



Impact of Spiritual Intelligence in Asia on Organizational Citizenship Behavior: The Mediating Role of Instrumental and Terminal Values

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Abstract

Purpose of the study: The purpose of this study is to investigate the effects of spiritual intelligence (SI) on Organizational Citizenship Behaviour (OCB) mediated by dimensions of personal values namely terminal and instrumental values.

Methodology: This study employed a positivist research approach along with a research design survey where quantitative research methods were utilized. The study was done on a randomly selected 263 respondents from Islamic banks operating in Malaysia. A structural equation modeling (SEM) was applied to address the research hypotheses.

Findings: The findings show that spiritual intelligence has significant impact on both the dimensions of personal values (namely terminal values and instrumental values) as well as on organizational citizenship behaviour of employees.

Implications: The research found that instrumental and terminal values play mediation roles among the relationships of SI and OCB. After identifying the lacking dimensions of SI, management practitioners can help to design and implement appropriate interventions (training and non-training) for enhancing PV and OCB and thereby employee performance.

Limitations and Future direction: This research limited to only Malaysia, further study can also be replicated in other countries of ASIA and beyond, to identify the cross-cultural and cross-national effects on the variables of interests.



Article History:

Received: 14 August 2024

Accepted: 21 November 2024 Online:
31st December 2024

Keywords:

spiritual intelligence,
organizational
citizenship behaviour,
terminal values,
instrumental values,
Malaysia

1. Introduction

The role of spiritual intelligence in the workplace is still in the preliminary stage of research. This variable has not been studied much from the context of organizational behavior. Spiritual intelligence helps an individual in finding the deepest and most internal resources from which the ability to care, the supremacy to endure and adapt is obtained (George, 2000). From an organizational perspective, spiritual intelligence assists employees in identifying the context of relationships and aligns personal values with a clear sense of purpose that demonstrates a high level of integrity in work (Tee et al. 2011).

Spiritual intelligence (SI) helps to recognize employees' feelings of work experience, and organizational management is now taking initiatives to enhance it by providing meaningful work environment. Different research found that spirituality has a significant influence on employee performance and can enhance ethical behavior (Anwar, *et al.*, 2017). Although some work has been done in the Western hemisphere, almost no empirical study was found to have been conducted in the Asian context (particularly in Malaysia). This study investigates the mediating effects of personal value dimensions (e.g. terminal and instrumental values) between the relationships of Spiritual Intelligence and Organizational Citizenship Behavior of employees working in Islamic banks operating in Malaysia.

It has been observed in professional and academic literature of management that dynamics of extra-role employee behaviors contribute to organizational performance. Extra-role behaviors are also known as discretionary work behaviors, Organizational Citizenship Behaviors (OCB), Pro-social Organizational Behaviors (POB), and Contextual Performance (CP). These have extended much debated progression over the past few decades (Agarwal, *et. al.*, 2024). Organizational management can be considered making appropriate decisions for nurturing and developing spirituality intelligence of employees for achieving continuous performance improvement (Das, *et. al.*, 2022).

Many traditional organizational management literatures have focused on human intelligence in the past. Among them cognitive intelligence (IQ) and emotional intelligence (EQ) have been extensively studied, and recently cultural intelligence (CQ) has drawn some interests in the cross-cultural management literature. As mentioned earlier, although some scholars and professionals have mentioned about the effects of spirituality and spiritual intelligence (SI), there is still a lack in studies in this area, particularly empirical studies that focused on the Asian region or in Malaysia (Osman-Gani & Sarif, 2011; Osman-Gani, Hashim & Ismail, 2013). Traditional management literature has focused on human intelligence in the past, but very little research was conducted to understand the effects of human intelligence (like spiritual intelligence) on personal values (Spector, 2023). Although some scholars and professionals mentioned about the effects of spirituality and spiritual intelligence, not many studies were done on this, and particularly no empirical study was found to have been conducted in Asia nor in Malaysia (Osman-Gani & Sarif, 2011; Naail, 2012).

Moreover, as there are no studies conducted to identify the nature of mediating effects personal values have among the relationships of SI and OCB, there exists a significant research gap in organizational management literature. Therefore, the research question of this study is to identify what is the impact of spiritual intelligence on organizational citizenship behavior through personal values?

Yet, so far, no examination was carried out to build the connections among different aspects of spiritual intelligence and the dimensions of personal values, namely terminal values and instrumental values in terms of circumstances and end results. Subsequently, a significant research gap exists in this body of knowledge, especially in the field of management practice. Considering the propositions displayed in this paper, assuredly, more exact studies would be directed in future to fill the research gap and contribute to the treasure of knowledge.

2. Literature review

The theory of multiple intelligences (Gardner, 2015; Sternberg & Detterman, 1986) recommends that for effective performance in today's dynamic competitive business environment, managers and employees should identify and develop their levels of relevant intelligences needed in the workplace (Baporikar & Sony 2020). Human intelligences such as cognitive intelligence (IQ) and emotional intelligence (EQ) have been extensively studied, and recently Cultural Intelligence (CQ) has drawn some interests in the cross-cultural management literature, but the concept of spiritual intelligence (SI) is still at the early stage of scholarly investigations. Management scholars are looking for clear understandings of spiritual intelligence in their attempts to develop new knowledge based on individual spiritual experience in response to organizational behaviour issues confronting today's dynamic business environment (Anwar & Osman-Gani, 2015). Spiritual experience is seen as interpenetrating all areas and aspects of human life and is also seen as an aspect that has been ascertained as having a deep effect on human interaction (Moxley, 2000; Vaughan, 2002).

2.1 Spiritual Intelligence (SI) and Organizational Citizenship Behavior (OCB)

Spiritual intelligence (SI) is the human ability of aligning soul body through contemplating the higher power source for their actions. Although the concept of SI is new for the professionals, but many social science researchers have been looking for its significance towards the contribution in both academic and professional field (Zohar, 2005, 2012; King, 2008; Naail, 2012; Anwar et al. 2017).

Researchers like David King (2008) mentioned spiritual intelligence in this dissertation as a mental ability that contributes to a person's consciousness, assimilation of thoughts and searching for reasons for existence and recognition of spiritual states. The term ground at the concept of 'spirituality' refers to contemplation of thoughts beyond material and sensual life.

King (2008) developed SI model with four different dimensions namely critical existential thinking (CET), personal meaning production (PMT), transcendental awareness (TA) and conscious state expansion (CSE). Critical existential thinking (CET) refers to existential thinking, searching for reasons for meaning of life. Personal meaning production (PMT) is the ability to identify meaningful purpose with the effort of mental and physical sources. This is the process of experiencing real life occurrences. Transcendental awareness (TA) is the ability to connect self, others and material and nonmaterial life. Finally, Conscious state expansion (CSE) is the ability of existence in spiritual states at one's choices through meditation or other forms of contemplation.

According to Jeloudar and Goodarzi (2012), spiritual intelligence can enhance an individual's involvement and motivation to work. Inner inspiration can boost employee values towards better fit with organizational development. Hence, if management policy may require updating or modifying to change the nature of employees' spiritual activities within the organization. SI enhances employee emotional well-being and resilience, that build emotional stability converts into proactive behaviors that benefit the organization. The integration of spiritual intelligence training in workplace settings has also shown improvements in OCB levels, reinforcing the practical value of SI in organizational contexts (Amram & Dryer, 2008). Based on the above, the following hypothesis is developed:

Hypothesis 1: There is a significant effect of spiritual intelligence on OCB.

2.2 Spiritual intelligence, Terminal values and Instrumental Values

Values describe an individual's goal attainment in terms of the significance of those, which serve as guidelines or principles of a person's entire lifetime activities (Schwartz & Bilsky, 1990). Values are identified as unique characteristics of human activity which evaluate their own and others' behaviour across different circumstances. Terminal values stand for ultimate goals that may be self-centered or society-centered, intrapersonal or interpersonal, while instrumental values are standards that guide conduct of behaviour and consist of moral values and competence values (Rokeach, 1973).

However, most of the research found on personal values on national level was to identify citizens' personal values towards their country with different geographic segments but very rarely is there a study found to understand their personal values at an organizational level (Liu & Cohen, 2010). This is important as values play a crucial role in balancing an employee's commitment toward their organization (Berings, De-Fruyt, & Bouwen, 2004).

Spiritual behaviour makes a great contribution to build individual personal value. Neck and Milliman (1994) found the significant relationship between personal value and workplace spirituality. They highlighted "expressing our desires to find meaning and purpose in our lives and is a process of living out one's set of deeply held personal values" (p. 9). Dehler and Welsh (1994) mentioned that people are motivated/ influenced by the encouragement that is generated from the inner mind of spirituality. However, Hayajneh and Raggad (1994) described SI on the conviction that it deals with managers' personal values with emphasis on its importance in the workplace activity.

Rokeach (1973) proposed the Rokeach Value Survey (RVS) as a measurement tool to measure personal values. The foundation of the instrument stands on the notion that the values of an individual are relatively few, and most people hold the same values. RVS categorized these values into two areas: terminal values and instrumental values. In accordance with Rokeach's conceptualization, personal values comprise terminal values (TV) and instrumental values (IV) which collectively provide a blueprint for how to behave in life, guiding choices and helping to resolve conflicts (Ledden, Kalafatis, & Samouel, 2007). The RVS scale has 36 items, consisting of 18 items for each TV and IV. Terminal Values are defined to recognize ultimate goals that may be self-centered or society-centered, intrapersonal or interpersonal, while Instrumental Values are desirable moods of conduct which guide behaviour and consist of ethical and ability values (Rokeach, 1973). The purpose of RVS is to theoretically link between individual values and behavior, and it is one of the most successful instruments among other value measurements.

Rokeach (1973) emphasizes that terminal values are deeply rooted in an individual's belief system. Spiritual intelligence, through its focus on transcendence and meaning, aligns with the pursuit of these values. Research found that people with high SI often prioritize terminal values like self-actualization, inner peace, and unity with others (Vaughan, 2002). Empirical studies suggest a positive association between SI and instrumental values. For instance, individuals with high SI are more likely to demonstrate behaviors aligned with instrumental values like compassion, integrity, and perseverance (King, 2008). Based on the above, the following hypotheses are developed:

Hypothesis 2: There is a significant effect of spiritual intelligence on terminal values. Hypothesis 3: There is a significant effect of spiritual Intelligence on instrumental values.

2.3 Terminal Values, Instrumental values and Organizational Citizenship Behaviour (OCB)

Organizational citizenship behaviour, in short OCB is an extra-role activity which is identified as 'volunteer behavior' that has not been considered as formal duty of any organizational system but has greater contribution to organizational performance and productivity (Zeglal, et. al., 2024; Appelbaum et al, 2004; Murphy, Athanasou & King, 2002). Organ in the year 1988 proclaimed that OCB may not be considered as official employee job descriptions of an organization, but it can influence the work environment of the organization through employee morality (Cohen & Kol, 2004). Similarly, a good corporate citizen plays a significant role as a conscious member of the organization who can articulate their own values by participating in different activities of the organization and solve organizational problems.

Bateman and Organ (1983) first introduce the term OCB from an organizational perspective. They termed OCB as 'contextual performance'. OCB is a type of behaviour that is not controlled and monitored by the organizational formal policy or system but in aggregate it can help the organization to perform better. Borman and Motowidlo (1993) mentioned that OCB is "behaviors (that) do not support the technical core

itself so much as they support the broader organizational, social and psychological environment in which the technical core must function” (p.73).

Five domains of OCB have been proposed by Organ (1990), namely altruism, conscientiousness, civic virtue, sportsmanship and courtesy (Chan & Kuok, 2020). People with helping behavior identified as altruism, conscientiousness defines a role which performs beyond their job responsibility, employees who participate in political life in the organization termed as civic virtue, people with high spirit participate all different activities without complaining termed as sportsmanship and finally people treat others with dignity called courtesy. This study will adapt the theoretical model proposed by Organ (1990) in developing the conceptual framework which will be validated through empirical data analysis.

However, most of the research found on personal values on national level was to identify citizens’ personal values towards their country with different geographic segments but very rarely is there a study found to understand their personal values at an organizational level (Liu & Cohen, 2010). This is important as values play a crucial role in balancing an employee’s commitment toward their organization (Berings, De-Fruyt, & Bouwen, 2004).

Research suggests that individuals’ end goals often drive their workplace behaviors. People with terminal values like societal harmony, personal growth, or inner peace are more likely to engage in behaviors that benefit their organization and colleagues. Podsakoff et al. (2000) mentioned employees with altruistic terminal values demonstrate higher levels of helping behaviors, such as assisting overwhelmed colleagues or volunteering for additional responsibilities.

Studies have consistently shown that instrumental values strongly predict OCB. People who show honesty and integrity are more likely to engage in positive workplace behaviors, such as attending all meetings and sessions, helping others, abide rules (Borman & Motowidlo, 1997). Similarly, employees with high conscientiousness mostly meet the deadlines, maintaining organizational resources, and striving for excellence in their tasks. Based on the above, the following hypotheses are developed:

Hypothesis 4: There is a significant effect of terminal values on OCB. Hypothesis 5:
There is a significant effect of instrumental values on OCB.

2.4 Moderating Effects of Terminal values and Instrumental Values on the relationship between Spiritual Intelligence and Organizational Citizenship Behavior

Researchers from different domains stressed on the importance of relationship between spiritual intelligence, employee performances and citizenship behavior and proposed different conceptual frameworks for justifying the relationships through empirical investigations (Anwar, et al., 2017; Anwar, Osman-Gani, & Mahmuda, 2017; Doostar, Chegini, & Pourabbasi, 2012).

With higher level of SI people feel happy to work properly in the organization, they experienced happiness and feel glad to compete with their task and responsibilities (Faribors et al. 2010). In this regard, they become more attractive to their co-workers and create a better job environment along with the good interpersonal communications among each other. Good interpersonal communication is a form of social exchange which represents the concepts of organizational citizenship behavior. This social exchange is a form of organizational justice which is also influenced by various dimensions of spiritual intelligence (Allameh et al., 2012).

George (2000) proclaimed that spiritually intelligent people can have a higher level of commitment and have the better ability to understand the true reason for certain circumstances through aligning their personal values. In addition to that, Zohar and Marshall (2000) mentioned SI enables abilities to identify the vision and values between person’s emotions and reason, align their psychic and body. This integration controls one’s both interpersonal and intrapersonal behaviour and able to minimize the gaps between self and others.

From the study of Wigglesworth (2002), the conceptualization of spiritual intelligence relies on the understanding of internal and external peace through composition of empathy and wisdom apart from any situation. For that reason, it is necessary that personal involvement in any situation demands proper synchronizations of both inner and outer peace to create an outcome of any kind interaction in relationships. In this regard, it can be proposed that people with good and pure souls can have the better ability to apply their inner power to act suitably to create better positive performance which could lead to minimizing conflicts and achieve a peaceful existence in the society (Animasahun, 2007; Saidy et al., 2009). In this way, employees feel better in the workplace and get involved in various activities beyond their defined job description and responsibility which leads to better performance of the organization. This voluntary behavior is also influenced by a person's own value system that has been categorized into terminal and instrumental values (Rokeach, 1973). Based on the above, the following hypotheses are developed:

Hypothesis 6: The relationship between spiritual intelligence and OCB is mediated by terminal values.

Hypothesis 7: The relationship between spiritual intelligence and OCB is mediated by instrumental values.

The conceptual framework of the study is presented in Figure 1.

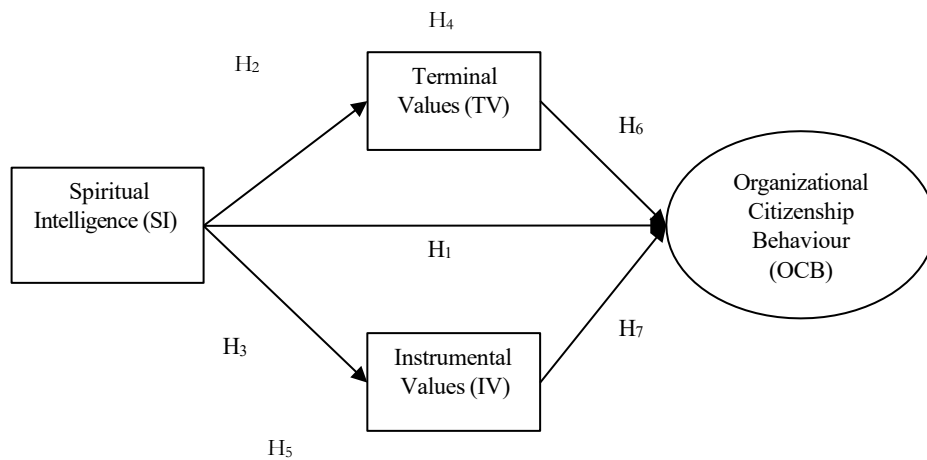


Figure 1. Conceptual framework of the Research

3. Materials and Methods

3.1 Research Design

A positivist research approach was adopted for this study by using survey methodology. Quantitative research methods were used, which are suitable when researchers desire to produce a useful and detailed description about a topic of study, explain general descriptions about definite measures, and estimate the probability that a specific result is more than chance (Williams & Monge, 2001). The study conducted by using the hypothetico-deductive method to test the hypothesized association among all constructs under investigation.

3.2 Population and Sampling

This is an individual level study, and the unit of analysis was the managers working in Islamic banks operating in Malaysia. A sample size of 263 is identified for the study. Random Sampling procedure was used to select managers from the population of Islamic banks operating in Malaysia. The survey studied the following four constructs: spiritual intelligence, terminal values, instrumental values, and organizational citizenship behaviour. A total of 400 questionnaires were distributed to the respondents and 280 questionnaires were returned and 263 questionnaires were useable for the analysis. So, the response rate of this study was 65.75%.

3.3 Measurement Instrument and Validation

Measurement scales for the relevant constructs were adapted from the previous studies, which was subjected to reliability and validity tests through a pilot test. The measurement of spiritual intelligence was adapted from the 24-items scale of Spiritual Intelligence Self-Report Inventory (SISRI-24) developed by King (2008).

The research instrument for OCB measurement was adapted from Podsakoff et al. (1990) OCB scale with 24 items. The research instrument for measuring 'Personal Values' was adapted from Rokeach's Value Survey (RVS) (1973) which measures both terminal and instrumental values with 18 items each. The above scales of measurement consist of 5-point Likert-type scale, with response categories from 1 (Strongly Disagree) to 5 (Strongly Agree).

This research has conducted content validity which refers to appropriateness of the content of an instrument. The questionnaire was distributed to 4 professionals and 4 academicians to assess the content validity. The wording, item modification and rephrasing were done according to their suggestions.

3.4 Data Collection

This study employed a structured questionnaire which was developed by integrating the above-mentioned scales of measurements for the constructions. Primary data collection approach through field survey was applied to this study with the questionnaire personally being administered by the research team to the selected respondents of the sample. The research team made the best possible efforts to personally contact the sample managers to maximize the response rate.

Table 1 Demographic Characteristic of the Respondents

Demographic Variables	Frequency	Percent (%)
Gender		
• Male	120	45.63
• Female	143	54.37
Age Range		
• Below 31 years	125	47.53
• 31 to 40 years	78	29.66
• 41 - 50 years	40	15.21
• 51 years and above	20	7.60
Marital Status		
• Single	123	63.12
• Married	78	36.88
Level of education		
• SPM	23	8.75
• STPM	15	5.70
• Diploma	33	12.55
• Degree	113	42.97
• Masters	72	27.38
□ Others	7	2.66

4. Results and Discussions

4.1 Data Analysis

After collecting data, reliability tests were conducted using Cronbach's alpha analysis. The value that is closer to 1 is better. Regarding questions referring to Spiritual Intelligence, Terminal values, Instrumental Values, and Organizational Citizenship Behaviour variables, they have passed the reliability test required. The following Table 2 below shows the Cronbach's alpha values of the variables of interest.

Table 2 Reliability Test Results

Variables	Cronbach's Alpha	Item(s)
Spiritual Intelligence	0.840	24
Terminal values	0.721	18
Instrumental Values	0.753	18
Organizational Citizenship Behaviour	0.788	24

The research used SPSS AMOS to measure normality tests through the indices of skewness and kurtosis. The test conducted before conducting the confirmatory factor analysis (CFA). The indices of skewness for each item of the research instruments (e.g. spiritual Intelligence, terminal values, instrumental values and organizational citizenship behavior) should be negative or positive to explain that the assumption of normality is not violated (Bollen & Jackman, 1990; Tabachnick & Fidell, 2007). There is no case found which can violate the assumption of normality and all values of skewness were negative and less than 3 (Tabachnick & Fidell, 2007). According to the assumptions of kurtosis, all values must be lower than 7 to justify that there is no abnormal distribution (Kline, 2011). All the kurtosis values in this study are less than 5 which proofs that no single case falls in the abnormal distribution.

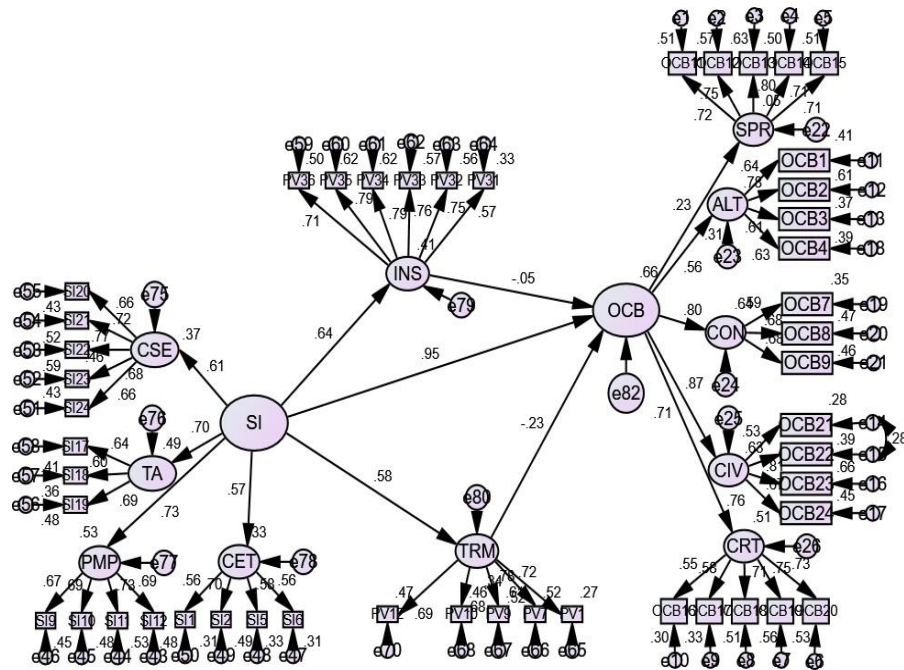


Figure 2. SEM Measurement Model

The study applied confirmatory factor analysis to verify the items connected with the research constructs. Hypotheses were tested through path model by structural equation modelling (SEM). The threshold for composite reliability is 0.60 (Nunnally & Bernstein, 1994). Coefficient and significance are assessed through convergent validity (Anderson & Gerbing, 1988).

Path coefficient value should be more than 0.15 are significant (Hair et al., 2010). Unity between the variables identified through chi-square. The model shows fit indices results as follows: $\chi^2 = 1810.588$; $\chi^2/df = 1065$; RMSEA=0.057; Normed Chi-Square = 2.700; CFI= 0.873. Figure 2 represents measurement model where CFI is close to 1, RMSEA values ranging from 0.05 to 0.10, and normad chi-square ranging from 3 -5. From these results it can conclude that model is fit, and it represents the relationship between SI and OCB mediated by instrumental values and terminal values.

Table 3 Hypothesized Path Coefficients

Hypothesized Path			Coefficient (β)	Estimate	S.E.	C.R.	P
OCB	<---	Spiritual Intelligence	0.950	0.454	0.154	2.947	.003
Instrumental Values	<---	Spiritual Intelligence	0.641	1.061	0.169	6.261	***
Terminal values	<---	Spiritual Intelligence	0.580	0.623	0.117	5.340	***
OCB	<---	Terminal values	-0.047	-0.101	0.050	-2.013	.044
OCB	<---	Instrumental Values	-0.227	-0.013	0.028	-.479	.632

Note: *significant at 0.05 levels

Table 3 shows the hypothesized path with value of path coefficient, critical ration and P value. These are the typical parameters to assess hypothesis testing results.

A significant positive relationship between spiritual intelligence and OCB was found, as proposed in Hypothesis 1 (Critical ratio = 2.947, > 1.96, $p < 0.05$). Hypothesis 2 was also supported according to the analysis, that is, a significant positive relationship between spiritual intelligence and instrumental values (Critical ratio = 6.261, > 1.96, $p < 0.05$). Hypothesis 3 was also supported according to the analysis, that is, a significant positive relationship between spiritual intelligence and terminal values (Critical ratio = 5.340, > 1.96, $p < 0.05$). These aspects contribute significantly to the level of personal values.

Furthermore, a significant relationship was not found between instrumental values and terminal values with OCB, that is Hypothesis 4 and 5 where Critical ratio = 2.176 and 0.479 but not significant at the level of 0.05. In this regard, it can be mentioned that there is no significant relationship between personal values dimensions such as instrumental values and terminal values with organizational citizenship behavior.

4.2 Mediation Test

In Hypothesis 6, the relationships between SI and OCB mediated by terminal values, the mediation test was conducted through comparing the Chi-square with/without mediation. The Chi-square values are 1810.588 and 1016.009 respectively with and without mediation. It shows the mediation is there as the value increases. The intensity of mediation is determined through direct, indirect and total effects of beta coefficient values. The direct effect test value between SI and OCB, with mediation of terminal values, is $\beta = 0.454$ ($p > 0.001$), indirect value $\beta = -0.077$ ($p > 0.05$) and total effects is $\beta = 0.376$ ($p > 0.001$). Here, the direct beta value is more than the indirect beta value which signifies that the mediation terminal values exist between the relationship of spiritual intelligence and OCB, but the mediation effect is weak. In this regard, Hypothesis 6 is accepted, that is, the relationship between spiritual intelligence and OCB is mediated by terminal values.

Similarly, the direct effect test value between spiritual intelligence and OCB, with mediation of instrumental values, is $\beta = 1.061$ ($p > 0.001$), indirect value $\beta = -0.077$ ($p > 0.05$) and total effects is $\beta = 0.376$ ($p > 0.001$). Here, the direct beta value is more than the indirect beta value which signifies that the mediation instrumental values exist between the relationship of spiritual intelligence and OCB, but the mediation effect is weak. In this regard, Hypothesis 7 is accepted, that is, the relationship between spiritual intelligence and OCB is mediated by instrumental values.

Understanding the effects of spiritual intelligence (SI) on organizational citizenship behavior (OCB) through terminal and instrumental values holds significance issues for employee performance and organizational productivity. In modern organizations, where ethical dilemmas and interpersonal competitions are common, enhancing OCB has become essential for creating unified, cooperative, and positive environments. This research presents how SI as a human intelligence integrates purpose, values, and empathy, can enhance OCB by aligning employee and organizational goals. The mediating roles of terminal values (e.g., life goals like societal contribution and self-fulfillment) and instrumental values (e.g., honesty, diligence, and fairness) are particularly significant. These dimensions present the mechanisms that SI influences proactive behaviors.

This research has an aim to contribute towards filling the gap in the organization and management literature. It also suggests that employees of the organization may have a crucial role in promoting spiritual intelligence and its consequences for the dimension of personal values namely terminal and instrumental values within the organization.

The results of the research show that employee's spiritual intelligence significantly influences their organizational citizenship behavior. Employees with high spiritual ability can apply their skills of existential awareness, assimilation, and adaptive application of the nonmaterial and transcendent aspects which helps them to behave as a responsible person in the organization who is loyal, committed, helpful to others and participative in organizational activities. The results also show that both terminal and instrumental values are significantly influenced by employees' spiritual intelligence. It shows that employees with high spiritual intelligence can utilize their values for their work life. The spiritual ability enhances their application of value systems in the workplace. Eventually, this study confirms that employees' spiritual intelligence has the capacity to boost employee participation in the workplace utilizing their values and citizenship behavior.

5. Conclusions

5.1 Main findings

The findings of the study show that spiritual intelligence has a significant impact on organizational citizenship behaviour among the employees working in Islamic banks operating in Malaysia. The study also confirms that terminal values and instrumental values, play a mediating role between the relationship of SI and OCB. It means that a person's value system is influenced by their spiritual experience while they work in the organization. It confirms that employee personal values are important components for the workplace environment. For this research, management scholars and practitioners should be more careful about selection and recruitment regarding potential employee's value judgment.

Findings of this research will also signify the importance of employee OCB, thereby organizational management will be able to make appropriate decisions for improving OCB, which would increase organizational loyalty and commitment of employees resulting in a higher retention rate and increased job satisfaction.

5.2 Practical & theoretical Implications

This empirical study contributes to the field of management by bridging the research gap found in spirituality in management literature in several ways. First, the findings of the study show that spiritual intelligence has a significant impact on organizational citizenship behaviour among the employees working in Islamic banks operating in Malaysia. The study also confirms that terminal values and instrumental values, play a mediating role between the relationship of SI and OCB. It means that a person's value system is influenced by their spiritual experience while they work in the organization. It confirms that employee personal values are important components for the workplace environment. For this research, management scholars and practitioners should be more careful about selection and recruitment regarding potential employee's value judgment.

Second, the current research on OCB has focused on individual determinants of this behaviour, this research suggests that key facets of the social and organizational context may be more influential predictors of OCB. Therefore, supervisors are encouraged to develop the type of social connection - for the employees - that will deliver the type and level of OCB that is significant in their workplace setting, instead of exclusively endeavoring to contract people who have individual attributes that may incline them to take part in such behaviour.

Third, this study identified the connection between spiritual intelligence and employee's attitudinal variable (e.g. terminal and instrumental values, OCB) in the banking industry setting. It may benefit organizational managers to nurture and develop relevant employee skills for enhancing and utilizing their spiritual intelligence to build a better relationship among employees and boost organizational effectiveness.

Fourth, this research will provide empirical evidence of the expected linkages among Spiritual Intelligence (SI) and OCB, which will advance the current knowledge in the theoretical domains of multiple intelligences (Gardner, 1983; Sternberg, 1985). The results will also contribute to the bodies of knowledge in management, OB (Affective Events Theory), HR (Human Performance Technology) and organizational leadership.

Fifth, the validated research instrument of SI can be used to identify the levels of SI of employees and managers. Then appropriate management interventions could be initiated for developing the deficient dimensions of SI and OCB of employees in organizations. The creation of a new conceptual model signifying the importance of SI will provide new dimensions of looking at employee performance enhancement, which would result in organizational productivity improvement.

Finally, from the light of the study management, practitioners may develop proper tools and techniques to recruit better levels of spiritual intelligence. People possessing superior value system can reveal higher organizational citizenship behavior within the workplace.

5.3 Limitations and Future Directions

Although this research contributes diversely to existing literature it is not without limitations. First, the concept of spiritual intelligence should be included more extensively in future research for studying its effects on enhancing employee performance. For this reason, future researchers and management scholars should focus on identifying and developing appropriate factors and interventions that will increase employees' spiritual capabilities and SI.

Second, this study did not include individual demographic variables which might be a limitation for existing literature. Future research can study the effects of selected individual variables (e.g. age, gender, work experiences, and educational level) on levels of SI and their effects on OCB and performance.

Third, this research limited to only Malaysia, further study can also be replicated in other countries of ASIA and beyond, to identify the cross-cultural and cross-national effects on the variables of interests. Findings of this study are expected to trigger more research interests in the fields of spirituality, religiosity, spiritual intelligence, and other related areas. New models and theories could be developed after more research is conducted in this infant field of study.

In conclusion, employees with high levels of spiritual intelligence seem to be more concerned with organizational responsibilities. They have better understanding and good interpersonal relationships with the customers, peer groups, supervisors, and subordinates. They are also concerned with their own responsibilities as well as others.

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