

## **Determination the Relationship between Spiritual Leadership and Intellectual Capital Management (Case study: Agriculture Organization of Qom province)**

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**Abstract:** The purpose of this study was to identify the relationship between spiritual leadership and intellectual capital management in Agriculture Organization of Qom Province. In this research, a descriptive method with correlation approach has been used. The research population consisted of all employees working in Agriculture Organization of Qom province who work officially, contractual, treaty and part-time (N = 370) in 2014-2015. From this population, 187 people were selected as the sample based on the Cochran formula. Simple random sampling method and data gathering tool was spiritual Leadership Standardized Questionnaire of Frye et al. (2005) and Bontis Intellectual Capital (2001). To assess the reliability of the questionnaire, 30 questionnaires were provided to the community. The obtained data was calculated using Cronbach's alpha method. The confidence coefficient of the Spiritual Leadership Questionnaire (0.932) and the Intellectual Capital Questionnaire (0.877) were calculated. In order to analyze the data, descriptive statistics method and after structural data were used, structural equations were used for data inference. The results of the research showed that there is a significant and positive relationship between intellectual leadership and intellectual capital as well as each aspect of the vision, love for friendship, membership, organizational commitment, performance feedback, faith in intellectual capital.

[Moslem Aghaei. **Determination the Relationship between Spiritual Leadership and Intellectual Capital Management (Case study: Agriculture Organization of Qom province)**. *Researcher* 2017;9(7):38-42]. ISSN 1553-9865 (print); ISSN 2163-8950 (online). <http://www.sciencepub.net/researcher>. 6. doi:[10.7537/marsrj090717.06](https://doi.org/10.7537/marsrj090717.06).

**Keywords:** Spiritual Leadership, Intellectual Capital, Employed Personnel, Organization, Capital

### **1. Introduction**

The concept of capital is one of the richest explanatory frameworks in contemporary sociological, economic, and management considerations. In recent decades, this category has been undergoing a transformation through which the emergence of new theories of organizational capital, intellectual capital, humanity and culture (Tavasoli, 2005). Intellectual capital consists of assets that are not usually shown on the balance sheet, and include all intangible assets that are considered in modern accounting (Ghelichli and Moshabaki, 2006). From the point of view of Russia and its colleagues, intellectual capital includes all the processes and intangible assets of an organization (Hassanavi and Ramazan, 2011). Intellectual capital seeks to be more prominent in organizations, intellectual property, knowledge, experience and organizational learning in order to achieve comprehensive development (Kheirkhah, 2011). Intellectual capital, knowledge management and intangible assets are among the important factors in determining the value of organizations and formulating future strategies of business and technology in their long-term planning (Faghihi and Feizi, 2006).

The present world is the age of knowledge. Nowadays, natural and evident benefits and assets are not the key to the success of societies and

organizations, but to have the intellectual capital and leadership of these funds, which is a success story in the face of a frustrating and challenging environment (Zahedi and Lotfizadeh, 2007). Today, people are not referred to as "human resources", but they are regarded as human capital. This belief is due to the extraordinary value of intellectual capital in organizations. The current necessity of organizations is to take measures to best utilize these funds and use it for future planning and management of organizations (Yarmohammadzadeh et al., 2010). In today's competitive and turbulent environment, most organizations have focused their attention on organizational leaders, and with some courage and dare, they are trying to make fundamental changes within the organization, because the leadership deals with change. (Sepahvand et al., 2013).

In recent years, increasing attention has been paid to spiritual leadership and its significant benefits to individuals, groups, organizations and communities (Al Arkoubi, 2008). Spiritual leadership can be seen as an emerging structure in the wider context of spirituality in the workplace (Frye et al., 2011). Spiritual leadership involves values, attitudes and behaviors that are necessary for the intrinsic stimulation of oneself and others and for spiritual survival. Spiritual leadership contributes more to human development and to the current and changing

conditions than to other leadership styles to excite people internally and interfere with all their existence (Alvani et al., 2013).

Spiritual Leadership is considered as a factor in meeting the needs of leaders and followers to maintain spirituality, which leads to commitment and productivity and organizational development (Zarei Matin et al., 2012). In the meantime, the role of spiritual leaders is to stimulate and motivate employees by using the spiritual perspective and creating cultural backgrounds based on human values to educate active, productive, committed and motivated employees. Also, having spiritual leadership based on its functions can change the existing equation in favor of employees and organization by creating meaning in the work and sense of individuality of individuals with the organization. Because spirituality in the organization can bring a powerful and profound force to people's lives (Mortazavi and Kahrobaei, 2015). So, given that the system of our country (Iran) is an Islamic Republic based on value-based basis, but there is no clear picture of spiritual leadership in organizations and there are ambiguities for the employees of each organization. Therefore, the necessity and necessity of activity in the field of spiritual leadership exist. This research intends to study the relation of spiritual leadership to intellectual capital in Agriculture organization of Qom province.

#### Research methodology

The present study is a descriptive-correlational study that was conducted field experiment. The statistical population of the study consisted of 370 employees working in Jihad-e-Agriculture Organization of Qom province based on the Morgan table, 187 individuals were randomly selected as samples. In order to achieve the research goals, a personal information questionnaire was developed to identify demographic characteristics, as well as to determine the spiritual leader of the Fray Leadership Questionnaire (2005) containing 25 items and seven subscales of perspective (1-3), love for altruism (4-7), membership (8-10), organizational commitment (11-13), performance feedback (14-16), faith (17-18), meaningful (19-20) measurements of employees. Also, Bontistis Intellectual Capital Questionnaire (2001) containing 20 questions was used to determine the intellectual capital of employees. The validity of both questionnaires was approved by 15 experts and their reliability was evaluated in a pilot study with 30 subjects and their reliability was calculated to be 0.932 and 0.877, respectively. For the purpose of analysis and analysis of the collected data, descriptive statistical methods such as mean, standard deviation, frequency distribution table and inferential statistical methods such as Kolmogorov-Smirnov, Pearson Correlation Test was used to determine the causal relationship between the variables using structural equation method using Lisrel and SPSS software.

#### Research findings:

Table 1: Correlation coefficients of research variables

	Intellectual Capital	Spiritual Leadership	Prospect	Love for kindness	Membership	Organizational Commitment	Performance feedback	Faith	meaningful
Intellectual Capital	1								
Spiritual Leadership	0.754	1							
Prospect	0.412	0.519	1						
Love for kindness	0.622	0.840	0.346	1					
Membership	0.559	0.808	0.177	0.701	1				
Organizational Commitment	0.493	0.786	0.298	0.585	0.686	1			
Performance feedback	0.638	0.825	0.381	0.591	0.521	0.479	1		
Faith	0.783	0.787	0.338	0.574	0.597	0.527	0.704	1	
meaningful	0.611	0.785	0.389	0.540	0.480	0.478	0.950	0.588	1

According to the results of Table 1, Correlation coefficient of spiritual leadership and intellectual capital is 0.754, and correlation coefficient of intellectual capital and dimensions of spiritual leadership are respectively for perspective 0.412, love for friendship 0.622, membership 0.559,

organizational commitment 0.493, performance feedback 0.638, faith 0.783 and for significance 0.611. Therefore, correlation coefficient of faith and performance feedback with intellectual capital are more than the correlation of other dimensions.

Table 2: Factor loads and t values for the indices

	Indicator	Factor loads	t Statistics	Result
Intellectual Capital	Human Capital	0.80	13.05	Relationship is significant
	Structural capital	0.77	11.86	Relationship is significant
	Customer Capital	0.97	14.97	Relationship is significant
Spiritual Leadership	Prospect	0.39	5.54	Relationship is significant
	Love for kindness	0.60	9.07	Relationship is significant
	Membership	0.54	7.86	Relationship is significant
	Organizational Commitment	0.50	7.21	Relationship is significant
	Performance feedback	0.99	18.89	Relationship is significant
	Faith	0.74	11.84	Relationship is significant
	meaningful	0.95	17.47	Relationship is significant

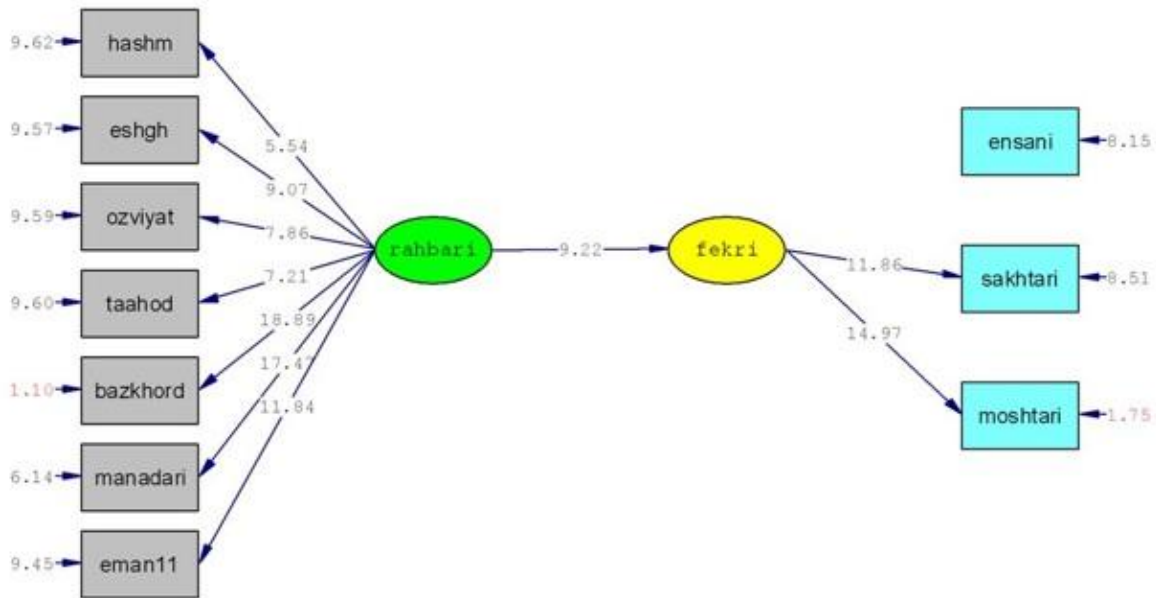
Table 3: Amount of t, path coefficients and main hypothesis of the research

	Routine Coefficients	t Statistics	Result of the hypothesis
Intellectual Leadership → Intellectual Capital	0.72	9.22	Confirmed

Using the results of Table 2, given that the value of the t statistic is outside the range 1.96 and 1.96, confidently 95% of all indexes are associated with their respective hidden variables. Therefore, indexing can be done, so an index that has a larger load factor has a greater role in measuring its hidden variable. Therefore, in the intellectual capital variable, the

indexes are important in order of importance: customer capital, human capital and structural capital, and in the spiritual leadership of the indicators, respectively, are: performance feedback, meaningfulness, faith, love for kindness, membership, organizational commitment, and Prospect.

**Conclusion**



Chi-Square=448.71, df=34, P-value=0.00000, RMSEA=0.256

The study of the second hypothesis of love for altruism on the intellectual capital (0.622) is influential and therefore this hypothesis is accepted. The results of this research are based on the results of

Zarei Matin et al. (2013) on the effect of altruism on organizational learning ability and with Sepahvand (2013) on the positive effect of altruism with intellectual capital and with the research of Aidin and

Seilan (2009) Friendship is similar to organizational learning capability. The results obtained from the third hypothesis, affiliation to intellectual capital ( $r = .0559$ ) is effective, and therefore this hypothesis is accepted. The results of this research are based on the research of Sepahvand (1392) on the positive effect of membership with intellectual capital and with Aidin and Seilan (2009) on the effect of membership on organizational learning capabilities and Maleki et al. (2011) on the significant and positive relationship of membership with The quality of the staff was the same. Based on the results of the fourth hypothesis, organizational commitment affects intellectual capital ( $r = .0493$ ), and therefore the fourth sub-hypothesis is accepted. The results of this research with Faye's research (2011) on the positive relationship and the meaning of spiritual leadership on the organizational commitment of Sanny Abdoli (2012) on the existence of a significant relationship between intellectual capital and organizational commitment and with Mahmoud and Shashhani (2014), the effect of intellectual capital on Organizational commitment of employees and Zarini's research (2013) on the significant effect of spiritual leadership and its dimensions on organizational commitment, along with research by Ziaee et al. (2008) on the effect of perspective with employee empowerment, is an inconsistency. In reviewing the results from the fifth hypothesis, performance feedback on intellectual capital ( $r = .638$ ) is effective and therefore this hypothesis is accepted. These results are compared with the research of Ahmadian and Ghorbani (2013) on the relationship between intellectual capital components on Sepahand's organizational performance (2013) on the positive effect of performance feedback with intellectual capital Malekhi et al. (2011) on the positive and significant relationship of performance feedback with The quality of the staff was consistent. In the sixth hypothesis of the study, faith in intellectual capital ( $r = 0.73$ ) is influential and therefore this hypothesis is accepted. According to the results of Zare'i Matin et al. (2013) on the effect of the belief on organizational learning ability and with Maleki et al. (2011), there was a relationship between the meaningful and positive relationship of faith with employee quality of work. Based on the results obtained from Seventh hypothesis, the meaningful dimension of spiritual leadership on intellectual capital ( $r = 0.611$ ) is influential and therefore this hypothesis is accepted.

Ziaee et al. (2008) suggest that there is a significant relationship with employee empowerment. Sepahand (2013) concluded that there was a positive relationship between the meaningful relationship with intellectual capital and Zare'i Matin et al. (2013) on the significant effect on organizational learning

capability. Based on the findings of the findings, the Agricultural Jihad Organization, in order to improve the outlook of spiritual leadership, the managers and leaders of the organization should outline the organization's vision and goals and effects of each of the operations and tasks assigned to the staff for the staff. In order to improve spiritual friendship, managers must prove their trustworthiness and honesty by creating a friendly atmosphere among their employees. In order to improve membership in spiritual leadership, managers of different units of the organization should take the necessary measures using their employees' feedback and suggestions on improving their professionalism. In order to improve the faith in spiritual leadership, the managers of the organization must work with them by organizing weekly and monthly meetings with the staff.

#### **Research constraints**

The research community in this research is limited to employees of the Qom Province, and therefore the results should be extended to other cities with sufficient caution.

1. Using a tool to measure variables in this research (questionnaire).
2. Different impressions or inadequate respondents in answering questions.

#### **Proposals for future research**

1- It is suggested that this research be conducted in other organizations of Jihad-e-Agriculture of the country and the results should be compared with each other.

2- It is suggested to study the impact of environmental factors, cultural environment, and social environment on spiritual leadership and intellectual and social capital.

3- It is suggested that in the research, the impact of each of the research variables on productivity in the organization should be measured.

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