

Explaining the Mediating Role of Spiritual Intelligence in the Relationship between Organizational Virtue and Psychological Well-being among Primary School Teachers in Ardabil

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Abstract

Background and Objective: In the 21st century, new perspectives emerged on the moral aspects of teachers in schools, and the role that virtue plays in fostering constructive emotions and interactions has highlighted the growing importance of virtue in improving psychological well-being. The aim of this study was to explain the mediating role of spiritual intelligence in the relationship between organizational virtue (as an Islamic religious variable) and psychological well-being among primary school teachers in Ardabil.

Methods: The research method is descriptive correlational based on structural equation modeling. The statistical population of this study included all primary school teachers in Ardabil (no=3850), out of whom 350 were selected as the statistical sample of the research based on Cochran's formula and using multi-stage random cluster sampling method to collect data. Standard questionnaires of psychological well-being, organizational virtue, and spiritual intelligence were used to collect data. Also, structural equation modeling was used to analyze the data. In this study, all the ethical considerations were observed and the authors reported no conflict of interest.

Results: The results of the correlation coefficient showed a significant correlation between the variables of organizational virtue, spiritual intelligence and psychological well-being in a positive direction. The results also showed that organizational virtue has a positive and significant direct effect on psychological well-being (0.27). Organizational virtue has a positive and significant direct effect on spiritual intelligence (0.84). Spiritual intelligence has a positive and significant effect on psychological well-being (0.68). In addition, organizational virtue has a positive and significant indirect effect on psychological well-being (9.74) through spiritual intelligence.

Conclusion: The higher the teachers' spiritual intelligence and vigilance in the organization, the higher the psychological well-being and job satisfaction. Therefore, virtue as an Islamic moral variable in the organization can affect the teachers' spiritual intelligence and psychological well-being.

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Summary

Background and Objective

The concept of organizational virtue is one of the

important organizational concepts that have been considered in the field of humanities. It refers to the innate moral competencies that lead to the improvement of social ethics through human activities (1).

One of the variables that can be related to virtue is the concept of psychological well-being. Well-being is defined in terms of quality and quantity of the components according to which people find their life enjoyable. In other words, how people value their lives is related to well-being (2). One of the variables that affect psychological well-being is spiritual intelligence. Spiritual intelligence is a relatively new structure that overlaps with religion. Spirituality and spiritual intelligence is an important concept in the individual and organizational life of individuals. Spiritual intelligence integrates inner and spiritual life with outer life and working environment (3).

According to what was mentioned, the present study aimed to investigate the mediating role of spiritual intelligence in the relationship between organizational virtue and spiritual well-being among teachers to determine what effect the research variables have on each other.

Methods

Compliance with ethical guidelines: Compliance with ethical guidelines: In this study, all related ethical principles, including professional, scientific and educational responsibility, respect for the rights and dignity of individuals, practice of possible and reasoned standards in research, appropriate use of knowledge and skills, non-fabrication and distortion of information, conflict of interest, professional secrecy, confidentiality of questionnaires, obtaining informed consent from the research participants and leaving them free to leave it have been observed.

The present research is applied based on the purpose and descriptive-correlational based on the type of method. The statistical population of this study included all primary school teachers in Ardabil with 3850 people. A total of 350 people were selected as the statistical sample of the study based on Cochran's formula and using multi-stage random cluster sampling method for data collection.

To collect the data, four closed-ended questionnaires were used, the description of each of which is given below:

Spiritual Intelligence Questionnaire: This questionnaire was designed and developed by King. It has 24 items and 5 options including 'I have no idea' (0) to 'completely correct' (4) and consists of four scales of critical existential thinking, creating personal meaning, transcendent awareness and expanding the state of consciousness.

Organizational Virtue Questionnaire: Cameron

Standard Organizational Virtue Questionnaire was used to measure organizational virtue. This questionnaire consists of 15 questions in five dimensions: optimism, trust, compassion, honesty and forgiveness.

Psychological Welfare Questionnaire: Reef Psychological Welfare Questionnaire was developed in 1998 and revised in 2002. This scale has six subscales of autonomy, mastery of personal growth environment, positive communication with others, purposefulness in life and self-acceptance. To test the conceptual model of the study, the model analysis algorithm in smart pls-SEM was used.

Results

The results of structural equations in the present study showed that the results of the correlation coefficient revealed a significant positive correlation between the variables of organizational virtue, spiritual intelligence, and psychological well-being. The results also showed that organizational virtue has a positive and significant direct effect on psychological well-being (0.27). Organizational virtue also has a positive and significant direct effect on spiritual intelligence (0.84). Spiritual intelligence has a positive and significant effect on psychological well-being (0.68). Organizational virtue has a positive and significant indirect effect on psychological well-being (9.74) through spiritual intelligence.

Conclusion

The present study investigated the causal relationships between the variables in primary school teachers in Ardabil. Findings obtained from the analysis of research information yielded the following results. Based on the tested research model, the effect of organizational virtue on psychological well-being was confirmed. The results of structural equations showed that the relationship between organizational virtue and psychological well-being was significant. These results are consistent with the research findings of Silk and Rasen, Chan, Burke et al. and Turkian et al. (4-7).

Another research hypothesis of the study based on the direct effect of organizational virtue on spiritual intelligence was also confirmed. These results are consistent with the findings of Tabli et al. (8), and Forotani (9).

Another research hypothesis based on the direct effect of spiritual intelligence on psychological well-being was confirmed. These results are in line with the findings of Shojaei et

al., Rahimpour, Ziapour et al., Sotoudeh et al., Parvaneh et al., Heidari et al. (10-15).

Another research hypothesis based on the indirect effect of organizational virtue on the mediating variable of spiritual intelligence on psychological well-being was confirmed. These results are in line with the findings of Shojaei et al. (10), Rahimpour (11), Sotoudeh et al. (13), Parvaneh et al. (14), Heidari et al. (15), Tabli et al. (8), and Forotani. (9).

In general, it can be stated that the higher the teachers' spiritual intelligence and vigilance in the organization, the higher their psychological well-being and job satisfaction. Therefore, as an Islamic moral variable in the organization virtue can affect the teachers' spiritual intelligence and psychological well-being.

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Ethical considerations

This article is obtained from Salim Kazemi's doctoral dissertation approved by the ethics committee of Mohaghegh Ardabili University with the code of ethics of IR.ARUMS.REC.1399.209.

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Conflict of interest

The authors declared no conflict of interest in this study.

Authors' contribution

Supervision of the article and its compilation: second author; data collection: first and second authors; and data analysis: third and fourth authors.

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دراسة الدور الوسيط للذكاء الروحي في علاقاته بين الفضيلة التنظيمية وتعزيز نفسيات معلمي المدارس الابتدائية في مدينة أردبيل

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الملخص

خلفية البحث وأهدافه: شهد القرن الواحد والعشرين توجهات جديدة للجانب الأخلاقي لدى معلمي المدارس الابتدائية. ونظراً إلى الأهمية المتزايدة التي باتت تحظى بها مسألة الفضيلة الأخلاقية في تنمية المشاعر الاجتماعية والعمل الاجتماعي، أصبحت هذه المسألة محط اهتمام كبير نظراً لدورها الإيجابي في تحسين الجانب الروحي لدى الإنسان. وانطلاقاً من هذه القنوات تسعى هذه الدراسة لتبيين ودور الوسيط للذكاء الروحي في علاقاته بين الفضيلة التنظيمية وتعزيز نفسيات معلمي المدارس الابتدائية. وقد اخترنا مدارس مدينة أردبيل الابتدائية كنموذج لتطبيق هذه الدراسة.

منهجية البحث: تعتمد هذه الدراسة على منهج الوصفي/التضامني القائم على نمذجة المعادلات الهيكلية. أما الفئة التي أجريت عليها هذه الدراسة فهي تشمل جميع معلمي مدينة أردبيل البالغ عددهم ٣٨٥٠ معلماً إبتدائياً، اخترنا من بينهم ٣٥٠ معلماً لتطبيق البحث عليهم ودراسة المعطيات الحاصلة من مجموع الإحصاءات. اعتمدت هذه الدراسة على منهجية كوكران واستخدمت الطريقة العشوائية لاختيار النماذج المطلوب إجراء الدراسة عليها. كما اعتمدت هذه الدراسة في تحليل معطياتها على استبانات علم النفس، والفضيلة التنظيمية، والذكاء الروحي. ولدراسة المعطيات تم الاعتماد على نمذجة المعادلات الهيكلية. تمت مراعاة جميع الموارد الأخلاقية في هذا البحث وإضافة إلى هذا فإن مؤلفي البحث لم يشيروا إلى أي تضارب في المصالح.

المعطيات: تشير نتائج البحث حول درجة التضامن أنّ الفضيلة التنظيمية، والذكاء الروحي، وتحسين الجانب النفسي وتعزيز التضامن يلعب دوراً إيجابياً في تعزيز التضامن والتعامل الإيجابي. فضلاً عن ذلك، فإن تأثير كل من هذه المقولات كان مباشراً وذا دلالة احصائية وعلى النحو التالي: الفضيلة التنظيمية على تعزيز النفسيات (٠/٢٧) والذكاء الروحي (٠/٨٤) والذكاء الروحي على تعزيز المعنويات (٠/٦٨). كما أنّ تأثير الفضيلة التنظيمية عبر الذكاء الروحي على تعزيز النفسيات بلغ (٩/٧٤) و كان له تأثير غير مباشر و ذو دلالة احصائية.

الاستنتاج: تؤكد نتائج البحث أنّ تمتع المعلم بالذكاء الروحي والفضيلة التنظيمية له صلة وثيقة بالنفسيات العالية وكلما كان الذكاء الروحي كبيراً كان جانب النفسي لدى المعلم كبيراً أيضاً. وبناءً على هذه المعطيات يمكن القول أنّ معيار الأخلاق الدينية في المؤسسة أو المنظومة يمكن أن تؤثر إيجاباً على الذكاء الروحي و تعزز الجانب النفسي لدى المعلم.

معلومات المادة

الوصول: ١٩ ربيع الثاني ١٤٤٢

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الكلمات الرئيسية:

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الذكاء الروحي

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المعلم

يتم استناد المقالة على الترتيب التالي:

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تبیین نقش واسطه‌ای هوش معنوی در رابطه بین فضیلت سازمانی و بهزیستی روان‌شناختی در بین معلمان مقطع ابتدایی شهر اردبیل

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معلمان

هوش معنوی

چکیده

سابقه و هدف: در قرن بیست‌ویک نگرش‌های جدیدی نسبت به جنبه‌های اخلاقی معلمان در مدارس شده است و با توجه به نقشی که فضیلت در پرورش احساسات و تعاملات سازنده دارد، اهمیت روزافزون آن در بهبود بهزیستی روان‌شناختی آشکار شده است. از این‌رو، هدف پژوهش حاضر تبیین نقش واسطه‌ای هوش معنوی در رابطه بین فضیلت سازمانی و بهزیستی روان‌شناختی در بین معلمان مقطع ابتدایی شهر اردبیل بود.

روش کار: روش این پژوهش توصیفی-همبستگی مبتنی بر الگوی معادلات ساختاری است. جامعه آماری پژوهش تمامی معلمان دوره ابتدایی شهر اردبیل به تعداد ۳۸۵۰ نفر بود که از این تعداد ۳۵۰ نفر نمونه آماری پژوهش در نظر گرفته شدند که بر اساس فرمول کوکران و با استفاده از روش نمونه‌گیری تصادفی خوشه‌ای چندمرحله‌ای انتخاب شدند. برای جمع‌آوری داده‌ها از پرسش‌نامه‌های استاندارد بهزیستی روان‌شناختی، فضیلت سازمانی و هوش معنوی و برای تحلیل یافته‌ها از روش الگوی معادلات ساختاری استفاده شد. در این پژوهش همه موارد اخلاقی رعایت شده است و مؤلفان مقاله تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج حاصل از ضریب همبستگی نشان داد که بین متغیرهای فضیلت سازمانی، هوش معنوی و بهزیستی روان‌شناختی همبستگی معنادار در جهت مثبت وجود داشت. علاوه‌براین، فضیلت سازمانی بر بهزیستی روان‌شناختی (۰/۲۷) و هوش معنوی (۰/۸۴) و هوش معنوی بر بهزیستی روان‌شناختی (۰/۶۸) اثر مستقیم مثبت و معناداری داشت. علاوه‌براین، فضیلت سازمانی از طریق هوش معنوی بر بهزیستی روان‌شناختی (۹/۷۴) اثر غیرمستقیم مثبت و معناداری داشت.

نتیجه‌گیری: بر اساس یافته‌های به‌دست آمده، هرچقدر هوش معنوی معلمان و فضیلت در سازمان بالاتر باشد به همان میزان بهزیستی روان‌شناختی و رضایت از کار بیشتر می‌شود. بنابراین فضیلت به‌عنوان یک متغیر اخلاقی اسلامی در سازمان می‌تواند بر هوش معنوی و بهزیستی روان‌شناختی معلمان تأثیر بگذارد.

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