

## Emotional Intelligence and Its Association with Spiritual Intelligence: A Systematic Review

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### Abstract

Emotional intelligence (EI) has its definitions based on trait or ability model. Spiritual intelligence has been shown to be associated with corporate emotional intelligence. The aim of this article is to carry out systematic literature review on emotional intelligence and its association with spiritual intelligence. In this, 782 records on emotional intelligence and spiritual intelligence were identified through Web of Science (WoS) and Scopus databases. A total of 768 records remained after 14 records were removed due to duplication. Following exclusion criteria, 662 records were removed, leaving a total of 106 records. Out of this, 99 records were deemed not fit for the research question. A total of 7 records finally were deemed suitable for analyses. These articles focused on the effect of spiritual intelligence on emotional intelligence or association between spiritual intelligence and emotional intelligence. However, there is insufficient evidence of a direct link between spiritual intelligence and emotional intelligence. A more comprehensive study should be carried out to establish the link.

### 1. Introduction

The definition of emotional intelligence is a “constellation of emotional perceptions” (i.e. trait emotional intelligence) or “a set of skills to process emotionally related information” [1][13] [14]. In other words, emotional intelligence is linked to the ability of individuals to make an association between the emotions that they feel and present reasons behind their feelings which will eventually lead them to guide their actions. Further, as a loop effect, these individuals will then utilise the reasonings to guide their emotions [1][14]. Emotional intelligence since historical times has been linked to the well-being of individuals [1][15]. Well-being, conservatively, is assessed subjectively using its cognitive and affective dimensions. The pinnacle of well-being is said to have been achieved

in the absence of negative affects and presence of positive affects [1][16].

There were three models of emotional intelligence which have been introduced, and these are the ability-based model, the traits model, and the mixed-method model (Table 1). Due to the existence of differences among the three models, there is yet a standardised definition of emotional intelligence [2].

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**Table 1:** Theoretical framework of Emotional Intelligence [3][4][5]

Ability-based model	Trait model	Mixed-method model
Ability-based model applies greater parameters around the constructs. This includes narrower definition, while excluding personality characteristics.	Trait model is based on the method which utilises self-report items to measure overall emotional intelligence.	Follows a more socio-emotional approach, and focus on personality characteristics.
Refers to intellectual processing and mental aptitude, and mental abilities cannot be divorced from intellect.	Trait emotional intelligence measures typical behaviour rather than maximal performance, and thus has better grasp of actual behaviours in a range of situations.	According to Punia, Dutta and Sharma, through Goleman's study within the fields of psychology and neuroscience, he described emotional intelligence as a set of traits, which culminated into an individual's character [3].
Emotional intelligence is an ability and a type of intelligence.	Concept based on the individual perception (assessed through self-report) about an individual's abilities to perceive, understand, regulate and use emotions to adapt to the environment and enhance well-being.	Emotional intelligence is deemed as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships".
Involves appraisal and expression of emotions, regulation of emotions, and utilisation of emotions.	A good predictor of coping styles in response to stresses.	Focuses on self-awareness, self-management, social awareness, and social (relationship) management.
In 1997, Salovey and Mayer developed four branches of ability model, inclusive of 1) identifying emotions, 2) using emotions, 3) the ability to understand emotions, 4) the ability to manage emotions.	Is associated with a broad set of emotions and social-related outcomes.	Places heavy emphasis on social relationships.
Abilities-based models apply deeper dimensions around emotional intelligence, which includes narrow taxonomy, and		Rodrigues and Rebelo summarized, saying it was about self-awareness of felt emotions, effective relationship dealings, self-motivation, and self-creativity [4]

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exclude a myriad of personality features included in the mixed-models which create limitations with the model

Bar-On's Emotional-Social Intelligence (ESI) model is made up of two dimensions: (Dimension I) theory and (Dimension II) psychometric [6]. First dimension is linked to a context or conceptualization, of the ESI framework; the psychometric part of the framework, represented by Bar-On's EQ-I (emotional quotient inventory) assessment, gives the capacity to measure ESI [6].

Bar-On's ESI model is defined as "one's intrapersonal ability to be aware of oneself, to understand one's strengths and weaknesses, and to express one's feelings and thoughts non-destructively"

Spirituality is perceived as an existing parameter of human nature and is deemed the basis of all emotions, thoughts, behaviours, and values of oneself. The conceptual definition of spirituality is vital and this forms the ground of doctoring actions. However, there were not many studies which correlate spirituality with the caring behaviour of health care workers [7][8][9]. Spiritual intelligence's definition lies in "a set of mental capacities which contributes to the awareness integration, and adaptive application of the non-material and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states" [8][9][10].

Other than self-awareness, spiritual intelligence shows an awareness of one's link with each other, the higher being, to the earth and all persons. From the above theoretical definition of spiritual intelligence and findings in research studies, it can be implied that spiritual intelligence is the capacity of the intelligence to manage problems, and solving these issues which are meaningful and valuable, which determines one's behavior when dealing with people, and assessing that an individual's life carries more meanings than others' lives [8].

According to Wigglesworth, spiritual intelligence is "the ability to behave with caring and wisdom while maintaining peace in (calm) and outside without regard to circumstances" [11]. The phrase "without regard to circumstances" proves that an individual can cultivate a realm of loving characteristics and serenity even if faced with great stress. [8].

From studies conducted, it was delineated that the capacity of employees in terms of the said spiritual intelligence, can enhance and improve the emotional intelligence of these staff well. It is further implicated that the association between these two variables is a significant finding in literature. A study of emotional intelligence and staff performance goes to show that spiritual intelligence has a profound effect on staff performance. There is a fairly calculated association between spiritual intelligence and emotional intelligence, and a strong correlation between spiritual intelligence and employee performance [1][8].

That is to say that differences in the values of spiritual intelligence in the four dimensions applied in measuring spiritual intelligence, namely higher self /ego self-awareness, universal awareness, higher self-mastery, and social mastery / spiritual presence will be accompanied by effects on

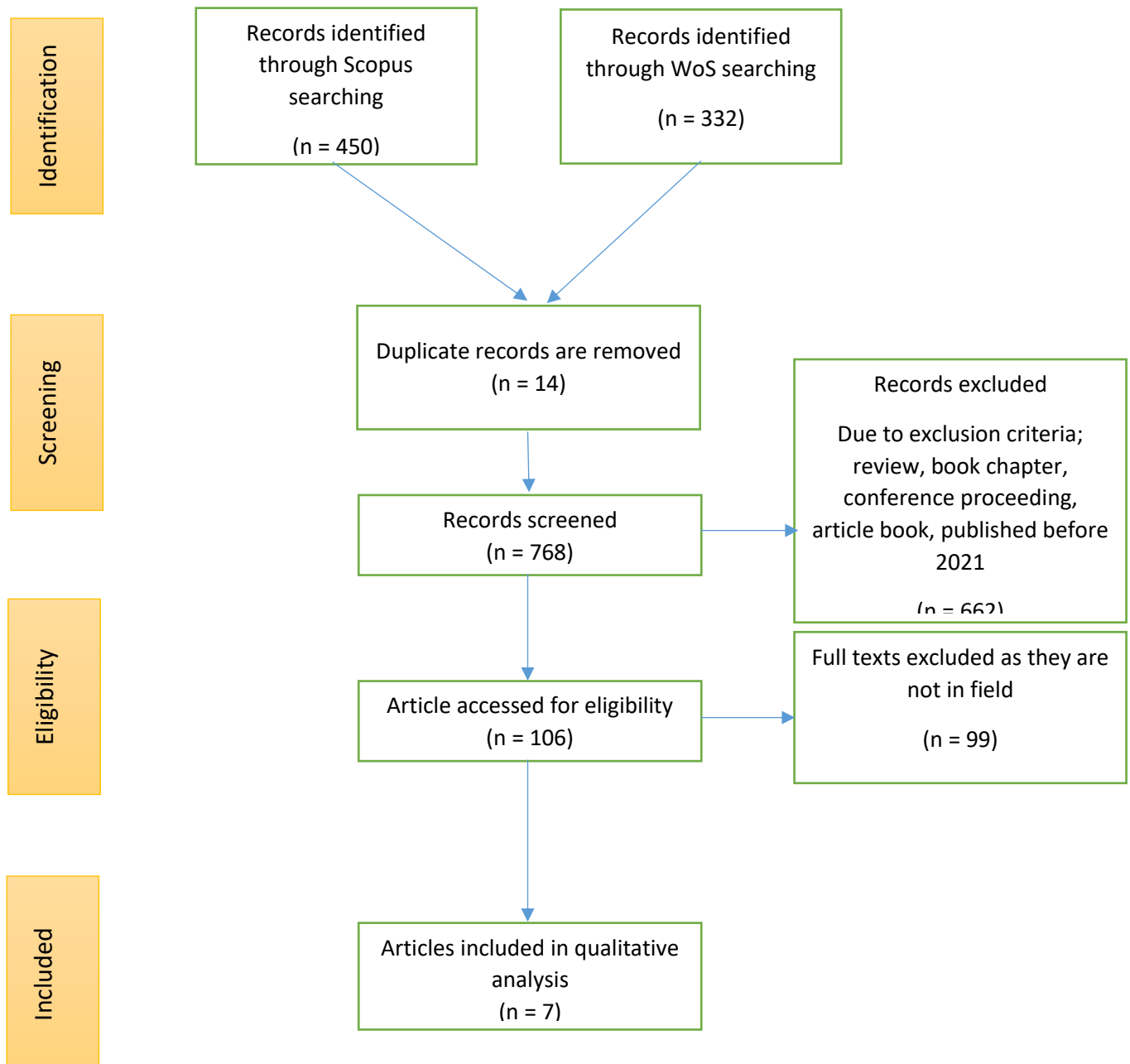
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emotional intelligence seen from the four dimensions of Goleman's model of emotional intelligence [8][12].

## 2. Materials and Methods

A systematic approach to the literature find has been applied in order to ensure replicability of the search

process. The pre-recording systematic reviews and meta-analysis (PRISMA) approach were indicated in the methodology. The search was done on two databases , which are SCOPUS and Web of Science (WoS). The search terms were delineated as in Table 2.



**Figure 1.** Flow diagram of the article search [24]



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## Identification

The first process which we conducted was the process of identification. We based the search on keywords specifications, and the search for

associated, same terms, and past studies. When all the keywords were decided, search strings on Web of Science and Scopus (Table 2) database were created. From this step, we gather a total of 782 papers from both databases.

**TABLE 2-** The search strings

Scopus	<b>TITLE-ABS-KEY(emotion* intelligen* AND spirit* intelligen*) AND ( LIMIT-TO ( PUBYEAR,2022) OR LIMIT-TO ( PUBYEAR,2021) ) AND ( LIMIT-TO ( DOCTYPE,"ar" ) )</b>
Web of Science	<b>emotion* intelligen* AND spirit* intelligen*</b>

## Screening

Duplicated articles are then excluded in the initial stage of screening. This first stage removed 14 records of the same entry in both databases. The next stage screened 768 different studies based on the inclusion and exclusion standards stated by the researchers. This includes literature which are review, book chapter, conference proceeding, article book, and texts published before 2021. It is important to note that articles included are from 2021 to current (2021-2022) for a total of 1.8 years (until 20 Aug 2022). In all, 662 articles have been excluded in this screening step.

## Eligibility

In this third step, which is also more commonly recognised as eligibility, 106 articles were deemed suitable. All published articles' titles and vital associations were reviewed in detail in this step to ensure that the inclusion standards were adhered to and that these articles are befitting of the current research which comply with the research objectives. Out of all these, 99 studies have been excluded as they did not fit the study aim. This provides us with 7 articles for final review. This step is depicted in Table 3.

## Data Abstraction and Analysis

From the three steps delineated above, integrative analysis was utilized in the reserach. This is part of the assessment methods utilized to synthesise and analyse the myriad research designs, i.e. quantitative, qualitative, and mixed methods. This study focuses on developing appropriate topics and subtopics of each reviewed article. The first phase of the theme construction was the phase involved in the collection of data. The researchers meticulously reviewed a group of 7 articles for information which take into account the research questions generated from this study. In the second stage, the researchers analysed the association between emotional intelligence and spiritual intelligence and thus identified meaningful subsets. There are a total of two main themes emerging from the literature, and these are articles with hard evidence of link between emotional intelligence and spiritual intelligence and articles with soft evidence of link between emotional intelligence and spiritual intelligence. Here, there is a log maintained to record any ideas, opinions, analysis and puzzles which are pertinent to the data interpretation.

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**Table 3** The selection criterion in searching

Criterion	Inclusion	Exclusion
Language	English	
Time line	2021-2022	
Literature type	Journal (only research articles)	Journal (book chapter, reviews, conference proceeding)
Subject Area	Management, Nursing, Educational Information Science, Arts and Humanities, Computer Science, Sciences, Accounting	Business, Education, Research, Library Science, Decision Economics,

### 3. Results

It is of utmost importance that we are able to see the relationship between emotional intelligence and spiritual intelligence. According to the search

criteria, 7 articles have been singled out and chosen for analysis. All these articles were categorized based on two main themes, i.e. hard evidence of link and soft evidence of link.

**Table 4: List of research articles based on proposed research methodology**

Author	Title	Year	Source title	Remarks
Bayighomog S.W., Arasli H.	Reviving employees' essence of hospitality through spiritual wellbeing, spiritual leadership, and emotional intelligence	2022	Tourism Management	Hard evidence
Kasler J., Walter O., Elias M.J.	Life satisfaction in emerging adults: The role of emotional and spiritual intelligences	2022	Journal of American College Health	Soft evidence
Rahmawaty A., Rokhman W., Bawono A., Irkhani N.	Emotional intelligence, spiritual intelligence and employee performance: The mediating role of	2021	International Journal of Business and Society	Soft evidence

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Rahman M.S., Abdel Fattah F.A.M, Hassan H., Haque T.	communication competence An integrated understanding of academics' knowledge sharing behaviour: A comparative study on HLIs Heightening citizenship behaviours of academicians through transformational leadership: Evidence based interventions Does workplace spirituality lead to raising employee performance? The role of citizenship behavior and emotional intelligence	2021	Global Knowledge, Memory and Communication	Hard evidence
Majeed N, Jamshed S.	Relationship of spiritual well-being and emotional intelligence among Iranian' nursing students	2021	Quality and Quantity	Soft evidence
Jena L.K.		2021	International Journal of Organizational Analysis	Hard evidence
Jafari J; Nassehi A; Zareez M; Dadkhah S; Saber N; Jafari M		2021	Pakistan Journal of Medical & Health Sciences	Hard evidence

## Hard evidence

According to Bayighomog and Alias [17]:

H1. It is noted that there is an inverted U-shaped association between spiritual leadership and spiritual well-being.

H2. It is noted that there is an inverted U-shaped association between spiritual leadership and customer-oriented boundary-spanning behaviors (COBSB).

H3. It is noted that there is an inverted U-shaped association between spiritual leadership and creative performance.

H4. It is noted that there is an indirect non-linear association between spiritual leadership and COBSB mediated through spiritual well-being.

H5. It is noted that there is a non-linear, indirect association between spiritual leadership and creative performance through spiritual well-being.

H6. It is noted that there is an inverted U-shaped association between emotional intelligence (EI) and COBSB.

H7. It is noted that there is an inverted U-shaped association between emotional intelligence and creative performance.

H8. It is noted that there is an inverted U-shaped association between emotional intelligence and spiritual well-being.

H9. It is noted there is a non-linear, indirect association between emotional intelligence and COBSB through spiritual well-being.

H10. It is noted that there is a non-linear, indirect association between emotional intelligence and creative performance through spiritual well-being.

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The statistical results of this study provided support for H1 and H2, but not for H3. Further statistical analysis provided support provided for H5, H6, H7, and H8.

According to Rahman et al [18]:

H1. Sense of spirituality (SS) has a sufficient positive impact on knowledge sharing behavior (KSB).

H2. Emotional Intelligence (EI) has a sufficient positive impact on knowledge sharing behavior (KSB).

H3. Emotional Intelligence (EI) is a mediator of the relationship between sense of spirituality (SS) and knowledge sharing behavior (KSB).

H4. Perceived work environment (PWE) strengthened the relationship of (sense of spirituality) SS and knowledge sharing behavior (KSB)

The data showed that the sense of spirituality (SS) of academic staff of Bangladesh has a sufficiently positive impact on KSB (H1:  $b = 0.32$ ,  $p < 0.05$ ). Thus, EI has a vital impact on KSB (H2:  $b = 0.52$ ,  $p < 0.05$ ). Therefore, the result findings reinforce H1 and H2 [35]. EI was shown to be a mediator in the association between SS and KSB as well (Bangladesh (BD):  $R^2 = 0.76$ , Malaysia (MY):  $R^2 = 0.79$ ). H3 and H4 were also supported by the statistical analysis [18].

According to a study conducted by Jafari et al, the mean EI marks of participants was  $123.6 \pm 12.4$  with a span of 90-164. The means for the subgroup of self-management, self-awareness, relationship management, and social awareness were significant for all dimensions. The Pearson correlation assessment shows a direct and sufficiently significant association between the mean score of Spiritual Well-Being (SWB) and the mean score of EI among the participants ( $RR = 0.338$ ,  $p = 0.001$ ) [19].

According to Lena, workplace spirituality (WS) has four subgroups, which are value alignment, meaningful work, compassion, and spiritual orientation. H1- (Spirituality in the workplace positively affects employee performance) was

assessed and deemed significant in delineating the effect of spirituality in the workplace upon staff performance. H4 - (Emotional intelligence is the moderator of the relationship between workplace spirituality and staff performance) is further reinforced by the findings of the study. The results of this research found that emotional intelligence has a profound association with employee performance (H4:  $b = 0.69$ ,  $CR = 2.26$ ,  $p < 0.01$ ) [20].

## *Soft evidence*

According to Kasler, Walter, and Elias, anxiety and depression are positively correlated with critical existential thinking (CET). There is on the other hand a negative correlation with personal meaning production (PMP). Anxiety and depression were found unrelated to transcendental awareness (TA) and conscious state expansion (CSE). An extra 5.4% of the variance which were stipulated in life satisfaction was subjected to the the addition of emotional intelligence in the regression model; whereby the difference in  $R^2$  was significant,  $F(1,183)=21.11$ ,  $p<0.001$ . As a result of the inclusion of emotional intelligence, the strength of effect of the other prognosticator was the same except for PMP, for which the strength of effect has decreased. It is noted that an increase in emotional intelligence has a positive effect on life satisfaction ( $\beta = 0.29$ ,  $p < 0.001$ ) [21].

According to Rahmawaty et al, it can be culminated that spiritual intelligence has a significant and positive effect on communication efficiency, emotional intelligence has a significant and positive effect on employee performance, spiritual intelligence has significant and positive effect on employee performance, communication efficiency has significant and positive effect on employee performance, and employee engagement is a partial mediator to the effect of spiritual intelligence on staff performance [22].

According to Majeed and Jamshed[23]:

H3 - Transformational leadership has a positive effect on Workplace Spirituality (WS).

H4 - Spirituality at work has a positive effect on Organizational Citizenship Behavior (OCBO).



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H8 - Transformational leadership has a positive effect on Emotional Intelligence (EI).

H9 - Emotional Intelligence has a positive effect Organizational Citizenship Behavior (OCBO).

H11 – Emotional intelligence is a mediator of the relationship between transformational leadership and Organizational Citizenship Behavior (OCBO)

The results of the study strongly support the extracted hypotheses which are relevant to emotional intelligence and its relationship with spiritual intelligence.

## 4. Discussion

Based on the findings of the results in the hard evidence theme, it is noted that emotional intelligence (EI) and spiritual intelligence (SI) has a direct effect on each other. Some studies showed that EI directly affect SI, where a curvilinear relationship was found between EI and SI in the study by Bayighomog and Alias [17]. There is evidence that EI and SWB has a non-linear relationship which determines the COBSB in the participants. Marginally increase in SWB is associated with an increase in EI. In other studies, EI is shown to mediate the relationship between SS and KSB ([18] while certain studies showed that EI has a direct effect on SI without taking into concern the output after SI [19]. Lena on the other hand found that the link between EI and SI lies in the moderation of SI on employee performance, which goes to show that there is a correlation between SI and EI, the only question is whether it is a direct link, curvilinear link, moderation or mediation [20]. There is probably a mixture of all those types of correlations as provided by the evidence of studies [17][18][19][20].

EI and SI are important elements that directly and indirectly affect employee performance, according to some studies [21][22][23]. Thus, there are studies which showed that EI and SI co-exist to implicate on a said output, be it employee performance, OCBO, or absence of negative effects. It was also found that spiritual intelligence is a variable that has the strongest influence on these outputs. Spiritual intelligence can integrate two other abilities (IQ and EQ), so that it is easier for an individual to think creatively, have a vision of the future, and motivate

individuals to work more effectively. Thus, it seemed that EI and SI can co-exist to have its effects on a third variable, which is the dependent variable.

## 5. Conclusion

In conclusion, from the literature review that has been carried out, the role of SI in influencing EI cannot be accurately ascertained. This is because there is a relationship between SI and EI and the effect of SI on an individual which is also caused by mediation such as EI. Therefore, although there are literatures that describe the relationship between SI and EI linearly, there are also studies that found SI and EI act on a continuum for the same output. Therefore, this is one of the research gaps that needs to be explored more deeply, either by applying second-generation regression analytic method such as Structural Equation Modelling or conducting a more comprehensive study to investigate the relationship between EI and SI. This systematic literature review managed to show a correlation between EI and SI. 3084 words

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