

Impact of Spiritual Intelligence on the Staff Happiness (Case Study: Golpayegan Petrochemical Company)

Dr. Ali Nasr Isfahani

Assistant Professor, Department of Management, Faculty of Administrative sciences and
Economics, University of Isfahan, Isfahan, Iran

Marzieh Nobakht

Master of Business management .Islamic Azad University, Mobarekeh Branch, Isfahan, Iran

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Abstract

Spiritual intelligence as a infrastructure of individuals beliefs, have a basic role in the various fields particularly in the promotion and provision of mental health and the other hand, importance of happiness in the mental health, physical health, efficiency and social participation are the most important priorities in the psychology. The aim of this study is investigation of relationship between spiritual intelligence and staff happiness of Golpayegan Petrochemical Company. This study is descriptive survey and of correlation branch with the functional nature. The statistical population includes employees of Golpayegan Petrochemical Company and questionnaire was used for data collection. Formal justifiability was used to determine questionnaire justifiability. Cronbach's alpha reliability amount of 94% was confirmed. In this study, software SPSS and AMOS was used for data analysis. Component of spiritual intelligence: transcendental consciousness, spiritual experience, patience and forgiveness were tested with the staff happiness and it is determined that there is a significant relationship between spiritual intelligence variable with the staff happiness variable.

Keywords: spiritual intelligence, happiness, Spirituality, Patience, Forgiveness, Transcendental consciousness and Spiritual experience.

Introduction

One of the challenging issues in the history of psychology, from the past to now, has been the concept of intelligence. Some believe that the intelligence has not true essence and only one tag for it is what IQ tests measure (Smith et al,2003). Walterz and Gardner believed that intelligence is the set of abilities that make one able to solve its problems and put these

solutions in the particular culture (Haid, 2004). Intelligence, including spiritual intelligence represents a set of different skills and abilities that appear in the different forms in the social and historical contexts (Emmons, 2000). Implementation of spiritual intelligence and spirituality in the workplace and social organizations will increase efficiency and productivity in them but unfortunately, this is often forgotten in the today's technological society. There is a truth about human beings and human relationships that people should be seen as human beings, not objects for organization to achieve their goals. Among the major organizations of society that nowadays needs to be taken seriously because their work kind, are industrial organizations especially main industries. The need to address the issue of happiness and its causes in the industrial organizations and especially main industries is due that happiness on the one hand will increase staff positive emotions and on the other hand will increase productivity with the reduce negative emotions. Until shortly before the mental health status of employees in the workplace was not considered and even there was not any education for staff on how to promote mental health and despite of scientific and ethical importance of this issue, there were few organizations that consider this issue. Making a healthy society and dynamic and joyful organizations and generally to increase positive emotions need to strategies to can save society and people life from stagnation with developing skills to live happy and to be happy in the organizational space of the factory. This issue not only can make work environment as a creative and dynamic and growing environment but can affect on the staff family and put them in line with organizational goals. Thus this study sought to examine the impact of spiritual intelligence on the staff happiness in the company.

Theoretical concepts

Spiritual Intelligence

Intelligence is one of the fundamental concepts in the psychology science that many studies have been done about it but despite these efforts, in terms of complexity and multiple factors involved in it, authorities are not still aligned about aspects of intelligence and even definite a part of it (Ahmadi, 1385). some know its reason for different intelligence meaning in the specialized fields and various systems of psychology and other insist that what meant intelligence in the one culture may be non intelligence phenomena in the other culture (Haid,2004). In the West culture, intelligence has cognitive aspect and includes information processing but in the East culture is a combinative approach that includes various components of performance and human experience in the unified communications including knowledge, intuition and excitement (Feldman, 2005). Gardner (1997) believes that intelligence is a set of abilities that one uses for solving problems in according to his special culture. Intelligence is closely tied to the problem solving behavior. Thus, if spirituality is considered a form of intelligence, should enable individual to solve his problems according to the specific cultural situation. If the claim of Mayer (2003) is correct that spirituality is more related to consciousness than intelligence, so spiritual intelligence should only be considered in a different category of spiritual (Ahmadi, 1385, pp. 109-104) When searching for the meaning of questions like who am I? Why am I here? What really happened? We rely on spiritual intelligence (vegan, 2002, p 18) spiritual intelligence is awareness of facts, values, validity and ethics of the person (King, 2008) .Spiritual intelligence is focused on depth maintaining individuals values. Spiritual intelligence is related to what is operating and continuing of innovation and commitment (especially when it is very difficult to do) (Rice, 2008, p 30). John

and Pourhit (2006) believes spiritual intelligence is experienced ability that gives people access to more knowledge and understanding and provides condition to achieve to the perfection and progress in the life and workplace. Complete image of human intelligence is provided with descriptions of spiritual intelligence. Spiritual intelligence is the intelligence that manager can expand his performance with it and have more meaningful, more successful, happier, and more efficient organization and can assess way of doing things or the way of organizational life with it (Zohar and Marshall, 2000). The Mc Sherry et al (2002) believe that spiritual intelligence is the infrastructure of individual beliefs that influence his performance and formatting real form of life. On the other hand must be acknowledged that happy people feel more secure, decide easier, have more cooperative behavior and finally have a satisfying life in today's dynamic and changing environment (Vinhoven, 1993). So we can say that spiritual intelligence go beyond individual physical and cognitive relationships with his surroundings and enter the visual field. This view is including all the individual events and experiences that have been affected by an overall look. One can use this intelligence to organize and reinterpret his experiences. This process is able to give meaning and more personal value in terms of phenomenological to the individual events and experiences (Low, 2004, p 131). Spiritual intelligence is related to the inner life of the mind and soul and its relation with the world and is including capacity of deep understanding of existential questions and insight into multiple levels of consciousness. Self-consciousness is including creative evolutionary life force. Spiritual intelligence appeared as consciousness and the ever-growing knowledge of matter, life, body, mind, soul and spirit. Thus, spiritual intelligence is so much more than a person's mental abilities and will link individual beyond individual and beyond soul (vegan, 2003, page 22). Amram is believed spiritual intelligence is including meaning sense and having mission in life, a sense of the sacredness in the life, balanced understanding of the matter value and believes to the world is getting better (Amram 2009, p 15). Edvadz believed having high spiritual intelligence is different from having information about spiritual intelligence. This distinction show distance between practical knowledge and theoretical knowledge. So having extensive knowledge about spiritual and their practice should not be considered aligned with achieving spiritual intelligence through prayer and meditation to resolve ethical issues; although it can be argued that for effectively benefit of spirituality, having both theoretical and practical knowledge is essential. Although much research hasn't been done in the area of development of spiritual intelligence and needs to the empirical - qualitative researches, but we can say that talent of this intelligence is different in the various individuals and gradually evolved and formed in effect of deal with the rich environment that provoke spiritual questions. Age and gender appear to be effective in spiritual intelligence. Yung believes that after 35 years, major changes taking place in the subconscious of many people that might have an impact on the spirituality and spiritual intelligence. Some researchers including Yung also believe that this evolution in the women is different from men (quoting Qobary banab et al, 1386, p 130).

Component of spiritual intelligence:

Some features are associated with spiritual intelligence including: Love, kindness, honesty, patience, tolerance, inner peace or balance in the face of existential challenges of life (Nazel, 2004, p 19) Zuher is expressed 9 features for spiritual intelligence as follows:

1. Self-Consciousness: You know who you are and know you are communicating with the whole world.
2. Values vision and idealism: values vision reflects our humanity.
3. Ability to deal with incidents and events: admit mistakes and use tragedy for learning.
4. General orientation: seeing the connections between things and being happy and interested about everything.
5. Diversity: flourishing and praising diversity.
6. Field independence (Applause.): a word from psychology that means encouraging independence.
7. Inclined to ask why: questions are unlimited.
8. The ability to re-frame: placing objects in a larger context of meaning.
9. Spontaneity: is originated from the same Latin root word answers and responsibilities that are not expressed with fear. Spontaneity is meant properly accountable to the world (Vigles Worth, 2002, p 14).

Imonz states five features for spiritual intelligence that are capacity for transcendency, ability for engage in intense spiritual states of consciousness, ability to capitalize on activities, events, and relations with religious feeling, ability to utilize spiritual resources to solve life problems, the capacity to engage in the righteous behavior and to be pious (Mayer, 2000, p 47). George expresses three most important aspects that spiritual intelligence can be used in it as follow: Personal safety and how affect a person's effectiveness; making relationships and interpersonal understanding, management of change (George, 2006, p 4). Sisk and trance express some possible features required for spiritual intelligence and methods for intensifying them as follows.

Table 1: required characteristics for spiritual intelligence

| Social characteristics: | methods for intensifying: |
|---|--|
| 1 - use internal knowledge | 1 – To provide time for thought reflection |
| 2 - capacity to endure hardship | 2 – to study Life of Spiritual Pioneers |
| 3- Sensitivity towards our goals in life. | 3 – to use of personal growing activities |
| 4 - Concerning the injustice and inequity | 4 – to use of problem-based learning on real issues |
| 5- Enjoy Life jerks | 5 - To provide time for open discussion |
| 6 - Valuing love, compassion and concern for others | 6 – to use beliefs and consider ideas |
| 7 - Search for your understanding | 7 – to trust your inner voice and nature |
| 8 - to want to make a difference | 8 - To use What? So what? Now what? Now, what model? |

(sisk, 2008, p 26)

Spiritual intelligence based on the teachings of Islam:

in Islamic culture, implicitly spiritual intelligence has attracted considerable attention. Spiritual intelligence or reasoning power in the human is a divine gift and clement light that called inner prophet and by nature, wanting to charity, perfections, justice and benefit. This intelligence and ability is the criterion for task, reward and punishment and by that right from wrong, good from evil, way from astray, ugly from beautiful and perfection from mailing is being distinguished (Qobari banab et al, 1384).Factors affecting spiritual intelligence in the Islamic texts are considered as faith in God, virtue and piety, along with daily exercises, such

as contemplation in the creation, contemplation in the introversive, fasting, worships, reading the Quran, and honest contemplation in the Quran verses (Sohrabi , 1387).Some of the skills and attributes such as wisdom, creativity, compassion, that has been grown with spiritual awareness is radiation from religion. Also, Amir-ul-Mu 'mineen Ali about the question of Hammam, who was a God-fearing man, expressed the pious traits as: Hammam, faithful is clever and intelligent man who his joy is on his face and his sadness is in his heart, is courtly, thankful, patient, good-natured and good tempered, unfailing and low nuisance, don't say unlawfully in the judge and his knowledge does not go astray, his friendship is sincere and his alliance is firm and in the contract is unfailing, is helper religion , pro-believers and Muslims asylum. These features can be considered among the attributes spiritually gifted from Imam Ali view. Basically, these features are indispensable for spiritual intelligence, which is located on the capabilities and activities include prayer, meditation, analysis of spiritual and religious visions, beliefs and values, knowledge and skills to understand and interpret the holy concepts and the ability to learn more (Sohrabi, 1387.) God in different places in the Holy Quran has referred to this, For example, in chapter Moumenon, verses 2 to 10, features of the faithful are listed as: believers are humble in their prayers and have obedience, namely they have full attention to God (the ability to experience deep consciousness and meditative). They are reluctant to farce and babble namely having purpose in life and doing things for the sake of Allah (giving purpose and sanctity of life issues). They are ones who pay zakat and committed to their covenant and are careful in their prayer (capacity for virtuous behavior). As mentioned in the explanation of spiritual intelligence, If you know problem solving ability as the best intelligence identifier, spirituality can be seen as a form of intelligence. Due to this, we raised the question of whether morality can have such functional for a person. For answer to this question, we can refer to principles of innate morality that have functions as a mechanism for solving problems in the different values of life.

Happiness

Positive oriented psychology is a new field in psychology and wants to clearly express image of the good life and uses empirical methods of psychology to determine what is worth living. The aim is to show what actions lead to good and joyful experiments, to develop positive thinking individuals who are flexible and to create organizations that are creative and productive. Therefore the main topic of positive psychology is the study of subjective experiences such as happiness, contentment, pleasure, hope, optimism, competence, perseverance, interpersonal skills, creativity, initiative, interpersonal responsibility, conscientious work and desire to work (Seligman, 2002). Start of eighteenth century coincided with the development of human thought and knowledge; the researches of life quality begin and in the twentieth century continued with researchers efforts in the large-scale. The meaning of life quality will bring two meanings to mind: One, necessary conditions for a good life and other a good life for human. Venihon (1994) define first meaning of life quality as given life quality and second meaning as assured life quality. He also knows the happiness as the best indicator of outstanding quality life that along with physical and mental health indicators show success rate of individuals. Feeling joy and happiness is the most essential innate demands and mental needs of man, because of major impact on the community healthy making and development, human mind has preoccupied long term so that nowadays many nations seek to create a healthy and joyful community, because it appears feeling

happiness, on the one hand, prepare human for a better life and more efficiency and on the other hand, Due to its contagion characteristics, develops Person's affiliation to environment. Hence, as long as the citizens are happy, always have more effort to serve city and social. From this perspective, happiness role in the individual life is so important that Roskin, social thinker, emphasizes this point that richest country is country where most happy people are under his wing (Rabbani et al, 1386). Happiness has been studied from two schools of Hedonism and cognitive. Hedonism philosophy that dates back to several thousand years, express that human behavior is always for gain and maintain life pleasures and avoid pain. Happiness in every moment is only valuable factor that one takes step toward obtaining it (Kuklan, 1358).

Considered pleasures of Hedonism is result of inputs related to the quintet senses and therefore in the Hedonism school, happiness is only included most positive effects of sight, hearing, taste, smell, and touch senses.

in other words, in terms of hedonism, person feel happy only when have a perception with pleasure of what sense in his quintet senses, here happy is synonymous with pleasure. From a cognitive perspective, happiness is a feeling that is result of logical progression for achieving the goal (Frankin, 1994). In this view, happiness is not limited to sensory input and their perception and what person steps to achieve the goal, his happiness will be added.

Given that happiness is one of the fundamental human excitements, so everyone can experience happiness according to herself. But its definition may not be as simple as its experience. Plato knows happiness as perfect harmony between the three elements of argument, feeling and desires (Dicky, 1999). Argile et al (1989) know happiness as combination of positive affection, absence of negative affection and life satisfaction. Vinhoven (1988) suggest one of the most comprehensive and most operational definitions. He defines happiness as a criteria that person estimate about overall quality utility of his life. Really, happiness from Vinhoven view means that how much a person loves his life. In his definition because of happiness is done in the subjective assessments, there's no need for external standards to determine the amount of happiness in him.

Happy people have physical and mental health and live longer and in terms of social and career success, gain more success (Frish, 2006). Schuarz and Starck believe that happy people are who have optimistic and happy orientation in the information processing; it means they process information so that lead to their happiness. A review on the emotions of 12 million people and another research reported that happiness has not fixed meaning and instead, its meaning will be changed with the man age changing. Meanwhile, happiness in the young people may be associated with the excitement in older individuals with relaxation. This change is created by increased feelings of communication (with others and now) as the age of a person (Kamvar et al, 2009).

Factors affecting happiness:

it is also necessary to consider the factors affecting the phenomenon in the study of the various phenomenons. Happiness of individuals is influenced by many factors. Although there are many factors, but here three most influential factors on the personal happiness are considered.

1- Job Satisfaction: Job satisfaction is one of the factors influencing people's happiness.

Mihaly (1990) have described a correlation between satisfaction and happiness. He first entered the flow concept in the happiness literature. Flow is a wonderful sense of happiness that what state the person is experiencing, what he wish and what he thinks are coordinated, namely it simultaneously happens. Mihaly believes that this state will experience more at work, so one of the main causes of happiness is job satisfaction.

2- health: Health and happiness are positively correlated (Kiviumaa - Honkanen et al, 2004). Some research suggests that happiness strengthens the immune system and can lead to improved health (Alipour et al. 1379). Positive emotions, especially happiness, improve cardiovascular activity. Vinhoven (1988) also describes the relationship between health and happiness, the first being unhappy is stressful and stress can lead to serious illness, second, happy person if faced with a serious illness can better overcome it ,third, happiness is necessary for mental development because it helps the individual to overcome the everyday stresses.

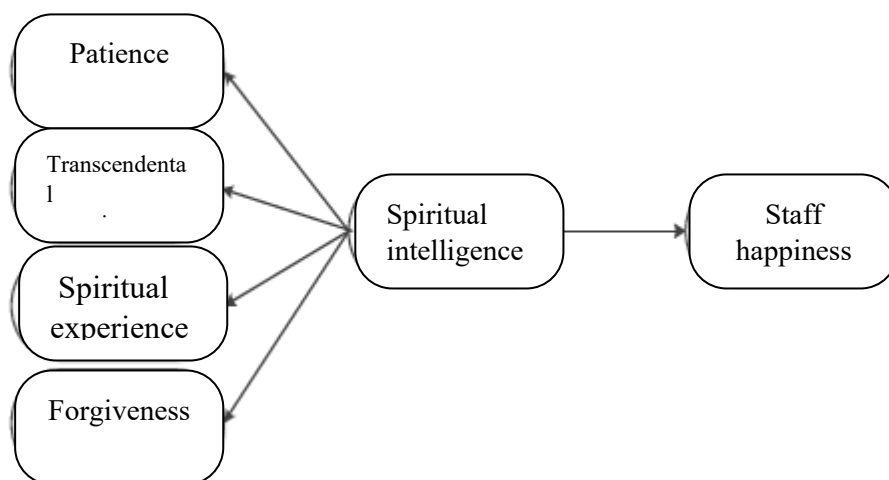
3- Marital status: happiness in adult has a lot of relationships with marital status (Mastekaasa, 1994). Lupri and Freideres (1981) have imagined material life and its relationship with happiness in the form of U-shaped curves. They believe that when a person decides to marry, his happiness will be increased, when the marriage takes place happiness will be reduced. This decline continued until the children reach the teen years, and then will be increased. Diener et al (1999) believe that married individuals compared to those who never married, divorced or separated, will experience greater happiness (Ashrafi, 1391).

Spiritual Intelligence and Happiness: Edwards believes that having a high spiritual intelligence is different from having information about spiritual intelligence. This difference suggests a gap between practical knowledge and theoretical knowledge. So having extensive knowledge about spiritual and their practice should not be considered aligned with achieving spiritual intelligence through prayer and meditation to resolve ethical issues; although it can be argued that for effectively benefit of spirituality, having both theoretical and practical knowledge is essential. Spiritual Intelligence is used to solve problems about life meaning and its values and questions will be created in mind such as "does my job improve my life?" and or "do I share in the people happiness and mental relaxation?" (Vigels Worth, 2004, quoted Sohrabi, 1385). Some individual features that are useful for the benefit of spiritual intelligence: wisdom, integrity (completeness), compassion, having a holistic view, friendship and love, having open mind and flexibility. (Zohar and Drike, 2000).

Given that happiness in life is a goal that everyone seeks it and that happiness at work is one of happiness aspect in life, so organization task is to use it as a strategy to maintain and stimulate her best assets (ie employees). Most people are happy at work. When manpower in the organizations and factories are happy and healthy, definitely their effectiveness will be increased. Years ago, researchers of industrialized countries found that adjusting lighting, temperature, and humidity and surrounding noise has a direct effect on individual efficiency. Thus it can be concluded that a very effective way to increase productivity in the workplace is using happy employees. Happy people are optimism while doing everyday activities and have more remedy power when faced with large and small problems of life. In other words, happiness appears when human have more satisfaction from herself in their environment

(Ceske, 2008). According to the discussions in the theoretical study, a conceptual model of research that hypothesis is based on it, is as follows:

Figure 1 - Conceptual model of research (authors)



The main hypothesis: spiritual intelligence has impact on the staff happiness.

Secondary hypotheses:

- Patience has impact on the staff happiness.
- Transcendental consciousness has impact on the staff happiness
- spiritual experience has impact on the staff happiness.
- Forgiveness has impact on the staff happiness.

Research methodology

This study in terms of aim is applied research and descriptive - survey and of correlation type that its aim is to examine the impact spiritual intelligence on the staff happiness in the Golpayegan Petrochemical company. Statistical population was included all employees of Golpayegan Petrochemical company and questionnaires were used to collect data. Justifiability of questionnaire was approved by the faculty supervisor and consultant. In this study, classified sampling method was used and first 35 questionnaires were distributed that its reliability was proved by Cronbach alpha 0/94 and finally, questionnaires were distributed between 183 employees of Golpayegan Petrochemical company among the 350 statistical population and 156 questionnaires were returned. Formulas to determine the sample size is as follows.

Cronbach's alpha coefficients of the research variables are shown in Table 2.

| Variable | Cronbach alpha |
|------------------------------|----------------|
| Transcendental Consciousness | 0/74 |
| Fortitude | 0/70 |
| forgiveness | 0/71 |
| Spiritual experience | 0/86 |
| Spiritual Intelligence | 0/80 |

| | |
|---------------------|------|
| Employees happiness | 0/72 |
|---------------------|------|

Table 2 - Cronbach's alpha coefficients of the research variables

In this study, software SPSS18 and AMOS18 was used for data analysis.

Data analysis

Demographic characteristics of the study are shown in Table 3.

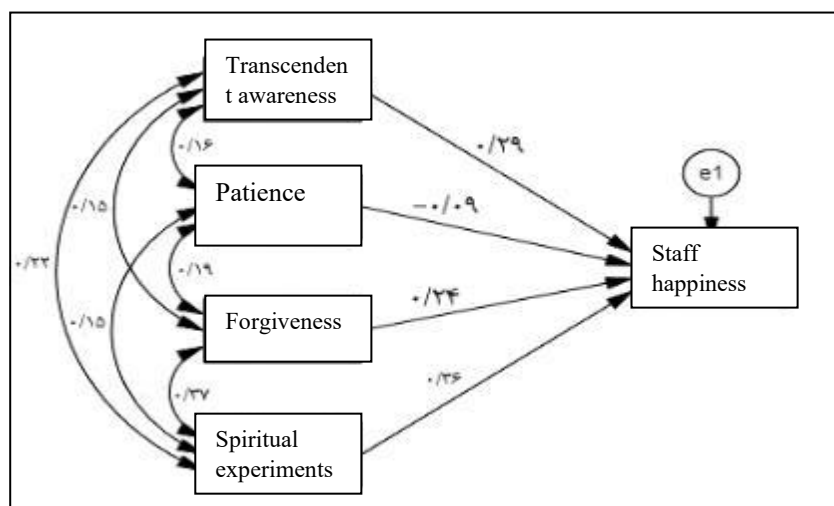
| | | | | |
|---------------------------|-----------------------|-----------------------|---|----------------------------|
| Male(%70) | | Female(%30) | | gender |
| MA and higher (%10.9) | Bachelor (%37.2) | Upper diploma (%32.7) | Less than high school and diploma (%19.2) | Education level |
| More than 45 years 0/10.9 | 36 to 45 years 0/28.2 | 26 to 35 years 0/53.8 | Less than 25 years 0/7.1 | age |
| More than 21 years 0/7.7 | 11 to 20 years 0/19.9 | 5 to 10 years 0/53.8 | Less than 5 years 0/18.6 | Years of Experience |
| contractual95/6 | informal0/28.8 | formal0/11.5 | | Job Status |

Table 3 - Demographic characteristics of the study

Demographic characteristics of the sample show that about 30% of respondents were female and 70% of them were male. In terms of education, 37.2% had bachelor degree, 32.7% upper diploma degree, 19.2 / 0 less than high school and diploma and 10.9% of them had attended college graduate. In terms of job status, most respondents were informal. Groups aged 26 to 35 years had the highest prevalence of 53.8 / 0.

Research model test

In order to test the research models, path analysis and AMOS software is used. This model is as follows:



In order to verify the research model in the structural equation method, Table 4 was used.

| Main model | index | Fitness index type |
|------------|------------------------|-------------------------|
| 15 | NPAR | |
| 0 | DF | |
| --- | P) more than 0.05(| |
| 0 | CMIN (Chi Square) | Absolute |
| --- | AGFI) more than 0.9(| |
| 1 | GFI)more than 0.9(| |
| --- |)more than 0.9 (TLI | Comparative or relative |
| 1 |)more than 0.9 (NFI | |
| 1 | CFI) more than 0.9(| |
| 0 | PNFI)more than 0.5(| Thrifty |
| 0 | PCFI) more than 0.5(| |
| 0/263 | RMSEA) less than 0.08(| |
| --- | CMIN/DF) less than 5(| |

Table 4 - Indices of Structural Equation Models

As the results in Table 4 shows fitness indices of research model is closed to the saturated model, which represents a good fitness of the model. Among the cited indices, thrifty indices don't have suitable fitness that because of the zero-degree of freedom (0 = DF) model can't be modified to improve these indices.

In the Amos software, rejecting or approving hypothesis is done through the CR that the results of this test are shown in Table 5.

| Result | significant | Critical rate C.R. | Standard error S.E. | Standard coefficient | path |
|-------------|-------------|--------------------|---------------------|----------------------|---|
| meaningful | *** | 4/494 | 0/045 | 0/292 | happiness <--- Transcendental Consciousness |
| meaningless | 0/158 | -1/413 | 0/046 | -0/092 | <--- patience happiness |
| Meaningful | *** | 3/574 | 0/057 | 0/245 | <--- forgiveness happiness |
| Meaningful | *** | 5/264 | 0/080 | 0/362 | happiness <--- Spiritual experiments |
| | | | | | ***shows that P amoun is less than 0.001 |

Table 5 - Results of Research Hypotheses

Results in Table 5 show that path between variables of transcendental consciousness, forgiveness, and spiritual experience and staff happiness is significant (significantly less than 05/0). So we can say that variables of transcendental consciousness, forgiveness and spiritual experience, have positive impact on the happiness variable respectively with the standard coefficients 292/0, 245/0 and 362/0. Among these variables, spiritual experience variable with the 362/0 coefficient has the greatest impact. However, according to our results, the

path between patience variable and happiness variable is not significant (significantly larger than the 05/0), it means patience variable has n't a significant impact on the staff happiness.

Discussion and conclusions:

Results related to first main hypothesis showed that spiritual intelligence variable has significant positive correlation with staff happiness with coefficient of 501/0 (significant p-value <0.05). So the main research hypothesis is confirmed. The results of correlation test between staff happiness and variables of transcendental consciousness, spiritual experiences, patience and forgiveness in the table show that there is a significant relationship between the variables of staff happiness and transcendental consciousness, forgiveness, and spiritual experiences. Staff happiness has a positive correlation with the transcendental consciousness, forgiveness and spiritual experience respectively with the coefficient of 391/0, 405/0 and 502/0. So we can say that the first, three and four sub-hypothesis are confirmed (significant p-value <0.05). However, the results show staff happiness has no significant relationship with patience (significant p-value > 0.05). So the second sub-hypothesis is rejected. In the next spiritual experiences analysis, findings showed that there is a significant relationship between transcendental consciousness and staff happiness. Spiritual experiences include experiences such as feeling of unity with nature and a sense of deep relaxation and going beyond time and place. This component also is provided in the majority of definitions as other components of spiritual intelligence. Achieving objectives needs to prayer and invocation and know God observer in the all stages that this can have significant impact on the staff happiness of Golpayegan petrochemical company. In the next transcendental consciousness analysis, results showed that there is a significant relationship between transcendental consciousness and staff happiness and transcendental consciousness include identifying self features and awareness of the existence of a supreme being. Transcendental consciousness is capacity for identifying transcendental aspect of their self, others and physical world. Generally, transcendental is a capacity for going beyond knowledge, consciousness and human experience, particularly in a religious or spiritual approach. In this approach, human is not limited to the physical, psychological, social aspects but have a supreme and transcendental self, accept responsibility for their actions and attend to their behavior in the different situations and this can have a significant impact on the staff happiness of Golpayegan petrochemical company. In the forgiveness analysis, findings showed that there is a significant relationship between forgiveness and staff happiness. According to Emmons (2000) the involvement of a number of virtue behaviors such as forgiveness can be a sign of spiritual intelligence. Forgiveness is of the topic that is emphasized by scripture especially the Quran. Although topic of forgiveness is central in the all major religions but only in recent years psychologists have used it as a tool to cope with the pressure, especially in situations where a person has been wronged. Forgiveness reduces the subjective and objective indicators of stress which can have a significant effect on the staff happiness of Golpayegan petrochemical company.

In the patience analysis, findings showed that there is no significant relationship between patience and happiness. Patience is meant perseverance and patience in the face of difficulties and calamities. People who lack this trait will fail very soon in the troubles. These people have a good perseverance for doing well in the long run to achieve their goals. Also they have a special ability to delay immediate gratification of the immediate needs in favor of

long-term goals that this can't have a significant impact on the staff happiness of Golpayegan petrochemical company.

Intelligence including spiritual intelligence represents a set of skills and abilities that each of them will be active and rated differently in different social and historical contexts (Emmons, 200). Accordingly Zohar and Marshall (2000) argue that intelligence causes a person to find deep vision against the life events and not afraid of the life hardships and deal with them by patience and thinking and find rational and humane solutions for them. Today, spiritual intelligence role in the organizations and job domain has been proved during a research. Spiritual intelligence helps people assess their job and have compassion feeling toward their selves because a person that has compassion feeling toward her self can also show compassion toward others. Happiness is one of the confirmed topics in the live. Happiness and positive morality has good effects for individuals; such that increase patience of people, raises the quality of communication, people will be altruist and help to others, have better job performance, work better and can better solve the problem.

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