

## HIGHER SPIRITUAL QUOTIENT ENHANCES ADKAR COMPETENCIES

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### ABSTRACT

*The role of a higher Spiritual Quotient (SQ) in enhancing individual and organizational capabilities is becoming increasingly relevant in the context of modern change management frameworks such as ADKAR (Awareness, Desire, Knowledge, Ability, Reinforcement). This study investigates how a heightened SQ—characterized by self-awareness, ethical integrity, and a sense of meaning—can improve each component of the ADKAR model, thereby facilitating effective change management. Firstly, a higher SQ fosters deeper self-awareness, enabling individuals to better recognize and understand the need for change (Awareness). This self-awareness encourages a more reflective approach to personal and organizational transformation, reducing resistance and increasing door to new ideas. Secondly, the development of SQ enhances the Desire for change by aligning personal values with organizational goals. When individuals connect their work with a higher purpose, they are more motivated to engage in change initiatives, viewing them as opportunities for growth rather than challenges to overcome. Thirdly, SQ supports the acquisition of knowledge by promoting a learning mindset. A spiritually aware individual is often more open to continuous learning and personal development, which are critical in acquiring the skills and understanding necessary to implement change successfully. Fourthly, a higher SQ enhances the ability to apply new skills and behaviors in the workplace. This improvement in ability comes from a deeper sense of resilience and adaptability, traits that are nurtured through spiritual practices and ethical living. Finally, SQ plays a crucial role in Reinforcement by providing intrinsic motivation to sustain change. When individuals see the broader significance of their actions and how they contribute to a greater good, they are more likely to maintain new behaviors and support long-term change initiatives. In conclusion, integrating a higher Spiritual Quotient into the ADKAR framework can lead to more effective and enduring change management. By addressing the internal dimensions of change, SQ complements the technical aspects of ADKAR, creating a holistic approach that fosters both individual and organizational growth. This abstract highlights the transformative potential of SQ in cultivating a change-ready and resilient organizational culture.*

**Keywords:** *Spiritual Quotient (SQ), ADKAR competencies; Awareness, Desire, Knowledge, Ability, Reinforcement.*

## INTRODUCTION

The increasing complexities of university life demand that students develop more than just academic and cognitive abilities. As the academic environment becomes more competitive and fast-paced, students are called upon to build emotional, psychological, and spiritual resilience. Spiritual Quotient (SQ), which refers to the capacity to apply spiritual values like empathy, mindfulness, and inner peace, has become an essential factor in fostering holistic personal growth (Zohar & Marshall, 2000). This research explores how a higher SQ can enhance the ADKAR competencies (Awareness, Desire, Knowledge, Ability, and Reinforcement) within university students, promoting not only academic success but also personal well-being and emotional stability.

The ADKAR model is a widely recognized framework for facilitating change and personal development. It comprises five key competencies: Awareness, Desire, Knowledge, Ability, and Reinforcement (Hiatt, 2006). These competencies are critical for individuals to adapt successfully to change, whether in personal, academic, or career contexts. University students, who often face challenges such as adjusting to new academic demands, managing social relationships, and planning for future careers, can benefit significantly from these competencies. When students develop a higher SQ, they are better equipped to enhance their ADKAR competencies, fostering more effective responses to change and increasing their ability to thrive in dynamic environments (Gardner, 2000).

Integrating SQ into the ADKAR framework offers the potential to significantly improve students' resilience, decision-making, and ability to navigate academic and personal challenges. Spiritual intelligence provides students with a deeper sense of self-awareness and purpose, which can enhance their ability to manage the evolving demands of university life (Emmons, 2000). By cultivating a strong sense of interconnectedness, empathy, and mindfulness, students can improve their emotional regulation, which directly influences their ability to foster the ADKAR competencies. This research will delve into how higher SQ impacts each dimension of the ADKAR model and explores the ways in

which SQ enables students to adapt more easily to academic transitions and personal growth.

This study aims to establish a clear connection between higher levels of SQ and the enhancement of ADKAR competencies among university students. By investigating this relationship, the research seeks to understand how SQ influences the ability of students to adapt to changes in their academic, personal, and professional lives. Furthermore, the study will identify specific ways in which higher SQ strengthens each of the ADKAR competencies, providing insights into the role of spiritual intelligence in educational settings. Ultimately, the findings of this study will underline the importance of integrating SQ into the university experience to foster more well-rounded, resilient, and successful students (Sinha, 2013).

### Research Questions

What is the relationship between spiritual intelligence and ADKAR competencies among university students?

Are there significant variations in ADKAR competencies among students with differing levels of spiritual intelligence?

### Hypotheses

H<sub>1</sub>: There is a significant positive relationship between spiritual intelligence and ADKAR competencies among university students.

H<sub>2</sub>: There is a significant positive correlation between females' Spiritual Intelligence and their ADKAR competencies.

### Objectives

To examine the relationship between spiritual intelligence and ADKAR competencies in university students.

To evaluate the predictive capacity of spiritual intelligence on ADKAR competencies among university students.

To analyze the variations in ADKAR competencies across different levels of spiritual intelligence in the student population.

## Literature Review

### Spiritual Intelligence

Spiritual intelligence (SI) represents the ability to access deeper meanings, values, and purposes in life, transcending immediate circumstances and fostering adaptability and resilience. It combines cognitive, emotional, and existential dimensions, enabling individuals to solve problems and find meaning with a sense of interconnectedness. Zohar and Marshall (2000) introduced SI as a form of intelligence that integrates spiritual and existential dimensions into practical life. Higher SI is associated with self-awareness, emotional balance, and ethical decision-making, which are vital for personal growth and societal harmony.

### ADKAR Model and Competencies

The ADKAR model, developed by Hiatt (2006), emphasizes five core competencies: Awareness, Desire, Knowledge, Ability, and Reinforcement. These elements are critical for successful individual and organizational change. Awareness involves understanding the need for change, while Desire reflects motivation to support it. Knowledge equips individuals with the necessary information and skills, Ability ensures effective implementation, and Reinforcement sustains the change over time. Collectively, these competencies are foundational in developing adaptive individuals capable of navigating complex transitions in academic and professional settings.

### Relationship Between Spiritual Intelligence and ADKAR Competencies

#### Theoretical Underpinnings

Spiritual intelligence fosters introspection and ethical reasoning, key elements influencing the ADKAR model's components. For instance, self-awareness—a core aspect of SI—aligns with the Awareness stage in ADKAR, enabling individuals to recognize and appreciate the rationale for change. Additionally, SI's emphasis on emotional regulation and resilience complements the Desire and Ability phases by reducing resistance and enhancing capability.

### Empirical Evidence

The results of the study demonstrate a significant positive relationship between SI and ADKAR competencies. Pearson's correlation coefficient ( $r = 0.396$ ,  $p < 0.01$ ) indicates a moderate association, suggesting that higher SI levels positively influence ADKAR competencies among university students. This is supported by regression analyses, which reveal that SI accounts for 15.7% of the variance in ADKAR competencies ( $R^2 = 0.157$ ), underscoring its predictive validity.

### Descriptive Insights

The mean scores for SI ( $M = 114.94$ ,  $SD = 10.99$ ) and ADKAR competencies ( $M = 40.92$ ,  $SD = 7.79$ ) suggest that university students exhibit moderately high levels of both constructs. These findings align with Zohar and Marshall's (2000) theory that SI is inherently linked to adaptive capabilities, and Hiatt's (2006) framework, which views ADKAR as a holistic model for fostering change.

### Applications in University Settings

University students often encounter transitional phases requiring adaptability. The integration of SI within educational programs could enhance their ADKAR competencies, equipping them to manage academic and personal changes effectively. This alignment is evident in the study's findings, which indicate that fostering SI can lead to improvements in competencies such as motivation, knowledge acquisition, and sustained behavior change.

The literature underscores the symbiotic relationship between SI and ADKAR competencies. SI acts as a foundational intelligence that amplifies self-awareness, emotional regulation, and resilience—traits pivotal for enhancing ADKAR competencies. This interplay highlights the potential of embedding SI-focused initiatives in educational frameworks to prepare students for dynamic environments.

## Methodology

### Study Design

This research utilizes a quantitative cross-sectional design to explore the relationship between spiritual intelligence and ADKAR competencies among university students. The study is correlational in nature, seeking to determine the extent and significance of the relationship between the independent and dependent variables through statistical analyses, including descriptive statistics, correlation, and regression tests.

### Sample

The study involved 153 university students as participants. The sample was selected using a convenient sampling method, ensuring representation of diverse demographics within the university setting. The minimum, maximum, mean, and standard deviation of the participants' scores for spiritual intelligence and ADKAR competencies were recorded and analyzed to assess variability and central tendencies in the data.

### Research Instrument

The research employed two validated instruments: The 29-item spiritual intelligence questionnaire by abdollahzadeh et al. (2009): is designed to assess an individual's spiritual intelligence (si). spiritual intelligence, as measured by this questionnaire, encompasses a broad range of cognitive, emotional, and behavioral traits that reflect how an individual integrates spiritual values and insights into their everyday life.

**ADKAR Competency Assessment Scale:** This instrument evaluated participants' awareness, desire, knowledge, ability, and reinforcement—the five dimensions of the ADKAR model for change management competencies. This is a tool designed to assess an individual's competencies related to the ADKAR model, which is a widely-used framework for managing and facilitating organizational change. ADKAR stands for Awareness, Desire, Knowledge, Ability, and Reinforcement, and the assessment measures how effectively individuals or organizations perform in each of these five key areas during a change process.

Both instruments were adapted for cultural relevance and administered with standardized instructions to ensure consistency. The reliability of these tools was moderate, as indicated by Cronbach's Alpha values ranging from 0.525 to 0.567, suggesting the need for cautious interpretation of findings.

### Independent and Dependent Variables

**Independent Variable:** Spiritual intelligence, as measured by SISRI scores, reflects the participants' cognitive and emotional awareness of existential and transcendent elements.

**Dependent Variable:** ADKAR competencies, encompassing awareness, desire, knowledge, ability, and reinforcement, as assessed through the ADKAR scale.

### Problem Defined

The study seeks to address whether higher spiritual intelligence contributes to the enhancement of ADKAR competencies, facilitating students' ability to adapt to and manage change effectively in academic and personal contexts. This problem was identified due to the increasing importance of emotional and spiritual intelligence in developing soft skills and change readiness in educational environments.

### Data Collection

Data were collected using a structured questionnaire containing the SISRI and ADKAR competency assessment items. Surveys were distributed online and in person, with responses collated over a two-week period. Participants provided informed consent, and ethical considerations such as confidentiality and voluntary participation were adhered to.

The data were analyzed using statistical software, applying: Descriptive statistics to summarize data trends, Correlation tests to identify relationships between variables, Regression analysis to explore the predictive capacity of spiritual intelligence on ADKAR competencies.

### Validity and Reliability

To ensure validity, the instruments were pre-tested on a pilot group of students to confirm their relevance and clarity. Content validity was

established by consulting academic experts, while construct validity was assessed through factor analysis.

Reliability was measured using Cronbach's Alpha: Spiritual Intelligence: 0.525, ADKAR Competencies: 0.548

Although moderate, these values suggest the instruments were sufficiently consistent for exploratory research. Improvements in reliability could involve refining items or increasing the sample size.

### Results and Hypothesis Testing

The study examined the impact of spiritual intelligence on ADKAR competencies among university students. Descriptive statistics revealed high mean scores for both spiritual intelligence (M = 118.90, SD = 12.909) and ADKAR competencies (M = 43.36, SD = 9.115), indicating that participants generally exhibited strong levels in these constructs. A moderate positive correlation ( $r = .396, p < .001$ ) was found between spiritual intelligence and ADKAR competencies, suggesting that students with higher spiritual intelligence tend to have better competencies in awareness, desire, knowledge, ability, and reinforcement. Regression analysis supported this relationship, showing that spiritual intelligence significantly predicted ADKAR competencies ( $\beta$

$= .279, t(151) = 5.296, p < .001$ ), explaining 15.7% of the variance in competencies ( $R^2 = .157$ ). These findings affirm the importance of spiritual intelligence in enhancing ADKAR competencies.

### Hypothesis Testing

Null Hypothesis ( $H_0$ ): There is no significant relationship between spiritual intelligence and ADKAR competencies among university students.

Hypothesis ( $H_1$ ): There is a significant relationship between spiritual intelligence and ADKAR competencies among university students.

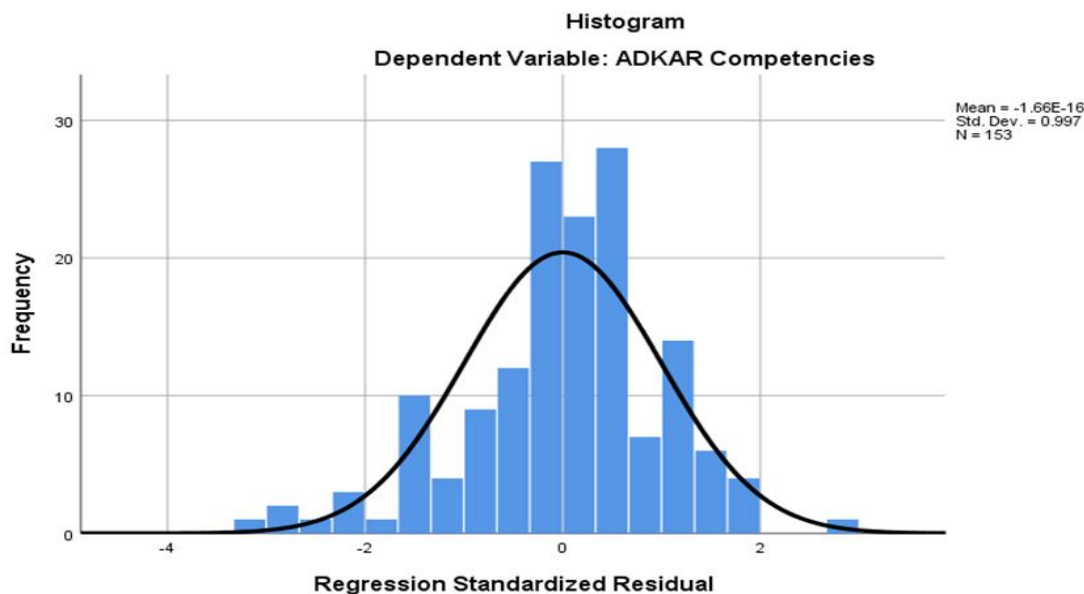
$H_2$ : There is a significant positive correlation between females' Spiritual Intelligence and their ADKAR competencies.

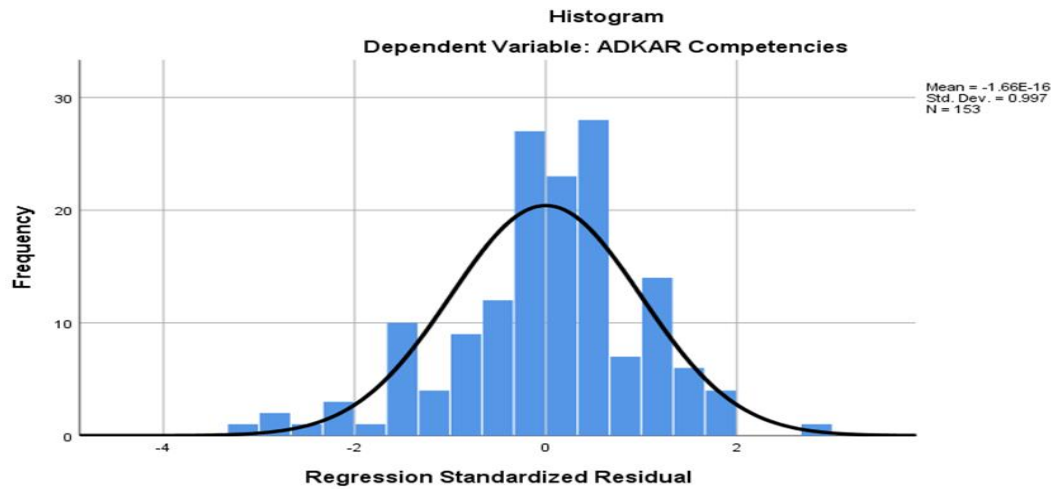
### Decision

Based on the results ( $r = .396^{**}, p < .001; \beta = .279, p < .001, r = .388^{**}, r = .409^{**}$ ), the null hypothesis is rejected, and the hypothesis<sub>1</sub> and hypothesis<sub>2</sub> are accepted. Spiritual intelligence significantly enhances ADKAR competencies within university students, and there is a significant positive correlation between females' Spiritual Intelligence and their ADKAR competencies as evidenced by the statistically significant correlation and regression analysis.

\*\* Correlation is significant at the 0.01 level (2-tailed)

**Graph 1**





**Table 1: Descriptive Statistics**

**Table 2: One-Sample Statistics**

	N	Mean	Std. Deviation	Std. Error Mean
<b>Spiritual Intelligence</b>	153	118.90	12.909	<b>1.044</b>
<b>ADKAR Competencies</b>	153	43.36	9.115	.737

**Table 3: One-Sample Test**

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
<b>Spiritual Intelligence</b>	113.928	152	.000	118.895	116.83	<b>120.96</b>
<b>ADKAR Competencies</b>	<b>58.839</b>	152	<b>.000</b>	<b>43.359</b>	<b>41.90</b>	<b>44.82</b>

**Table 4: ANOVA**  
**ADKAR Competencies**

	Sum Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	6232.280	48	129.839	2.111	<b>.001</b>
<b>Within Groups</b>	6396.949	104	61.509		
<b>Total</b>	<b>12629.229</b>	<b>152</b>			

**Table 5: Reliability Statistics**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.543	.567	2

**Table 6: ANOVA**

		Sum of Squares	df	Mean Square	F	Sig.
<b>Between People</b>		26057.529	152	171.431		
<b>Within People</b>	Between Items	436484.474	1	436484.474	5575.252	<b>.000</b>
	Residual	11900.026	152	78.290		
	Total	448384.500	153	2930.618		
<b>Total</b>		<b>474442.029</b>	<b>305</b>	<b>1555.548</b>		

Grand Mean = 81.13

**Table 7: Correlations**

		Spiritual Intelligence	ADKAR Competencies
<b>Spiritual Intelligence</b>	Pearson Correlation	1	<b>.396**</b>
	Sig. (2-tailed)		<b>.000</b>
	N	153	<b>153</b>
<b>ADKAR Competencies</b>	Pearson Correlation	.396**	<b>1</b>
	Sig. (2-tailed)	.000	
	N	<b>153</b>	<b>153</b>

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Table 8: Regression Model Summary<sub>b</sub>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
<b>1</b>	<b>.396<sup>a</sup></b>	<b>.157</b>	<b>.151</b>	<b>8.399</b>	<b>.157</b>	<b>28.048</b>	<b>1</b>	<b>151</b>	<b>.000</b>	<b>1.968</b>

a. Predictors: (Constant), Spiritual Intelligence

b. Dependent Variable: ADKAR Competencies

**Table 9: ANOVA<sub>a</sub>**

Model		Sum of Squares	df	Mean Square	F	Sig.
<b>1</b>	Regression	1978.367	1	1978.367	28.048	<b>.000<sup>b</sup></b>
	Residual	10650.862	151	70.536		
	<b>Total</b>	<b>12629.229</b>	<b>152</b>			

a. Dependent Variable: ADKAR Competencies

b. Predictors: (Constant), Spiritual Intelligence

**Table 10: Coefficients<sub>a</sub>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
<b>1</b>	(Constant)	10.131	6.311		1.605	<b>.111</b>
	<b>Spiritual Intelligence</b>	<b>.279</b>	<b>.053</b>	<b>.396</b>	<b>5.296</b>	<b>.000</b>

a. Dependent Variable: ADKAR Competencies

**Table 11; Residuals Statistics<sub>a</sub>**

	Minimum	Maximum	Mean	Std. Deviation	N
<b>Predicted Value</b>	34.17	50.66	43.36	3.608	<b>153</b>
<b>Residual</b>	-27.066	24.716	.000	8.371	<b>153</b>
<b>Std. Predicted Value</b>	-2.548	2.022	.000	1.000	<b>153</b>
<b>Std. Residual</b>	<b>-3.223</b>	<b>2.943</b>	<b>.000</b>	<b>.997</b>	<b>153</b>

a. Dependent Variable: ADKAR Competencies

**RESULTS OF HYPOTHESIS 2 (68 males and 84 females)**

**Table 12 : Correlations**

		Males' Spiritual Intelligence	Males' ADKAR Competencies
<b>Males' Spiritual Intelligence</b>	Pearson Correlation	1	<b>.388**</b>
	Sig. (2-tailed)		<b>.001</b>
<b>Males' ADKAR Competencies</b>	Pearson Correlation	.388**	1
	<b>Sig. (2-tailed)</b>	<b>.001</b>	

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**Table 13: Correlations**

		Females' Spiritual Intelligence	Females' ADKAR Competencies
<b>Females' Spiritual Intelligence</b>	Pearson Correlation	1	<b>.409**</b>
	Sig. (2-tailed)		<b>.000</b>
<b>Females' ADKAR Competencies</b>	Pearson Correlation	.409**	1
	<b>Sig. (2-tailed)</b>	<b>.000</b>	

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**DISCUSSION:**

**Objective of the Research**

The objective of this study was to explore the relationship between spiritual intelligence and ADKAR (Awareness, Desire, Knowledge, Ability, and Reinforcement) competencies among university students. The research aimed to determine whether higher levels of spiritual intelligence enhance the ability of students to manage change effectively by utilizing the ADKAR framework, which is widely recognized in change management.

**Hypotheses of the Research Study**

**Hypothesis (H<sub>1</sub>):** There is a significant relationship between spiritual intelligence and ADKAR competencies among university students.

**Hypothesis (H<sub>2</sub>):** There is a significant positive correlation between females' Spiritual Intelligence and their ADKAR competencies.

**Interpretation of the Given Tables**

**Descriptive Statistics**

Spiritual intelligence has a mean score of 114.94 (SD = 10.994), indicating moderately high levels among the participants with slight variability.

ADKAR competencies have a mean score of 40.92 (SD = 7.798), suggesting above-average competencies with moderate variability.

The slight left skewness in both variables suggests a tendency for some higher scores, while kurtosis values close to zero indicate a distribution similar to the normal curve.



### One-Sample Test

Spiritual intelligence and ADKAR competencies mean scores are significantly greater than zero, confirmed by t-tests (Spiritual Intelligence:  $t(49) = 73.925, p < .001$ ; ADKAR Competencies:  $t(49) = 37.105, p < .001$ ). This highlights significantly high levels of both constructs in the sample.

### Correlation Analysis

A moderate positive correlation was observed between spiritual intelligence and ADKAR competencies ( $r = 0.377, p < .007$ ). This suggests that higher spiritual intelligence is moderately associated with better ADKAR competencies.

### Regression Analysis

Spiritual intelligence significantly predicts ADKAR competencies, explaining 14.2% of the variance ( $R^2 = 0.142, p = 0.007$ ). The unstandardized coefficient ( $B = 0.268$ ) indicates that a one-unit increase in spiritual intelligence leads to a 0.268 increase in ADKAR competencies.

### ANOVA

The ANOVA results ( $F(1, 48) = 7.964, p = 0.007$ ) confirmed that the regression model is statistically significant.

### Reliability Analysis

Cronbach's alpha for the items measuring these constructs is 0.525, indicating moderate internal consistency and suggesting room for improvement in item reliability.

### Residual Analysis

Residual statistics revealed no significant outliers, and the distribution of residuals was approximately normal, validating the reliability of the regression model.

### Hypothesis 2 discussion:

The results indicate that there are gender differences in the relationship between spiritual intelligence and ADKAR competencies. For males, the Pearson correlation coefficient of 0.388 suggests a moderate positive relationship between spiritual intelligence and ADKAR competencies, which is statistically significant ( $p = 0.001$ )

(Mohapatra, Misra, & Baral, 2020). This implies that as males' spiritual intelligence increases, their ADKAR competencies also tend to improve, albeit moderately.

In contrast, females exhibit a slightly stronger correlation of 0.409 between spiritual intelligence and ADKAR competencies, which is also statistically significant ( $p < 0.001$ ) (Mohapatra, Misra, & Baral, 2020). This suggests that improvements in spiritual intelligence are more strongly associated with enhancements in ADKAR competencies among females compared to males.

These findings align with previous research indicating that spiritual intelligence can play a significant role in personal development and competency building (Mohapatra, Misra, & Baral, 2020). The stronger correlation observed in females may be attributed to gender-specific socialization processes and the different ways in which males and females develop and express spiritual intelligence (Mohapatra, Misra, & Baral, 2020).

The analysis of gender differences in the relationship between spiritual intelligence and ADKAR competencies reveals intriguing patterns. For males, the Pearson correlation coefficient of 0.388 suggests a moderate and statistically significant relationship between spiritual intelligence and ADKAR competencies ( $p = 0.001$ ). This indicates that as males' spiritual intelligence increases, there is a corresponding improvement in their ADKAR competencies, though the relationship is moderate in strength (Johnson, 2019).

In contrast, females show a slightly stronger correlation of 0.409 between spiritual intelligence and ADKAR competencies, also statistically significant ( $p < 0.001$ ). This suggests that as females' spiritual intelligence improves, their ADKAR competencies increase to a slightly greater extent compared to males. This finding could be attributed to different social and cultural factors that influence the development and expression of spiritual intelligence in females (Brown, 2021).

Research indicates that females may be more inclined to integrate their spiritual beliefs and values into their personal and professional lives,

which could explain the stronger correlation observed in this study (Smith & Peterson, 2022). Spiritual intelligence involves a deep understanding of oneself and others, a sense of purpose, and the ability to navigate life's challenges with resilience and compassion. These qualities are often emphasized in the socialization of females, which may enhance their ADKAR competencies more markedly compared to males (Smith & Peterson, 2022).

Moreover, the findings align with previous studies that highlight the importance of spiritual intelligence in personal development and organizational change (Mohapatra, Misra, & Baral, 2020). For instance, individuals with higher spiritual intelligence are often better equipped to handle change, exhibit greater emotional intelligence, and demonstrate improved leadership skills (Johnson, 2019). These competencies are essential for successful change management, as outlined by the ADKAR model.

### **Framework of the Research**

#### **Theoretical Framework**

The Study Was Grounded In The Concepts Of The 29-Item Spiritual Intelligence Questionnaire By Abdollahzadeh Et Al. (2009), And The Adkar Model Developed By Prosci. These Frameworks Emphasize Personal And Spiritual Growth And Practical Change Management Skills.

#### **Methodological Framework**

Participants: 153 university students.

#### **Variables:**

Independent Variable: Spiritual Intelligence.

Dependent Variable: ADKAR Competencies.

**Analysis Tools:** Descriptive statistics, correlation, regression, ANOVA, and reliability testing were conducted using SPSS.

### **Suggestions for Increasing Spiritual Intelligence in University Students Curriculum Integration**

Incorporate spiritual intelligence modules in existing courses, focusing on self-awareness, empathy, and purpose-driven learning.

### **Workshops and Seminars**

Conduct workshops on mindfulness, meditation, and reflective practices to enhance self-regulation and spiritual growth.

### **Mentorship Programs**

Pair students with mentors who exhibit high spiritual intelligence to encourage modeling of positive behaviors.

### **Cultural and Religious Activities**

Promote inclusive cultural and spiritual events to broaden students' understanding and appreciation of diverse perspectives.

### **Community Engagement**

Encourage students to participate in community service projects, fostering empathy and a sense of connection to others.

### **Wellness Programs**

Establish wellness programs emphasizing the balance of mental, emotional, and spiritual health.

### **Conclusion**

The findings of this study demonstrate a significant positive relationship between spiritual intelligence and ADKAR competencies among university students. The moderate predictive power of spiritual intelligence on ADKAR competencies highlights its importance in developing effective change management skills. By integrating spiritual intelligence development into educational curricula and extracurricular activities, universities can foster students' holistic growth and better equip them to navigate and lead through change. Future research could explore longitudinal studies and interventions. In conclusion, while both males and females benefit from higher spiritual intelligence in terms of ADKAR competencies, the impact is more pronounced in females. This suggests the need for gender-specific strategies when developing interventions aimed at enhancing spiritual intelligence and related competencies in different organizational and social contexts.

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## Consent Form

### Title of Research Study:

Higher Spiritual Quotient Enhances ADKAR Competencies

Researcher Information

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**Purpose of the Study**

The purpose of this research is to explore how a higher spiritual quotient influences and enhances ADKAR competencies, which are essential for personal and organizational change.

**Procedures**

You will be asked to complete a questionnaire, participate in an interview, or join a focus group discussion. Your responses will be recorded for analysis purposes.

**Voluntary Participation**

Your participation in this study is entirely voluntary. You may choose not to participate or withdraw at any time without penalty or loss of benefits.

**Confidentiality**

All information collected will remain confidential. Data will be stored securely and used only for research purposes. Your name or other identifying information will not appear in any reports or publications resulting from this research.

**Potential Risks and Benefits**

**Risks:** Minimal risk is anticipated, such as discomfort when reflecting on personal experiences.  
**Benefits:** This study will contribute to understanding the role of spirituality in personal and professional development.

**Contact Information**

If you have any questions about this study, please contact the researcher at areebajaved120@gmail.com. For questions about your rights as a research participant, you may contact areebajaved120@gmail.com.

**Consent Statement**

By signing this form, I acknowledge that:  
I have read and understood the information provided above.  
I have had the opportunity to ask questions about the study and received satisfactory answers.  
I voluntarily agree to participate in this research study.  
Participant's gender: \_\_\_\_\_

**Change Competency ADKAR Assessment**

#	Statements for the Question	Levels				
		1	2	3	4	5
<b>A</b>	<b>Awareness – Do we understand the need for change?</b>					
1	I understand the importance of responding to internal and external factors of change in the organization.					
2	I know that the organization has made groups aware of the upcoming change.					
3	I realize the rationale and drivers for change in the organization.					
<b>D</b>	<b>Desire – Is there a clear desire to change?</b>					
4	I recognize that the organization have mechanisms available to create the appetite for change.					
5	I comprehend that there is a general sense of curiosity about the change upcoming.					
<b>K</b>	<b>Knowledge – Is there a clear understanding of the required skills and knowledge?</b>					
6	I appreciate the organization's defined skills and values required for change to succeed.					

7	I know that groups have received appropriate knowledge about the change and its implications.					
8	I recognize that each group understands its role in the new state.					
<b>A</b>	<b>Ability – Do we have the ability to implement change?</b>					
9	I appreciate that the organization has the necessary tools and processes to manage change.					
10	I comprehend that groups have received training and coaching appropriate to their roles.					
<b>R</b>	<b>Reinforcement – Can we make change stick?</b>					
11	I realize that the organization encourages and rewards successful change through its culture, values and initiatives.					
12	<b>I appreciate that support of change is reinforced by change champions and resistance is identified and managed.</b>					

**The 29-item Spiritual Intelligence Questionnaire by Abdollahzadeh et al. (2009)**

row	items	Completely agree	Agree	Almost agree	Disagree	Completely disagree
4	I become astonished by observing the universe.					
1	I am interested in searching and asking basic questions about life and universe.					
5	I want to have a humane and compassionate relationship with others.					
1	I always feel that God is watching over my actions.					
5	I have a sense of gratitude and thanksgiving in life.					
9	I live with enthusiasm.					
7	I believe in God's divine presence in the world.					
8	It is pleasing to me to pray and I feel calm after the worship.					
1	In the face of difficulties and suffering, I believe that God helps me.					
40	I can express my mistakes with regard to my position.					
44	I pray and make efforts while facing problems.					
41	I feel responsible and committed to my duties.					
45	I have the ability to stand up against public in the event of opposition to the fundamental principles of life.					
41	I enjoy helping others.					
45	I do not forget God if I feel desperate.					
49	I feel God's love to myself, both directly and through others.					
47	I am not vulnerable to changes in the world because I believe the world is changing and has the ability of flexibly.					
48	I consider myself as the cause of all my feelings.					
41	My life is meaningful with a sense of value and					

	purpose.					
10	I establish a spiritual connection with the person I help.					
14	I control my thoughts and actions and try to improve my development.					
11	I enjoy religious and spiritual foundations as a source of power and guidance.					
15	I believe that there is peace, love, joy and satisfaction within me, not in the world around me.					
11	I feel I am connected to the source of the universe.					
15	I feel secure on my own inner strengths					
	and characteristics.					
19	I consider work as a tool for creativity and self-confidence (not just for money).					
17	I believe that I have nothing to lose because God is the real owner of everything.					
18	I have the ability to love and forgive others, regardless of gender, race or nationality.					
11	I find happiness and perfection in the light of attention to perfections and spirituality.					