

The Effect of Intellectual, Emotional And Spiritual on Organizational Culture And The Impact on Work Ethics At Education And Culture Office In Gorontalo Regency.

¹Yahya Podungge* .²Abdul Kadim Masaong. ³Yoseph Paramata
⁴Sitti Roskina Mas.

State University of Gorontalo
Corresponding Author: Yahya Podungge

Abstract: *The purpose of this research is to examine the effect of intellectual intelligence, emotional intelligence and spiritual intelligence on work ethos, both directly and indirectly through organizational culture. The population of this study is the entire Civil State Apparatus in Education and Culture Office of Gorontalo Regency. The sample of this study was 54 respondents. The data is analyzed by regression through SPSS Ver. 22. The results of study found that: (1) intellectual intelligence directly has positive and significant effect on work ethos, (2) emotional intelligence directly positive and significant effect on work ethos, (3) spiritual intelligence directly has positive and significant effect on work ethos, (4) Intellectual intelligence directly has positive and significant effect on work culture, (5) emotional intelligence directly has positive and significant effect on organizational culture, (6) spiritual intelligence directly has positive and significant effect on organizational culture, (7) organizational culture directly has positive and significant effect on Work ethos, (8) intellectual intelligence indirectly affect on work ethos through organizational culture, (9) emotional intelligence indirectly affect on work ethos through organizational culture, and (10) spiritual intelligence indirectly affect on work ethos through organizational culture.*

Keywords: *intellectual intelligence, emotional intelligence, spiritual intelligence, organizational culture, work ethos.*

Date of Submission: 08-08-2017

Date of acceptance: 19-08-2017

I. INTRODUCTION

The development and changes in national education causing fundamental changes in life order of nation and state. One obvious change is the paradigm change used by state to achieve the goals. Centralized and top down paradigm is replaced by a made centralistic paradigm with principles of good governance and bottom-up to gives more space to public and private and education office to participate in development. This paradigm makes the work ethos becomes very important to realize the education goal. The work ethos of education office apparatus in context of regional development to prioritize the principle of good governance enables the apparatus to work maximally in encouraging participatory, responsive, democratic, clean and corruption-free, and oriented social systems and mechanisms within the area. The work ethos itself is defined as a set of positive behaviors rooted in fundamental beliefs with total commitment to an integral work paradigm (Sinamo, 2005: 26). Taking into account the notion of work ethos, it can be understood that a good work ethos needs to be owned by an individual apparatus in order to behave positively, especially related to their work.

It can be seen that in fact until the present era the work ethos seems to have not received attention and has not been implemented properly. Education agency, for example, the positive work ethos has not been implemented maximally. The apparatus has not performed their duties, roles and functions maximally. There are still many negative behaviors such as undisciplined time when coming and going home, and slow to perform the assigned task. In addition, work transparency of organization or institution has not been maximized; public service is slow and convoluted, and low motivation of apparatus to compete their work. The other important fact that can be noted is that apparatus shows less friendly attitude with others, quick to show negative emotional reactions, slow forgiveness of others' faults, and quickly despair when faced with problems. Above negative behaviors above can be considered as one indication of unhealthy organizational performance. A healthy organizational performance includes the quality of positive apparatus work behavior in a safe and conducive organizational social environment. The matters should not occur in a work environment that demands exemplary that can be used by other agencies outside the education office agency.

Individuals are involved in process of organizing the country especially in field of education. Apparatus of education department is required to show a good work ethos. A good work ethos is demonstrated

by a high self-awareness. One of this high self-awareness is characterized by disciplined, honest, responsible, commitment and consistent working principles. A good work ethos based on professional ability is the key to achieve success. In addition, a number of research results have proven that other factors such as intellectual intelligence, emotional intelligence, spiritual intelligence, and organizational culture are also considered affect on work ethos that leads to high performance of apparatus (Kusnan, 2004; Trihandini, 2005; Masaong, 2009; Ode, 2011; Rahmasari, 2012; Subramaniam, 2014). Apparatus work ethos is the dependent variable affected by independent variables of intellectual intelligence, emotional intelligence, spiritual intelligence, and organizational culture.

Organizational culture is one factor to affect the apparatus work ethos. It should get serious attention from the organization of government. Organizational culture refers to dominant culture understood and shared by all organization members. The organization culture comes from sub-cultures that become the tool to establish core values that dominantly embraced and believed by organization members. An organization with a good organizational culture is characterized by individual initiative, tolerance for risky action, organizational direction, integration, management support, control, identity, reward systems, conflict tolerance, and existence of communication patterns (Robbins, 1994: 479). The work ethos of an apparatus is manifested in behavior that can be observed and judged by others. Work ethos can be interpreted as attitudes, personalities, characters, and beliefs as the basis for an activity undertaken by individuals or groups in order to achieve the desired goals.

II. THEORY AND HYPOTHESIS STUDY

Work ethos

Ethos definition is proposed by Sinamo (2008: 20-21) as a work paradigm that led to work behavior. Sinamo formulated work ethos as follows: (1) work is grace, (2) work is trust, (3) work is call, (4) work is actualization, (5) work is worship, (6) work is art, (7) work is honor and (8) work is service. These eight formulations are called professional work ethos, a set of positive work behaviors rooted in a strong awareness, fundamental beliefs, accompanied by a total commitment to an integral work paradigm (Sinamo, 2008: 26). This professional work ethos is the basis for integral and coherent, symmetrical and holistic success to include all levels: personal, interpersonal, organizational, professional and social. Furthermore, based on explanation of Poniman, et al (2005: 143-176) in their book entitled "Kubik Leadership" ethos can be summed up as a positive work attitude embodied in three dimensions of work ethos namely work hard, work smart and sincere which can impact to improve a person's ability to bear the workload. In this sense, work hard is a form of effort directed to get a result, using its own energy as input (working capital).

Organizational culture

Organizational culture comes from two words "culture" and "organization". Culture implies an outcome of mind and/or power, creativity, work, intention, thought and customs of man who consciously or unconsciously can be accepted as a civilized behavior (Moeheriono, 2012: 335). A more formal understanding is stated by Schein (2004: 17), that culture is a basic assumption pattern learned by a group to solve external adaptations and internal integration, the well function well is considered valid, and therefore taught to new members as a correct way of thinking and feeling in relation to the problems. Organizational culture is something typical and characteristic of an organization that distinguishes it from other organizations. A well-functioning organizational culture will further ensure the success of organization to achieve the objectives.

Organizational culture as one factor to affect the apparatus work ethos must get serious attention from the government organization. Culture in context of a group or organization can formally be defined as a commonly shared pattern of shared assumptions learned by group, which helps to solve external adaptation problems and internal integration, well function is considered legitimate, and needs to be taught to new members as a correct way in perceiving, thinking, and feeling the connection in problems (Schein, 2004: 17). Organizational culture is the implementation of cultural values or traditions embraced by organization members as reflected in attitudes and behavior of organization members. Moeheriono (2010: 333) also stated that organizational culture represents a common perception of members of an organization or a system of shared meanings. An organization with good organizational culture is characterized by individual initiative, tolerance of risk action, organizational direction, integration, management support, control, identity, reward systems, conflict tolerance, and communication patterns (Robbins, 1994: 479). These characteristics distinguish one organizational culture from one other.

Intellectual Intelligence

Masaong et al. (2016: 38) defines intellectual intelligence as the ability to think and act appropriately based on experience to respond appropriately to voters, connectors, problem solvers, negotiators, healers, and synergy builders to achieve certain goals. Emotional intelligence includes self-awareness, self-management, social awareness, and relationship management (Salovey & Grewal, 2005; Masaong, 2011: 80-83; Goleman &

Boyatzis, 2000). Self-awareness is the ability to detect and capture the meaning of faces, images, sounds, and cultural work results. This ability also includes the ability to assess you accurately and have high confidence (Masaong, et al 2016: 56).

Emotional Intelligence

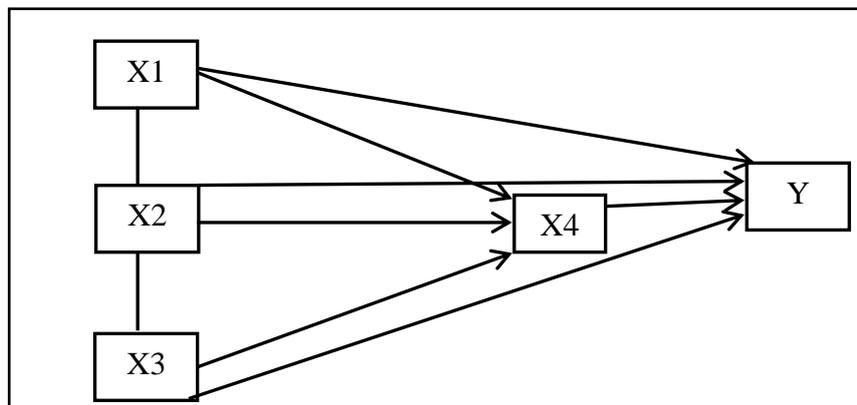
Emotional intelligence deals with the ways to manage emotions of self and others. In context of work world, an apparatus is not uncommon to face high pressure situations. Therefore, good emotional management is required in order such situation will not cause a worse impact on work environment. Good emotional management can encourage personal development; it can also enhance positive relationships with others. Martin (2003: 65) states that emotion is an important element to awakens, maintains and directs one's behavior. Emotional intelligence is an equally important aspect of intellectual intelligence, especially in relation to organizational or corporate success. Goleman, as quoted by Martin (2003: 43) says that results of independent expert analysis of more than 500 organizations around the world have resulted in more or less the same conclusion that emotional intelligence plays an important role in almost every type of work. Individuals and organizations should maintain emotional intelligence to achieve strength, stability, and self-awareness. Someone who has a strong self-awareness is a realistic person (Goleman, Boyatzis & McKee, and 2004: 45). Realistic means that self-awareness possessed makes a person able to calculate the strength and weakness of himself by empowering his honesty.

Spiritual Intelligence

Spirituality is a fundamental part of human experience to understand how an individual builds meaningful knowledge. Spirituality has a deep cultural dimension that informs intellectual development. This process of meaning is manifested and mediated by cultural context. Snyder et al., quoted by Devi (2016: 322) states that spiritual intelligence or spirituality is a positive psychological concept, depicted with love, empathy, patience, tolerance, forgiveness, satisfaction, personal responsibility, and sense of harmony with other people. A person with a positive psychological concept can maintain relationships with others and also solve the problems of his own life. Spiritual intelligence is the ability to act wisely and sympathetically to help others, while at same time maintaining peace within and without regard to environment (Subramanian & Panchantham, 2014: 93). Spiritual intelligence makes an individual able to deeply interpret all phenomena or events of life based on properties of wisdom, sympathy and empathy. The above description shows that work ethos is affected by many factors, including intellectual intelligence, emotional intelligence, spiritual intelligence and organizational culture variables. Therefore, this study examines the effect of intellectual intelligence, emotional intelligence and spiritual intelligence variables on work ethos, either directly or indirectly through organizational culture

Research Model and Hypothesis

This research model can be presented in form of picture below.



Description:

- X1: intellectual intelligence variable as an exogenous variable 1
- X2: emotional intelligence variable as exogenous variable 2
- X3: spiritual intelligence variable as an exogenous variable 3
- X4: organizational culture variable as an intervening variable
- Y: work ethos variable as endogenous variable

This research will test and analyze the effect between variables, either directly or indirectly. Based on research model, these research hypotheses are below.

H1: Intellectual intelligence directly has positive effects on work ethos

H2: Emotional intelligence directly has positive effects on work ethos,

H3: Spiritual intelligence directly has positive effects on work ethos,

H4: Intellectual intelligence directly has positive effects on work culture,

H5: Emotional intelligence directly has positive effects on organizational culture,

H6: Spiritual intelligence directly has positive effects on organizational culture,

H7: Organizational culture directly has positive effects on work ethos,

H8: Intellectual intelligence indirectly has positive and significant effects on work ethos through organizational culture

H9: Emotional intelligence indirectly has positive and significant effects on work ethos through organizational culture.

H10: Spiritual intelligence indirectly has positive and significant effects on work ethos through organizational culture.

III. METHODOLOGY

This research was conducted at Gorontalo District Education and Culture Office. The study was conducted for six months from May to October 2016. This study used a quantitative approach with correlation-survey research. Quantitative approach uses data analysis (statistics) with aim to test the hypothesis. The population of this study is all employees of Education and Culture Office of Gorontalo. The samples are 54 people. The data were collected using a 5-point Likert questionnaire: Always (5), Often (4), Sometimes (3), rarely (2) and Never (1) (Riduwan and Akdon, 2010). In addition, documentation and observation are also used for complementary data.

IV. RESEARCH RESULT AND DISCUSSION

Good data has high validity and reliability. The test results show that all data is valid because the significance level above 0.05. The data obtained is also reliable because the cronbach alpha larger than 0.6 (Nunnally, 1976). The next step is to analyze the data to test the research hypothesis.

1. Direct Effect of Intellectual Intelligence on Work ethos

The direct effect of intellectual intelligence on work ethos has $r = 0.729$, it means the effect within medium category. Although contributing to a moderate level, intellectual intelligence contributes directly to work ethos by 53.1%. The direct effect of intellectual intelligence on work ethos is shown by regression equation $Y = -8.255 + 1.166X_1$. Based on this equation it is seen that work ethos without intellectual intelligence will negative. Therefore, H1 is accepted

Based on equation $Y = -8.255 + 1.166X_1$, it can be seen that any increase of score on intellectual intelligence impact on rising of work ethos. Thus one of efforts to raise the work ethos is to raise or improve intellectual intelligence. As it is known that work ethos is a personal and positive mental foundation that underlies the behavior of a person who appears in mindset and patterns of action in everyday life and in world of work according to their potential. Sinamo (2008: 20-21) states that ethos is a work paradigm to produces work behavior. These paradigms include work is mercy, trust, call, actualization, worship, art, honor and service. Imlahi (2015: 1) also state that intellectual intelligence is the ability to understand, plan, think, rationalize from information obtained. This opinion provides an understanding to us that intellectual intelligence can be enabled to support a good work ethos in work environment.

2. Direct Effect of Emotional Intelligence on Work ethos

The direct effect of emotional intelligence on work ethos has $r = 0.616$, it means the effect within medium category. Although contributing to moderate levels, emotional intelligence contributes directly to intellectual intelligence to work ethos at 37.9%. The direct effect of emotional intelligence on work ethos is shown by regression equation $Y = 28.675 + 0.793 X_2$. This equation shows that work ethos without emotional intelligence is minimal. Therefore, H2 is accepted Based on equation $Y = 28.675 + 0.793 X_2$, it shows that every increase score on emotional intelligence affects the rise of work ethos. Therefore, one effort to raise the work ethos is to increase emotional intelligence.

This result is consistent with (Goleman, 2003: 29) that emotional intelligence is more ability possessed by someone in self-motivation, resilience in face of failure, controlling emotions and delaying satisfaction, and regulate the state of soul. An apparatus with good organizational awareness will ask what he or she can contribute to his organization (Sulistami & Mahdi, 2006: 89) to his environment, can produce a great discovery to serve as a lesson for people within his organization. Service is an indicator of social awareness that also

important to be possessed by an apparatus. The ability to serve and how to work can become a mirror of one's emotional intelligence. Therefore, individuals need high skills in terms of managing emotions and managing relationships so the personnel or workers will experience a positive mood continuously and feel comfortable at work and will reach a high level of job satisfaction (Grandey, 2003: 45).

V. DIRECT EFFECT OF SPIRITUAL INTELLIGENCE ON WORK ETHOS

The direct effect of spiritual intelligence on work ethos has $r = 0.616$, it means the effect within medium category. Although contributing to a moderate level, spiritual intelligence contributes directly to work ethos at 38.0%. The direct effect of spiritual intelligence on work ethos is shown by regression equation $Y = 42.835 + 0.446 X3$. This equation shows that work ethos without emotional intelligence is minimal. Therefore, H3 is accepted. Based on equation $Y = 42.835 + 0.446X3$, it can be seen that every increase of score on spiritual intelligence affect to increase work ethos. Therefore, one effort to raise work ethos is to raise or improve spiritual intelligence. This is in line with Sinetar's opinion, as quoted by Nggermanto (2002: 117) that spiritual intelligence is inspirational intelligence, encouragement, and inspirational effectiveness, theisness or divinity in which we all become part. An apparatus with good spiritual intelligence can demonstrate his integrity and socialize with his environment. This is in line with opinion expressed by Emmons (in Howard, 2009: 55) that individuals who demonstrate capacity in high transcendence awareness have spiritual intelligence. Spiritual intelligence enables one to confront and solve the issues of living world by showing good behavior such as humbleness, strong sympathy and desire to be helpful, always grateful, and wise. Spiritual intelligence allows one to think clearly. This is because spiritual intelligence leads people to deepest meaning of nature of their life so as to give birth to a fundamental nature in structure of human intelligence (Masaong, Arsyad & Asrin, 2016: 76).

4. Direct effect of Intellectual Intelligence on Organizational Culture

The direct effect of intellectual intelligence on an organizational culture has $r = 0.527$, it means the effect within medium category. Although contributing to a moderate level, intellectual intelligence contributes directly to organizational culture at 27.8%. The model of direct effect of intellectual intelligence on organizational culture is shown by regression equation $X4 = 38.412 + 0.666 X1$. This equation shows that organizational culture without intellectual intelligence result is minimal. Therefore, H4 is accepted.

Based on equation $X4 = 38.412 + 0.666 X1$, it can be seen that every increase of score on intellectual intelligence has an impact to increase organizational culture. Thus one effort to raise the organizational culture is to raise or improve intellectual intelligence. Based on above description it can be understood that there is a direct effect of intellectual intelligence on organizational culture. Intellectual intelligence is an ability related to cognitive processes such as thinking, linking power and judging or considering things (Masaong, Arsyad, & Asrin, 2016: 38). This intelligence is needed to encourage a better work ethos. This is because intellectual intelligence can make an apparatus able to choose the right strategy to accomplish a job, able to communicate ideas in framework of organizational development, able to solve problems within organization.

5. Direct effect of Emotional Intelligence on Organizational Culture

The direct effect of emotional intelligence on organizational culture has $r = 0.559$, it means the effect within medium category. Although contributing to moderate levels, emotional intelligence contributes directly to organizational culture at 31.20%. The model of direct effect of emotional intelligence on organizational culture is shown by regression equation $X4 = 48.072 + 0.586 X2$. Based on this equation it is seen that organizational culture without emotional intelligence is minimal. Therefore, H5 is accepted.

Based on equation $X4 = 48.072 + 0.586 X2$, it appears that any increase in score on emotional intelligence impact on rise of organizational culture. Thus one effort to raise the organizational culture is to raise or improve emotional intelligence. Based on above description it can be understood that there is a direct effect of emotional intelligence on organizational culture.

6. Direct effect of Spiritual Intelligence on Organizational Culture

The direct effect of spiritual intelligence on organizational culture has $r = 0.529$, it means the effect within medium category. Although contributing to a moderate level, spiritual intelligence contributes directly to organizational culture of 27.09%. The model of direct effect of spiritual intelligence on organizational culture is shown by regression equation $X4 = 60.751 + 0.302 X3$. This equation shows that organizational culture without spiritual intelligence result is good. Therefore, H6 is accepted. Based on equation $X4 = 60.751 + 0.302 X3$, it can be seen that every increase of score on spiritual intelligence has an impact on rise of organizational culture. Thus one of efforts to raise the organizational culture is to raise or improve spiritual intelligence. Based on above description it can be understood that there is a direct effect of spiritual intelligence on organizational culture.

7. Direct effect of Organizational Culture on Work ethos

The direct effect of organizational culture on work ethos has $r = 0.817$, it means the effect within high category. With a high contribution, organizational culture contributes directly to work ethos of 66.8%. Model the direct effect of organizational culture on work ethos is shown by regression equation $Y = -.684 + 1.036 X_4$. This equation shows that work ethos without organizational culture is negative. Therefore, H7 is accepted.

Based on equation $Y = -.684 + 1.036 X_4$, it can be seen that every increase in score on organizational culture has an impact to increase of work ethos. Thus one effort to raise the work ethos is to raise or improve the organizational culture. Based on above description it can be understood that there is a direct effect of organizational culture on work ethos.

8. Indirect effect of Emotional Intelligence on Work ethos through Organizational Culture.

The effect of Intellectual Intelligence on Working Ethos through Organizational Culture is indirect effect. It can be shown with formulation of $p_{X_4X_1} \times p_{YX_4} = (0.313) \times (0.502) = 0.157$. Thus the total effect = $p_{YX_1} + IE = 0.366 + 0.157 = 0.523$. Thus the effect is in moderate category. This significant effect is seen from $p = 0.000$. It can be concluded that indirectly Intellectual Intelligence affect on on Working Ethos through Organizational Culture. Therefore, H8 is accepted.

This result is in line with Prati et al. (2003) that Emotional Intelligence is part of social intelligence which includes the ability to monitor the feelings and emotions of himself and others, distinguish the feelings and emotions of himself and others, and use this information to guide thoughts and actions Others (Prati, et.al., 2003: 22). With emotional intelligence of an individual can respond to phenomenon that occurs both directly affect the personal self and related to social environment.

9. Indirect effect of Emotional Intelligence on Working Ethics through Organizational Culture.

The effect of Emotional Intelligence on Working Ethos through Organizational Culture is indirect effect. It can be shown with formulation of $X_4 = p_{X_4X_2} \times p_{YX_4} = (0.301) \times (0.502) = 0.151$. Thus the total effect = $p_{YX_2} + IE = 0.103 + 0.151 = 0.254$. Its effect is in low category. This effect is not significant as seen from the $p = 0.231 > 0.05$. Thus it can be concluded that there is no indirect significant effect of emotional intelligence on work ethos through organizational culture. Therefore, H9 is rejected.

10. Indirect effect of Spiritual Intelligence on Working Ethos through Organizational Culture.

The effect of Spiritual Intelligence on Working Ethos through Organizational Culture is indirect effect. It can be shown with formulation of $X_4 = p_{X_4X_1} \times p_{YX_4} = (0.196) \times (0.502) = 0.098$. Thus the total effect = $p_{YX_1} + IE = 0.121 + 0.098 = 0.219$. Thus its effect is in low category. This effect is not significant as seen from the $p = 0.155 > 0.05$. Thus it can be concluded that there is no indirect significant effect of Spiritual Intelligence on Work ethos through Organizational Culture. Therefore, H10 is rejected.

V. CONCLUSION AND SUGGESTION

The conclusions of this research can be explained below.

1. Intellectual intelligence has a direct positive effect on work ethos. This means that higher the intellectual intelligence of an apparatus can increase the work ethos.
2. Emotional intelligence directly has positive effects on work ethos. This means that higher the emotional intelligence of an apparatus can increase work ethos.
3. Spiritual intelligence has a direct and positive effect on work ethos. This means that higher the spiritual intelligence of an apparatus can increase the work ethos.
4. Intellectual intelligence has a direct positive effect on organizational culture. This means that higher the intellectual intelligence of an apparatus can increase the organizational culture.
5. Emotional intelligence directly has positive effects on organizational culture. This means that higher the intellectual intelligence of an apparatus can increase the organizational culture.
6. Spiritual intelligence has a direct and positive effect on organizational culture. This means that higher the spiritual intelligence of an apparatus can increase the organizational culture.
7. Organizational culture has a direct and positive effect on work ethos. This means that higher the organizational culture is also increasing work ethos.
8. Intellectual intelligence has an indirect effect on work ethos through organizational culture. This means that improvement of work ethos can be done by improving the intellectual intelligence and organizational culture.
9. Emotional intelligence has an indirect but insignificant effect on work ethos through organizational culture. This means that improvement of work ethos can be done by improving emotional intelligence and organizational culture

10. Spiritual intelligence has an indirect but insignificant effect on work ethos through organizational culture. This means that improvement of work ethos can be done by improving the spiritual intelligence and organizational culture

Suggestions that can be submitted to apparatus of Education and Culture Office of Gorontalo Regency are follows. Increasing work ethos can be done with enforcement of discipline maximally, implementation of transparency in organization. Improvement of work ethos can be done by conducting further studies or follow up training with aims to improve intellectual intelligence, emotional intelligence and spiritual intelligence of apparatus. Increasing work ethos can also be done by improving the organizational culture.

This study has many weaknesses that need to be studied further in subsequent research. First, the number of samples is still limited to one district. Future research can expand sample by covering all provinces or all of Indonesia. This study also included only 4 independent variables that effect work ethos. Future research can add more comprehensive variables.

REFERENCES

- [1]. Agustian, Ary Ginanjar. 2003. ESQ POWER. Sebuah Inner Journey Melalui Al-Ihsan. Jakarta: Arga.
- [2]. Amstrong, Thomas. 2005. Kinds of Smart. Menemukan dan Meningkatkan Kecerdasan Anda Berdasarkan Teori Multiple Intelligence. Jakarta: PT Gramedia Pustaka Utama.
- [3]. Anoraga, Pandji. 2009. Manajemen Bisnis. Jakarta: Rineka Cipta
- [4]. Bertens, K. 1994. Etika. Jakarta: Gramedia.
- [5]. Cooper, Roberk K., Sawaf, Ayman. 2002. Kecerdasan Emosional dalam Kepemimpinan dan Organisasi. Jakarta: Gramedia Pustaka Utama.
- [6]. Darodjat, Tubagus Achmad. 2005. Pentingnya Budaya Kerja Tinggi dan Kuat. Bandung: PT Refika Aditama.
- [7]. Dawson, Chaterine. 2010. Metode Penelitian Praktis. Sebuah Panduan. Terjemahan. Yogyakarta: Pustaka Pelajar.
- [8]. Djasuli, Mohammad., & Harwida, Gita Arasy. 2011. Etos Kerja Aparatur sebagai Moderator Hubungan antara Motivasi Kerja dengan Kinerja Pegawai negeri Sipil. Proceeding PESAT. FEKON Universitas Trunojoyo Madura.
- [9]. Druskat, Vanessa Urch., & Wolff, Steven B. 2001. Building the Emotional Intelligence of Groups. Harvard Business Review. March 2001.
- [10]. Earles, Rae, M., J. & Teachout, M. S. (2007). Predicting Job Performance: Not Much More Than G. Journal of Applied Psychology, 79.
- [11]. Efendi, Agus. 2005. Revolusi Kecerdasan Abad 21. Kritik MI, EI, SQ, AQ & Successful Intelligence atas IQ. Bandung: Alfabeta.
- [12]. Fahmi, Irham. 2011. Manajemen Kinerja. Teori dan Aplikasi. Bandung: Alfabeta.
- [13]. Goleman, Daniel., Boyayitz, Richard., McKee, Annie. Primal Leadership. Kepemimpinan Berdasarkan Kecerdasan Emosi. Jakarta: Gramedia Pustaka Utama.
- [14]. Goleman, Daniel. 2009. Emotional Intelligence (Kecerdasan Emosional). Mengapa EI lebih penting daripada IQ. Jakarta: PT Gramedia Pustaka Utama.
- [15]. Gonder, Peggy Odell. 1994. Improving School Climate and Culture. Editor: Donal L.
- [16]. Hendrawan, Sanerya. 2009. Spiritual Management. From Personal Enlightenment Towards God Corporate Governance. Bandung: PT Mizan Pustaka.
- [17]. Howard, Barbara B., et.al. 2009. Spiritual Intelligence and Transformational Leadership: A New Theoretical Framework. Journal of Curriculum and Instruction (JoCI), November 2009, Volume 3, Number 2.
- [18]. Karim, Muhammad. 2009. Pendidikan Kritis Transformatif. Yogyakarta: Ar-Ruzz Media.
- [19]. Kaswan. 2015. Sikap Kerja. Dari Teori dan Implementasi sampai Bukti. Bandung: Alfabeta.
- [20]. Kusnan, Ahmad. 2004. Analisis Sikap, Iklim Organisasi, Etos Kerja dan Disiplin Kerja dalam Menentukan Efektifitas Kinerja Organisasi di Garnisun Tetap III Surabaya. Tesis. Tidak Diterbitkan. Surabaya: Universitas Airlangga.
- [21]. Levin, Michal. 2000. Spiritual Intelligence. Membangkitkan Kekuatan Spiritual dan Intuisi Anda. Jakarta: Gramedia Pustaka Utama.
- [22]. Lunenburg, Fred. 2011. Organizational Culture-Performance Relationships: Views of Excellence and Theory Z. National Forum of Educational Administration and Supervision Journal, Volume 29 Number 4, 2011.
- [23]. Luthans, Fred. 2006. Perilaku Organisasi. Yogyakarta: Andika Press.
- [24]. Makawimbang, Jerry H. 2012. Kepemimpinan Pendidikan yang Bermutu. Bandung: Alfabeta.
- [25]. Martin, Anthony Dio. 2008. Emotional Quality Management. Refleksi, Revisi dan Revitalisasi Hidup melalui Kekuatan Emosi. Jakarta: HR Excellency.
- [26]. Masaong, Abd. Kadim. 2009. Hubungan Kecerdasan Intelektual, Kecerdasan Emosional, Kecerdasan Spiritual, Gaya Kepemimpinan Kepala Sekolah dan Iklim Sekolah dengan Kinerja Sekolah pada Pendidikan Menengah di Kota Gorontalo. Disertasi. Tidak Diterbitkan. Malang: Universitas Negeri Malang.
- [27]. Masaong, Abd. Kadim., & Tilome, Arfan A. 2011. Kepemimpinan Berbasis Multiple Intelligence. Sinergi Kecerdasan Intelektual, Emosional, dan Spiritual untuk Meraih Kesuksesan yang Gemilang. Bandung: Alfabeta
- [28]. Masaong, Abd. Kadim., Arysad, Arfan., & Asrin. 2016. Pengelolaan Pendidikan Karakter Berbasis Multiple Intelligence pada Sekolah Menengah Pertama. Buku I. Konsep Dasar. Gorontalo: Ideas Publishing.
- [29]. Masaong, Abd. Kadim., Arysad, Arfan., & Asrin. 2016. Pengelolaan Pendidikan Karakter Berbasis Multiple Intelligence pada Sekolah Menengah Pertama. Buku II. Panduan Penyusunan dan Pelaksanaan Program. Gorontalo: Ideas Publishing.
- [30]. Masaong, Abd. Kadim., Arysad, Arfan., & Asrin. 2016. Pengelolaan Pendidikan Karakter Berbasis Multiple Intelligence pada Sekolah Menengah Pertama. Buku III. Panduan Monitoring dan Evaluasi. Gorontalo: Ideas Publishing.
- [31]. Mayer, Jhon D. & Salovey, Peter. 2001. Emotional Intelligence as a Standard Intelligence and Emotion. American Psychological Association, Inc. Vol.1, No.3.
- [32]. Meyer, Henry R. 2007. Manajemen dengan Kecerdasan Emosional. Bandung Nuansa.
- [33]. Moehariono. 2012. Pengukuran Kinerja Berbasis Kompetensi. Jakarta: PT Raja Grafindo Persada.
- [34]. Nasution, S. 2012. Metode Research (Penelitian Ilmiah). Jakarta: Bumi Aksara.
- [35]. Nunally, J. C., 1978 "Psychometric Theory, New York, Mc Grow Hill.
- [36]. Ode, Cut Abigail. 2011. Pengaruh Kecerdasan Intelektual, dan Kecerdasan Emosional dalam Meningkatkan Kinerja Karyawan pada PT. BRI Cabang Binjai. Skripsi. Tidak Diterbitkan. Universitas Sumatera Utara.

- [37]. Nggermanto, Agus. 2002. Quantum Quotioent. Kecerdasan Quantum. Cara Praktis Melejitkan IQ, EQ, dan SQ yang Harmonis. Bandung: Penerbit Nuansa.
- [38]. Pomalingo, Nelson. 2016. Meningkatkan Kinerja Profesional Aparatur Sipil Negara. Sambutan Bupati Gorontalo pada Apel Kerja Bulan Juli Tahun 2016. Kabupaten Gorontalo, 2 Januari.
- [39]. Poniman, Farid., Nugroho, Indrawan., Azzaini, Jamil. 2005. Kubik Leadership. Solusi Esensial Meraih Sukses dan Kemuliaan Hidup. Jakarta: Hikmah (PT Mizan Publika)
- [40]. Prati, L. Melita., et.al. 2003. Emotional Intelligence, Leadership Effectiveness, and Team Outcomes. *The International Journal of Organizational Analysis*, Vol 11, No. 1, 2003
- [41]. Rahmasari, Lisd. 2012. Pengaruh kecerdasan Intelektual, Kecerdasan Emosi, dan Kecerdasan Spiritual terhadap Kinerja Karyawan. *Majalah Ilmiah Informatika*, Vol. 3 No. 1 Januari 2012.
- [42]. Reave, Laura. 2005. *Spiritual Values and Practices Related to Leadership Effectiveness*. Elsevier: *The Leadership Quarterly* 16, 2005.
- [43]. Robbins, Stephen. 1994. *Teori Organisasi. Struktur, Desain dan Aplikasi*. Edisi Terjemahan. Jakarta: Arcan.
- [44]. Salovey, Peter., & Grewal, Daisy. 2005. *The Science of Emotional Intelligence*. *Current Directions in Psychological Science*, Vol. 14, No. 6 (Dec., 2005)
- [45]. Schein, Edgar H. 2004. *Organizational Culture and Leadership*. San Fransisco: John Wiley & Sons, Inc.
- [46]. Siagian, Sondang P. 1995. *Teori Motivasi Dan Aplikasinya*. Jakarta: Rineka Cipta
- [47]. Siagian, Sondang P. 2008. *Manajemen Sumber Daya Manusia*. Jakarta: Bumi Aksara.
- [48]. Siagian, Sondang P. 2009. *Kiat Meningkatkan Produktifitas Kerja*. Jakarta: Rineka Cipta.
- [49]. Siagian, Sondang P. 2010. *Teori dan Praktek Kepemimpinan*. Jakarta: Rineka Cipta.
- [50]. Sinamo, Jansen. 2005. *Delapan Etos Kerja Profesional: Navigator Anda Menuju Sukses*. Bogor: Grafika Mardi Yuana
- [51]. Sivanathan, Niroshaan., & Fekken, Cynthia G. 2002. Emotional Intelligence, Moral Reasoning, and Transformational Leadership. *Leadership and Organization Development Journal*. 23/4 (2002).
- [52]. Subramaniam, M., Panchantham, N. 2014. Relationship between Emotional Intelligence, Spiritual Intelligence, and Wellbeing of Management Executives. *International Global Journal for Research Analysis*. Volume 3, Issue 3, March 2014.
- [53]. Sulistami, Ratna., Mahdi, Erlinda Manaf. 2006. *Universal Intelligence. Tonggak Kecerdasan untuk Menciptakan Strategi dan Solusi Menghadapi Perbedaan*. Jakarta: Gramedia Pustaka Utama.
- [54]. Tan, Samantha Yee Min, et.al. 2013. The Relationship between Spiritual Intelligence and Transformational Leadership Style among Student Leaders. *Journal of Southeast Asian Research*. Vol. 2013 (2013).
- [55]. Tasmara, Toto. 2006. *Spiritual-Centered Leadership. Kepemimpinan Berbasis Spiritual*. Jakarta: Gema Insani.
- [56]. Trihandini, R.A Fabiola Meirnayanti. 2005. Analisis Pengaruh Kecerdasan Intelektual, Kecerdasan Emosi dan Kecerdasan Spiritual Terhadap Kinerja Karyawan (Studi Kasus di Hotel Horizon Semarang). Tesis. Tidak Diterbitkan. Semarang: Universitas Diponegoro.
- [57]. Wijaya, Claudia Angelika. 2011. Analisis Pengaruh Kecerdasan Intelektual, Kecerdasan Emosional, dan Kecerdasan Spiritual terhadap Kinerja Karyawan di Hotel "X". Tesis. Tidak Dipublikasikan. Surabaya_ Universitas Kristen Petra.
- [58]. Widodo, S. (2012). *Cara Baru memberdayakan Diri untuk Lebih Cepat Bahagia, Sukses, dan Sejahtera*. Jakarta: PT Gramedia Pustaka Utama.
- [59]. Zohar, Danar., Marshal, Ian. 2000. *SQ. Kecerdasan Spiritual*. Bandung: Mizan Media Utama.

International Journal of Business and Management Invention (IJBMI) is UGC approved Journal with SI. No. 4485, Journal no. 46889.

Yahya Podungge. "The Effect of Intellectual, Emotional And Spiritual on Organizational Culture And The Impact on Work Ethics At Education And Culture Office In Gorontalo Regency." *International Journal of Business and Management Invention(IJBMI)*, vol. 6, no. 8, 2017, pp. 07–14.