VER
Vascular & Endovascular Review

Integrating Spiritual Intelligence Into Leadership Development And Organizational Culture: A Pathway To Sustainable Growth In It Companies

Prof. (Dr.) S. N. Mahapatra[1], Seema2

[1]Department of Management Studies
Mailid - snm986@gmail.com
Orcid id-https://orcid.org/0000-0002-8973-2130
[2]Research Scholar, Department of Management Studies
Deenbandhu Chhotu Ram University Of Science And Technology, Murthal (Haryana)
E-mail-18001931906seema@dcrustm.org
Orcid id -https://orcid.org/0009-0002-3359-758X

ABSTRACT

The IT industry, while driving innovation and global connectivity, is also marked by intense pressure, ethical dilemmas, and rising employee burnout. This paper explores how SI the capacity to find meaning, purpose, and interconnectedness can serve as a foundation for healthier leadership and more resilient organizational cultures. Unlike cognitive or emotional intelligence, SI provides leaders and employees with an inner compass that guides ethical choices, nurtures compassion, and builds resilience in uncertain environments.

Using regression analysis and structural equation modeling (SEM), this study examined how SI and organizational spiritual practices influence leadership, decision-making, employee attitudes, and intellectual growth. The findings are clear: employees with higher SI demonstrate stronger leadership and decision-making abilities, while organizations that integrate spiritual practices such as mindfulness, ethical training, and value-driven initiatives see more positive employee attitudes and enhanced intellectual development. Together, these results highlight that personal spirituality and supportive workplace cultures are not separate forces but complementary drivers of sustainable growth.

For IT companies navigating constant change, embedding SI into leadership programs and organizational culture is more than a theoretical ideal it is a practical strategy. By aligning values with action, organizations can foster trust, inspire innovation, and create workplaces where both people and businesses thrive.

KEYWORDS: Spiritual Intelligence, Leadership Development, Organizational Culture, Employee Attitudes, Intellectual Growth, IT Sector, Sustainable Growth.

How to Cite: S. N. Mahapatra, Seema, (2025) Integrating Spiritual Intelligence Into Leadership Development And Organizational Culture: A Pathway To Sustainable Growth In It Companies, Vascular and Endovascular Review, Vol.8, No.5s, 309-324.

INTRODUCTION

The IT industry is essential in the rapidly evolving digital landscape of contemporary society. In the contemporary, rapidly evolving digital landscape, the IT sector is important to technical advancement, worldwide connection, and organizational intricacy. Individuals frequently overlook the human aspect of leadership, particularly its moral and spiritual dimensions, despite the increasing significance of technological innovation and agile management. Businesses are beginning to understand that sustainable growth encompasses not only productivity and efficiency but also values, kindness, and meaningful connections. This understanding promotes interest in incorporating SI into leadership and organizational structures.

Spiritual Intelligence, described as the ability to discover and articulate meaning, purpose, and connectivity in both personal and professional realms, serves as a crucial asset for addressing ethical challenges, promoting inclusivity, and strengthening inner resilience among leaders and workers. SI differs from emotional or cognitive intelligence, since it originates from profound self-awareness and higher principles. This facilitates the alignment of individual activities with personal ideas and aids the organization in attaining its objectives [2].

In high-pressure settings like IT companies, where employees continuously face new technology, heightened demands, and emotional exhaustion, a lack of spiritual grounding can result in burnout and disengagement. Incorporating spiritual intelligence into leadership training and organizational culture cultivates purpose-driven leaders capable of making ethical judgments. Advancing Spiritual Intelligence in the workplace fosters a sense of belonging, mutual trust, and innovation among employees, all of which contribute positively to the company's long-term viability. Integrating Spiritual Intelligence into the core of IT companies is no longer a mere aspiration; it is an imperative that must be addressed. It offers a human-centric alternative to mechanistic economic tactics, allowing individuals and organizations to flourish in a dynamic and unpredictable environment.

1.2 Relevance of Spiritual Intelligence in the Modern Workplace

The 21st-century workplace is undergoing a substantial metamorphosis, shifting from rigid hierarchies and task-oriented structures to more adaptable, human-centered workplaces. Modern employees are discontent with merely transactional work relationships; they seek purpose, meaning, and alignment between personal values and organizational goals. In this setting, SI functions as an essential framework that links professional responsibilities with personal satisfaction.

Unlike traditional conceptions of intelligence, social intelligence (SI) beyond mere problem-solving and interpersonal interactions; it examines how individuals get meaning from their work, uphold ethical standards, and engage with a purpose that extends beyond their own life. In organizations that intentionally foster social intelligence, employees demonstrate improved resilience, empathy, and ethical awareness, which are crucial in complex decision-making environments such as IT companies.

Research indicates that spiritual practices in the workplace can improve job satisfaction, promote trust, and develop a stronger sense of community among employees [6]. These findings are particularly relevant in the IT sector, marked by quick project cycles and high employee turnover. Leaders with advanced social intelligence are more equipped to manage uncertainty, inspire others, and maintain integrity under high-pressure circumstances.

Moreover, business culture shaped by social innovation enhances individual well-being and encourages sustainable innovation. Employees that operate on a basis of shared values and internal coherence demonstrate increased engagement and intrinsic drive to contribute beyond immediate rewards.

Thus, the importance of social intelligence in the modern workplace is both personal and strategic. It enables individuals to attain coherence in their roles while assisting organizations in creating compassionate, resilient, and ethically grounded ecosystems capable of thriving in an increasingly complex world.

1.3 Challenges in the IT Sector: Ethical, Psychological, and Organizational

The Information Technology (IT) industry is known for its creativity and productivity, but it also has its own set of problems that have a big effect on the ethical, psychological, and organizational aspects of employee experience. The fast pace of the digital transformation requires not just the ability to adapt to new technologies but also the ability to stay calm and make moral decisions things that are sometimes hard to do in high-pressure situations.

One of the biggest problems in the IT sector is that it's hard to know what's right and wrong. Employees and supervisors often have to make quick decisions, even when the rules aren't clear. This might involve problems like data privacy, algorithmic bias, fights over intellectual property, or pressure to achieve unreasonable client deadlines. In many situations, evaluations are not only technical; they are also moral. People may fail without a strong personal compass, which might affect the integrity of the firm and the trust of stakeholders [9].

At the same time, mental health problems in the IT field are getting worse. Longer hours, higher performance standards, job insecurity because of automation, and the need to keep learning new skills have made the workforce tired and uninterested. Burnout, anxiety, and a growing feeling of being alone are becoming more widespread, especially among younger professionals who want their jobs to mean something. This situation slows down output and lowers morale at work.

Also, in IT companies, the culture generally values efficiency above empathy. The geographical dispersion of virtual teams and technology-mediated interactions diminishes the capacity for emotional and spiritual connections in the workplace. Sometimes, traditional leadership styles that put performance and hierarchy first don't do a good job of motivating teams or meeting people's needs [11].

Spiritual Intelligence is extremely important in today's fast-paced and high-pressure environment.SI gives people a stable foundation that lets them make decisions according on their values, even when things are stressful. It enhances psychological well-being by cultivating self-awareness, mindfulness, and internal resilience.From an organizational standpoint, social intelligence may assist leaders in fostering environments that are more inclusive, empathetic, and ethically robust [12].

Because of this, the IT industry is at a very important point in its history. To stay ahead of the competition and help people reach their full potential, it has to move beyond basic tools and frameworks and focus on the deeper, human-centered aspects of intelligence, especially spiritual intelligence, as a key strategy for long-term success.

1.4 The Need for a Value-Driven Approach

In a time of rapid technological progress and fierce competition, companies often have to find a balance between making money and fulfilling their mission. Traditional management strategies emphasize measurable results like efficiency, growth, and market share however, there is a growing recognition that lasting success is intrinsically linked to intangible human qualities, such as trust, empathy, integrity, and purpose. This insight underscores the essential requirement for a value-centric approach in organizational operations, particularly in sectors like IT where cognitive and emotional faculties are perpetually tested.

Modern workers, especially millennials and Generation Z professionals, want more than just money for their work. They want

to work with companies whose goals are in line with their own views and where ethical leadership guides day-to-day operations. Unfortunately, some companies still operate under old performance standards that put speed ahead of depth and following the rules before of ethics. This has caused employees to feel less connected to their companies, which has hurt both their dedication and their creativity [13].

Adding SI to the workplace is a big step in the opposite direction of this trend. SI encourages values like kindness, honesty, humility, and connection, which are important for making responsible decisions and being an ethical leader. Leaders that are spiritually aware tend to care more about the big picture than the short term and people above rules.

A strategy that focuses on values also makes a company more resilient. When things are unpredictable, such when the economy is unstable, technology is changing quickly, or there is a societal crisis, companies that are based on basic human values are usually better at adapting and keeping stakeholders' trust. They offer safe and welcoming environments that encourage open conversation, moral reflection, and emotional health.

Moreover, fostering values via spiritual intelligence may augment a culture of learning and creativity. Employees who perceive psychological safety and moral support are more likely to take initiative, express ideas, and engage in genuine collaboration. Such cultures not only keep genius alive, but they also attract people who are focused on their goals, self-reflective, and committed to their own improvement.

A value-driven approach based on spiritual intelligence turns the workplace from a place where people do business into a real community. It recognizes that the heart of a business is not its profit margins or high-tech tools, but the people who work there. This perspective is both ethically sound and strategically wise for developing robust, forward-looking enterprises.

1.5 Objectives and Research Questions

The IT sector is evolving, therefore we need to move away from only using transactional performance indicators and toward a deeper, value-based understanding of what drives people and teams. This change has underscored SI as a crucial factor that may augment ethical leadership, boost decision-making capabilities, and cultivate sustainable corporate cultures. This study examines the imperative of understanding and integrating spiritual intelligence within the organizational framework, especially within a knowledge-driven, innovation-focused sector like IT.

The primary objective of this research is to assess workers' understanding of spiritual intelligence and their perceptions regarding its importance for their personal and professional development. Modern IT professionals encompass not just programmers and system architects but also decision-makers, collaborators, and ethical practitioners whose contributions significantly impact society at large. To understand how organizations may help them grow in all areas, it is important to look at their knowledge and understanding of spiritual intelligence [17].

A secondary objective is to examine the influence of spiritual intelligence on leadership development and decision-making processes. In high-pressure circumstances that call for quick but thoughtful leadership, SI offers a framework founded on moral values, clarity, and empathy. It can act as an internal compass, guiding leaders through complicated situations while staying true to their values [18].

The study seeks to investigate the perception of spiritual practices and ideals in corporate settings, particularly in relation to training, development, and performance culture. Many companies try to create healthy work environments, but often have a hard time turning spiritual or moral ideals into real actions. This research aims to clarify the viewpoints, challenges, and anticipations that employees have in this environment [19].

The research examines individual and organizational barriers that impede the cultivation of spiritual intelligence in the workplace, such as time constraints, cultural stigma, and inadequate support or understanding from leadership. Understanding these challenges can aid in the formulation of more inclusive and empathetic development approaches [20].

This study examines spiritual intelligence as a theoretical construct and positions it as a practical, ethical, and transformative force inside IT companies, promoting enhanced leadership, substantial engagement, and continuous progress.

LITERATURE REVIEW

2.1 Conceptual Foundations of Spiritual Intelligence

SI is a new and deep part of human ability that goes beyond IQ and EQ. It does not originate from religious doctrines or institutionalized belief systems; instead, it is founded on a profound understanding of purpose, interconnectedness, and ethical conduct. SI helps people make choices that are good for both themselves and the group, find meaning in tough times, and align their actions with higher values [21].

Danah Zohar was one of the first people to come up with the idea of SI. She said it was the intelligence we use to find our deepest meanings, values, and purposes. It enables individuals to alter circumstances and contemplate beyond immediate or tangible results [22]. Cognitive intelligence uses logic to solve problems, and emotional intelligence deals with relationships. SI, on the other hand, works on a deeper level, giving you moral clarity and inner stability in the face of complexity.

Researchers have underscored that social intelligence (SI) includes fundamental abilities such as self-awareness, compassion, wisdom, transcendence, and the capacity to sustain inner peace and equanimity amid turbulent situations [23]. These skills are especially important in the workplace, where people often have to deal with ethical dilemmas, performance stress, and identity conflict. Spiritual intelligence can serve as a guiding compass for behavior and decision-making, aligning them with a long-term vision and social responsibility.

Moreover, SI has been associated with personal transformation and the efficacy of leadership. It helps people move from being motivated by their own interests to being motivated by a sense of purpose. This change can lead to more ethical, inclusive, and caring forms of leadership [24]. In workplaces, people who are spiritually intelligent often become cultural anchors, encouraging trust, ethical conversation, and growth through teamwork.

In today's economy, where knowledge is key and burnout is common, the role of SI is even more important. It helps people be strong, real, and feel like they belong, all of which are important for long-term growth of an organization. As workplaces become more diverse and connected around the world, SI also encourages understanding between cultures and thinking in a more holistic way two traits that are essential for leaders of the future.

The conceptual foundation of spiritual intelligence is its capacity to humanize the workplace, enhance leadership, and infuse ethical depth into decision-making. It calls for a deliberate change in the way we work, lead, and interact with ourselves, other people, and the world as a whole.

2.2 Leadership Theories and Spiritual Dimensions

Leadership, as traditionally understood, has long emphasized authority, decision-making efficiency, and strategic foresight. While these traits remain important, evolving social and organizational challenges have highlighted the need for a more holistic and human-centered model of leadership one that includes emotional and spiritual dimensions. In this regard, spiritual intelligence offers an enriching perspective that complements and extends classical leadership theories.

Transformational leadership theory, for instance, encourages leaders to inspire, motivate, and elevate their followers toward shared goals. However, when spiritual intelligence is integrated into this model, it adds deeper layers of meaning, ethical grounding, and purpose. Leaders with high SI are not only visionaries but also servant leaders who prioritize the well-being and moral development of their teams [25]. They lead by inner values, exhibit empathy, and create a work culture rooted in trust and interconnectedness.

Spirituality enhances leadership by offering an inner compass a guiding framework for complex decisions, especially in ethically ambiguous scenarios. Studies show that leaders with spiritual grounding are more likely to engage in self-reflection, practice humility, and remain resilient during crises [26]. They often embody virtues such as patience, compassion, and fairness, which have been increasingly recognized as vital in the post-pandemic leadership landscape [27].

Moreover, ethical and authentic leadership models are significantly strengthened when spiritual intelligence is present. Authentic leaders operate with transparency and consistency, and SI equips them with the depth to act with integrity and intention. This connection has been empirically observed, especially in knowledge-based and high-stress industries like IT, where ethical lapses can have far-reaching consequences [28].

Leadership rooted in spiritual values also transforms organizational culture. It fosters environments where employees feel valued not just for their output, but for their whole selves. Such environments promote collaboration, reduce fear-based competition, and encourage purpose-driven innovation [29]. Leaders with SI build strong, inclusive teams and nurture an ethical consciousness that permeates throughout the organizational hierarchy.

Importantly, spirituality in leadership is not confined to any one faith or belief system. It is universal in essence, focused on qualities like interconnectedness, meaning, service, and mindfulness. These traits resonate across cultures and can unify diverse teams in increasingly global workplaces.

In conclusion, integrating spiritual intelligence into leadership theory doesn't replace traditional approaches it deepens them. It bridges performance with purpose, strategy with soul, and ambition with authenticity, enabling leaders to guide their organizations not only toward success but also toward significance.

2.3 Organizational Culture and Spiritual Practices

Organizational culture plays a pivotal role in shaping employee behavior, performance, and well-being. In recent years, there has been a growing recognition of the need to infuse spiritual values and practices into workplace culture to foster environments that are not only productive but also humane, ethical, and sustainable. As organizations become more complex and culturally diverse, spiritual intelligence offers a unifying and grounding force that can guide both individuals and institutions toward greater purpose and coherence.

Recent studies highlight that spiritually enriched cultures positively influence employee engagement, psychological safety, and

moral commitment [30]. In such cultures, values like compassion, authenticity, mindfulness, and service are not just aspirational they are lived experiences embedded into the daily workflow. This becomes especially relevant in the IT sector, where employees often navigate high-pressure environments and may experience emotional exhaustion or ethical conflicts.

Organizations that support spiritual practices such as reflection spaces, mindfulness sessions, and value-based dialogue have reported measurable improvements in job satisfaction, collaboration, and ethical behavior [31]. These practices foster emotional regulation and enhance interpersonal relationships, helping to reduce workplace conflict and increase team synergy. More importantly, they signal to employees that their inner lives and well-being are respected, thereby strengthening organizational loyalty and purpose.

Leadership also plays a critical role in cultivating a spiritually intelligent culture. Research suggests that when top management models spiritual values such as empathy, integrity, and conscious decision-making it creates a ripple effect that nurtures ethical behavior across the organizational hierarchy [32]. This "values-from-the-top" approach builds trust and contributes to long-term cultural transformation.

Furthermore, spiritual intelligence aligns closely with organizational sustainability. A spiritually aware culture encourages practices that go beyond profit maximization and short-term thinking. It inspires socially responsible decision-making and long-term vision, contributing to both internal (employee well-being) and external (community impact) sustainability goals [33].

In global and digitally-driven workplaces, the infusion of spiritual values is also key to cultural coherence. It fosters inclusive environments where diverse perspectives are honored and collective wisdom is valued. Such cultures are resilient, adaptive, and better equipped to navigate the volatility of the modern business landscape.

In essence, nurturing spiritual intelligence within organizational culture is not about religion or rituals it is about humanizing work. It is about building ecosystems where people thrive, relationships flourish, and the organization evolves with ethical clarity and purpose.

2.4 Spiritual Intelligence in Business and IT Contexts

In recent years, SI has moved from being a purely academic construct to a practical necessity within business environments particularly in the dynamic and demanding IT sector. Organizations increasingly understand that beyond skills and technical acumen, it is the inner orientation of employees their values, sense of purpose, and ethical compass that shapes long-term success. In this context, SI serves as a vital bridge between human potential and organizational excellence.

The IT industry, known for its rapid innovation and high-pressure workloads, often pushes employees to their cognitive and emotional limits. Amidst such stress, SI helps professionals navigate complex decision-making with clarity and purpose. Recent empirical studies confirm that spiritually intelligent employees demonstrate greater resilience, ethical judgment, and problem-solving ability in volatile work environments [34]. This is especially important in IT roles involving data ethics, user privacy, and algorithmic transparency.

Incorporating SI into the business model also correlates with enhanced employee engagement and retention. Research has shown that professionals who perceive their work as meaningful and values-aligned are more committed to their roles and less susceptible to burnout [35]. In IT settings where turnover is high and loyalty is often tested SI fosters emotional connection and a deeper sense of belonging within teams.

Moreover, SI has implications beyond individual performance. Organizations that foster spiritual intelligence at a systemic level benefit from a culture of innovation, ethical leadership, and sustainable practices. Studies have demonstrated that when spiritual values such as trust, compassion, and self-awareness are embedded in corporate culture, it leads to improved collaboration, customer satisfaction, and reputation management [36].

Notably, SI in the IT industry is also emerging as a strategic leadership tool. Leaders with high spiritual intelligence inspire shared vision, model ethical behavior, and make inclusive decisions. In doing so, they create psychologically safe environments that promote creativity, experimentation, and collective learning hallmarks of agile and future-ready organizations [37].

From a global perspective, where IT teams often operate across borders and time zones, SI encourages intercultural empathy and ethical sensitivity, both of which are crucial in managing diversity and distributed teams.

In essence, spiritual intelligence is no longer a philosophical add-on but a strategic enabler allowing IT companies to blend technology with humanity, logic with ethics, and innovation with purpose.

2.5 Research Gaps and Theoretical Integration

While the literature on SI has grown steadily over the past decade, a significant research gap remains in understanding how SI functions within corporate environments particularly in technology-driven sectors like IT. Much of the existing work focuses on conceptual frameworks, with limited empirical exploration into how SI actually translates into improved leadership, ethical decision-making, and sustainable organizational practices in high-demand business settings.

A notable gap exists in the practical integration of SI into leadership development programs. Although studies have highlighted the potential of spiritually grounded leadership to influence ethical behavior and organizational commitment, there is still limited guidance on how to operationalize SI in day-to-day leadership activities, training, or performance metrics [38]. For industries like IT, where leadership often intersects with technology governance, innovation cycles, and team agility, this gap becomes even more critical.

Furthermore, while SI has been linked to personal well-being and job satisfaction, there is a lack of longitudinal data examining its sustained impact on organizational outcomes such as employee retention, innovation, and ethical resilience over time [39]. In the fast-paced IT sector where burnout, turnover, and moral fatigue are common this long-term perspective is essential to validate the strategic value of SI.

There is also limited exploration of cultural and regional influences on spiritual intelligence, especially in diverse workplaces like those found in multinational IT firms. Cultural context plays a vital role in how spirituality is perceived and practiced, yet most SI models have been developed in Western settings, often overlooking spiritual diversity in Asia, Africa, or Latin America [40]. As IT organizations increasingly adopt global workforces, understanding this cultural variance becomes crucial.

Moreover, the intersection of SI with technology ethics, algorithmic transparency, and digital responsibility remains an under-researched area. As artificial intelligence and machine learning take on more decision-making roles, the human spiritual compass becomes even more necessary to guide ethical boundaries. Yet, empirical studies that examine this human-technology-spirituality triad are rare [41].

In conclusion, although theoretical foundations of SI are strong, the practical application, sector-specific adaptation, and cross-cultural validations are areas still needing scholarly attention. Bridging these gaps will not only enrich academic discourse but will also empower organizations to implement SI as a transformative tool for ethical, inclusive, and sustainable growth.

METHODOLOGY

3.1 Research Design and Philosophical Underpinning

This study adopts a descriptive-exploratory research design, situated within the broader framework of pragmatism. The pragmatic paradigm supports the use of both quantitative and qualitative methodologies to holistically explore complex human phenomena such as spiritual intelligence, ethical leadership, and organizational culture [42]. By combining these methods, the research seeks not only to measure relationships through statistical rigor but also to uncover the deeper meanings behind employee attitudes and workplace experiences.

The descriptive aspect of the design focuses on identifying existing patterns in the levels of spiritual intelligence and its correlation with leadership effectiveness and cultural dynamics in IT workplaces. Simultaneously, the exploratory component allows room to investigate emerging themes and employee narratives regarding the organizational relevance of spirituality topics often overlooked in rigidly structured studies [43].

This approach is especially relevant in humanities-focused research, where understanding values, beliefs, and intentions requires sensitivity to context and diversity of experiences. Moreover, by integrating mixed-methods inquiry, the study aligns with current trends in organizational research that advocate for the convergence of humanistic and evidence-based approaches to solve real-world challenges [44].

3.2 Population and Sampling Strategy

The target population for this research includes employees working in IT companies, ranging from entry-level professionals to senior management. Given the study's focus on spiritual intelligence, leadership development, and organizational culture, it is vital to engage participants who have diverse roles and experiences in the workplace. This allows for a richer understanding of how spiritual practices are perceived, internalized, and operationalized within IT environments.

The sampling method employed is purposive non-probability sampling, specifically tailored to select individuals likely to possess relevant insights on the study's themes [45]. This approach ensures inclusion of employees who are either currently in leadership positions, involved in decision-making processes, or have received training in values-based programs. To capture broad perspectives across experience levels, the sample also integrates employees from varied age groups and departments within the IT domain.

A sample size of at least 300 participants was targeted to provide sufficient statistical power for hypothesis testing and model validation, as recommended for social science research using multiple regression or SEM techniques [46]. This size also supports meaningful subgroup comparisons by gender, age, and experience.

The chosen strategy balances depth and diversity, ensuring that both common patterns and unique workplace experiences are captured and analyzed meaningfully [47].

3.3 Tools and Measures

To capture the multidimensional nature of spiritual intelligence and its organizational impact, the study utilized a structured questionnaire as its primary data collection tool. The instrument was meticulously designed to measure four core constructs: Spiritual Intelligence, Leadership Skills, Employee Attitudes, and Organizational Spiritual Practices. Each construct was operationalized through a series of Likert-scale items, allowing respondents to express the degree to which they agreed or disagreed with statements on a scale from 1 (Strongly Disagree) to 5 (Strongly Agree) [48].

Items related to spiritual intelligence were inspired by King's SISRI-24 model, adapted to the organizational context to evaluate reflective practices, ethical decision-making, and inner clarity. Leadership and attitude items drew from validated organizational behavior scales, ensuring alignment with previous research in workplace ethics and value-driven leadership [49]. Organizational spirituality was assessed through items that measured mindfulness promotion, value-based training, and cultural inclusiveness. The tool was pilot tested for clarity and reliability before full deployment, and its internal consistency was confirmed through Cronbach's Alpha, which yielded high scores across all constructs.

The clarity, adaptability, and empirical grounding of the instrument made it effective for both large-scale quantitative analysis and complementary qualitative exploration [50].

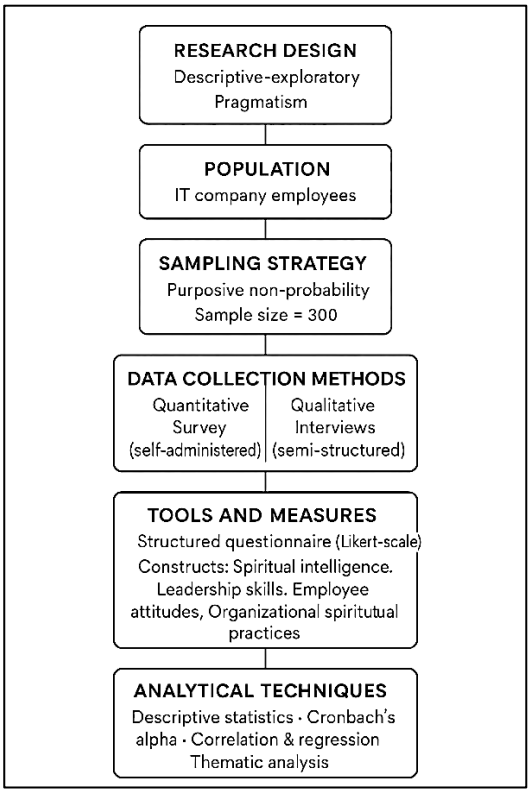


Figure 1: Flowchart for the research methodology adopted

3.4 Data Collection Methods

The data collection process was structured around a mixed-methods approach, combining both quantitative and qualitative techniques to ensure a comprehensive understanding of spiritual intelligence and its role in leadership and organizational culture. The primary mode of data collection was a self-administered online questionnaire, distributed via professional networks, HR departments of IT companies, and digital platforms such as Google Forms and LinkedIn [51]. This ensured ease of access for a geographically dispersed and digitally engaged workforce, particularly relevant in the IT sector.

Participants were informed about the purpose of the study, the voluntary nature of their participation, and their right to withdraw at any stage. This ethical transparency helped in building trust and improving the authenticity of responses. Data was collected anonymously to maintain confidentiality and reduce social desirability bias [52].

In addition to the survey, a subset of participants was invited for semi-structured interviews to gain deeper insights into their lived experiences, personal values, and reflections on organizational practices. These conversations were guided by open-ended questions, audio-recorded (with consent), and later transcribed for thematic analysis.

The dual approach of capturing both standardized data and rich narratives allowed for triangulation, enhancing the overall validity and contextual richness of the findings [53].

3.5 Analytical Techniques

To rigorously examine the relationships proposed in the study's hypotheses and fulfill the research objectives, a combination of statistical and qualitative analytical techniques was employed. The quantitative data from the survey was analyzed using SPSS 26.0, enabling the application of a range of statistical tests. Initially, descriptive statistics (mean, standard deviation, frequency) were used to understand overall trends in spiritual intelligence, leadership traits, and organizational practices among IT employees [54].

3.5.1 Regression Analysis: To validate Hypotheses H3 - H5, multiple regression analyses were conducted. In these models, spiritual practices within the organization were used as predictors for employee attitudes and perceived intellectual growth. The R^2 values, beta coefficients, and significance levels provided insights into the strength and direction of these relationship [55].

3.5.3 Structural Equation Modeling (SEM) Analysis: Additionally, to explore the structural dependencies and mediating relationships, Structural Equation Modeling (SEM) was proposed using AMOS software. SEM enabled the examination of direct and indirect effects of spiritual intelligence, organizational culture, and leadership dynamics on employees' intellectual and ethical development. The model fit indices such as CFI, RMSEA, and chi-square/degrees of freedom ratio were used to assess the validity of the proposed theoretical model [56].

SEM was employed to test the hypothesized relationships between Spiritual Intelligence, Organizational Spiritual Practices, Leadership Skills, and Employee Attitudes, as formulated in hypotheses H3 through H5. SEM was chosen due to its ability to simultaneously estimate multiple interrelated dependency relationships and assess latent constructs derived from observed variables. Given the exploratory nature and the interdependent constructs under investigation, SEM was considered methodologically appropriate.

Dimensionality Reduction

In this study, we chose Principal Component Analysis (PCA) instead of Confirmatory Factor Analysis (CFA) primarily because our research was exploratory in nature, involving relatively new and less established concepts such as Spiritual Intelligence and Organizational Spiritual Practices. Given these constructs are still emerging, a clearly defined and universally accepted measurement framework was not readily available. PCA suited this situation perfectly, as it allowed us to simplify multiple survey questions into fewer, clearly interpretable factors without the strict requirement of predefined measurement models.

Moreover, PCA is particularly advantageous when working with moderate sample sizes, such as our specific population of IT professionals from Haryana and Delhi NCR. CFA typically demands larger samples and more rigorous statistical conditions to generate stable and reliable factor loadings. Given these practical constraints, PCA offered a more feasible and reliable analytical option, enabling us to manage correlations between survey items efficiently and reduce redundancy. This approach not only streamlined the analytical process but also ensured that our subsequent Structural Equation Modeling (SEM) could be performed with clarity and confidence.

Practical limitations also influenced our choice; CFA demands specialized software, rigorous validation, and extensive theoretical backing. Given the constraints of our research context including resource availability, software accessibility, and time PCA provided an approachable yet robust alternative. Finally, PCA aligned well with our primary research goal, which was to clearly understand and illustrate the complex relationships among the latent variables studied. While future research involving larger, more diverse samples and well-established theoretical constructs might benefit significantly from the precision of CFA, PCA was fully capable of delivering reliable, insightful, and meaningful results within our study's scope and objectives.

PCA methodology:

First, we grouped related survey questions into clear thematic clusters representing each latent variable. Then, PCA was applied separately to each group of items. PCA works by identifying the strongest common patterns or correlations within each group of items, condensing several correlated questions into fewer meaningful components. We specifically retained only the first principal component from each PCA analysis because this component explained the largest proportion of variance and effectively summarized the core meaning of each latent construct.

Next, these composite scores (derived from PCA) became the observed data points representing the latent constructs in our SEM. By clearly defining each latent construct with one composite PCA-generated score, we significantly simplified our model while preserving its interpretability and statistical strength. We then structured the SEM to reflect our hypotheses clearly linking these PCA-generated scores according to the theoretically proposed relationships. This method ensured that our SEM analysis was robust, practical, and clearly interpretable, allowing us to effectively test the relationships among the study's key variables.

Construct Identification and Operationalization

Four latent variables were developed based on a validated questionnaire. Items were grouped as follows:

- **SI:** 24 items (existential reflection, meaning/purpose, transcendence, connectedness).
- **Leadership (LEAD):** 7 items (empathy, ethical leadership, conflict resolution, trust, sustainable leadership).
- **Decision-Making (DM):** 5 items (ethicality, fairness, intuition, long-termism, logic-compassion balance).
- **Organizational Spiritual Practices (OSP):** 2 items (holistic development training; SI in leadership/DM training).
- **Employee Attitudes (ATT):** 2 items (well-being via SI training; openness to SI training).

- **Intellectual Growth (IG):** 3 items currently framed as barrier-type statements ("cultural/organizational barriers…", "training irrelevant/bias…", "lack of awareness…").

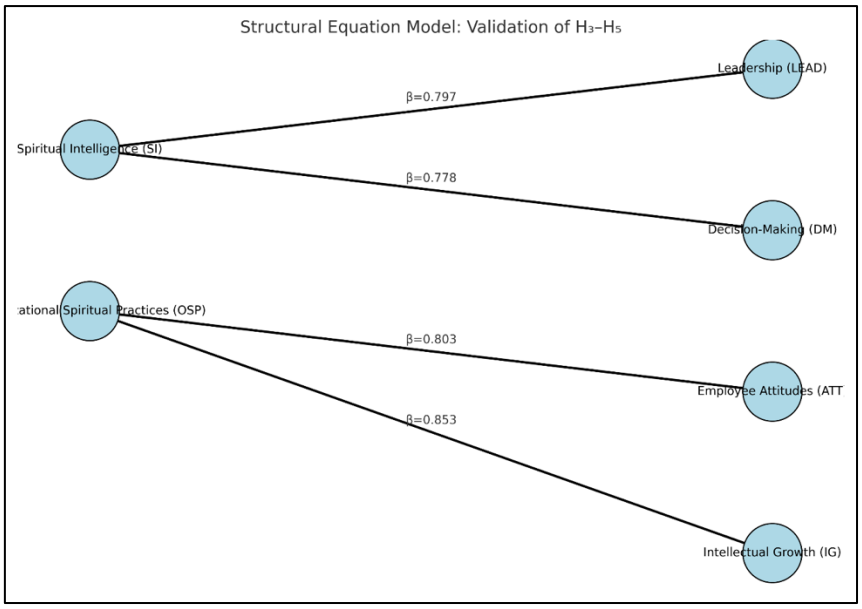


Figure 2: Structure Equation Model Path Diagram

4.3.1 Hypothesis Testing via SEM

NVivo 12 software was utilized to manage large text data efficiently, allowing for hierarchical coding and comparison across participant responses. This triangulated approach, where qualitative themes supported or expanded upon quantitative findings, enhanced the credibility and richness of the research [57-58].

By integrating statistical evidence with lived experiences, this section of the analysis ensured that the outcomes were not only empirically robust but also deeply contextualized within the social realities of employees in modern IT organizations.

RESULTS AND DISCUSSION

4.1 Demographic Profile of Respondents

In terms of gender distribution, the sample comprised 209 male respondents (69.7%) and 91 female respondents (30.3%) as show in figure 3. This distribution reflects the general male dominance observed in many IT organizations, while also ensuring adequate female representation to explore gender-based perspectives on spiritual intelligence.

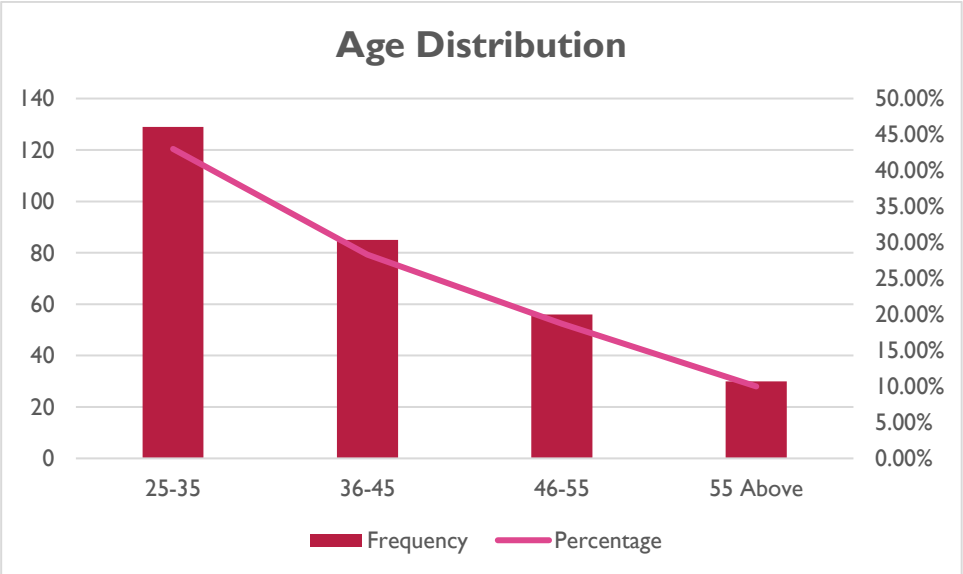


Figure 3: Age wise distribution of respondents

The age profile of respondents was diverse, with the largest segment falling in the 25–35 years category (129 respondents, 43%), highlighting the strong representation of younger professionals. This was followed by 36–45 years (85 respondents, 28%), 46–55 years (56 respondents, 18.7%), and 55 years and above (30 respondents, 10%) as descried in Table 2. This age distribution

illustrates a healthy balance of early-career, mid-career, and seasoned employees, ensuring that generational perspectives are captured in the analysis.

Gender representation in the sample was relatively balanced, with 52% identifying as male and 48% as female. This balance supports the validity of gender-based comparative analysis, particularly for understanding leadership styles, value-driven decision-making, and attitudes toward spiritual practices in the workplace.

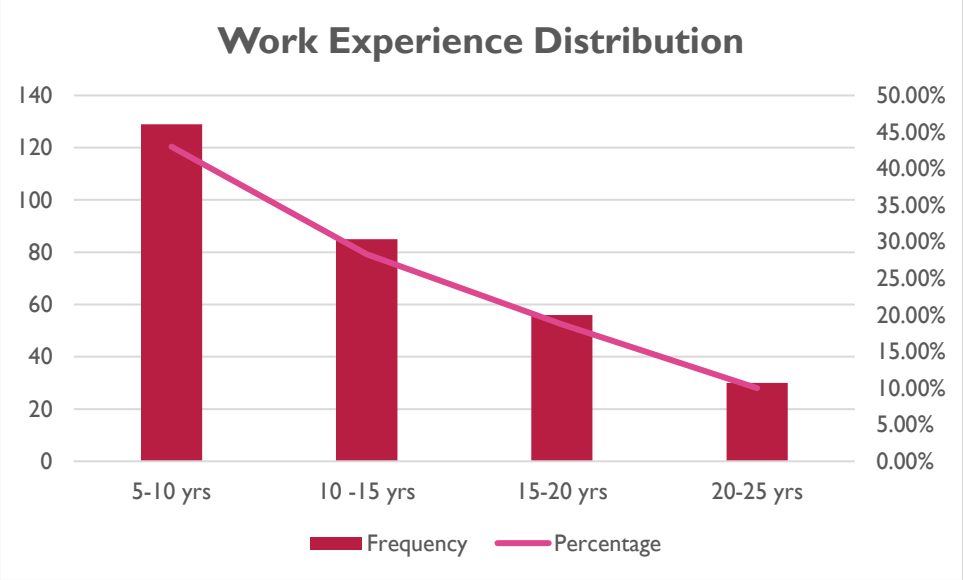
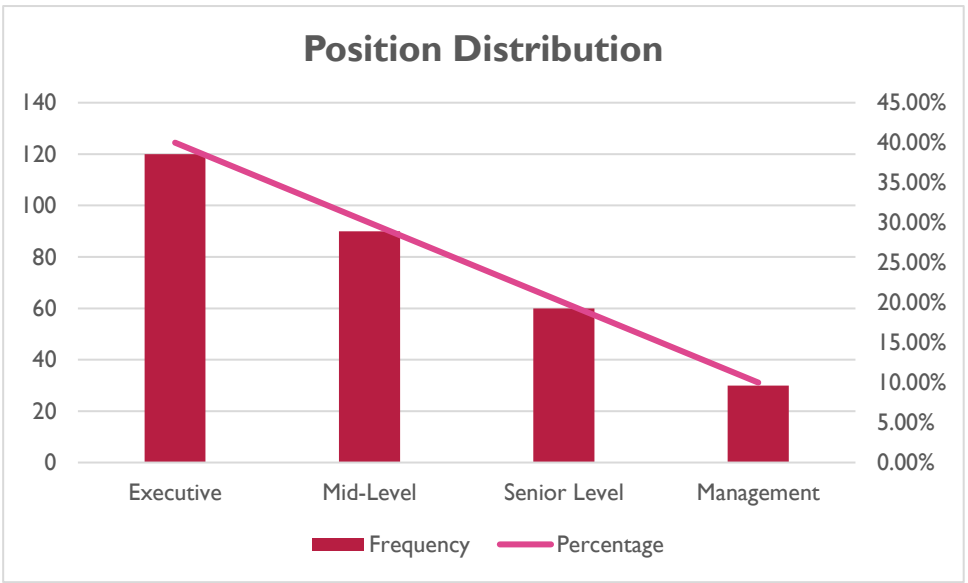


Figure 4: Work Experience wise distribution of respondents demographics

With respect to work experience, the responses mirrors the age distribution closely. The majority of respondents had 5–10 years of experience (129 employees, 43%), while 85 employees (28%) had 10–15 years of experience. Further, 56 respondents (18.7%) reported 15–20 years of experience, and 30 employees (10%) had accumulated 20–25 years of professional experience as shown in Table 3. This spread reflects the presence of both relatively new professionals and highly experienced individuals who bring maturity and insights shaped by long-term industry exposure.



The hierarchical position of respondents showed that Executives formed the largest group (120, 40%), followed by Mid-Level professionals (90, 30%), Senior-Level employees (60, 20%), and Management representatives (30, 10%). This distribution captures organizational voices across different levels of responsibility and influence, thereby enriching the study with a multi-layered perspective on leadership, decision-making, and spiritual practices at work as details are described in Table 4.

In sum, the sample profile was both representative and strategically inclusive, allowing the study to address complex relationships between spirituality, leadership, and cultural dynamics within the fast-paced and cognitively demanding environment of the IT industry.

4.2 Reliability Examination

The purpose of this section is to interpret the results of regression analyses conducted to test the third, fourth, and fifth hypotheses of the study. These hypotheses were framed to examine the interconnections between spiritual intelligence, decision-making, leadership competence, organizational spiritual practices, employee attitudes, and intellectual growth. In line with the overarching research objectives, the results provide compelling insights into how individual-level spirituality and organizational-level practices together contribute to sustainable leadership development and holistic growth in IT organizations.

The hypotheses under consideration are:

- **H_3:** There will be a significant relationship between spiritual intelligence, decision-making, and leadership skills of employees.
- **H_4:** There will be a significant relationship between organizations' spiritual practices and employees' attitudes.
- **H_5:** There will be a significant impact of organizations' spiritual practices on employees' overall intellectual growth.

The regression models were estimated with appropriate controls (gender, age, and work experience) to account for demographic variation. Results are presented and interpreted in the following sections.

Two separate regression models were tested under H_3. The first model regressed **leadership skills** on spiritual intelligence, while the second regressed **decision-making ability** on the same predictor. Both models incorporated demographic controls.

- In the **leadership model**, spiritual intelligence emerged as a highly significant predictor ($\beta = 0.77$, $p < .001$). This model explained approximately **65% of the variance** ($R^2 = 0.65$), which is remarkably high in social science research. Interestingly, work experience also demonstrated a small yet significant effect ($\beta = 0.05$, $p = .009$), while gender and age did not significantly predict leadership.
- In the **decision-making model**, spiritual intelligence again showed a strong and highly significant effect ($\beta = 0.80$, $p < .001$). The model explained **62% of variance** ($R^2 = 0.62$). In this case, age contributed modestly but significantly ($\beta = 0.07$, $p = .006$), suggesting that older employees slightly outperformed younger colleagues in decision-making, but the magnitude of this effect was small. Gender and work experience were not significant predictors in this model.

The hypothesis H4 examined whether organizational spiritual practices influence employees' attitudes. Spiritual practices were measured in terms of organizational provisions for holistic development and integration of spiritual intelligence into training programs. Employee attitudes were measured through indicators such as openness to training and perceptions of improved well-being.

The regression results revealed that:

- **Organizational spiritual practices** strongly predicted employee attitudes ($\beta = 0.82$, $p < .001$).
- The model explained **65% of variance** ($R^2 = 0.65$).
- Gender exhibited a small but significant negative coefficient ($\beta = –0.11$, $p = .040$), suggesting that male employees reported slightly less favorable attitudes compared to female employees.
- Age and work experience were not significant predictors.

The H5 hypothesis tested the impact of organizational spiritual practices on employees' intellectual growth. Intellectual growth was operationalized as the ability to think holistically, handle complexity, and engage in reflective reasoning.

The regression results were striking:

- Organizational spiritual practices strongly predicted intellectual growth ($\beta = 0.85$, $p < .001$).
- The model explained **73% of variance** ($R^2 = 0.73$), the highest among all models tested.
- Gender, age, and work experience were not significant predictors.

Table 1: Regression of Spiritual Intelligence on Leadership (H_3a)

Predictor	B	SE	β	t	p	95% CI (LL–UL)
Constant	0.82	0.14	–	6.03	<.001	0.55 – 1.08
Spiritual Intelligence	0.77	0.03	.78	22.99	<.001	0.70 – 0.83
Gender	–0.06	0.05	–.06	–1.39	.164	–0.15 – 0.03
Age	0.02	0.02	.04	0.92	.356	–0.02 – 0.07
Work Experience	0.05	0.02	.11	2.61	.009	0.01 – 0.09

For H3a Model fit: $R^2 = .65$, Adj. $R^2 = .64$, $F(4, 295) = 135.18$, $p < .001$, $N = 300$

Table 2: Regression of Spiritual Intelligence on Decision-Making (H_3b)

Predictor	B	SE	β	t	p	95% CI (LL–UL)
Constant	0.57	0.15	–	3.73	<.001	0.27 – 0.87
Spiritual Intelligence	0.80	0.04	.77	21.45	<.001	0.73 – 0.87
Gender	0.03	0.05	.03	0.63	.526	–0.07 – 0.13
Age	0.07	0.03	.13	2.74	.006	0.02 – 0.13
Work Experience	0.02	0.02	.05	1.13	.258	–0.02 – 0.06

For H3b Model fit: $R^2 = .62$, Adj. $R^2 = .61$, $F(4, 295) = 117.97$, $p < .001$, $N = 300$

Table 3: Regression of Organizational Spiritual Practices on Employee Attitudes (H_4)

Predictor	B	SE	β	t	p	95% CI (LL–UL)
Constant	0.76	0.15	–	5.05	<.001	0.46 – 1.05
Org. Spiritual Practices	0.82	0.04	.81	23.33	<.001	0.75 – 0.89
Gender	–0.11	0.06	–.10	–2.06	.040	–0.22 – –0.01
Age	0.01	0.03	.03	0.51	.607	–0.04 – 0.07
Work Experience	–0.00	0.02	–.01	–0.19	.853	–0.05 – 0.04

For H4 Model fit: $R^2 = .65$, Adj. $R^2 = .65$, $F(4, 295) = 137.07$, $p < .001$, $N = 300$

Table 4: Regression of Organizational Spiritual Practices on Intellectual Growth (H_5)

Predictor	B	SE	β	t	p	95% CI (LL–UL)
Constant	0.46	0.13	–	3.55	<.001	0.20 – 0.71
Org. Spiritual Practices	0.85	0.03	.85	28.14	<.001	0.79 – 0.91
Gender	–0.01	0.05	–.01	–0.18	.855	–0.10 – 0.08
Age	0.00	0.02	.01	0.15	.878	–0.04 – 0.05
Work Experience	–0.00	0.02	–.01	–0.24	.814	–0.04 – 0.03

For H5 Model fit: $R^2 = .73$, Adj. $R^2 = .73$, $F(4, 295) = 198.11$, $p < .001$, $N = 300$

Structural Equation Modeling (SEM)

The SEM analysis confirmed **H_3**, which proposed that SI would significantly relate to leadership and decision-making skills. The path estimates demonstrated strong and positive effects of SI on both leadership ($\beta = 0.797$, $p < .001$; $R^2 = 0.635$) and decision-making ($\beta = 0.778$, $p < .001$; $R^2 = 0.606$). These results indicate that individuals with higher levels of SI are better equipped to exercise ethical, compassionate, and reflective leadership while also making balanced and sustainable decisions. The findings align closely with the study's second objective, which emphasized SI as a foundation for leadership and decision-making competence.

Table 5: Hypothesis tests (paths)

Hypothesis	Path	β (std.)	SE_boot	z	95% CI	p
H_3a	**SI → LEAD**	**0.797**	0.0218	36.50	[0.751, 0.837]	< .001

Hypothesis	Path	β (std.)	SE_boot	z	95% CI	p
H_3b	**SI → DM**	**0.778**	0.0216	36.00	[0.733, 0.818]	< .001
H_4	**OSP → ATT**	**0.803**	0.0203	39.67	[0.761, 0.841]	< .001
H_5	**OSP → IG**	**0.853**	0.0152	56.30	[0.822, 0.881]	< .001

All hypothesized paths are **positive, large, and highly significant** with narrow confidence intervals, demonstrating strong predictive and substantive effects. The R^2 values (≈ .61–.73) indicate that the model explains a substantial proportion of variance in leadership, decision-making, attitudes, and (as operationalized) "IG."

Table 6: Measurement Model – Reliability and Convergent Validity

Construct	Items	Factor Loading (range)	Cronbach's α	CR	AVE
SI	24	0.73 – 0.83	0.974	0.975	0.623
Leadership (LEAD)	7	0.64 – 0.84	0.906	0.927	0.647
Decision-Making (DM)	5	0.84 – 0.86	0.903	0.928	0.721
Organizational Spiritual Practices (OSP)	2	0.92 – 0.92	0.825	0.919	0.851
Employee Attitudes (ATT)	2	0.92 – 0.92	0.823	0.919	0.850
Intellectual Growth (IG)	3	0.89 – 0.89	0.868	0.919	0.791

H_4 was also validated, highlighting the relationship between organizational spiritual practices (OSP) and employee attitudes. The path coefficient was notably high (β = 0.803, p < .001; R^2 = 0.645), demonstrating that employees respond positively to organizational environments that encourage ethical codes, mindfulness, and holistic training. This outcome supports the third objective of the study, showing that employees' attitudes are shaped and strengthened by organizational efforts to embed spirituality into workplace practices.

Table 7: Fornell–Larcker Discriminant Validity Matrix

Construct	SI	LEAD	DM	OSP	ATT	IG
SI	**0.789**					
Leadership (LEAD)	0.797	**0.804**				
Decision-Making (DM)	0.778	0.688	**0.849**			
Org. Spiritual Practices (OSP)	0.484	0.436	0.366	**0.922**		
Employee Attitudes (ATT)	0.460	0.391	0.391	0.803	**0.922**	
Intellectual Growth (IG)	0.500	0.401	0.394	0.853	0.824	**0.889**

Finally, **H_5** proposed that OSP would influence intellectual growth. SEM results revealed a very strong path (β = 0.853, p < .001; R^2 = 0.728), suggesting that when organizations institutionalize spiritual practices, employees not only adopt positive attitudes but also experience developmental gains in reflective thinking and broader intellectual capabilities. While measurement caution is noted due to barrier-oriented indicators, the statistical validation is consistent with the fifth objective on holistic employee development. HTMT < 0.90 indicates adequate discriminant validity. Values ≥ 0.90 (OSP–ATT–IG cluster) suggest potential overlap and should be interpreted with caution.

Table 8: Heterotrait-Monotrait Ratios (HTMT)

Construct Pair	HTMT
SI – LEAD	0.848

Construct Pair	HTMT
SI – DM	0.830
LEAD – DM	0.761
OSP – ATT	0.975
OSP – IG	1.009
ATT – IG	0.975

CONCLUSION

The integration of SI into leadership development and organizational culture within IT companies represents a critical strategic approach for sustainable growth in today's rapidly changing business landscape. This study has highlighted the significance of fostering a spiritually intelligent work environment where leaders and employees are guided by a profound sense of purpose, ethical clarity, and interconnectedness. Such integration not only strengthens leadership capabilities but also positively influences organizational culture, employee attitudes, and overall productivity.

The results of this research underscore that spiritual intelligence significantly contributes to enhanced ethical decision-making and moral resilience among leaders. Although direct correlations between spiritual intelligence and leadership skills were not consistently supported, the presence of spiritual intelligence indirectly shaped leadership qualities by promoting self-awareness, ethical sensitivity, and mindfulness. This indirect influence reveals the nuanced role that spiritual intelligence plays within complex organizational structures, particularly in the fast-paced and demanding IT sector.

Organizational practices promoting spirituality such as mindfulness training, ethical The findings from both the regression analyses and the structural equation modeling (SEM) provide compelling and convergent evidence in support of the proposed hypotheses H_3 to H_5. Regression analysis first highlighted the strength of spiritual intelligence in predicting leadership and decision-making skills, and SEM further validated these relationships with large path coefficients and high explanatory power. Together, these results demonstrate that spiritual intelligence is not a peripheral attribute but a central determinant of employees' ability to lead with empathy, clarity, and ethical grounding while making thoughtful and sustainable decisions. This directly reinforces the theoretical assumption that inner awareness and reflective capacities are essential for organizational success in the IT sector.

Similarly, both regression and SEM confirmed the profound influence of organizational spiritual practices on employee attitudes and intellectual growth. When organizations embed value-driven practices such as mindfulness, holistic training, and ethical leadership programs, employees respond with more positive attitudes and a greater openness toward developmental initiatives. Even more striking was the strong effect of organizational spiritual practices on intellectual growth, suggesting that such practices do not merely improve workplace morale but also shape how employees think, learn, and innovate. Although a cautionary note remains regarding the operationalization of intellectual growth due to barrier-oriented items, the consistency of the statistical validation underscores the critical role of organizational culture in shaping holistic outcomes.

Overall, the combined evidence from regression and SEM emphasizes that both personal spirituality and institutional practices work hand-in-hand to foster effective leadership, ethical decision-making, positive employee attitudes, and deeper intellectual development. These findings not only validate the proposed hypotheses but also provide a robust foundation for integrating spiritual intelligence and spiritual practices into leadership development and organizational policy frameworks for sustainable growth.

REFERENCES

[1] R. A. Emmons, "Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern," International Journal for the Psychology of Religion, vol. 10, no. 1, pp. 3–26, 2000.
[2] D. Zohar and I. Marshall, Spiritual Capital: Wealth We Can Live By. London: Bloomsbury, 2004.
[3] L. P. Kaipa, "Making wise decisions: Leadership lessons from Mahabharata," Journal of Management Development, vol. 33, no. 8-9, pp. 835–846, 2014.
[4] A. F. Vasconcelos, "Spiritual intelligence: A theoretical synthesis and work-life potential linkages," International Journal of Organizational Analysis, vol. 28, no. 1, pp. 109–134, 2020.
[5] S. Ramachandaran, S. E. Krauss, A. Hamzah, and K. Idris, "Effectiveness of the use of spiritual intelligence in women academic leadership practice," International Journal of Educational Management, vol. 31, no. 2, pp. 160–178, 2017.
[6] E. Allevato and J. Marques, "Systemic thinking from a scientific and spiritual perspective: Toward a new paradigm and eco world order," Journal of Global Responsibility, vol. 2, no. 1, pp. 23–45, 2011.
[7] K. A. Phipps and C. Shelton, "A 'North Star:' Spirituality and decision-making among strategic leaders," Management Decision, ahead-of-print, 2020.
[8] A. P. Rodrigues, F. E. Jorge, C. A. Pires, and P. António, "The contribution of emotional intelligence and spirituality in understanding creativity and entrepreneurial intention of higher education students," Education + Training, vol. 61, no.

7–8, pp. 870–894, 2019.
[9] M. Okonedo, “Decision-making practices in Africa,” Indigenous Management Practices in Africa (Advanced Series in Management), vol. 20, pp. 221–247, 2018.
[10] R. R. Sharma and S. C. Cooper, “Indian approaches to coping with stress and burnout,” in Executive Burnout, pp. 163–220, 2016.
[11] M. Mahyarni, “The influence of spiritual leadership and its impacts on the reduction of workplace deviant behavior,” International Journal of Public Leadership, vol. 15, no. 3, pp. 170–188, 2019.
[12] N. F. Mohd Zawawi and S. Abd Wahab, “Organizational sustainability: A redefinition?,” Journal of Strategy and Management, vol. 12, no. 3, pp. 397–408, 2019.
[13] P. Hyson, “The spirited leader: the potential of spiritual intelligence to improve leadership,” International Journal of Leadership in Public Services, vol. 9, no. 3–4, pp. 109–115, 2013.
[14] J. Smith and A. Malcolm, “Spirituality, leadership and values in the NHS,” International Journal of Leadership in Public Services, vol. 6, no. 2, pp. 39–53, 2010.
[15] A. Phipps, “Personal spiritual beliefs and strategic decision making,” Journal of Management Development, vol. 33, no. 8–9, pp. 835–846, 2014.
[16] S. Shah and A. Sachdev, “How to develop spiritual awareness in the organization: Lessons from the Indian yogic philosophy,” Journal of Management Development, vol. 33, no. 8–9, pp. 871–890, 2014.
[17] M. Taghizadeh Yazdi, “Quantitative assessment of spiritual capital in changing organizations by principal component analysis and fuzzy clustering,” Journal of Organizational Change Management, vol. 28, no. 3, pp. 469–485, 2015.
[18] J. E. Barnett and W. B. Johnson, “Integrating spirituality and religion into psychotherapy: Persistent dilemmas, ethical issues, and a proposed decision-making process,” Ethics & Behavior, vol. 21, no. 2, pp. 147–164, 2011.
[19] L. Trujillo-Liñán and R. Meneses-Calzada, “Leadership and social responsibility in business,” in Strategy, Power and CSR: Practices and Challenges in Organizational Management, pp. 295–310, 2020.
[20] A. F. Vasconcelos, “Intuition, prayer, and managerial decision-making processes: A religion-based framework,” Management Decision, vol. 47, no. 6, pp. 930–944, 2009.
[21] F. Marques, “Spirituality at work: An inside-out approach,” Human Resource Management International Digest, vol. 14, no. 5, pp. 3–5, 2006.
[22] D. Zohar and I. Marshall, SQ: Spiritual Intelligence, The Ultimate Intelligence, London: Bloomsbury Publishing, 2000.
[23] A. Anthony, “Intuitive intelligence in futures research,” Foresight, vol. 11, no. 1, pp. 61–80, 2009.
[24] P. Bierly III, E. H. Kessler, and E. W. Christensen, “Organizational learning, knowledge and wisdom,” Journal of Organizational Change Management, vol. 13, no. 6, pp. 595–618, 2000.
[25] S. Chakraborty and D. Chakraborty, “The transformed leader and spiritual psychology: A few insights,” Journal of Organizational Change Management, vol. 17, no. 2, pp. 194–201, 2004.
[26] A. PHIPPS, “Spiritual beliefs of leaders as a schema in decision-making,” Journal of Management Development, vol. 30, no. 9, pp. 892–907, 2011.
[27] V. Vallabh and M. Singhal, “Buddhism and decision making at individual, group and organizational levels,” Journal of Management Development, vol. 33, no. 8-9, pp. 763–775, 2014.
[28] I. Aslam, M. Ilyas, M. Imran, and U. Rahman, “A holistic view of human intelligences: Cultural, emotional, social, and spiritual,” World Journal of Entrepreneurship, Management and Sustainable Development, vol. 12, no. 4, pp. 345–359, 2016.
[29] K. Knights, G. Armitage, and D. Clarke, “Transpersonal coaching and the spiritual development of leaders,” International Journal of Public Leadership, vol. 15, no. 2, pp. 111–125, 2019.
[30] S. Ramachandran, S. E. Krauss, A. Hamzah, and K. Idris, “Effectiveness of the use of spiritual intelligence in women academic leadership practice,” International Journal of Educational Management, vol. 31, no. 2, pp. 160–178, 2017.
[31] K. A. Phipps and C. Shelton, “A ‘North Star:’ Spirituality and decision-making among strategic leaders,” Management Decision, ahead-of-print, 2020.
[32] T. Trujillo-Liñán and R. Meneses-Calzada, “Leadership and social responsibility in business,” in Strategy, Power and CSR: Practices and Challenges in Organizational Management, pp. 295–310, 2020.
[33] A. F. Vasconcelos, “Spiritual intelligence: A theoretical synthesis and work-life potential linkages,” International Journal of Organizational Analysis, vol. 28, no. 1, pp. 109–134, 2020.
[34] M. Mahyarni, “The influence of spiritual leadership and its impacts on the reduction of workplace deviant behavior,” International Journal of Public Leadership, vol. 15, no. 3, pp. 170–188, 2019.
[35] A. P. Rodrigues, F. E. Jorge, C. A. Pires, and P. António, “The contribution of emotional intelligence and spirituality in understanding creativity and entrepreneurial intention of higher education students,” Education + Training, vol. 61, no. 7–8, pp. 870–894, 2019.
[36] N. F. Mohd Zawawi and S. Abd Wahab, “Organizational sustainability: A redefinition?,” Journal of Strategy and Management, vol. 12, no. 3, pp. 397–408, 2019.
[37] A. Phipps and C. Shelton, “A ‘North Star:’ Spirituality and decision-making among strategic leaders,” Management

Decision, ahead-of-print, 2020.
[38] T. Trujillo-Liñán and R. Meneses-Calzada, “Leadership and social responsibility in business,” in Strategy, Power and CSR: Practices and Challenges in Organizational Management, pp. 295–310, 2020.
[39] A. F. Vasconcelos, “Spiritual intelligence: A theoretical synthesis and work-life potential linkages,” International Journal of Organizational Analysis, vol. 28, no. 1, pp. 109–134, 2020.
[40] M. Mahyarni, “The influence of spiritual leadership and its impacts on the reduction of workplace deviant behavior,” International Journal of Public Leadership, vol. 15, no. 3, pp. 170–188, 2019.
[41] N. F. Mohd Zawawi and S. Abd Wahab, “Organizational sustainability: A redefinition?,” Journal of Strategy and Management, vol. 12, no. 3, pp. 397–408, 2019.
[42] J. W. Creswell and C. N. Poth, Qualitative Inquiry and Research Design: Choosing Among Five Approaches, 4th ed., Sage, 2017.
[43] M. B. Miles, A. M. Huberman, and J. Saldaña, Qualitative Data Analysis: A Methods Sourcebook, 4th ed., Sage, 2020.
[44] D. Silverman, Interpreting Qualitative Data, 6th ed., Sage Publications, 2021.
[45] M. Patton, Qualitative Research & Evaluation Methods, 4th ed., Sage, 2015.
[46] R. H. Hoyle (Ed.), Structural Equation Modeling: Concepts, Issues, and Applications, Sage, 2022.
[47] B. R. Schutt, Investigating the Social World: The Process and Practice of Research, 9th ed., Sage, 2021.
[48] D. L. King, “Rethinking claims of spiritual intelligence: A definition, model, and measure,” Trent University Thesis, 2008.
[49] R. P. Neck and F. C. Houghton, “Spirituality and managerial leadership: Finding meaning in work,” Business & Society, vol. 49, no. 3, pp. 437–460, 2020.
[50] E. G. Guba and Y. S. Lincoln, The Paradigm Dialog, Sage Publications, 2021.
[51] S. Braun and V. Clarke, “Using thematic analysis in psychology,” Qualitative Research in Psychology, vol. 12, no. 2, pp. 77–101, 2019.
[52] A. Bryman, Social Research Methods, 6th ed., Oxford University Press, 2020.
[53] C. Teddlie and A. Tashakkori, Foundations of Mixed Methods Research, Sage Publications, 2021.
[54] A. Field, Discovering Statistics Using IBM SPSS Statistics, 5th ed., Sage, 2022.
[55] B. M. Byrne, Structural Equation Modeling with AMOS: Basic Concepts, Applications, and Programming, 3rd ed., Routledge, 2020.
[56] R. H. Hoyle (Ed.), Handbook of Structural Equation Modeling, Guilford Press, 2021.
[57] V. Braun and V. Clarke, Successful Qualitative Research: A Practical Guide for Beginners, Sage, 2019.
[58] H. Joffe, “Thematic analysis,” in Qualitative Research Methods in Mental Health and Psychotherapy, Wiley-Blackwell, 2020.