Links between the Spiritual Intelligence of the Leader and an Organization's Service Quality: a Theoretical Approach

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A long-standing belief is that spirituality has no place in the business world. This paper attempts to reveal a broader theoretical approach on the links between the spiritual intelligence of the leader and an organization's service quality. The scientific basis of the paper is the integration of two key insights related to different areas - spiritual intelligence and an organization's service quality. The problem of the paper is formulated as a question: what is the manifestation of the links between the spiritual intelligence of the leader and an organization's service quality? The aim of the paper was to disclose the manifestation of aforementioned links in the formed conceptual model of the interaction between the spiritual intelligence of the leader and an organization's service quality. The aim was achieved by performing the scientific literature analysis, synthesis, summary, comparison and interpretation of data.
The analysis of scientific literature showed that SI touches core challenges currently faced by businesses, stimulates all areas of life, and gives individuals the ability to succeed in dealing with extraordinary situations. The importance of SI for the service quality of an organization is supported by the customers' satisfaction and perceptions of the quality of services, - which are significantly influenced by the behavior and attitudes of the service organization's employees - especially the leaders. The expression of the links between spiritual intelligence of the leader and an organization's service quality was revealed along with further research directions.

Keywords: *Spiritual Intelligence, Leader, Management, Service Quality, SERVQUAL.*

Introduction

In contemporary world, when relativity dominates in all aspects of life, some problems of the modern age are associated with the rational management of the abundance of information (Barvydiene & Katiliene, 2009), the loss of values, and the missing notion of service in business and within our global society at large (Zohar, 2010), when humans have lost meaningful living traditions and are left with existential problems. The globalization, dynamically changing world, and the rising complexity of life form a changing environment that demands comprehensive flexibility and abilities to adapt on the individual level as well as on the organizational level. Such context results in the limitation of traditional, rational organization management styles and causes organizations to seek for new methods of revealing synergy between the rational and the spiritual dimensions (Silingiene & Skeriene, 2014). The origins of spirituality, as a powerful force influencing management and organizational aspects could be found in the longer evolution of organizational and management thought (Neal *et al.,* 1999; Zhurayleva-Todarello & More, 2009). Accepting spirituality as the context for purposeful behavior, the theory and practice of management development can be better understood and integrated into personal and organizational behavior (Pruzan, 2011). Spirituality has to be the benchmark for business (Chakraborty, 2011), helping to create a favorable organizational culture (Drakulevski & Taneva-Veshoska,

2014). Spirituality-based leadership is presented as a perspective (Pruzan, 2011) and as one of the most important future management incentives (Neal *et al.,* 1999). For this reason, spiritual intelligence (further - SI) as the basis of an organization is proposed when forming organizational identity, assuming organizational individuality and essence, and understanding the actual basis of the existence and development of organizational processes (Silingiene & Skeriene, 2014).

Business spirituality is presented as the operationalization of an organization's soul when the main purpose of the organization is overall quality along with the quality of the service. This quality, based on professional approach, has an optimal effect, which could be measured quantitatively (de Blot, 2010). This is the level of doing, which engenders profit where data, money, and materials are managed. Human energy resources stem from a deeper level of awareness, the level of being. SI is the science of human energy management that ascertains the structure of awareness, which allows access to a full range of human capabilities required to succeed in life and prosper in the current economic environment and social climate (Salicru, 2010). The research pointed out that spirituality could be a source of quality for the individual in the context of personal quality (Middlebrooks & Noghiu, 2007; Fariborsa *et al.,* 2010; Laleh *et al.,* 2012; Mustafa *et al.,* 2014) and professional responsibility (Covan, 2005; Ribera & Lozano, 2011; Kadkhodaa & Jahanic, 2012), for the society in the context of active

partnerships with stakeholders (Ribera & Lozano, 2011; Drakulevski & Taneva-Veshoska, 2014), and for the organization in the context of the quality of the members' relations (Mitroff & Denton, 1999; Burke, 2006), the quality of the organization's service (Middlebrooks & Noghiu, 2007; Moghaddampoura & Karimianb, 2013), and the quality of organizational processes (Latham, 2014). These insights provide a possibility for associating SI with new micro-organizational processes as well as with an organization's service quality. The importance of SI for an organization's service quality discloses that customer satisfaction and perceptions of the service quality are significantly influenced by the behavior and attitudes of the service organization's employees - especially the leaders (Silingiene & Skeriene, 2014).

Despite the interdependence of spiritual intelligence of the leader and an organization's service quality, the analysis of scientific literature showed that to date these two concepts have usually been analyzed separately (Silingiene & Skeriene, 2014). The research of SI has a wide spectrum of interests: the concept and theoretical models of spiritual intelligence (Emmons, 2000; Vaughan, 2002; Hyde, 2004; Zohar & Marshall, 2006; King, 2008, 2010; Amram & Dryer, 2008; Hildebrant, 2011; Giles, 2012) in a specific context (Ronel, 2008; Mamim, 2008; Mengel, 2012;), trying to establish some links (Karakas, 2008; Green & Noble, 2010; Amrai *et al.,* 2011; Mohammadyari, 2012; Drakulevski & Taneva-Veshoska, 2014), and in the context of leadership (Fry, 2003; Reave, 2005; Covan, 2005; Burke, 2006; Barvydiene & Katiliene, 2009; Howard & White, 2009; Amram *et al.,* 2010; Katiliene & Bakanauskiene, 2012; Sweeney & Fry, 2012, Fry & Wigglesworth, 2013). Some authors seek to reveal the links between spirituality and business (Zsolnai, 2004; Zohar & Marshall, 2005, 2010; Nandram & Borden, 2010; Sri Sri Ravi Shankar, 2010; de Blot, 2010; Salicru, 2010; Phipps, 2011; Chakraborty, 2011; Pruzan, 2011; Losoncz, 2011; Ribera & Lozano, 2011), disclosing the importance of SI to management. Insights in this area open a possibility for associating SI with new variables that determine the success of leadership. Whilst leaders are tasked with creating a sense of purpose while maintaining meaning in their organizations (Fry, 2003; Reave, 2005; Zohar, 2005; Zohar & Marshall, 2006; Sweeney & Fry, 2010; Amram *et al.,* 2010; Drakulevski & Taneva-Veshoska, 2014), SI would appear important to the leader's role.

Service quality has been analyzed to develop service quality evaluation models (Parasuraman *et al.,* 1985, 1988, 1994; Buttle, 1996; Haksever *et al.,* 1997; Urban, 2005), from the perspective of consumers of certain organizational sectors (Brown *et al.,* 2008; Mosahab, Mahamad, Ramayah, 2010; Pileniene & Simkus, 2012; Poskute & Bivainiene, 2011; Hong et al., 2013), to understand how an organizational system affects customers' quality perception (Urban, 2013), and to find the way to customers' value sphere (Gronroos & Voima, 2011). Some scholars have debated the impact of leadership on quality (Salvaggio *et al.,* 2007; Laohavichien *et al.,* 2009; Das *et al.,* 2011; Albacete-Saez *et al.,* 2011; Latham, 2014). The basic importance of leadership for quality management is that leaders can create an environment supporting and stimulating customers' demands, enacting their personality through their behavior and attitudes towards the members of an organization (Salvaggio *et al.,* 2007), and motivating members of the organization to improve quality assurance (Laohavichien *et al.,* 2009).

This research provides some answers in different areas concerning the influence of SI on leadership and the influence of leadership on service quality of an organization. As the leader becomes the connecting factor between SI and service quality (Silingiene & Skeriene, 2014), additional questions arise, requiring new research. The lack of research with regard to the influence of spiritual intelligence of the leader and an organization's service quality enables for the formulation of the problem: what is the manifestation of the links between the spiritual intelligence of the leader and an organization's service quality? The aim of the paper was to disclose the manifestation of links in the formed the conceptual model of the interaction between the spiritual intelligence of the leader and an organization's service quality.

The research methods used in this paper were the following: analysis of scientific literature, synthesis, summary, comparison, and interpretation of data.

Research on Leaders' Spiritual Intelligence

The significance of spiritual intelligence in the context of the challenges of a 21st-century organization. The long-term obsession with material gain has led to short-term thinking and the narrow striving of self-interest (Zohar, 2005). In order to remain successful, organizations seek effective management of all their resources. New corporate performance criteria known as the Quadruple Bottom Line require an organization to be economically viable, environmentally sound, socially responsible and ... spiritually intelligent (Salicru, 2010). In other words, an organization – especially one seeking to be sustainable in the long-term – also needs to have social and spiritual forms of capital (Zohar, 2005). Management has an undoubted existential-spiritual dimension (Zsolnai, 2004), which is the powerful force influencing management and organizational aspects of the historical development both from the theoretical and the practical viewpoints (Neal *et al.,* 1999). The usage of spirituality in organizations is considered to be one of the most important incentives of future management (Neal *et al.,* 1999), emphasizing SI as the ultimate intelligence of the visionary leader (Zohar, 2005). Spirituality - based management opens up opportunities for an individual's personal development and self-realization in an organization rather than reducing the members of that organization to machines used solely for the profit (Drakulevski & Taneva-Veshoska, 2014). It is now more than ever important to revitalize the spirituality in business as well as in all of the other spheres of life (Sri Ravi Shankar, 2010). For a long time it was thought that spirituality is not acceptable in the business world as it is not compatible with the pursuit of profits (Mitroff & Denton, 1999; Nandram & Borden, 2009). However, due to the financial crisis and the challenge for the organizations to restore people's faith and trust, spirituality can play a big part through increasing awareness,

belongingness, and commitment, which is referred to as the ABC of life by Sri Sri Ravi Shankar (2010) and is integrated in the success of any business.

Spirituality can provide the answers to a lot of challenges of a 21st-century organization, and therefore it is of increasing interest to businessmen, managers, and leaders. Spirituality can have a real impact on management through the personal quality of managers and the possibility of introducing spiritually enhanced values and practices in corporate cultures (Ribera & Lozano, 2011). In organizations, spiritual values should include making world meaningful, respect for the employees, and combining relationships between the organization and the society (Drakulevski & Taneva-Veshoska, 2014). According to Nandram & Borden (2010), leaders would understand the importance of spirituality if it could be clearly related to organizational output, answering the question of why spirituality matters to the business world. The resource-based approach can help to define the links of spirituality with the organization's output providing a new context in which management can integrate a spiritual vision and approaches. The first criterion is the creation of value. Here Nandram & Borden (2010) asserted that the spiritual creation of value has a positive impact on creativity, satisfaction, and commitment of the employees, and raises their trust in an organization, thereby creating a positive spiritual climate. This, in turn, further cuts the costs by reducing the time required for communication. The second criterion is rareness. Although spiritual practice requires time, it can create a competitive advantage in the sense that it provides the spiritually oriented person the ability to cope better with stress or setbacks. The third criterion is that for something to create value, this something must be imperfectly imitable. Here spirituality can be seen as a resource as it is complex and because it comes from deep within our consciousness, thus it cannot be traced easily or be imitated by others. The fourth criterion is that it cannot be substitutable. Spirituality, through the depth and the holistic congruence it brings to individuals and the organizations they make up, fits this criterion. All four criteria as a definition of resources from the viewpoint of spiritual intelligence become an organization's strength and represent an opportunity to link micro-organizational processes to the success of organizations (Nandram & Borden, 2010).

SI aligns personal values with a clear sense of purpose that demonstrates a high level of integrity at work and helps in the context of relationships (Burke, 2006). Therefore, according to Salicru (2010), organizations wishing to meet quadruple bottom line criteria need leaders with high levels of spiritual intelligence. Such leader can inspire people's deepest meanings, values, and purposes in individuals or organizations (Zohar, 2005). As the leader's main role is to create and to develop well-balanced human relations fostering motivation for efficient business operations (Drakulevski & Taneva-Veshoska, 2014), the leader's virtues and capacities play an important role for the orientation of an organization (Rendtorff, 2010; as cited by Drakulevski & Taneva-Veshoska, 2014). The organizational culture is created, represented, fostered by leader, and is based on employees' spiritual, emotional, and cultural values, serves as a connection uniting the efforts of all employees to reach basic goals of the organization (Silingiene & Skeriene, 2014). Leaders can form higher purpose-based compelling visions to provide organization members with a direction, inspire them to achieve the basic goals of the organizations, bring meaning to their work (Sweeney & Fry, 2010). Integrating spiritual and emotional intelligence into organization leaders' and members' cognitive approaches will enable them to move ahead from analysis to synthesis, from breaking down to integrating, from knowing to understanding, and from asking "how" to "why" (Mengel, 2012). SI as a challenge for leadership conveys how to demonstrate performance management (rational analyses), at the same time putting this into the context of purpose and meaning attribution (rational analyses including non-rational "connectivity") (Burke, 2006). SI, according to Dent, Higgins, and Wharff (2005, as cited in Howard & White, 2009) and Fry (2003), is an interconnected configuration of affective orientations intimately linked to create meaning through connecting ideas, events, and persons, and these connections result in both personal and organizational transformations. For leaders, SI helps to lead, create, and transform their environment instead of reacting to the imminent changes and challenges facing them (Mengel, 2012).

To sum up, Zohar (2005), Zohar & Marshall (2006) noted that SI as a new paradigm can help to radically change the perception of philosophical foundations and practice, emphasizing the opportunity to receive profit while doing business in a wider context of meaning and values. Such activity can be valuable to the wellbeing of individuals and humanity in general.

The concept and theoretical models of spiritual intelligence. According to Karakas (2008), spirituality is defined as a holistic, multidimensional humanistic phenomenon that transcends the physical, social, and psychological being. SI unites the constructs of spirituality and intelligence into a new construct (Emmon, 2000; Amram & Dryer, 2008). Zohar & Marshall (2006) highlights the dependence of SI on the "inner" capacities of human brain: SI is based on the systems of human brain giving us initial possibilities to create the meanings, values, and beliefs. Differences in the perception of the concept SI among various scientists are due to their differing activity, experience, and understanding (Table 1).Management scientists are aware of the importance and meaning of spirituality for business (Nandram, 2010). Seeking to help to understand the concepts of spirituality, which opens up the inner world of realizations, spirituality has been defined in different models addressed towards individual well-being and consciousness (Emmons, 2000; Noble, 2001; Wolman, 2001; Vaughan, 2002; Zohar & Marhall, 2006; Amram & Dryer, 2008; King, 2008), as well as in a religion-related model (Nasel, 2004).

Therefore, according to Nandram & Borden (2010), striving for a better understanding and application of spirituality in business, it became necessary to develop a scientific and non-denominational approach, which resulted in the development of tools (Wolman, 2001; Nasel, 2004; Zohar & Marhall, 2006; Amram & Dryer, 2008; King, 2008) for the measurement and implementation of spiritual principles in business (Table 2).

Table 1

The diversity of the concepts of spiritual intelligence

Author	Spiritual intelligence defined as:
Emmons (2000)	(a) there exists a set of skills and abilities associated with spirituality which are relevant to intelligence, and (b) individual differences in these skills constitute core features of the person.
Vaughan (2002)	a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness… it implies awareness of our relationship to the transcendent, to each other, to the earth and all beings.
Rogers (2003); Yang (2006) (as cited in Howard & White, 2009, p. 54)	the ability to construct meaning through intuitively seeing interconnectedness between life-world experience and the inner spheres of the individual psyche
Zohar & Marshall (2006)	the intellectual ability to question why we are here and to be creative in our pursuit of answers.
King (2008)	a set of mental capacities, which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence
Amram & Dryer (2008)	a set of abilities people use to apply, manifest, and embody spiritual resources, values, and qualities in ways that enhance daily functioning and wellbeing.
Giles (2012)	a description of the various mental abilities which support and enable man's eternal quest for meaning encompassed by the concept of spirituality.

(Created by the authors, based on Emmons, 2000; Vaughan, 2002; Howard & White, 2009; Zohar & Marshall, 2006; King, 2008; Amram & Dryer, 2008; and Giles, 2012).

The analysis of different theories of SI and the theoretical models showed that SI includes intellectual abilities supporting and enabling the eternal search of the meaning. Different authors present various SI models depending on their perception, comprehension, activity, and experience, though only a few provide the assessment tools (Silingiene & Skeriene, 2014). Research supporting the SI model proposed by Zohar & Marshall is insufficient due to SI nature and validity; the proposed SI assessment tool is more appropriate for the assessment of SI in relation with motivation. The PSI assessment tool created by Wolman is intended to assess spiritual practices and the level of experience. The Nasel SIS assessment tool is not easily applicable due to its small focus, as it assesses only two spiritual qualities used in research; the author's approach reflects the views of Emmons, Wolman, Zohar & Marshall, but also includes Christian values and new age spirituality. The assessment tool of Amram & Dryer – the ISIS assessment tool - is intended for the application of SI in order to improve problem-solving skills and to enable people to experience increased wellbeing and a greater meaning in everyday life. It is noted that King's SISRI-24 model could serve as a unifying concept for various other SI theories due to its holistic representation of the current thought on SI theories.

Table 2

The assessment tool-based theoretical models of spiritual intelligence

Author	Theoretical model and assessment tool	Remarks
Wolman (2001)	PSI assessment tool; 1) Divinity; 2) Mindfulness; 3) Intellectuality; 4) Community; 5) Extrasensory; 6) Childhood spirituality; 7) Trauma.	Based on spiritual experience and behavior factors; could be used for the assessment of respondents' spiritual practice and experience level.
Nasel (2004)	SIS assessment tool: 1) The existential questioning; 2) Awareness of the divine presence.	Evaluated only two spiritual qualities.
Zohar & Marshall (2006)	12 principles of transformation; 1) Self-awareness; 2) Spontaneity; 3) Being vision- and value-led; 4) Holism; 5) Compassion; 6) Celebration of diversity; 7) Field independence; 8) Tendency to ask fundamental "why?" questions; 9) Ability to reframe; 10) Positive use of adversity; 11) Humility; 12) Sense of vocation.	A lack of research on the nature of the SI; more suitable to assess motivation in relation to SI.
Amram & Dryer (2008)	ISIS assessment tool: 1) Consciousness; 2) Grace; 3) Meaning; 4) Transcendence; 5) Truth;	Designed to determine the SI application for the improvement of problem-solving skills.
King (2008)	SISRI-24 assessment tool: Critical Existential Thinking (CET) – the ability to critically contemplate meaning, purpose, and other existential or metaphysical issues; to find conclusions or personal philosophies regarding existence, integrating scientific knowledge and personal experience; 2) Personal Meaning Production (PMP) – the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose; 3) Transcendental Awareness (TA) – the ability to perceive transcendent dimensions of the self, of others, and of the physical world during the normal, waking state of consciousness; 4) Conscious State Expansion (CSE) – the ability to enter spiritual states of consciousness at one's own discretion; often through deliberate practice.	A unifying concept; holistically covers SI aspects, reflects current thoughts on the SI theories; comprehensive definitions of each component; small number of components helps the management of data collection and analysis.

(Created by the authors, based on Zohar & Marshall, 2006; King, 2008; Amram & Dryer, 2008; Howard & White, 2009; Giles, 2012).

Research on the Service Quality of an Organization

The importance of quality is highlighted as the main factor that differentiates the products of the service industry and creates competitive advantage in the processes of the world's economic integration, sustainability, and globalization (Pileniene & Simkus, 2012; Poskute & Bivainiene, 2011; Ruzevicius, 2009; Urban, 2009, 2013). Various concepts of the notion of service quality could be found in the management literature. Quality of services is difficult to describe due: 1)

objectivity which relates to the external tangible and could be measured things, and 2) subjectivity which relates to the affected user's imagination, personal experiences, emotions, expectations, and attitude (Pileniene & Simkus, 2012). Therefore, there is need to expand the concept of quality and include social, quality of life, and other aspects; for example, the quality of life at work has a direct impact on the aspect of the performance of the organizations (Ruzevicius, 2009).

In order to survive competition, organizations have to increase the quality of services, taking into account consumer preferences and expectations. Scientific literature provides multiple models for service quality evaluation (Parasuraman, Zeithaml & Berry, 1985; 1988; Pileniene & Simkus, 2012; Poskute & Bivainiene, 2011; Buttle, 1996; Mosahab, Mahamad, Ramayah, 2010), which reveals the complexity of service quality evaluation and encourages the search for a holistic model of quality evaluation. The basic feature of these models is agreement that service quality is a multidimensional object depending on the consumers' attitudes, each dimension comprising a number of attributes, or service aspects.

The Quality Gap Analysis Model proposed by Parasuraman, Zeithaml, and Berry (1985; 1988) can be considered to be one of the most appropriate models for service quality evaluation. The model provides the quality evaluation instrument, also known as SERVQUAL methodology, which consists of five dimensions of service quality: tangibles, reliability, sensitivity, assurance, and empathy. SERVQUAL has been widely applied, is highly valued (Pileniene & Simkus, 2012; Poskute & Bivainiene, 2011; Urban, 2009; Buttle, 1996), and is a lasting and reliable scale of service quality measurement (Parasuraman, Zeithaml & Berry, 1994). The SERVQUAL methodology has been designed to be applicable across a broad spectrum of services such as financial institutions (Parasuraman, Zeithaml & Berry, 1985; Mosahab, Mahamad, Ramayah, 2010; Poskute & Bivainiene, 2011), recreational service providers (Pileniene & Simkus, 2012), retail sellers (Urban, 2009), libraries, hotels, medical centers, hospitals, mental health services, and others (Buttle, 1996). This methodology provides a basic skeleton that when necessary can be adapted or supplemented to fit the characteristics or specific research needs of a particular organization (Parasuraman, Zeithaml & Berry, 1988). It must be noted that SERVQUAL can also help in pinpointing areas requiring managerial attention and action to improve service quality. The identification of the first two gaps of service quality and dealing with them is a useful approach from the managerial point of view: 1) the first gap is between customers' actual expectations regarding the service performance and the expectations perceived by managers; 2) the second gap is the discrepancy between managers' perceptions of customers' expectations and the actual specifications that they establish for service delivery (Parasuraman, Zeithaml & Berry, 1985; 1988; Buttle, 1996; Haksever et al., 1997; Urban, 2009). Thus, organizational quality gap, which could be employed in the management process as a tool, is less often researched than the customer quality gap is (Urban, 2009).

Method

The paper is based on the analysis and synthesis of literature, which allows for delineating the concepts of the SI of the leader and an organization's service quality. The conceptual interaction model of the interaction between the leader's spiritual intelligence and the service quality of an organization suggested by Silingiene & Skeriene (2014) was based on two research instruments. The first research instrument is the SISRI-24 proposed by King (2008) and consisting of 24 questions that reflect four spiritual components (critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion) with comprehensive definitions of each. King's SISRI-24 seemed to better conveys the cognitive dimensions and expression of SI supported by literature (Hildebrant, 2011). The balance of more detailed and holistic sub-category description, the convenience of use of only four dimensions of SI for data collection and analysis (Giles, 2012), the representation of the current thinking of SI, and the simplicity of the research instrument (King, 2008) encouraged to the selection of King's SISRI-24 model. The analysis of the SISRI-24 components helped identify the elements of each component. The component "Critical existential thinking" has 3 elements (goal setting, problem solving, and motivation, which could be associated with effective leadership); the component "Personal meaning production" contains 1 element (the connection of personal and organizational values and meaning); the component "Transcendental awareness" has 2 elements (deeper understanding of interaction and communication with others, and coordination of different approaches); and the component "Conscious state expansion" consists of 4 components (understanding the needs of the users; increased empathy; better concentration; and decreased tendencies to become distracted).

The second research instrument was SERVQUAL proposed by Parasuraman, Zeithaml, and Berry (1985, 1988, 1994), which allows for identifying the leader's approaches to an organization's service quality through the evaluation of its dimensions - reliability, sensitivity, assurance, and empathy. The SERVQUAL methodology distinguished empirically-based dimensions of service quality related to the main groups, applied to define the aspects of the service quality relevant to the customer. Although the SERVQUAL methodology is presented as a research instrument for consumers, yet the creation, development, and support of the service quality of an organization depend on the leader's attitude, position, understanding, support, and so on (Silingiene & Skeriene, 2014). Due to the specificity of the research, its aim, with respect to leader's SI, is based on using only four dimensions of service quality assessment (reliability, sensitivity, assurance, and empathy), which are related with more intangible aspects. The analysis of scientific literature helped to identify the elements of four dimensions of the SERVQUAL methodology, which could be related to SI components. The "Reliability" dimension of the SERVQUAL methodology contains 2 elements (the ability to perform the promised service reliably and accurately, and the ability to provide the service right the

first time), the "Sensitivity" dimension has 2 elements (the ability to help the user punctually, fast, and willingly, and flexibility and the ability to customize the service according to the user's needs), the "Assurance" dimension has 1 element (relevant knowledge and competence), and the "Empathy" dimension contains 2 elements (good communication, and ability to empathize with the user's position and to see his or her worries as one's own).

Results

The analysis of SI and its elements could underline such theoretical links to effective leadership: a) the ability to organize meaning- and purpose-based comprehension of existential questions (Fry, 2003; Amram, 2005; Zohar, 2005; Burke, 2006; Sweeney & Fry, 2010; Mengel, 2012) helps leaders motivate members of the organization; and b) the power to use various levels of consciousness allows leaders to use higher levels of knowing (for example, intuition and reflection) in problem solving (Amram, 2005; Zohar & Marshall, 2006; Mamim, 2008; King, 2008). Summarizing the literature review, it might be supposed that spirituality, expressed as a leader's SI, is necessary for the ethical conduct of an organization's leaders and members (Hildebrant, 2011; Giles, 2012; Drakulevski & Taneva-Veshoska, 2014), for work satisfaction (Fariborsa, et al., 2010), as well as for commitment, productivity, and competitive advantage of an organization (Neal et al., 1999; Mamim, 2008; Salicru, 2010; Kadkhodaa & Jahanic, 2012; Moghaddampoura & Karimianb, 2013). Aforementioned is closely linked to an organization's services quality, and employee involvement in the organization. However, this will not influence on the organization if the leader does not support the foundation and the development of quality. Thus, the leader becomes the main agent as the uniting link of this process. Silingiene & Skeriene (2014) proposed that the effort to find the links between the spiritual intelligence of the leader and an organization's service quality could be one of the new insights of management intelligence for sustainable economy.

The research is based on the conceptual model of the interaction between spiritual intelligence of the leader and an organization's service quality proposed by Silingiene & Skeriene (2014), where found that such components of the SI as "Critical existential thinking", "Personal meaning production", and "Conscious state expansion" are related to all dimensions of service quality. Such component of the SI as "Transcendental awareness" is related only to "Empathy" and "Sensitivity" dimensions of service quality.

Such elements of the SI component CET as goal seeking (CET1) and problem solving (CET2) are closely related to R1, S1, and E1. The aforementioned identified theoretical links show that both goal seeking and problem solving in a leader have to be based on the ability to perform the promised service reliably and accurately, seeking to help the user punctually, fast, and willingly using relevant knowledge and competence along with good communication. The theoretical links between CET3 and S1 and S2 point out the leader's motivation for sensitivity which facilitates not only punctuality, speed, and willingness, but also flexibility along with the ability to customize the service according to the user's needs. CET helps to readapt the leader's experience (Amram, 2005; King, 2008) and to create a new value-based approach (Zohar & Marshall, 2006), which will help the leader to reframe and impart the proper care for each customer of the organization while seeking to balance sensitivity with profit. The connection of personal and organizational values and meaning (PMP) fosters the ability to carry out the promised service reliably and accurately (R1) and to help the user punctually, fast, and willingly (S1) due to the relevant knowledge and competence (A), good communication (E1), and the ability to empathize with the user's position and see his or her worries as one's own (E2). As personal meaning reflects having a purpose in life, a sense of direction and order, and a reason of existence (Reker, 1997; cited Drakulevski & Taneva-Veshoska, 2014), the identified PMP links could also serve for the leader as a basis to create a compelling vision and mission of an organization. Moreover, the links between CET1, CET2 and E1, and between PMP and E1 and E2 could help to prevent some of the mistakes mentioned in gap one of the SERVQUAL methodology. For example, a lack of perception how customers form their expectations resulting from the quality of the information processed by the contact personnel of different awareness levels and a lack of time devoted for performing a deeper analysis of the customers (Parasuraman, Zeithaml & Berry, 1985; 1988; Urban, 2009). This shows that a leader has to understand that technical competency is not sufficient for customer satisfaction, and the leader should to be actively involved in determining what customers expect (Haksever *et al.,* 1997). Clear and detailed communication of the leader with contact personnel becomes one of the main factors for the improvement of the quality of services and for better understanding of the customers' needs. It presents the leader's the key role in ensuring contact personnel's commitment to service and the quality of their service delivery (Hong *et al.,* 2013). When facing a dilemma, PMP could allow the leader to look for a meaning-based solution, and thus would serve as an effective method of problem solving (King, 2010), leading to the strengthening of the ability to empathize with the user's position and see his or her worries as one's own (E2), as well as promoting good communication (E1).

The study showed that the leader's deeper understanding of interaction and communication with others (TA1) influences the ability to empathize with the user's position and to see his or her worries as one's own (E2). The leader's ability to coordinate different approaches (TA2) along with the understanding of the users' needs (CSE1) allows for a flexible customization of services according to customers' needs (S2). The leader's increased empathy (CSE1) forms the ability to empathize with the user's position and to see his or her worries as one's own (E2). The leader's better concentration (CSE3) helps to use appropriate knowledge and competences (A) in a specific situation. Becoming less distracted (CSE3) ensures the possibility to provide the service right the first time (R2). The links of TA1 and CSE2 with E2 and the links of TA2 and CSE1 with S2 influence both gaps indicated in the SERVQUAL methodology. CSE

conveying an emotional stability – which may be related to a consistent desire to meet the customer's needs (Salvaggio *et al.,* 2007) – can help the leader to avoid attachment to the situation, outcomes, and personal benefits, and instead to find an optimal solution that would suit all the involved parties in the most beneficial way (Mamin, 2008), displaying the leader's greater attention to detail and allowing for setting high standards and expressing a commitment to the quality of customer services among the contact personnel (Salvaggio *et al.,* 2007).

Conclusions and Further Research Directions

The paper reveals a new insight in the manifestation of spirituality in organizations. Even though both spiritual intelligence and an organization's service quality are important in research, to date, they have usually been analyzed separately. The relevance of SI in the contemporary world is associated with the need for a new kind of awareness empowering the organization to operate in a context of changing social, ecological, and economic global challenges. This is closely related to one of the challenges of the 21st century that organizations face in the context of the objectives of quality. The lack of scientific data concerning the influence of the leader's SI on an organization's service quality emphasizes the need to disclose the manifestation of the links between the spiritual intelligence of the leader and an organization's service quality.

Spirituality as an inherent aspect of human existence is in every person. SI of each person is perceived individually by forming wisdom based on life experience. The abundance of various opinions of researchers for and against SI reveals many opportunities for the research, and uses of SI. Some scholars define SI in different models oriented towards individual well-being and consciousness while others present religion-related models. Different authors present various SI models that reflect their perception, comprehension, activity, and experience, yet only a few provide the assessment tools.

The research is based on the conceptual model of the interaction between spiritual intelligence of the leader and an organization's service quality proposed by Silingiene & Skeriene (2014) which used two research instruments: SISRI-24 proposed by King (2008), and the SERVQUAL methodology proposed by Parasuraman, Zeithaml, and Berry (1985). Aforementioned conceptual model of interaction is based on the compatibility between the elements of the SI components of the SISRI-24 evaluation instrument and the assessment elements of dimensions of service quality of the SERVQUAL methodology.

The manifestation of the links between the spiritual intelligence of the leader and an organization's service quality reveals that there are several contact items. First, both concepts allow for striving individual improvement - only one is on the personal level, while the other is on the professional level. Second, both concepts require possession and development of particular abilities that are manifested in each element of the component or dimension of the analyzed concepts.

The results suggest some relevant theoretical contributions. The manifestation of the interaction between the spiritual intelligence of the leader and an organization's service quality contribute to the improvement and the use of SI by organization leaders in everyday activities, which could form new values and approaches manifesting themselves in the behavior of the organization leader and the culture of quality. The understanding of customers' perceptions and expectations could help the leader to prepare more flexible specifications for service quality. This could change the quality of an organization's services provided to the client on both individual and organizational levels. Furthermore, the identified manifestation of the theoretical links could foster the leaders commitment to the organization's service quality and could also help to improve the service quality by preventing some mistakes in the first two gaps identified in the SERVQUAL methodology via the ascertained links requiring the leader's attention, innovative approach, and action. The leader will strive to represent and implement the idea of an organization's service quality based on such values as responsibility, trust, awareness, and understanding, along with the facilitation of the achievement of personal and the organization's goals.

The scientific insights with regard to the interaction between spiritual intelligence of the leader and an organization's service quality suppose the need of further research. Further quantitative (and, especially, qualitative) research based on the conceptual model of the interaction between spiritual intelligence of the leader and an organization's service quality will provide new knowledge on the interaction between the concepts introduced within the model based on the synergy effect that conditions new quality approaches and values. Understanding the dependency of the theoretical context and empirical strength of the presented links could provide insights into the degree to which the leader's SI influences the service quality of an organization. It is likely that the results will draw attention not only to the importance of SI per se, but also to its importance in the activity of the leader, and will promote interest in SI and its development opportunities and advantages in different activities of an organization.

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