The impact of organizational intelligence on service quality from the perspective of social exchange theory

Hamidreza Nezhadalilafmejani¹, Zahra Mohammad Beigi², Mehdi mohazabi³

¹MA commercial and marketing management, University of Tehran, Iran
²MA Public Administration, Payam Noor University, Tehran, Iran
³MA Executive Management, University of Tehran, Iran
*Corresponding Author, Email: Nezhadalilafmejani.H@Gmail.com

ABSTRACT

Organizational intelligence means the comprehensible knowledge achievement form all of factors affecting on organization such as customers, competitors, economic environment, cultural environment, organizational processes (financial, official, protective, productive, human resources, etc.) which have the considerable effect on quality of mangers’ decisions. In fact, organizational intelligence enables managers to make wise decisions. Leader-member exchanges theory which is also called leader-member exchange relationship, analyzes how leaders by the time establish mutual and different social relationships with employees and how these relationships have effect on future behaviors of the other side. In fact, this theory believes that behaviors of administrators and managers in one job department are perceived by employees in various forms. Current study has been conducted in order to study the effect of organizational intelligence on service quality. Dimensions of Organizational intelligence; emotional intelligence; spiritual intelligence and cultural intelligence have been considered. Current research has been done using descriptive method.

Keywords: Organizational Intelligence, Service Quality, Social Exchange Theory

1. Introduction

Organizational intelligence means the comprehensible knowledge achievement form all of factors affecting on organization such as customers, competitors, economic environment, cultural environment, organizational processes (financial, official, protective, productive, human resources, etc.) which have the considerable effect on quality of mangers’ decisions. In fact, organizational intelligence enables managers to make wise decisions. Cultural intelligence that shows the consistency of employees with people having different cultures is being counted as one of the indices of organizational intelligence. The importance of spirituality and spiritual growth in staff in the past few decades has increasingly attracted the attention of scientists and organizational behavior (Williams, 2003).

One of the most important goals of each production or service business is customer satisfaction. Customer satisfaction has the considerable role especially in the organizations and service firms in which organization survival is dependent on the long-term relation with customers. Many of researchers named the future organizations and firms as the service organizations (Rezayian, 2008). Thus, issues like service quality and service value in the perspective of customer and perceived satisfaction by them have been always referred as one of most important discussions in academic and scientific researches in the field of service marketing (Cronin et al., 2000).

Thus, this research intends to study the soft dimensions of organizational intelligence meant emotional intelligence; spiritual intelligence and cultural intelligence of employees on organizations’ service quality and service agencies.

2. Organizational intelligence

Piaget considers intelligence as the balance state which all adaptivelents in sensory and movement kinds and cognitive forces and also all of the absorption and reflection transactions which are being done between environment and the body, trend to that (Ghasemi et al., 2010). Created improvement in terms of individual intelligence has the important effect on forming the conception of organizational intelligence. Organizational intelligence is known as the ability to process information in the organization and its adaptation with environment (Salasel et al., 2009). Researches have shown that organizational intelligence is relevant with positive results such as friendly behavior, good relationships with colleagues and family (Rice, 1999).

Also, conducted researches in this context consider organizational intelligence as one of important abilities for success of the people in job places (Golman, 1996). People in the intelligent organizations will have more adaptive capability with organizational condition. As a result, the adaptive behavior created by them will cause creating a new intelligent rotation (Simic, 2005).
Halal knows the organizational intelligence as the result of performance of 5 cognitive sub-systems which are: organizational structure, culture, knowledge management, beneficiary's relationships and strategic processes (Halal, 2006). Albrecht considers the organizational intelligence as 7 components including strategic vision, willingness to change, spirit, common faith, agreement and unity, practical knowledge and performance pressure (Albrecht, 2003).

Liang introduces 4 levels of organizational intelligence according to the extent of monitoring and exploring of environmental information which are: null level, level of slavery which organization in this level is only capable to economically produce. Level two or the level of attempt to sustain: in this level, organizations are trying to increase their environmental responsibilities (Liang, 2002).

3. Emotional intelligence

Emotional quotient has been adapted from the concept of social intelligence which had been raised by Thordnike (Thordnike, 1920). Emotional intelligent in Salovi and Meyer’s viewpoint as one of subsets of social intelligence refers to the ability to evaluate their own and others' emotions; differentiation between them and using this knowledge to improve thoughts and behaviors. Emotional intelligence has been defined as the ability to naturally express feelings by people and perception affections of people who have the relationship with (Lin et al, 2012). Salovi and Meyer have known the emotional intelligence including 4 dimensions: 1) Self-Emotion Appraisal (SEA) which means the individual ability in perception deep feelings and affections and expressing them in the correct and natural form. 2) Others’ Emotional Appraisal (OEA) that means individual ability in perception others ‘affections 3) Regulation of Emotion (ROE) which means individual ability in evaluation and analysis of his affection and adaptability and consistency with changes. 4) Use of Emotion (UOE) that means the individual ability in directing his affection to the positive and effectiveness behavior through productive activities and better individual performance (Law et al, 2004; Davies et al, 1998).

4. Cultural intelligence

In this context, people have more consistency; better understand and tolerate the cultural differences, national and regional. In fact, these people have a kind of intelligence to effectively adapt within cultural contexts (Kumar and Rose, 2008).

Earley and Ang firstly introduced the mechanism for cultural intelligence in order to describe the differences of people in adaptation and consistency with people who interact with from other culture. Cultural intelligence means the individual ability in collecting and analysis the messages for decision making and relevant approaches required for consistency with a new environment. Cultural intelligence includes 4 dimensions: 1) Meta-Cognitive CQ (MCQ) or the strategy of cultural quotient. 2) Cognitive CQ (COQ) or knowledge of cultural quotient. 3) Motivational CQ (MCQ) and 4) Behavioral CI (Earley and Ang, 2003).

5. Spiritual intelligence

The conception of spiritual intelligence in the academic literature of psychology was firstly presented by Stivens in 1996 and after that was developed by Emmons in 1999. Simultaneously, these discussions were accompanied by Gradner in 1999. He investigated the conception of spiritual intelligence in different dimensions and challenged the acceptance of combined conception of spirituality and intelligence. Of course, Gardner who has proposed the theory of multiple intelligence in 1990, also proposed three types of intelligence that are not yet firmly stated like earlier intelligence. These intelligences are: spiritual, naturalistic and existentialism intelligences. In 2000, Zohar and Marshall with publishing a book entitled “spiritual intelligence, ultimate intelligence” introduced the third intelligence plan (after IQ and EQ) to the psychology science (Zohar and Marshall, 2000).

Spirituality mostly is relevant to the belief system of an individual. Spiritual power of the person guarantees his positive attitude to the issues and his interest to give hand to others (Yang and Mao, 2007). Experimental findings of researchers have shown that in many service occupations such as nursing and teaching, a person has to know his spiritual and religious spirit and be aware of his beliefs and values. Development of individual spirit causes forming reliable and calm life and this kind of life with reinforcement of friendly and reliable relationships has the impact on his tasks. In Van Leeuwen, many of jobs such as nursing and teaching have the spiritual nature and success in them is driven form spiritual dimension of human (Van Leeuwen, 2004).

It is necessary to explain that spirituality and religion don’t have similar meaning and are naturally different (Thompson, 2002). Religion is based on the individual beliefs and indicates the individual commitment to doctrine and religious principles and beliefs and actions (Speck, 2004).

Above all, spirituality doesn’t needceremonial and religious ritual and no need to attend the meetings, associations and religious institutions (Castellaw et al, 1999). Religion includes symbols of religious signs, but spirituality is something more than religion. A person is allowed not to have any religion, simultaneously be a spiritual person, although religion has the massive effect on spirituality in the life and causes to increase it. Spirituality is the excellent relation with the god or the superior power which gives value and goal to life (Manning, 2004).

Spiritual intelligence guarantees the thinking about symbolic meaning of life’s evens and incidences and finding meaning and goal in all of life’s experiences. Thus, in a sense, spiritual intelligence is a lens which a person perceives events and incidences through that. This method is the approach to look at phenomena thorough upper vision. In fact, spiritual intelligence gives the possibility to these people to continue life with more meaning and depth (Nasel, 2004).

King considers the spiritual intelligence as the set of mental capacities which are based on immaterial and transcendent aspects of existence, such as self-knowledge, deep existential thinking and develop the sense. In King’s opinion, spiritual intelligence has 4 components: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE) (King, 2008).

6. Organizational citizenship behavior

Kahn also has defined the Supra-role and believes that these behaviors increase effectiveness in the organization. He...
defined the citizenship behaviors including any action that facilities the system movement and social establishments of organization and is not directly related to the official activities of daily routine tasks of employees. Kahn has applied the citizenship word for employees who show such behaviors beyond the tasks.

At first, primary conception of OCB includes 2 dimensions of altruism and generalized compliance. Altruism is about the behaviors which are directly formed in order to help other people in face to face situations (for example helping the colleague who suffers great job pressure). Generalized compliance is about the behaviors that are not for helping special person, but also indicate the entire compliance of rules, norms and organizational expectations (for example being on time or proposing suggestions to improve organizational effectiveness). Later, Organ developed this model to 5-dimensional model (Gotlib, 2011).

Williams & Anderson have divided these 2 factors as following: 1- OCB-O which refers to the organizational citizenship behavior that benefits the organization generally, for example volunteering for internal associations of organization. 2- OCB-I that refers to the organizational citizenship behavior that mostly is in line with benefits of organization’s colleagues and employees like sympathy and interpersonal helps (Williams and Anderson, 1991).

Podsakoff in 2000 have done a detailed categorization form these kinds of behaviors that divide organizational citizenship behaviors into 7 categories which are: helping behaviors, magnanimity, individual innovation, civic virtue, organizational commitment, self-satisfaction and personal growth (Podsakoff et al., 2000).

Leader - member exchanges theory
Leader - member exchanges theory which is also called leader – member exchange relationship, analyzes how leaders by the time establish mutual and different social relationships with employees and how these relationships have effect on future behaviors of the other side. In fact, this theory believes that behaviors of administrators and managers in one job department are perceived by employees in various forms. LMX describes the relationship between leader and an employee and how they affect each other and also their mutual correlation (Jonos et al., 2010).

Dionne believes that Leader - member exchanges theory investigates the establishment of relationship between leader and his subordinates and also how they have effect on each other’s behaviors; discusses the role of subordinates in the organization; develops the relationship between leaders and subordinates. This theory demonstrates the relationship between leaders and subordinates by time and in different situations (Dionne, 2000).

Blau in 1996 introduces the social exchange as a kind of optional behavior in the person which is affected by his expectations form the other side of the relationship. In fact, social exchange is similar to an economic exchange for those who share it and it is along with the expectation of future returns (Blau, 1986).

A mechanism which runs the social exchange is the reciprocity norm which is based on this principle that human help people who have helped him before, because compensation a friendly behavior by others is necessary for continuing and maintaining an interpersonal relationship (Gotlib, 2011). Leiden and Maslyn have raised four dimensions: 1 - Cooperation and assistance 2 - Emotions 3 - Loyalty 4- Professional respects for LMX. In Graen andUhl-Bien’s viewpoint, LMX has 3 dimensions which are: respect, trust and mutual task (Graen, 1995).

7. Service quality

Researcher’s results show that employees’ loyalty has the positive and significant relation with service quality and consequently service quality has effect on customer satisfaction and his loyalty. Also, these 2 factors have the positive effect on profitability of companies and service organizations, especially organizations of "high touch with customer" (Yee et al., 2010).

Service quality is a scale which measures the extent of adoption of customer’s expectation with the received services. This means that proposing service with quality by one company is adoption of related services with customer’s expectations (Lai and Chen, 2011).

As the results of studies by Parasuraman et al which have done later in 1988, they decreases 10 indices of quality services to 5 indices because of high correlation between indices which are: 1- tangible and physical evidences (presence of physical facilities, equipment and human resources to give services to customers) 2- reliability (ability to perform mentioned services accurately and durably) 3- responsibility ( trend to response to customer needs in any time) 4- assurance (creating trust toward required services by customer and lack of doubt and negative points related to the service) 5- empathy (amount of attention and care for the customer's request). These 5 indices are the components of SERVQUAL to measure service quality (Parasuraman et al, 1988).

SERVQUAL scale is vastly applied by refreshers to measure amount of quality service in viewpoint of customers in various service industries. Researches related to bank and financial services, health and hospital services, travel services, educational services, entertainment services, library services, online services for websites, mobile services, and many other service contexts have used this model to measure service quality (Ladhari, 2008).

Even though, it is preferred to question customers to measure quality services, but the results of similar experimental researches show that data obtained from employees in terms of service quality is greatly similar to obtained data from customers in this term (Hays and Hill, 2006). So, in many of researches to measure service quality, data obtained from employees especially staffs who have more relationship with customer have been used (Yee et al., 2010).

8. Conclusions

According to the effect of professors’ organizational intelligence on students’ attitude toward quality services of universities, it is suggested to the presidents of universities to pay the especial attention to this issue. Experimental findings show that all of dimensions of organizational intelligence can be promoted by employees’ education in the organization. Holding classes for organizational intelligence and also publishing educational journals and broachers in terms of emotional intelligence, cultural intelligence and spiritual intelligence can provide the context for increasing organizational intelligent of professors an employees in universities. This issue moderates the relationship between professors and employees with their colleagues and students.
and can create a desirable educational and cultural environment. Also, it can have positive effect on job satisfaction of professors and employees, efficient management and scientific progress of university. High organizational intelligence causes to promote the performances of professors and employees and their perception and familiarities from their tasks. This issue automatically leads to give better services to the students. Professors, who have the high organizational intelligence, show the behaviors beyond their tasks, sympathy. Sympathy, Discipline and Conscience are 3 exclusive features of the organizational citizenship behaviors which their appearance in professors’ and employees’ behaviors has the significant effect on students’ satisfaction from universities’ services. To promote organizational intelligence, it is needed to managers of service organizations evaluate their organizations in all of dimensions of organizational intelligence (such as social intelligence, emotional intelligence, competitive intelligence, marketing intelligence, cultural intelligence as well as spiritual intelligence) and exploit techniques of KM in order to maintain and distribute this intelligence in the organization. It is suggested to the manangers of service organizations to exploit emotional intelligence, cultural intelligence as well as spiritual intelligence tests in order to supply human resource for their organizations. In viewpoint of maintaining and developing human forces, people with high organizational intelligence create processes that make performance growth and other human resources more practical and easier. People, who have high organizational intelligence, will have better interactions with others and this factor helps them with individual and organizational life.

References

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