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Explaining the Model of Spiritual Leadership According to the Effect of Organizational Citizenship Behavior and the Role of Emotional Intelligence Moderator (case study: Public Libraries of Fars Province, Kohgilouye and Boyer Ahmad)

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Abstract

In recent years, problems such as lack of spirituality, psychological problems, depression, loneliness, sense of emptiness and futility, selfishness and mistrust have increased among the employees, and to solve such problems, spiritual leadership can save this cultural institution. The purpose of this research is to design a model of spiritual leadership (dependent variable) according to the impact of organizational citizenship behavior (independent variable), emotional intelligence (moderating variable). The research method is mixed and Delphi. A questionnaire was used to collect the required data. In this research, in the qualitative part, information was collected using a semi-structured interview and a questionnaire from a Delphi panel or experts, and the collected information was subjected to content analysis using the scientific method and through Maxqda software, and the components The results of that led to the production of a questionnaire in the quantitative section. This questionnaire includes 3 components of spiritual leadership, organizational citizenship behavior and emotional intelligence, 17 dimensions and 63 questions. The statistical population of the current research in the quantitative part is 240 employees of the public libraries of Fars, Kohgiluyeh and Boyer Ahmad provinces, who were selected by a one-stage cluster random method. It is necessary to explain that in order to collect the questionnaire information, two online and manual methods were used to collect the required information. Spss and Amos software were used in this section (quantitative) to analyze the data collected from the questionnaire. Results: Both research variables, organizational citizenship behavior (independent variable) and emotional intelligence (moderating variable) have a positive and significant effect on spiritual leadership.

Keywords: Spiritual Leadership, Emotional Intelligence, Organizational Citizenship Behavior, Public Libraries

Introduction

Spiritual leadership has three key characteristics: (a): a high level of moral values, such as honesty, altruism, care, faith and belief, etc.; (b): encouraging and guiding others, respecting mutual communication with subordinates and colleagues; (c): Motivating people to achieve the organizational vision and mission is to discover the importance of work (Wu and

Xiang, 2021). This type of leadership, as a more spiritual and faith-based type of leadership, focuses on the vision of the organization. Developing spirituality in the workplace, ethics, personality, positive psychology, and other theories provide consensus on the values, attitudes, and behaviors necessary for positive human health and well-being, thus enriching the theoretical content of spiritual leadership

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(Wu and Xiang, 2021). The theory of spiritual leadership is a new paradigm of leadership theory that combines and expands charismatic theories, transformational theories, and value-based theories. The research conducted by Chinese researchers on spiritual leadership variables mainly focuses on the individual level, including employees' psychological capital, emotional commitment, proactive behavior, autonomous motivation, task performance, creativity and innovation, employee disclosure, spirit and will to preserve and craftsman. They believed that spiritual leadership has a positive effect on each employee (Othman et al., 2021). While some researchers have proven that spiritual leadership has a negative effect on individual passive factors, such as work alienation (Khan et al., 2019; Wang and Wang, 2019; Ali et al., 2022).

By improving the quality of work life, the spiritual leadership style is able to increase the levels of organizational citizenship behaviors of employees (Pew and Tampi, 2019). Organizational citizenship is one of the most important factors of growth and optimal performance in cultural organizations such as public libraries. This behavior model with indicators such as acceptance and acceptance of responsibility beyond official duties, helping other colleagues, patience, bearing dissatisfaction and job problems, having a positive attitude and chivalry helps the management to achieve its organizational goals. Yasini et al., 2018). On the other hand, due to the sensitivity of providing services to clients, it is necessary to have various indicators of organizational citizenship (Ebrahiminejad and Zarei, 2017). In the new approach of organizational resource management, organizations need employees who, in addition to performing their job duties correctly, engage in extra-role behaviors if possible, for example, helping other colleagues during busy hours of the counter, accepting responsibilities beyond the organizational role. Patience, despite the difficulty of work, all help to improve the

quality of service to clients and lead to a competitive position for the organization (Farid et al., 2019). In line with the increase in the desire to leave the organization, organizational silence, deviant behaviors in the work environment, the desire to perform extra-role behaviors that are completely voluntary and conscious in nature, have declined due to the poor performance of the organization's management (Nadeem et al., 2019).

In addition to IQ, emotional intelligence is also one of the internal factors affecting success in learning (Farhan and Alfin, 2019). Emotional intelligence, abilities such as motivating oneself, persevering in difficult and frustrating situations, controlling impulsive behaviors, delaying desires, regulating emotions, preventing stress from overpowering the power of thinking, empathy with others, and hope are investigated and researched. (Hariono et al., 2018).

According to the above-mentioned materials and the researches and investigations conducted in this regard, little and very limited attention is paid to the topics of spiritual leadership in Western countries, the Middle East region, Iran and especially cultural organizations and institutions in the country, the cause of the emergence of challenges from Sentence: (A): Limited attention to proper understanding and practical commitment from the perspective of the organization in determining the role of each person to achieve organizational goals and lack of motivation to work for the organization, as well as the lack of alignment of individual goals with the goals of the organization due to weak reasons. Believing in work. (b): Weak attention to the all-round support of the organization's plans and strategies, failure to create an atmosphere of intimacy and kindness combined with respect for the employees, and neglecting the needs and financial problems of the employees, and the feeling of appreciation for the efforts of individuals from the organization. (c): lack of loyalty and honesty towards the employees and lack of feeling of having a very important

job and the duties in the job are meaningful and meaningful. (d): Dismissing attention to the issues and problems of the organization as one's personal issues and problems, not feeling like a valuable and useful member in the organization and paying attention to the quality of work as a priority in this institution.

In order to solve the mentioned cases and other similar cases in this institution, it is necessary to use a variable called spiritual leadership that can provide all its employees with a clear vision of the future of the organization and invest in common values between itself and the employees and with Promoting spirituality in the work environment is beneficial to insure the survival of the organization against uncertain, unstable and unpredictable environmental risks. Therefore, in this direction, very important variables under the title of organizational citizenship behavior, emotional intelligence will be very helpful and effective.) follows.

By reviewing the literature and research background, it can be seen that previous researches on the relationship between spiritual leadership and organizational citizenship behavior (Ebrahimpour et al., 2013; Abbaspour et al., 2013; Yaqoubi, 2014; Jafari and Maleki, 2015; Shahbazi and Nazim , 2015; Muradzadeh et al., 2016) are concentrated. Also, in a few researches, the moderating role of variables such as organizational spirituality (Moradzadeh et al., 2019), psychological empowerment and positive moral atmosphere (Jaafari and Maleki, 2015) has been studied, and the moderating role of emotional intelligence on the relationship between spiritual leadership and citizenship behavior. Organization has been neglected, which is considered as a research gap. Therefore, in this research, the relationship between spiritual leadership and organizational citizenship behavior has been explained by considering the role of emotional intelligence in the public library of Kohgiluyeh and Boyer Ahmad provinces.

Theoretical Foundations of Research Spiritual Leadership

Sources of spiritual leadership from the inner life; Altruistic love is the foundation of culture while hope/belief is a motivation for the vision of serving key stakeholders (Frey et al., 2017; Yang and Fry, 2018; Ali et al., 2020). Spiritual leadership has three key characteristics: (a): a high level of moral values, such as honesty, altruism, care, faith and belief, etc.; (b): encouraging and guiding others, respecting mutual communication with subordinates and colleagues; (c): Motivating people to achieve the organizational vision and mission and to discover the importance of work (Wu and Xiang, 2021).

A spiritual leader is one of the concepts that can help organizations to achieve more spiritual and transcendental concepts, so that the organization can have superior behaviors towards people and society and its outputs are also of higher excellence. Some believe that by following spiritual leadership trends, organizational leaders can increase the perceived internal values of leaders that can control cognition, emotions, and inspiring behavior (Kaziski and Arli, 2018).

Leadership is formed in different forms such as religious paradigm, belief systems and internal values in a dynamic environment (Kaya, 2015). A leader is an inspirational person who directs and guides his followers to achieve specific goals and results. Leadership is the art of stimulating and persuading followers so that they achieve special goals through hard work (Ghanbari and Eskandari, 2013). It is believed that spirituality in the workplace is an inner life, work with meaning and community. Spiritual leadership theory is a new paradigm of leadership theory that is combined and expanded on charismatic and transformational theories and value-based theories. The research conducted by Chinese researchers focuses on spiritual leadership variables mainly at the individual level, including: employees' psychological capital, affective commitment, proactive behavior, autonomous motivation, task performance, creativity and innovation, employee disclosure, spirit and will to preserve and

craftsman. They believed that spiritual leadership has a positive effect on each employee (Othman et al., 2021). While some researchers have proven that spiritual leadership has a negative effect on individual passive factors, such as work alienation (Khan et al., 2019; Wang and Wang, 2019; Ali et al., 2022). Currently, knowledge management plays an essential role in world management and economy. This has caused many experts of knowledge management to try to develop their knowledge management capabilities in order to achieve competitive success due to the developments in the field of information technology (Lin et al., 2007, taken from the article on the impact of knowledge management on agility organizational).

Spiritual leadership supports social, moral and spiritual values along with rational decision making determinants. By doing this, spiritual leadership develops employees' insights and fulfills their spiritual needs (Yang et al., 2019). This requires creating a social/organizational culture based on altruistic love. Spiritual leadership improves the hope/faith characteristic of employees' confidence in their skills and encourages them to contribute more to an organization and strengthens feelings of social inclusion, hospitality, and psychological well-being (Bayghomeg and Arasli, 2019).

Leadership theories that operate within a spiritual paradigm, including servant, transformational, authentic, and ethical leadership, have been developed in response to the inability of classical leadership theories to create meaning in others. In addition, the theory of spiritual leadership has grown from leadership theories that operate in a spiritual paradigm, and in some cases, overlaps with them. These leadership theories have several similarities, including being value-oriented, self-awareness, transparency, personal development, responsibility, being proactive, and serving others (Fry and Whittington, 2005):

A) Servant Leadership

A servant leader approaches employee behavior from different perspectives to

provide them with the ability to be creative and productive (Yang et al., 2019). Based on the findings, an employee's willingness to share their knowledge may help moderate the effect of servant leadership on workplace creative output. Knowledge and experience about a particular topic may lead to one's ability to think outside the box (Williams et al., 2017). If their leader supports open communication and knowledge exchange between them, it is more beneficial for workers' abilities to be creative (Zada et al., 2020). When employees share their expertise, they become more creative and have enough knowledge to implement new ideas under the guidance of servant leadership (Su et al., 2020).

Servant leadership includes all aspects of leadership, including ethical and relational (Viravan et al., 2020). The situational, transformational, and personal aspects of this type of leadership ensure sustainable results at personal, organizational, and societal levels (Coetzer et al., 2017). It emphasizes serving personal interests, ethical behavior and altruistic ideology (Iqbal et al., 2020). It focuses on follower needs that help followers strive and succeed, thereby activating their creativity and complementing their resilience (Yang et al., 2017). Accordingly, servant leadership is a vital resource that focuses on prioritizing and empowering employees and provides a context for their greater flexibility (Elliott, 2020).

b) transformational leadership

Transformational leaders seek to motivate their subordinates to achieve more than what they initially intended and fully realize their potential (Northoth, 2016). Transformational leadership involves challenging expectations and allowing followers to achieve higher standards of performance (Arnas et al., 2018). Transformational leaders focus on creating an innovative change in organizations by motivating followers to enthusiastically commit to the vision and long-term goals of the organization (Sullivan & Decker, 2001). Transformational leadership refers to leader behavior that changes and inspires members to perform

above expectations while sacrificing self-interest for the good of the organization (Avolio et al., 2009). However, transformational leaders go beyond simple exchanges and agreements with followers by using one or more behaviors or dimensions specified in the concept of leadership (Arnas et al., 2018).

Itinerant leadership is characterized by four characteristics: ideal influence, motivational inspiration, intellectual stimulation, and individual attention. These characteristics are the key roots that contribute to a company's innovation capability. Specifically, under the ideal influence of transformational leaders, employees are more engaged, active, and motivated to implement new initiatives and effective ways of doing things that help companies increase their innovative ability to adapt and grow. (Lee, 2021). Intellectual stimulation enables transformational leadership to encourage employees to think, have new ideas and take effective action for innovation. Inspirational motivation allows transformational leaders to be involved in the production process. New ideas and solutions for organizational innovation create trust and hope among employees (Lee and Louis, 2021).

c) Authentic leadership

As a “gold standard for leadership” in organizations (Cha et al., 2019; Ibarra, 2015), authentic leadership is gaining increasing interest in research scholarship. It is a model of leader behavior that has four basic components: self-awareness, internalized moral perspective, balanced processing of information, and clarity of relationship with followers (Walumbwa et al., 2008). which provides an encouraging environment for followers to present there. In their unconventional ideas without fear of consequences, especially in the context of small businesses, it is essential that the founder-leader promotes innovative work behavior among his employees, because it contributes tremendously to providing sustainability to the startup and giving it a competitive advantage. (Sengupta et al., 2021). Self-awareness and relational

transparency in authentic leadership foster positive modeling that encourages innovative behavior among employees (Anderson et al., 2013).

In the study of authentic leadership literature, it can present several issues: first, by simultaneously examining the relationships between authentic self-expression, authentic self-enhancement, and exaggerated self-enhancement and employee outcomes using newly developed scales, it can be shown that each self-presentation mode is effective when that others are considered simultaneously. This is important in light of the limited understanding of how the tactical and factual aspects of self-presentation work to relate to trust processes (Steinmetz et al., 2017). Second, the self-presentation literature could be refined by distinguishing between exaggerated and authentic self-construal and showing their distinct relationships with employee outcomes. Third, we examine interpersonal and intrapersonal evaluations of effectiveness (i.e., trust from coworkers and perceived trust from coworkers) of each form of self-presentation, and based on current self-presentation literature that focuses primarily on interpersonal mechanisms to explain effectiveness. , will be addressed (Den Hartog et al., 2020; Roberts, Levin, & Cesar, 2020; Cesar, Gino, & Norton, 2018).

d) Ethical leadership

In response to the increasing demand for top management and employee involvement, and societal demands for higher levels of ethical behavior in organizations, ethical leadership has been proposed as a desirable approach to leadership. It promotes integrity, trust, ethical character, role modeling, and organizational justice and has been found to inspire the full potential of leader-follower relationships (Beddy et al., 2016). On the other hand, the lack of ethical leadership is associated with negative consequences such as the promotion of individual self-interest (De Kramer and Vandkercheho, 2017). It seems to be the reason for the lack of many incidents of unethical behavior (Kalshoven et al., 2016). Ethical leadership is unique to

other leadership approaches because it prioritizes ethical practices through the practice of honesty, integrity, establishing ethical standards, treating each member of the organization fairly, and holding people accountable for their actions (Hoch et al., 2018).

Mayer et al. (2012) stated three main categories that describe an ethical leader who practices ethical behavior in the workplace: (a): exemplifies ethical behavior; (b): treat your followers fairly; (c): Ethical active management. These categories suggest that ethical leadership appears to rely on cognitive aspects of leadership (ie, the leader's personality traits) and moral reasoning as the source of a leader's ethical behavior. However, what is missing from this ethical leadership model is a further explanation of the communicative aspects of leadership that influence people's perceptions and the extent to which they consider their leader's words and behaviors to be ethical. The main definition of ethical leadership, as pointed out by Brown et al. (2005), is another definition based on cognition. That is, it is based on people's perception of ethical leadership. Indeed, previous research on leadership and ethics has narrowly focused on leadership characteristics and how these defining personal characteristics have helped us understand ethical behavior and dynamics in the workplace (Hoch et al., 2018).

Considering that this research seeks to discover the content of spiritual leadership dimensions in the public libraries of Kohgiluyeh, Boyer Ahmed and Fars provinces, spiritual leaders who make the work of employees meaningful and give them a sense of belonging to an organization and internal motivation. Of course, according to the research community and the three origins of spirituality, i.e. intrinsic, religious and existential, other characteristics and dimensions may also be discovered.

Organizational Citizenship Behavior

The issue of organizational citizenship behavior was first raised by Organ et al. in (1983). The initial researches that were

conducted in relation to organizational citizenship behavior were mostly to identify the responsibilities or actions that employees had in the organization, but they were usually ignored. Despite the classical evaluations of job performance, these behaviors were measured incorrectly or even sometimes neglected, but they were useful in increasing organizational effectiveness (Binastock et al., 2003).

The term organizational citizenship behavior was first proposed by Bettman and Oregon, (1983), but this concept comes from the writings of Barnard (1938) about the willingness to cooperate and the studies of Katz and Kahn (1964 and 1966) about spontaneous performance and behavior and beyond Role expectations are derived. The terms used in recent decades to describe such behaviors are: pre-social behavior, trans-role behavior, and organizational spontaneity and contextual performance. Although each of these concepts have different origins, they generally refer to the same concept, which is organizational citizenship behavior, and it means those activities related to the role of people in the organization, which go beyond the expectations of duties and job descriptions, by people is done and although the organization's official reward system does not recognize these behaviors, they are effective for the good performance of the organization (Hosni Kakhaki and Qalipour, 2013). It is often experienced in jobs that people spend many working hours in close contact with other people (Almasian and Rahimi Kia, 2011 based on the article A comprehensive model to identify and explain factors affecting job burnout, Mohammad Ali Faqihinia).

Kang and Yang (2019) define organizational citizenship behavior as behaviors under the control of the individual and state that this category of behaviors is not explicitly and directly addressed by formal reward systems, but it improves the effectiveness of the organization's functions. becomes The word optionality indicates that these behaviors do not include the expected behaviors in the role requirements or job

description; And it is not included in the employment commitment of the employees and it is completely optional, and failure to do so does not result in any punishment. These behaviors, by maintaining and strengthening the psychological and social fabric, cause things to be done that are beneficial and helpful for the organization and are not done because of demands and work demands. In another definition, organizational citizenship behavior is defined as those behaviors that the organization's employees improve the effectiveness of their performance regardless of personal productivity goals (Paili et al., 2019).

In a general definition, organizational citizenship behavior refers to behaviors that go beyond the officially defined job responsibilities and its purpose is to increase the job performance of other employees and the organization, these behavior patterns are not rewarded by the official system, or It is not appreciated through the formal structure (Pew and Tampi, 2019). Podsakov (2000) believes that a good citizen is a mindset that includes a variety of employee behaviors, some examples of which are: performing side tasks, volunteering to help other people in their work, professional development in the field of work. himself, obeying the regulations of the organization even in cases where no one supervises him, trying to improve the organization and maintaining a positive attitude and enduring adversity at work (Bolino and Turnelli, 200).

Various dimensions have been introduced for organizational citizenship behavior, which include: helping behaviors, organizational responsiveness, chivalry, organizational loyalty, individual initiative, social etiquette, and self-development (Chun et al., 2013).

Organizational citizenship behaviors are not only a type of behavioral model due to the increased focus on the behavior of active employees, but there is a high probability that all departments will be involved in this behavioral model. Organizational citizenship behavior is very sensitive and vulnerable to injustice or lack of understanding of justice.

In general, there are behaviors that must be defined in the field of employees. Experts argued that minimums should be observed in the organization (Teng et al., 2020). Identity includes a set of characteristics that differ from one person to another and is considered as a strategic tool in realizing organizational goals and ideals. Organizational identity can be understood, identified and introduced through the structure, products and services of the organization as well as its communication and behavioral method (Parmelli et al., 2011, based on the article investigating the effect of work awareness on organizational identity and health, Saeed Pakdel and Musa Rahimi, 2015).

Research has shown that employees tend to perform organizational citizenship behavior in order to receive favorable evaluations from their peers and supervisors and also to receive formal and informal rewards. The importance of these behaviors is primarily the choice of employees because neglecting them does not result in punishment for individuals (Shah Jahan, Afsar, Shah, 2019). Organizational citizenship behavior is an optional behavior that is not part of the official job requirements of the employee, but nevertheless increases the effective performance of the organization. It has been assumed that perceived procedural and interactional justice are the main predictors of organizational citizenship behavior (Wolf et al., 2020). Such behaviors in the work environment can make employees and supervisors more productive and facilitate cooperation, facilitate the recruitment and retention of employees, and develop social capital (Brimani and Rezaei Paji, 2017).

Since the emergence of the concept of organizational citizenship behavior, its definitions are constantly revised. However, the basic concept remains unchanged and refers to the fact that employees decide to voluntarily perform tasks that are often outside of their specified contractual obligations. In fact, organizational citizenship behavior is not directly and officially subject to the rewards and incentives of companies, however, it is

reflected in the behavior of supervisors and colleagues and is used in ranking and evaluating better performance (Testa et al., 2020).).

-Emotional Intelligence

The term emotional intelligence, defined as an independent term, has been used since at least the middle of the 20th century. Literary reports of John Stern in the book "Pride and Prejudice" refer to different characteristics that have these characteristics, emotional intelligence is a concept that is rooted in social intelligence. This concept was first proposed by Thorndike in 1920. He considered social intelligence to include broad components, each of which pointed to different abilities in the field of intelligence and its different dimensions. In 1937, Robert Thorndike and Stern repeated the previous efforts made by I.L. reviewed Thorndike and introduced three different areas, but at the same time, close to social intelligence. The first part basically refers to a person's attitude towards society and the shape or part of its different components. The second part includes social knowledge. The third form, social intelligence, included the degree of social adaptation of a person (Mirderikondi, 2018).

Emotional intelligence alone is the biggest factor for predicting a person's performance in the work environment and the strongest force for leadership and success (Bradbury and Graves, 2007 based on the article examining the relationship between organizational commitment and emotional intelligence with a strategic thinking approach, Mahmoud Mohammadi, 2013). He said that Rowan Baron (1988) is the first person who took the first steps to evaluate emotional intelligence as a measure of health. In his doctoral thesis, he used the term emotional quotient in contrast to IQ. This is the time when the term emotional intelligence has not yet become popular and Salovey and Mayer have not yet published their first model of emotional intelligence. Baron (2000) now proposes emotional intelligence as a collection of emotional and

social knowledge and abilities that affect our general ability to effectively deal with environmental demands. This collection includes the following items:

- Ability to be aware, understand and express yourself
- Ability to be aware, understand and communicate with others
- The ability to deal with intense emotions and control internal drives and impulses
- Ability to adapt to change and solve personal or social problems.

The five areas discussed in his model are: intrapersonal skills, interpersonal skills, adaptability, stress management, and general mood. Finally, in 1990, Peter Salovey and his colleague John Mayer published their article entitled "Emotional Intelligence", which had the greatest impact in the field of emotional intelligence theory. In their initial model, Salvi and Mayer defined emotional intelligence as follows: the ability to monitor one's own and others' emotions and emotions, the ability to distinguish between different and diverse emotions, and the ability to use this information to guide and guide thought and action (Fatemi, 2015).

In 1995, Golman wrote a book titled Emotional Intelligence using the researches of Salvi, Mayer and others. From this date onwards, the term emotional intelligence gained worldwide fame. At the same time, researches were focused on emotion and how emotions and cognition of emotions affect each other (Matthews, 2002).

Emotional intelligence has two aspects: your emotional intelligence to understand emotions and the need for your emotional mind (emotion) to add creativity and intuition to your logical thinking. Emotional intelligence is the ability of a person to manage his emotional life with intelligence (to manage his emotional life with intelligence). Maintaining emotional alignment and its expression (appropriateness of emotion and its expression) is done through self-awareness, spontaneity, empathy and social skills (Gomez-Leal et al., 2022).

Research Background

Ardestani and Shirsewar (2018) investigate the relationship between moral intelligence and organizational citizenship behavior (case study: employees and faculty members of Aburihan campus of Tehran University). In order to measure the variables used in the research, the two questionnaires of Lenik and Keel's moral intelligence and the organizational citizenship behavior of Padsakoff and his colleagues were used. The content validity of the questionnaires was confirmed by experts and supervisors. The reliability of the questionnaires was estimated to be 0.86 for moral intelligence and 0.89 for organizational citizenship behavior based on Cronbach's alpha coefficient. Descriptive statistics and inferential statistics (Pearson correlation) were used for analysis. The findings of the research showed that moral intelligence and all its components (correctness, compassion, responsibility, forgiveness) have a positive and meaningful relationship with organizational citizenship behavior.

In a research, Naimi et al. (2018) analyze the relationship between the components of psychological empowerment and organizational citizenship behavior in the Ministry of Agricultural Jihad. The research tool was a questionnaire whose face and content validity was confirmed by a panel of experts in agricultural promotion and education and management of organizational citizenship behavior and human resources. To determine the reliability of the questionnaire, a preliminary test was conducted and Cronbach's alpha value was 0.78 and 0.85. The findings of the research showed that the components of competence, self-determination, effectiveness, meaningfulness and trust have a positive and significant correlation with organizational citizenship behavior. The results of linear regression showed that the trust component explains 5.32% of the changes in the occurrence of organizational citizenship behaviors among the employees of the Ministry of Agricultural Jihad.

Alam Beigi (2018) investigates the role of social network connection and organizational commitment on the organizational citizenship behavior of agricultural extension experts in Isfahan province. The findings showed that the organizational citizenship behavior of employees in the two dimensions of loyalty and cooperation, despite being influenced by organizational commitment and social network connection, is more dependent on their organizational commitment, while the service provision dimension of organizational citizenship behavior is influenced by social network connection. And the organizational commitment variable did not show a significant role in this regard. Therefore, it seems that social network connection and employees' organizational commitment as two important assets of the organization play an important role in the formation of employees' extra-role behaviors. This issue indicates that examining the interpersonal relationships of employees will play an important role in predicting the behavior of employees in the organizational environment.

Abbasi Spisfani and Barzegar Valilo (2018) analyzed the effect of spiritual leadership on organizational performance through organizational identity in a research titled "Analysis of the relationship between spiritual leadership and performance with the mediating role of organizational identity in the Social Security Organization of East Azerbaijan Province". By reviewing the research literature, 26 components of spiritual leadership and 18 components of organizational identity were identified as effective factors on organizational performance and the conceptual framework of the research was designed. Through a survey study and with reference to a statistical sample of 265 managers and experts of the social security organization of East Azerbaijan province, the required data were collected by means of a questionnaire. The conceptual framework was presented by collecting experimental data and structural equation modeling method for validation and

the final model of the research. Examining the measurement models and analyzing the values of factor loadings showed that the components of spiritual leadership have the greatest impact on organizational performance. Also, the investigation of the structural model of the research and path analyzes showed that there is a strong correlation between the variables of spiritual leadership with organizational identity and spiritual leadership with performance. The results of the simultaneous analysis of factors affecting organizational performance with the structural equation method also showed that the components of spiritual leadership have the greatest impact on organizational performance. The results related to the analysis of path coefficients as well as the R² determination coefficient showed that the spiritual leadership variable directly explains 79.3 percent of the changes related to the organizational performance variable. Also, spiritual leadership indirectly affects the variable of organizational performance by 34% through the mediating variable of organizational identity.

Ozarali (2003) conducted a study on the relationship between transformational leadership and psychological empowerment factors and team effectiveness and discussed them in eight different industries in Turkey such as the banking industry and evaluated 152 employees. The results indicated a significant relationship between transformational leadership and each of the factors of psychological empowerment as well as team effectiveness (Ozarali, 2003, based on the article on the effect of human resource empowerment on organizational effectiveness).

Taqvai et al. (2018) in a research titled identifying the components of spiritual leadership and investigating its impact on organizational health (case study: universities in northeastern Iran) tried to identify the components of spiritual leadership and its effect in the context of universities. Check on organizational health. In this research, by entering the universities of northeastern Iran and using the interview

tool, the components of spiritual leadership were discovered. From the analysis of the expert interviews, 11 components include Transformative, psychological integrity, meaningfulness, performance feedback, organizational commitment, membership, faith, altruistic love, vision, value-oriented and model as social capital were obtained at three individual, group and organizational levels. In order to confirm the strength of the data in the qualitative part of this research, validity, reliability, dependence and transferability were used. In the quantitative part, two methods of content validity and construct validity were used to measure the validity of the questionnaires, and Cronbach's alpha was used to measure the reliability of the questionnaires (Spiritual Leadership Questionnaire 0.993, Organizational Health Questionnaire 0.775) It shows the effect of spiritual leadership on organizational health

Trai and Chon (2019) conducted a research entitled the effects of inclusive leadership on organizational citizenship behavior, the mediating role of organizational justice and learning culture. The purpose of this article is to investigate the causal relationship between inclusive leadership and organizational citizenship behavior of Vietnamese service employees. This article also investigates the mediating role of organizational justice and organizational learning culture in this causal relationship. Data were collected through a questionnaire from a sample of 268 employees from four service companies in Vietnam. The results showed that inclusive leadership has a positive relationship with organizational citizenship behavior. In addition, both organizational justice and organizational learning culture have partial mediating roles in the relationship involving leadership and organizational citizenship behavior. These findings advanced the literature related to leadership by studying the type of leadership discovered in relation to employees' organizational citizenship behavior. They also extend knowledge about organizational justice and learning culture by identifying these as mediators of leadership mechanisms involving employees'

organizational citizenship behavior relationships.

Examined the effects of perceived authentic leadership and principal evaluations on organizational citizenship behavior: the role of psychological empowerment as a partial mediator. A cross-sectional survey was used to obtain individual perceptions of employees located in one of Korea's largest companies. Data from 374 samples were analyzed. The construct validity of each measurement model is tested using confirmatory factor analysis and the hypothesized structural model is tested by structural equation modeling. The authors found that perceived authentic leadership, core self-evaluation and employees' psychological empowerment had a significant effect on employees' organizational citizenship behavior, which accounted for 58% of the variance of organizational citizenship behavior. In addition, 54% of the variance of psychological empowerment with authentic leadership and core evaluations partially explained the relationship between authentic leadership and organizational citizenship behavior and the relationship between core evaluations and organizational citizenship behavior.

In this research, while examining and studying the background of the research, the conceptual model of the research, including

their dimensions, has been drawn based on the background in this part. According to the impact of organizational citizenship behavior (independent variable) through which the dependent variable is explained and predicted. It is placed between an independent and dependent variable and its effects can be observed and measured, emotional intelligence (moderating variable) which changes the relationship between the independent and dependent variable despite the desire of the researcher. That is, the presence of this third variable affects the relationship that is basically expected between the dependent and independent variables, and it can be called as the second independent variable, on spiritual leadership (dependent variable) is a variable that affects the independent variable. accepts and changes as a result of its changes, which the researcher's goal is to explain or predict variability in it. In addition to identifying the dimensions of the aforementioned variables using qualitative and quantitative methods, the researcher designed a model of spiritual leadership in the public libraries of Kohgiluyeh, Boyer Ahmad and Fars provinces, and after examining the backgrounds of the research subject, introduced the main and sub-hypotheses as follows. Is.

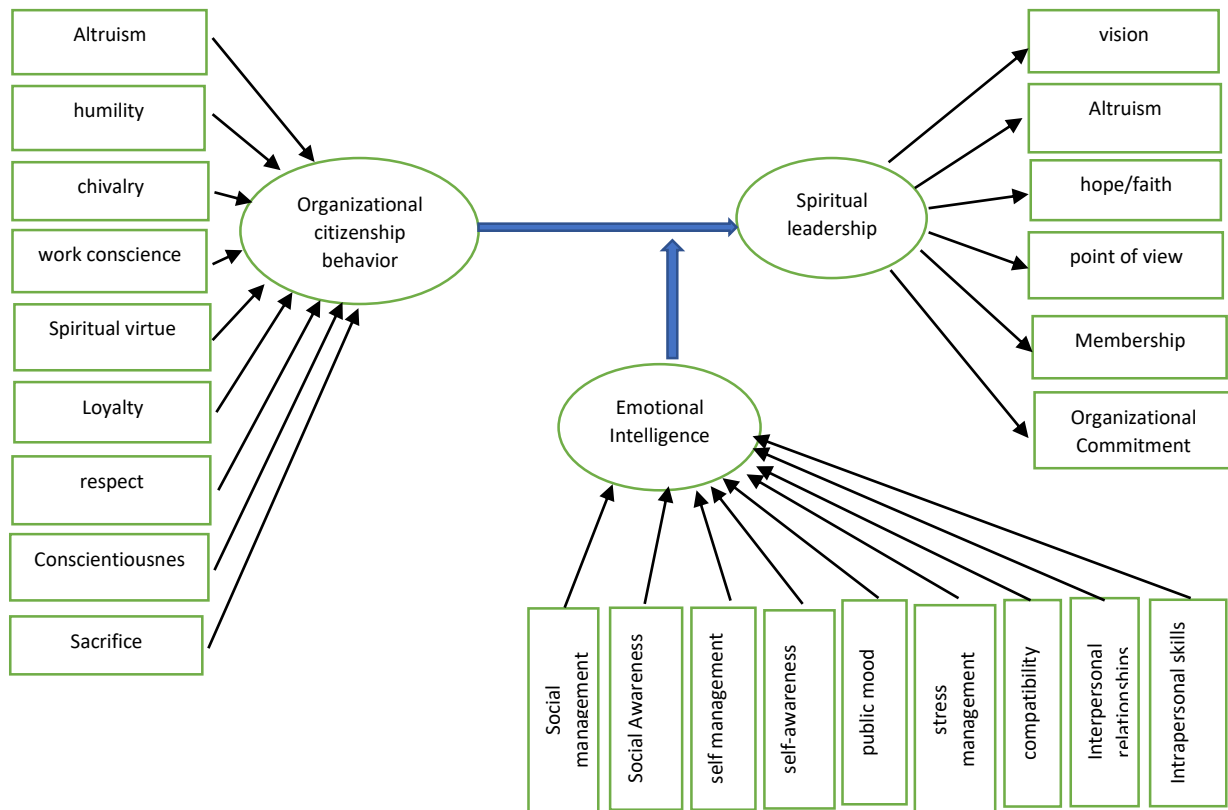


Fig 1. Conceptual model of research background

Methodology

The method of this research is a combination (including qualitative and quantitative study) of Delphi with a sequential-exploratory and survey approach. In this way, to identify the dimensions and indicators of organizational citizenship behavior, emotional intelligence and factors affecting spiritual leadership, Delphi qualitative research method was used and quantitative research methods were used to

test the model. In the sequential-exploratory combined design, qualitative data were first collected and analyzed, then quantitative data were collected and analyzed in the second stage. Finally, both qualitative and quantitative analyzes were interpreted together. In the diagram below, the steps of the sequential-exploratory combination plan, whose philosophical foundation goes back to the paradigm of pragmatism, are given:

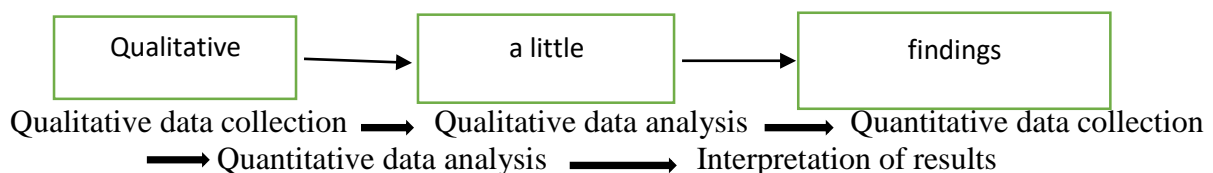


Fig 2. Sequential-exploratory combined design

At each stage of the research, different methods were used in order to collect information, analyze and conclude the results. In this research, library resources including books, magazines, publications of educational and research centers, theses and

articles, internet, etc. were used. Of course, most of the above sources were the basis for preparing the theory and literature section of the subject as well as content analysis. The other part of the research was conducted in the field, and the means of gathering

information at this stage are semi-structured interviews and researcher-made questionnaires for the variables of spiritual leadership, organizational citizenship behavior, emotional intelligence in the public libraries of Kohgiluyeh and Boyer-Ahmed and Fars provinces. In this research, a combination of both quantitative and qualitative approaches was used.

Qualitative part: authentic models related to the field of spiritual leadership, organizational citizenship behavior, emotional intelligence were examined and content analyzed. And based on semi-structured interviews, the experience of academic staff members who have expertise and teaching in the field of leadership, or who have held the position of executive management in the past or in the past, or who have held executive and responsible positions, in universities and public libraries in relation to the component spiritual leadership, organizational citizenship behavior, emotional intelligence emerged. To extract the components, thematic analysis technique was used with the aim of understanding the main meaning of the analyzed texts regarding the mentioned variables, including the interviews of the faculty members, and the qualitative analysis method and the Delphi panel method and content analysis were used to extract the basic components. Then, the key dimensions and concepts related to them were extracted according to their importance and impact on its performance and applicability. These dimensions and concepts were exposed to experts. This was done through individual interviews and in the form of semi-open interviews with the experts of the studied community.

In the next step, these concepts were placed in the main and subcategories that form the same dimensions, components and indicators of the model. With the consensus among experts (15 people were selected through targeted sampling with the approach of selecting key people and theoretical saturation criteria) through the Delphi panel, the conceptual model was completed.

Quantitative part: Based on the obtained indicators, the research questionnaire was made by the researcher. This questionnaire contains 63 questions equal to 17 indicators and also some demographic questions. This questionnaire was distributed among the employees of the studied libraries (240 people were randomly selected in a cluster of 68 from the public library of K and B province, 172 people were selected from the public library of Fars province as the research sample) and measured using the structural equation model. it placed.

According to the above explanations, this research, while using the theoretical foundations and theories available in the research literature, which is derived from basic research, has developed a model to develop the theory of spiritual leadership with regard to the impact of organizational citizenship behavior, emotional intelligence. In descriptive research, the researcher has described the current situation regularly and systematically, and has studied its features and characteristics and examined the relationship between variables. In the current research, while designing and determining the research model during the Delphi process (survey of experts), the researcher has described the existing situation in a way, and on the other hand, the relationship between spiritual leadership variables (dependent variable), organizational citizenship behavior (independent variable) and emotional intelligence (moderating variable) was also examined. Also, since the researcher studied the effect of organizational citizenship behavior (independent variable), emotional intelligence (moderating variable) on spiritual leadership (dependent variable) in the relevant statistical population, it can be said that the research is a kind of "correlation" It is because in this research, the correlation was investigated to see if a relationship or correlation can be assumed between the research variables and whether there is a meaningful relationship between organizational citizenship behavior (independent variable), emotional intelligence (moderating variable) and

spiritual leadership. or not, therefore, this relationship was investigated through appropriate statistical tests and with the help of statistical software.

Research Findings

Qualitative part:

In the first stage, based on interviews and their analysis in Maxqda software, seven components of spiritual leadership, six components of organizational citizenship behavior, and four components of emotional intelligence were identified.

- The first step: in order to understand the general content, all the written data related to the interviews were reviewed and then the text of each interview was typed separately and implemented in MAXQDA software.

- The second step: extraction of important sentences from the text of the interviews takes place in this step, for this purpose, important concepts were highlighted in the text and each separate semantic unit was identified.

- Third step: In this step, formulated meanings were created. For this purpose, first the units highlighted in the previous step were compressed. Based on the highlighted units, in the first place, spiritual leadership should be towards values and methods and not the product of the phrase "it is better than giving someone a fish to teach him to fish" in the form of the phrase "teaching" and the phrase "if in leadership Spiritually, the method of the spiritual path is taught and not what is ultimately supposed to be achieved in this path, then one can be sure that even in the absence of his leader, since he has learned the method, he will continue to reach the goal

- The fourth step: In this step, the same components counted in the previous step, according to the nature of the surface acting dimension and the deep acting dimension, are placed in single sets and have a suitable title that can cover all the components of a set. , was considered for that collection. In the "spiritual leadership" variable, the components are: vision, faith, altruism, meaningfulness in work, membership, organizational commitment and feedback,

and in the "organizational citizenship behavior" variable, the components are: payment system, type of job, opportunity for advancement, organizational atmosphere, style Leadership and physical conditions in the "emotional intelligence" variable, the components: communication skills with God, work motivation, communication skills with others and self-communication skills were named, each of the components has several sub-components, for example, eye sub-components Measure: appropriate understanding, commitment, and explanation were labeled.

- Fifth step: In this step, the emerging components and sub-components were briefly described. For example, the "faith" component was described and named as the following sub-components: having motivation, aligning goals, selecting goals, success of the organization, better performance, loyalty, and honesty.

- Sixth step: In this step, daily research activities and personal experiences of the researcher in dealing with the research participants were recorded, for example, the "perspective" component in the code of interviews 1, 3, 4, 5, 7, 9, 11, 14. 15, it was identified that its participants were good and average in terms of speaking ability and good and low in terms of willingness to participate.

- Seventh step: The results of the research were explained to some of the participants and they were asked to give their opinions about it.

Quantitative part:

In this section, structural equation model method using AMOS software has been used to examine and analyze research hypotheses. First, the research data and analysis of the data collected by the questionnaire from the sample were described and then each hypothesis was tested separately. First, the normality of the data was confirmed (Table 3) and the direct effect, indirect effect, explanatory coefficient and model summary of other variables on the dependent variable of separation were determined. The first and second times were drawn. And at the end, the variables of the research were fitted and the

final pattern of the research structure was drawn and the results of structural equation analysis and hypothesis testing were announced.

Table 1.

Results of the Kolmogorov Smirnov test

Test result	The significance level	Z statistic	Dimensions
normal	200	052.	Spiritual leadership
normal	200	050.	Organizational citizenship behavior
normal	064.	056.	Emotional Intelligence

The results of the Kolmogorov Smirnov test to check the normality of the distribution of the variables (researcher's findings)

Table 2.

Exploratory factor analysis

The set of coefficients of the given wheel factors			The set of coefficients of the wheel factors is not given			Factor	Variable
Cumulative percentage of explained variance	Percentage of explained variance	special value	Cumulative percentage of explained variance	Percentage of explained variance	special value		
15.751	15.751	3.938	18.793	18.793	4.698	First	Spiritual leadership
31.233	15.482	3.870	34.751	15.958	3.989	Second	
40.958	9.725	2.431	43.288	8.537	2.134	Third	
49.106	8.147	2.037	50.948	7.697	1.924	Fourth	
56.524	7.149	1.178	57.036	6.056	1.513	the fifth	
61.926	5.671	1.418	62.232	5.196	1.299	the sixth	
66.788	4.863	1.216	66.788	4.556	1.139	the seventh	
12.330	12.330	2.343	16.672	16.672	1.168	First	Organizational citizenship behavior
23.586	11.256	2.139	28.116	11.444	2.174	Second	
32.646	8.878	1.687	35.908	7.792	1.481	Third	
40.865	8.401	1.596	43.136	7.254	1.378	Fourth	
48.714	7.849	1.491	50.028	6.865	1.304	the fifth	
55,860	7.147	1.358	55,860	5.831	1.108	the sixth	
15.866	15.866	3.014	18.776	18.776	3.567	First	Emotional Intelligence
27.827	11.962	2.273	31.008	12.233	2.234	Second	
39.452	11.724	2.209	40.832	9.824	1.867	Third	
50.051	10,600	2.014	50.051	9.219	1.752	Fourth	

The results of the exploratory factor analysis indicators of the research questionnaire

According to the content of the questionnaire and with the existence of 63 items, the items related to each of the factors have been specified according to the variables. In the variable of spiritual leadership, the first factor (vision), the second factor (altruism), the third factor (faith), the fourth factor (meaningfulness),

the fifth factor (spirituality), the sixth factor (commitment) and the seventh factor (feedback) in the variable Organizational citizenship behavior, the first factor (payment system), the second factor (type of job), the third factor (advancement opportunity), the fourth factor (organizational climate), the fifth factor (leadership style) and the sixth factor (physical conditions) in the emotional intelligence variable of the agent. The first (skills of communication with God), the

second factor (work motivation), the third factor (skills of communication with others) and the fourth factor (skills of communication with oneself) were named.

Direct effect, non-recommendation, explanation coefficient and summary of the model

As can be seen in table (6) the degree of correlation and effect of the variables of organizational citizenship behavior, emotional intelligence on spiritual leadership by separating the zero-order effect, that is, the relationship of each of the variables (X) with the variable (Y) without any separation and control that The effectiveness of organizational citizenship behavior is 710 and emotional intelligence is 570. The direct effect, which is BETA or the path coefficient, which specifies the effect of influencing variables on the influencing variable, which is the direct effect of organizational

citizenship behavior 493, and emotional intelligence 212. Calculate the indirect effect of indirect paths on the dependent variable. does and specifies. The indirect effect of organizational citizenship behavior is 217. and emotional intelligence is 0. The spurious effect indicates a part of the effects of this variable that is influenced by other variables, which is the spurious effect of citizenship behavior of 0 and emotional intelligence is 358. The net effect is the same as the partial effect. It is a separation that removes the relationship of other Xs on the desired X and then determines the effect of that variable on the dependent variable, the net effect (part) of organizational citizenship behavior 710. and emotional intelligence is 176. standard deviation. Finally, the square of each of the net effect (part) determines the amount of 2 (net effect) or R2 or the explanation coefficient, in fact, a share of Xs that affect Y.

Table 3.
Direct, indirect effects and explanatory coefficient of variables

Independent variables	Zero-order	direct impact beta	Indirect effect	false effect	net effect part	(net effect) coefficient of explanation
Organizational citizenship behavior	0.710	0.493	$192 = (0.248 * 443) + (0.212 * 391)$	0	751	504
Emotional Intelligence	0.570	0.212	0	356	176	031
535 R ²						

Table 4.
Summary of model fit

Model	R	(Explained) R ²	Adjusted R-squared	STD estimation error	Statistics dorbin-vatson
1	0.781 ^a	0.535	0.604	0.28474	1.973

a. Predictors: (Constant), HOSHH, SHAHRV

Table (7) shows the summary of the statistics related to the fit of the model, according to the results of the table, the explained multiple correlation coefficient of the influencing variables (organizational citizenship behavior and emotional intelligence) with the dependent variable is

equal to 535. It is also the R squared explanatory coefficient It is equal to 781. which shows the amount of explanation of the variance and changes of the spiritual leadership variable by the variables of organizational citizenship behavior and emotional intelligence. To check the

independence of the residuals, the Durbin-Watson statistic was used. According to the results of the table, the value of the Durbin-Watson statistic is equal to 1.973, which, considering that its value is between 1.5 and 2.5, it can be said that the assumption of the independence of the residuals is met. has been

After testing the second-order factor analysis model, it is necessary to provide a structural model that indicates the relationship between the variables of the research. By using the structural model, it is

possible to investigate the hypotheses of the research. Figure (14-4) shows the structural model of the research. In the next part, the results of fitting the structural model are reported. According to the standard value of the fitting indices, the fitting of the structural model of the research has been confirmed. To check the hypotheses of the research, it is necessary to show the value of t (critical ratio) of each path. In the table below, the value of t and path coefficients are mentioned.

Table 5.

Structural equation model, hypothesis testing

The result of the hypothesis	meaningful	Critical ratio	estimate	theories		
confirmation	0.001	6.661	0.717	Spiritual leadership	←	Emotional Intelligence
confirmation	0.001	4.252	0.690	Spiritual leadership	←	Organizational citizenship behavior

In the table, the path coefficient (beta coefficient) indicates the intensity and type of relationship between two hidden variables. It is a number between -1 and +1, which if equal to zero, indicates the absence of a linear relationship between two hidden variables, and this coefficient indicates the correlation between two hidden variables. Looking at the table, it is clear that the value of this coefficient is greater than zero and close to one for all research hypotheses.

Therefore, it can be concluded that there is a strong correlation between the variables. The T value or the critical ratio obtained for all hypotheses is greater than 1.96, and the significance value is also less than 0.05, and it can be concluded that the research hypotheses have been confirmed. As can be seen in the table, the value of the calculated critical ratio (4.252) for the path of organizational citizenship behavior (independent variable) to spiritual leadership, as well as a significant value is less than 0.01, and it can be concluded that organizational citizenship behavior (independent variable) has a positive and significant effect on spiritual leadership (dependent variable) with

a probability of 99%. It is also determined that the calculated critical ratio value (6.661) for the path of emotional intelligence (moderating variable) to spiritual leadership (dependent variable) is greater than 1.96, and the significant value is less than 0.01, and it can be concluded that the moderating variable (intelligence emotional) has a positive and significant effect on the dependent variable (spiritual leadership) with a probability of 99%. Therefore, it can be concluded that the independent variable of organizational citizenship behavior affects the dependent variable of spiritual leadership in both direct and indirect ways (with the presence of emotional intelligence).

Conclusion and Recommendations

Conclusion from the first hypothesis: there is a significant relationship between organizational citizenship behavior and spiritual leadership. Organizational citizenship behavior with spiritual leadership in the public libraries of Fars province, Kohgiluyeh and Boyer Ahmed has a direct and significant impact. According to the assumptions of the research, it was found that

organizational citizenship behavior has a relationship with spiritual leadership style and the type of this relationship is also causal. That is, organizational citizenship behavior has a positive and significant effect on spiritual leadership with a beta coefficient of 0.761. Also, the calculated critical value of 2.705 and significance less than 0.01 confirms this hypothesis. The results of this research are in line with the results of Hosseini Shakib and Jafari Fikrat (2017). In the research they conducted, they examined the impact of leadership variables, organizational culture, organizational commitment and organizational citizenship behavior and employee performance. The analysis done on the data showed that there is a positive and meaningful relationship between organizational leadership and organizational culture, and on the other hand, the relationship between organizational culture and organizational citizenship behavior is also positive and meaningful so that with the improvement of organizational culture and Strengthening it within the organization improves and strengthens citizenship behavior and employee performance within the organization. The job satisfaction of employees, the existence of trust and loyalty within the organization improves the performance of employees and thus strengthens the behavior of organizational citizenship.

Conclusion from the second hypothesis: There is a significant relationship between emotional intelligence and spiritual leadership. Emotional intelligence has a direct and significant effect on spiritual leadership style. According to the hypotheses of the research, it was found that emotional intelligence has a relationship with spiritual leadership and the type of this relationship is causal. That is, emotional intelligence with a beta coefficient of 0.690 has a positive and significant effect on spiritual leadership. Also, the calculated critical value of 4.252 and significance less than 0.01 confirm this hypothesis. The result of this research is consistent with the results of Gardner and Staff (2003), the researcher concluded that

managers with emotional intelligence are effective leaders who achieve goals with maximum productivity, satisfaction and commitment of employees. In his opinion, emotional intelligence is a constructive element in success. In his study, it has been shown that there is a relationship between the various components of emotional intelligence and the components of leadership effectiveness, therefore, emotional intelligence is correlated with all components of leadership.

- 1- It is suggested that organizations should pay attention to social, moral and spiritual values in making decisions, arouse employees and activate their existence in the work of participation. Define and determine the correct measurement model. Be determined to discover talents and creativity in the workplace. In order to create a balance between work and family life and to find the ultimate goal of people, they should try to be the factor of unity between individual and organizational value systems, promote team activities, common and spiritual goals, and be meaningful in general.
- 2- To provide a clear vision of the future of the organization for all employees and to invest in common values between themselves and the employees and by promoting spirituality in the work environment, the survival of the organization against uncertain, unstable and unpredictable environmental risks. to insure
- 3- Increase the level of biological well-being, health and well-being of employees, as well as productivity and organizational commitment, eliminate psychological problems, depression, loneliness, feelings of emptiness and futility and mistrust among employees, and pay special attention to the motivation and morale of the personnel. Have.
- 4- It is suggested that organizations create spirituality in the work environment so that the spiritual leaders of the organization can be more effective. Because spiritual leadership is not effective without having

- contexts in employees. For example, in an organization that does not believe in God, you cannot promote spirituality through the eyes of God's satisfaction. Accordingly, the spiritual environment is the first step for managers. Therefore, according to the components of spiritual leadership, it is suggested that organizations increase belief, communication, orderliness, discipline, empathy, altruism.
- 5- To achieve this goal, recruiting people based on spirituality, defining workshops to strengthen spirituality in employees as in-service training, forming people in smaller groups and teams in order to improve empathy, discipline and discipline among Employees and leaders, the need to appoint specialized spiritual managers at the top levels of public libraries and a warning to managers and librarians who seek to promote the spirit of spiritual avoidance.
 - 6- Because by discovering the components of spiritual leadership in the public libraries of Fars and Kohgiluyeh and Boyer Ahmad and the investigations carried out, it was shown that spiritual leaders have proper management emotions and communication in libraries with their employees and clients. It is possible to establish standard rules and indicators for librarians who are in the recruitment and selection stage. Therefore, these people must have special emotional and personality skills. These competencies include psychological integrity, meaningfulness, love for altruism, central value and social capital model, which can be measured and measured in people using the concepts discovered in the current research. With the entry of people with appropriate emotional and behavioral skills into a cultural institution, it can be the basis for more attention and recognition of librarians and spiritual employees.
 - 7- It is recommended that the human resource managers of the libraries institution, using the concepts of spiritual leadership of the present research, prepare indicators in order to identify and select qualified job applicants in terms of effective behavioral management and those eligible for promotion to higher management positions.
 - 8- Due to the fact that with training related to spiritual leadership in educational courses, the necessary ground for improving the components of spiritual leadership in employees and librarians can be developed. Therefore, it is suggested that similar to holding specialized training courses and joint job training, while emphasizing and requiring the presence of all employees from all hierarchical levels in this training course, it is possible to hold continuous and long-term spiritual leadership courses.
 - 9- Due to the fact that there is a significant relationship between emotional intelligence and spiritual leadership, and emotional intelligence can be improved through education, it is suggested that emotional intelligence improvement programs should be prioritized, and public library officials should select individuals based on the level of emotional intelligence. Select and employ their emotional intelligence.

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