

The Impact of Spiritual Intelligence on Hotel Manager: Exploring the Mediating Effect of Job Stress and Job Satisfaction

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Abstract *Purpose – This paper’s purpose is to investigate work stress’s effect on spiritual intelligence and job satisfaction in the hospitality industry.*

Design/Methodology – In total, 363 hotel managers were surveyed from 4- & 5-star hotels in Malaysia. SmartPLS 3 was used for data analysis and to estimate the effect of the hypothesis.

Findings – The findings suggest that spiritual intelligence does affect job satisfaction while job stress has no effect on spiritual understanding and job satisfaction relationships.

Originality of the Research – This study helps to broaden the literature on hospitality management, especially in the field of spiritual intelligence and the relationship between stress and job satisfaction.

Keywords: *Spiritual Intelligence, Job Satisfaction, Job Stress, Hospitality Industry*

INTRODUCTION

The concept of spirituality as a form of intelligence was conceived as a result of Gardner’s (1983) multi-intelligence theory. This theory claims that intelligence is best understood as an array of connected but separate processes and cognitive ability to understand and improve our lives around us. Though intelligence related to spirituality was not addressed in Gardner’s original eight domains of intelligence, the author has since suggested that a form of existential or moral intelligence may exist (Gardner, 2000). More recently, researchers have suggested that spiritual intelligence meets Gardner’s criteria as a measurable, definable domain of intelligence (Emmons, 2000a, b; King & DeCicco, 2009). To

meet Gardner’s criteria, spiritual intelligence should involve a set of interrelated, spiritually-based cognitive abilities that are distinct from preferred behaviours; should involve a distinct developmental process; and should be adaptive to surviving and thriving as a human (Gardner, 1983). Accessing and making use of these spiritual abilities should, according to Gardner’s criteria, enhance the quality of one’s life (Gardner, 1983; 2000). Further, it may be particularly important to utilize spiritual intelligence during difficult times in our lives as it allows us to make sense and meaning of life’s challenges (Vaughan, 2002).

The literature often presents contradictory findings on spirituality and well-being, as few studies have used the same operational definition. Some simply ask participants to

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rate how spiritual they believe themselves to be. However, many studies have utilized Allport's (1967) intrinsic religious orientation or Ellison's (1983) spiritual well-being scales to tap into subjective and personally-defined aspects of spirituality and have found links between these domains of spirituality and emotional, physical, and psychological well-being in many populations. For instance, an interaction effect between demographic and spiritual well-being and resilience, on the one hand, has shown that an increase in academic status, disease duration and aging in patients is correlative to increasing patient resilience and spiritual well-being. In addition, increased levels of resilience and spiritual well-being have been found in men and married patients. In this study, spiritual well-being in patients with psoriasis is correlated with resilience, according to the findings. In view of the chronic nature of the disease, more attention is recommended in the health plans for these patients to promote spiritual health (Rahim Zahedi et al., 2021).

Spirituality and spiritual well-being seemed to act as a buffer to protect from the ill effects of poor health. They discovered that (Chen et al., 2018) terminal illness causes both physical and spiritual distress. Spiritual care by medical professionals has been widely implemented to help patients cope with spiritual distress. Their study revealed the potential beneficial impact of spiritual care includes everything related to a patient's quality of life and spiritual well-being when death is imminent.

Spirituality is additionally associated with better outcomes, such as prayer, meditation, and the power of positive thinking. According to the report done by Albatonuni (2020), prayer is inversely related to anxiety, depression, and stress. Studies show that prayer and positive mental health are inextricably linked. Even when taking into consideration for the role of age, gender, lifestyle, and social support, praying can contribute to psychological well-being, subjective well-being, and a reduced likelihood of depression (Lawler-Row & Elliot, 2016). Regular attendance at church also helps improve mental health and decrease depression and anxiety in both university students and church members (Meisenhelder & Chandler, 2000). Attendance at church also results in improved mental health and reduced depression and anxiety in both university students and church members (Meisenhelder & Chandler, 2000). More than three-quarters of studies looking at the connection between religion and social support reported significant positive associations, according to research conducted by Koenig, King, and Carson (2012). To be specific, preliminary research discovered that being religious at the outset increased one's chances of being supported by their peers in the long run (Strawbridge et al., 2001). Religious-based emotional support from the religious setting is a significant predictor of decreased hopelessness, depression, and suicide behaviors, according to a study (Hovey et al., 2014). To the extent that religious faith is shown to have an effect on mental health, social support is

in turn shown to have a notable impact on faith. (Hovey et al., 2014).

Spirituality seems also to play a role in developing healthier and more adaptive ways of interacting with the world in less difficult circumstances. For instance, studies have linked spirituality and spiritual well-being with decreases in stress and increases in adaptive behaviours in college students (Fabricatore, Handal & Fenzel, 2000). Spiritual well-being is associated with increases in at-risk adolescents' self-esteem, conscientiousness, and agreeableness and decreased negative affect and risk behaviours (Yonker, Schnabelrauch & DeHaun, 2012). Studies also suggested that those with high levels of spirituality tend to use two proactive forms of coping: task-oriented coping, and social diversion coping (Krok, 2008). This finding suggested that spirituality enables us to cope with stress by taking action and seeking social support, rather than retreating or dwelling on feeling overwhelmed and helpless. As a result, the study puts forth the following set of empirical questions:

- Does spiritual intelligence affect job satisfaction?
- Does job stress affect job satisfaction?
- Does job stress mediate the relationship between spiritual intelligence and job satisfaction?

LITERATURE REVIEW AND RESEARCH HYPOTHESIS

Spiritual Intelligence

Emmons (2000a) attempted to define spiritual intelligence, proposing five core abilities of spiritual intelligence: (a) problem solving through spiritual resources; (b) utilizing and experiencing spirituality in everyday life; (c) entering into alternative or "higher" states of consciousness; (d) acknowledging and embracing spiritual/nonmaterial aspects of life; (e) behaving virtuously (Emmons, 2000a). However, Mayer (2000) noted that virtuous actions were preferred behaviour, rather than an inherent capacity. In agreement, Emmons responded by removing this ability from his definition (2000b).

Since Emmons' work on spiritual intelligence, scales have been created in an attempt to measure his definition of the construct. Notwithstanding, none of the scales appears to measure spiritual intelligence alone. For instance, Amram and Dryer's (2008) Integrated Spiritual Intelligence Scale is a broad, comprehensive measure that includes 83 items, 5 domains, and 22 subscales. Although the scale shows good preliminary reliability and validity statistics, it seems to measure both spiritual ability and spiritual behaviours, and therefore is not a measure of spiritual intelligence alone. Other measures, such as Wigglesworth's Spiritual Intelligence measure (2004) were used most frequently

as assessment tools to determine strengths, weaknesses, and areas of potential growth, and are infrequently used in empirical research.

King and DeCicco (2009) have developed a Spiritual Intelligence Self-Inventory to help determine spiritual insight. Emmons (2000a, b), Halama and Strizenec (2004), and Vaughan (2005) (2002). They focused on the way spirituality helps people lead happier, more fulfilling lives rather than on strict spiritual rules. They tell people exactly where they stand in terms of their spiritual aptitude. Validity of findings relies on participants accurately reporting their personal characteristics, which can be problematic due to socially desirable reporting (Podsakoff, McKenzie, Lee & Podsakoff, 2003). It has been suggested that the preliminary validation of the scale has been completed, but it is still necessary to find out whether the scale is able to correctly assess spiritual intelligence.

Recently, more researchers have pondered on whether the capacity for spiritual intelligence in the ability to wield one's individual spirituality in ways that allow for adaptive growth is the key to understanding the important role spirituality plays in a human's lives (Emmons, 2000a, b; King & DeCicco, 2008; Vaughan, 2002). King and DeCicco (2008) have then developed the Spiritual Intelligence Self-Report Inventory as a valid measure of spiritual intelligence. After an extensive review of the literature, they determined that previous models of spiritual intelligence or existential intelligence possessed four salient abilities and the four abilities are: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA), and Conscious State Expansion (CSE). Every field will be explained further below.

CET includes the "capacity to view significance, purpose and other existential or metaphysical problems critically" (King & DeCicco, 2008). The authors argued that this component of spiritual intelligence has been present in many previous definitions of both spiritual intelligence and spirituality (Amram & Dryer, 2008; Emmons, 2000a, b; George et al., 2002; King & DeCicco, 2008; Koenig, 2008; Vaughan, 2002). For instance, both Emmons (2000a), and Vaughan (2002) argued that critical thinking about life's uncertainties allows for the development of spiritual maturity and, ultimately, contributes to an intelligent view of the world. George and colleagues (2002) defined spirituality itself as a "quest for understanding answers." Halama and Strizenec (2004) described existential understanding as "the ability to find and to realize the meaning of life by way of existential investigations". However, CET does not only involve asking tough questions. In order to be high in CET, one must be capable of using critical thinking skills to question existence. This includes reviewing evidence gathered through life experience, philosophical inquiry, and scientific data, and

potentially integrating this information into a meaningful personal belief system (King & DeCicco, 2008).

The second part of Spiritual Intelligence is "the ability in all physical and mental experiences to build a personal meaning and purpose, including the ability to create a life's purpose and control it" (King & DeCicco, 2008). Personal meaning production is another commonly discussed aspect of both spirituality and spiritual intelligence (Amram & Dryer, 2007; Daaleman et al., 2001; Emmons, 2000a; Frankl, 1959; Koenig, 2008; King & DeCicco, 2008; Mattis, 2002; Vaughan, 2002). Frankl (1959) described this aspect as a "will to meaning" present in all humans; he posited that we experience existential crises when we are frustrated in our personal creation of meaning. Each person is responsible for the creation of her or his own meaning in life and that "Each one's life is questioned, and only by answering his own life he can respond to life; only by being responsible can he respond to life" (Frankl, 1959). Reker (1997) suggested that the creation of personal meaning allows us to derive purpose from everyday experiences (situation meaning) as well as an overall sense of purpose for one's life (global meaning). The ultimate goal of meaning-making is to gain mastery over one's sense of life purpose, and live according to this purpose (King & DeCicco, 2008).

The ability to see "dimensions of the self and other and of the physical world in the normal, consciousness-waving state," is transcendental awareness (King & DeCicco, 2008). This concept has been a common theme in the definition of spirituality, and James (1952) was one of the first psychologists to describe it, stating that our experiences of transcendence bring about "the kind of joy which can lead to absolute self-surrender in extreme cases." This idea of developing ways to move beyond our current sphere of reality has been a major component of all major religions (Emmons, 2000a; James, 1952; King & DeCicco, 2008; Vaughan, 2002), whether referencing ability to gain closeness with a Divine being or the ability to transcend the human condition of suffering.

King and DeCicco (2008) further emphasized that TA involves looking beyond our personal experience to take a "big picture" stance. The authors cited Le and Levenson's (2005) definition of self-transcendence as the ability to move past our focus on ourselves with a "clear awareness of human nature and human problems". This aspect of TA involves an understanding of the contradictory nature of human existence, and the cognitive ability to perceive outside of the sphere of the ordinary senses (King & DeCicco, 2008).

The fourth, final component of spiritual intelligence is "the ability to at one's own discretion enter spiritual states of mind" (King & DeCicco, 2008). This includes states of cosmic consciousness, oneness with the universe, and transcendent states. The main difference between TA and

CSE is that TA occurs during normal, waking moments of life, whereas CSE may involve rituals, dreams, or other spiritual practices in order to invoke the consciousness state. As James (1952) remarked, “in mystical states of consciousness personal religious experiences are rooted and centered in them.” He described mystical states as “states of insight into the depths of truth that the discursive intellect does not penetrate.” According to James, mystic states allow us to gain knowledge into the world around us that is not otherwise accessed. James recognized that those mystical states could be “facilitated” by exercises, and suggested that these mystical states would always leave “a deep sense of importance” to those who are experiencing them and would “modify the inner life of the subject.” The ability to purposefully access such states should allow us to form a deeper understanding of the world.

Job Stress

In his study, Cranwell-Ward (1998) indicated that stress is a psychologically and physiologically reactive threat or an unwelcome condition beyond one’s immediate capacity to cope, whether consciously or unconsciously. In Nwadiani (2006), Egor (2000) described stress as “the way in which a person responds to the circumstances that frighten them, threaten them, rage, bewildered them or inspire them. Conversely, company-related stress has both immediate and long-term implications for employees, corporations, and economies” (Newton, Teo, Pick, Ho & Thomas, 2016). This is particularly relevant to nurses, whose work often involves dealing with stressful or emotionally charged situations on a daily basis. Job stress was defined by Montgomery et al. (1996) as a person’s awareness or feeling of personal dysfunction due to perceived conditions. Smith and Sainfort (1989) contended that this misfit is the basis for adverse behavioral and psychological reactions, while work stress was defined by Montgomery et al. (1996), as an employee’s awareness or feeling of personal dysfunction due to conditions.

Despite the increase in the service industry, stress in the workplace is still largely disregarded in this sector (Cooper et al., 1988). (Law et al., 1995). In particular the hotel industry, less attention was paid to stress caused by work (Faulkner & Patiar, 1997). There is rarely any emphasis on the incidence of stress that is very important for hotel management. Several authors mentioned four main factors that go into determining the rate of occurrence. The timely response to client demands and expectations due to the real-time nature of service delivery necessitates face-to-face contact (Dann, 1990). (Hales & Nightingale, 1986). If workers are overexposed to stress and become disheartened, their work quality will suffer because of their interactions with guests (Brymer, 1982; Zohar, 1994). Additionally,

excessive stress results in high turnover, which necessitates additional training costs and causes complications in maintaining service quality. This could be a very significant problem in a labor-intensive industry like the hotel industry. For employers, hotel managers have a moral obligation to protect their employees’ well-being by reducing stress at work.

Work stress is a key area for many organisation’s researchers and is the focus of many (Judge & Church, 2000). The current business environment includes situations that create stress such as reduction, technology, and violence. Work overload, incompetent supervisors, ambiguity in role, and lack of recognition include further sources of stress on the workplace.

Job Satisfaction

According to Herzberg, Maslow, and Vroom, the main factors for work-related fulfillment are achievement motivation, job satisfaction, and supervisor support. Maslow (1943) held that people possess a hierarchy of five needs: biological, safety, social, personal, and self-actualization. According to Maslow’s hierarchy of needs theory, although needs never cease, there are no longer significant levels of need. With that understanding, it is critical for a company to be able to grasp the hierarchical level of someone above them (Robbins, 1993).

Herzberg’s (1966) theory of motivation-hygiene suggests that the person’s satisfaction or lack of job satisfaction is affected by two factors. Inherent factors, including employee opportunities for personal performance, supervisory recognition, work itself and growth are connected with job satisfaction according this two-factor theory. Conversely, external factors such as corporate policy, management, oversight and conditions of work involve work unhappiness.

The Vroom (1964) theory of expectation also affected the growth of the job satisfaction structure. Theory of expectation contends that the resilience of a behavioral trend is dependent on the effectiveness of the expectation that the result comes from the act and the person’s appeal. Based on this expectation theory, it follows that if an employee sees a strong relationship between effort, performance, rewards, and personal goal satisfaction, they will exert a higher level of effort (Robbins, 1993).

Many have supported job redesign to improve job satisfaction through more interesting jobs (Herzberg, 1968; Herzberg, Mausner & Snyderman, 1959). The characteristics of the tasks and tasks of an individual are changed. The material and nature of the job tasks themselves refers to job characteristics (Spector, 1997). Hackman’s and Oldham’s (1980) job theory are the most appropriate writer of how employer characteristics affect people. The theory of employment

characteristics is based on the intrinsic satisfaction that can motivate people to do jobs. When their work has an impact, people like their jobs and work hard because they want to do a good job.

The Theory of Job Characteristics holds that in any job, the employer can apply five core features: the wide range of skills required, the uniqueness of the tasks assigned, the criticality of work, individual discretion, and constant feedback. These five principles are intended to generate three psychological states: work-related purpose, work-specific accountability, and practical work-related knowledge. Work experiences are made up of many different attributes, including skill variety, task identity, and task importance. The sense of being self-reliant increases the sense of being responsible. The understanding of the results of work products is realized when the results are given to clients or customers to obtain feedback. Since the three psychological states are so important, they're all interconnected.

Measuring job satisfaction could be viewed as a comprehensive global sense of satisfaction with a job, or as a constellation of attitudes regarding different aspects of a job. The global approach is employed if people are interested in the overall attitude. To identify which aspects of the job, bring satisfaction or dissatisfaction, you have to conduct an analysis using the facet approach. It is effective because it allows companies to identify areas where improvements are needed (Spector, 1997). Rewards, colleagues, supervisors, and the company all impact job satisfaction. The facet approach can give a more comprehensive view of the satisfaction of a person in the job than is a global approach, according to Spector (1997), the job has many different facets and someone may have different feelings about each one. He or she may want co-workers, for example, and may not like pay. Previous researchers discussed and discussed the many impacts of job satisfaction. As a result, more job satisfaction research took place, and this resulted in further research on how job satisfaction is connected to other variables in the working environment.

Research Hypothesis

Relationships between Spiritual Intelligence and Job Satisfaction

In their study of on intelligence and job satisfaction, Jeloudar and Goodarzi (2012) reported that the link exists. The research findings are consistent with Zohar and Marshall (2004). They argue that spiritual intelligence should grow and evolve through training. There were six key factors: the nature of work itself, the behaviors towards supervisors, relationships with peers, opportunities for support, pay and benefit, and the work situation in the current environment. In the past the relationship between spiritual intelligence of

faculty member. In their study, the correlation of Pearson's Product Moment was used. The five factors of job satisfaction and spiritual intelligence of teachers had statistically important relationships. The study also supports the Zohar and Marshall (2000) research that shows that people with a high degree of spiritual intelligence are more intellectual and act properly than others with a low degree of spiritual intelligence. Higher levels of satisfaction and performance also appeared in people with high spiritual intelligence.

Korankye and Amakyewaa (2021) reported it appears that spiritual intelligence has a significant impact on job satisfaction within the telecommunication company's workforce. Employees in mobile telecommunications companies who demonstrated Spiritual Intelligence exhibited lower turnover intentions, but the study's findings showed that this occurred only when Spiritual Intelligence influenced job satisfaction. Additionally, these findings show that spiritual intelligence is critical for improving job satisfaction and intention to turnover. Finally, an examination of issues related to spiritual intelligence will benefit organizations with a large workforce and significant customer base by improving job satisfaction and minimizing employee turnover.

They tested the connection between spirituality and work motivation in Aston Jember Hotel employees in a survey completed by Windasari and Setyowati (2020). The study's population consisted of permanent and non-permanent employees who worked at the Aston Jember Hotel. The multi-linear regression technique is used in data analysis. Employee performance is significantly affected by Spiritual intelligence. Therefore, this study hypothesizes that:

H1: Spiritual Intelligence is Significantly Related to Job Satisfaction.

Relationships between Job Stress and Job Satisfaction

When an employee is exposed to a threat situation, such as a conflict between employees or employees and customers, it's commonly referred to as stress in physiological and emotional excitement (Ross, 1997). Work stress, as has long been acknowledged, is generally widespread in organizations, and it has increasingly been implicated in absenteeism, turnover, and low performance (de Croon et al., 2004).

To determine the correlation between job-related stressors and individual-related stressors on employee motivation, job satisfaction, and employee loyalty, Khuong and Linh (2020) investigated stressors in the hospitality industry in Vietnam. The survey data, which included supervisors from small to large hotels and restaurants in Ho Chi Minh City, was collected using employee surveys. The study was done with a PLS method, which shows that both individual

stressors and job stressors influence employee motivation, job satisfaction, and employee loyalty. Aggreyani and Satrya (2020) in their study mentioned the workplace commitment is affected by a job's personal and professional fulfilment, employee empowerment, and stress levels. At PT. Angkasa Pura Hotel in-flight catering in Bali, research was done. According to their findings, employee job satisfaction plays a key role in job commitment, while workplace empowerment has the opposite effect; workplace stress negatively impacts job commitment. In the study of Unguren and Arslan (2020) found that job satisfaction plays a mediating role between job conflict, role ambiguity, and performance. Employees in three-star, four-star, and five-star hotels in Alanya, a popular tourist destination in Turkey, were surveyed to learn about this information. The data was analyzed using structural equation modeling. It was discovered that job-related conflict and uncertainty have immediate and deleterious impacts on employee job performance and employee satisfaction, according to the findings of the study. This was also verified by the data, as relationships have been shown between job satisfaction and job performance.

Previous studies had found either a positive or negative correlation between the two factors. Work stress is a key component because it affects an employee's performance, which influences the entire organization's performance. Thus, the following hypothesis has been developed:

H2: Job Stress is Significantly Related to Job Satisfaction.

The Relationship between Spiritual Intelligence, Job Stress and Job Satisfaction

Researchers led by Pourfarokh (2014) found that those who have a high level of self-esteem have better moral qualifications than those who have a low level of self-esteem. Results are consistent with previous findings, which show that spiritual beliefs can have a positive influence on self-esteem (Kunda quoted Kaviani). Research also showed that a substantial relationship exists between spiritual intelligence and methods for coping with stress among students, and this correlation is important at 1% levels and positives, and R2 represents that approximately 16% of the changes in stress coping can be represented in this respect by a variable of spiritual intelligence.

Spiritual people have believed that God is with us in their problems to help them in such difficult situations, according to Abdollahzadeh et al. (2009). Fromm (1976)'s research showed that religious families have a higher degree of relaxation than other families. Religion can prevent any psychological illness. Furthermore, in the face of and tensions and stressful stimulants, Rezapour et al. (2011) regarded religious thinking and lessons. Today many scientists have

shown how spiritual and religious effects are to prevent mental problems, and the connection between spirituality and mental health is similar, according to Lukoff (2000). The conclusions from Ali Mirzaiee (2008) show that spiritual intelligence education in this respect can increase knowledge of public health. In Naderi and Roushani (2010) research, spiritual intelligence was specified as a major predictor of satisfaction and peace of life. In addition, Abedi and Sorkhi (2011), religious education is considered by nurses to be the most effective factor in stressful environments. The optimistic issues between the students are positive, according to Nasir (2011). Although they agreed stress is associated with mental health, Ghazanfari and Ghadampour (2008) believed there is a link between the two and some research evidence supports that claim.

Following this line of reasoning, the study proposes the following hypothesis for the indirect effects of Spiritual Intelligence on Job Satisfaction through the effect of Job Stress:

H3: Job Stress mediates the Relationship between Spiritual Intelligence and Job Satisfaction.

METHOD

Procedure and Sample

The total population size for this study is 3990 managers for both five (5)-star and four (4)-star hotels from two hundred and sixty-six (266) hotels throughout Malaysia. As this study opted for a non-probability sampling, specifically quota sampling, an estimation of 351 respondents is recommended as a sample size as proposed by Krejcie and Morgan (1970). Quota sampling, as its name suggests, takes a much-tailored sample that is in proportion to some characteristic or trait of a population. A total of 400 questionnaires were then distributed to the participating hotels throughout Malaysia. However, a total of 37 numbers of responses gathered from the online survey channel were found incomplete, with some questions left unanswered by respondents. The incomplete questionnaires were then discarded to ensure the reliability of the results. This brings to a total of 363 completed surveys used for this study.

Roscoe (1975) also suggested that the appropriate response rate be higher than 10 percent in order to circumvent sample bias from the perspective of the questionnaire distribution method. However, Sekaran (2004) said that minimum responses of 30% should be accumulated for effective analysis. In this case, the response rate for this study is

higher than that proposed by the sample size, which is why it can be concluded that the sample bias is absent. The 363 questionnaires were then coded and analysed for research results.

Measures

Spiritual Intelligence

The independent variable of Spiritual Intelligence will be assessed using the 24-item Spiritual Intelligence Self Report Inventory (SISRI-24) developed by King and DeCicco (2008). These 24 items will be utilized in this study to measure Critical Existential Thinking (7 items), Personal Meaning Production (5 items), Conscious State Expansion (5 items), and Transcendental Awareness (7 items). All of the spiritual intelligence items are used to enable respondents to choose the level of agreement or disagreement of each item to reflect themselves at given situations in the constructs.

Job Stress

The mediating variable is stress in which eight (8) items on role conflict and six (6) items on role ambiguity are adapted from Knight et al. (2007). The instrument was initially developed by Rizzo et al. (1970). The items representing role conflict were developed to assess the respondents' views on their demand while items for role ambiguity were to measure the extent to which the respondents are clear of their job responsibilities.

Job Satisfaction

The dependent variable Job Satisfaction will be measured by a thirty-six (36) items scale based on Spector's job satisfaction survey (1994) on nine specific facets; pay, promotion, supervision, fringe benefits, contingent rewards (performance-based rewards), operating procedures (required rules and procedures), co-workers, nature of work, and communication. Each facet is assessed with four items each, and a total score is computed from all items. The items are used to probe into employees' personal evaluation of their current work situation.

ANALYSIS AND RESULTS

The measurement modelling and structural modelling functions of SmartPLS3.0 (Ringle et al., 2015) were used to analyse the data. The path coefficient and bootstrapping were used to analyse the data collected from the survey. The respondent's demographic profiles are shown in Table 1 entailing a summary of total number of tenure years, total number of current organization tenure years, departmental categories, position level, number of subordinates, education level, race, gender, age, and marital status.

Table 1: Description of Respondents Profile

Profile	Frequency	Percentage %
Job Tenure		
• Less than 1 year	123	34.9
• 1-3 years	90	25.6
• 4-6 years	58	16.5
• 7-10 years	53	15.1
• More than 10 years	28	8.0
Organization Tenure		
• Less than 1 year	124	35.2
• 1-3 years	94	26.7
• 4-6 years	58	16.5
• 7-10 years	48	13.6
• More than 10 years	28	8.0
Department Name		
• Front Office	90	25.6
• Food & Beverage	99	28.1
• Housekeeping	5	1.4
• Finance	27	7.7
• Security	11	3.1
• Maintenance	5	1.4
• Sales & Marketing	56	15.9
• Kitchen	28	8.0
• Human Resource	19	5.4
• Others	12	3.4
Position Level		
• Top management	88	25.0
• Middle management	140	39.8
• First-line management	124	35.2
No. of Subordinates		
• 10 and below	132	37.5
• 11-20	111	31.5
• 21-30	46	13.1
• 31 and above	63	17.9
Education Background		
• Primary school	5	1.4
• High school	23	6.5
• Certificate	48	13.6
• Diploma	113	32.1
• Bachelor's degree	129	36.6
• Others	34	9.7
Race		
• Malay	186	52.8
• Chinese	94	26.7
• Indian	33	9.4
• Others	39	11.1

Profile	Frequency	Percentage %
Gender		
• Male	161	45.7
• Female	191	54.3
Age		
• 20 years and below	8	2.3
• 21-30 years old	170	48.3
• 31-40 years old	92	26.1
• 41-50 years old	70	19.9
• 51 years and above	12	3.4
Marital Status		
• Single	206	58.5
• Married	122	34.7
• Divorced	24	6.8
• Widowed	0	0

intelligence, job stress and job satisfaction was tested. The questions used to collect data for this study were found to have good internal consistency, with a Cronbach alpha coefficient ranging from 0.541 to 0.875. Pallant (2005) mentioned that should the value be above .7, the scale used in the study can be considered reliable with said sample. Nonetheless, Hinton, McMurray and Bronlow (2004) suggested that an alpha value between the range of 0.5 – 0.7 is commonly accepted and was proposed to be the criterion for demonstrating the internal consistency of a reliable scale. A breakdown of each variable used in this study can be seen in Table 2, stating the variables, and Cronbach’s alpha coefficient values.

Reliability and Validity

The reliability of items used in analysing the spiritual

Using PLS analysis, CR and AVE values can be used to assess a structural model’s reliability and validity. The coefficient of determination (R^2) of the variables (see Table 2) was found to be 0.203 (Job stress) and 0.920 (job satisfaction). The individual factor loading of the study measurement model was deemed stable and substantial.

Table 2: Reliability and Validity Indicators of the Proposed Model

	Cronbach’s Alpha	Composite Reliability	Average Variance Extracted (AVE)	R^2
Job Satisfaction	0.856	0.526	0.166	0.920
Job Stress	0.541	0.750	0.601	0.203
SQ	0.875	0.915	0.731	

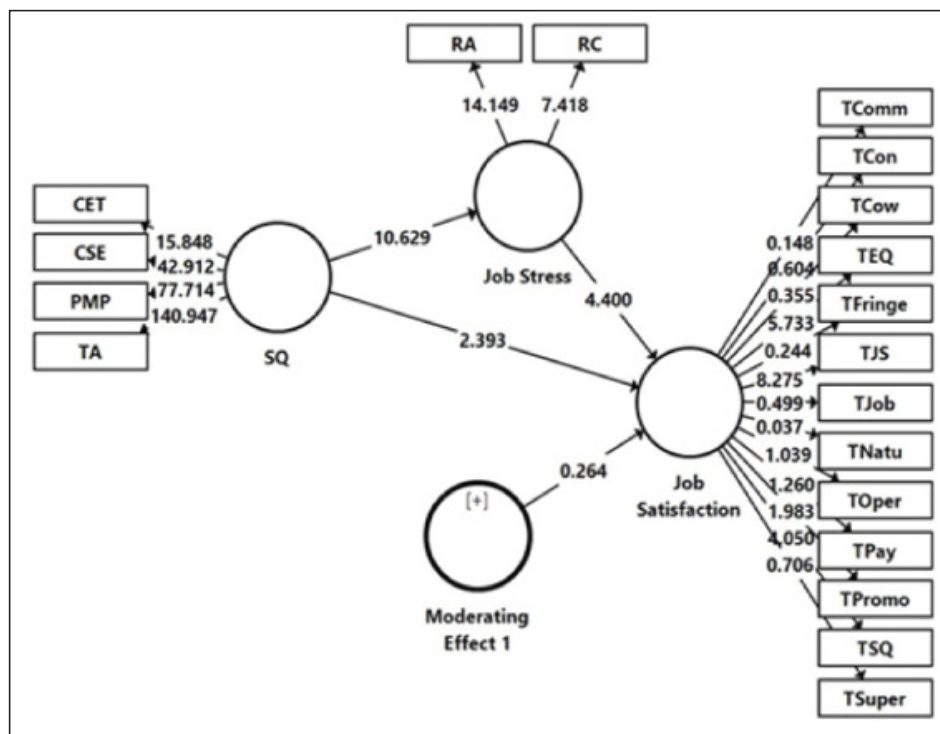


Fig. 1: Bootstrapping Results

Hypothesis Testing

This study analysed paths between the constructs with SEM-PLS and represented each path with a standardized coefficient. In order to see the effect of the relationship between the latent variables, bootstrapping was used (see Fig. 1).

The analyses indicated that the relationship for each latent variable has a significant effect with the T-Statistics above

1.96 and the strongest effect are from SQ → Job Stress (10.355), followed by Job Stress → Job Satisfaction (4.246) and SQ → Job Satisfaction (2.213). In examining the moderating effect of Job stress on the relationship of spiritual intelligence and job satisfaction, the analyses found that the T Statistics is below 1.96 (see Table 3) and the job stress is not providing a significant effect as moderating variable to the relationship of spiritual intelligence and job satisfaction.

Table 3: Analysis of Job Stress Moderating Test Results

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Job Stress → Job Satisfaction	0.587	0.571	0.138	4.246	0.000
Moderating Effect 1 → Job Satisfaction	0.007	0.006	0.027	0.256	0.798
SQ → Job Satisfaction	0.536	0.465	0.242	2.213	0.027
SQ → Job Stress	0.453	0.456	0.044	10.355	0.000

DISCUSSION

The data was analysed to determine the predictors of job satisfaction among managers in 4- and 5-star hotels in Malaysia. The relationship between spiritual towards job satisfaction, as well as the mediation effect of job stress, were also examined. In this instance, a series of statistical analyses were conducted before reaching the finding stage. First of all, Cronbach's alpha values were tested for internal consistency of the measures. The next step was to examine the relationships and the best predictor for the variables in the study, and finally, the mediation hypotheses were analyzed.

Hypothesis 1 (H1) examined the effect of spiritual intelligence and the job satisfaction of hotel managers of 4-star and 5-star hotels in Malaysia. The results of Table 3 have shown that the intellectual intelligence and job satisfaction of employees are very positive. This finding is aligned with the previous studies by Malhotra and Kathuria (2017), Yahyazadeh and Goodarzi (2012), Kauor (2013), Diharma and Lakshmi (2014). George (2006) argues that spiritual insight plays an important role in bringing peace of mind, mutual understanding and good relations with colleagues, reducing job stress and enhancing employment satisfaction. The collection of researches with consistent research findings indicates the importance of considering the role of spiritual intelligence among individuals in organizations. The findings of this study are consistent with previous researches that further contributed to the body of knowledge thus it is vital that human resources managers, especially in the hospitality industry, to formulate strategies to develop and elevate spiritual intelligence amongst employees. Such strategies can contribute to employee satisfaction that ensures in-

creased productivity, corporate commitment and efficiency. In addition, the loyalty and participation of employees could be improved. Practically, human resources managers may evaluate the level of spiritual intelligence of job applicants at their organizations as a preliminary assessment prior to joining the organizations to find the best-suited candidates. Not limited to only evaluating job applicants, the managers should do the same to the existing employees throughout their career with the organization by providing training and education suitable to the employees' spiritual needs. In order to harmonize the objectives and goals of the employees and organizations, it is pertinent that the development of spiritual intelligence be part of valuable organizations' development strategy.

Hypothesis 2 (H2) examined the effect of job stress on the job satisfaction of hotel managers. The results presented in Table 3 found out that job stress influences the hotel managers' job satisfaction. The relationship has been shown by many previous studies. For instance, the effect of role conflict and ambiguity on the job content of tip food servers in moderately pricey restaurants were shown in their study by Ross and Boles (1994). Ross and Boles (1994) in addition, there was also a negative relationship between role ambiguity and job satisfaction in the nine hotel chains among client contact staff (Hartline & Ferrell, 1996). Most of the previous studies have demonstrated that stress is usually caused by employees in the rankings and file, argued that role stress is more important than managers for low-level employees.

Few studies have explored the impact of job stress on the job satisfaction of hotel managers of differing genders. Thus, the research investigates the stress levels of hotel managers and discovered that ambiguity in the job roles adversely affected

the job satisfaction of the male employees. It appears that when implementing the HR technique of empowerment, managers will need to take into consideration gender differences. The previous studies have shown that empowering the front-line employees is one of the best ways to reduce job stress. With empowered employees handling customers' complaints and feedback immediately, they are able to provide solutions to customers' problems sooner. Independent, instrumental, and reasonable employees are more likely to seek workplace autonomy and choice than their female counterparts. It is imperative to review confident men who have no social, political, or personal conflicts in the workplace. Despite the greater reported role stress, male managers may attempt to conceal their effects of role stress to maintain additional roles. This will ultimately result in suboptimal performance, however.

The PLS-SEM analysis concluded that the association between spiritual intelligence and job satisfaction was not mediated by job stress. In mediation testing, spiritual intelligence has shown to be unaffected by job stress. This study was designed and developed for the purposes of this research alone, without any prior study having addressed job stress as a possible mediator in the relationship between spiritual intelligence and job satisfaction. Thus, in order to support Hypothesis 3, we will draw from existing literatures that incorporate research on spirituality, job stress, and job satisfaction. This study demonstrates that people and organizations both receive benefit and face harm as a result of the work stress of hotel managers. When stress in the workplace is within healthy parameters, it helps the efficiency of the organization, informs employees, ensures a working capacity, and serves a purpose in the lives of the people involved. If stresses are managed properly, they result in positive personal and organizational results. Employees with ambiguity tend to perform at lower levels than those who have stable roles. The relationships between these two factors have varied from positive to negative in prior studies. Work-related stress is an important factor that can adversely affect performance, which can, in turn, have a negative impact on the organization as a whole.

CONCLUSION

The research featured in this article contributes to a more comprehensive theory of organizations and management in the hospitality industry by showing the connection between spiritual intelligence, job stress, and job satisfaction among hotel managers. Further theoretical development and formulation of new research questions are offered by greater integration of spiritual intelligence, stress theory, and organizational behavior studies. The findings in this study suggest that hotels should have an awareness of the spiritual intelligence of their employees in order to maintain long-term competitive skills.

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