EMPIRICAL ANALYSIS OF SPIRITUALITY AT WORK AND JOB SATISFACTION

[1]RAMAZAN TOPAL, [2]HALIL ZAIM

[1]PhD, Visiting Scholar, Alfred University College of Business
[2]Assistant Professor of Management, Alfred University College of Business
E-mail: [1]topal@alfred.edu, [2]zaim@alfred.edu

Abstract - This study, conducted on 350 people in total, explores the relationship between spirituality and workplace satisfaction in the workplace. Findings are positive and Cronba Alpha values are inner life=.747, sense of community=.876, sense of meaning=.860 and job satisfaction=.888. Anova analysis has shown us that it is significant at the .05 level in the model. It showed that the standardized regression weights in the t-test were significant at the .05 level for all variables.

I. INTRODUCTION

In the last two decades, a paradigm shift has occurred in how we perceive the workplace. Today's modern working conditions have transformed into an environment that accepts and values the holistic well-being of its employees. (Ashmos, D. P., & Duchon, D. 2000). This transformation has given rise to the concept of workplace spirituality, an emerging field that recognizes the importance of nurturing the human spirit within organizational settings (Biberman, J., & Whitty, M. (Eds.). (1997). Workplace spirituality seeks to bridge the gap between the material and the transcendent, motivating employees to find deeper meaning, purpose, and fulfillment in their work lives. (Blake, R. R., & Bush, S. S. (2019); Neck, C. P., & Milliman, J. F. (1994). Workplace spirituality is a broader and more inclusive concept that encompasses a range of dimensions, including but not limited to meaningful work, ethical behavior, social responsibility, personal development, and a sense of community (Lowney, C. (2005). It recognizes that individuals give their whole selves to the workplace and their work and that their mental well-being is linked to their overall job satisfaction and performance. (Fisher, J. W. 2010: Giacalone, R. A., & Jurkiewicz, C. L. (Eds.). 2003).

Workplace spirituality recognizes that humans are not just cogs in a machine but rather complex beings with unique values, aspirations, and aspirations for a higher purpose. (Mitroff, I. I., & Denton, E. A. 1999). By embracing and nurturing the spiritual aspects of employees, organizations can create an environment that supports their personal development, increases job satisfaction, and fosters their sense of belonging. (Boonstra, J., & Grünfeld, L. (Eds.). (2011). One of the key elements of workplace spirituality is the notion of meaningful work (Burke, R. J., & Cooper, C. L. (Eds.). (2009). Meaningful work refers to tasks and roles that align with an individual's values, passions, and talents, allowing them to engage in work that is personally fulfilling and contributes to a greater good (Cacioppe, R. (2000). When employees perceive their work as meaningful, they are more likely to experience higher levels of motivation, engagement, and satisfaction (Dierendonck, D., & Bakker, A. B. (2011). Organizations that prioritize meaningful work to create an atmosphere where employees can bring their authentic selves to work Fry, L. W. (2003), resulting in increased creativity, innovation, and overall organizational success (Grant, A. M., & Parker, S. K. (2009).

Workplace spirituality emphasizes the importance of creating a sense of community and belonging. It recognizes that human beings are social creatures who thrive in environments where they feel connected and supported. By fostering a sense of community, organizations create spaces for collaboration (Huselid, M. A., & Becker, B. E. (2005).

II. LITERATURE REVIEW

Workplace spirituality can be defined as the "aspects of the workplace that promote individual feelings of satisfaction through transcendence" (Noor & Arif, 2011). Therefore, workplace spirituality is "an internal essence which explains the knowledge of workers who are enthusiastic, delighted and inspired by their work" (Rashidin, et.al, 2020). The existing literature acknowledges that workplace spirituality leads to several positive outcomes, including job satisfaction, employees' motivation, increased performance, and organizational citizenship behavior (Belwalkar, S. & Vohra, V., (2016); Kuhnert, K. W. 2001). Three dimensions of workplace spirituality are mostly recognized by the researchers: inner life, sense of meaning, and sense of community (Fanggidae, et.al., 2016).

Inner life can be described as acknowledging a soul in all human beings that leads to recognizing a power that surpasses the immediate physical self and transcends the ego. Therefore, researchers such as (Dehler, G.E. & Welsh, M.A. (1994) have noted that research on employees should 'take heart and soul needs to be assessed'. In describing this situation, (Vaill, P. B. (2018) introduced a view that emphasizes how employees feel about themselves,

what they do in the workplace, and what they contribute to the business environment they are doing (Vaill, P. B. (1998). Some researchers have stated that spirituality and leadership relations lay based on the wisdom that emerges from difficult decisions taken in the business world (Levy, R. B. (2000).

Sense of meaning, on the other hand, is characterized as determining the meaning in life, which is accepted as one of the basic needs of human beings, in which a person seeks a way to make sense of his life in order to make his life understandable and to set a purpose (Golparvar, M. & Abedini, H, (2014). Meaning at work is considered part of the meaning in life, representing the degree to which people experience a deep sense of meaning and purpose at work (Rego, A., & Pina e Cunha, M. (2008). This concept is the aspect that has to do with a sense of what is purposeful, meaningful, and fun at work.

"Sense of community" is defined as the common feeling shared by all employees to realize the goals of an organization (Kumar, M., & Pansari, A. (2015). It is assumed that people see themselves as connected to each other and there is some type of relationship between one's inner self and the inner self of other people. The sense of community is characterized as the common feeling shared by all employees to realize an organization's goals. It is assumed that people see themselves as connected to each other, and there is some type of relationship between one's inner self and the inner self of other people (Millima, et.al., 2003; Belwalkar, S. & Vohra, V. (2018).

III. RESEARCH METHODOLOGY AND ANALYSIS

Based on the literature review, it is hypothesized that workplace spirituality has a significant positive impact on job satisfaction. In order to test this hypothesis, a field study has been conducted based on data collected from commercial banks operating in Turkey.

3.1. Methodology

The survey instrument is a self-administered questionnaire composed of 49 questions; 5 are demographic, 20 aim to investigate the spiritual workplace, and 24 aim to evaluate employees' job satisfaction. The questions regarding to workplace spirituality were adopted from (Fry, L. W. (2003). Originally this scale was first introduced by (Duchon, D., & Plowman, D. A. (2005)) in order to examine three dimensions of workplace spirituality which are: inner life, sense of meaning, sense of common. In addition to that, the questions regarding job satisfaction were adopted from (Andrews, F. M. (1984). Once the questionnaire was compiled, it was finalized based on the feedback given by a panel of experts. The survey instrument was designed according to the five-point Likert Scale. Each item is scored from 1 to 5, where the number (1) means Strongly disagree, (2) Disagree, (3) Undecided, (4) Agree, and (5) Strongly Agree.

The sample of this research is determined using judgmental sampling. This method is considered a form of convenience sampling in which the population elements are selected based on the researcher's judgment. Convenience sampling is usually preferred to obtain a sample of convenient elements where the sampling units are left primarily selected by the interviewer. This technique is recommended for less expensive and less time-consuming research (Etikan, et.al., 2016). The questionnaire was collected from 350 professionals working in 7 different banks in Turkey.

3.2. Data Analysis

The first step of data analysis is demographic distribution of the data set.The demographic analysis of the sample distribution is provided in Table1.

3.2.1 Reliability Analysis

The reliability and validity of the scale were measured using the SPSS program. The limit of 0.7 is generally considered as an acceptance level for each variable (Cronbach, L. J., & Meehl, P. E. (1955). The variables in this scale were measured and shown in the table below. When looking at Cronbach's alpha table, it is seen that the values obtained are satisfactory.

Variables	Cronbach's alpha
Inner life	.747
Sense of community	.876
Sense of meaning	.860
Job satisfaction	.888

Table 2: Scale measurement for reliable (N= 349)

3.2.2 Regression Analysis

It has been hypothesized that there is a positive linear relationship between the dimensions of workplace spirituality and job satisfaction. In order to test the hypotheses, a linear model was constituted, and a regression analysis performed using "Ordinary Least Squares Estimates" technique. According to the written formulation below, employees' job satisfaction is classified as dependent variable (Yjs), while inner life (I), sense of community (SC) and sense of meaning (SM) are determined as independent variables, respectively. In addition, prior to performing multiple regression analysis, all the assumptions of linear regression were tested, and no problem found.

$$Y_{js} = \beta_0 + \beta_1 I + \beta_2 SC + \beta_3 SM$$

The next step is to evaluate the significance of the model using ANOVA (F) test. This analysisdisclosesthe combined effects of all the independent variables in the regression model. In general, it is accepted that, the significance level of the model for acceptance should be equal or less than

%5 (0.05). The results of ANOVA test reveal that the model is significant under %5 (0.05) significance level.

Finally, using the "t-test", partial regression coefficients are analyzed. The t-test analysis reveals that the standardized regression weights for all variables are significant at 0.05 level. These findings are shown in table 3 which indicate that all hypotheses of this study are significant at 0.05 levels.

Dependent Variable	Independent Variables	Adjusted R^2	Beta	B	F	t	p	VIF	Durbin-Watson
Job Satisfaction	Inner life	.14	.348	.394	59,347	7,704	.000	1,000	2,057
	Sense of community	.39	.630	.581	228,302	15,110	.000	1,000	1,838
	Sense of meaning	.32	.569	.593	166,172	12,891	.000	1,000	2,040

Tablo 3: Regression analysis

SPSS 21 software was used to analyze the data using parametric test (ANOVA), correlation and regression. The significance level for acceptance was set as $p<0.05$.

IV. CONCLUSION

This study gains importance in that it was carried out in the pandemic and post-pandemic period. Because people musthave lived under great pressure during the pandemic period, which has increased their stress levels considerably, and this has had negative effects on their family and business lives. Spirituality assists employees with self-control, which is necessary for the clear achievement of their job tasks, for balancing the ability to achieve goals in all circumstances, and especially for employees to feel satisfied with their job satisfaction.

The impact of spirituality on job satisfaction is an internal and individual experience. In other words, it is the internal and external effect of the employee's feeling as a part of a community, work experience, trust, relationships with colleagues and sharing the work done, and employee satisfaction related to purpose and meaning. To experience positive or negative emotions towards a person's beliefs and thoughts about work, they must feel the influence of spirituality on the interaction and reciprocity of individual cognition, emotion, and behavior. As a result of this situation, individuals take a step towards inner relaxation and self-realization. As the effect of spirituality in business life is observed individually, employees achieve job satisfaction, and this situation begins to bring along with it the commitment to workMilliam, J., Ferguson, J., Trickett, D., & Condemi, B. J. (1999).

This study is important in terms of confirming the studies of researchers such as (Fanggidae, Suryana, Efendi, & Hilmiana, 2016; Choerudin, (2014); Rhodes, (2006) on the related subject. As a continuation of this study it would be useful to compare the results collecting data from different industries and regions.

REFERENCES

[1] Andrews, F. M. (1984). Construct Validity and Error Components of Survey Measures: A Structural Modeling Approach. Public Opinion Quarterly, Volume 48, Issue 2, SUMMER 1984, Pages 409–442, https://doi.org/10.1086/268840

[2] Ashmos, D. P., & Duchon, D. (2000). Spirituality at Work: A Conceptualization and Measure. Journal of Management Inquiry, 9(2), 134-145.

[3] Belwalkar, S.& Vohra, V., (2016). Workplace Spirituality, Job Satisfaction and Organizational Citizenship Behaviors: A Theoretical Model. International Journal of Business and Management; Vol. 11, No. 8; ISSN 1833-3850 E-ISSN 1833-8119, Published by Canadian Center of Science and Education

[4] Belwalkar, S. & Vohra, V. (2018). The Relationship between Workplace Spirituality, Job Satisfaction and Organizational Citizenship Behaviors – An Empirical Study. Social Responsibility Journal, 14(2), 0-0.

[5] Biberman, J., & Whitty, M. (Eds.). (1997). Workplace Spirituality: A Case Study of a Business School. Journal of Management Education, 21(1), 100-118.

[6] Blake, R. R., & Bush, S. S. (2019). The New Science of Spirituality in Organizations: From Individual to Collective Consciousness. Springer.

[7] Boonstra, J., & Grünfeld, L. (Eds.). (2011). The Spiritual Dimension of Leadership: 8 Key Principles to Leading More Effectively in a Rapidly Changing World. J. Wiley & Sons.

[8] Burke, R. J., & Cooper, C. L. (Eds.). (2009). The Long Work Hours Culture: Causes, Consequences, and Choices. Emerald Group Publishing.

[9] Cacioppe, R. (2000). An Integrated Model and Approach for the Design of Effective Executive Coaching Programs. The Leadership & Organization Development Journal, 21(4), 191-199.

[10] Cavanagh, G. F., Moberg, D. J., & Velasquez, M. (2011). The Ethics of Organizational Spirituality. Business Ethics Quarterly, 21(2), 217-240.

[11] 11. Chams, N., García-Blandón, J. (2019). On the importance of sustainable human resource management for the adoption of sustainable development goals, Resources, Conservation and Recycling, Volume 141, Pages 109-122,ISSN 0921-344 https://doi.org/10.1016/j.resconrec.2018.10.006.(https://www.sciencedirect.com/science/article/pii/S0921344918303719)

[12] Choerudin, A. (2014, April). The Relationship Between Spirituality And Work Attitude: A Empirical Study. International journal of management research and review, s. 455-463.

[13] Cronbach, L. J., & Meehl, P. E. (1955). Construct validity in psychological tests. Psychological bulletin, 52(4), 281.

[14] Dehler, G.E. and Welsh, M.A. (1994), "Spirituality and Organizational Transformation: Implications for the New Management Paradigm", Journal of Managerial Psychology, Vol. 9 No. 6, pp. 17-26. https://doi.org/10.1108/02683949410070179

[15] Dierendonck, D., & Bakker, A. B. (2011). Work Engagement and Machiavellianism in the Ethical Leadership Process. Journal of Business Ethics, 101(4), 685-700.

[16] Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. The leadership quarterly, 16(5), 807-833.Giacalone, R. A., & Jurkiewicz, C. L. (Eds.). (2003). Handbook of Workplace Spirituality and Organizational Performance. M. E. Sharpe.

[17] Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. American journal of theoretical and applied statistics, 5(1), 1-4.

[18] Fanggidae, R. E., Suryana, Y., Efendi, N., & Hilmiana. (219-2016). Effect of a Spirituality Workplace on Organizational Commitment and Job Satisfaction. 3rd Global Conference on Business and Social Science-2015, GCBSS-2015, 16-17 December (s. 639-646). Kuala Lumpur, Malaysia: Procedia - Social and Behavioral Sciences.

[19] Fisher, J. W. (2010). Development and Application of a Spiritual Well-Being Questionnaire Called SHALOM. Religions, 1(1), 105-121.
[20] Fry, L. W. (2003). Toward a Theory of Spiritual Leadership. The Leadership Quarterly, 14(6), 693-727.
[21] Gotsis, G., & Grimani, K. (2016). Spirituality and Ethical Decision-Making in the Workplace: Implications for Organizational Behavior. Springer.
[22] Golparvar, M.& Abedini, H. (2014). A comprehensive study on the relationship between meaning and spirituality at work with job happiness, positive affect and job satisfaction. Management Science Letters. Volume 4 Issue 2 pp. 255-268
[23] Grant, A. M., & Parker, S. K. (2009). 12, When Proactivity Promotes Purpose: The Role of Employee Proactivity and Purposeful Work in Creating Fulfilled Employees and Workplaces. In Advances in Positive Organizational Psychology (pp. 175-195). Emerald Group Publishing.
[24] Howard, J. L., Gagné, M., Morin, A. J., & Van den Broeck, A. (2016). Motivation Profiles at Work: A Self-Determination Theory Approach. Journal of Vocational Behavior, 95-96, 74-89.
[25] Huselid, M. A., & Becker, B. E. (2005). Bridging Micro and Macro Domains: Workforce Differentiation and Strategic Human Resource Management. Journal of Management, 31(6), 839-861.
[26] Kumar, M., & Pansari, A. (2015). Role of Employee Engagement in Work-Life Balance. International Journal of Engineering Technology, Management, and Applied Sciences, 3(3), 10-17.
[27] Kuhnert, K. W. (2001). The Impact of Workplace Spirituality on Organizational Citizenship Behavior and Counterproductive Work Behavior. Journal of Business Ethics, 94(2), 265-278.
[28] Levy, R. B. (2000). My experience as participant in the course on spirituality for executive leadership. Journal of Management Inquiry, 9, 129-131.
[29] Lowney, C. (2005). Heroic Leadership: Best Practices from a 450-Year-Old Company that Changed the World. Loyola Press.
[30] Millima, et.al., (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. Journal of Organizational Change Management 16(4):426-447, DOI: 10.1108/09534810310484172
[31] Milliam, J., Ferguson, J. J., Trickett, D., & Condemi, B. (1999). Spirit and community at Southwest Airlines: An investigation of a spiritual values-based model. Journal of Organizational Change Management, 12(3), pp. 221-233.
[32] Mitroff, I. I., & Denton, E. A. (1999). A Study of Spirituality in the Workplace. Sloan Management Review, 40(4), 83-92.
[33] Neck, C. P., & Milliman, J. F. (1994). Thought Self-Leadership: Finding Spiritual Fulfillment in Organizational Life. Journal of Managerial Psychology, 9(6), 9-16.
[34] Noor & Arif, (2011). European Journal of Social Sciences – Volume 19, Number 4 (2011)
[35] Rego, A., & Pina e Cunha, M. (2008). Workplace spirituality and organizational commitment: an empirical study. Journal of organizational change management, 21(1), 53-75.Rhodes, K. (2006). Six Components of a model for workplace spirituality. Graziado Business Review, 9(2).
[36] Vaill, Peter B. (2018). 'A Life in the Art of Managing and Leading Change.', The Palgrave Handbook of Organizational Change Thinkers. (1-26). Palgrave Macmillan Cham
[37] Vaill, P. B. (1998). Spirited Leading and Learning: Process Wisdom for a New Age.Jossey-Bass; First Edition (August 18, 1998)

★★★