© INTERNATIONAL JOURNAL FOR RESEARCH PUBLICATION & SEMINAR
ISSN: 2278-6848 | Volume: 13 Issue: 04 | July - September 2022
Paper is available at http://www.jrps.in | Email : info@jrps.in
Refereed & Double Blind Peer Reviewed

DOI : 10.5281/zenodo.7057587

A study of spiritual intelligence and its relationship with psychological capital

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Abstract

As Marshall and Zohar point out, there are several facets to true Spiritual Intelligence. I would start with knowing oneself. Knowing oneself and one's place in the cosmos is one definition. Secondly, idealism or value- and vision-driven leadership. Children, like adults, naturally want to help out. One's outlook and principles determine one's humanity. Adversity tolerance and utilisation ranks third. The only way to really learn is to go through some kind of adversity. Lastly, you should have a broad perspective and be able to see how different factors contribute to a whole. It encourages transparency and self-awareness in all aspects of life. And last, diversity is the capacity to recognise and value the unique contributions of others to one's own life and growth. The brave quality of field autonomy comes in at number six. The word describes someone who is courageous enough to embrace change and stand on their own two feet. The seventh most common behaviour is the question "why." As soon as we begin our exploration, we are met with an infinite number of questions. As a result, the capacity to reframe, or put things in a new and more appropriate context, ranks eighth. Spontaneity is the last but certainly not the least. It is "empathetic" to its natural surroundings and unintimidated by danger. Reference: (Marshall, 2000)

The purpose of this research is to examine the interplay between spiritual IQ and emotional wealth. Spiritual Intelligence is a term that gained traction thanks to the studies of Danah Zohar and Ian Marshall. We may have a meaningful experience of the here and now thanks to our Spiritual Intelligence, say Zohar and Marshal. Self-efficacy, hope, optimism, and resilience are all examples of "Psychological Capital," a widely-studied area of positive psychology. This study employs a survey technique to collect data after the event, and its participants number about 200 academics and other professionals in the information economy. The Spiritual Intelligence Self-Report Inventory (SISRI-24) developed by D. King includes the four sub-scales of Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion in its assessment of a person's spiritual acumen. The CPC 12: Compound PsyCap Scale, created by T. Lorenz, is used to evaluate one's level of psychological capital. Spiritual intelligence was shown to have a relatively strong correlation with psyche capital among knowledge professionals. This essay delves further into the implications of

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spiritual intelligence in an organisational structure where knowledge workers make up the bulk of the staff.

Keywords: Spiritual Intelligence, Psychological capital, Knowledge workers

Introduction

According to the development of a theory of emotional intelligence, spiritual intelligence includes a wide range of skills gained via spiritual means. Spiritual Intellect (SI) combines the ideas of both spirituality and intelligence to form a third concept. The assumption was made that the essence of spirituality lies in the investigation and cultivation of the sacred through the lens of competition and enlightenment. Spiritual intelligence draws forth latent spiritual powers to aid in performance prediction, habitual adjustment, and the creation of useful goods or conclusions (Emmons R. A., 1999)

According to their research, Spiritual Intelligence is the primary criteria for effective application of Emotional Quotient and Intelligence Quotient, which Dana Zohar and Ian Marshall set out to explore. Researchers have sometimes referred to it as "soul intelligence." One's IQ is the result of one's rational and logical thinking, whereas one's EQ is the result of one's habitual and pattern-aware emotional thinking. To a greater extent than we may have thought possible, a person's SQ is a result of how they are able to reframe and change our prior thinking thanks to their creativity, comprehension, rule-forming abilities, and rule-breaking thinking. Like the total may be greater than the sum of its parts, so can an individual's SQ allow them to provide a larger, more meaningful, and more prosperous background to the present. The phrase "spiritual" in reference to brainpower has no necessary relation to established religion. Though someone may have a high SQ, a person may not have any religious beliefs. A low SQ individual may have a strong religious faith for similar reasons. The term "spiritual" comes from the Zohar/Marshal idea, and it comes from the Latin word spirit, which means "that which provides life or vigour to a system." (Zohar, 2000)

Spiritual intelligence, according to Vaughan (2002)'s definition, is the capacity for in-depth knowledge of current issues and perception of different states of consciousness. It implies a consciousness of one's connection to the planet and all other kinds of life. Therefore, Vaughan's (2002) model is recognised in the application of the following three components of Spiritual Intelligence: (a) the ability to form a meaning that is based on a profound knowledge of existential questions; (b) the flexibility to utilise multiple levels of consciousness in order to

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effectively address problems; and (c) the sensitivity to the interconnectedness of the individual and the transcendent. Vaughan, J.

The SI has been described by Zohar and Marshall (2000) as the capacity to deal with and find solutions to questions of significance. It has also been called a kind of intelligence that allows individuals to thrive and make decisions in a more comprehensive, nuanced, and consequential setting. SI also refers to the ability to evaluate a potential action or life pattern with insight (p. 3). Zohar and Marshall's definition places special attention on, and makes specific suggestions about, SI's relationship to other concepts. As shown in (Marshall, 2000),

According to Levin, a clear demonstration of SI occurs when one's life exemplifies an approach to incorporating spirituality into one's everyday activities that goes beyond the perspectives of previous writers. The development of SI necessitates the use of perceptual powers beyond the five senses, involving one's perception, as well as the recognition of people's interconnection to all issues of life, which is seen as another consciousness and intelligence level beyond the logical, linear, and realistic thoughts typical of the average person (Levin, 2000). According to Wolman, spiritual intelligence is the capacity of the human mind to seek for answers to the most fundamental issues of existence while coming into harmonious relationship with one's fellow man and the universe in which he or she resides (Wolman, 2001)

PsyCap refers to a person's positive psychological development, which includes the following traits: (1) the belief in one's own ability to take on and complete difficult tasks with the appropriate amount of time and effort invested (self-efficacy); (2) an optimistic outlook on one's current and future prospects for success; (3) the willingness to persist in pursuit of one's goals and, if necessary, to alter one's course to achieve those goals (hope); and (4) the ability to persevere in the face of The above definition and our existing body of empirical evidence indicate that PsyCap is a positive, higher-order construct that incorporates the four subcomponents of self-efficacy/confidence, optimism, hope, and resilience. (Fred, 2007)

A person's self-efficacy is their confidence in their ability to accomplish goals and impact outcomes. An individual's mood, outlook, level of motivation, and actions are all governed by their perception of their own competence. There are four main mechanisms through which such beliefs create their various impacts. The cognitive, motivational, emotional, and selection procedures are all part of these processes. Having confidence in one's own abilities is beneficial to one's success and happiness on many levels. Those who are confident in their skills see

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problems in the form of opportunities to grow rather than dangers to be avoided. A positive attitude like this encourages participants to get fully immersed in their work. They push themselves to their limits and stay dedicated to their ambitions. When confronted with setbacks, they double down and keep going stronger than before. After a setback or failure, they swiftly regain confidence in their abilities. They believe that the reasons for failure are either lack of effort or a lack of learnable information and abilities. They confidently face potentially dangerous circumstances, knowing full well that they are in command. That's according to research (Bandura, 1994)

One's emotional and mental outlook on life might be described as optimistic. An optimist sees the bright side of things and always looks for the best possible conclusion. Optimists are those who like to look at things from a more positive perspective. As reported by AllyDog (2011)

With a combination of (a) agency (goal-directed energy) and (b) routes, hope serves as a positive motivator (planning to meet goals). To overcome obstacles, people who have hope might see them as challenges and utilise their "pathway ideas" to devise new strategies for achieving their aims (Snyder, 1991)

The ability to overcome adversity and return to (or even improve upon) pre-adversity functioning has been defined as "resilience." Resilience has been defined as the possession and access to a set of personal characteristics (resources) and life circumstances (protective factors) that an individual can use when faced with adversity. Some people think of resilience as a collection of characteristics, while others see it more as a process or an end result; nonetheless, it is possible that resilience includes all of these things. Resilience develops during the course of a person's life, as it is defined as the ability to return to full functionality after experiencing setbacks. "(Aherne, 2006)

Objective

To study spiritual intelligence and its relationship with psychological capital

Research Methodology

Tools

The first tool being used is "***SISRI-24:*** The first scale being used is the Spiritual Intelligence Self-Report Inventory developed by D. King (2008). It's a 24-item self-report scale that consists of four subscales: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion. Separate scores are calculated for

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each subscale, and the scores on each subscale are added to form a total Spiritual Intelligence (SI) score. Higher scores represent higher SI. The internal reliability of the full scale (as estimated by Cronbach's alpha) was .92, the split-half reliability was .91, and the 4-month test-retest reliability was 0.89. The Cronbach alpha values for the four subscales ranged from .78 to .91, which indicates that the SISRI-24 has good reliability. The scores on the SISRI-24 full scale were found to be significantly correlated with scores on the similar scales related to spiritual intelligence like Metapersonal Self-Construal Scale (MSCS; $r = .67$, $p < .01$) and the Mysticism Scale-Research Form D ($r = .63$, $p < .01$), reflecting a fairly good construct validity. If we look into the subscales, Personal Meaning Production was highly correlated with the Presence of Meaning subscale of the Meaning of Life Questionnaire (MLQ; $r = .65$, $p < .01$). Critical Existential Thinking was significantly correlated with the Search for Meaning subscale of the Meaning of Life Questionnaire ($r = .39$, $p < .001$). These results further demonstrated that the SISRI-24 had discriminant and convergent validity. Although the SISRI-24 had acceptable psychometric properties, the literature has shown a confounding issue between psychological well-being and spirituality. (King D. B., 2009)

The second tool being used is ***CPC 12*** i.e. Compound PsyCap Scale 12. It was developed by T. Lorenz. The scale has 12 items and has to be responded on a likert scale having values 1 to 6. This scale justifies to the measurement of psychological capital with a fairly high reliability of 0.92. CPC-12 fits the proposed model of PsyCap very well. The four subscales hope, optimism, resilience, and self-efficacy are identifiable as subcomponents of the overall measure. The subcomponents are found to have moderate to high correlations to other related concepts like job satisfaction and engagement ($r = 0.28–0.40$) and more general constructs of positive psychology like subjective well-being, proactive attitude, and gratitude; ($r = .22.—.58$) and such comparable evidence of the previous research on PsyCap using CPC-12 speaks for the external validity of CPC-12. The research indicates that CPC-12 can be used to measure psychological capital in many fields of interest, i.e. sports and education. The CPC-12 is also an alternative in work-related research for areas where the item wordings of other complex questionnaires like PCQ might not be suitable, i.e. volunteering or small organizations, since its correlations with work-related constructs are similar to the PCQ. It is important to notice that while the CPC-12 is a short and economic way to measure PsyCap". (Lorenz, 2016)

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Sample and Data Collection

200 Knowledge Workers were used as the study's sample size. Knowledge workers, a phrase popularised by Peter Drucker, are professionals who put their theoretical and analytical skills to use in the creation of goods and services. Because of their superior productivity and originality, he thought knowledge workers will be the most highly prized in the 21st century. Knowledge workers include those in the IT sector who work in education, such as programmers, web designers, system analysts, technical writers, and researchers. Pharmacists, public accountants, engineers, architects, doctors, scientists, bankers, and designers are additional examples of knowledge workers. Draper (1959) Today's businesses rely heavily on the output of its knowledge employees. More than two-thirds of the workforce is made up of knowledge workers, and increasing their productivity is a key goal of many strategic initiatives. Reference: (Ramirez, 2004)

We employed a sample size of 200 knowledge workers to test our hypothesis. Teachers, professors, lecturers, researchers, trainers, etc., are a large portion of the sample since they are among the most common types of knowledge workers in the education sector. A total of 124 academics and researchers were recognised among the 200 knowledge workers. While others are engineers, programmers, managers, or medical physicians. They all met the requirements to be classified as knowledge workers. The sample was collected mostly in the states of Delhi, Haryana, Punjab, and Himachal Pradesh in northern India.

To get this information, a Google form was used. In addition to the Consent Declaration Form and the Demographic information parts, the form included a second area for Special Instructions. The Spiritual Intelligence questionnaire came top, followed by the Psychological Capital questionnaire.

Results

The aim of this study was to understand if spiritual intelligence has a relationship with psychological capital in knowledge workers. The first table presented gives the findings of normality test done on the data collected. This test is essential to understand whether the data is normally distributed or not. Tests of normality calculate the probability the probability that the sample was drawn from a normal population. In our research, we have tested the normality using Kolmogorov-Smirnov[a] and Shapiro-Wilk tests.

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Table 1

Descriptive table of tests of normality of all the sub domains of all the spiritual intelligence and psychological capital

Tests of Normality						
	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Critical Existential thinking	.106	145	.000	.984	145	.091
Personal meaning production	.126	145	.000	.964	145	.001
Transcendental awareness	.074	145	.052	.974	145	.008
Conscious state expansion	.080	145	.025	.974	145	.007
Hope	.139	145	.000	.950	145	.000
Optimism	.154	145	.000	.871	145	.000
Resilience	.103	145	.001	.954	145	.000
self efficacy	.158	145	.000	.946	145	.000

A closer look at the numbers in Table 1 reveals that they do not follow a normal distribution. A p-value below or equal to the significance threshold indicates that the subdomains are normally distributed. As a result, we might infer that the data does not adhere to a normal distribution and therefore non-parametric tests are required.

Spearman's rank correlation test is used to determine the degree of connection between two variables, which is shown in the following table. The bivariate correlation provides a single number between -1 and +1 that describes the degree of relationship between two variables; here, these variables are the various aspects of one's spiritual intelligence and one's psychological capital. The term "correlation coefficient" describes this numerical number.

Table 2

Correlation Analysis of the dimensions of Spiritual Intelligence and Psychological Capital with their sub domains

	Variables	Mean	SD	1	2	3	4	5	6	7
1	Critical Existential thinking	17.12	5.82							
2	Personal meaning production	13.53	4.40	.67**						
3	Transcendental awareness	19.38	4.93	.66**	.70**					
4	Conscious state expansion	11.28	4.97	.56**	.66**	.59**				
5	Hope	12.93	3.19	.31**	.47**	.42**	.41**			
6	Optimism	14.96	2.90	.22**	.32**	.33**	.29**	.50**		
7	Resilience	14.15	2.59	.22**	.33**	.27**	.21*	.43**	.49**	
8	self efficacy	14.27	2.60	.33**	.49**	.41**	.49**	.60**	.44**	.56**

*p < .05, **p < .01

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Sub-areas of spiritual intelligence are correlated with psyche in table 2. The connection between innate spiritual wisdom and cultivated emotional wealth was analysed using Spearman's correlation. All of the parts play an important role, as is evident. The elements of both spiritual intelligence and psychological capital tend to go hand in hand with one another. There is a positive connection of 0.48 at the 0.00 level between personal meaning creation and hope, and a positive correlation of 0.50 at the 0.00 level between personal meaning production and self-efficacy. The other measures of spiritual intelligence and psychological capital show a similar pattern of positive association, as shown by the statistical data. One may discern the strongest link between Personal Meaning Production (a branch of empiricism) and optimism, fortitude, and confidence (sub domains of psychological capital). Conscious state expansion (a sub-domain of spiritual intelligence) also has a clear correlation with feeling competent in one's own skin (sub domain of psychological capital).

A descriptive measure that highlights the impact of each predictor is provided in Table 3. Covariate coefficient signs and factor level relative coefficient values provide useful information about the influence of the predictors in the table. The precision with which the estimate of the population parameter is provided by the sample statistics is shown by the standard error supplied in the table.

Table 3

Parameter estimates for relationships found out between spiritual intelligence and psychological capital

Parameters			Estimate	SE
Hypothesis testing				
hope	<---	Personal meaning production	0.51**	0.05
resilience	<---	Personal meaning production	0.31**	0.05
Psychological capital	<---	Personal meaning production	0.50**	0.15
Self efficacy	<---	Conscious state expansion	0.29**	0.05
Self efficacy	<---	Personal meaning production	0.24*	0.06
Correlation				
Personal meaning production	<-->	Conscious state expansion	0.69**	1.88

*P < .05, **p < .01

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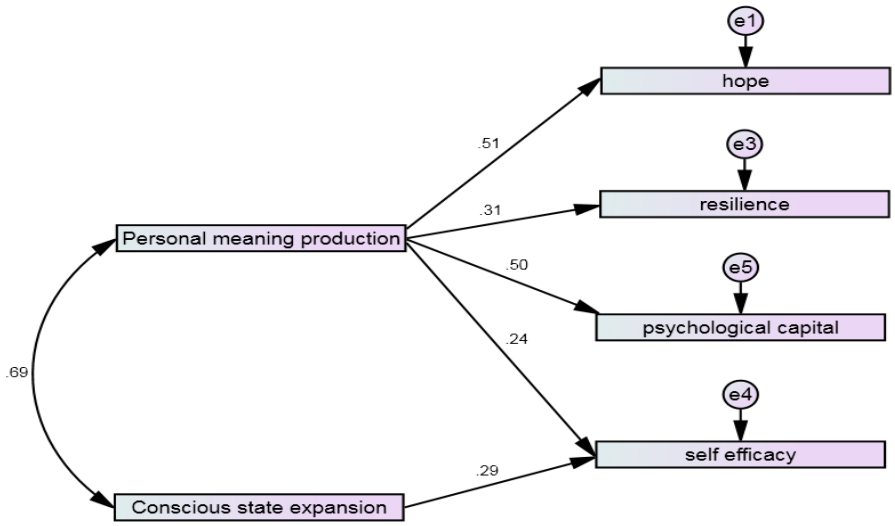

Figure 1 *Relationship found out between sub domains of spiritual intelligence and psychological capital through parameter estimates*

The Table 4 gives the overall relationship between the two major concepts i.e. spiritual intelligence and psychological intelligence. The table gives mean, standard deviation and correlation between spiritual intelligence and psychological capital.

Table 4

Mean, Standards Deviation and Correlation Coefficient of the Spiritual Intelligence and Psychological Capital

Variables	Mean	SD	Spiritual intelligence
Spiritual intelligence	61.31	17.31	
Psychological capital	56.32	9.18	.45**

**p < .01

Discussion

The data indicates that there is a direct correlation between spiritual intelligence and psyche capital. Meaning creation for oneself has the strongest correlations with optimism, resiliency, and confidence in one's own abilities. Here, I'd want to take a go at discussing the science behind these discoveries and the implications it has for future study.

First, let's get our heads around PMP, or Personal Meaning Making. It is the capacity to develop and master a life purpose, and the ability to find meaning and purpose in all one's physical and mental experiences. An examination of the concept as a display of cognitive processes and adaptive applications is conducted. Problems with one's bodily and mental well-being, as well as existential crises, seem to provide fertile ground for the development of a

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robust capacity for personal meaning formation. It has been stated that the pinnacle of this skill is the capacity to find meaning in every experience, as there seems to be a limitless number of such sources. And it's argued that this ability is a vital part of spiritual intelligence, without which our picture of the mind is inadequate. (King, 2010)

An indisputable aspect of being human is the struggle to discover, cultivate, and hold on to a feeling of purpose in one's life. Frankl even went so far as to say that the search for meaning is the driving force behind all human activity and is essential to our existence (Frankl, 1946). Meaning is emphasised as a crucial part of human growth and an essential quality of individuality in these theoretical frameworks. Given the wealth of work on the topic of human meaning and the assumption that it is of fundamental relevance to life, we take a look at that work through the lens of self-determination theory and the concept of psychological capital. Researching meaning via the perspective of SDT is thought to provide many contributions. Insights and theories about the motivated assimilation, integration, and symbolization that are essential to the meaning-making process may be gleaned from self-determination theory. Moreover, there are worries raised by the study suggesting that the elements of psychological capital-hope, self-efficacy, resilience, and optimism-can either facilitate or hinder the propensity to acquire and integrate new meanings. It has been shown that

Based on our results, we conclude that there is a robust connection between Hope and the creation of individual meaning. The research of Reker, in which he used the Personal Meaning Index, lends credence to this idea. He found that the Sense of Meaning subscale of the Personal Meaning Production scale correlates highly with other variables. According to his findings, a sense of meaning consists of two components: the desire for a purposeful future and the awareness that one's existence has some kind of larger significance. The Meaning study indicates that the motivating component of Meaning is the achievement of personal objectives that are in line with one's values, needs, and desires. One of the pillars of a meaningful life is the pursuit of one's hopes and dreams. (Reker, 1985)

Reker's studies further highlight the connection between self-efficacy and the significance it imparts. An improved feeling of meaning may be attained by the pursuit of

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individualist personal objectives and activities, as well as through the experience of transcending the limitations of the self. (Reker, 1985)

We have looked at the literature on the topic of meaning making in the face of terminal illness in an effort to better grasp the connection between resilience and this process. People tend to flourish when they are able to find purpose in their lives. In stressful events, the significance of this problem increases. A cancer diagnosis is devastating because it casts doubt on one's ability to live a normal life and affects one's ability to plan for the future. Under such extreme pressure, some individuals just can't hold up, while others learn to work around their disabilities and even thrive. Turning such hardship into an advantage may lie at the heart of the emotional co-activation notion. Discovering one's life's purpose is one way to counteract the bleak feelings that might result from receiving a diagnosis and processing its ramifications. (Eva, 2007)

The connection between spiritual intelligence, resilience, and stress perception was the subject of another study. Thirty-seven undergraduates from Sistan and Baluchestan University made up the study's sample. For this study, we used the Connor-Davidson Resilience Scale (CD-RISC), the Spiritual Intelligence Self-Report Inventory (SISRI), and the Perceived Stress Scale (PSS). According to the findings, the SISRI correlates positively and significantly with the CD-RISC. Student Perceived Social Support (PSS) is negatively correlated with the SISRI. The SISRI predicts 0.10 of the variances in CD-RISC and 0.11 of the variances in PSS, according to an examination of the Enter data used to make such predictions. People with higher levels of spiritual intelligence are better able to bounce back from adversity. It has been shown that

Limitations

There are certain caveats to the current study that might be considered in future investigations. At the outset, the research solely considers academics, educators, and engineers as knowledge workers. Second, the findings cannot be extrapolated to the broader public or other fields. A higher sample size would have provided thirdly more reliable findings.

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Future study in this area, as well as some suggestions, may be gleaned from these constraints. For one thing, researchers can look into other service sectors or even subfields within this sector, including science, commerce, etc. Second, there is scope for a bigger sample size in the research. In the third place, researchers have the ability to manipulate the surrounding conditions. As a fourth point, you may examine how various groups of people compare with respect to age, gender, years in the workforce, and other characteristics. Due to the subjective character of the subject, a qualitative analysis may be used to learn more.

Conclusion

There is a robust correlation between CSE and a sense of personal efficacy, according to the study's second key conclusion. Much of the empirical study on self-efficacy has examined its origins. The purpose of this qualitative research was to investigate the role of spirituality in influencing the intrinsic qualities linked with weight reduction. Former members of the Weigh Down Workshop focus groups were surveyed about their experiences with the spiritually oriented weight reduction programme. All 32 people who took part in the study's focus group were white, had college degrees, and made a comfortable living. On average, they were 50 years old. Eating solely when physically hungry and quitting when feeling full were two of the most common self-reported changes in eating habits. Witnessing weight reduction in oneself or others was observed to increase self-efficacy for these actions. The spiritual advantages of prayer and scripture reading were also found to increase confidence, as was the support of other group members. (Marla, 2004)

Therefore, it is reasonable to assume that spiritual intelligence, and specifically the idea of personal meaning generation, is strongly linked to the many branches of psychological capital. Even though the idea of spirituality is so near to us, this stimulates a new line of inquiry to address the substantial amount of research gap that exists in Indian culture on spiritual intelligence. This study goes a long way toward bridging the knowledge gap currently present.

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