

THE ROLE OF SPIRITUAL INTELLIGENCE ON ENTREPRENEURIAL SELF-EFFICACY

Ruhsal Zekanın Girişimci Öz-Yeterlik Üzerindeki Rolü

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Assoc. Prof. Cem KAHYA

Bayburt University, Faculty of Economics and Administrative Sciences, Department of Business, Bayburt/Turkey

ORCID ID: 0000-0001-8093-3318

ABSTRACT

Entrepreneurship plays a role as a catalyst in the economic development of countries. In today's business world, the key to success lies in creativity and innovation. The way to be creative and innovative is also through being an entrepreneur. In countries where great economic developments have been achieved in recent years, it is witnessed that the entrepreneurship training for the young population has increased and young people are directed towards entrepreneurship. It is seen that in our developing country, efforts are made to encourage young people to turn to entrepreneurship. In order to contribute to this process, the phenomenon of entrepreneurial self-efficacy, which reveals the capabilities of young people in seeing themselves as an entrepreneur in the future and the phenomenon of spiritual intelligence, which is thought to positively affect entrepreneurial self-efficacy, were discussed, and the relationship between these two phenomena was questioned. As a result of the research, it was concluded that spiritual intelligence affects entrepreneurial self-efficacy significantly and positively.

Keywords: Spiritual Intelligence, Entrepreneurship, Self Efficacy, Entrepreneurial Self-Efficacy

ÖZET

Girişimcilik, ülkelerin ekonomik kalkınmasında bir katalizör olarak rol oynar. Günümüz iş dünyasında başarının anahtarı yaratıcılık ve yenilikte yatmaktadır. Yaratıcı ve yenilikçi olmanın yolu da girişimci olmaktan geçer. Son yıllarda büyük ekonomik gelişmelerin yakalandığı ülkelerde, genç nüfusa yönelik girişimcilik eğitimlerinin arttığı ve gençlerin girişimcilğe yöneldiğine şahit olunmaktadır. Gelişmekte olan ülkemizde gençleri girişimcilğe yönelmeye teşvik etmeye yönelik çalışmalar yapıldığı görülmektedir. Bu sürece katkıda bulunmak amacıyla, gençlerin gelecekte kendilerini girişimci olarak görme yeteneklerini ortaya çıkaran girişimci öz-yeterlik olgusu ve girişimci öz-yeterliği olumlu yönde etkilediği düşünülen ruhsal zeka olgusu ele alınmış ve bu iki olgu arasındaki ilişki sorgulanmıştır. Araştırma sonucunda ruhsal zekanın girişimci öz-yeterliği anlamlı ve olumlu yönde etkilediği sonucuna varılmıştır.

Anahtar Kelimeler: Ruhsal Zeka, Girişimcilik, Öz-Yeterlik, Girişimci Öz-Yeterlik

1. INTRODUCTION

Entrepreneurship is an important phenomenon in terms of increasing economic efficiency, bringing innovation to the market, creating new employment areas and maintaining this (Zhao et al., 2005). For this reason, many universities with worldwide prestige aim to train individuals specialized in entrepreneurship (Larigol et al., 2020). At this point, the thing that will facilitate the work of universities will be individuals with high entrepreneurial self-efficacy.

Entrepreneurial self-efficacy reveals an individual's sense of entrepreneurial ability towards himself and the level of confidence in his personal performance about achieving entrepreneurial roles and responsibilities. In this context, entrepreneurial self-efficacy is one of the basic components of the entrepreneurship process that is developed and shaped through entrepreneurship education (Larigol et al., 2020).

The structure of entrepreneurial self-efficacy developed by Chen et al. (1998) is one of the most important new structures emerging in the entrepreneurship literature in recent years (Forbes, 2005). Entrepreneurial self-efficacy is defined by scientists in different ways in the literature. Looking at some of these, Baum et al. (2001) define that entrepreneurial self-efficacy is the capabilities of individuals in any job, Baron (2004) express that it is the degree to which individuals use the necessary resources, skills and competencies together to succeed in any job.

The phenomenon of entrepreneurial self-efficacy is expressed by some researchers as capabilities in performing specific tasks related to entrepreneurship, while others express it as the confidence in

individual skills to be successful in the business establishment process (Tsai et al., 2016). Finally, Krueger et al. (2000) who played an important role in the development of the phenomenon of entrepreneurial self-efficacy, describe this phenomenon as an individual's ability to achieve his goals.

In the above definitions, it is seen that the concepts of capability and trust come to the fore. In this context, it can be said that increasing the self-efficacy level of individuals for their own abilities and skills will play a major role in increasing the entrepreneurial self-efficacy capacities. The problem here is how to increase these self-confidence levels of individuals. As a solution to this problem, the phenomenon of spiritual intelligence is highlighted in this study.

Spiritual intelligence is defined as the abilities that people embody with their values and qualities when they make meaningful decisions, think about existing issues, solve problems in daily life, and at the same time increase their working and well-being (Seyfi & Köse, 2016). Spiritual intelligence is a type of intelligence that enables people to know that they are connected with the whole universe and to be aware of themselves in this universe (Akgemci & Bekiş, 2013).

Spiritual intelligence is a combination of one's openness to new ideas and information, and one's own values and contributions. In this respect, spiritual intelligence provides a basis for both mental and emotional intelligence to function effectively (Aydıntan, 2009). According to Bozdağ (2010), people with spiritual intelligence understand their feelings and the people they face more clearly. Therefore, spiritual intelligence is associated with the ability to find meaning and purpose from life by approving behaviors that require responsibility and discipline (Yurttaş, 2018).

It has been observed that people with spiritual intelligence characteristics have values such as responsibility, honesty, compassion, respect and self-efficacy. Spiritual intelligence contributes to the person's intuition to understand the events in the process he lives and to choose the most accurate one and reach the result. However, people with high levels of spiritual intelligence easily overcome difficulties through determination and honesty. Therefore, spiritual intelligence enables the individual to understand his/her own capacity without prioritizing his ego and to show a stronger, determined and courageous understanding in all his attempts (Aydıntan, 2009).

Spiritual intelligence consists of three dimensions: acceptance, self-identity, purpose and values. *Acceptance* is being able to love others despite their behaviors and discourses, to be able to respect them, to be able to forgive them, to be able to love oneself despite personal shortcomings or mistakes, to be open to differences and to value themselves. *Self-identity* is a person's understanding of who he/she is and what he's/she's living for, knowing his strengths and weaknesses, striving to be like himself/herself and believe his/her self-efficacy. *Purpose and Values* are to have one's view about his/her purposes, values and benefits he/she provides to the world, to have an ability to see the meaning and the purpose of his/her life, to understand the harmony between his/her values and behaviors, to face his/her fears, and to be brave. (Cook, Macaulay ve Coldicott, 2004).

A minimum level of entrepreneurial self-efficacy is required to motivate potential entrepreneurs to the process of creating new ventures (Hmieleski, 2008). Therefore, it should be ensured that the entrepreneurial self-efficacy levels of the entrepreneur candidates, especially the young people, are increased more. There may be different ways to do this, but in this study, it is thought that by increasing the spiritual intelligence levels of individuals, the entrepreneurial self-efficacy levels of potential entrepreneurs can be increased. Based on these explanations, the main purpose of the study is to question the role of spiritual intelligence on entrepreneurial self-efficacy.

2. RESEARCH THEORY AND HYPOTHESES

Spiritual intelligence is one of the socio-cultural factors that can play a role in the process of creating entrepreneurial self-efficacy. The role of spiritual intelligence on entrepreneurial self-efficacy has been studied by various researchers. As one of these, King (2010) defines spiritual intelligence as mental abilities and states that, if these abilities are used, unique abilities such as

problem solving, abstract thinking and coping with difficulties will be easier. Henley (2017) and Chin et al. (2014) argue that spirituality is an effective factor in the entrepreneurship process and entrepreneurship tendency.

There are not many studies in the literature questioning the role of spiritual intelligence on entrepreneurial self-efficacy. However, research on spiritual intelligence points to its role in individual entrepreneurship, attitudes towards entrepreneurship, and entrepreneurial intention (Larigol et al., 2020). Based on this, main and sub-hypotheses of the research are formed below:

H1 = Spiritual intelligence significantly and positively affects entrepreneurial self-efficacy.

H1a = Acceptance significantly and positively affects entrepreneurial self-efficacy.

H1b = Self-identity significantly and positively affects entrepreneurial self-efficacy.

H1c = Purpose and values significantly and positively affects entrepreneurial self-efficacy.

After the theoretical background, main and sub-hypotheses of the research are revealed, the research model is shown in figure 1:

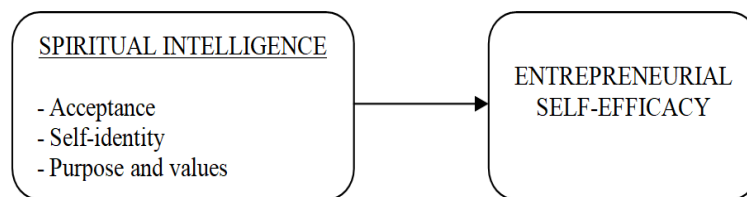


Figure 1. Research Model

3. METHODOLOGY

3.1. Research Sample

The sample of the study consists of 100 students studying at Bayburt University in the departments of economics and business administration. The demographic characteristics of the participants are as follows: 71% of the respondents are male and 29% are female, the average age of the respondents is 20.23, finally, 43% of the respondents have a work experience, while 57% do not have any work experience.

3.2. Measures

Spiritual Intelligence: In this study, spiritual intelligence scale developed by Cook, Macaulay, and Coldicott (2004) was used to measure the spiritual intelligence levels of the participants. The scale with 30 items consists of three dimensions. These dimensions are *acceptance*, *self-identity*, and *purpose and values*. The sample items are “I am respectful of other people's thoughts and feelings”, “I have the courage of my convictions”, “I can live in a state of uncertainty without knowing all the answers”. The spiritual intelligence scale is scored on a 5-point Likert scale: "(1) Completely disagree to" (5) Completely agree".

As a result of the reliability analysis performed to determine the overall reliability of the spiritual intelligence scale, the Cronbach's alpha coefficient of the scale was calculated as .83, while the Cronbach's alpha coefficients of the dimensions were .68 for the acceptance; .75 for the self-ego; it was calculated as .68 for the purpose and values.

Entrepreneurial self-efficacy: In this study, the entrepreneurial self-efficacy scale with 23 items developed by De Noble, Jung and Ehrlich (1999), was used to reveal the participants' levels of entrepreneurial self-efficacy. The sample items are “I can see new market opportunities for new products and services”, “I can form partner or alliance relationship with others”, “I can develop relationships with key people who are connected to capital sources”. The entrepreneurial self-efficacy scale is scored on a 5-point Likert scale: "(1) Completely disagree to" (5) Completely agree".

As a result of the reliability analysis conducted to determine the overall reliability of the entrepreneurial self-efficacy scale, the Cronbach's alpha coefficient of the scale was calculated as .93.

4. FINDINGS

4.1. Correlations

Table 1 shows the means, standard deviations and correlation coefficients. When the relationships between the research variables were examined, it was found that there were significant and positive relationships between spiritual intelligence and its dimensions. These findings show that the spiritual intelligence scale is consistent in itself. Considering the relationships between spiritual intelligence with its dimensions and entrepreneurial self-efficacy, significant and positive relationships were found between spiritual intelligence and entrepreneurial self-efficacy in overall ($r = .506$; $p < .01$). When we look at the relationships between the dimensions of spiritual intelligence and entrepreneurial self-efficacy, there are also significant and positive relationships between entrepreneurial self-efficacy and self-identity ($r = .498$; $p < .01$) and purpose and values ($r = .640$; $p < .01$). No significant relationship was found between purpose and values and entrepreneurial self-efficacy ($r = .098$; $p > .05$).

Table 1. Correlation Coefficients

VARIABLES	Mean	SD	1	2	3	4	5
1. Spiritual Intelligence	4.04	.39	1				
2. Acceptance	3.86	.48	,707**	1			
3. Self-Identity	4.20	.52	,825**	,280**	1		
4. Purpose and Values	4.07	.48	,854**	,366**	,703**	1	
5. Entrepreneurial Self-Efficacy	3.76	.54	,506**	,098	,498**	,640**	1

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

4.2. Hypotheses Testing

Hierarchical regression analysis was conducted to test the research hypotheses. Within the scope of this analysis, two models are proposed. In model 1, the effects of gender, age and work experience on entrepreneurial self-efficacy as control variables. At the same time, the effect of spiritual intelligence on entrepreneurial self-efficacy was overallly examined. Finally, in model 2, the effects of dimensions of spiritual intelligence on entrepreneurial self-efficacy were questioned.

Table 2. Hierarchical Regression Analyzes

Variables	Entrepreneurial Self-Efficacy			
	Step 1	Step 2	Step 1	Step 2
<i>Control variables</i>				
1. Gender	.122	.077	.122	.129
2. Age	-.024	.058	-.024	.039
3. Work experience	.023	-.071	.023	.000
<i>Predictors</i>				
4. Spiritual intelligence		.517***		
5. Acceptance				-.187*
6. Self-Identity				.100
7. Purpose and Values				.635***
R^2	.018	.266	.018	.454
Adjusted R^2	-.013	.235	-.013	.419
F	.573	8.617	.573	12.910
p	.634	.000	.634	.000

Looking at the data in table 2, according to model 1, it was found that step 1 was insignificant ($R^2 = .018$; $p = .634$), that is, gender, age or work experience did not have significant effects on entrepreneurial self-efficacy. Unlike step 1, step 2 was found to be significant ($p = .000$) and it was concluded that spiritual intelligence had a significant and positive effect on entrepreneurial self-efficacy in overall ($\beta = .517$; $p = .000$). According to this result, the main hypothesis of the research, H1, has been proved. Finally, according to model 2, step 1 had already same values with step 1 in model 1. On the contrary, step 2 was also found to be a significant model. It was concluded that entrepreneurial self-efficacy was significantly and negatively affected by acceptance ($\beta = -.187$; $p =$

.034) and significantly and positively affected by purpose and values ($\beta = .635$; $p < .000$). There was no significant effect of self-identity on entrepreneurial self-efficacy ($\beta = .100$; $p = .368$). According to these findings, while H1c was proved as sub-hypotheses of the research, H1a and H1b were rejected. The reason why the H1 hypothesis was rejected is that the positively predicted effect was negative.

5. CONCLUSION

Many studies have been conducted on entrepreneurship, which is one of the most important phenomena of our age, reflecting different perspectives, and it has often been expressed how important this phenomenon is for the development and welfare of societies. Within the scope of this study, the relationship between spiritual intelligence and entrepreneurial self-efficacy, which is related to the process of entrepreneurship, was examined and the role of spiritual intelligence on entrepreneurial self-efficacy was revealed. The findings and comments made after the necessary analyzes were carried out are presented below:

Correlation analysis was used to question the significance of the relationships between research variables. As a result of the analysis including the sub-dimensions of spiritual intelligence, it was concluded that there is a significant and positive relationship between spiritual intelligence and entrepreneurial self-efficacy in overall. However, when we look at the relationships between the sub-dimensions of spiritual intelligence and entrepreneurial self-efficacy, there are significant and positive relationships between self-identity and purpose and values dimensions and entrepreneurial self-efficacy, but there is no significant relationship between the acceptance dimension and entrepreneurial self-efficacy. has been seen.

After the correlation analysis, hierarchical regression analysis was used to test the main and sub-hypotheses of the research. At each step of the hierarchical regression analysis, gender, age and work experience variables were also included as control variables. The aim here is to fix the effects of the control variables on the dependent variable. The findings and comments made as a result of the analyses performed are as follows: Overall, spiritual intelligence affects entrepreneurial self-efficacy significantly and positively. Based on this finding, which is similar to other studies in the literature (Larigol et al., 2020), the main hypothesis of the study, the H1 hypothesis, was proved. It can be said that as the spiritual intelligence levels of individuals increase, their entrepreneurial self-efficacy will also increase. In other words, the high level of spiritual intelligence of individuals will reinforce their belief in their entrepreneurial ability and capacity. Therefore, it is thought that creating practices that encourage young people to increase their spiritual intelligence levels in the society will make a positive contribution to entrepreneurial tendencies.

Hierarchical regression analysis was performed in terms of sub-dimensions of spiritual intelligence and entrepreneurial self-efficacy in order to test the sub-hypotheses of the study and to conduct a more detailed research. The findings and comments made as a result of the analysis are as follows: It has been determined that the acceptance dimension has a significant and negative effect on the entrepreneurial self-efficacy. With this finding, the H1a sub-hypothesis has been proven. In this study, it was suggested that acceptance has a positive effect on entrepreneurial self-efficacy, but contrary to this claim, a negative effect has emerged. In other words, it can be said that the increase in the number of participants accepting the deficiencies, mistakes or differences regarding both themselves and the people around them will cause a decrease in their entrepreneurial self-efficacy. It can be said that such a situation may be caused by the participants' having different personality structures or their being raised in different social and cultural environments.

It was found that the self-identity dimension did not have a significant effect on the entrepreneurial self-efficacy. Based on this finding, the H1b sub-hypothesis was rejected. In other words, the participants do not think that their self-identities have a significant effect on their entrepreneurial self-efficacy. It can be said that the reason for this is that the participants do not have enough life experiences due to their age and are not yet aware of their skills, abilities and capacities.

It has been seen that the purpose and values dimension has a significant and positive effect on entrepreneurial self-efficacy. With this finding, the H1c sub-hypothesis has been proven. In other words, it can be said that as individuals' life purpose and values increase, their entrepreneurial self-efficacy will also increase. Therefore, as the number of individuals who have purpose and values and who harmonize between them increases in a society, the incidence of individuals with a high perception of entrepreneurial self-efficacy may increase.

This study has some limitations. The sample size was kept at a limited level, especially because of the pandemic process. In future studies, it is thought that a more detailed study can be carried out by including variables such as social culture or personality.

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