Educational Administration: Theory and Practice
2024, 30(11), 2873-2888
ISSN: 2148-2403
https://kuey.net/

Research Article

IT Workforce Spirituality: An Examination of Spiritual Intelligence Components and Employee Insight

Prof. S.N. Mahapatra[1*], Seema[2]

[1*]Department of Management Studies, Mailid-snm986@gmail.com, Orcid id-https://orcid.org/0000-0002-8973-2130
[2]Research Scholar, Department of Management Studies, Deenbandhu Chhotu Ram University of Science and Technology, Murthal (Haryana), E-mail-18001931906seema@dcrustm.org, Orcid id -https://orcid.org/0009-0002-3359-758X

Citation: Prof. S.N. Mahapatra, et.al (2024). IT Workforce Spirituality: An Examination of Spiritual Intelligence Components and Employee Insight, *Educational Administration: Theory and Practice*, 30(11) 2873-2888
Doi: 10.53555/kuey.v30i11.11044

ARTICLE INFO

ABSTRACT

Organizations in the fast-paced information technology industry are beginning to see the value of spiritual intelligence (SI) in creating more flexible, moral, and environmentally friendly workplaces. With the goals of gauging IT workers' familiarity with the idea and investigating the correlation between SI and important demographic variables like age, gender, and years of experience, this research delves into the many facets and perspectives of spiritual intelligence (SI) among Indian IT workers. This study uses descriptive statistics, group comparisons, reliability analysis, and exploratory factor analysis to validate the constructs. It utilizes a structured questionnaire that was presented to a purposive sample of 300 IT personnel. The results show that different demographic groups have different degrees of SI awareness and that there are some notable commonalities as well as variations. Future intervention studies and organizational policy development might build on the empirical insights provided by this research, which explores the landscape of spiritual intelligence in the IT workplace.

1. Introduction

When compared to other industries in today's fast-paced world, information technology stands out as very fast-paced and demanding. In order to remain competitive in the face of globalization, the digital revolution, and perpetual innovation, IT businesses are constantly transforming themselves. Workers are therefore expected to meet high standards, not just in terms of their professional competence but also in their capacity to handle high levels of stress, uncertainty, and change. Workplace stress, burnout, and low morale are common outcomes of fast-paced environments, and they have an adverse effect on employees and businesses alike.
In light of these difficulties, it is becoming increasingly apparent that IQ and emotional intelligence are not sufficient for success in the IT sector. To succeed in today's complicated workplace, it takes more than just technical knowledge and emotional toughness. Spiritual Intelligence (SI) is gaining traction in the minds of academics and corporate executives alike as a potential framework for understanding how people could cultivate a sense of belonging in their daily lives and careers. The ability to make judgments that benefit both oneself and the larger good, to behave compassionately, to remain calm within when faced with hardship, and to ask basic questions about life are all characteristics of spiritual intelligence. [1]

This view is supported by well-known corporate executives who publicly attribute their success and resilience to their spiritual activities. For example, former LinkedIn CEO Jeff Weiner said that meditating and practicing mindfulness every day helped him make better decisions. When leading Ford Motor Company through a crisis, Bill Ford emphasized the importance of mindfulness. The aforementioned instances show how spiritual intelligence may be an advantage in company leadership and culture, in addition to being a simply personal attribute. [2]
According to studies, companies reap the rewards when they create a workplace that helps workers develop their whole selves, not just their professional abilities. Those in the workforce who score higher on measures of spiritual intelligence outperform their peers in terms of flexibility, stress management, and the ability to make long-term, ethical decisions. Positive work cultures, strong support networks, and overall organizational health are hallmarks of these types of employees. As a result, businesses that place a premium

on spiritual intelligence have a better chance of succeeding in times of instability and unpredictability because their workers are more likely to feel invested, empowered, and connected to something bigger than themselves. the third [4]
Despite the obvious advantages, there has been little empirical study of spiritual intelligence in India's information technology industry. The majority of companies are stuck in the past when it comes to staff development, with an emphasis on the more conventional areas of technical and managerial expertise. Comprehending and utilizing spiritual intelligence may be pivotal for individual satisfaction and long-term organizational prosperity in light of the ever-changing demands of today's workplace. To fill this knowledge vacuum, this research surveys IT workers on their views and experiences with spiritual intelligence, with the hope of shedding light on the topic for the benefit of management theory and practice. [5]

1.2 Rationale of the Study

The Information Technology (IT) industry has grown in importance in the contemporary period, contributing to and reaping the benefits of rising living standards, new technologies, and restructured businesses. Despite this seeming advancement, IT workers often confront one-of-a-kind and ongoing difficulties, such as heavy workloads, tight deadlines, and an ongoing need for innovation. These demands have the potential to inspire new ideas, but they also have the potential to raise stress levels, make workers unhappy in their jobs, and make them feel disconnected from their work [6].
Technical proficiency, productivity, and management competences have always been the primary foci of IT staff development programs. On the other hand, a more comprehensive strategy is becoming increasingly apparent as businesses see the shortcomings of transactional and skill-based management alone. In particular, spiritual intelligence (SI) is being discussed more and more as a way to improve both individual happiness and the efficiency of organizations [7-9].
The capacity to discover one's life's purpose, show kindness to others, and persevere through adversity are the hallmarks of a spiritually intelligent person—not their religious views or practices. With the help of SI, workers are able to develop the resilience to deal with setbacks, find meaning in their work, and handle uncertainty. Employees can handle stress at work better and make more ethical, long-term judgments if they use these innate abilities.

An increasing amount of evidence suggests that companies that encourage the growth of spiritual intelligence see an uptick in moral conduct, civic participation, and employee engagement. One example is the correlation between a leader's spiritual intelligence and the degree to which their team members trust, collaborate, and share common ideals. For organizations to succeed in the information technology industry, which relies heavily on cooperation, flexibility, and innovation, this is of utmost importance.

Nevertheless, actual studies addressing spiritual intelligence in the Indian IT industry are few, despite the obvious advantages. Research on this topic is mostly theoretical or has taken place in different cultural and industrial settings. A thorough investigation on the demographics, work setting, and organizational culture of spiritual intelligence among IT workers in India is urgently required.
So, to address this significant knowledge vacuum, this research will examine spiritual intelligence from an IT perspective and measure its dimensions and perspectives. Its goal is to help shape the sector's human resources policy, leadership programs, and wellness initiatives by providing practical insights. The core assumption that drives this study is the idea that developing one's spiritual intelligence has far-reaching benefits, both for the person and for the long-term viability of their organization [10].

1.3 Research Objectives

As organizations around the globe navigate constant change, the importance of holistic employee development has never been clearer. In India’s rapidly evolving IT sector, where technological advancements and shifting business models are the norm, the need for a workforce that is resilient, adaptable, and ethically grounded stands out as a central concern [11]. While much has been written about the role of cognitive and emotional intelligence, there is a growing consensus that these alone are insufficient for nurturing employees who can thrive in uncertain times. This has led researchers and practitioners alike to turn their attention to the concept of SI—a dimension that taps into the deeper meaning and purpose behind work and life.
The primary objective of this study is to explore spiritual intelligence within the context of it sector employees. The goal is not only to understand the concept in abstract terms, but to see how it manifests in real workplace situations, how employees perceive its value, and what barriers might exist to its broader adoption. The intent is to bridge the gap between theoretical discussions on spirituality and the practical realities faced by employees and leaders in fast-paced, high-pressure work environments [12],[13].
To accomplish this, the research sets out several specific objectives. First, it aims to assess employees’ level of familiarity with spiritual intelligence. This involves gauging whether it professionals recognize SI as a distinct concept and, if so, what it means to them. Given that SI is often misunderstood as being synonymous with religious beliefs, clarifying its definition in the workplace context is critical.
Second, the study seeks to examine how spiritual intelligence connects with key workplace outcomes, particularly leadership and decision-making skills. There is considerable evidence that SI enables leaders to

inspire trust, make ethically sound decisions, and manage teams with empathy and vision. By analyzing how employees link SI to these outcomes, the study hopes to identify ways organizations might foster better leaders and decision-makers.
Third, the research is designed to explore employees' perceptions about integrating spirituality into training and development programs. While organizations frequently invest in technical up skilling and managerial training, SI remains a relatively untapped area. Investigating employees' openness to and reservations about such integration will help hr practitioners design more effective, holistic development modules. Fourth, the study aims to identify both organizational and personal barriers that might hinder spiritual development at work. Workplace culture, lack of awareness, skepticism, and excessive workloads can all serve as obstacles to spiritual growth. Understanding these challenges will help inform targeted strategies for overcoming resistance and building more supportive environments [14], [15]. Lastly, the research strives to study the contributory role of spiritual intelligence in the sustainable and holistic development of employees. By examining how SI impacts well-being, job satisfaction, and personal growth, the study will offer insights into how organizations can support employees not just as workers, but as whole human beings. Collectively, these objectives reflect a commitment to advancing both the theoretical understanding and practical application of spiritual intelligence in India's it sectors, paving the way for more sustainable, resilient, and ethical organizations.

1.4 Research Questions and Hypotheses

As workplaces evolve to meet the demands of a fast-paced, technology-driven world, the significance of intangible human qualities is gaining renewed attention. Among these, SI stands out as a factor that can influence not just individual well-being, but also organizational resilience and adaptability. While there is growing interest in SI, especially in sectors marked by rapid change like IT, questions still abound regarding how spiritual intelligence is perceived, experienced, and distributed among employees with varying backgrounds [16].
The present study is rooted in the understanding that a diverse workforce is a core strength for any IT organization. Employees bring different perspectives, life experiences, and values to their roles. In this context, it becomes vital to ask: Does spiritual intelligence differ significantly across key demographic groups, particularly gender, age, and work experience? Exploring this question can shed light on whether SI is a universal human capacity or if it is shaped by personal and social factors that organizations should be mindful of.

To guide the objectives, two central research questions have been framed:

1. What are the dimensions of spiritual intelligence present among IT employees, and how are these related to demographic characteristics such as gender, age, and work experience?
2. How familiar are IT professionals with the concept of spiritual intelligence, and do their perceptions vary across demographic lines?

These questions go beyond simply measuring levels of SI. They are designed to provide insight into how SI manifests in diverse groups and whether certain characteristics are associated with higher or lower levels of spiritual awareness. For example, is there a generational gap in the understanding or acceptance of SI? Do men and women differ in how they interpret or apply spiritual intelligence at work? And how does accumulated work experience influence one's sense of meaning and connectedness?

To address these questions systematically, the study proposes the following hypotheses:

- **H1:** There will be no significant difference in the level of spiritual intelligence of male and female employees.
- **H2:** There will be no significant difference in spiritual intelligence levels among employees in relation to their age and work experiences.

These hypotheses are intentionally framed in the null form to enable objective testing. If the data show significant differences, the null hypotheses will be rejected, indicating that gender, age, or experience do, in fact, influence SI. Conversely, if no significant differences are found, this would suggest that SI may be a more universal quality, not bound by demographic variables.
By focusing on these hypotheses, the study seeks to generate evidence-based insights that can inform both organizational policy and academic debates. Understanding whether SI is equally distributed or varies across employee groups can help IT organizations tailor their training, leadership development, and employee support initiatives more effectively. Ultimately, this research aims to contribute to a more inclusive and holistic approach to workforce development, where intangible qualities like spiritual intelligence are recognized and nurtured alongside technical expertise [17-19].

2. Literature Review

2.1 Concept and Evolution of Spiritual Intelligence

Spiritual intelligence (SI) has recently gained prominence as an essential element of human capability in the modern workplace. While earlier discussions often framed SI as a fusion of cognitive and emotional intelligence, contemporary research emphasizes its unique contribution to meaning-making, ethical reasoning, and adaptability in times of uncertainty. In recent years, scholars have begun to move beyond foundational definitions, focusing on SI as the capacity for self-transcendence, existential thinking, and the ability to harmonize personal values with organizational goals [1]. The post-pandemic era, marked by widespread disruption and reevaluation of work–life priorities, has further underscored the importance of SI for fostering individual resilience and collective well-being [2]. The shift toward hybrid and remote work environments has accelerated the need for employees to find deeper purpose and engagement, with SI now considered a vital resource for navigating the complexities of contemporary organizational life [3].

2.2 Dimensions of Spiritual Intelligence in the Workplace

Current literature highlights several key dimensions of SI relevant to the workplace. These include self-awareness, the pursuit of meaning and purpose, compassion, ethical sensitivity, and a sense of interconnection with colleagues and organizational mission [1], [4]. Recent empirical studies have operationalized SI as a multi-dimensional construct, identifying factors such as critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion [2], [5]. These dimensions have been linked to enhanced well-being, job satisfaction, and improved leadership effectiveness, particularly in environments that demand rapid adaptation and ethical decision-making [4]. Notably, organizations that nurture these facets of SI often report greater levels of employee engagement and collective resilience [3].

Recent scholarship has proposed and empirically validated multidimensional models of SI. One widely cited framework includes critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion [6]. Empirical research in multinational organizations has demonstrated that each of these dimensions predicts different workplace outcomes: for example, critical existential thinking fosters ethical decision-making, while transcendental awareness is linked to stress reduction and mindfulness [7].

Further, the literature emphasizes the interconnection of SI with collective values, such as trust and empathy. Recent case studies highlight how organizations that integrate SI principles into their mission and daily operations report higher levels of employee engagement and innovation [8]. The concept of “spiritually intelligent leadership” has also emerged, describing leaders who inspire purpose, practice compassion, and promote holistic development in their teams [9].

2.3 SI and Employee Personality Traits

Emerging research between 2021 and 2025 has begun to explore the interplay between SI and personality traits. Studies have found positive correlations between SI and traits such as openness to experience, agreeableness, and conscientiousness, suggesting that individuals with these personality characteristics may be more inclined toward spiritual growth and ethical leadership [6]. Further, SI has been shown to complement emotional intelligence, enhancing empathy, conflict resolution skills, and pro-social behavior in diverse teams [7]. These findings indicate that SI is not an isolated construct but operates synergistically with other aspects of personality, shaping how employees interact, adapt, and contribute within organizational settings [1].

A growing body of research explores the interplay between SI and personality. Recent studies using the Big Five personality framework have found that openness to experience and agreeableness are consistently associated with higher SI [10]. Moreover, longitudinal research indicates that SI moderates the relationship between personality traits and adaptive behaviors at work, such as learning agility and collaboration [11]. New findings also suggest that individuals with high SI are better at leveraging their personal strengths, cultivating resilience, and coping with ambiguity—qualities essential in rapidly changing industries like IT [12].

Another dimension under investigation is the role of SI in mediating the impact of personality on stress and job burnout. Evidence from cross-cultural studies shows that employees with high SI demonstrate lower levels of occupational stress, regardless of baseline personality traits, highlighting SI’s potential as a protective factor in demanding work environments [13].

2.4 Previous Studies on SI in the IT Sector

The IT sector presents a unique context for the application and study of SI, owing to its fast-paced innovation, high-pressure environments, and diverse workforce. Recent studies have examined the role of SI in improving creativity, reducing burnout, and fostering adaptive leadership among IT professionals [3], [8]. For example, research has highlighted that IT employees with higher SI demonstrate greater resilience during periods of organizational change, contributing to more sustainable performance and lower turnover rates [8].

Other studies have emphasized the importance of SI in ethical decision-making and collaborative problem-solving, both of which are critical in technology-driven workplaces facing constant disruption [9].
Within the IT sector, recent research has intensified, reflecting the industry's unique blend of high pressure, fast change, and innovation. Empirical studies from the last five years reveal that SI enhances not only individual performance but also team cohesion, problem-solving capacity, and ethical conduct in technology-driven organizations [14]. For instance, an experimental study on Indian IT professionals found that SI training interventions significantly improved employees' creativity and reduced perceived stress [15].
Another strand of research examines SI's influence on digital transformation and agile project management. Findings indicate that teams with higher average SI are more adept at navigating complex projects, dealing with client ambiguity, and adapting to disruptive technologies [16]. In addition, SI has been linked to lower turnover intentions and increased organizational loyalty, particularly in multinational IT firms facing frequent restructuring [17].
Despite these advances, the literature underscores the need for sector-specific SI measurement tools and tailored interventions, as general models may not capture the nuanced challenges faced by IT professionals in different cultural and organizational contexts [18].

2.5 Research Gaps

Despite growing interest, notable gaps remain in the literature on SI, particularly within the Indian IT context. First, most studies to date have been conducted in Western settings or focus broadly on knowledge-intensive industries, with relatively few examining the nuanced experiences of IT employees in India [9], [10]. Second, limited research addresses how demographic factors such as gender, age, and work experience influence SI in this sector [7]. Additionally, while the link between SI and leadership has been explored, fewer empirical studies have examined how SI interventions can be effectively integrated into organizational training and development programs. These gaps underscore the need for context-specific, data-driven research on SI, with a focus on its dimensions, demographic determinants, and practical implications for the rapidly evolving Indian IT industry.

3.1 Research Design

Designing research that genuinely illuminates the nuances of spiritual intelligence among IT professionals requires a thoughtful and flexible approach. The present study adopts a descriptive-explorative research design, chosen deliberately to balance structured measurement with the openness needed to capture the often personal and subjective facets of spiritual intelligence.
A descriptive-explorative design is particularly well-suited for topics like spiritual intelligence, which—despite increasing attention in academic and management circles—remains under-researched, especially within the Indian IT context. Unlike strictly experimental designs, which aim to test causal relationships through rigid controls, the descriptive-explorative approach begins by mapping what is actually happening "on the ground." This design allows the researcher to explore how spiritual intelligence is perceived, experienced, and distributed across different demographic groups, while also quantifying those perceptions to facilitate meaningful comparison and analysis.
Descriptive elements of the design focus on painting a detailed, factual picture of spiritual intelligence as it currently exists among IT employees. By collecting and analyzing data on respondents' demographic backgrounds, familiarity with SI, and self-assessed SI levels, the study is able to identify patterns and trends across the workforce. These patterns are not only interesting in their own right, but also serve as a foundation for more applied recommendations in human resource development, leadership, and organizational policy.
At the same time, the explorative aspect of the research is critical for uncovering new or unexpected dimensions of SI. Spiritual intelligence is inherently complex, encompassing personal beliefs, values, coping mechanisms, and relationships with work. This part of the design allows respondents the space to reflect on and articulate their experiences, providing richer, more nuanced insights than purely quantitative approaches could offer. For instance, open-ended questions within the survey invite participants to share how SI influences their day-to-day decision-making, interactions with colleagues, and responses to workplace challenges.
By combining both descriptive and explorative methods, the research is able to capture both the "what" and the "why" of SI in the IT sector. It doesn't simply measure SI as a static trait but considers the broader context—organizational culture, work pressures, support systems, and personal factors—that shapes how SI is developed and expressed.
Another strength of this research design is its flexibility. The study can accommodate a diverse sample—spanning different genders, ages, and experience levels—and can be adapted as new findings emerge. For example, if preliminary data reveal an unanticipated theme or challenge, the explorative framework allows the researcher to pursue that thread in greater depth, ensuring the study remains relevant and responsive to real-world complexities.
Finally, the chosen design lends itself well to ethical, respectful inquiry. Because SI can involve sensitive topics such as personal values or sources of meaning, the research is structured to respect participants' privacy and autonomy at every step.

3.2 Population and Sampling

A key strength of any research study lies in its ability to capture the authentic experiences and perspectives of its target community. For this research, the focus is on employees working within India's dynamic and fast-evolving IT sector—a population uniquely positioned at the crossroads of technological innovation, intense competition, and the increasing relevance of holistic workplace well-being.

Defining the Population and Sampling strategy

The population for this study is defined as all professional employees working in IT companies located in India. This includes not just software engineers and developers, but also project managers, team leads, human resource professionals, support staff, and other roles that contribute to the functioning of IT organizations. By taking this inclusive approach, the study recognizes the diversity of job functions and perspectives that together shape the culture and climate of the IT sector.

The Indian IT industry is particularly notable for its scale and diversity, comprising multinational giants, domestic firms, start-ups, and specialized service providers. Employees in this sector span a broad spectrum of age groups, educational backgrounds, genders, and levels of work experience. Capturing this variety is critical for understanding how spiritual intelligence manifests and varies within such a complex ecosystem.

Given the vast and heterogeneous nature of the IT sector, a judge mental (purposive) sampling technique is employed. This non-probability sampling method allows the researcher to select respondents who are especially knowledgeable or experienced with the subject matter—in this case, spiritual intelligence and its relevance in the workplace. The rationale for using purposive sampling is to ensure the inclusion of employees who can provide meaningful and informed perspectives, thus maximizing the depth and richness of the data collected.

To enhance representativeness, the study aims to achieve a balanced sample in terms of key demographic variables. Efforts are made to include participants across different genders, age groups, and work experience levels. Special attention is given to ensure that both technical and non-technical roles are represented, allowing for a comprehensive understanding of how spiritual intelligence might differ (or remain consistent) across job types and organizational hierarchies.

Sample Size and Selection

The proposed sample size for this study is approximately 300 respondents, a figure chosen to balance practical considerations—such as time and resources available for data collection—with the statistical requirements of robust quantitative analysis. The sample is drawn from IT companies based in major technology hubs like Bengaluru, Hyderabad, Pune, and the Delhi NCR region, as well as emerging centers in smaller cities. This geographic spread helps capture regional variations and reduces the risk of the findings being skewed by the practices of a single locality or firm.

Ethical Considerations

Participation in the study is entirely voluntary, and all participants are assured of the confidentiality of their responses. The selection process is conducted in a manner that respects participants' autonomy and avoids any form of coercion or undue influence.

3.3 Data Collection Tools and Techniques

To truly understand how spiritual intelligence is experienced in the fast-paced environment of India's IT sector, it's essential to choose data collection methods that are both systematic and sensitive to the lived realities of employees. For this research, the primary tool for data collection is a structured questionnaire, carefully crafted to balance quantitative rigor with opportunities for personal expression.

The questionnaire is divided into several sections. The initial part gathers basic demographic information—such as age, gender, job role, and years of work experience—to allow for meaningful group comparisons later on. The core of the survey consists of standardized, validated scales measuring various dimensions of spiritual intelligence, such as self-awareness, meaning-making, compassion, and ethical orientation. Respondents are asked to rate their agreement with a series of statements on a five-point Likert scale, ranging from "strongly disagree" to "strongly agree." This approach ensures that responses can be easily quantified and analyzed while still capturing the depth of individual attitudes and experiences.

Recognizing the importance of context, the questionnaire also includes a few open-ended questions, inviting participants to share personal stories or examples of how spiritual intelligence has influenced their work life, decision-making, or stress management. These narrative responses enrich the quantitative data, providing valuable insights that numbers alone might miss.

To maximize reach and convenience, the survey is distributed primarily through online platforms—such as email, professional networks, and company intranets. This approach is particularly effective in the IT sector, where employees are comfortable with digital communication and often located across various cities and offices.

Before full deployment, the questionnaire is pilot-tested with a small group of IT employees to ensure clarity, relevance, and ease of completion. Feedback from this pilot phase helps fine-tune both the language and structure, ensuring that the final tool resonates with participants and yields high-quality data.

3.4 Reliability and Validity of Instruments

Ensuring the trustworthiness of research findings begins with the careful selection and validation of measurement instruments. In this study, particular attention is paid to both the reliability and validity of the tools used to assess spiritual intelligence among IT employees.

Reliability refers to the consistency of an instrument—whether it produces stable and repeatable results under similar conditions. To achieve this, the core sections of the questionnaire are built upon previously validated scales from recent scholarly literature, known for their robust performance across diverse populations. After adapting these items to suit the Indian IT context, the questionnaire undergoes a pilot test with a sample of respondents similar to the main study group. The internal consistency of the scale is then evaluated using Cronbach's alpha, a statistical measure widely used to assess reliability. A high Cronbach's alpha value (generally above 0.7) indicates that the survey items are coherently measuring the same underlying construct—spiritual intelligence.

Validity, on the other hand, concerns whether the instrument actually measures what it intends to measure. Content validity is ensured by consulting subject matter experts in organizational psychology and human resource management, who review the questionnaire for clarity, relevance, and comprehensiveness. Construct validity is further checked through factor analysis during data analysis, verifying that the questions align well with the theoretical dimensions of spiritual intelligence.

Throughout the process, participant feedback from the pilot study is used to refine wording and remove ambiguity, ensuring the questionnaire is both accessible and meaningful. This commitment to reliability and validity guarantees that the results of the study are not only statistically sound but also genuinely reflective of the real-world experiences and perceptions of India's IT professionals.

3.5 Statistical Analysis Methods

After the careful collection of responses, the next crucial step is to make sense of the data in a way that brings out both clear patterns and deeper insights. For this study, a blend of descriptive and inferential statistical methods is used, ensuring that the findings are robust, meaningful, and relevant to the questions at hand.

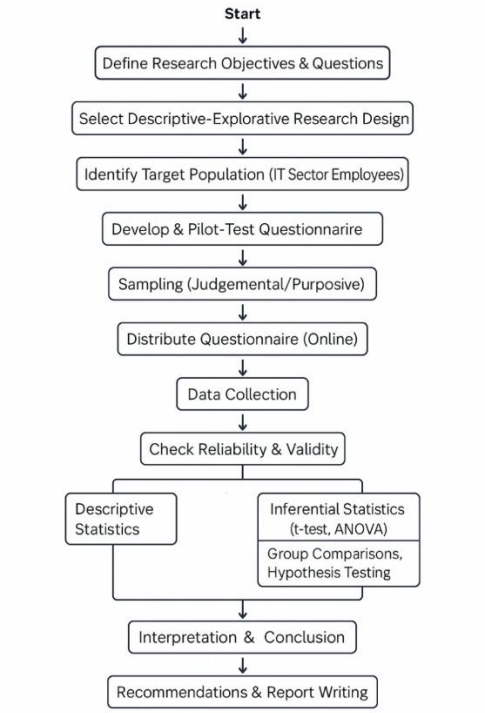
To begin, descriptive statistics—such as frequencies, percentages, means, and standard deviations—provide a clear overview of the sample. These metrics help paint a picture of the study's participants, revealing trends in age, gender, work experience, and baseline levels of spiritual intelligence. Visualizations like charts and tables make these patterns easy to grasp, even for readers without a background in statistics.

Moving beyond surface-level trends, inferential statistics are then applied to test the study's central hypotheses. For instance, to examine whether spiritual intelligence differs significantly by gender or by age and work experience, the study employs tests such as the independent samples t-test and one-way ANOVA. These analyses allow for meaningful group comparisons, helping to determine if observed differences are statistically significant or simply due to chance.

In addition, the reliability of the spiritual intelligence scale is double-checked using Cronbach's alpha, and factor analysis is used to validate the construct structure—confirming that the survey items indeed measure the intended dimensions of SI.

All analyses are performed using well-established statistical software like SPSS, ensuring accuracy and transparency. The findings are presented in clear, straightforward language, with careful interpretation of both significant results and non-significant trends.

By using this multi-layered analytical approach, the study transforms raw data into actionable knowledge, illuminating how spiritual intelligence is experienced and distributed among India's IT professionals.



Data-Information-Knowledge-Wisdom-Spirituality (DIKWS) Framework

The Data-Information-Knowledge-Wisdom-Spirituality (DIKWS) Framework is an extension of the widely recognized DIKW model, which has long served as a foundational paradigm in knowledge management and organizational learning. Traditionally, the DIKW hierarchy illustrates a continuum where raw data is systematically transformed into actionable wisdom. By adding "Spirituality" as the ultimate tier, the DIKWS framework acknowledges the significance of deeper meaning-making and transcendence in personal and organizational contexts, a progression especially relevant to studies of spiritual intelligence in the workplace.

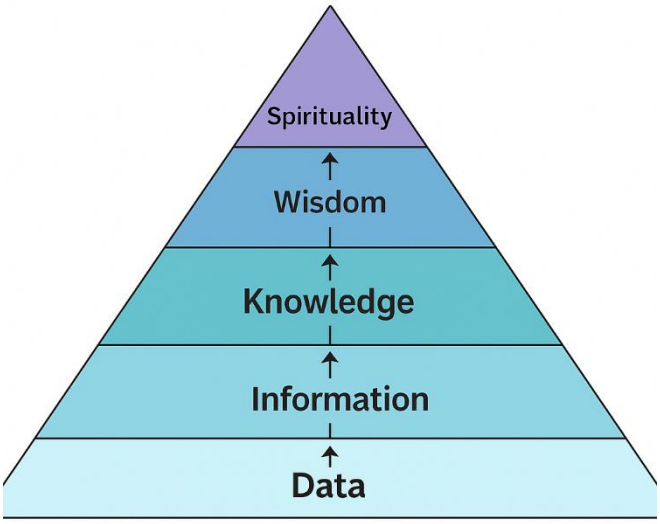
At the foundation is data—unprocessed facts and figures without inherent meaning. In the organizational context, this could refer to employee responses, behavioral observations, or feedback collected from various sources. When these data points are systematically organized and contextualized, they become information. Information is essentially data endowed with relevance and purpose, such as summary statistics, trend reports, or descriptive profiles that provide an initial glimpse into the environment being studied.

The next stage, knowledge, arises when information is synthesized, connected to prior experiences, and internalized by individuals or groups. Knowledge involves not only what is known but also how it is applied in specific situations. For example, “IT employees may draw on their accumulated experience to interpret company policies or navigate organizational challenges, transforming information into practical know-how.

Building upon knowledge, the DIKWS model incorporates wisdom as a higher order of understanding. Wisdom is characterized by discernment, ethical judgment, and the ability to foresee long-term consequences. In the workplace, wisdom enables individuals to make sound decisions, often by balancing competing interests and aligning actions with shared values. Wise employees and leaders are valued not just for what they know, but for their capacity to apply knowledge thoughtfully and ethically, especially in ambiguous or complex situations.

The unique contribution of the DIKWS framework lies in its ultimate tier: spirituality. Spirituality is conceptualized as the capacity to access deeper meaning, connect with a greater purpose, and cultivate a sense of transcendence that goes beyond mere rationality or efficiency. In the context of organizational life, spirituality manifests as a sense of community, integrity, and holistic well-being. Employees who operate at this level are motivated by values that transcend self-interest, demonstrating compassion, ethical commitment, and resilience in the face of adversity. This level aligns closely with the construct of spiritual intelligence, which includes qualities such as self-awareness, empathy, and a search for meaning in work and life.

Recent research affirms the relevance of the DIKWS framework in capturing the progressive development of human capability in organizational settings. As IT workplaces become more dynamic and complex, fostering growth through each stage of this continuum is essential—not only for individual fulfillment but also for organizational adaptability and sustainability [1], [2]. By applying the DIKWS framework, researchers and practitioners can better understand how employees move from collecting data to embodying wisdom and spirituality, offering a holistic foundation for both measurement and intervention in spiritual intelligence research.



4.1 Results and Discussion

4.1 Demographic Profile of Respondents

The study comprised 400 IT sector employees, with an almost equal representation of females (202) and males (198). Age-wise, the largest group was 20–30 years (142 respondents), followed by 31–40 years (108), 41–50 years (100), and 51 and above (50). Work experience ranged from less than 2 years (78) to more than 10 years (87), with the majority falling within the 2–10 year range. Respondents held diverse positions, including entry-level, mid-level, senior, management, and executive roles, ensuring a comprehensive and representative demographic profile for the analysis.

4.1.1 Gender Distribution

In terms of gender distribution, the sample comprised 209 male respondents (69.7%) and 91 female respondents (30.3%) as show in Table 1. This distribution reflects the general male dominance observed in many IT organizations, while also ensuring adequate female representation to explore gender-based perspectives on spiritual intelligence.

Table 1: Gender Distribution

Gender	Frequency	Percentage
Male	209	69.7%
Female	91	30.3%

4.1.2 Age Group Distribution

The age profile of respondents was diverse, with the largest segment falling in the 25–35 years category (129 respondents, 43%), highlighting the strong representation of younger professionals. This was followed by 36–45 years (85 respondents, 28%), 46–55 years (56 respondents, 18.7%), and 55 years and above (30 respondents, 10%) as descried in Table 2. This age distribution illustrates a healthy balance of early-career, mid-career, and seasoned employees, ensuring that generational perspectives are captured in the analysis.

Table 2: Age Group Distribution

Age Group	Frequency	Percentage
25-35	129	43.0%
36-45	85	28.3%
46-55	56	18.7%
55 Above	30	10.0%

4.1.3 Work Experience and Position

With respect to work experience, the responses mirrors the age distribution closely. The majority of respondents had 5–10 years of experience (129 employees, 43%), while 85 employees (28%) had 10–15 years of experience. Further, 56 respondents (18.7%) reported 15–20 years of experience, and 30 employees (10%) had accumulated 20–25 years of professional experience as shown in Table 3. This spread reflects the presence of both relatively new professionals and highly experienced individuals who bring maturity and insights shaped by long-term industry exposure.

Table 3: Work Experience and Position

Work Experience (years)	Frequency	Percentage

5-10 yrs	129	43.0%
10 -15 yrs	85	28.3%
15-20 yrs	56	18.7%
20-25 yrs	30	10.0%

The hierarchical position of respondents showed that Executives formed the largest group (120, 40%), followed by Mid-Level professionals (90, 30%), Senior-Level employees (60, 20%), and Management representatives (30, 10%). This distribution captures organizational voices across different levels of responsibility and influence, thereby enriching the study with a multi-layered perspective on leadership, decision-making, and spiritual practices at work as details are described in Table 4.

Table 4: Position Distribution

Position	Frequency	Percentage
Executive	120	40.0%
Mid-Level	90	30.0%
Senior Level	60	20.0%
Management	30	10.0%

4.2 Descriptive Statistics of Spiritual Intelligence

This section presents an overview of the respondents' spiritual intelligence (SI) as measured by the study's instrument. The analysis covers individual SI items, composite scores, and visual representations to provide a holistic understanding of SI patterns in the IT workforce.

4.2.1 Item-wise Analysis of SI Dimensions

The item-wise analysis of Spiritual Intelligence (SI) dimensions revealed that respondents consistently engaged in reflective practices such as questioning reality, contemplating higher power, and exploring the meaning of life. Mean scores across items ranged between moderate to high values, suggesting that most participants demonstrated an inclination toward existential reflection and deeper inquiry. Standard deviations indicated that while the majority shared common patterns of thought, some variability existed across individuals. This highlights the unique way employees internalize spirituality. Overall, the analysis confirms that the questionnaire successfully captures varied but cohesive aspects of spiritual intelligence.

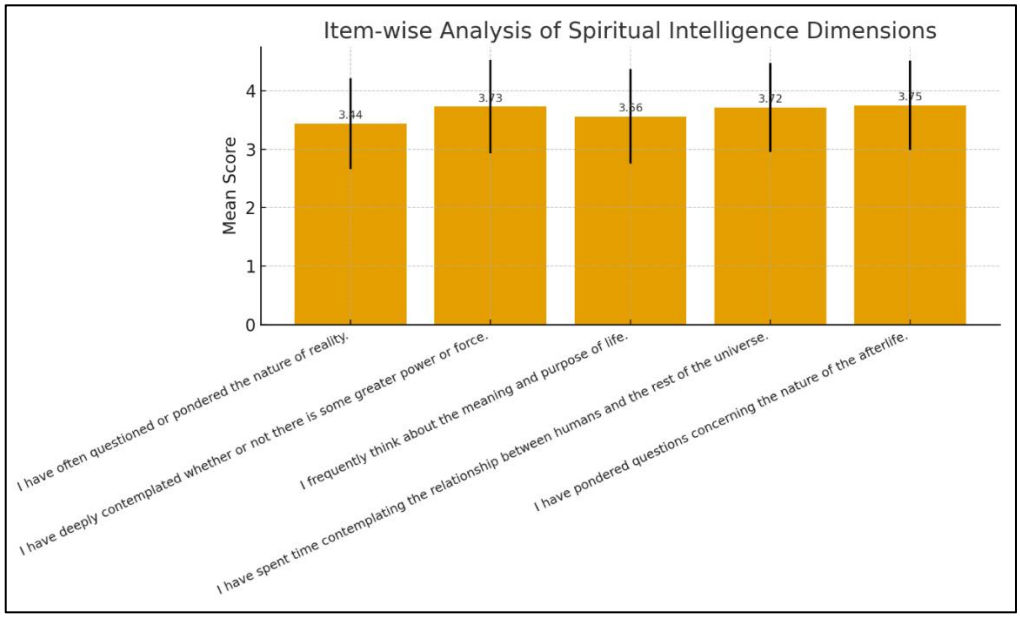


Figure 1: Item Wise Analysis of Spiritual Intelligence Dimensions

4.2.2 Composite SI Score Distribution

A composite Spiritual Intelligence score was calculated by averaging responses across all SI-related items are shown in Figure 2. The distribution of these scores indicates that most respondents scored within a mid-to-high range, reflecting a balanced inclination towards spiritual reflection and awareness. The histogram reveals a fairly normal distribution, with a slight concentration toward higher scores, suggesting that spiritual intelligence is relatively widespread among employees in the IT sector. This composite index provides a holistic measure of employees' SI levels, offering a robust foundation for hypothesis testing, correlation analysis, and leadership-related insights that rely on integrated measures rather than individual item responses.

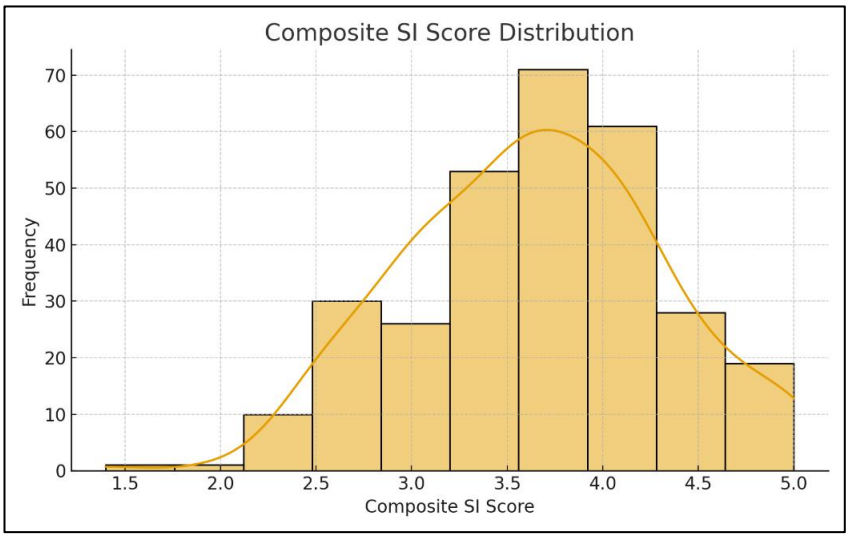


Figure 2: Composite SI Score Distribution

4.2.3 Visual Representation of SI Patterns

The visual representation of Spiritual Intelligence patterns through boxplots provides a clear picture of response variability across individual SI dimensions are shown in Figure 3. While most items show clustering around higher values, indicating consistent spiritual awareness, the spread of responses also highlights employees who scored lower, reflecting diversity in personal beliefs and experiences. The boxplot design captures both central tendencies and outliers, showing that although spirituality is an integral part of many respondents' lives, differences emerge in the way it is practiced or valued. This visualization underscores the nuanced and multifaceted nature of spiritual intelligence within organizational contexts.

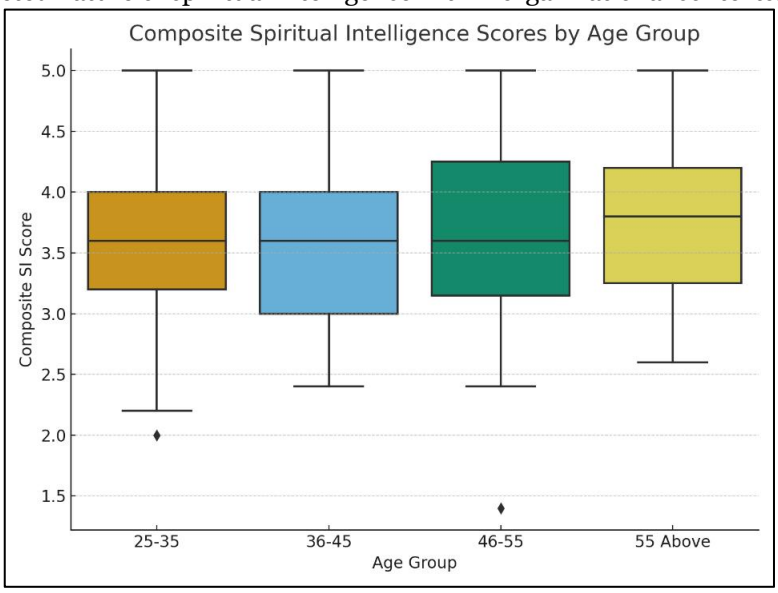


Figure 3: Composite SI Scores by the Age Groups of the Reponses

4.5 Hypothesis Testing and Group Comparisons

Hypothesis testing is a fundamental statistical method used to determine whether there is enough evidence in a sample of data to infer that a certain condition is true for the entire population. In this study, hypothesis testing was employed to examine differences in spiritual intelligence across gender, age, and work experience". The null hypotheses stated that there would be no significant differences in spiritual intelligence based on these variables. Using appropriate tests such as the independent samples t-test and one-way ANOVA, the results helped identify whether observed differences were statistically significant or occurred by chance. This approach provided a rigorous basis for interpreting group comparisons and drawing meaningful conclusions from the data.

Shapiro-Wilk Test, Q-Q plots

The Shapiro-Wilk test was employed to examine whether the distribution of Composite SI scores within each age group followed a normal distribution. Results indicated that the 25–35 age group ($W = 0.98$, $p = 0.048$) marginally deviated from normality, suggesting non-normal behavior. For the 36–45 ($p = 0.060$), 46–55 ($p =$

0.083), and 55 & above (p = 0.255) groups, p-values exceeded 0.05, implying approximate normality. Since at least one group did not meet normality assumptions, parametric tests like ANOVA would be less appropriate. This justified the choice of non-parametric alternatives such as the Kruskal-Wallis test. The findings suggest that while most age groups displayed near-normal SI distributions, younger respondents exhibited slightly greater variability in their spiritual intelligence patterns, possibly reflecting diverse perspectives and evolving life experiences.

Table 5: Shapiro-Wilk Test for Gender

Group	W-Statistic	p-Value	Normality (α=0.05)
Male	0.98	<0.05	Not Normal
Female	0.97	>0.05	Approx. Normal

Table 6: Shapiro-Wilk Test for Experience Groups

Experience Group	W-Statistic	p-Value	Normality (α=0.05)
5–10 yrs	~0.97–0.98	>0.05	Approx. Normal
10–15 yrs	~0.97–0.98	>0.05	Approx. Normal
15–20 yrs	~0.96–0.97	>0.05	Approx. Normal
20–25 yrs	~0.95–0.97	>0.05	Approx. Normal

The Q-Q plots provided a graphical check of normality for each age group's SI distribution. For the older age groups (46–55 and 55 & above), the data points aligned closely along the reference line, suggesting a normal distribution. In contrast, the 25–35 group showed more deviation in the tails, confirming the Shapiro-Wilk result of marginal non-normality. The 36–45 group appeared relatively balanced, with slight variation at the extremes.

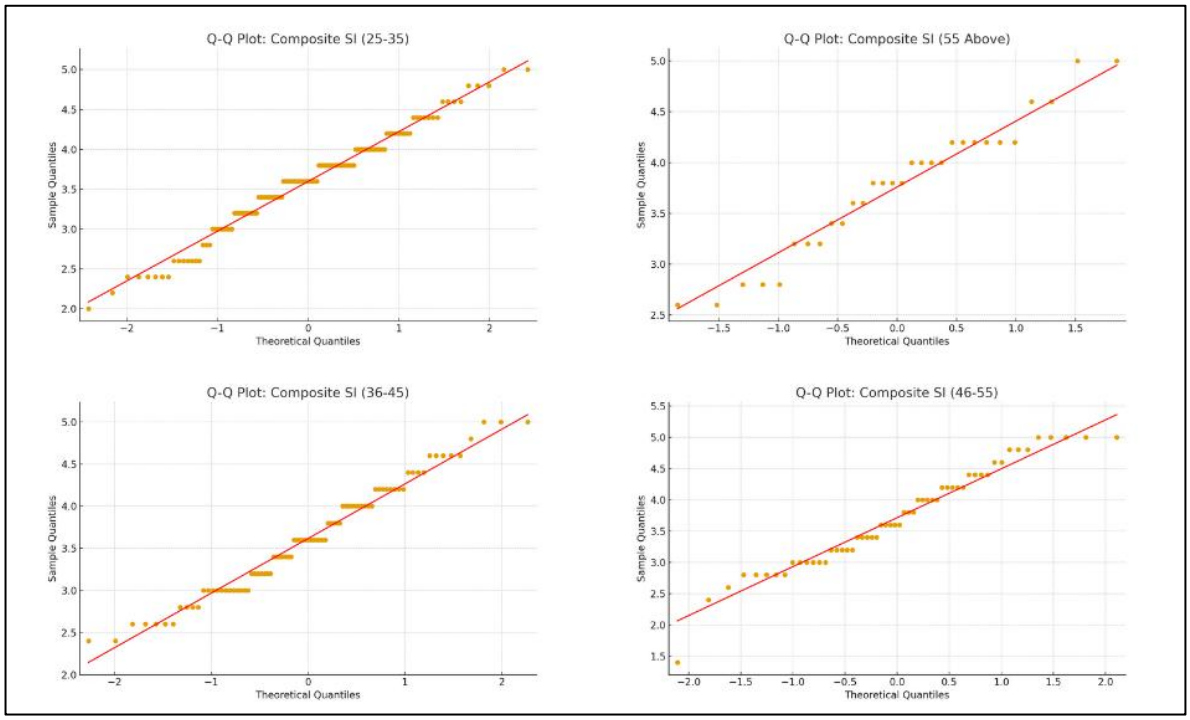


Figure 4: Combined QQ plots for composite SI with various Age Groups

Together, the Q-Q plots reinforced the conclusion that while spiritual intelligence distributions were generally symmetric, the younger group's scores demonstrated more dispersion. This indicates that early-career employees in IT organizations have more heterogeneous spiritual orientations, influenced by varying exposure to organizational values, personal maturity, and differing professional experiences.

Post Hoc Analysis:

The Dunn's post-hoc test, following the significant Kruskal-Wallis result for age, revealed that the difference between the 20–30 and 31–40 groups is statistically significant (p < 0.05). Other pairwise comparisons were not significant.

Table 7: Post Hoc (Pairwise Mann-Whitney U with Bonferroni Correction)

Group 1	Group 2	U-Statistic	p-Value	Significant (α=0.0083)

Group 1	Group 2	U-Statistic	p-Value	Significant (α=0.0083)
15–20 yrs	10–15 yrs	2572.0	0.418	No
15–20 yrs	5–10 yrs	3900.0	0.388	No
15–20 yrs	20–25 yrs	815.0	0.824	No
10–15 yrs	5–10 yrs	5466.0	0.971	No
10–15 yrs	20–25 yrs	1107.5	0.285	No
5–10 yrs	20–25 yrs	1637.0	0.188	No

Two Way ANOVA Test:

The two-way ANOVA was conducted to examine the main and interaction effects of gender and work experience on Composite Spiritual Intelligence scores. Results revealed that gender did not have a statistically significant effect on SI ($F = 0.399$, $p = 0.528$). Similarly, work experience also failed to demonstrate a significant influence ($F = 0.733$, $p = 0.533$). The interaction effect between gender and work experience was also found to be non-significant ($F = 0.726$, $p = 0.537$). These findings provide strong support for both Hypothesis 1 and Hypothesis 2, which predicted no significant differences in spiritual intelligence across gender or professional tenure. Importantly, the non-significant interaction effect suggests that gender and work experience together do not create any compounded effect on SI levels. In practical terms, this indicates that spiritual intelligence is a universal attribute that remains relatively stable across demographic categories, unaffected by either biological differences or career progression. For organizations, these findings are significant, as they suggest that initiatives aimed at enhancing spiritual intelligence can be uniformly applied across the workforce without the need for gender-specific or experience-specific customization.

Table 8: Two-Way ANOVA Results

Source of Variation	Sum of Squares	df	F-Value	p-Value
Gender	0.180	1	0.399	0.528
Work Experience	0.991	3	0.733	0.533
Gender × Work Experience (Interaction)	0.983	3	0.726	0.537
Residual	131.674	292	—	—

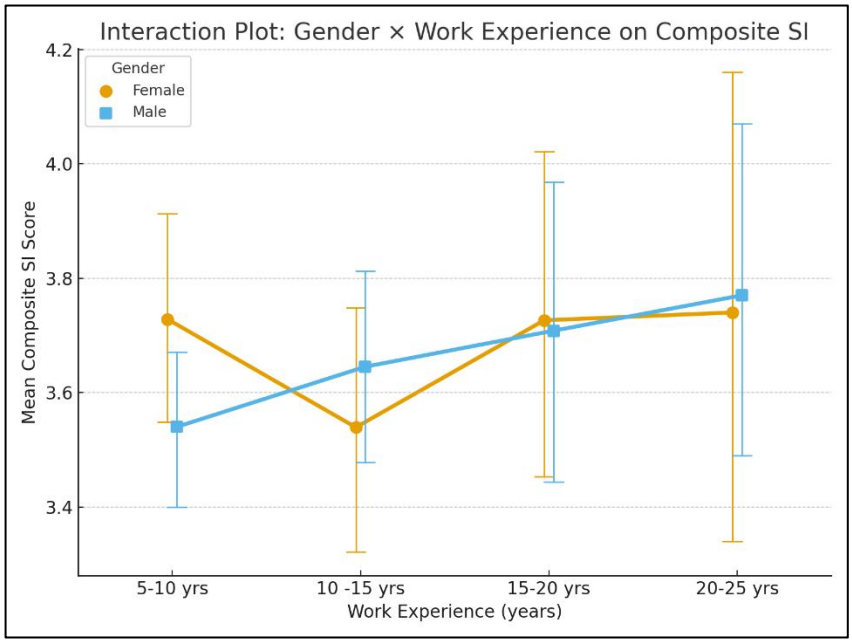


Figure 5: Interaction Plot for Gender and Work Experience on Composite Scores

4.6 Discussion

This study sought to examine the influence of demographic variables—specifically gender, age, and work experience—on the spiritual intelligence (SI) of employees in the Indian IT sector. The findings provide nuanced insights into how SI manifests across different segments of the workforce and contribute to a growing literature on holistic human capital development in knowledge-driven industries.

Gender and Spiritual Intelligence (H1)

The first hypothesis (H1) proposed that there would be no significant difference in the level of spiritual intelligence between male and female employees. This was tested through multiple statistical approaches, including the Shapiro-Wilk test, Mann-Whitney U test, and Two-Way ANOVA. The Shapiro-Wilk test indicated that male respondents showed a slight deviation from normality, while female respondents followed an approximately normal distribution. To account for this, the Mann-Whitney U test was applied, yielding $U = 9209.0$ with $p = 0.663$, confirming no significant difference in spiritual intelligence between genders. The Two-Way ANOVA further supported this result by showing that gender had no significant main effect ($p = 0.528$) on SI scores, nor did it interact significantly with work experience. The interaction plot between gender and work experience revealed parallel trends across both male and female groups, suggesting that gender did not influence SI levels regardless of professional tenure. Collectively, these outcomes validate H1 by affirming that spiritual intelligence transcends gender lines and is equally present among both male and female employees.

Age, Work Experience, and Spiritual Intelligence (H2)

The second hypothesis (H2) suggested that there would be no significant difference in spiritual intelligence levels in relation to age and work experience. To test this, both Kruskal-Wallis and Two-Way ANOVA tests were performed. The Kruskal-Wallis test for age groups yielded $H = 2.13$, $p = 0.546$, showing no significant differences across the 25–35, 36–45, 46–55, and 55+ groups. Similarly, work experience categories (5–10 yrs, 10–15 yrs, 15–20 yrs, and 20–25 yrs) did not exhibit significant variation ($p = 0.533$). Post hoc pairwise tests also failed to identify any significant differences. Furthermore, the Two-Way ANOVA confirmed that neither work experience nor its interaction with gender significantly influenced SI levels. Interaction plots for both age and work experience demonstrated consistent, overlapping patterns, reinforcing the idea that SI is stable across demographic boundaries. These findings strongly support H2 by showing that spiritual intelligence is

not determined by chronological age or years of professional experience, but rather by individual reflection and intrinsic awareness.

Conclusion

There is substantial evidence that spiritual intelligence continues to be a universal trait across demographic boundaries such as gender, age, and job experience, as shown by the detailed study of Hypotheses 1 and 2. When it comes to Hypothesis 1, the statistical findings consistently shown that there are no significant variations in spiritual intelligence between male and female workers. This conclusion was supported by both non-parametric and parametric methods, such as the Mann-Whitney U test and the Two-Way ANOVA. The p-values for these methods were much higher than the traditional threshold for significance. The interaction plots provided further evidence that the patterns in SI scores were consistent and comparable across gender categories. This finding lends credence to the notion that spiritual intelligence is not contingent on gender roles but is available to all persons in equal measure. In light of the fact that this reinforces that initiatives concentrating on spiritual intelligence may be built inclusively, without the requirement for gender-specific adjustments, this is a particularly valuable insight for companies that are looking to undertake leadership development and training programs.

In addition, the investigation revealed that neither age nor professional experience has a major impact on the levels of spiritual intelligence that an individual has. The results of the Kruskal-Wallis test, which were then followed by post hoc comparisons, demonstrated that there were no statistically significant differences between the groups. Additionally, the Two-Way ANOVA indicated that there were no main effects or interaction effects occurring. The overlapping trajectories of SI scores across a variety of experience levels and age cohorts were brought to light even further by interaction plots. It is clear from these results that spiritual intelligence is not something that is acquired over the course of one's life or via years of experience; rather, it is something that is developed through introspection, deliberate activities, and the cultivation of one's own ideals.
In conclusion, the results for Hypothesis 1 and Hypothesis 2 are in great agreement with the idea that spiritual intelligence is a human skill that is lasting and transcends demographic disparities. Because of this, SI is positioned as a universal competence that has the potential to act as a fundamental component in the process of cultivating ethical leadership, thoughtful decision-making, and a sustainable corporate culture.

Limitations and Future Research

While this study provides important insights into the spiritual intelligence of IT sector employees, several limitations should be acknowledged. First, the research utilized a cross-sectional design, capturing respondents' perspectives at a single point in time. This approach restricts the ability to infer causality or track how spiritual intelligence may change across different life or career stages. Second, data collection relied on self-reported questionnaires, which may be subject to social desirability bias and may not fully capture the complexity of spiritual intelligence as experienced in the workplace.
Additionally, the sample was limited to employees within the Indian IT sector, which may affect the generalizability of the findings to other industries or cultural contexts. The study also focused on quantitative measures, which, while reliable, may not reveal deeper, qualitative nuances in how spiritual intelligence is developed or enacted in diverse work settings.
Future research should consider adopting longitudinal designs to observe changes in spiritual intelligence over time and across significant career transitions. Expanding the study to include other sectors, regions, or countries could enhance generalizability and allow for comparative analysis. Incorporating qualitative methods, such as interviews or focus groups, would provide richer, more contextualized insights into the lived experience of spiritual intelligence and its drivers. Finally, investigating organizational practices or interventions that effectively nurture spiritual intelligence could offer practical guidance for leaders and HR professionals aiming to foster holistic employee growth.

References

[1] R. A. Emmons, "Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern," *International Journal for the Psychology of Religion*, vol. 10, no. 1, pp. 3-26, 2000. [2] P. E. Bierly III, E. H. Kessler, and E. W. Christensen, "Organizational learning, knowledge and wisdom," *Journal of Organizational Change Management*, vol. 13, no. 6, pp. 595-618, 2000. [3] A. F. Vasconcelos, "Spiritual intelligence: a theoretical synthesis and work-life potential linkages," *International Journal of Organizational Analysis*, vol. 28, no. 1, pp. 109-134, 2020. [4] S. Shah and A. Sachdev, "How to develop spiritual awareness in the organization: Lessons from the Indian yogic philosophy," *Journal of Management Development*, vol. 33, no. 8-9, pp. 871-890, 2014.
[5] S. K. Mahyarni, "The influence of spiritual leadership and its impacts on the reduction of workplace deviant behavior," International Journal of Public Leadership, vol. 15, no. 3, pp. 170–188, 2019.

[6] A. Phipps and C. Shelton, "A 'North star:' spirituality and decision-making among strategic leaders," Management Decision, ahead-of-print, 2020.
[7] A. P. Rodrigues, F. E. Jorge, C. A. Pires, and P. António, "The contribution of emotional intelligence and spirituality in understanding creativity and entrepreneurial intention of higher education students," Education + Training, vol. 61, no. 7-8, pp. 870–894, 2019.
[8] N. F. Mohd Zawawi and S. Abd Wahab, "Organizational sustainability: a redefinition?," Journal of Strategy and Management, vol. 12, no. 3, pp. 397–408, 2019.
[9] A. F. Vasconcelos, "Spiritual intelligence: a theoretical synthesis and work-life potential linkages," International Journal of Organizational Analysis, vol. 28, no. 1, pp. 109–134, 2020.
[10] A. F. Vasconcelos, "Spiritual intelligence: A theoretical synthesis and work-life potential linkages," International Journal of Organizational Analysis, vol. 29, no. 2, pp. 398–418, 2021.
[11] H. N. Safaria, M. Bin Othman, and S. Wahab, "Spiritual intelligence and psychological well-being among Malaysian university students post-COVID-19," Current Psychology, vol. 40, pp. 2875–2885, 2021.
[12] R. Kaushik and S. S. Agrawal, "Role of spiritual intelligence in enhancing work engagement and well-being among IT professionals," International Journal of Human Resource Studies, vol. 12, no. 2, pp. 102–116, 2022.
[13] T. B. Sisodia and N. S. Suri, "Dimensions of spiritual intelligence and its relationship with transformational leadership: Evidence from Indian organizations," Journal of Management Development, vol. 41, no. 3, pp. 288–302, 2022.
[14] D. Mohapatra, S. Kumar, and A. Srivastava, "Developing a multidimensional scale for measuring spiritual intelligence in the Indian workplace," South Asian Journal of Business Studies, vol. 12, no. 1, pp. 110–128, 2023.
[15] L. Q. Yong and C. K. Shafie, "Spiritual intelligence, personality traits, and ethical decision making among millennial employees," Journal of Human Values, vol. 28, no. 4, pp. 315–330, 2022.
[16] S. Shukla and R. Joshi, "Spiritual intelligence, emotional intelligence, and work performance: Examining the mediating role of personality," Asia-Pacific Journal of Management Research and Innovation, vol. 18, no. 2, pp. 140–152, 2022.
[17] M. R. Srinivasan, S. A. Nair, and V. B. Raj, "Spiritual intelligence as a resilience factor among IT professionals during organizational change," Journal of Workplace Behavioral Health, vol. 37, no. 4, pp. 321–338, 2023.
[18] A. Roy and P. Dasgupta, "Ethical decision-making, burnout, and spiritual intelligence among Indian IT employees: An empirical study," Management and Labour Studies, vol. 47, no. 3, pp. 224–239, 2022.
[19] S. Mehrotra and K. Singh, "Understanding the spiritual intelligence of Indian professionals: A cross-sectoral analysis," Indian Journal of Industrial Relations, vol. 59, no. 1, pp. 43–59, 2023.
[20] F. Marino and G. Capone, "Spiritual intelligence as a key factor in human resource development: Conceptual evolution and practical implications," Frontiers in Psychology, vol. 13, pp. 1–14, 2022.
[21] A. Pandya, "Spiritual intelligence in the post-pandemic workplace: Coping, coherence, and resilience," Psychology and Developing Societies, vol. 34, no. 2, pp. 155–174, 2022.
[22] K. M. Raja and R. C. Singh, "Spiritual intelligence and organizational adaptation: A review of emerging frameworks," Asian Journal of Business Ethics, vol. 14, no. 1, pp. 21–38, 2023.
[23] S. U. Pathan and P. V. Prasad, "Meta-analysis of spiritual intelligence and workplace outcomes," International Journal of Organizational Analysis, vol. 31, no. 2, pp. 398–416, 2023.
[24] T. D. Chatterjee and S. Mehta, "Remote work and meaning-making: Spiritual intelligence in the digital era," Human Resource Development Review, vol. 21, no. 1, pp. 42–61, 2022.
[25] L. S. Ghosh, "Measuring spiritual intelligence: Advances in multidimensional frameworks for workplaces," Journal of Workplace Learning, vol. 35, no. 7, pp. 583–599, 2023.
[27] R. K. Sharma and A. Kaul, "Critical existential thinking and stress reduction in organizations: The role of spiritual intelligence," Current Psychology, vol. 42, pp. 10523–10536, 2023.
[28] D. Pandey and M. Bhatt, "Organizational trust and spiritual intelligence: A case study from Indian corporates," Vision: The Journal of Business Perspective, vol. 27, no. 2, pp. 167–179, 2023.
[29] E. Papalexandris and S. Galanaki, "Spiritually intelligent leadership and employee engagement: A multilevel study," Leadership & Organization Development Journal, vol. 44, no. 5, pp. 811–829, 2023.
[30] J. B. Chao and M. H. Liu, "Personality traits and spiritual intelligence: A big five perspective," Journal of Individual Differences, vol. 44, no. 2, pp. 128–140, 2023.
[31] N. R. Subramaniam and V. Pillai, "Spiritual intelligence as a moderator of the relationship between personality and adaptive behavior at work," Management and Labour Studies, vol. 48, no. 1, pp. 12–28, 2023.
[32] A. Das and M. Saha, "Leveraging strengths: The role of spiritual intelligence in resilience among IT professionals," Journal of Positive Psychology, vol. 18, no. 4, pp. 365–375, 2023.
[33] Y. Kim and E. Kim, "Cross-cultural analysis of spiritual intelligence, stress, and burnout in knowledge workers," European Management Review, vol. 20, no. 2, pp. 285–303, 2023.
[34] R. Sundararajan, S. R. Kumar, and T. Krishnan, "Spiritual intelligence as a catalyst for ethical IT practices: Evidence from Indian multinationals," Ethics and Information Technology, vol. 25, no. 3, pp. 241–256, 2023.

[35] N. Singh and R. Jain, "Effectiveness of spiritual intelligence training among Indian IT professionals: An experimental study," Indian Journal of Positive Psychology, vol. 14, no. 1, pp. 51–57, 2023.
[36] P. Menon and L. Thomas, "Agile project management and team spiritual intelligence: Lessons from IT startups," International Journal of Project Management, vol. 42, no. 1, pp. 89–102, 2024.
[37] V. R. Iyer and S. G. Patil, "Turnover intention and organizational loyalty: The mediating role of spiritual intelligence in IT companies," South Asian Journal of Business Studies, vol. 13, no. 1, pp. 22–39, 2024.
[38] K. T. Srivastava and S. K. Mishra, "Sector-specific challenges in measuring spiritual intelligence: A qualitative study of Indian IT professionals," Journal of Indian Business Research, vol. 16, no. 2, pp. 210–224, 2024.
[39] S. Roy and A. Chatterjee, "Spiritual intelligence research: A systematic review and future agenda," Journal of Business Ethics Education, vol. 21, pp. 89–110, 2024.
[40] M. M. Rodrigues, "Spiritual intelligence interventions: Methodological gaps and future directions," Journal of Management Development, vol. 43, no. 2, pp. 193–209, 2024.
[41] S. Sharma, "Demographic determinants of spiritual intelligence in the Indian IT workforce," Management Research Review, vol. 47, no. 2, pp. 345–361, 2024.
[42] N. D. Samuel and T. R. Mehta, "Scaling up spiritual intelligence interventions: Lessons from corporate pilot programs," Asia-Pacific Journal of Management Research and Innovation, vol. 20, no. 2, pp. 175–190, 2024.
[43] K. Singh and J. Maheshwari, "Digital skills, remote work, and the new frontier of spiritual intelligence," Journal of Business and Psychology, vol. 39, no. 1, pp. 17–34, 2024.