



PRIORITIZATION OF DIMENSIONS AND SUBTLITIES OF INTERVIEW WITH SPIRITUAL INTELLIGENCE EXPERTS

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ABSTRACT

Spiritual intelligence represents a set of abilities, capacities of spiritual resources that their application in daily life can increase the adaptability of the individual. In the last decade, the concept of spirituality and its applications in the world, especially in the societies of the West, has become very important, so that concepts such as God, religion, spirituality and so on. . . Which were regarded as private subjects, entered into academic research and academic discussions in the field of humanities. It seems that the term spirituality is a word like love that is important to many people, but it is difficult to identify the concept and many believe that spirituality is beyond words. In fact, it seems that words cannot describe spirituality, and the word is about speaking about spirituality. Another issue that is often raised about spirituality is that spirituality does not coincide with religion. Religion and spirituality provide a set of words and frameworks through which humans can understand the meaning of their lives. To define spirituality, a wide range of concepts has been proposed, including the definition of spirituality as all forms of self-awareness (Faro 35 F, 1984). Until all modes are known to have values beyond the average (Asagyoli 36 F, 1986). The structure of spiritual intelligence is one of the most interesting and interesting new concepts that, in the light of the internationalization of higher education and the debate on the globalization of higher education, is of universal interest to scholars and scholars, especially psychologists in the field of religion and spirituality, and has been put forward in scientific positions. And has developed. The present study was conducted on "Speaking with the Experts of Spiritual Intelligence", which has been formulated from an interview with faculty members in presenting the model of spiritual intelligence of faculty members of Islamic Azad University, Central Tehran Branch. At first, the dimensions and components of the primary pattern of spiritual intelligence extracted from theoretical and research bases of research with 34 experts were discussed for the interview and the results resulted in the formulation of a questionnaire. The statistical population of the study included 324 faculty members selected by stratified random sampling method. Primary data were collected by the professors' questionnaire, and analyzed by factor analysis and exploratory analysis of the research conceptual model in the case of standard estimation. Then, the proposed model was tested by drawing up an executive questionnaire for managers of 14 faculties, Islamic Azad University, Central Tehran Branch, and ultimately the final model was developed and presented. The results obtained by confirming the research questions about the necessity of providing a model of spiritual intelligence of the faculty members of Islamic Azad University, Central Tehran Branch. The main topic of our discussion in this study is the elaboration of the dimensions and components of the interview with spiritual intelligence experts.

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Introduction

Spiritual intelligence is a type of intelligence that enables its holders to direct their activities on a profound and meaningful path. The structure of spiritual intelligence in academic psychology was first introduced by [1,2].

The structure of spiritual intelligence has recently emerged in the psychology literature [3].

Research Experts Consensus Panel at the National Research Institute of America has defined spirituality as emotions, thoughts, experiences and behaviors that are obtained in seeking out the holy God. Regardless of whether a person is religious or non-believer, he/she can continue his spiritual life and experience the effect of spirituality on health. According to [4] Spirituality is the soul-bestowing force or the extraterrestrial essence that controls the human's life, and is experienced in the communication of individuals with oneself, others, nature, and the divine God [5].

The revival of the concept of spiritual intelligence in academic context is essential in terms of training specialist human resources that may have intellectual width. Therefore, planners and managers of the academic system and higher education should conduct brainstorming session with researchers and experts in the direction of pondering for modern management, and do not hesitate for any effort to improve the intelligence level and sustainable development in line with renovation strategies by offering valuable texts and products. Higher education managers should pay attention to the fact that human resources should always be protected as the nation's largest national capital. Spiritual intelligence makes it possible for a professor to be a personality trainer, a loving man, and to teach his students that without affection and affinity, one cannot be influential in the sphere of education, pay attention to the people around him and acknowledge their mood.

Regarding what has been stated, the use of spiritual intelligence, whose foundations are rooted in spirituality, making accurate comments in this regard requires researching issues that has been entitled "Providing the Spiritual Intelligence Model of Faculty Members of Islamic Azad University, Central Tehran Branch" by the researcher, which is done by inspiring from the conceptual model below. In this research, the researcher has prioritized the dimensions and components of spiritual intelligence through discussing them with professors.

2. Research Objectives

2.1. Major Objectives

The main purpose of this research is to provide a model of spiritual intelligence for the faculty members of Islamic Azad University, Central Tehran Branch.

2.2. Auxiliary Objectives

- A. Identifying each dimension of the spiritual intelligence model of faculty members of Islamic Azad University, Central Tehran Branch;
- B. identifying the components of the spiritual intelligence model of faculty members of Islamic Azad University, Central Tehran Branch;
- C. prioritizing the components of the spiritual intelligence model of the faculty members of Islamic Azad University, Central Tehran Branch;
- D. Designing an initial model of spiritual intelligence for faculty members, Islamic Azad University, Central Tehran Branch;
- E. Determination of validity limit, final model of spiritual intelligence of members of faculty members of Islamic Azad University, Central Tehran Branch;

3. Research questions

3.1. Primary Research Questions

What is the appropriate model for spiritual intelligence for faculty members in Islamic Azad University, Central Tehran Branch?

3.2. Auxiliary Research Questions

3.2.1. What are the building blocks of the spiritual intelligence model of the faculty members of the Islamic Azad University of Tehran Branch?

3.2.2. What are the components related to each aspect of the spiritual intelligence of the faculty members of the Islamic Azad University of Tehran Center?

3.2.3. What are the priorities of the faculty members of the faculty of Islamic Azad University of Tehran Central Branch?

3.2.4. What is the Primary Pattern of Spiritual Intelligence in the Faculty Members of the Islamic Azad University of Tehran Branch?

3.2.5. What is the validity of the proposed model of spiritual intelligence of the faculty members of Islamic Azad University, Central Tehran Branch?

3.2.6. How is the final model of the spiritual intelligence of the faculty members of the Islamic Azad University of Tehran?

4. Method of conducting research:

The methodology of this research is in line with a design for providing a model of spiritual intelligence in the statistical society, according to the opinion of the respected professor, the collection of data was carried out qualitatively and quantitatively. The research method is mixed exploratory. There are no clear bases in this premise. 1) Tools are not available. 2) Variables are unknown. 3) There is no guiding framework and theory [6]. In terms of purpose, this research is an applied research, as the results of its findings are an answer to the practical problems of the real world and its qualitative variables. This research is a cross-sectional study, because data collection for one or more attributes in a given time interval is done through population sampling. In this research, data and information are as of 2016. In terms of how information is collected, this study deploys mixed method consisting of two parts: qualitative and quantitative [7]. In this research, the answer to the research questions was given in the following table.

Main Question	What is the appropriate model for spiritual intelligence for faculty members in Islamic Azad University, Central Tehran Branch?	Structural Equation tests
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First Auxiliary Question	What are the building blocks of the spiritual intelligence model of the faculty members of the Islamic Azad University of Tehran Branch?	Structural Equation tests
Second Auxiliary Question	What are the components related to each aspect of the spiritual intelligence of the faculty members of the Islamic Azad University of Tehran Center?	Structural Equation tests
Third Auxiliary Question	What are the priorities of the faculty members of the faculty of Islamic Azad University of Tehran Central Branch?	Friedman test
Fourth Auxiliary Question	What is the Primary Pattern of Spiritual Intelligence in the Faculty Members of the Islamic Azad University of Tehran Branch?	Structural Equation tests
Fifth Auxiliary Question	What is the validity of the proposed model of spiritual intelligence of the faculty members of Islamic Azad University, Central Tehran Branch?	Confirmatory factor analysis, fit indices, single sample t-test
Sixth Auxiliary Question	How is the final model of the spiritual intelligence of the faculty members of the Islamic Azad University of Tehran?	Structural Equation tests

5. Statistical population

1) 34 experts to determine and complete the dimensions and components of spiritual intelligence pattern; 2) faculty members of Islamic Azad University, Central Tehran Branch, and based on the following criteria, other experts were chosen considering the following criteria from universities of the country: Professors at faculties, Instructors at Seminaries, or Assistant Professors on the verge of Professorship and informed on the issue of Spiritual intelligence. In the small part of the sample size, based on Morgan table sampling, 324 people were selected through multi-stage stratified sampling. Based on the following characteristics and criteria, which were found in the universities of the country, the members of the experts were selected, and the statistical community wholly consisted of the faculty members of Islamic Azad University, Central Tehran Branch. 3) To validate the final model, 41 executive directors include: university deans and general managers of education and faculty administrators, faculty assistants and faculty members, and research directors and managers of laboratories participated.

6. Interview

After collecting the valuable comments of the distinguished professors, and studying the presented articles, a number of components previously considered or perhaps were repeated in the researcher's questionnaire. By comparing the opinions from the professors, views of 8 professors from 34 were considered, which are listed in Table 4-1. The extracted components of the table are added to the previous components. It is noteworthy that, in the evaluation section of the opinions of the experts in the researcher's interview, we categorized the opinions into three categories: desirable, semi-desirable, and undesirable, the results of which are shown in Table 4-7 and Figure 4-1. In this chapter, the initial findings of distributed questionnaires have been analyzed descriptively and inferentially. At first, the characteristics of the statistical society are described in descriptive form and then, using the inferential methods mentioned in the previous chapter, the analysis of other findings was conducted. Descriptive statistics include columnar graphs of gender, age, marital status, religion, university unit, department, Educational level, teaching experience by years, teaching group, field of study, number of articles, number of books (compilation), academic degree, employment status and degree of education. The Kolmogorov-Smirnov test was employed before utilizing normal inferential statistics or abnormal distribution to determine the parametric and nonparametric statistics. Inferential statistics also included structural equation modeling, structural equation tests, T-tests and model fitting. Fitted measuring and structural models were provided. In the meantime, the author is trying to get accurate and complete answers to each of the main research questions while carefully checking the accuracy of the methods and statistical tests.

6.1. Qualitative Research Section (Descriptive and Inferential Analysis)

6.1.1. Characteristics of qualitative members

In the present study, 34 faculty members who were interviewed by faculty members from 15 universities participated.

6.1.2. Data collected from qualitative research

In this part of the research, the texts of the interviews are presented exactly. The interview was conducted with 34 professors and experts in spiritual intelligence from 15 universities of the country. Among the interviews with 8 professors who were rank as desirable, a single interview is intended to be included in the article.

No	First name and Surname	Educational level and Academic Field	University
1	[8]	Distinguished Professor Ph.D. Governmental Management of the University of Southern California, USA	Tehran University



Opinions of the Expert (Interviewee)

Doctor Sayed Mahdi Alvani is known as the father of public administration in Iran and has authored many books in this regard. He is one of the top researchers in this field in terms of number of articles. The professor's reputation is such that some use only his name to have their articles accepted. He states that: the extracted components by the researcher are compatible to and represent the dimensions, and are fully compliant with all the four-dimensional indicators. However, the cultural conditions of the country should be considered in these dimensions and components. Professor have approved the "Presentation of Spiritual Intelligence Model for Faculty Members of Islamic Azad University, Central Tehran Branch" and have stated that he can definitely confirm the presentation of the model. According to the professor, intelligence is an intrinsic aspect and can be fostered by practicing and teaching; in regards to intelligence, he believes that it depends on how successful a person is in an organization in which he works. For example, the intelligence of a griller that is engaged in bricklaying activity is simply as to the requirements, but the intelligence of a nuclear energy engineer or a physicist should be high and have a fairly high IQ. The intelligence of each individual depends on the environment in which he or she lives. Considering people with a spiritual attitude with high spiritual intelligence, Professor believes that: these people are divine people and consider the Almighty to present and observing of their actions. they always put their place in their lives; in times of lecturing, they place themselves among the audience. If they are professors of the university, they put themselves in the position of their students, they always place themselves same as those who interact with them. They are always thinking of providing solutions and guidelines for solving individual and social problems of mankind.

conclusion

Confirmation of the framework is cornerstone for continuing the research process. May we blessed with presence of the distinguished professor in future studies.

No	First name and Surname	Educational level and Academic Field	University
2	Mohammad Barbarestani	Professor Ph.D. specialist in medical anatomy	Department of Medical Sciences, Tehran University



Opinions of Experts (Interviewee)

Professor Mohammad Mohammad Barbarestani, while acknowledging the extracted dimensions and components by the researcher, argues that, everyone who wants to choose a profession, and every manager who intends to choose his employees should pay attention to the following features:

- 1) talent based on the gene;
- 2) Knowledge;
- 3) Physical exercise that excite the body and soul, which results in an increase in labor productivity;
- 4) interest and experience;
- 5) Art, familiarity with one of the branches of art that contributes to the creativity in her/his profession;
- 6) The professor emphasized this item with three ***, most importantly, the belief in God for the right path to the goal based on divine teachings and giving attention to divine people as role models.

- 1) Sympathetic people are mostly artists, writers and scientific scholars.
- 2) Parasympathetic people, who have emotional and social intelligence and seek disciplines like management, policy and ministry. This kind of division depends on the nature of individuals. Of course, there are people who are in between, which depends on the individual sensitivity of us as human being.

The automatic nervous system that works out of our will orders the sympathetic and parasympathetic parts. Artists, who are rather sympathetic and sensitive, are influenced by the events and everyday occurrences of the community. This affection leads to the creation of works of art, such as works of music, manuscripts, and more. But the parasympathetic, including political figures, have certain characteristics: their friendship is not vivid, neither is their hostility. Yet, in the sympathetic reactions, the reaction is immediately evident.

Spiritual intelligence SQ, i.e. the intelligence of the illumination: Those who have the so-called sympathetic nervous system, have higher levels of affection, which is originally derived from the almighty. The mystics are placed in this position. People like Khajeh Shamsedin Muhammad ibn Baha al-Din Hafez Shirazi known as Lassan al-Ghib and Jalaluddin Mohammad Balkhi, known as Rumi, Molana or Molavi, have high spiritual intelligence. They are people who think inferentially, and accept things with heart and love. Hence, their thought is through illumination and intuition.

It was cited that Abu Ali Sina and Sheikh Abu Sa'id Abu al-Khair got in touch, and spent a long time with each other:

Bu-Ali Sinai was asked to quote on how did he find Sheikh? In response, he said: Everything I see he knows.

Sheikh was asked to quote on how did he find Bu-Ali Sinai She says: Everything I know he sees.

The science of mysticism is the science of intuition in which the curtains are set aside and there is no mediator. Spiritual love is the source of that love.

Professor Mohammad Barbarestani acknowledges that "It is necessary and necessary to present the model of spiritual intelligence for faculty members of Islamic Azad University, Tehran Central Branch", using theoretical foundations and opinions of scientific experts and interviewing faculty members. He argues that the executive success of the model hinges upon the support of managers with spiritual intelligence.

conclusion

The use of comments by professors such as Professor Mohammad Barbarestani, who is one of the most prominent figures in our country, will provide the backbone of any research. I hope that, with the help my supervisor, professor Mostafa Askarian, his comments will be of use to this research.

7. Prioritizing Dimensions and Components of Intelligent Model Patterns of the Faculty Members of Islamic Azad University, Central Tehran Branch

In this section, the fourth question is answered. To investigate the fourth question, "What are the priorities of the dimensions and components of the spiritual intelligence of faculty members of Islamic Azad University, Central Tehran Branch" the first-order confirmatory factor (unmodified model) and second-order (modified model) analysis were done as follows. Finally, after

examining individual models and variables and obtaining path coefficients for each of the independent and dependent variables, and examining the dimensions and components of the research, the results were analyzed and ranked.

7.1. Friedman test results for all four dimensions:

For spiritual intelligence, there are four magnificent dimensions: their mean and standard deviation are given in the table below.

The highest mean belonged to transcendental consciousness with an average of 70.07 ± 7.875 and the lowest mean pertained to meaningful humanity with an average of 30.83 ± 3.478 .

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
Meaningful Humanity	41	30.83	3.478	21	35
Transcendental Consciousness	41	70.07	7.875	43	80
Systematic thinking	41	51.37	7.105	27	60
Improving the level of consciousness	41	63.83	9.641	30	75

Chi-Square test with degree of freedom of 3 and P-value=0.000 indicates that the values for dimensions are different.

Test Statistics^a

N	41
Chi-Square	122.707
df	3
Asymp. Sig.	.000

a. Friedman Test

The average rating of each of the dimensions is shown in the following table: Transcendental consciousness has the highest score, while meaningful humanity has the lowest score.

Ranks

	Mean Rank
Meaningful Humanity	1.00
Transcendental Consciousness	3.99
Systematic thinking	2.00
Improving the level of consciousness	30.1

7.2. Friedman test Results for Transcendental Consciousness:

For Transcendental consciousness, there are 16 questions that can be found in the table below.

The highest average was for question 3 with an average of 4.68 ± 0.567 and the lowest mean belonged to question 12 with an average of 4.0 ± 0.905 .

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
Q1	41	4.49	.746	2	5
Q3	41	4.68	.567	3	5
Q4	41	4.54	.552	3	5
Q5	41	4.46	.596	3	5
Q6	41	4.39	.628	3	5
Q7	41	4.12	.927	1	5
Q9	41	4.41	.836	1	5
Q12	41	4.07	.905	1	5
Q20	41	4.27	.837	1	5
Q28	41	4.29	.814	2	5
Q29	41	4.39	.666	3	5
Q32	41	4.41	.805	2	5
Q37	41	4.17	1.070	1	5
Q40	41	4.15	.963	1	5
Q45	41	4.34	.762	2	5
Q47	41	4.49	.597	3	5

Chi-Square test with degree of freedom of 15 and P-value=0.000 indicates that the values of questions are different.

Test Statistics^a

N	41
Chi-Square	44.782
df	15
Asymp. Sig.	.000

a. Friedman Test

The average rating of each of the question is shown in the following table: Q3 has the highest score, while Q12 has the lowest score.

Ranks

	Mean Rank
Q1	9.30
Q3	10.66
Q4	9.57
Q5	9.21
Q6	8.32
Q7	6.91
Q9	8.95
Q12	6.82
Q20	7.95
Q28	8.04
Q29	8.57
Q32	9.10
Q37	7.83
Q40	7.29
Q45	8.33
Q47	9.15

7.3. Friedman Test Results for Meaningful Humanity:

For Meaningful humanity, there are seven questions, whose average and standard deviations are given in the table below. The highest mean was for question 2 with an average of 4.59 ± 0.591 and the lowest mean pertained to question 15 with an average of 4.288 ± 0.888 .

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
Q2	41	4.59	.591	3	5
Q15	41	4.24	.888	2	5
Q23	41	4.29	.873	1	5
Q25	41	4.54	.552	3	5
Q26	41	4.41	.741	3	5
Q42	41	4.37	.799	1	5
Q49	41	4.39	.862	2	5

Chi-Square test with degree of freedom of 6 and P-value=0.247 indicates that the values of questions are not different.

Test Statistics^a

N	41
Chi-Square	7.881
df	6
Asymp. Sig.	.247

a. Friedman Test

The average rating for each of the questions is shown in the table below, in which the Q2 has the highest score and Q15 has the lowest score.

Ranks

	Mean Rank
Q2	4.44
Q15	3.56
Q23	3.79
Q25	4.30
Q26	4.02
Q42	3.90
Q49	3.98

7.4. Friedman Test Results for Improving the Level of Consciousness:

For Improving the Level of Consciousness, there were 15 questions, whose average and standard deviations are given in the table below.

The highest mean was for question 33 with an average of 4.46 ± 0.711 and the lowest mean pertained to question 13 with an average of 4.02 ± 0.961 .

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
Q10	41	4.12	.927	2	5
Q11	41	4.34	.911	1	5
Q13	41	4.02	.961	1	5
Q14	41	4.29	.873	1	5
Q21	41	4.17	.972	1	5
Q22	41	4.27	.895	1	5
Q30	41	4.22	.822	1	5
Q31	41	4.15	.963	1	5
Q33	41	4.46	.711	3	5
Q34	41	4.24	.888	1	5
Q35	41	4.34	.938	1	5
Q36	41	4.37	.767	3	5
Q39	41	4.12	1.077	1	5
Q46	41	4.41	.741	2	5
Q48	41	4.29	.750	3	5

Chi-Square test with degree of freedom of 14 and P-value=0.1 indicates that the values of questions are different.

Test Statistics^a

N	41
Chi-Square	21.073
df	14
Asymp. Sig.	.100

a. Friedman Test

The average rating for each of the questions is shown in the table below, in which the Q46 has the highest score and Q13 has the lowest score.

Ranks

	Mean Rank
Q10	7.18
Q11	8.33
Q13	6.74
Q14	8.17
Q21	7.67
Q22	7.99
Q30	7.50
Q31	7.60
Q33	9.20
Q34	8.05
Q35	8.77
Q36	8.57
Q39	7.38
Q46	8.88
Q48	7.98

7.5. Friedman Test Results for Systematic Thinking

For Systematic Thinking, there were 12 questions, whose average and standard deviations are given in the table below. The highest mean belonged to questions 43 and 44 with an averages of 4.41 ± 0.805 and 4.41 ± 0.741 , and the lowest mean pertained to question 27 with an average of 4.1 ± 0.86 .

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
Q7	41	4.12	.927	1	5
Q8	41	4.27	.837	2	5
Q16	41	4.27	.775	2	5
Q17	41	4.12	1.100	1	5
Q18	41	4.37	.662	3	5
Q19	41	4.29	.901	1	5
Q24	41	4.32	.722	2	5
Q27	41	4.10	.860	1	5
Q38	41	4.32	.907	1	5
Q41	41	4.37	.829	2	5
Q43	41	4.41	.805	1	5
Q44	41	4.41	.741	3	5

Chi-Square test with degree of freedom of 11 and P-value=0.264 indicates that the values of questions are different.

Test Statistics^a

N	41
Chi-Square	13.463
df	11
Asymp. Sig.	.264

a. Friedman Test

The average rating for each of the questions is shown in the table below, in which the Q44 has the highest score and Q27 has the lowest score.

Ranks

	Mean Rank
Q7	5.68
Q8	6.35
Q16	6.33
Q17	6.04
Q18	6.83
Q19	6.63
Q24	6.50
Q27	5.68
Q38	6.82
Q41	6.91
Q43	7.06
Q44	7.16

7.6. Overall Friedman Test Results

This study addressed 50 questions, whose statistics are described as follows:

Number	Mean	Std. Deviation
Q1	4.487805	0.745719
Q2	4.585366	0.590576
Q3	4.682927	0.567407
Q4	4.536585	0.552158
Q5	4.463415	0.595716
Q6	4.390244	0.627616
Q7	4.121951	0.92723
Q8	4.268293	0.837389
Q9	4.414634	0.835931
Q10	4.121951	0.92723
Q11	4.341463	0.911311
Q12	4.073171	0.905269
Q13	4.02439	0.961452
Q14	4.292683	0.873038
Q15	4.243902	0.88827
Q16	4.268293	0.775383
Q17	4.121951	1.099889
Q18	4.365854	0.661668
Q19	4.292683	0.901219
Q20	4.268293	0.837389
Q21	4.170732	0.972174
Q22	4.268293	0.895109
Q23	4.292683	0.873038
Q24	4.317073	0.722462
Q25	4.536585	0.552158
Q26	4.414634	0.740797
Q27	4.097561	0.860374
Q28	4.292683	0.813754

Q29	4.390244	0.66626
Q30	4.219512	0.821955
Q31	4.146341	0.963353
Q32	4.414634	0.805469
Q33	4.463415	0.710548
Q34	4.243902	0.88827
Q35	4.341463	0.938343
Q36	4.365854	0.766684
Q37	4.170732	1.070104
Q38	4.317073	0.906615
Q39	4.121951	1.07692
Q40	4.146341	0.963353
Q41	4.365854	0.82934
Q42	4.365854	0.798627
Q43	4.414634	0.805469
Q44	4.414634	0.740797
Q45	4.341463	0.761898
Q46	4.414634	0.740797
Q47	4.487805	0.596739
Q48	4.292683	0.749797
Q49	4.390244	0.862498
Q50	4.512195	0.745719

Chi-Square test with degree of freedom of 11 and P-value=0.000 indicates that the values of questions are different.

Test Statistics^a

N	41
Chi-Square	98.319
df	49
Asymp. Sig.	.000

a. Friedman Test

The following table provides the mean ranks for every question:

	Mean Rank
Q1	28.47561
Q2	29.42683
Q3	32.68293
Q4	29.39024
Q5	28.12195
Q6	25.20732
Q7	21.34146
Q8	24.07317
Q9	27.26829
Q10	21.71951
Q11	25.73171
Q12	20.54878
Q13	20.20732

Q14	24.96341
Q15	23.68293
Q16	24.13415
Q17	23.02439
Q18	26.15854
Q19	25.35366
Q20	24.34146
Q21	23.4878
Q22	24.54878
Q23	24.95122
Q24	24.62195
Q25	28.9878
Q26	26.92683
Q27	21.26829
Q28	24.91463
Q29	26.17073
Q30	22.96341
Q31	22.97561
Q32	27.62195
Q33	28.40244
Q34	24.56098
Q35	27.09756
Q36	26.43902
Q37	23.42683
Q38	26.18293
Q39	22.53659
Q40	22.07317
Q41	26.53659
Q42	26
Q43	27.20732
Q44	27.26829
Q45	25.60976
Q46	27.30488
Q47	28.23171
Q48	24.37805
Q49	26.86585
Q50	29.58537

In this study, 50 questions have been considered which are related to the prioritization of the questions of the executive managers' questionnaire (41 executives) in presenting the model of spiritual intelligence of the faculty members of Islamic Azad University, Central Tehran Branch.

In the sample of 324 members of the statistical community (faculty members of Islamic Azad University, Central Tehran Branch), Friedman's test results are as follows. In this study, 56 questions have been investigated in four dimensions, which are presented in the table below.

The highest mean for humanity is meaningful with an average of 4.42 ± 0.504 and the lowest mean for system thinking with an average of 4.283 ± 0.583 .

	N	Mean	Std. Deviation	Minimum	Maximum
Meaningful Humanity	324	4.422840	0.504232522	2.176471	5.000000

Transcendental Consciousness	324	4.385597	0.633356434	1.533333	5.000000
Systematic thinking	324	4.283951	0.582926702	1.800000	5.300000
Improving the level of consciousness	324	4.405421	0.504027067	2.642857	5.000000

Chi-Square test with degree of freedom of 3 and P-value=0.000 indicates that the values of dimensions are different.

Test Statistics^a

N	324
Chi-Square	50.843
df	3
Asymp. Sig.	.000

a. Friedman Test

Mean ranks for every dimension is provided in the following table:

	Mean ranking
Meaningful Humanity	2.64
Transcendental Consciousness	2.71
Systematic thinking	2.08
Improving the level of consciousness	2.57

Table 4.73: The coefficient of influence for the main components of the research on spiritual intelligence

	Coefficient path	t-value	Result	Efficiency rank
Meaningful Humanity	0.45033	19.676	Meaningful and Positive	First
Transcendental Consciousness	0.3936	14.343	Meaningful and Positive	Second
Systematic thinking	0.1989	10.892	Meaningful and Positive	Third
Improving the level of consciousness	0.109	7.886	Meaningful and Positive	fourth

Table 4.73: ranking of research questions of every dimension of spiritual intelligence

Row	Dimension	Highest score	Lowest score
1	Meaningful Humanity	Q2 with mean of 4.59 ± 0.591	Q15 with mean of 4.24 ± 0.888
2	Transcendental Consciousness	Q3 with mean of 4.68 ± 0.567	Q12 with mean of 4.07 ± 0.905
3	Systematic thinking	Q43 and Q44 with means of 4.41± 0.805 and 4.41 ± 0.741	Q27 with mean of 4.1 ± 0.86
4	Improving the level of consciousness	Q33 with mean of 4.46± 0.711	Q13 with mean of 4.02 ± 0.961

Table 4.75: Ranking of dimensions and components of spiritual intelligence based on path coefficients tables and meaningful coefficients

Row	Dimension	Component	Rank
1	Meaningful Humanity	Organizational commitment (increasing the relative degree of self-identification with the organization and participation in the organization) Attention and ability to utilize spiritual values and use of spiritual resources to solve life problems; Self-control; Selflessness and joining others; Honor of holiness in life; Creating an atmosphere of trust and security and having a culture of service and the ability to participate in creating a favorable atmosphere for the dissemination of organizational culture; Expression of rational behaviors (forgiveness, charity, humility, gratefulness and ...); Conscientiousness (fulfilling tasks with commitment, satisfaction, and practical commitment to performing duties)	First Second Third Fourth Fifth Sixth Seventh Eighth

2	Transcendental consciousness	Transcendental consciousness of futurism for the fulfillment of transcendental goals in work and life; Considering Almighty as All-seeing; Seeking satisfaction of Allah Almighty; Having a relationship with Almighty God; Seeking the world and the therein by drawing monotheism; Believing and approaching God Almighty; Doing tasks and organizational missions with faith; Assessment of the performance of individual and social responsibilities according to scientific standards;	First Second Third Fourth Fifth Sixth Seventh Eighth
3	Systematic Thinking	Seeking individual interests in collective interests and prioritizing them; Understanding social organizations as components of a system; Development of innovative culture of support for research and development projects; Competency of managers, competency development and management based on merit. Attempts to support managers on merit. Observance of equality; Observance of justice; Having system management and thinking, general attitude toward production Knowledge and Development, Transfer and Maintenance, and Knowledge Support (based on Comprehensiveness).	First Second Third Fourth Fifth Sixth Seventh
4	Improving the level of consciousness	Moderation to determine strategies with respect to the recognition of threats and opportunities; Having Insight to comprehend the contents for achieving the essence;	First Second

8. Discussion and Conclusion

The present research was conducted in the statistical society of the faculty members of Islamic Azad University, Central Tehran Branch.

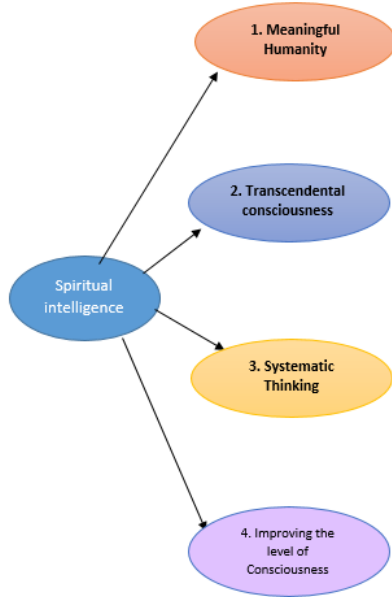
Table 4.84: Cronbach's alpha for Executive managers' questionnaire

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.974	.974	50

Table 4.85: Total mean and standard deviation of the questionnaires of the executive directors

Total Mean	Std. Deviation
4.322	± 0.5697
the average for each individual is 4.42 and the maximum average for each individual is 5.	

Finally, with the help of professors, 30 components were completed for the 4 dimensions of the spiritual intelligence model, and the final pattern of spiritual intelligence was approved by the specialists of higher education management according to the information contained in the validation questionnaire of managers in Table 4.84 with the following results: final coefficient (Cronbach's alpha) of 0.974 and the total average of 4.322 of 5 and agreement Coefficient (Pearson) between the dimensions and questions of the executive (computer) questionnaire above 0.9 model number 4-3. The final model of the model of spiritual intelligence of faculty members of Islamic Azad University, Central Tehran Branch was approved by the aforementioned experts



Designation	No	The level of relevance with the determined component or dimension
H1	1	Attention and ability to utilize spiritual values and use of spiritual resources to solve life problems;
H2	2	Expression of rational behaviors (forgiveness, charity, humility, gratefulness and ...);
H3	3	Organizational commitment (increasing the relative degree of self-identification with the organization and participation in the organization)
H4	4	Conscientiousness (fulfilling tasks with commitment, satisfaction, and practical commitment to performing duties);
H5	5	Creating an atmosphere of trust and security and having a culture of service and the ability to participate in creating a favorable atmosphere for the dissemination of organizational culture;
H6	6	Selflessness and joining others;
H7	7	Honor of holiness in life;
H8	8	Self-control;
T1	9	Seeking the world and the therein by drawing monotheism;
T2	10	Believing and approaching God Almighty;
T3	11	Transcendental consciousness of futurism for the fulfillment of transcendental goals in work and life;
T4	12	Doing tasks and organizational missions with faith;
T5	13	Assessment of the performance of individual and social responsibilities according to scientific standards;
T6	14	Considering Almighty as All-seeing;
T7	15	Seeking satisfaction of Allah Almighty;
T8	16	Having a relationship with Almighty God;
S1	17	Having system management and thinking, general attitude toward production Knowledge and Development, Transfer and Maintenance, and Knowledge Support (based on Comprehensiveness).
S2	18	Seeking individual interests in collective interests and prioritizing them;
S3	19	Understanding social organizations as components of a system;
S4	20	Development of innovative culture of support for research and development projects;
S5	21	Competency of managers, competency development and management based on merit. Attempts to support managers on merit.
S6	22	Observance of justice;
S7	23	Observance of equality;
R1	24	Deep self-comprehension and Self-development;
R2	25	Continual development;
R3	26	Having Insight to comprehend the contents for achieving the essence;
R4	27	Having strong spirituality and utilizing it for motivation;
R5	28	Moderation to determine strategies with respect to the recognition of threats and opportunities;
R6	29	Honoring the rights of others;
R7	30	Honoring Human Dignity

Resources

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