stronger than other groups. George (2006) in a study entitled (scientific use of intelligence in the workplace), found that managers with spiritual intelligence can adopt a different approach in managing the people conducting them. His most important features to ensure individual spiritual intelligence, influence, communication, interpersonal understanding, management and movement through difficult changes outlined. He believes that the use of rational intelligence, logic analysis in order to understand and control emotions individual emotions and feelings of others is essential.

Ghafuri and Golparvar (1388), the article examines the relationship between organizational justice and organizational commitment have and concluded that organizational justice and its three components significant positive correlation with each of the areas of organizational commitment, the affective organizational commitment, organizational commitment, normative and organizational commitment are continued. Multiple regression analysis also showed that three types of organizational justice, distributive justice, procedural justice and interactional justice with organizational commitment, significant multiple correlation.

Ramin mehr, hadizadeh and Ahmadi Moghaddam (1388), the study examines the relationship between perception of justice and citizenship behavior It concluded that the relationship between perceptions of organizational justice and organizational citizenship behavior is significant. The dimensions of justice, interactional justice of the correlation is stronger than the other two dimensions and three dimensions of organizational justice are correlated with each other. Golparvar and Nadi (1389), in an article titled cultural values and fairness: organizational justice, job satisfaction and turnover, to examine the relationship between these concepts. the results of structural equation modeling and mediating regression analysis showed Partially mediates the overall fairness and procedural justice with desertion, but for interactive and distributive justice does not play such a role. Moderated hierarchical regression analysis showed that the most likely distance power moderating role in the relationship between the overall fairness and turnover and job satisfaction plays.

Research Methodology:

This study is, from the perspective of the application and the data collection method is descriptive. And data collection is the library. The study includes all of the managers, assistants, managers and staff, the

staff of Qeshm Free Zone Organization, the number of 200, and with respect to the availability of the statistical community, collecting information to be random. A sample of ten percent sample of 65 patients included in the error. A total of 71 questionnaires were collected. Questionnaire study of the King, which includes 4 components are used for perception of justice, distribution of questionnaires, five-item measure of organizational justice Niehoff and Moorman was used. The questionnaire to assess perceived fairness in the distribution of results (salary bonuses, etc.) within the organization designed and built. Procedures for assessing organizational justice of the seven-item questionnaire was used Moorman The questionnaire range of perceived fairness and justice staff in regard to the assessment of the business processes and decisions. Six questions to assess organizational communication Moorman was a questionnaire. Meet its five-point scale for (strongly agree or strongly disagree). Assessment questionnaire through Cronbach's alpha reliability and validity have been demonstrated by the experts.

Alpha	Component	Row
0.97	Critical thought	1
0.947	Production of personal meaning	2
0.97	Transcendental consciousness	3
0.974	Expanded state of consciousness	4
0.991	Spiritual Intelligence Questionnaire	5
0.975	Distributive justice	6
0.98	Procedural justice	7
0.978	Interactional justice	8
0.983	Organizational Justice Inventory	9

Analysis of Results

Descriptive analysis of data:

The use of statistics to create order in the phenomena under study in its investigation considerable help. This section first presents descriptive statistics and inferential statistics described above. The results of the analysis of demographic data show. The results in Table 1, 2, 3 and 4.

Table 1: Descriptive statistics Sex

	Frequency	Percent	The cumulative percentage
Man	55	77.5	77.5

	Female	16	22.5	100.0
	کل	71	100.0	

Table 2: Descriptive statistics education

	Frequency	Percent	The cumulative percentage
Supervisor	59	83.1	83.1
Expert	10	14.1	97.2
Director	1	1.4	98.6
Vice	1	1.4	100.0
Total	71	100.0	

Table 3: Descriptive statistics record

	Frequency	Percent	The cumulative percentage
<5	10	14.1	14.1
5-10	35	49.3	63.4
10-15	24	33.8	97.2
>15	2	2.8	100.0
Total	71	100.0	

Table 4: Descriptive statistics of age

	Frequency	Percent	The cumulative percentage
<30	13	18.3	18.3
30-35	21	29.6	47.9
35-40	14	19.7	67.6
4.00	22	31.0	98.6
Total	71	100.0	

		Critical thought	Production of personal meaning	Transcendental consciousness	Expanded state of consciousness
Distributive justice	correlation	.298*	.233	. 435	.749
	sig	.010	.120	.431	.084
	N	71	71	71	71

Inferential analysis of data:

"There is a relationship between distributive justice and critical thought"

The results of this analysis show that due to the significant level of correlation coefficient is positive and significant relationship between these two variables can be seen. Less than 5 hundredths of a significant factor this proves significant. Its numerical value is 298 hundredths of a relationship is relatively weak.

"There is a relationship between distributive justice and of personal meaning."

The results of this analysis show that due to the significant level of correlation coefficient is the relationship between these two components can not be seen. The significance level obtained for this connection is 12 hundredths higher than 5 hundredths is because the connection is rejected.

"There is a heightened awareness of distributive justice"

The results of this analysis show that due to the significant level of correlation coefficient is the relationship between these two components can not be seen. The significance level obtained for this connection is 43 hundredths higher than 5 hundredths is because the connection is rejected.

"There is a state of consciousness between distributive justice and development"

The results of this analysis show that due to the significant level of correlation coefficient is the relationship between these two components can not be seen. The significance level obtained for this relationship since more than 5 749 thousandths and hundredths. The connection is rejected.

Correlation of procedural justice dimensions of spiritual intelligence:

"Between procedural justice and critical thought there"

The results of this analysis show that due to the significant level of correlation coefficient is the relationship between these two dimensions can not be seen. Its significance level obtained for the hundredth 104 and since that is more than 5 hundredths of this correlation is rejected.

"Between procedural justice and produces personal meaning there."

The results of this analysis show that due to the significant level of correlation coefficient between the combined knowledge and self-management relationship can not be seen. The significance level obtained

for this connection is 23 hundredths higher than 5 hundredths is because the connection is rejected.

"There is a relationship between procedural justice and transcendent consciousness"

The results of this analysis show that the level of correlation coefficient is statistically significant association between the combined knowledge and self-motivation is not seen. The significance level obtained for this relationship is 9 hundredth since more than 5 hundredths. The connection is rejected.

"There is a state of consciousness between procedural justice and development"

The results of this analysis show that due to the significant level of correlation coefficient obtained from the relationship between the combination of knowledge and empathy can not be seen. The significance level obtained for this connection is 61 hundredths higher than 5 hundredths is because the connection is rejected.

		Critical thought	Production of personal meaning	Transcendental consciousness	Expanded state of consciousness
Interactional justice	correlation	.337**	.127	.243*	.703
	sig	.004	.065	.043	.787
	N	70	70	70	70

Conclusion:

As noted in this study, the main objective is to identify the relationship between intelligence and perception of organizational justice. To do this, first review the theoretical foundations of spiritual intelligence as well as organizational justice and the perception of this concept model to assess the relationship between them. Then, using the questionnaire design (which was confirmed by its dimensions and sub model) to determine the relationship of the variations in the sample were measured.

The results showed that among interactional justice with sublime knowledge and critical thought there was a significant positive relationship between procedural justice with no significant relationship was not one of the four dimensions of spiritual intelligence. Distributive justice is also positive and significant relationship only with critical thinking. It is suggested that the results of this research to develop management and organizational justice among employees to spiritual intelligence and its components, especially the sense of personal and transcendent consciousness impose further.

References:

Ambrose, Maureen L. (2002) "Contemporary justice research: A new look at familiar questions", Organizational Behavior and Human Design Processes, Vol 89, No1, pp 803-812.

Amram , Y & Dryer , C. (2007). The Development and Preliminary Validation of the Integrated Spiritual Intelligence Scale (ISIS). Palo Alto , CA: Institute of Transpersonal Psychology Working Paper. Available on http :// www.Geocities. com/isisfindings/.

Amram, Joseph (Yosi), 2005, Intelligence Beyond IQ: The contribution of emotional and spiritual intelligences to effective business leadership, Institune of Transpersonal Psychology.

Charash,V.C&Spector, P.E (2001).“The Role of Justice in Organizations.a Meta- Analysis ”,Organizational Behavior and Human Decision Processes,V0l 80,278.

Cherian, P. (2004). Now it’s SQ. Retrieved from internet: www.life and work meaning and purpose.

Emmons , R. A. (2000). Is Spirituality an intelligence ? Motivation , Cognition , and the psychology of ultimate Concern. The International Journal for the psychology of Religion , 10 (1) , 3- 26.

Emmons, R. A. (2000b). Is spirituality intelligence ?Motivation, cognition, and the psychology of ultimate concern. The International Journal for the Psychology of Religion, 10(1), 3-26.

Golparvar, M, Nadi, MA, cultural values and fairness: organizational justice, job satisfaction and turnover, cultural Journal, 1389, Volume III, No. 9, pp. 207-228.

Ivancevich, J. M &Matteson,M.T.(1996).“Organizational Behavior and Management”, McGrow-Hill Companies.Inc .

Jamshidi, N, Khanifar, Hussein, rare, glory, design organizational justice inspired by the Nahj and validation using expert opinion, publication management, organizational culture, 1392, Volume XI, No. III, pp. 51-75.

Koenig, H G (2008). Concerns about measuring “spirituality” in research. Journal Nerv Ment Dis.;196(5):349–355.

Naami, Abdul Zahra, Shokrkon, Hussein, the simple connection of multiple organizational justice and civil behavior among employees of an industrial organization in the city of Ahvaz, the journal Psychology martyr Chamran University, 1385, the first period, the thirteenth year, p. 79-93.

Rajai, AR, spiritual intelligence: perspectives and challenges, the Journal of Educational Branch Bojnoord, 1389, No. 22.

Ramin October, H., H. Moghaddam, A., Ahmadi faith, explores the relationship between perceptions of organizational justice and organizational citizenship behavior, Journal of Change Management, First Year, Issue 2.

Robbins, S.P(2001).“Organizational Behavior”,New Dehli. Prentice Hall, Inc .

Rupp,D.E&Cropanzano,R(2002).“The Mediating Effects of Social Exchange Relationships in Predicting Workplace Outcomes from Multfoci Organizational Justice”, Organizational Behavior and Human Decision Processes , Vol 89 ,pp: 925-946.

Wolman , R. R. (2001). Thinking with your soul: Spiritual intelligence and why it matters. New York: Harmony.www. consciouspursuits.com.

zohar, D. & Marshall, I., (2000), SQ- Spiritual intelligence, the ultimate intelligence. London: Bloombury.