



The Reflection of Spiritual Leadership on Strategic Awakening - An exploratory study at the Al-Kadhimiya Holy Shrine

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DOI: <http://doi.org/10.37648/ijrssh.v11i01.008>

Paper Received:

18th December, 2020

Paper Accepted:

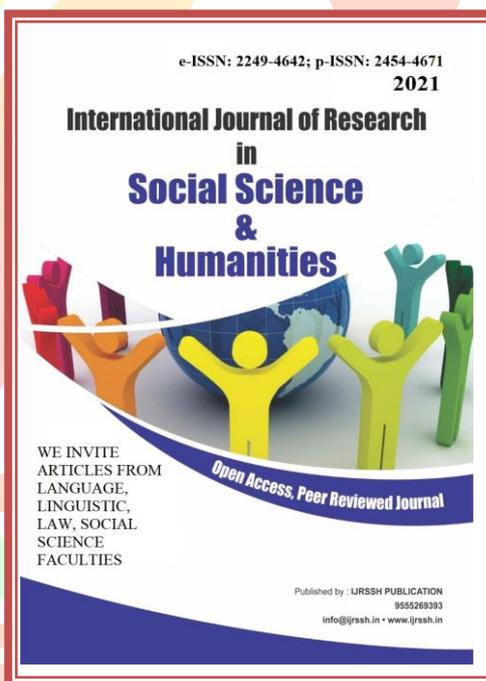
08th January, 2021

Paper Received After Correction:

15th January, 2021

Paper Published:

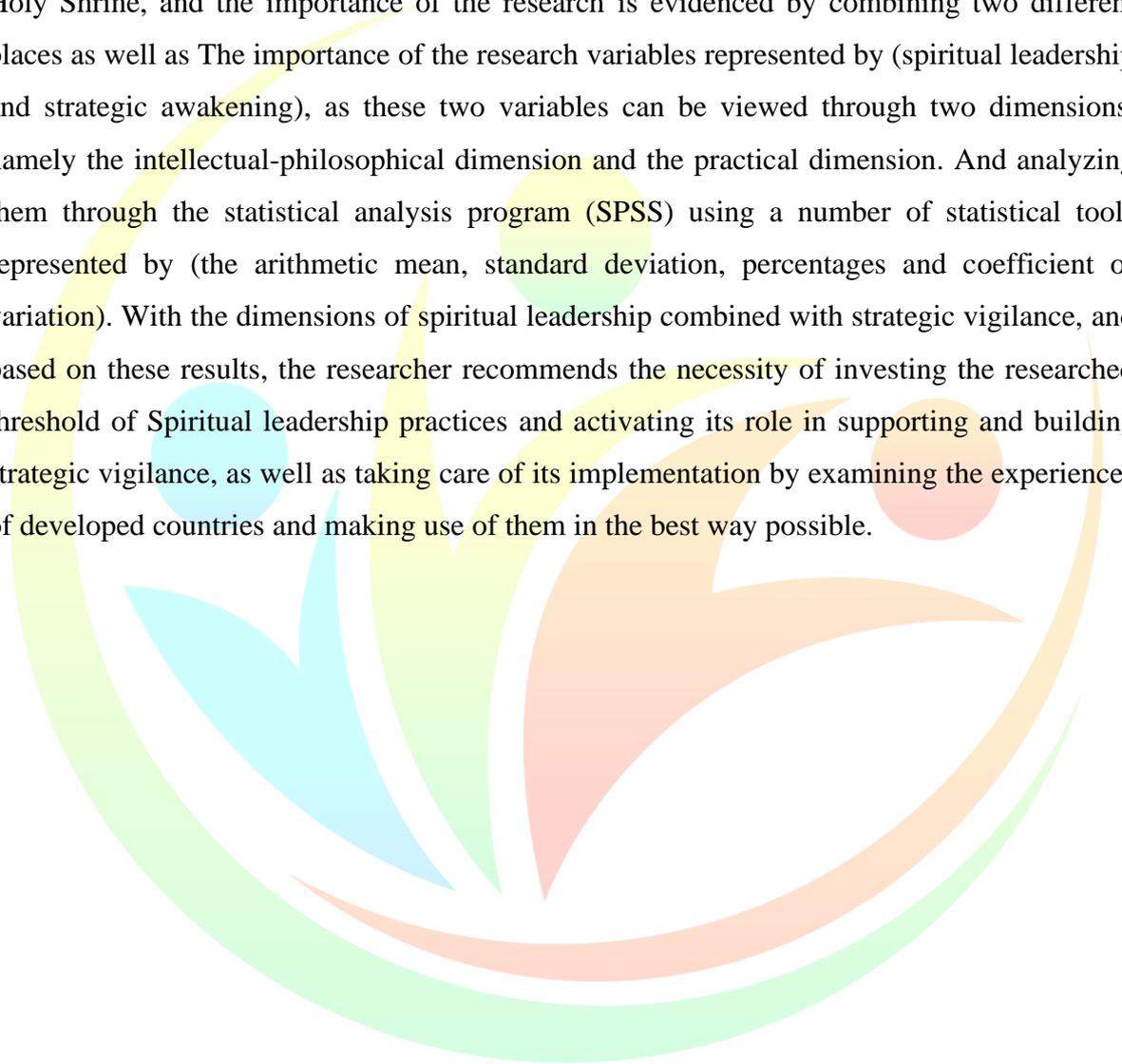
18th January, 2021



How to cite the article: Haider Abdul Karim Abdul Wahid, Asst. Prof. Dr. Nada Ismaeel, The Reflection of Spiritual Leadership on Strategic Awakening - An exploratory study at the Al-Kadhimiya Holy Shrine, IJRSSH, January-March 2021 Vol 11, Issue 1; 95-122, DOI: <http://doi.org/10.37648/ijrssh.v11i01.008>

ABSTRACT

The research aims to reveal the level of awareness of the study sample of the topic of spiritual leadership in its various dimensions (vision, hope / faith, love of altruism, and meaning), in addition to diagnosing the level and image of strategic awakening followed by the Kadhimiya Holy Shrine, and the importance of the research is evidenced by combining two different places as well as The importance of the research variables represented by (spiritual leadership and strategic awakening), as these two variables can be viewed through two dimensions, namely the intellectual-philosophical dimension and the practical dimension. And analyzing them through the statistical analysis program (SPSS) using a number of statistical tools represented by (the arithmetic mean, standard deviation, percentages and coefficient of variation). With the dimensions of spiritual leadership combined with strategic vigilance, and based on these results, the researcher recommends the necessity of investing the researched threshold of Spiritual leadership practices and activating its role in supporting and building strategic vigilance, as well as taking care of its implementation by examining the experiences of developed countries and making use of them in the best way possible.

The logo for the International Journal of Research in Social Sciences and Humanities (IJRSSH) is a large, stylized graphic. It features a central figure that resembles a person or a flame, composed of several overlapping, curved shapes in shades of blue, green, yellow, and orange. The figure is set against a background of a large, light-colored circle. Below the graphic, the acronym 'IJRSSH' is written in a bold, orange, sans-serif font.

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INTRODUCTION

Organizations are active in an environment characterized by constant change, and then it will be necessary to know their components and future trends, as having strategic vigilance being the most important means to confront emergency conditions, and strategic vigilance aims to uncover hidden signals, potential changes and profound transformations, which are based on gathering, analyzing and disseminating appropriate and necessary information.

For decision-making, which is a competitive advantage for organizations, as strategic vigilance is one of the basic tasks in processing public information and data in all political, economic and social fields, for this purpose the current research included four chapters, the first topic addressed the methodology and previous studies, and the second topic was devoted to presenting the framework Theoretical awareness of strategic awakening and spiritual leadership, while the third topic deals with the applied side of the research, and the research concluded with the fourth topic, which presents the most important conclusions and recommendations reached by researchers.

THE FIRST TOPIC: RESEARCH METHODOLOGY AND PREVIOUS STUDIES

FIRST: RESEARCH METHODOLOGY

1-The Research Problem

Today, many organizations face many difficulties in preserving positive work values, which came as a result of the leaders working in these organizations not paying attention to spiritual standards in the work environment. Therefore, the importance of leadership in the Kadhimiya Holy Shrine appears and according to this proposition, the research problem can be identified through a set of questions:

- 1 - What is the extent of the study sample's awareness of the importance of applying the spiritual leadership model and the importance of each of its dimensions?
- 2- Does the spiritual leadership style work to achieve strategic awakening?
- 3- What is the level of this style of leadership that the Kadhimiya Holy Shrine follows?

2- Research Importance

The importance of the research is evidenced by the combination of two different places, as well as the importance of the research variables represented by (spiritual leadership and strategic alertness), as these two variables can be

viewed through two dimensions, namely the intellectual-philosophical dimension and the practical dimension, as follows:

A- The Intellectual Significance:

according to the researcher's knowledge, there was no study concerned with studying the nature of the relationship between spiritual leadership and strategic awakening in one hypothetical model

Therefore, this study seeks to identify the naturalness of the relationship between these variables to bridge the knowledge gap between them.

B- Scientific Importance: The research that has shed light on spiritual leadership in Iraqi organizations in general is very few and lacking in the Kadhimiya holy shrine in particular, so it is possible through the current study to know the extent of this method of leadership and its impact on those organizations, as well as benefit from the results The current study

is to increase the state of strategic alert experienced by these organizations.

3- Research Aims

The research aims at what follows:

1- Presenting a conceptual framework for the concept of spiritual leadership and strategic awakening.

2- Exposing the study sample's level of perception of the topic of spiritual leadership in its various dimensions (vision, hope / faith, altruism, and meaning)

3- Diagnosing the level and picture of the strategic alertness that the Kadhimiya Holy Shrine follows.

4- Examining the potential impact of the spiritual leadership dimensions on strategic awakening.

5- Presenting a set of recommendations in light of the study results.

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4- Hypothesis Scheme



5- Assumptions

The current research hypotheses have been formulated according to the research problem, its objectives, and its hypothesis scheme, as the hypotheses try to answer the questions contained in the problem, by testing all the hypotheses statistically, and the research hypotheses can be clarified as follows:

- **The first main hypothesis:** There is a significant correlation between spiritual leadership and strategic vigilance, and the following sub-hypotheses emerge from it:

- **The first sub hypothesis:** There is a significant correlation between the vision and the strategic vigilance.

-**The second sub-hypothesis:** There is a significant correlation between altruism and strategic vigilance.

- **The third sub-hypothesis:** There is a significant correlation between hope, faith, and strategic awakening.

-**The fourth sub-hypothesis:** There is a significant correlation between organizational commitment and strategic vigilance.

- **The fifth sub-hypothesis:** There is a significant correlation between productivity and strategic alertness.

-**The sixth sub-hypothesis:** There is a significant correlation between meaning and strategic alertness.

- **The second main hypothesis:** There is a significant influence between electronic management and work pressures, and the following sub-hypotheses stem from it:

-The first sub-hypothesis: There is a significant effect between strategic vigilance and vision.

-The second sub-hypothesis: There is a significant effect between altruism and strategic vigilance.

-The third sub-hypothesis: There is a significant influence between hope, faith and strategic awakening.

-The fourth sub-hypothesis: There is a significant influence between organizational commitment and strategic vigilance.

-Fifth sub-hypothesis: There is a significant effect between productivity and strategic alertness.

-Sixth sub-hypothesis: There is a significant effect between meaning and strategic awakening.

6- Research Methodology

The research adopted the descriptive and analytical approach for the excellence of this approach with the holistic view and coupling the description of the situation with its analysis, as this approach deals with describing what is present and

explaining it and determining the conditions and relations that exist between the facts. And then extract the main results and indicators, using the description to collect the data and information required by the research, for the purposes of determining the results and identifying the most prominent indicators.

Usually the researcher resorts to this approach when his prior knowledge of the aspects and dimensions of the phenomenon in question, through previous studies about it, the researcher becomes curious to know more details about the phenomenon concerned with the research.

THE SECOND TOPIC: THEORETICAL FRAMEWORK FIRST: SPIRITUAL LEADERSHIP

1- The Concept of Spiritual Leadership

Before discussing the concept of spiritual leadership, it is necessary to come up with a fragmentation and clarification of the concepts that make up this complex term, which are:

1. Leadership (leadership) : Peter Northouse in his book Introduction to Leadership Theory and Practice defines leadership as "a process in which an individual influences a group of individuals to achieve a common goal."

It also illustrates the four main elements of leadership which are:

- (a) leadership is a process.
- (b) leadership includes influence.
- (c) leadership occurs in groups.
- (d) leadership includes common goals.

Joseph Rost also defines leadership as "a relationship of influence between leaders and followers who intend real changes that reflect their common goals." While there may not be universal acceptance of a unified definition of leadership that should be recognized, leadership is recognized as having many layers of complexity (Ledbetter et al, 2017: 43) .

Leadership is essential to organizational success (Daft, 2010). Leithwood and Riehl (2003) have defined leadership as the purpose of directing and influencing others to achieve organizational goals. Northouse (2010) also agreed, noting that leadership is "a function in which an individual influences a group of individuals (achieving a common goal). Raja and Palanichamy, 2011 also agree), highlighting what it means that leadership is not the work of one person But what is a cooperative relationship between leaders and subordinates, therefore, leadership influences, understands, agrees, and facilitates individual and cooperative

efforts to achieve common goals (Yukl, 2010).

2 - Spirituality

There are many definitions of the spiritual, and they all have to do with one's beliefs, Seaward (2009) notes that the spiritual can be described as an experience in achieving inner harmony, awareness of core values, and relationship with oneself and others.

While Canda & Furman (2010: 9) defined spiritual as the universal quality of human beings and their cultures related to the pursuit of meaning, purpose, morality, transcendence, well-being and deep relationships with ourselves and others.

This came in accordance with what was stated by both (Young & Koopsen, 2011) who added that the basic component of the spirituality is the meaning and purpose in life, and also stressed (Fry, 2009) that the spiritual is the pursuit of serving others through humility, values, vision, morals and personality.

With regard to Spiritual Leadership, there were many points of view regarding the definition of spiritual leadership. Researchers dealt with it from their respective points of view. As (Fry et al., 2005: 836) sees spiritual leadership as a causal theory of leadership that has intrinsic motives and seeks to effect an organizational transformation aimed at

reaching an educated organization, and that the purpose of spiritual leadership is to create the vision and match value across strategic, strong and individual levels, To achieve the highest levels of organizational commitment and productivity.

While both (Caldeira & Hall, 2012: 1073) view spiritual leadership as a strategic goal to motivate workers in the workplace, through their feeling of respect and appreciation of the leader, thus this will lead to employees' commitment and their pursuit of achieving the organization's goals and improving productivity. Whereas Frisdiantara & Sahertian hold that in order to be a spiritual leader, one must be proactive, be able to withstand attitudes and influence the attitudes of his followers and actions in order to direct groups toward achieving a common vision that benefits them as a whole. The abilities of spiritual leaders enable them to build trust and compassion within the group. This is confirmed by Frisdiantara & Sahertian, 2012).

3- Dimensions of spiritual leadership

Korac-Kakabadse and others have argued that spiritual leadership includes the following elements (Korac-Kakabadse et al, 2002: 172-173):

- Building Shared Values - Spiritual leaders inspire a sense of the community's shared values.
- Setting up the vision - Spiritual leaders demonstrate a sustained ability to build consensus and lead within the framework of a shared vision.
- Sharing Meaning - Spiritual leaders create meaning for others, they work with the heart.
- Empowerment - Spiritual leaders train, educate and train followers, provide motivation, engage them in approved networks and then free them from the situational constraints that hinder growth / transformation towards full effectiveness.
- Influence and Power - Spiritual leaders have no desire to manipulate others. Rather, they help the subordinates feel empowered and able to get the work done on their own.
- Intuition - Spiritual leaders are pioneers trying to bring about real change that is important to people's permanent needs, regardless of risk.
- Service - Spiritual leaders are "servant" leaders.
- Transformation - Spiritual leaders transform themselves, others, and their organizations.

Law also showed that spiritual leadership has 8 main dimensions that represent the

core values of this leadership, namely (Law, 2016: 448-449):

- ❖ **Altruism:** Being selfless and giving unconditional love based on genuine care and a desire for happiness to others.
- ❖ **Integrity / honesty:** honesty and showing complete congruence between the individual's values and behavior.
- ❖ **Incubation:** Embracing the core values of spiritual leadership such as compassion, respect, dignity, compassion, and humility, with the aim of strengthening the community.
- ❖ **Service:** Putting others' interests ahead of one's own, giving one's time with generosity, concern, and compassion.
- ❖ **Trust:** Establishing a reciprocal relationship based on a person's trust in the integrity and reliability of others.
- ❖ **Acceptance and forgiveness:** showing acceptance and gratitude rather than being burdened with negative thoughts and experiences such as jealousy, gossip, failed expectations, hate, and revenge.
- ❖ **Gratitude / Positive Use of Adversity:** Show appreciation for a positive outcome, even if a positive outcome is perceived as either unearned or deserved, and positive lessons are drawn from a difficult experience.

- ❖ **Reflective practice:** engage in introspective practices such as journaling, meditation, prayer and being in nature to reframe your experience from a broader perspective.

SECOND: STRATEGIC VIGILANCE

1- The concept of strategic alert

(Kernmerman,2006:1) sees it as "a continuous process that is carried out collectively by a group of individuals in a voluntary and proactive manner and using information related to environmental changes that may occur in the external environment, in order to create business opportunities, reduce risks and status of non Be sure that allows the organization to act quickly and in a timely manner.

Strategic vigilance is defined as an organization that seeks to know the business environment and anticipate changes, as it is an informational chain through which the organization is in the interest of the organization in listening to its environment so that it can make decisions and progress later.

Through it the collection, processing, storage and dissemination of information in order to exploit opportunities and identify threats to take strategic decisions about the future of the organization in pursuit of its goals (Louis et al, 2000: 7).

2 - Dimensions of strategic alert

A. Technological alertness

Technological vigilance is concerned with scientific explorations and technological innovations, whether related to the good or the service, the evaluation of manufacturing methods and methods of providing the service ... etc. Technological vigilance achieves benefits for the organization through the information obtained or scientific data such as (patents, market data, scientific data, technological data.

The organization obtains through technological vigilance processes that are a tool for future decision-making (preparation of research and development programs, obtaining new cooperation agreements, selling and purchasing licenses or purchasing new production units), and the technological vigilance helps to achieve the following: (costelloe,2018:4)

- Knowledge of patents that have been registered.
- How are the new technologies being used and what are their advantages.
- To what extent the organization can protect its property from counterfeiting competitors and industrial espionage.

From the researchers' point of view, technological vigilance is a systematic and

organized effort for the organization to monitor, receive, analyze, publish and retrieve information in a timely manner about specific events in technology, economic and social information, or important business because it may involve an opportunity or a threat.

2-Competitive alertness

Competitive awakening is the activity through which the organization gets to know its current and potential competitors, and it is also concerned with the environment in which the competing organization develops, and this is through gathering information From industry analysis and competition analysis, then analyzing and extracting results to be used in making appropriate decisions (Ramangalahy.et al., 2104 : 3). The use of potential competitor analysis as an important input to predict future conditions in the industry. It can be summed up by knowing the potential steps of each competitor and his ability to change, and simulating the interaction of competitors with each other.

3- Vigilance marketing

It is the process of research, processing and distribution of information related to the organization's markets, which is concerned with following the development of the market, consumer behavior,

launching new products, which is continuous, repetitive and ethical that the organization uses in order to monitor and analyze the marketing environment (Environment) Marketing) and searching for signals (Signals), which may be opportunities or threats that affect their sustainability and aim to direct administrative decisions in order to improve performance. Suppliers, it is also concerned more generally with public affairs and social policy (Dalila,2012:5).

4- Environmental vigilance

Environmental vigilance focuses on all components of the external environment of the organization, that is, all factors that are not related to the organization's profession. It includes economic vigilance, social, political, geopolitical and legislative vigilance (Mollayaaghobi & Badiie, 2012:526) As this environmental vigilance is concerned with the components of the organization's external environment and it is not less important than the other types because of their impact on the future and performance of the organization. The application of environmental vigilance is very difficult for the organization to relate to several aspects of the organization's environment, which necessitates the organization to deal with great care with Information collected, analyzed, processed, and provided to decision-

makers (Fairuz, 2010 : 10). The fields of the political and legal environment include the naturalness of the prevailing political system in the state, political conflicts, the prevailing space of freedom and democracy, the extent of political stability enjoyed by the state, the degree of change of laws and legislation according to the nature of the state, its philosophy and political trends, and the demographic environment is the distribution of individuals in society in terms of age, gender, and status Social, income, and other personal characteristics, and understanding this basic information about the population can help the organization to determine whether its products or services will be desired or not desired by customers, as well as determine the number of potential customers for these products and services (Mohamed & Stevege, 2011: 86).

THE THIRD TOPIC: PRACTICAL SIDE

1- Analysis of arithmetic averages

A. The mechanism for analyzing averages

The analysis of the averages aims to show the extent of perception and support of the research sample about a particular paragraph, as the intensity of the response is compared and evaluated through the

values of the averages according to the following method:

If the value of the arithmetic mean calculated for the paragraph falls within the range (3.51-5), then this indicates that the value of the arithmetic mean of the paragraph exceeds the value of the hypothetical mean of (3) over the measurement area, which reflects the degree of awareness and support of the high intensity of the research sample towards The content of that paragraph, while the response and support is of medium intensity if the arithmetic mean value of the paragraph ranges between (2.51 - 3.5).

As for if the value of the arithmetic mean falls within the range (1 - 2.50), this indicates that the response or support by the respondents is low, taking into account that these values have been stated in advance according to what is mentioned in Table (9) The following are the results of analyzing the averages for all paragraphs and dimensions Research axes.

B-Analyze averages for the axis of spiritual leadership

Through the answers of the research sample on all dimensions of the axis of spiritual leadership, the results of the statistical analysis in Table (5-6) showed that most of the dimensions of this axis

achieved a high degree of response according to the opinion of the respondents because the value of the arithmetic mean for each dimension is within the range (3.51-) 5).

Whereas, after the love of altruism, it came with a moderate response because the value of its arithmetic mean was within the range (2.51-3.50). Here, as a whole, the variable or axis of spiritual leadership achieved an arithmetic mean of (3.74), which is a value greater than the value of the hypothetical mean of (3) on the measurement area and falls within the range (3.51-5), which gives an indication of the degree of high-intensity response shown by the respondents towards all The dimensions of the spiritual leadership as a whole, which were also the same as the values of arithmetic mediums of high intensity in most of them, which means that the Kadhimiya sacred threshold under discussion has succeeded to a large extent in the implementation of all the requirements for spiritual leadership, and despite that they need to pay more attention to this The dimension despite achieving more success in it, or at least maintaining the achieved success at its current level.

The general standard deviation value of the spiritual leadership axis of (0.600) indicates the lack of dispersion in the

sample answers, which is a result of the large positive consensus scores that gathered the opinions of the leaders at the research threshold, which gave a high degree of homogeneity for the research sample.

To indicate which dimension of the spiritual leadership was more important than others according to the opinion of those surveyed, the coefficient of difference was used depending on the arithmetic mean and the standard deviation, as shown in Table (1), through which it becomes clear that the meaning dimension is of great importance in the first degree according to the opinion of the respondents because it is valuable. Its coefficient of variation is smaller than the same value for the other dimensions,

which amount to (13.02), while the dimensions of hope and faith came second with a difference coefficient of (18.28), and then after productivity came third with a coefficient of variation (20.19), and after the love of altruism fourth with a difference factor of (20.68), and resolved after the organizational commitment, fifth, with a difference factor of (22.17), and after the vision came sixth and finally with the difference factor of (23.53). This indicates the need for higher administrations in the Kadhimiya Holy Shrine to pay more attention to all dimensions, especially after the organizational commitment and vision and their future development.

Table (1) The order of importance for the dimensions of the spiritual leadership axis according to the difference coefficient

Arrangement	Coefficient of variation	standard deviation	Arithmetic mean	Diminishing the axis of spiritual leadership
Sixth	23.53	0.885	3.76	Vision
second	18.28	0.704	3.85	Hope and faith
fourth	20.65	0.721	3.49	Altruism
first	13.02	0.509	3.91	the meaning
third	20.19	0.723	3.58	Productivity
Fifth	22.17	0.845	3.81	Organizational commitment
		0.600	3.74	Spiritual leadership

C-Analysis of the averages of the strategic alertness axis

Through the level of the research sample responses to all dimensions of the axis of strategic alertness, Table (2) showed that there are two dimensions of this axis that achieved a high intensity response score according to the opinion of the researched leaders, namely, marketing vigilance and competitive vigilance, while the remaining two dimensions achieved a degree A medium-intensity response. Overall, the strategic vigilance axis recorded a general arithmetic mean of (3.58), which indicates a high degree of support expressed by the leaders in the threshold under consideration towards all dimensions of the axis, as well as the fact that the arithmetic mean of all the axes constituting the strategic alert have values indicating The intensity of the response of a high and medium nature, which indicates the interest and focus of the Kadhimiya Holy Shrine on all dimensions of the strategic awakening. Nevertheless, the threshold studied needs more work in order to make the response of a high character exclusively.

The value of the general standard deviation of the axis of strategic alertness of (0.526) indicates the lack of dispersion in the sample answers, which is due to the large degrees of consensus, especially towards

agreement that gathered the opinions of those surveyed. For the purpose of showing the most important dimensions of strategic alertness and the best priority based on the opinion of these leaders, the coefficient of variation was used depending on the arithmetic mean and the standard deviation, and as shown in Table (2), through which it is clear that the dimension of marketing alertness was the most prominent among these dimensions. The importance of the first degree according to the opinion of the respondents because the value of its coefficient of variation is smaller than the same value for the other dimensions, which amounted to (16.11), followed by after competitive awakening, secondly, with a difference factor of (17.40), and after the technological awakening, third, with a difference coefficient of (20.11), while the solution after Environmental alertness ranked fourth and last, with a difference coefficient of (20.38). Note that there is a great convergence between the coefficient of difference for all dimensions, and this reflects the extent of harmony and convergence in the application of those dimensions combined in the Kadhimiya Holy Shrine, while the administration of the threshold under consideration must review the adequacy of the dimensions, especially in order to make the two dimensions of technological alertness and

environmental alertness in the optimal future, although they are It's pretty well done nowadays.

Table (2) The order of importance for the dimensions of the strategic alertness axis according to the difference coefficient

Arrangement	Coefficient of variation	standard deviation	Arithmetic mean	Dimensions of the strategic vigilance axis
third	20.11	0.704	3.50	Technological alertness
second	17.40	0.623	3.58	Competitive alertness
fourth	20.38	0.695	3.41	Environmental alertness
first	16.11	0.617	3.83	marketing alertness
		0.526	3.58	strategy alertness

2-Test hypotheses for research

The present paragraph is concerned with testing the research hypotheses related to the relationship and influence between the two variables of the research in order to test the hypotheses related to the research as follows:

1 .Test the hypotheses of correlation between the studied variables

1 -The first main hypothesis of the research: “There is a statistically significant correlation between the combined dimensions of spiritual leadership (vision, hope, faith, altruism, meaning, productivity and career commitment) with strategic vigilance.” Here, in order to make a decision on the first main hypothesis of the research, which is composed of six sub-hypotheses, the relationship will be found by calculating the Spearman correlation coefficient for the correlation of ranks between each dimension of spiritual leadership (vision, hope and faith, altruism, meaning, productivity, career commitment) and the focus of vigilance The strategy and then testing that relationship by using the (T) test to demonstrate the significance of the correlation coefficients calculated through the statistical program (SPSS) as shown in Table (3) and the interpretation of the results as follows:

Table (3) the values of Spearman's correlation coefficient and (T) test for the significance of the relationship between the dimensions of spiritual leadership and the axis of strategic alertness

indication	The computed (T) value	Spearman correlation coefficient (r)	X Dimensions of spiritual leadership	Y
Demonstrate morally	5.891	**0.744	Vision	Vigilance strategy
Demonstrate morally	2.733	**0.459	Hope and faith	
Demonstrate morally	6.935	**0.795	Altruism	
Not	0.634	0.119	the meaning	
Demonstrate morally	4.894	**0.679	Productivity	
Demonstrate morally	3.652	**0.568	Career commitment	
Demonstrate morally	5.652	**0.730	Total requirements for applying spiritual leadership	

Tabular (T) value at the level of significance (05.0) and the degree of freedom (28) = 2.048

Tabular (T) value at the level of significance (0.01) and the degree of freedom (28) = 2.763

(*) Significant effect at 0.05 significant level.

(**) Significant effect at 0.01 significant level.

Regarding the test of the correlation relationship between the spiritual leadership variable and the strategic alertness variable, it is evident from the results of Table (3-9) that the value of the Spearman correlation coefficient between them reached (730.0), which is a positive value that reflects the presence of a strong and significant direct relationship at a level of (05.0) And (0.01) due to the fact that the value of (T) calculated for it of (5.652) is greater than its tabular counterpart, which equals (2.048) and (2.763) respectively at

the same levels of significance (05.0) and (0.01), and the interpretation of this result indicates that interest The dimensions of the spiritual leadership at the Kadhimiya Holy Shrine and its development as a whole will lead to an increase in the strategic awakening therein, and thus the first main hypothesis of the research is accepted, which states: "There is a statistically significant correlation between the combined exclusion of the spiritual leadership (vision, hope, faith, love of

altruism, meaning, productivity and career commitment) with vigilance. The strategy .

1. Testing hypotheses for sub-correlation

a. The first sub-hypothesis: This hypothesis states that "there is a statistically significant correlation between vision and strategic awakening combined."

The results of the table (4) showed that the value of the Spearman correlation coefficient between the vision dimension and the strategic alertness variable reached (0.744), which is a strong positive direct-directional value with significant significance at the level of (05.0) and (0.01) due to the fact that the value of (T) calculated for it is (5.891) is greater than its tabular counterpart, which is equal to (2.048) and (2.763) at the same levels of significance (05,0) and (0.01), respectively, and the interpretation of this result as a whole is that the more interest in the vision in the Kadhimiya holy shrine, this will help in achieving vigilance The strategy, thus accepting the first sub-hypothesis.

B. The second sub-hypothesis: This hypothesis states that "there is a statistically significant correlation between hope and belief with strategic awakening."

The value of Spearman's correlation coefficient between hope and faith and the

strategic awakening variable was (0.459), which is a positive direct-directional function of medium intensity at the level of significance (05.0) and (0.01) because the calculated value of (T) of (2.733) is greater than its tabular counterpart, which is adult (2.048) and (2.763) respectively, and this result reflects a perception towards the development of strategic awakening and its realization that comes through the development of hope and faith for the better at the Kadhimiya holy shrine, and thus the second sub-hypothesis is accepted.

C. The third sub-hypothesis, which states that "there is a statistically significant correlation between altruism and strategic awakening."

The value of Spearman's correlation coefficient between altruism and the variable of strategic alertness was (0.795), which is a positive, direct-directional value, significant, and represents a very strong relationship at a significant level of (05.0) and (0.01) because the calculated value of (T) of (6.935) is greater than its counterpart. Tabularity which is equal to (2.048) and (2.763) respectively, for both levels of significance. Thus, we conclude That the promotion of the love of altruism and attention to it more as an important articulation in the Kadhimiya holy shrine will make the threshold a strategic vigil,

and on this basis the third sub-hypothesis is accepted.

D. Fourth sub-hypothesis: This hypothesis states that "there is a statistically significant correlation between the meaning and strategic awakening."

The value of the Spearman correlation coefficient between the meaning and the strategic alertness variable was (0.119), which is a positive direct-directional value, but it is not a significant function, and it represented a weak relationship between the two variables at the level of significance (05.0) and (0.01) due to the fact that the calculated value of (T) amounted to (0.634). It is smaller than its tabular counterpart (2.048) and (2.763), respectively, and this result indicates that concern for meaning and giving it more scope in the work of the Kadhimiya Holy Shrine will lead to the development of strategic awakening in the holy shrine, and thus the fourth sub-hypothesis is not accepted or rejected.

e. Fifth sub-hypothesis: This hypothesis states that "there is a statistically significant correlation between productivity and strategic alertness."

The value of Spearman's correlation coefficient between productivity and the variable of strategic alertness was (0.679), which is a positive, direct-directional

value, significant, and represented a moderate-intensity relationship between the two variables at the level of significance (05.0) and (0.01) because the calculated value of (T) of (4.894) is greater From its tabular counterpart (2.048) and (2.763) respectively, this result means that interest in productivity within the Kadhimiya sacred threshold more will lead to the development of strategic alertness in it, and thus the fifth sub-hypothesis is accepted.

H. The. Sixth sub-hypothesis: This hypothesis states that "there is a statistically significant correlation between job commitment and strategic alertness." There was a more functional commitment in the work of the Kadhimiya holy shrine. This would lead to an increase in the strategic alertness in the shrine, and thus the sixth sub-hypothesis is accepted.

In total, as a result of achieving the acceptance of five sub-hypotheses out of the six sub-hypotheses, i.e. (accepting 83.3% of the first main hypothesis), we conclude that the first main hypothesis is accepted, which states: "There is a statistically significant correlation between the exclusion of the spiritual leadership together (vision, hope and faith) Altruism, meaning, productivity and career commitment (with the focus of strategic vigilance).

The value of the Spearman correlation coefficient between the meaning and the strategic alertness variable was (0.119), which is a positive direct-directional value, but it is not a significant function, and it represented a weak relationship between the two variables at the level of significance (05.0) and (0.01) due to the fact that the calculated value of (T) amounted to (0.634). It is smaller than its tabular counterpart (2.048) and (2.763), respectively, and this result indicates that concern for meaning and giving it more scope in the work of the Kadhimiya Holy Shrine will lead to the development of strategic awakening in the holy shrine, and thus the fourth sub-hypothesis is not accepted or rejected.

e. Fifth sub-hypothesis: This hypothesis states that "there is a statistically significant correlation between productivity and strategic alertness."

The value of Spearman's correlation coefficient between productivity and the variable of strategic alertness was (0.679), which is a positive, direct-directional value, significant, and represented a moderate-intensity relationship between the two variables at the level of significance (05.0) and (0.01) because the calculated value of (T) of (4.894) is greater From its tabular counterpart (2.048) and (2.763) respectively, this result means that

interest in productivity within the Kadhimiya sacred threshold more will lead to the development of strategic alertness in it, and thus the fifth sub-hypothesis is accepted.

H. Sixth sub-hypothesis: This hypothesis states that "there is a statistically significant correlation between job commitment and strategic alertness."

The value of Spearman's correlation coefficient between functional commitment and the strategic alertness variable was (0.568), which is a positive direct-directional value and a significant function, and represented a moderate intensity relationship between the two variables at a significant level (05.0) and (0.01) because the calculated value of (T) of (3.652) is greater than Its tabular counterpart is (2.048) and (2.763), respectively, and this result indicates that whenever there is a greater functional commitment in the work of the Kadhimiya Holy Shrine, this will lead to an increase in the strategic alertness in the threshold, and thus the sixth sub-hypothesis is accepted.

In total, as a result of achieving the acceptance of five sub-hypotheses out of the six sub-hypotheses, i.e. (accepting 83.3% of the first main hypothesis) we conclude that the first main hypothesis is accepted, which states: "There is a statistically significant correlation between

the exclusion of the spiritual leadership together (the vision, Hope, faith, altruism, meaning, productivity and career commitment (with the axis of strategic vigilance).

2. Test hypotheses of the influence relationship between the studied variables

1. The second main hypothesis of the research: which states "vision, hope, faith, altruism, meaning, productivity and career commitment) in the axis of strategic alertness.

In order to make a decision on the second main hypothesis of the research, from which six sub-hypotheses emerge, the effect of the spiritual leadership dimensions on strategic awakening will be measured by calculating the simple linear regression equation:

$$Y = a + \beta_i X_i$$

And then testing the influence relationship by using the (F) test to demonstrate the significance of the calculated regression equation (influence), in addition to using the coefficient of determination (R²) to explain the amount of variation that the spiritual leadership dimensions explain in strategic awakening, and by using the statistical program (spss). 31) the values of the parameters used in measuring the effect between the investigated variables. The effect of the spiritual leadership dimensions on strategic awakening will also be studied by calculating the simple linear regression equation for the spiritual leadership dimensions separately with strategic awakening using the statistical program (SPSS) and interpreting the results shown in Table (4) as follows:

Table (4) results of the parameter values used to measure the effect of the spiritual leadership dimensions on strategic awakening.

Transactions					Variables	
indication	Determination coefficient (R ²)	The computed F value	Regression parameter Beta	Fixed limit A	X	Y
Denotes untitled	0.62	44.83	0.79	1.83	Vision	Vigilance strategy
Denotes untitled	0.43	20.79	0.65	1.70	Hope and faith	
Denotes untitled	0.73	75.84	0.86	1.40	Altruism	
Not indicating untitled	0.22	7.95	0.47	1.68	the meaning	

Denotes untitled	0.55	34.65	0.74	1.64	Productivity	
Denotes untitled		0.32	13.29	0.57	2.24	
Denotes untitled		t	67.38	0.84	0.83	Career commitmen

The tabular value of (F) at the degree of freedom (28.1) and the level of significance (0.05) = 5.61

(F) tabular value at degree of freedom (28.1) and level of significance (0.01) = 9.28

Here, the results of the statistical analysis in Table (12) showed that there was a statistically significant effect at the level of significance (0.05) and (0.01) for the total variable (spiritual leadership) in the variable (strategic alertness), because the calculated value of (F) of (67.38) was greater than its tabular counterpart, which is equal to (5.61) and (9.28), respectively, and for both levels of significance (0.05) and (0.01). The independent variable (spiritual leadership) also explained a percentage (71%), that is, nearly three quarters of the total changes in the values of the adopted variable (strategic awakening) in the Kadhimiya Holy Shrine, which is reflected by the value of the coefficient of determination, while the ratio (29%) is attributed to the contribution of other variables not included in the

model, and thus the estimated regression equation for the total influence of the spiritual leadership variable on the meaning variable is as follows:

$$\text{Strategic Mindfulness} = 0.83 + (0.84) \text{Spiritual Leadership}$$

The value of the regression coefficient in the above equation, which is (0.84), indicates that an increase in the spiritual leadership of the institution in question by one unit will also be accompanied by an increase in its strategic awakening by (84%), thus concluding the acceptance of the second main hypothesis which states that (there is an effect). Statistically significant to exclude the combined spiritual leadership (vision, hope, faith, altruism, meaning, productivity and career commitment) in strategic awakening.

2. Test sub-hypotheses of influence

From the second main hypothesis, the sub-hypotheses diverged, namely:

a. The first sub-hypothesis states that "there is a statistically significant effect of vision on strategic awakening."

The results of the statistical analysis in Table (4) showed a significant effect at the level of significance (05.0) and (0.01) for the visibility dimension in the strategic alertness variable because the calculated value of (F) of (44.83) is greater than its tabular counterpart (5.61) and (9.28), respectively, for both levels of significance, as the independent variable (vision) explained (63%) of the total deviations or changes in the values of the adopted variable (strategic alertness) in the researched institution, which was reflected by the value of the determination coefficient, and the remaining percentage The amount (37%) is attributed to the contribution of other variables not included in the model, and in this way the estimated regression equation for the effect of the dimension of vision in the variable of strategic alertness is as follows:

$$\text{Strategic Alert} = 1.83 + (0.79) \text{ Vision}$$

The value of the regression coefficient in the above equation of (0.79) indicates that an increase in the vision dimension by one unit will also be accompanied by an increase in the strategic alertness variable by (79%). Thus, the first sub-hypothesis above is accepted.

B. The second sub-hypothesis states that "there is a statistically significant effect at a significant level of hope and faith in strategic awakening."

The results of Table (12) showed that there is a significant effect at the level of significance (05.0) and (0.01) for the (Hope and Faith) dimension in the (Strategic Awakening) variable, given that the calculated value of (F) of (20.79) is greater than its large tabular counterpart. (5.61) and (9.28), respectively, for both levels of moral, and the independent variable (hope and faith) was able to explain (43%) of the total changes or deviations in the values of the adopted variable (strategic awakening) in the Kadhimiya holy shrine under study according to the value of The coefficient of determination, while the remaining percentage (57%) is attributed to the contribution of other variables not included in the model, and with this, an estimated regression equation can be formulated for the effect of the dimension of hope and faith in the strategic alert variable as follows:

$$\text{Strategic Awakening} = 1.70 + (0.65) \text{ Hope and Faith}$$

The value of the regression coefficient in the above equation, which is (0.65), means that an increase in The value of the regression coefficient in the above equation of (0.65) means that an increase in the dimension of hope and faith by one unit will lead to an increase in the axis of strategic alertness by (65%). Based on the

above, we conclude that the second sub-hypothesis is accepted above.

C. The third sub-hypothesis states that "there is a statistically significant effect of altruistic love on strategic awakening."

The results of Table (12) highlighted the existence of a significant effect also at the level of significance (05.0) and (0.01) for the altruistic dimension in strategic awakening, given that the calculated value of (F) of (75.84) is greater than its tabular counterpart of (5.61) and (9.28) and for both levels of significance (05,0) and (0.01) respectively, and the value of the coefficient of determination gives an impression of the interpretation of the independent variable (altruism), a rate of (73%) approximately three quarters of the total changes in the values of the adopted variable (alertness) The strategy) is in the Kadhimiya Holy Shrine, while the remaining percentage (27%) is attributed to the contribution of other variables not included in the model, and with this, an estimated regression equation can be formulated for the effect of the altruistic love dimension in the strategic awakening variable as follows:

$$\text{Strategic awakening} = 1.40 + (0.68) \text{altruism}$$

Also, the value of the regression coefficient in the above equation of (0.68) indicates that an increase in the altruistic dimension by one unit leads to an increase in the strategic alertness variable by (68%), thus we conclude that the third sub-hypothesis is accepted above.

D. fourth sub-hypothesis states that "there is a statistically significant effect of meaning in strategic awakening."

The results of Table (4) indicated that there was no significant effect at the level of significance (05.0) and (0.01) for the meaning dimension in the strategic alert variable, because the calculated value of (F) of (7.95) was smaller than its tabular counterpart of (5.61) and (9.28) and for both levels of significance (05,0) and (0.01) respectively, and the value of the coefficient of determination referred to the interpretation of the independent variable (meaning) a rate of (22%), i.e. nearly a quarter of the total changes in the values of the dependent variable (alertness) Strategy) in the Kadhimiya Holy Shrine, As for the remaining percentage (78%), it is attributed to the contribution of other variables not included in the model, and in this way the estimated regression equation for the effect of the meaning dimension in the strategic alertness variable can be formulated as follows:

$$\text{Strategic Alert} = 1.68 + (0.47) \text{meaning}$$

The value of the regression coefficient in the above equation of (0.47) indicates that an increase in the meaning dimension by one unit will lead to an increase in the strategic alertness variable by (47%), thus concluding that the fourth sub-hypothesis above is not accepted or rejected.

e. The fifth sub-hypothesis states that "there is a statistically significant effect of productivity on strategic alertness".

The results of Table (4) highlighted the existence of a significant effect also at the level of significance (05.0) and (0.01) for the productivity dimension of the strategic alert, due to the fact that the calculated value of (F) of (34.65) is greater than its tabular counterpart of (5.61) and (9.28). For both levels of significance (05,0) and (0.01) respectively, the value of the determination factor gave an impression of the interpretation of the independent variable (productivity) a rate of (55%) a little more than half of the total changes in the values of the dependent variable (strategic alert) in The Kadhimiya Holy Threshold, while the remaining percentage (45%) is attributed to the contribution of other variables not included in the model, and with this, the estimated regression equation for the effect of post-productivity in the strategic alert variable can be formulated as follows:

$$\text{Strategic alert} = 1.64 + (0.74) \text{ productivity}$$

The value of the regression coefficient in the above equation of (0.74) indicates that an increase in the productivity dimension by one unit leads to an increase in the strategic alert variable by (74%), thus concluding that the fifth sub-hypothesis is accepted above.

The results of Table (4) showed the presence of a significant significant effect also at the level of significance (05.0) and (0.01) for the functional commitment dimension in strategic alertness, because the calculated value of (F) of (13.29) is greater than its tabular counterpart of (5.61) and (9.28). For both levels of significance (05,0) and (0.01) respectively, and through the value of the determination coefficient, the independent variable (job commitment) explained (32%) approximately one-third of the total changes in the values of the dependent variable (strategic alert) in the threshold Al-Kadhimiya al-Maqdis, while the remaining percentage (68%) is attributed to the contribution of other variables not included in the model, and in this way the estimated regression equation can be formulated for the effect of the post commitment on the strategic alert variable as follows:

Strategic alert = 2.24 + (0.57) functional commitment

The value of the regression coefficient in the above equation of (0.57) indicates that an increase in the functional commitment dimension by one unit leads to an increase in the strategic alertness variable by (57%). Thus, we conclude that the sixth sub-hypothesis is accepted above.

In total, as a result of achieving the acceptance of five sub-hypotheses out of the six sub-hypotheses (i.e. acceptance of 83.3% of the second main hypothesis) we conclude the acceptance of the second main hypothesis, which states: "There is a statistically significant effect of the combined dimensions of spiritual leadership" vision, hope, faith, altruism, meaning and productivity Career commitment (in the focus of strategic vigilance).

The sixth sub-hypothesis states that "there is a statistically significant effect of functional commitment on strategic alertness."

**THE FOURTH TOPIC:
CONCLUSIONS,
RECOMMENDATIONS AND
PROPOSALS
FIRST : THE CONCLUSIONS**

1. The results indicated progress after marketing vigil to be in the first order as a practice in the threshold of the field of research, and this explains the threshold's interest in strategic alertness.

2. The results of the statistical analysis show that there is a strong correlation between spiritual leadership and strategic awakening. This indicates the extent of the threshold's interest in the dimensions of spiritual leadership combined with strategic awakening.

3. No moral relationship between the dimension of meaning and strategic awakening indicated its dimensions, and this result clearly reflects the lack of importance of the meaning dimension in enhancing the strategic alertness in the sought sample.

4. It was evident that there is a strong moral relationship between the total spiritual leadership and the total strategic awakening, and this indicates that the spiritual leadership contributes to enhancing the strategic awakening in the studied threshold.

5. The effect of the altruistic love dimension on strategic awakening was positive and moral, and this result confirms and clearly indicates the existence of an effect between altruism and after strategic awakening due to the

presence of a significant effect between altruism and strategic awakening.

SECOND: RECOMMENDATIONS

1 - Exerting more systematic research effort at the theoretical and practical levels in order to complete the conceptual and intellectual frameworks for the concept of spiritual leadership and strategic awakening

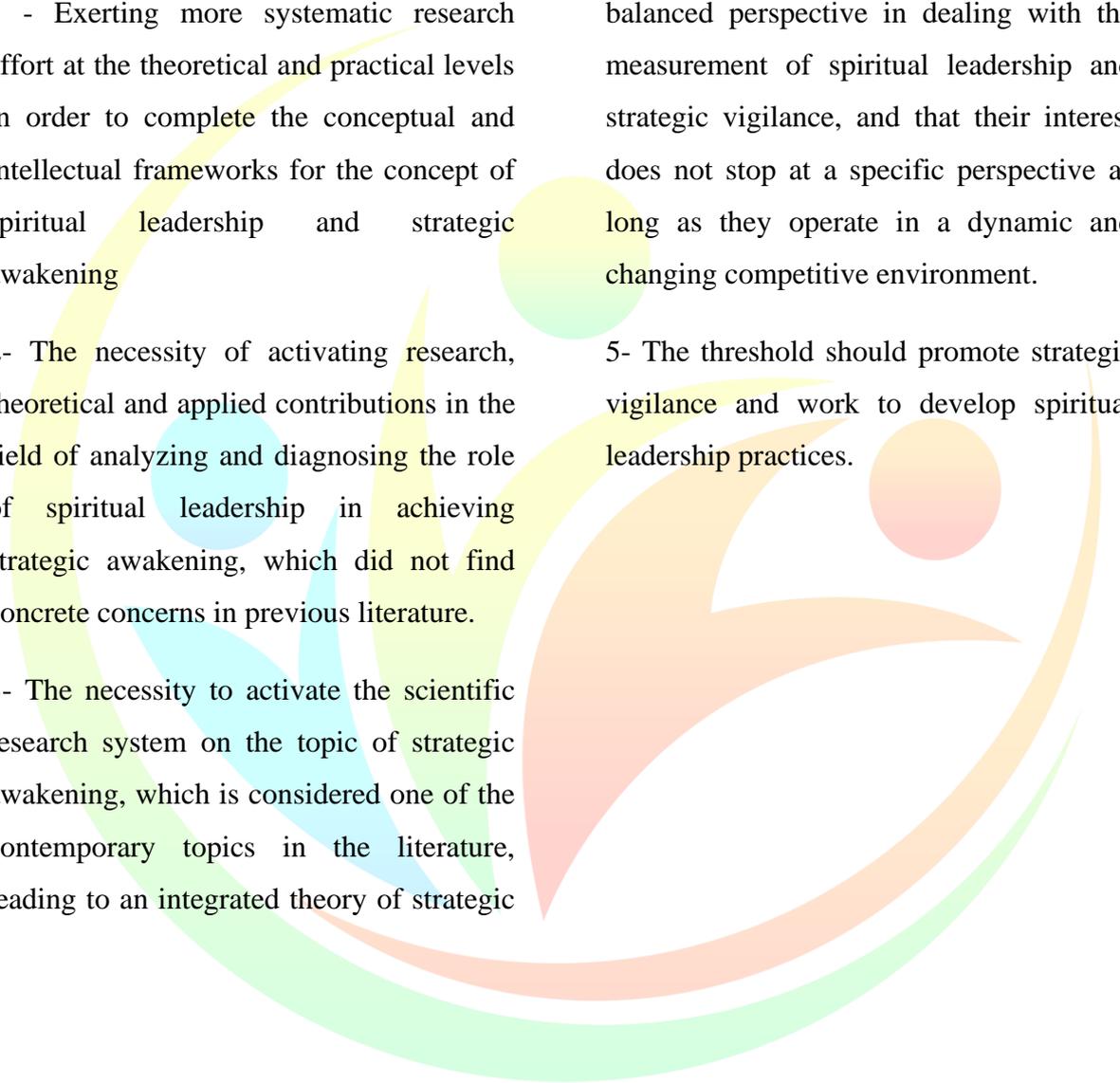
2- The necessity of activating research, theoretical and applied contributions in the field of analyzing and diagnosing the role of spiritual leadership in achieving strategic awakening, which did not find concrete concerns in previous literature.

3- The necessity to activate the scientific research system on the topic of strategic awakening, which is considered one of the contemporary topics in the literature, leading to an integrated theory of strategic

awakening that takes into account the difference in the vision, strategy and nature of organizations 'work.

4- Realistically, all contemporary organizations should be based on a balanced perspective in dealing with the measurement of spiritual leadership and strategic vigilance, and that their interest does not stop at a specific perspective as long as they operate in a dynamic and changing competitive environment.

5- The threshold should promote strategic vigilance and work to develop spiritual leadership practices.

The logo for the International Journal of Research in Social Sciences and Humanities (IJRSSH) is a large, stylized graphic. It features a central figure that resembles a person with arms raised, rendered in a gradient of colors from light green at the top to orange and red at the bottom. The figure is set against a background of several curved, overlapping bands in shades of green, yellow, and orange. Below the graphic, the acronym 'IJRSSH' is written in a bold, orange, sans-serif font.

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