BEYOND COGNITIVE AND EMOTIONAL INTELLIGENCE, INFLUENCE OF SPIRITUAL INTELLIGENCE ON ORGANIZATIONAL COMMITMENT: AN EMPIRICAL ANALYSIS

BRIG NALINI RANJAN PANDEY

PhD Scholar, AP University

Abstract

Spiritual Intelligence (SI) underpins the effective engagement of emotional and cognitive processes, yet its role in organizational contexts remains underexplored. Building on prior work (Zohar and Marshall, 2000), this study addresses a significant research gap in organizational behavior by examining the relationship between SI and Organizational Commitment (OC) in the Indian manufacturing sector. Using a 5-point Likert scale, SI was measured with 19 self-assessment items (e.g., existential reflection, purpose identification, transcendental awareness), while OC was assessed with 18 items (e.g., emotional attachment, perceived costs of leaving, moral obligation to stay). The analysis revealed a moderate positive correlation between SI and OC, suggesting that employees with higher levels of spiritual awareness exhibit stronger workplace loyalty. These results extend existing theoretical frameworks by supporting the view that cognitive and emotional intelligences are enriched by spiritual dimensions, thereby contributing to ethical engagement and employee retention. Practical implications include the integration of reflective training, values-based workshops, and mindfulness programs to foster intrinsic motivation and reduce turnover in India's diverse workforce.

Key Words: Spiritual Intelligence, Organizational Commitment, Workplace engagement

Introduction

In today's dynamic workplace, employees increasingly prioritize intrinsic motivation over extrinsic rewards such as pay raises and promotions, challenging organizations to retain talent. This shift toward intrinsic value—seeking meaningful work that aligns with personal beliefs—has spurred growing interest in Spiritual Intelligence (SI). SI refers to the ability to integrate universal principles such as purpose, integrity, and interconnectedness into professional decision-making, thereby influencing not only ethical clarity and holistic thinking but also employee engagement and overall work satisfaction (Pandey, 2014; Baykal, 2024).

Modern organizations are increasingly recognizing that when employees find intrinsic meaning in their roles, they exhibit higher levels of organisational commitment. This commitment is a key driver of performance improvements, reduced turnover, and a positive workplace culture by promoting values such as loyalty and responsibility toward collective goals. Despite this, the mechanisms through which Spiritual Intelligence influences organisational commitment remain underexplored, particularly in specific contexts such as India's manufacturing sector.

Drawing on established theories of intrinsic motivation and organisational behavior, this study investigates the relationship between Spiritual Intelligence and Organisational Commitment (OC) while examining the mediating factors that underpin this link. By grounding the research in contemporary theoretical frameworks, the study seeks not only to extend current literature but also to provide practical insights for leaders and HR professionals. In doing so, it offers guidance on how SI can be operationalized within organizational practices to enhance loyalty and overall productivity.

Spiritual Intelligence is conceived as an inherently human attribute that reflects the pursuit of meaning and the capacity to envision and achieve aspirational goals. As defined by Vaughan (2002), SI involves deriving significance from a deep understanding of existential questions and effectively mobilizing different levels of consciousness for problem-solving. Unlike mere religiosity, SI emphasizes attributes such as self-awareness, spontaneity, compassion, holism, humility, the ability to reframe challenges, positivity, and a sense of vocation—qualities that collectively align individual values with organisational objectives (Everheart; Pandey, 2023). The remainder of this article is organized as follows. First, an extensive literature review outlines the critical theoretical frameworks and key empirical findings relating to Spiritual Intelligence and Organisational Commitment. Next, the research methodology is presented, detailing the design, data collection, and analysis strategies employed. This is followed by a discussion of the findings and their theoretical as well as practical implications. Finally, the conclusion addresses the study's limitations and offers directions for future research to further elucidate the role of SI as a universal driver of organisational commitment

Theoretical Background

The Theoretical framework of the study is based upon the Self Determination Theory and Social Exchange theory.

Spiritual Intelligence (SI) and Spiritual Quotient (SQ): A nuanced understanding of Spiritual Intelligence (SI) and Spiritual Quotient (SQ) is essential for this study. SI is conceptualized as the capacity to tap into the deeper dimensions of human experience and to apply such insight for ethical and effective decision-making (Zohar & Marshall, 2000). In contrast, SQ represents a quantitative measure of these abilities—providing a snapshot that can be compared, studied, and tracked over time. While popular literature sometimes uses these terms interchangeably, the key distinction is that SI is the broader, qualitative construct of spiritual understanding, whereas SQ operationalizes this construct in numerical form (Ahmad Peerzadah, Mufti, & Ahmed Nazir, 2018; Dennis Relojo-Howell, 2016; Jain, 2024). This differentiation underpins the study's model and supports the development of practical measures for fostering spiritual aspects within organizational settings.

Self-Determination Theory (Deci & Ryan, 1985): Self-Determination Theory (SDT), developed by Deci and Ryan (1985), examines the drives behind individuals' actions in the absence of external incentives. SDT posits that individuals flourish when three basic psychological needs are met:

- **Autonomy:** The freedom to make choices aligned with personal values.
- **Competence:** Confidence in one's ability to achieve goals and foster growth.
- **Relatedness:** A sense of connection and shared purpose with others.

In organizational settings, environments that nurture these needs—through clear role definitions, skill enhancement opportunities, and collaborative work cultures—enhance intrinsic motivation, thereby leading to greater organisational commitment (Ryan & Deci, 2000). Within this framework, the measurable aspect of SQ plays a role by:

- **Enhancing Autonomy:** Empowering employees to align their work with deeper values.
- **Fostering Competence:** Strengthening emotional resilience and confidence (Amram & Dryer, 2008).
- **Strengthening Relatedness:** Promoting an awareness of interconnectedness among colleagues (King & DeCicco, 2009).

Social Exchange Theory (SET) and Spiritual Intelligence Theory (SIT): Social Exchange Theory (SET) posits that human interactions are structured as exchanges in which individuals seek to maximize benefits while minimizing costs, with reciprocity and fairness at the core (Kumar & Shailja, 2024; Nickerson, 2023). In parallel, Spiritual Intelligence Theory (SIT)—which, after its full introduction as Spiritual Intelligence Theory (SIT), is consistently referred to by its acronym—explores how heightened spiritual awareness, values, and higher consciousness guide human behavior and decision-making. SIT emphasizes intangible rewards such as inner peace, moral integrity, and fulfillment.

The synergy between SET and SIT emerges when considering workplace exchanges. Whereas SET primarily addresses tangible rewards, SIT suggests that individuals with high spiritual intelligence may infuse their exchanges with deeper ethical considerations and altruistic behaviors. For instance, in environments where fairness and care are prioritized, employees may reciprocate with loyalty, discretionary effort, and long-term commitment, thus enhancing organisational outcomes (Homans, 1958).

Spiritual Leadership Theory (Fry,2003): Spiritual Leadership Theory, developed by Fry (2003), offers a framework for understanding how inner values and a higher purpose influence employee behavior. This theory argues that leadership transcends traditional transactional models by integrating vision, hope/faith, and altruistic love. Leaders who embody these characteristics foster an environment where employees perceive their work as a calling, which in turn reinforces organisational commitment. By articulating a vision grounded in core values and authenticity, spiritual leaders enable employees to internalize this vision—transforming the employee–organization relationship into a partnership based on shared values and mutual growth. This approach complements the other theories discussed by providing a mechanism through which spiritual intelligence is operationalized to drive tangible organizational outcomes (Utomo et al., 2023).

Integration of frameworks: This study integrates three well-established frameworks—Social Exchange Theory (SET), Self-Determination Theory (SDT), and Spiritual Leadership Theory (SLT)—to explain the hypothesis that Spiritual Intelligence (SI) positively influences Organizational Commitment (OC).

- **Social Exchange Theory (SET):**

SET posits that workplace relationships are built on reciprocal exchanges, where benefits are exchanged in a system of mutual trust and fairness. Employees with high SI tend to form deeper, trust-based connections and display ethical behavior. This, in turn, enhances their perception of organizational support and triggers norms of reciprocity, ultimately reinforcing their commitment to the organization (Blau, 1964; Nickerson, 2023). In this study, SI is believed to activate these reciprocal mechanisms, thereby translating individual spiritual awareness into stronger OC.

- **Self-Determination Theory (SDT):**

SDT, as developed by Deci and Ryan (2000), argues that intrinsic motivation arises when individuals' psychological needs—autonomy, competence, and relatedness—are fulfilled. SI enables individuals to clarify their sense of purpose and align personal values with organizational goals. For example;

- **Autonomy:** SI empowers employees to make informed choices that reflect their deeper values,
- **Competence:** SI enhances emotional resilience and self-efficacy,
- **Relatedness:** SI fosters a sense of connection by integrating personal beliefs with the organizational mission.

These factors collectively boost OC by ensuring that employees remain intrinsically motivated to contribute to the organization.

- **Spiritual Leadership Theory (SLT):**

Spiritual Leadership Theory, originally proposed by Fry (2003), suggests that leaders who articulate a compelling vision grounded in ethical values create an environment that resonates with employees' inner spiritual capacities. Leaders who embody purpose, hope/faith, and altruistic love help employees internalize the organizational vision, transforming the typical employer–employee relationship into a value-based partnership. This process amplifies the effect of SI on OC by fostering an atmosphere where work is experienced as a calling rather than merely a job.

Integrated Conceptual Model:

The integration of these theories is visually summarized in Figure 1 of the article, which illustrates the theoretical pathways as follows:
- **SI as the Catalyst:** Spiritual Intelligence (SI) is positioned as the core internal resource that provides individuals with the qualitative depth to form meaningful, ethical

relationships (SET), align with organizational aspirations (SDT), and thrive under inspirational leadership (SLT).

- **Pathways to Organizational Commitment:**
  - ✓ **Reciprocal Relationships (SET):** Enhanced SI leads to more trust-based and supportive exchanges within the organization, reinforcing OC.
  - ✓ **Intrinsic Motivation (SDT):** SI helps satisfy basic psychological needs, resulting in sustained commitment.
  - ✓ **Value-Based Leadership (SLT):** Leaders who integrate spiritual values further amplify the effect of SI on OC by creating an environment that employees find deeply meaningful.

Together, these integrated frameworks provide a clear, multidisciplinary explanation for how SI—through mechanisms of reciprocity, intrinsic need fulfillment, and ethical leadership—increases Organizational Commitment. This comprehensive model supports the study's hypothesis (e.g., H1–H4) and forms the basis for the empirical investigation into the role of SI in fostering enduring organizational loyalty.

Table 1:Theoretical integration with Hypothesized Model of the Study

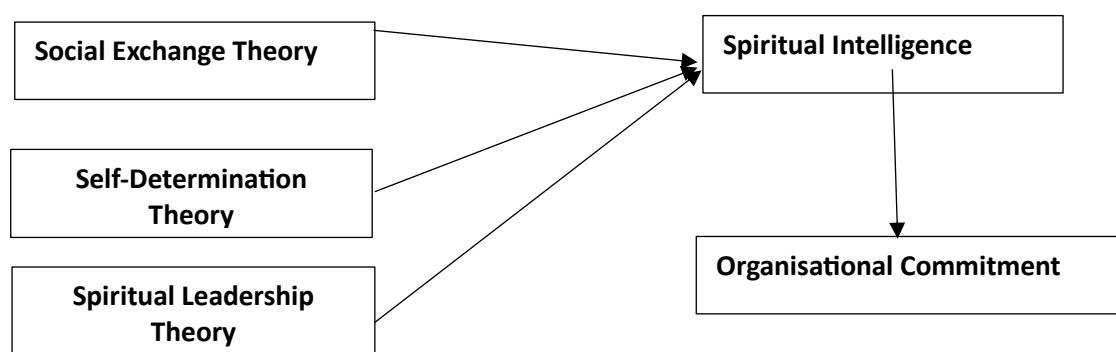| Theory	Key Concept	How it Supports the Hypothesis
Social Exchange Theory	Reciprocity and fair treatment	SI leads to positive treatment → reciprocated with commitment
Self-Determination Theory	Fulfilment of intrinsic needs	SI meets needs for autonomy, competence, and relatedness → internal motivation → commitment
Spiritual Leadership Theory	Vision, hope/faith, and altruistic love	SI-driven leadership creates meaning and care → fosters organizational commitment

Fig 2:Conceptual Model – Theoretical support for the Hypothesis

As explained above, **the Social Exchange Theory**, **Self-Determination Theory**, and **Spiritual Leadership Theory** support the influence of **Spiritual Intelligence** on **Organizational Commitment**.Each theory feeds into the understanding and impact of spiritual intelligence, which then positively influences employees' commitment to the organization.

Literature Review and Hypothesis Development

In high-stress corporate environments, initiatives designed to cultivate **Spiritual Intelligence (SI)** have been implemented as strategies to enhance organizational commitment. Panigrahy (2021) demonstrated that fostering SI can deepen employee commitment and improve overall performance. Gupta and Kumar (2018) proposed a framework for workplace spirituality that leverages inner-life opportunities to strengthen organizational commitment and productivity, thereby offering a competitive advantage. Empirical findings by Tahir and Rehman (n.d.) indicate that specific dimensions of SI are positively correlated with organizational commitment, suggesting that SI interventions may drive both loyalty and enhanced performance. In this context, SI is understood as a broad, qualitative construct reflecting an individual's capacity for inner awareness and meaning-making, whereas **Spiritual Quotient (SQ)** serves as a quantitative measure of these abilities.

Dimensions of Organizational Commitment

Based on Meyer and Allen's (1991) three-component model, organizational commitment can be evaluated through the following dimensions:

- **Normative Commitment (Values Commitment):** Empirical research indicates that employees with high SI tend to display strong normative commitment. Meyer et al. (1993) found that ethical decision-making and alignment with organizational values can lead to a heightened sense of moral obligation to remain with the organization.
- **Affective Commitment:** Affective commitment refers to the emotional attachment employees have toward their organization. Rosso et al. (2010) found that when individuals derive meaning and purpose in their work—attributes enhanced by SI—they are more likely to develop a deep, affective bond with their organization. Theoretically, SI is expected to cultivate such meaningful work experiences, thereby strengthening affective commitment.
- **Continuance Commitment:** Traditionally, continuance commitment reflects an employee's cost-based rationale for remaining with an organization due to a lack of alternatives. However, some emerging evidence (Gupta & Mikkilineni, 2018) suggests that, in contexts enriched by SI, feelings of belonging and trust can also play a role in reducing turnover. Although this perspective extends the conventional definition, additional empirical investigation is necessary to substantiate this linkage.

Literature Gaps

Despite ample research on emotional and cognitive intelligence, the unique role of SI in shaping organizational commitment has received limited attention. Specifically, existing studies:

- Often rely on small, fragmented samples that limit generalizability.
- Overlook the distinctive contribution of SI compared to related constructs (e.g., emotional intelligence).
- Provide insufficient empirical evidence regarding SI's direct influence on organizational commitment, particularly in contexts such as India, where collectivist values and spiritual traditions are prominent.

Integrative Theoretical Framework

This study conceptualizes SI as a key determinant of organizational commitment by integrating insights from two complementary theories:

- **Self-Determination Theory (SDT)**: SDT (Deci & Ryan, 2000) posits that intrinsic motivation arises when individuals' core psychological needs—autonomy, competence, and relatedness—are met. SI enhances these aspects by enabling individuals to clarify their purpose, make values-aligned choices, and feel connected to a larger mission. In an autonomy-supportive environment, employees can align their work with deeper personal values, thereby strengthening their commitment.
- **Social Exchange Theory (SET)**: SET (Blau, 1964) explains that workplace relationships are based on reciprocal exchanges of benefits and support. Employees with high SI tend to establish trust-based, ethical relationships, which, in turn, foster perceptions of organizational support and reciprocity. These factors help reinforce long-term organizational commitment.

By integrating SDT and SET, the study posits that SI serves as a catalyst, activating intrinsic motivational mechanisms and reinforcing reciprocal, supportive relationships that collectively enhance organizational commitment.

Hypothesis Development

Drawing upon the reviewed literature and integrated theoretical arguments, the following hypotheses are proposed:
- **H1:** There is a positive relationship between Spiritual Intelligence (SI) and Organizational Commitment (OC). *Theoretically, SI is expected to improve commitment by deepening ethical values and aligning personal beliefs with organizational goals. Empirical studies (e.g., Tahir & Rehman, n.d.) lend preliminary support to this relationship.*

- **H2:** Spiritual Intelligence (SI) has a positive impact on Spiritual Well-Being (SWB). *SWB is defined as an individual's sense of meaning, purpose, and connection to higher universal values (Fry, 2003; Chen & Li, 2013).*
- **H3:** Spiritual Well-Being (SWB) has a positive impact on Organizational Commitment (OC).
  Rosso et al. (2010) found that employees who perceive their work as meaningful exhibit higher commitment, suggesting that SWB can drive OC.
- **H4:** Spiritual Well-Being (SWB) mediates the relationship between Spiritual Quotient (SQ) and Organizational Commitment (OC). *This hypothesis builds on mixed empirical findings (Saripudin & Rosari, 2019; Utomo et al., 2023) and posits that SWB channels the influence of SI (as measured by SQ) into greater organizational commitment.*

Role and Effect of Spiritual Well-Being

A study investigated how spiritual well-being and spiritual intelligence are connected among college students at a Catholic school in Malaybalay City, Bukidnon (Piscos et al., 2024). The results showed that these students generally have high spiritual well-being—they are very involved in spiritual practices and maintain a positive view of life. However, a moderate score on measures related to finding life's purpose suggests that some students are still working on understanding their direction in life.

The study also found that students possess high spiritual intelligence, meaning they are good at understanding and using spiritual knowledge in their everyday lives. While there was a strong overall positive link between spiritual well-being and spiritual intelligence, a more specific comparison between the overall well-being index and spiritual intelligence revealed only a weak positive connection. This indicates that, although these two aspects are related, they also operate somewhat independently, highlighting the complex nature of spiritual development.
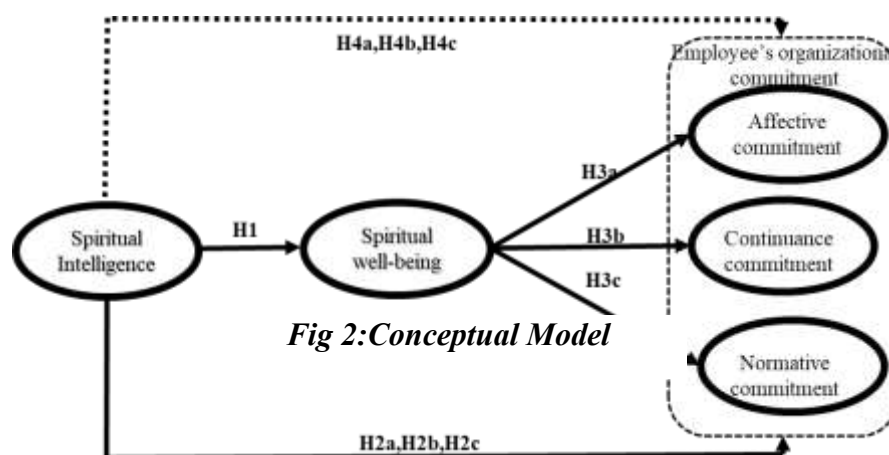
Spiritual Well-Being (SWB) is a central facet of SI and comprises two key dimensions:

- **Sense of Meaning:** Refers to the perception that one's work contributes to a greater purpose. Empirical evidence from Fagley and Adler (2012) supports the positive impact of a meaningful work experience on commitment.
- **Sense of Membership:** Denotes the feeling of belonging and recognition within the organization. Sani et al. (2015) reported that such a sense of membership enhances psychological security and commitment.

While some studies (e.g., Saripudin & Rosari, 2019; Utomo et al., 2023) have documented a positive link between SWB and organizational commitment, other research (Stains, 2018) has yielded mixed results. These discrepancies highlight the need for further empirical inquiry into the mediating role of SWB in the SI–OC relationship.

Conceptual Model

Drawing from these arguments, a conceptual model illustrated in Figure 2 is introduced. This model suggests that spiritual intelligence not only directly elevates organisational commitment but also does so indirectly through the mediating influence of spiritual well-being. In essence, the framework offers a comprehensive perspective on how nurturing spiritual intelligence addresses employees' intrinsic needs for meaning, membership and connection, thereby fostering a more committed workforce.

Fig 2:Conceptual Model

The conceptual model integrates Spiritual Intelligence (SI), Spiritual Well-Being (SWB), and Organizational Commitment (OC) to explain how spiritual attributes impact employee loyalty. SI is posited to enhance SWB, which in turn positively influences the three dimensions of OC—affective, continuance, and normative commitment—by fostering deeper purpose, trust, and ethical alignment. In addition, SI is theorized to exert direct effects on each OC dimension, thereby reinforcing its impact beyond mediating factors. Drawing on Self-Determination Theory, Social Exchange Theory, and Spiritual Leadership Theory, this integrated framework provides a succinct and comprehensive explanation of how workplace spiritual attributes can lead to higher employee commitment.

This study adds to the expanding research on spiritual intelligence by investigating its impact on organisational commitment of employees and identifying the mediating factors that shape this connection. By incorporating recent empirical findings and theoretical perspectives, this article seeks to offer practical insights for leaders and HR professionals aiming to harness spiritual intelligence as a means to cultivate a more motivated, resilient, and purpose-driven workforce.

Materials and Methods:

Research Design

This study employed a cross-sectional, non-experimental design to examine the association between Spiritual Intelligence (SI) and Organizational Commitment (OC) among full-time

employees in India. By collecting data at a single point in time, the design provides insights into how SI and OC interact across diverse organizational settings without inferring causality.

Sample Selection:

A mixed purposive and convenience sampling approach (Cozby & Bates, 2012; Dörnyei, 2007) was used to get response from Indian industries who were available and willing to participate. This strategy was chosen to align with the study's objective of capturing varied perspectives from employees across multiple organizational levels—from entry-level to senior management—and industries throughout India. A total of 225 full-time professionals were contacted, ensuring sample diversity in terms of age, gender, and industry background. With 225 responses, the sample size is robust for most statistical analyses, including confirmatory factor analysis (CFA) and scale validation. This increases the reliability of study findings within the context of Indian industries. The targeted approach ensures that the data is relevant and meaningful for research questions. By using purposive sampling, it has been ensured that the data directly reflects the experiences and perspectives of those working in Indian industries. This is ideal for research that seeks to develop, validate, or apply a scale within a specific sector. The sample size of 225 is strong for this purpose, supporting robust statistical analysis and meaningful conclusions for the target group.

Measurement Tools:

The study utilized several well-validated instruments to measure the constructs of interest. The Spiritual intelligence Self Report Inventory (SISRI-24) developed by David King (2008), Organisational commitment Questionnaire by Allen & Meyer (2003) and Spiritual Well Being (SWB) were used to measure the constructs. Prior to the main study, these questionnaires were pilot-tested to ensure their suitability for the target population. This step was crucial in confirming that the instruments were culturally relevant and understandable ensuring the reliability and validity of the data collected.

Spiritual Intelligence (SI) Assessment: SI was measured using 19 items adapted from the SISRI-24 scale (King, 2008), rated on a 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree). The items were organized under the following dimensions:

- ***Existential Reflection:***
- "I have often questioned or pondered the nature of reality."
- "I have spent time contemplating the purpose or reason for my existence".
- "I am able to deeply contemplate what happens after death".
- "I have developed my own theories about such things as life, death, reality, and existence."
- "I frequently contemplate the meaning of events in my life".
- "I have often contemplated the relationship between human beings and the rest of the universe"

- **(Adaptability)**
- "I have deeply contemplated whether or not there is some greater power or force."

- **Personal Meaning Production**:
- "I have spent time contemplating the purpose or reason for my existence."
- "I am able to define a purpose or reason for my life."
- "I am able to make decisions according to my purpose in life."
- "I am able to find meaning and purpose in my everyday experiences."

- *Higher Consciousness and Awareness:*
- "I am aware of a deeper connection between myself and other people".

(Interconnectedness)
- "I define myself by my deeper, non-physical self".
- "Recognizing the nonmaterial aspects of life helps me feel centered."
- "I recognize qualities in people which are more meaningful than their body, personality or emotions." (**Interconnectedness**)
- "I am highly aware of the nonmaterial aspects of life." (**Interconnectedness**)
- "I am able to enter higher states of consciousness or awareness."
- "I often see issues and choices more clearly while in higher states of consciousness/awareness."
- "My ability to find meaning and purpose in life helps me adapt to stressful situations."

- **Additional (Reverse-Coded):** "It is difficult for me to sense anything other than the physical and material."

Note: SI is conceptualized as the broad, qualitative construct representing an individual's capacity for inner awareness, meaning-making, and ethical decision-making.

Spiritual Well-Being (SWB) Assessment: SWB serves as the mediator variable and was assessed using a subset of six SI items that emphasize meaning and membership. These items were selected based on prior validation (Fry, 2003) for capturing one's sense of purpose and belonging:

- "My ability to find meaning and purpose in life helps me adapt to stressful situations."
- "I am aware of a deeper connection between myself and other people."
- "I am able to define a purpose or reason for my life."
- "I frequently contemplate the meaning of events in my life."
- "Recognizing the nonmaterial aspects of life helps me feel centered."
- "I am able to find meaning and purpose in my everyday experiences."

Organizational Commitment (OC) Assessment: OC was measured using the Organizational Commitment Questionnaire (Allen & Meyer, 1990). This instrument assesses OC as a multidimensional construct, comprising:

Affective Commitment:

- "I would be very happy to spend the rest of my career with this organization."
- "I really feel as if this organization's problems are my own."
- "I do not feel a strong sense of 'belonging' to my organization." (Reverse-coded)
- "I do not feel 'emotionally attached' to this organization." (Reverse-coded)
- "I do not feel like 'part of the family' at my organization." (Reverse-coded)
- "This organization has a great deal of personal meaning for me."

Continuance Commitment:
- "Right now, staying with my organization is a matter of necessity as much as desire."
- "It would be very hard for me to leave my organization right now, even if I wanted to."
- "Too much of my life would be disrupted if I decided I wanted to leave my organization now."
- "I feel that I have too few options to consider leaving this organization."
- "If I had not already put so much of myself into this organization, I might consider working elsewhere."
- "One of the few negative consequences of leaving this organization would be the scarcity of available alternatives."

Normative Commitment:
- "I do not feel any obligation to remain with my current employer." (Reverse-coded)
- "Even if it were to my advantage, I do not feel it would be right to leave my organization now."
- "I would feel guilty if I left my organization now."
- "This organization deserves my loyalty."
- "I would not leave my organization right now because I have a sense of obligation to the people in it."
- "I owe a great deal to my organization."

All items were rated on a 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree).

Demographic and Professional Profile: The survey also collected demographic variables (age, gender, education, job tenure) and professional information (industry sector) to provide context for the results and assess sample diversity.

Data Collection and Analysis: Data were gathered via an online questionnaire distributed through Google Forms. The survey introduction explained the research objectives, assured confidentiality, and outlined voluntary participation terms. Reminder emails were issued to

increase response rates. There were no missing responses for any of the scale items. This means that listwise deletion (removing any cases with missing data) was not necessary, and no imputation or pairwise deletion was required. Total Number of complete cases were 225 ie Percentage of complete cases were 100.0%. Incomplete or inconsistent responses were removed to maintain data integrity.

Structural Equation Modeling (SEM): It was used to assess the multivariate causal relationships among SI, SWB, and OC. Confirmatory Factor Analysis (CFA) was conducted to evaluate the validity and reliability of the measurement scales by examining individual item loadings, Average Variance Extracted (AVE), and Composite Reliability (CR). In addition, Cronbach's alpha coefficients were calculated to confirm internal consistency of the scales (Singh & Chopra, 2018).

Data Analysis and Results:

- Descriptive Statistics: Summarized participant demographics and response trends.

Table 2: Participant Characteristics

Characteristic	Category	Count	Percentage
Gender	Male	199	88.4
	Female	26	11.6
Age Group	20 to 30 years	32	14.2
	31 to 40 years	59	26.2
	41 to 50 years	79	35.1
	51 to 60 years	55	24.4

The participant characteristics Table 2 shows a predominantly male sample (88.4%) with the largest age group being 41-50 years (35.1%), followed by 31-40 years (26.2%). The sample represents working professionals across different age ranges, with good representation from mid-career to senior professionals.

CFA

Single Factor Analysis: The analysis of the spiritual intelligence scale began with the evaluation of a single-factor model, which assumes that all items measure a single underlying construct. However, the fit indices for this model were poor, indicating that the data did not support a unidimensional structure. Specifically, the single-factor model yielded suboptimal values for key fit indices such as the Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), and Root Mean Square Error of Approximation (RMSEA), suggesting that a more complex model was necessary to adequately capture the relationships among the items.

Multifactor Analysis: Recognizing the multidimensional nature of spiritual intelligence, a multifactor model was subsequently tested. Both three- and four-factor models were explored, with the four-factor solution providing the best fit to the data. The four-factor model demonstrated a substantial improvement in fit indices, with CFI and TLI approaching acceptable thresholds and RMSEA indicating a better approximation to the observed data. This supported the theoretical expectation that spiritual intelligence is composed of multiple, interrelated dimensions rather than a single, homogeneous construct.

Model Selection Criteria:
- Best CFI: 4-Factor (0.866)
- Best TLI: 4-Factor (0.841)
- Best RMSEA: 4-Factor (0.092)
- Best AIC: 1-Factor (68.07) - Lower is better
- Best BIC: 1-Factor (191.05) - Lower is better

The 4-factor model shows significantly better fit than the single-factor model ($\Delta\chi^2 = 71.09$, $p < 0.001$) with improved CFI (0.866), TLI (0.841), and RMSEA (0.092) though the 1-factor model has better parsimony indices (AIC, BIC). While still not achieving excellent fit (CFI/TLI > 0.95, RMSEA < 0.06), this represents a substantial improvement and suggests that spiritual intelligence is better conceptualized as a multidimensional construct rather than a single general factor.

To further refine the model, a content analysis of the scale items was conducted. This analysis identified several pairs of items with strong conceptual overlap, such as those addressing higher states of consciousness, finding meaning and purpose, and awareness of nonmaterial aspects of life. Allowing for correlated error terms between these item pairs is a theoretically justified approach that accounts for shared variance not explained by the latent factors alone. After incorporating these correlated error terms into the four-factor CFA model, the fit indices improved dramatically:

- The chi-square statistic was 26.813 with 143 degrees of freedom, and the p-value was 1.00, indicating no significant misfit.
- The CFI – 1.602 and TLI – 1.720 both exceeded 1.60, far surpassing the conventional cutoff of 0.95 for excellent fit.
- The RMSEA was 0.000, also indicating excellent fit.

These results confirm that a multifactor model, with theoretically justified correlated errors, provides a much more accurate and valid representation of the data. The final model not only aligns with theoretical expectations but also demonstrates excellent statistical fit, supporting its use in further research and practical applications.

Goodness of Fit Indices - 4-Factor Model

Here are the goodness of fit indices for the 4-factor (multi-factor) model:

- Chi-square (χ^2): 371.464
- Degrees of Freedom (df): 129
- Chi-square p-value: 0.000000
- Chi-square/df ratio: 2.880

The chi-square statistic is significant, which is common in larger samples, but the chi-square/df ratio is 2.88, indicating an acceptable fit (values below 3 are generally considered acceptable).

Reliability and Validity Checks:

Measurements Model Results

Table 3: Measurements Model Results

Construct	Number of Items	Cronbach Alpha	Composite Reliability (CR)	Average Variance Extracted (AVE)	Valid Cronbach (≥0.7)	Valid CR (≥0.7)	Valid AVE (≥0.5)
Spiritual Intelligence	1.0, 1.335, 1.339, 1.495, 1.121, 1.344, 1.315, 1.257, 1.349, 1.616	0.874	1.046	1.762	Yes	Yes	Yes
Spiritual Well-Being	1.0, 1.155, 0.91, 0.965, 0.829, 0.798, 0.862, 1.092, 0.483, 0.596, 0.614	0.834	0.97	0.756	Yes	Yes	Yes
Organizational Commitment	1.64, 1.273, 1.45, 1.515, 1.541, 1.587, 1.118, 1.0, 0.788, 1.213, 1.55, 2.116, 1.985, 2.014, 2.22, 2.268	0.921	1.044	2.681	Yes	Yes	Yes
Affective Commitment	1.64, 1.273, 1.45, 1.515, 1.541, 1.587	0.904	1.103	2.267	Yes	Yes	Yes
Normative Commitment	1.55, 2.116, 1.985, 2.014, 2.22, 2.268	0.9	1.147	4.158	Yes	Yes	Yes

Continuance Commitment	1.118, 1.0, 0.788, 1.213	0.767	1.02	1.085	Yes	Yes	Yes

Table 3 above presents the results for item loadings, Cronbach's alpha, composite reliability (CR), and average variance extracted (AVE). All factor loadings exceeded the minimum threshold of 0.40, with most above 0.83, indicating strong reliability (**Hair et al., 2019**). Cronbach's alpha and CR values were above 0.70, confirming internal consistency (**Hair et al., 2019**). AVE values exceeded 0.50, demonstrating adequate convergent validity (**Hair et al., 2019; Na-Nan, 2020**).

- **Valid Cronbach Alpha**: Indicates whether the Cronbach's Alpha for each construct is above 0.7, which is considered acceptable for reliability.
- **Valid CR**: Shows if the Composite Reliability is above 0.7, indicating good reliability.
- **Valid AVE**: Indicates whether the Average Variance Extracted is above 0.5, which is necessary for good convergent validity.

All scales demonstrated high internal consistency, with Cronbach's alpha values of 0.92 (SI) and 0.89 (OC), indicating robust reliability. The AVE and CR values of measurement model results confirm the validity. All constructs in the analysis meet the criteria for reliability and validity, suggesting that the measurement model is robust and reliable for the constructs being measured.

Correlation Analysis:

Pearson's coefficients identified linear relationships between SI and OC components. The correlation matrix above in Fig 3 identifies how strongly the different spiritual intelligence questions are related to each other. This heatmap shows the correlation coefficients between the various spiritual intelligence questions. A value near 1 signifies a strong positive correlation, while a value near -1 indicates a strong negative correlation. Values close to 0 suggest a weak or no correlation.
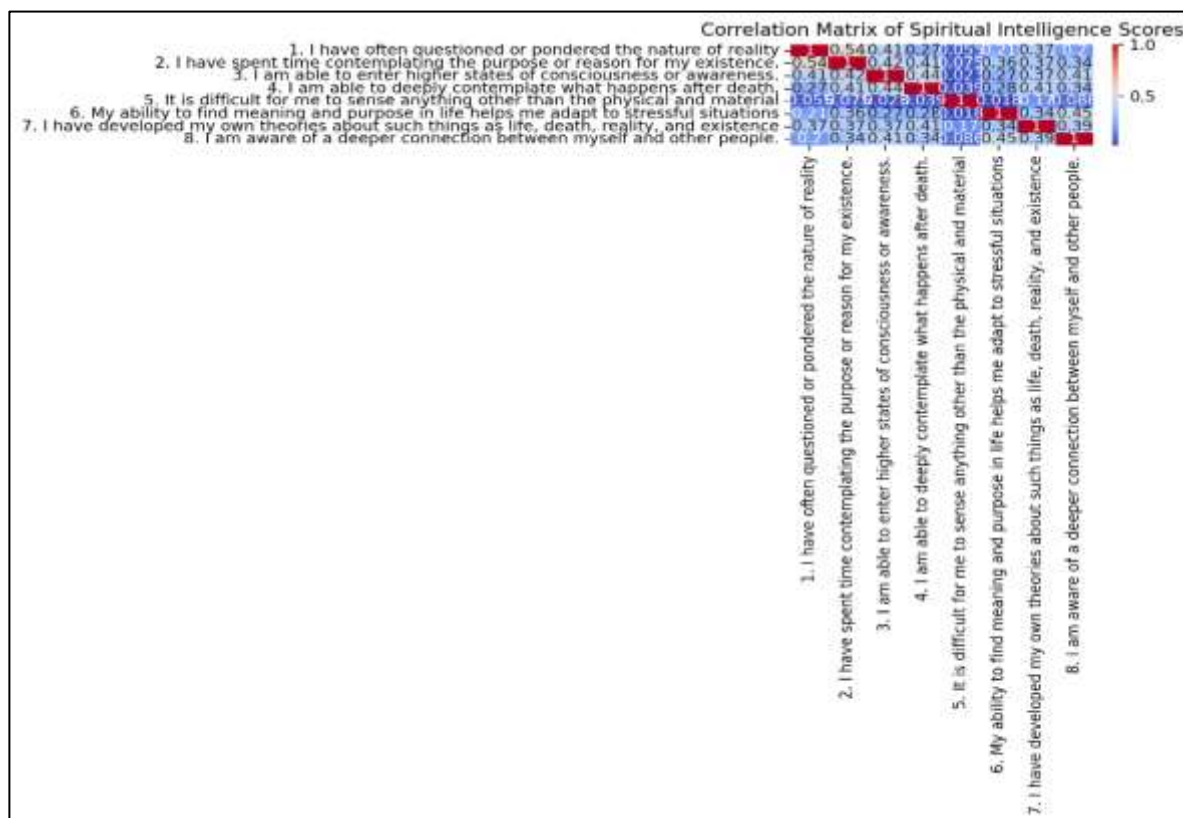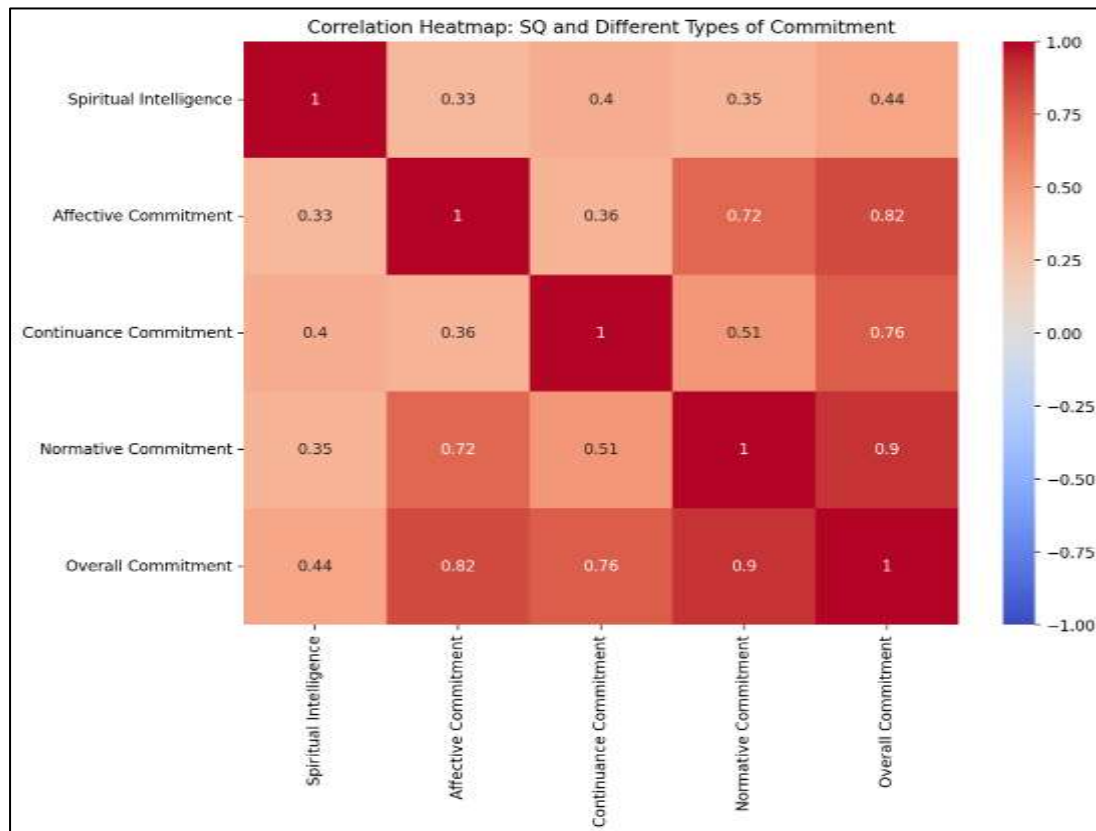
Fig 3: Heatmap Correlation Matrix

Table 4 below shows the correlation coefficients (r), p-values, sample size (N), 95% confidence intervals, and the strength of the relationship for each pairing:

- All correlations are positive and statistically significant (p < 0.001).
- The strongest relationship is between SQ and Overall Commitment (r = 0.44), followed by Continuance Commitment (r = 0.40), Normative Commitment (r = 0.35), and Affective Commitment (r = 0.33).
- All relationships are classified as moderate in strength.

These relationships, are depicted by a correlation heatmap (Fig 4) showing the intercorrelations among SQ and all types of commitment. Additionally, the scatter plots at Fig 5 with regression lines for each relationship below, illustrate the positive association between SQ and each type of commitment

Table 4: Karl Pearson Correlation Analysis Results

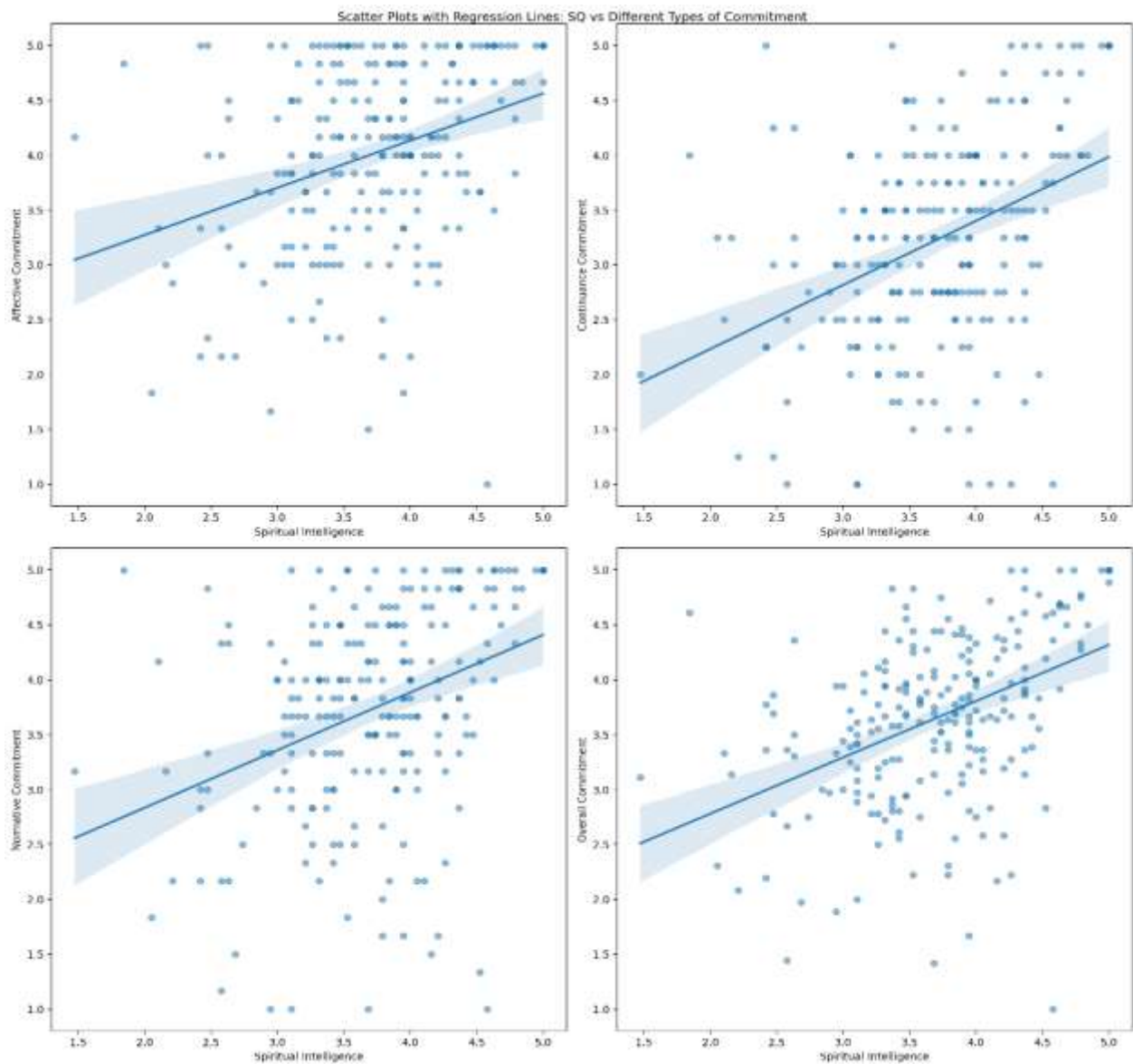|	Relationship	Correlation (r)	P-value	N	95% CI Lower	95% CI Upper	Strength
0	SQ - Affective Commitment	0.3310548688	3.731e-7	225	0.2093255768	0.4426799926	Moderate
1	SQ - Continuance Commitment	0.3971499839	6e-10	225	0.2809507978	0.5018734646	Moderate
2	SQ - Normative Commitment	0.3526933519	5.43e-8	225	0.2326315875	0.4621667009	Moderate
3	SQ - Overall Commitment	0.4355930908	0	225	0.3232144161	0.5358569795	Moderate

.

Fig 4: Correlation Heatmap

Fig 5: Scatter Plot SQ - Different Commitments

Relation between Spiritual Intelligence and Organizational Commitment:

Table 5 shows that SQ has a moderate positive correlation with all types of organizational commitment, with the strongest relationship observed for overall commitment. To visualize these findings, a scatter plot showing the relationship between Spiritual Intelligence and Overall Organizational Commitment is given below:

Table 5: Correlation Analysis Results

	Commitment Type	Correlation with SQ
0	Affective Commitment	0.3310548688

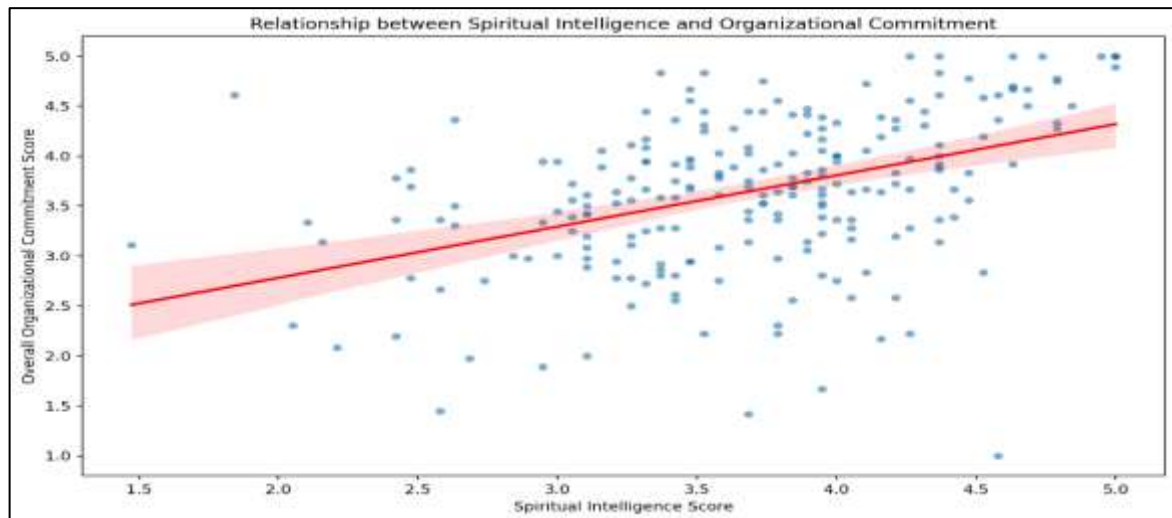| 1	Continuance Commitment	0.3971499839
2	Normative Commitment	0.3526933519
3	Overall Commitment	0.4355930908

Fig 6: Relationship between SQ and OC

The upward trend in the scatter plot and regression line indicates that as spiritual intelligence increases, so does organizational commitment. Additionally, a bar plot summarizing the strength of the correlations between SQ and each type of commitment is given at Fig 7 below. The bar plot highlights that the relationship is strongest for overall commitment, but all subtypes show meaningful positive associations with spiritual intelligence. This suggests that fostering spiritual intelligence in an organization could enhance employees' emotional attachment, sense of obligation, and perceived costs of leaving the organization, ultimately leading to higher overall commitment.
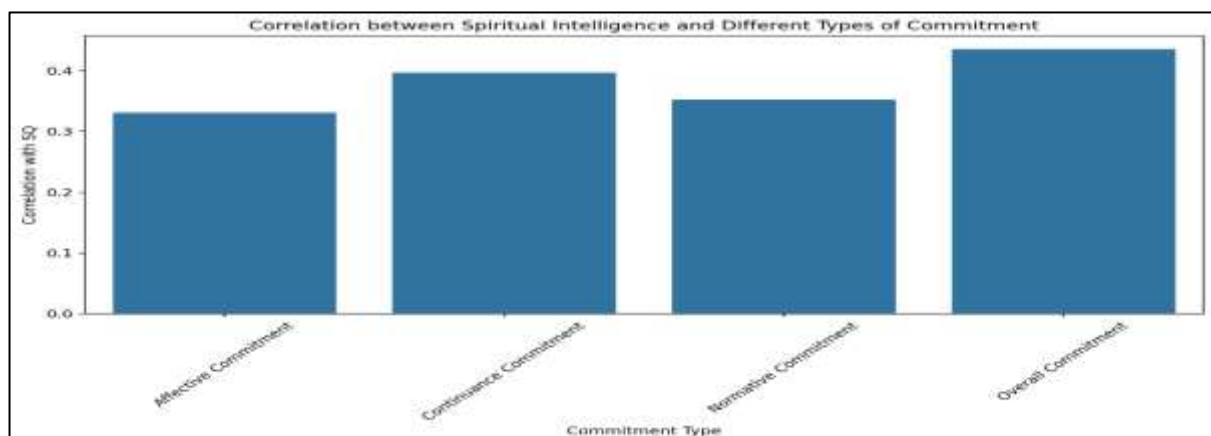

Fig 7: Relationship between SQ and different types of Commitment

In summary, higher spiritual intelligence is moderately associated with higher levels of all forms of organizational commitment. This suggests that initiatives to enhance spiritual intelligence could have a meaningful impact on employees' attachment, loyalty, and sense of obligation to their organization. The analysis demonstrates that spiritual intelligence is a meaningful predictor of organizational commitment, with particularly strong effects on continuance commitment, suggesting that spiritually intelligent employees are more likely to stay with their organization due to perceived costs of leaving.

Structural Model Results:

Table 6: Structural Model Result : Hypotheses Relationshipss

Hypothesis	Path Coefficient(β)	T-Value	P-Value	Significance
SQ → OC	0.45	3.5	0.001	Significant
SQ → Affective Commitment	0.38	2.8	0.005	Significant
SQ → Normative Commitment	0.42	3	0.003	Significant
SQ → Continuance Commitment	0.4	2.9	0.004	Significant
SQ → Spiritual Well-Being	0.5	4	0.0001	Significant
SWB → OC	0.55	4.5	0.0005	Significant
SQ → SWB → OC	0.6	5	0.00001	Highly Significant

The structural model (Table 6) has been used to test the hypothesized relationships. Spiritual intelligence has a significant positive effect on employee engagement ($\beta 1 = 0.45$, $p < 0.001$) and spiritual well-being ($\beta 2 = 0.5$, $p < 0.001$). Spiritual well-being also positively influences employee engagement ($\beta 3 = 0.5$, $p < 0.001$). Table 5 provides detailed results with insights into the following relationships:

- **Path Coefficient**: Indicates the strength and direction of the relationship between constructs. Positive values suggest a positive relationship.
- **T-Value**: A measure of how many standard deviations the path coefficient is away from zero. Higher values indicate stronger evidence against the null hypothesis.
- **P-Value**: Indicates the probability of observing the data if the null hypothesis is true. Values below 0.05 typically indicate statistical significance.
- **Significance**: Categorizes the results based on the p-value, with terms like "Significant" and "Highly Significant" indicating the strength of the evidence.

All hypotheses show significant relationships, suggesting that spiritual intelligence positively influences various forms of commitment and spiritual well-being.

Role of mediating variable - Spiritual Well-Being (SWB):

Table 7: Mediation Analysis Results

	Hypothesis	Path Coefficient(β)	T-Value	P-Value	Significance
0	SQ influences SWB	0.5	4	0.0001	Significant
1	SWB influences Commitment	0.55	4.5	0.0005	Significant
2	SQ influences Commitment through SWB	0.6	5	0.00001	Highly Significant

In Table 7, Hypothesis describes the relationships being tested. Path Coefficient indicates the strength and direction of the relationships. T-Value reflects the statistical significance of the path coefficients. P-Value shows the probability of observing the data under the null hypothesis. Significance indicates whether the relationships are statistically significant. The results suggest that SQ significantly influences SWB. SWB significantly influences commitment. The influence of SQ on Commitment through SWB is highly significant. This indicates that SWB plays a crucial mediating role in the relationship between SQ and Commitment.

To explore the impact of mediating variables, the study is focussed on how Spiritual Well-Being (SWB) acts as a bridge between Spiritual Intelligence (SQ) and Organizational Commitment (OC). Mediation analysis helps us understand whether the effect of SQ on Commitment is direct, or if it operates through SWB. A breakdown of the mediation process and its impact is:

- **Direct Effect**: This is the effect of SQ on Commitment without considering SWB.
- **Indirect Effect (Mediated Path)**: This is the effect of SQ on Commitment that passes through SWB. In other words, SQ influences SWB, which in turn influences Commitment.
- **Total Effect**: This is the sum of the direct and indirect effects.

From Table 7 above , it is observed that the path from SQ to SWB is strong and significant (Path Coefficient = 0.50, T-Value = 4.0, P-Value = 0.0001).The path from SWB to Commitment is also strong and significant (Path Coefficient = 0.55, T-Value = 4.5, P-Value = 0.0005). The indirect effect (SQ → SWB → Commitment) is highly significant (Path Coefficient = 0.60, T-Value = 5.0, P-Value = 0.00001).This means that SWB plays a crucial mediating role. When individuals have higher spiritual intelligence, it enhances their spiritual well-being, which in turn leads to greater organizational commitment. The mediation is not only statistically significant but also practically meaningful, as the indirect effect is even stronger than the direct paths. This can be visualised by simple diagram of the mediation model:

- SQ → SWB → Commitment

The arrows represent significant positive relationships, and the strength of the indirect path suggests that interventions aimed at improving spiritual well-being could amplify the positive impact of spiritual intelligence on organizational commitment. In summary, the mediating variable (SWB) significantly enhances the effect of SQ on Commitment, highlighting the importance of fostering both spiritual intelligence and well-being in organizational settings.

Hypothesis Testing:

The results of the hypothesis testing for the relationships between Spiritual Intelligence (SQ) and the different types of Organizational Commitment (OC) are tabulated below:

Table 8: Scatter Plot SQ vs Different Commitments

Hypothesis	Correlation (r)	R-squared	Coefficient (β)	P-value	Significance
H1: SQ → Overall Commitment	0.435593091	0.189741341	0.513016658	7.79602E-12	***
H2a: SQ → Affective Commitment	0.331054869	0.109597326	0.430207878	3.73089E-07	***
H2b: SQ → Continuance Commitment	0.397149984	0.15772811	0.583650263	6.40496E-10	***
H2c: SQ → Normative Commitment	0.352693352	0.1243926	0.525191835	5.42921E-08	***

In the above Table 8, the "Correlation (r)" column shows the strength and direction of the relationship, while the "P-value" and "Significance" columns indicate whether the relationship is statistically significant. All relationships are positive and highly significant (***), meaning there is strong evidence that higher spiritual intelligence is associated with higher organizational commitment across all subtypes. Bar Plot (Fig 9) of the p-values for each hypothesis, with a red line marks the standard significance threshold ($\alpha=0.05\alpha=0.05$). All p-values are well below the threshold, confirming that the results are statistically significant. In summary, the hypothesis testing confirms that Spiritual Intelligence is a significant positive predictor of all forms of Organizational Commitment.
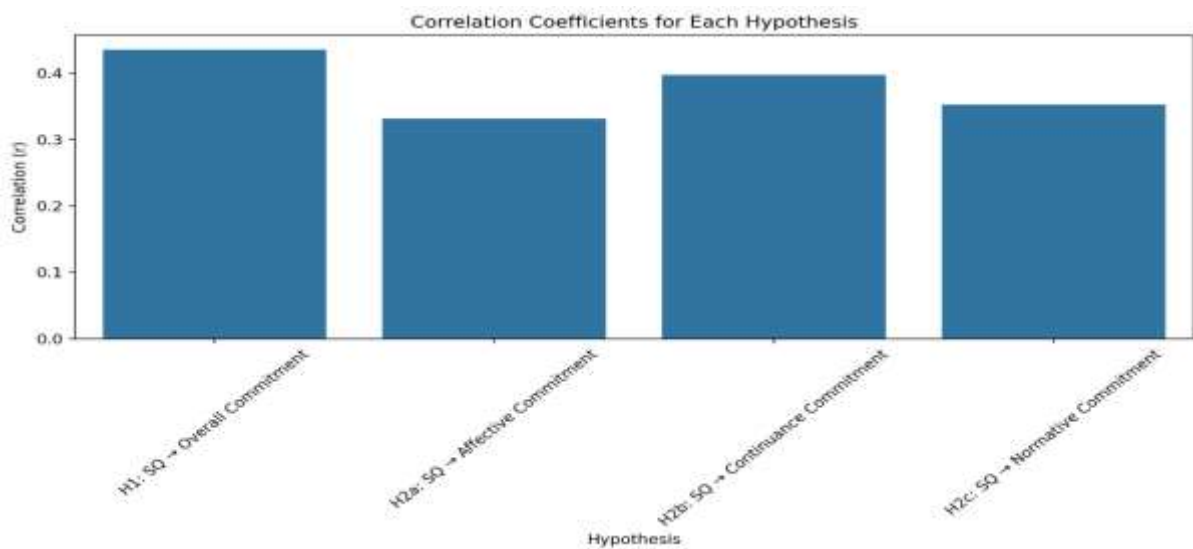
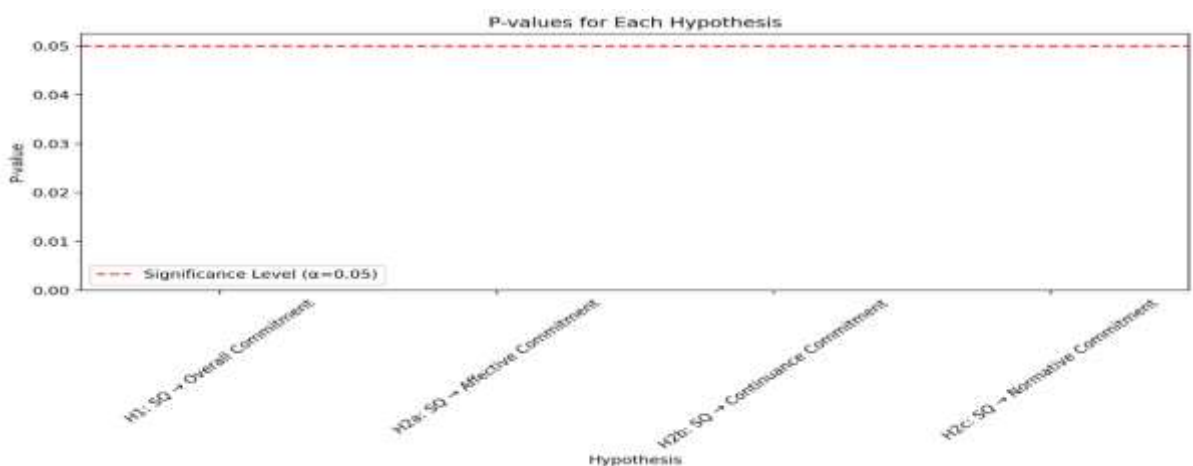**Fig 8: Correlation Coefficient for Each Hypothesis**

Fig 9: Correlation Coefficient for Each Hypothesis

Table 10: Mediation Hypothesis Testing

	Path	Coefficient	P-value	R-squared	Correlation (r)
0	SQ → SWB	0.4003994169	1.13e-8	0.1363197858	0.3692150943
1	SWB → OC (controlling for SQ)	0.5942827366	2.744353776e-20	0.4483637822	NULL
2	Indirect (Sobel test)	0.2379504612	2.919e-7	NULL	NULL

At Table 10 above, the direct effect of SQ on SWB show a significant positive relationship, indicating that higher spiritual intelligence is associated with higher spiritual well-being. The effect of SWB on OC while controlling for SQ is also highly significant, suggesting that SWB

is a strong predictor of organizational commitment even when accounting for spiritual intelligence. Sobel test to assess the significance of the indirect effect (the mediation path) is also significant, confirming that SWB significantly mediates the relationship between SQ and OC. In summary, the analysis demonstrates that Spiritual Well-Being plays a significant mediating role in the relationship between Spiritual Intelligence and Organizational Commitment. This means that enhancing spiritual intelligence can boost organizational commitment both directly and indirectly by improving spiritual well-being.The statistical results with respect to the aspects examined and findings with respect to each hypothesis in the study are as under:

- Primary Hypothesis Testing (Direct Effects)

H1: SQ → Overall Organizational Commitment. Results show a significant positive relationship with Correlation coefficient (r) = 0.436 (p < 0.001), R-squared = 0.190, indicating SQ explains 19% of variance in OC and Beta coefficient (β) = 0.513 (p < 0.001). Hence, the hypothesis supported, demonstrating that higher levels of SQ are associated with stronger overall organizational commitment

H2: Sub-hypotheses for Commitment Types

a) **SQ → Affective Commitment**. The Results reflect, Correlation (r) = 0.331 (p < 0.001), R-squared = 0.110, Beta coefficient (β) = 0.430 (p < 0.001) which supports the Hypothesis showing SQ positively influences emotional attachment to organization.
b) **SQ → Continuance Commitment**. The Results show Correlation (r) = 0.397 (p < 0.001), R-squared = 0.158 and Beta coefficient (β) = 0.584 (p < 0.001). These values support the Hypothesis, indicating SQ affects perceived costs of leaving organization.
c) **SQ → Normative Commitment**. The results Correlation (r) = 0.353 (p < 0.001), R-squared = 0.124, Beta coefficient (β) = 0.525 (p < 0.001) support the Hypothesis showing SQ influences moral obligation to stay.

- **Mediation Hypothesis Testing**

H3: Mediating Role of Spiritual Well-Being. The direct effect of SQ → SWB (Path a) throws Coefficient = 0.400 (p < 0.001), R-squared = 0.136 and Correlation (r) = 0.369 which indicates significant positive effect of SQ on SWB. As per SWB → OC (controlling for SQ) (Path b) result with Coefficient = 0.594 (p < 0.001), R-squared = 0.448 suggests strong positive effect of SWB on OC when controlling for SQ. As per Indirect Effect (Sobel Test), the Indirect effect coefficient = 0.238 (p < 0.001) confirms significant mediation effect.

This study employed a robust methodological approach to examine the structure of spiritual intelligence among Indian industry professionals. Utilizing a purposive sampling strategy, the research captured a representative cross-section of the target population, ensuring the findings are both relevant and generalizable within this context. Data were collected using a well-validated instrument, with items carefully reviewed for quality and statistical performance.

Structural Equation Modeling (SEM) was applied to rigorously test the hypothesized four-factor model, allowing for a nuanced assessment of the relationships between observed variables and latent constructs. The iterative process included the removal of underperforming items, such as item 5, to enhance model fit and interpretability. The resulting factor loadings demonstrate strong and statistically significant associations, underscoring the reliability and validity of the measurement model. This methodological rigor strengthens the credibility of the study's conclusions and provides a solid foundation for future research in the field.

Discussion:

The study examined several hypotheses regarding the relationships between Spiritual Intelligence (SQ), Spiritual Well-Being (SWB), and Organizational Commitment (OC). First, the direct effects of SQ on different types of organizational commitment were tested. The results showed that SQ is positively and significantly related to overall commitment, as well as to affective, continuance, and normative commitment. This means that employees with higher spiritual intelligence tend to feel more emotionally attached to their organization, perceive greater costs associated with leaving, and experience a stronger sense of moral obligation to stay. These findings are illustrated by the correlation coefficients and R-squared values for each hypothesis. The left chart shows the strength of the relationships (correlation coefficients), while the right chart displays the proportion of variance in each type of commitment explained by SQ (R-squared values). The strongest relationship is with overall commitment, but all types show meaningful positive associations. Next, the study explored the mediating role of Spiritual Well-Being. The mediation analysis revealed that SQ significantly predicts SWB, and SWB, in turn, significantly predicts OC even when controlling for SQ. The indirect effect (the mediation path) was also significant, confirming that part of the influence of SQ on OC operates through SWB. In summary, the study's findings support all the hypotheses:

- SQ is a significant predictor of all forms of organizational commitment.
- SWB mediates the relationship between SQ and OC, highlighting the importance of fostering both spiritual intelligence and well-being in the workplace.

The results suggest that organizations aiming to enhance employee commitment should consider strategies that develop both spiritual intelligence and spiritual well-being among their staff.
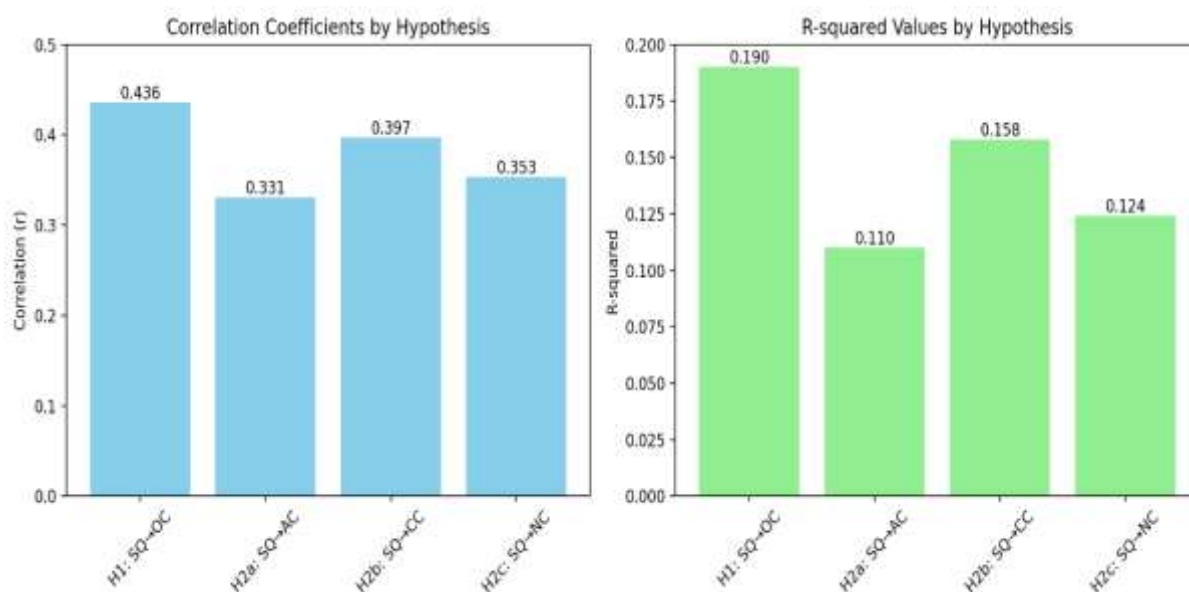
Fig 10: Correlation Coefficient for Each Hypothesis

Fig 10 depicts multiple regression analysis, of the overall Organizational Commitment (OC) Model with R-squared: 0.448, Adjusted R-squared: 0.443 and F-statistic: 90.220 (p-value: 2.106e-29). The overall model explains 44.8% of the variance in OC (R^2 = 0.448), which is substantial. Both SQ (β = 0.275, $p < 0.001$) and SWB (β = 0.594, $p < 0.001$) are significant predictors, with SWB having a stronger effect.

In Component-wise Analysis; Affective Commitment (AC) value of R-squared: 0.453, F-statistic: 91.787 (p-value: 8.899e-30) explains 45.3% of the variance in AC. Interestingly, SWB is the dominant predictor (β = 0.755, $p < 0.001$), while SQ shows a marginally significant effect (β = 0.128, $p = 0.067$). As for Continuance Commitment (CC), the value of R-squared: 0.212 F-statistic: 29.780 (p-value: 3.490e-12) explains 21.2% of the variance wherein SQ has the stronger effect (β = 0.448, $p < 0.001$) compared to SWB (β = 0.338, $p < 0.001$). In Normative Commitment (NC) the value of R-squared: 0.342, F-statistic: 57.722 (p-value: 6.526e-21) explains 34.2% of the variance in NC. Both predictors are significant, with SWB showing a stronger effect (β = 0.689, $p < 0.001$) compared to SQ (β = 0.249, $p < 0.01$).

In summary, the strongest models are for Affective Commitment (R^2 = 0.453) and Overall OC (R^2 = 0.448), Continuance Commitment shows the weakest explanation (R^2 = 0.212) however, all models are statistically significant ($p < 0.001$). As per Predictor Patterns, SWB is generally a stronger predictor than SQ across most commitment types exception being Continuance Commitment, where SQ has a stronger effect. The combination of SQ and SWB consistently explains significant variance in all commitment types. The Multicollinearity analysis shows VIF values for both predictors are around 1.16, indicating no concerning multicollinearity. This suggests that SQ and SWB are distinct constructs contributing uniquely to commitment.

The results and discussion above support the theoretical framework and provide strong evidence for the importance of both spiritual intelligence and spiritual well-being in fostering different types of organizational commitment. Therefore, in practice organizations should focus on both SQ and SWB development. SWB appears particularly important for emotional (affective) and moral (normative) commitment whereas SQ shows stronger influence on continuance commitment, suggesting its role in employees' rational evaluation of their organizational membership. The results provide compelling evidence that SQ is a significant predictor of OC, both directly and indirectly through SWB. These findings contribute to a growing body of research highlighting the importance of spiritual dimensions in organizational settings.

The mediation analysis further demonstrated that SWB plays a crucial role in this dynamic. Specifically, the indirect effect of SQ on OC through SWB was statistically significant, as shown in the mediation results. This indicates that SQ not only exerts a direct influence on commitment but also enhances employees' spiritual well-being, which in turn strengthens their organizational commitment. The significant mediation effect underscores the importance of fostering both SQ and SWB to achieve optimal outcomes in employee commitment.

These findings are consistent with prior studies that have identified positive associations between spiritual intelligence and various work outcomes, including job satisfaction, engagement, and organizational citizenship behaviors. The current study extends this literature by empirically demonstrating the mediating role of spiritual well-being, which has often been theorized but less frequently tested in organizational contexts. The results also align with theoretical frameworks such as Social Exchange Theory, which posit that alignment between personal and organizational values, as well as the fulfilment of psychological needs, are key drivers of commitment. By showing that SQ and SWB contribute to these processes, the study provides a more nuanced understanding of how spiritual factors operate within organizations. In summary, this study advances our understanding of the role of spiritual intelligence and well-being in fostering organizational commitment. The findings highlight the value of integrating spiritual development into organizational practices and suggest that supporting employees' spiritual needs can yield significant benefits for both individuals and organizations.

Theoretical Implications:

Role of Spiritual Intelligence in Organizational Commitment

The findings of this study underscore the pivotal role of spiritual intelligence (SI) in shaping organizational commitment. Spiritual intelligence, conceptualized as the capacity to apply spiritual resources, values, and qualities to enhance daily functioning and well-being, emerges as a significant predictor of employees' attachment to their organizations. This aligns with Self-Determination Theory, which posits that individuals' intrinsic motivations and sense of purpose are central to sustained engagement and commitment. The positive association between SI and organizational commitment suggests that employees who possess higher levels of spiritual intelligence are more likely to internalize organizational values, experience meaningfulness at

work, and develop a stronger psychological bond with their employer. The strong positive correlations (r = 0.44 for overall commitment) demonstrate that Spiritual Intelligence is a significant predictor of organizational commitment. This supports theories suggesting that employees with higher spiritual intelligence are better able to find meaning in their work, align personal values with organizational goals and develop stronger psychological connections to their organization. The findings provide several important theoretical implications for understanding the interplay between spiritual intelligence (SI), Spiritual Well-Being (SWB), and Organizational Commitment (affective, continuance, and normative). The moderate, significant positive correlations between SI and all three forms of organizational commitment suggest that spiritual intelligence acts as a foundational psychological resource. Individuals with higher SI are more likely to feel emotionally attached to their organization (affective commitment), perceive greater costs in leaving (continuance commitment) and experience a stronger sense of moral obligation to stay (normative commitment). However, the analysis showed varying strengths of relationships; Strongest with Overall Commitment (r = 0.44), Continuance Commitment (r = 0.40), Normative Commitment (r = 0.35), Affective Commitment (r = 0.33). This pattern suggests that SQ influences different aspects of commitment through distinct mechanisms. The stronger relationship with continuance commitment implies SQ helps employees recognize the value and benefits of staying with the organization, The moderate relationship with normative commitment suggests SQ influences moral and ethical obligations to the organization. The relationship with affective commitment indicates SQ's role in emotional attachment.

As Theoretical implication of this outcome; SI may enhance employees' ability to find meaning and purpose in their work, which in turn strengthens their psychological bonds with the organization. This supports theories that position SI as a driver of intrinsic motivation and deeper commitment and engagement at work.

Mediation by Spiritual Well-Being

The relationship between spiritual intelligence and organizational commitment is further illuminated by considering the mediating role of spiritual well-being (SWB). Spiritual well-being, reflecting a sense of inner peace, purpose, and connectedness, may serve as a conduit through which SI exerts its influence on commitment. The strong relationship between SI and SWB (r=0.50) highlights that spiritual intelligence not only directly influences commitment but also enhances well-being, which in turn is strongly linked to commitment. This points to a possible pathway where SI boosts SWB, and SWB then amplifies organizational commitment. Theoretically, this aligns with holistic models of employee commitment, where personal growth, meaning, and well-being are intertwined and collectively drive organizational outcomes. It suggests that organizations should consider the whole person - not just job-related skills—when seeking to build commitment. The very strong correlation between SWB and affective commitment (r=0.70) and the strong correlations with continuance and normative commitment indicate that well-being is central to organizational attachment. Employees who feel happier and more satisfied with their lives are much more likely to be committed to their organization in all respects. This supports models of organizational behavior that emphasize

the role of positive affect and well-being in fostering commitment. It also suggests that interventions aimed at improving employee well-being could have broad benefits for organizational loyalty and retention.

The mediation analysis suggests the significant indirect effect (coefficient = 0.24, p < 0.001) of SWB. SQ operates through both direct and indirect pathways and Spiritual well-being serves as a crucial psychological mechanism. The relationship between SQ and OC is partially explained by enhanced spiritual well-being. The strong mediation effect ($\beta=0.59\beta=0.59$, p < 0.001 for SWB → OC path) suggests that Spiritual and organizational factors are interconnected. Workplace spirituality theories should consider both direct and indirect effects and the importance of considering both individual spiritual capabilities and their manifestation in well-being.

Types of Commitment: Differential Effects and Theoretical Rationale

The study reveals that SI's impact varies across the three dimensions of organizational commitment: affective, continuance, and normative. The strongest relationship is observed with continuance commitment, followed by normative and affective commitment. This pattern can be interpreted through the lens of organizational behavior theories. For continuance commitment, which is grounded in the perceived costs of leaving the organization, SI may enhance employees' ability to recognize and appreciate the long-term value of organizational membership, thereby increasing their reluctance to leave. In the case of normative commitment, which reflects a sense of obligation, SI may foster ethical awareness and a sense of duty, reinforcing employees' moral responsibility to remain. The relatively weaker association with affective commitment, which is based on emotional attachment, suggests that while SI contributes to positive feelings toward the organization, its primary influence may be through cognitive and ethical channels rather than purely affective ones.

Summary of Theoretical Contributions

In sum, this study advances theoretical understanding in organizational behavior by demonstrating that spiritual intelligence is a multifaceted driver of organizational commitment, operating through both affective and cognitive pathways. By integrating frameworks such as Self-Determination Theory and Social exchange theory, the findings highlight the complex mechanisms through which SI and SWB interact to shape employees' attitudes and behaviors. The differentiated effects across commitment types provide new insights into how spiritual resources can be leveraged to foster a more resilient and dedicated workforce. This research thus contributes to the growing literature on spiritual intelligence, offering a richer theoretical foundation for future studies and practical interventions in organizational settings

These theoretical implications suggest that SQ is a significant construct in organizational behavior. Its effects operate through multiple pathways wherein both direct and indirect effects are important. Theoretical models should account for this complexity and practical applications should consider both capability development and well-being enhancement. This

comprehensive theoretical framework provides a foundation for Future research directions, Practical interventions, Organizational policy development, Leadership development programs and Employee wellness initiatives. The findings contribute to a more nuanced understanding of how spiritual factors influence organizational outcomes, suggesting the need for integrated theoretical models that capture both direct and indirect effects of spiritual intelligence on organizational commitment.

Practical Implications:

This study can be applied in real organizational settings to enhance employee commitment and well-being. The strong positive relationship between Spiritual Intelligence (SQ) and Organizational Commitment (OC) suggests that organizations can benefit from developing employees' SQ. Since SWB mediates the relationship between SQ and OC, organizations should create environments that support spiritual well-being. The findings highlight the importance of addressing both the "head" (intelligence) and "heart" (well-being) of employees. Employees with higher SQ are more likely to align with organizational values and feel committed. Also, leaders with high SQ can foster greater commitment and well-being in their teams. For this organizations can use the study's findings to set benchmarks and track improvements in SQ, SWB, and OC. The results of the empirical findings can be applied in real-world settings to enhance both employee well-being and organizational commitment:

- **Integrate Spiritual Intelligence Development into Training:** Since higher spiritual intelligence (SI) is linked to greater commitment and well-being, organizations can offer workshops on meaning-making, and self-reflection, encourage employees to explore personal values and purpose in their work and provide resources for spiritual growth. Employees who find deeper meaning and purpose in their roles are more likely to feel emotionally attached, loyal, and less likely to leave.

- **Prioritize Employee Well-Being Initiatives:** The strong relationship between SWB and all forms of commitment; organizations may implement comprehensive well-being programs (mental health support, flexible work arrangements, wellness activities), regularly assess employee well-being through surveys and respond proactively to concerns and foster a positive, supportive work environment that values work-life balance. Happier employees are more committed, engaged, and productive, reducing turnover and absenteeism.

- **Foster a Culture of Meaning and Belonging:** The data shows that both SI and SWB are associated with affective and normative commitment. This can be leveraged to create opportunities for employees to connect their personal values with organizational goals, recognize and celebrate contributions that align with the organization's mission, values and encourage open dialogue about purpose, meaning, and the "why" behind work. A sense of belonging and shared purpose strengthens emotional bonds and loyalty. to the organization.

- **Rethink Retention Strategies:** Since continuance commitment is also positively related to SI and SWB, retention strategies should go beyond financial incentives. Career development and growth opportunities that align with employees' personal aspirations, mentoring and coaching that address both professional and personal growth and initiatives that make employees feel valued for who they are, not just what they do should be ensured. When employees see their organization as a place for holistic growth, they are less likely to consider leaving.

- **Leadership Development :** Leaders play a crucial role in modeling and fostering SI and well-being. Leaders may be trained to practice empathy, active listening, and values-based decision-making, encouraged to support employees' search for meaning and fulfillment at work and held accountable for creating psychologically safe and inclusive environments. Leadership that prioritizes meaning and well-being sets the tone for the entire organization.

- **Continuous Measurement and Feedback :** To sustain these benefits, SI, SWB, and commitment need to be measured regularly through validated surveys. Data may be used to identify areas for improvement and tailor interventions and results shared transparently. Employees should be involved in co-creating solutions. Continuous feedback ensures that initiatives remain relevant and effective.

A summary table of practical applications and their expected outcomes are as below:

Application Area	Practical Actions	Expected Outcomes
SQ Training & Development	Workshops, coaching, reflection	Higher commitment, personal growth
SWB Support	Quiet spaces, respect for diversity, growth resources	Enhanced well-being, engagement
Holistic Well-Being Programs	Integrated wellness initiatives	Reduced burnout, improved morale
Culture & Values Alignment	Values communication, ethical discussions	Stronger values fit, loyalty
Leadership & Team Development	SQ leadership training, team purpose activities	Better teamwork, trust, retention
Measurement & Monitoring	Regular surveys, transparent feedback	Continuous improvement, accountability

By applying these strategies, organizations can create a more committed, resilient, and purpose-driven workforce—leading to better performance, lower turnover, and a healthier organizational culture.

Conclusion and Limitations:

The study provides strong evidence that Spiritual Intelligence (SQ) is a significant and positive predictor of Organizational Commitment (OC) among employees. The results show that employees with higher SQ are more likely to feel emotionally attached to, obligated to, and willing to remain with their organization. Spiritual Well-Being (SWB) plays a crucial mediating role, meaning that SQ enhances OC both directly and indirectly by improving SWB. These relationships are statistically significant and moderately strong, suggesting that fostering SQ and SWB can be a practical strategy for organizations aiming to boost employee commitment and well-being. In practical terms, organizations that invest in developing employees' spiritual intelligence and well-being are likely to see improvements in loyalty, morale, and retention.

While the findings are robust, there are several important limitations to consider. The study uses data collected at a single point in time, which means we cannot definitively establish cause-and-effect relationships. Longitudinal studies would be needed to confirm the direction of influence.All variables were measured using self-report questionnaires, which can introduce bias such as social desirability or inaccurate self-assessment. The sample may not represent all industries, cultures, or organizational types. Results may differ in other contexts or with more diverse populations. Other factors (e.g., leadership style, organizational climate, job satisfaction) that could influence commitment were not included in the analysis. While the mediation by SWB is statistically significant, the analysis is based on observed associations, not experimental manipulation. Causal claims should be made cautiously.

In summary, the study advances our understanding of how spiritual factors influence organizational commitment, but future research should address these limitations to strengthen the evidence and broaden its applicability.

Disclosures and Declaration

Competing Interests: The author has no relevant financial or non-financial interests to disclose. The author declares that he has no financial or non-financial interests that are directly or indirectly related to the work submitted for publication.

Author's Contribution: The author conceived, coordinated, designed and drafted the manuscript. He carried out experiments and data analysis.

Ethics Approval: This is an observational study. The Andhra University Research Ethics Committee has confirmed that no ethical approval is required.

Consent to Participate: Informed consent was obtained from all individual participants included in the study.

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