

**KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY**

**EFFECT OF WORKPLACE SPIRITUALITY ON EMPLOYEE PERFORMANCE IN  
THE TELECOMMUNICATION INDUSTRY, THE MEDIATING ROLE OF  
ORGANIZATIONAL COMMITMENT**

**By**

**ABIGAIL DONKOR**

**(Bachelor of Art, Political with Philosophy and Classics)**

**A Thesis submitted to the Department of Marketing and Corporate Strategy of the School  
of Business, Kwame Nkrumah University of Science and Technology, Kumasi in partial  
fulfilment of the requirements for the degree of Master of Business Administration  
(Strategic Management and Consulting – Option)**

**May 2023**

## DECLARATION

I hereby declare that this submission is my own work towards Master of Business Administration Degree in Strategic Management and Consulting and that to the best of my knowledge, it contains no material previously published by another person nor materials which have not been accepted for the award of another degree in this University or elsewhere, except where due acknowledgement has been made in the text.

Abigail Donkor (PG 3953120)

.....

.....

Signature

Date

Certified By:

Dr, Enya Ameza-Xemalordzo

.....

.....

(Supervisor)

Signature

Date

Certified By:

Prof. Ahmed Agyapong

.....

.....

(Name of Head of Dept.)

Signature

Date

## DEDICATION

I dedicate this research paper to my parents, Mr. Donkor and Nana Ama Acheampomaa, who have always loved me unconditionally and whose good examples have taught me to work hard for the things that I aspire to achieve.

I also dedicate it to my brother Derrick, all my family and friends who encourage and support me.



## ACKNOWLEDGEMENT

I would like to express my deepest appreciation to my supervisor, Dr. Ameza-Xemalordzo for his invaluable guidance, continuous support, and feedback. My gratitude extends to Klenam K. Ledi, who generously provided mentorship and expertise throughout the study. Their immense knowledge and plentiful experience have encouraged me throughout my academic research and daily life.

I am grateful to all of those with whom I have had the pleasure to work during this and other related projects. I'd also like to acknowledge my line manager, Fred Torkornoo who has supported my career goals and worked actively to provide me with academic time to pursue those goals. Special thanks go out to my colleagues and friends especially Fred Amonoo for their advice, suggestions, editing help, late-night feedback sessions, and moral support.

Nobody has been more important to me in the pursuit of this project than my family members. I would like to thank my parents Mr. and Mrs. Donkor; and brother Derrick Donkor whose love and guidance are with me in whatever I pursue. Their belief in me has kept my spirits and motivation high during this process. Without their tremendous understanding and encouragement in the past few years, it would be impossible for me to complete my study. They are the ultimate role models.

Lastly, I would be remiss in not mentioning my husband, Chris A. Bonsu who provides me unending inspiration.



## **ABSTRACT**

The study uses explanatory research design to evaluate the mediating role of organizational commitment in the relationship between workplace spirituality and firm employee performance. The study uses quantitative research method for data gathering and interpretation. More so, the study uses primary source of data, which was collected on the field using structured questionnaires. The population of the study was employees of selected all telecommunication firms in Kumasi. The study considered a sample size of 200 respondents. Respondents were sampled to responds to the questionnaires using convenience sampling technique. The data collected was analyzed using SPSS. The result shows that workplace spirituality has a significant positive relationship with employee performance. Therefore, a rise in workplace spirituality results to increase employee performance. The result shows that workplace spirituality has a significant positive relationship with organisational commitment. In addition, the result shows that organisational commitment has a significant positive relationship with employee performance. Therefore, a rise in organisational commitment will result to increase. Moreover, the result shows that organisational commitment mediates the relationship between workplace spirituality and employee performance. The study suggest that firms should foster a workplace culture that supports spirituality. Organizations can foster a workplace culture that supports spirituality by encouraging employees to bring their whole selves to work and promoting values such as compassion, empathy, and kindness. This can help create a more supportive and fulfilling work environment, which can lead to increased job satisfaction and performance.

## TABLE OF CONTENTS

DECLARATION .....	ii
DEDICATION .....	iii
ACKNOWLEDGEMENT .....	iv
ABSTRACT .....	v
TABLE OF CONTENTS .....	vi
LIST OF TABLES .....	ix
LIST OF FIGURES .....	x
CHAPTER ONE .....	2
INTRODUCTION .....	2
1.1 Background of the study .....	2
1.2 Problem statement .....	5
1.3 Research Objectives .....	7
1.4 Research Questions .....	7
1.5 Significance of study .....	8
1.6 Scope of the study .....	8
1.7 Brief Methodology .....	9
1.8 Organisation of the study .....	9
CHAPTER TWO .....	10
LITERATURE REVIEW .....	10
2.1 Introduction .....	10
2.2 Workplace spirituality .....	10
2.3 Dimensions of workplace spirituality .....	13
2.3.1 Inner life .....	13
2.3.3 Sense of community .....	14
2.3.4 Alignment with organizational values .....	15
2.3.5 Sense of contribution to the community .....	16
2.4 Organizational commitment .....	16
2.5 Employee performance .....	19
2.6 Theoretical review .....	22
2.7 Hypothesis development .....	26
2.7.1 Effect of workplace spirituality on employee performance .....	26

2.7.2 Effect of workplace spirituality on organizational commitment .....	27
2.7.3 Effect of organizational commitment of employee performance .....	30
2.7.4 Effect of workplace spirituality, organizational commitment and employee performance .....	38
2.8 The conceptual framework .....	39
CHAPTER THREE .....	40
METHODOLOGY AND PROFILE OF ORGANISATION .....	40
3.1 Introduction.....	40
3.2 Research design .....	40
3.3 Research Approach .....	41
3.4 The Population .....	42
3.5 Sampling Technique and sample of the study .....	42
3.6 Data Sources .....	43
3.7 Methods of Data Collection.....	43
3.8 Validity and Reliability the study .....	44
3.9 Data Analysis .....	44
CHAPTER FOUR.....	45
RESULTS AND DISCUSSIONS.....	45
4.1 Introduction.....	45
4.2 Profile of the respondents. ....	45
4.3 Reliability.....	46
4.4 Descriptive and Correlation Matrix .....	47
4.5 Regression.....	49
4.5.1 Effect of workplace spirituality on employee performance.....	49
4.5.2 Relationship between workplace spirituality and organisational commitment .....	49
4.5.3 Relationship between organisational commitment and employee performance.....	49
4.5.4 The mediating role of organisational commitment in the workplace spirituality and employee performance nexus .....	50
4.6 Discussion.....	51
4.6.1 Effect of workplace spirituality on employee performance.....	51
4.6.2 Relationship between workplace spirituality and organisational commitment .....	52
4.6.3 Relationship between organisational commitment and employee performance.....	54

4.6.4 The mediating role of organisational commitment in the workplace spirituality and employee performance nexus .....	55
CHAPTER FIVE .....	57
SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATION .....	57
5.1 Introduction .....	57
5.2 Summary of the findings.....	57
5.2.1 Effect of workplace spirituality on employee performance.....	57
5.2.2 Relationship between workplace spirituality and organisational commitment .....	57
5.2.3 Relationship between organisational commitment and employee performance.....	58
5.2.4 The mediating role of organisational commitment in the workplace spirituality and employee performance nexus .....	58
5.3 Conclusion .....	58
5.4 Recommendation .....	60
REFERENCES .....	64
QUESTIONNAIRE .....	84





## LIST OF TABLES

Table 4.1 Demographic profile of respondents.....	46
Table 4.2 Reliability Test.....	47
Table 4.3 Descriptive and Correlation matrix.....	48
Table 4.4 Regression analysis.....	50



## LIST OF FIGURES

Figure 2.1 Conceptual framework .....	39
---------------------------------------	----

# KNUST



## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the study

Scholars are becoming increasingly interested in the concept of workplace spirituality as a means of gaining new insights into work meaning (Tutar and Oruç., 2020), work attitudes (Benefiel, Fry, & Geigle, 2014; Milliman, Gatling, & Bradley-Geist, 2017), and employee engagement (Lata and Chaudhary, 2022). According to research (Kim, Gazzoli, Qu, & Kim, 2016), the service a company provides hinges on its frontline staff. Organisations can boost their service quality by encouraging employee participation (Ule, Idemudia, & Wapaimi, 2020). As defined by Milliman et al. (2017), workplace spirituality is "a framework of organisational values reflected in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy." According to Ashmos and Duchon (2000), "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" is the definition of workplace spirituality. According to Dniel and Jardon (2015), a spiritually enlightened workplace is one in which each worker finds meaning in his or her work. The idea also suggests that people can find spiritual satisfaction in their profession (Gupta et al., 2014). That is why it is so important to feel linked to others at work (Daniel, 2014; Ahiauzu and Asawo, 2012): spirituality. As a multifaceted construct encompassing one's "inner consciousness" and search for meaning, workplace spirituality is thought to affect an employee's intrinsic motivation (Rathee & Sharma, 2022).

Companies who are interested in the dedication of their workforce to the company should also consider the concept of "organisational commitment." An individual's level of commitment to their organisation is measured by how strongly they see themselves as part of that group (Ahmad et al., 2014). To be committed to an organisation means to share its values and priorities, to put in significant effort on its behalf, and to want to remain a member of that organisation (Aka & Amodu, 2016). However, performance can be defined as the degree to which an employee succeeds in meeting the standards established by their company (Abdullah et al., 2013). Performance refers to how hard a person works, how much they take the initiative to do a good job, how well they adhere to company standards, and how dedicated they are to their work (Susanty et al., 2013). It has been said that fostering a sense of spirituality in the workplace is now essential for businesses that value work-life harmony. This is a workplace-specific perspective that, if addressed well by management, has the potential to improve efficiency and output (Almutairi, & Khashman, 2022).

According to the research on spirituality in the workplace, employees want their jobs to mean something to them beyond merely making a living. There are many possible components to a positive existential experience, including a sense of transcendence, meaningful and purposeful work, a sense of connection with others or a higher power, an encounter with one's "authentic" self, the opportunity to serve others or humanity, and the feeling of belonging to a good and ethical organisation (Milliman et al., 2017; Lata and Chaudhary, 2022). Aligning organisational aims with individual ethics and value proposition is just one example of how workplace spirituality may help workers see the big picture and live a more fulfilling life (Sehra, 2015). According to Benefiel et al. (2014), taking into account people's spiritual nature is necessary for a complete understanding of organisational reality, and that spirituality in the workplace is considered as bringing fresh



insights into employee work attitudes. Based on the findings of previous studies (Rosso et al., 2010; Alamina, Aliyu, & Wapaimi, 2020), we hypothesise that spirituality in the workplace affects an individual's degree of involvement. Spirituality at work was argued to affect meaningfulness at work, which in turn increased levels of engagement by Saks (2011) and Izak (2012). Similarly, other academics argue that people are more engaged in their work when they are seeking a spiritual experience (Milliman et al., 2017) or when they are experiencing a sense of intrinsic motivation (Osman-Gani, Junaidah, & Ismail, 2013).

The effects of WS on workers can be seen as a connection between the person and the company. This idea is predicated on assessments of how well an individual's values mesh with those of their employer. Person outcomes as work satisfaction and productivity increase when there is a good fit between the organisation and the person (Pasha et al., 2022; Alsalemi, 2022). However, turnover intentions decrease when there is a good fit between the organisation and the individual. Equally important to spirituality in the workplace is satisfying what Petchsawang and McLean (2017) call "spiritual needs" the need for a more profound sense of meaning, purpose, and well-being in one's professional life. Individuals' mental development, stability, and health can all benefit from such care (Soliman et al., 2021; Garg, 2017). It has been found that when people feel they can be themselves at work and have meaningful connections to their coworkers, they are more likely to be inspired, motivated, and passionate about their work (Srivastava and Gupta, 2022; Alsalemi, 2022).

## 1.2 Problem statement

Productivity is a major concern for today's businesses (Pradhan & Jena, 2017). Human resource development and organisational behaviour literature reviews reveal that using work performance, as a productivity tool is an extensively researched topic. Human resource management and organisational behaviour scholars have, in recent years (Devonish, 2013; Pradhan & Jena, 2017), sought to explain the positive or negative effects of employee relations and the workplace environment on workers' actions and productivity. Employee performance is now recognised as a key determinant of client retention and business success among organisations. Many researches have been done on the topic of employee performance, but there is still much to learn about the factors that contribute to it (Milliman et al., 2017). More studies are needed to determine what drives people on the inside, or their "intrinsic motivation," and how to tap into that to boost productivity in the workplace.

There is a pressing need to learn more about the spirituality in the workplace and its effect on employee performance, as well as the role that intrinsic motivation plays in employee productivity. Work meaning (Jung & Yoon, 2016) and work meaningfulness (Ahmed, Majid, & Zin, 2016; Milliman et al., 2017) have been shown to have a positive effect on employee performance, and these findings have been echoed by other researchers who argue that this topic deserves more attention. This has led to a renewed interest in spirituality at work over the past two decades (Pawar, 2017; Soliman et al., 2021; Alamina, Aliyu, Wapaimi, 2020). Spirituality in the workplace has become increasingly important, yet research into this field is still in its infancy (Van de Klerk, 2014; Tutar and Oruc, 2020). However, it should be highlighted that there is a significant link between spirituality in the workplace, successful outcomes, and contentment in one's position of employment (Van der Walt & de Klerk, 2014; Milliman et al., 2017; Lata & Chaudhary, 2022).

Thus, spirituality in the workplace is becoming recognised as both a necessary component of the workplace and a technique of boosting productivity. There is a growing body of research linking spirituality in the workplace to a variety of positive outcomes, including increased productivity, employee well-being, job satisfaction, organisational loyalty, reduced employee turnover, and reduced frustration (Pawar, 2017; Lata & Chaudhary, 2022). Despite the intuitive appeal of the theoretical arguments that workplace spirituality boosts job satisfaction, which in turn may improve productivity, the relationship among workplace spirituality, commitment, and employee performance, has not been empirically validated and warrants further research (Phillips et al., 2018; Haldorai et al., 2020; Aryati et al., 2018; Otaye-Ebede et al., 2020). The literature also suggests that individual differences in personality moderate the connection between spirituality in the workplace and performance (Lata and Chaudhary, 2020; Milliman et al., 2017).

However, there is a dearth of these kinds of studies, and more work has to be done to establish causality and examine interdependencies. With greater dedication to the company, a positive correlation between spirituality in the workplace and productivity is likely to emerge. This study seeks to theoretically fill a gap in the literature by proposing and establishing that workplace spirituality makes individuals commit to an organisation and improves performance (Milliman et al., 2017; Aryati et al., 2018; Phillips et al., 2018; Haldorai et al., 2020; Lata and Chaudhary, 2022). According to the research (Kim, Gazzoli, Qu, & Kim, 2016), frontline workers in the telecommunications industry have a significant impact on customers' service experiences, and the introduction of organisational commitment could improve the mixed outcome of workplace spirituality and employee nexus. After a thorough review of the literature, it is clear that the concept of spirituality in the workplace has been given almost any consideration in Ghana. The



study therefore sought to examine the effect of workplace spirituality on employee performance. The mediating role of organizational commitment.

### **1.3 Research Objectives**

Generally, the aim of the study was to evaluate the relationship between workplace spirituality, organizational commitment, and performance of employees in telecommunication sector. The following are the specific objectives:

1. To examine the effect of workplace spirituality on employee performance
2. To assess the effect of workplace spirituality on organisational commitment
3. To ascertain the effect of organisational commitment on employee performance
4. To analyse the mediating role of organisational commitment in the relationship between workplace spirituality and employee performance

### **1.4 Research Questions**

The following research questions were formulated to guide the study:

1. What is the effect of workplace spirituality on employee performance?
2. What is the effect of workplace spirituality on organisational commitment?
3. What is the effect of organisational commitment on employee performance
4. What is the mediating role of organisational commitment in the relationship between workplace spirituality and employee performance?



### **1.5 Significance of study**

The study's results add to the current body of knowledge, which is good for the academic community as a whole. Spirituality in the workplace, organisational dedication, and employee performance are all topics that can be better understood thanks to this study. As a result, the study's results may stimulate future investigation. This study contributes to the limited understanding of how spirituality in the workplace can improve employee performance and responds to calls for more study of the factors that contribute to a positive work environment (Otaye-Ebede et al., 2019). Researchers interested in the intersection of workplace spirituality, organisational commitment, and business employee performance would find this study to be of interest. Specifically for telecommunications companies, this can aid in improving management practises that foster a positive workplace culture. Employee performance in the telecommunications industry is linked to many positive outcomes for the industry as a whole, including improved service performance, customer satisfaction, job satisfaction, extra-role customer service, and compassion (Zoghbi-Manrique-de-Lara and Guerra-Baez, 2016; Lata and Chaudhary, 2021). Workplace health and safety measures are essential. Researching the current literature on WPS reveals a wealth of theoretical and empirical studies demonstrating that WPS is a significant predictor of employee performance and dedication.

### **1.6 Scope of the study**

The purpose of this research was to assess the connection between spirituality in the workplace, organisational commitment, and employee performance. Relationships between spirituality in the workplace, organisational commitment, and employee performance were examined. Top

management working for Kumasi-based telecommunications firm were the primary focus of this research.

### **1.7 Brief Methodology**

The study used an explanatory research approach to assess organisational commitment as a mediating between spirituality in the workplace and the effectiveness of businesses. Therefore, this study used a quantitative approach to research for its data collection and analysis. Primary data was gathered through in-person interviews and questionnaires in this study. Participants were workers from a subset of Kumasi's telecommunications firm. A total of 200 participants were included in the analysis. Convenience sampling was used to collect responses to the surveys. SPSS was used to analyse the data.

### **1.8 Organisation of the study**

There are five sections to this research. The first chapter presents the study's background, a statement of the research problem, the research aims and questions, the significance of the investigation, a general summary of the methodology, the study's scope, and its constraints. The literature review is presented in Chapter 2. This section of the research analysed the previous work of academics, practitioners, and policymakers in the fields of workplace spirituality, organisational commitment, and employee performance. Methodology, which includes research design, sample strategies, data gathering method, and analysis, was explained in Chapter 3. Data was analysed, presented, and discussed in light of the study's goals in Chapter Four. Chapter Five concludes the study with a summary of the key findings, as well as relevant recommendations and findings.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This section provides a summary of the investigation's relevant literature. This chapter examines the research's conceptual framework, theoretical review, and empirical assessment.

#### **2.2 Workplace spirituality**

The last two decades have seen an increase in interest in spirituality at work (Poole, 2009; Gotsis & Kortezi, 2008). Scholars in this field, such as Westerman and Whitaker (2014) and Benefiel et al. (2014), have drawn conclusions that workplace spirituality is linked with a variety of outcomes, including increased employee commitment, productivity, job satisfaction, employee organisational-based confidence, the well-being of workers, reduced employee turnover, and reduced employee frustration (Pawar, 2017). Jukiewicz and Giacalone (2019) define workplace spirituality as "a framework of organisational values evinced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy." According to Rathee and Rajain (2020), spirituality in the workplace is "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community." According to Afsar and Rehman (2015), a spiritual workplace involves workers who find shared meaning in their jobs. As Gupta et al. (2014) point out; the idea also suggests that

people might find spiritual satisfaction in their profession. Daniel (2014) argues that spirituality in the workplace is all about making and maintaining connections with others. Therefore, spiritual development is crucial, not only because it aids in employees' personal growth but also because it can establish a psychological contract between employer and employee, making the worker feel appreciated both at and outside of work (Daniel and Jardon, 2015; Ranasinghe and Samarasinghe, 2019). When compared to the traditional definition of spirituality, workplace spirituality looks very different. One possible definition of spirituality is the ongoing search for God or a higher power. In Alas & Mousa, (2016). Roof (2015) describes it as "the personal relationship or experience with God or the divine that informs an individual's existence and shapes the meaning, purpose, and mission of daily life." Does it need not by definition preclude neither religious belief or practise.

According to Daniel (2014), the rise of the concept of spirituality in the workplace can be attributed to a number of different factors, including but not limited to demographic and religious shifts and rising incomes. According to Gupta et al. (2014), the key reasons for the formation and preservation of this term in both academic and professional contexts are stress and anxiety resulting from high targets and heavy workloads needed of employees. Moreover, Roof (2015) notes that the rising trend of employees to satisfy their higher order demands, particularly those with significant cultural and ethical concerns, requires more open discussion of spirituality in the workplace. What's more, Alas and Mousa (2016) pointed out that spirituality in the workplace is a real thing that cannot be disregarded in the business world. Due to the diminishing influence of families, neighborhoods, and other societal key players, Jurkiewicz & Giacalone (2019) argue that spirituality in the workplace is a fundamental need for employees' personal growth. This is according to Waddock and Steckler (2013). Guarantees that employees' whole selves emotions,



intellect, and physical selfcare needed for success at work. According to Alas and Mousa (2016), this is because spirituality is a dynamic aspect in developing trust between employers and their employees, an issue that favourably influences overall organisational performance. According to Elias, Cole, and Wilson-Jones (2018), aligning employees with their organisations for success can be achieved through fostering a spiritual philosophy in the workplace. This philosophy relies on spreading universal principles such as ethics, norms, rules, and direction. Spirituality in the workplace has been linked to a number of positive outcomes for employees, including higher rates of creativity, a more positive outlook on work, a more positive attitude towards one's career, greater financial success, and a more contented sense of personal fulfilment. (Kumpikait-Valainien (2014); Tzouramani & Karakas (2016); Pardasani, Sharma, & Bindlish (2014); Ghorbanifar & Azma, (2014). According to Naidoo (2014), one of the main advantages is that spiritual workers will feel more connected to their workplace and their organisation as a whole. Multiple studies (Ghorbanifar & Azma, 2014; Houghton, Neck & Krishnakumar, 2016; Fry & Altman, 2013; Mahakud & Gangai, 2015; Milliman & Czaplewski, 2015; Sherafati, Mohammadi & Ismail, 2015) have found a positive correlation between spirituality in the workplace and various indicators of performance. Other favourable associations with spirituality in the workplace include employee performance and organisational effectiveness. Good leadership, according to Aslam, Mazhar, Sarwar, and Chaudhary (2022) Mathew, Prashar, & Ramanathan (2018), job contentment & happiness (Pashak & Laughter, 2012), core values & ethics at work a combination of social justice (Olalere, 2018) with the work of Saadatyar, Poursalimi, Al-Tabbaa, and M. Iannotta (2020).

## **2.3 Dimensions of workplace spirituality**

### **2.3.1 Inner life**

According to Belwalkar et al. (2018), this factor encompasses the concept of the workplace evolving into a setting where individuals may both contribute to a greater good and express themselves. Pandey (2017) agrees, arguing that employees' workplaces may be pivotal environments if they create safe spaces for themselves to express their true sentiments and emotions. This represents a realisation of one's inner existence as transcendent over one's physical self-image and a realisation of one's own spiritual force and identity (Moon et al., 2020). Based on the research of Baykal and Zehir (2018). Employees today are encouraged to present their complete selves to work, including their unique personalities, interests, and values (Indradevi, 2020). Workplaces have increasingly become integral parts of people's identities. "the feeling that individuals have about who they are, what they are doing, and the contributions they make" (Majeed et al., 2018) is one definition of "inner life."

As Pandey (2017) pointed out, workers may place a high value on their jobs if they are provided with safe spaces where they can be themselves. One's sense of self might also be tied to their internal life. Individual and social identities, say Baykal and Zehir (2018), are linked to one's "inner life." Personal identity is concerned with how an individual perceives herself or herself on the inside. What makes each person unique from every other person (Moon et al., 2020). In order to fully express who they are, people need to feel that they belong to some sort of social group, such as a club or a community.

### **2.3.2 Productive labour**

Items associated with joy and satisfaction at work are central to this idea. This factor is a subset of a more general classification of purposeful labour (Azeez & Genty, 2018). Multiple forms of professional success are indicated by this term (Fanggidae, Suryana, & Efendi, 2016). The purpose of the study by Ahmed et al., (2016) was to inquire into the significance of labour. They discovered that most male respondents thought there was more to their profession than just making a living. To be considered meaningful, labour must be entered into voluntarily, allow for the worker's autonomy and independence, foster the growth of the worker's reasoning capacities, pay the worker a living wage, contribute to the worker's moral development, and not be paternalistic. "How employees interact with their day-to-day work at the individual level" (Jung et al., 2016) is at the heart of what makes work meaningful. Working on something that matters, that gives you a sense of purpose, and that meets your personal needs is what we call "meaningful work" (Moon et al., 2020).

### **2.3.3 Sense of community**

Feeling genuinely linked to association with others is an important part of spirituality in the workplace. This is a sense of community that is expressed by Moon et al., (2020). The spirituality of the workplace occurs at the level of the team and is concerned with the flow of information and ideas among workers (Jung et al., 2016). People have a sense of belonging in the workplace because they recognise the similarities between their own experiences and those of others, and because they can empathise with one another's struggles (Gatling, Kim, & Milliman, 2016). A community is "a partnership of free people committed to the care and nurturing of each other's mind, body, heart, and soul through participatory means" (Stroud et al., 2015). Belonging to a community also involves displaying a common religion among its members (Hahm et al., 2016). Naylor et al. (2020) state that people are more likely to feel like they belong at work if they have

a shared vision, common values, limits, empowerment, responsibility sharing, growth and development, tension reduction, education, feedback, and friendship. Recent research (Qualls & Carpenter, 2015; Ross, 2018; Charan et al., 2018) shows that environments where employees feel like they belong are highly valued by their employees. Employees have a deeper sense of community in their workplaces when they have common goals and beliefs (Waterworth et al., 2018).

#### **2.3.4 Alignment with organizational values**

Campbell and Hwa (2014) define value alignment as the meeting of personal and organisational goals. When an employee's values and those of the company are congruent, a spiritual dimension can be found in the workplace (Pardasani et al., 2014). Employees will feel a connection to the company if they believe that its leaders and managers share their values, have a strong moral compass, and care about the well-being of their coworkers and the communities they hail from (Rego, Cunha, & Polónia, 2017). When an organization's "design, strategy, and culture are cooperating to achieve the same desired goals," we say that the organisation is aligned (Blokland & Reniers, 2021). He further contended that the alignment may be viewed as the gap between the ideal and actual components of the organisation. This harmony can also be interpreted as a bond between worker and company. Alignment with organisational values, as defined by Pardasani et al. (2014), involves acting with honesty and fairness on the job.

To be aligned, a company's management and staff must exhibit compatible morals and values (Blokland & Reniers, 2021). Previous articles have discussed the importance of a good fit between an employer and its staff. In other words, "individuals have internalised the values and beliefs of the organisation, its most fundamental meanings, and can act instinctively in accordance with those values without resorting to information processing" (Barros & Fischmann, 2020). They use



General Electric in the 1980s, when Jack Welch was CEO, as an example of a corporation whose employees were aligned with the company's principles. An employee's values and beliefs are said to be in alignment with those of the company when they parallel those of the company's mission and goals (Campbell & Hwa, 2014).

### **2.3.5 Sense of contribution to the community**

Rego, Cunha, and Polónia (2017) introduce the notion of community involvement. This aspect of workplace spirituality can be compared to the concepts of reciprocity, interdependence, and interdependence that bind one person to another (Charan et al., 2018). Characteristics of this dimension include sharing goals and feeling connected to people (Kinjerski & Skrypneck, 2006). Several researchers have found a positive correlation between employees who feel a strong feeling of teamwork and success on the workplace (Mousa, 2020). Strong, meaningful goals and a sense of community, say Copeland et al. (2022), lead to higher levels of dedication and productivity on the job. In a more recent study investigating the effects of community on workplace performance, Vanover (2014) found that employees who ranked higher in community participation also performed better on the job.

### **2.4 Organizational commitment**

Since organisational commitment is so crucial, numerous studies have analysed its definition, methods, and outcomes in different settings (Afshari, Young, Gibson, & Karimi, 2020; Christy & Priartini, 2019; Putriana, Umar, & Riady, 2015, to name a few). Different researchers have different ideas about what constitutes organisational commitment. Al Zefeiti, et al. (2017) define commitment as "the disposition to make sacrifices of time, energy, and emotion in support of a specific goal or cause." According to Karassin and Bar-Haim (2019), workers show loyalty to their

companies because it is "a rational behaviour of employees, designed to protect their occupational and employment assets in terms of salary and benefits, and as a function of tenure." One's level of organisational commitment can be defined as "the extent to which an individual identifies with, is involved in, and is unwilling to leave his or her organisation" (Al Zefeiti et al., 2017).

Definition by Gbadamosi (2003): "identification, involvement, loyalty, and a sense of obligation to stay with one's organisation." It is "a psychological state that characterises an employee's relationship with the organisation and reduces the likelihood that he or she will leave it," as put forth by Putriana, Umar, and Riady (2015). Organisational commitment, as defined by Abdullah, Omar, and Rashid (2013), is an individual's degree of identification and involvement with a given organisation. It is the acceptance and belief in an organization's guiding principles and goals as well as a persistent willingness to remain a member of that organisation (Aka & Amodu, 2016). Broadly, speaking, organisational commitment may be understood as "psychosomatic connections that manage attitudes, conduct of staff, and depict the level of devotion, duty, and affection in relation to an institution, firm, or state and its goal" (Rainayee, Bhat, Ahmad, & Shah, 2013). According to the research of De Costa and colleagues (2020), commitment is a work conduct that exemplifies employees' involvement and enthusiasm for their work. Organisational commitment refers to a person's feelings of attachment, admiration, and participation in a particular group. Koskei (2017) claims that there are a number of aspects, quantitative and qualitative, that contribute to an organization's success. If a company wants higher productivity from its workers, it must take steps to increase employee commitment (Butali & Njoroge, 2017).

According to Al-kasabeh et al. (2016), the significance of organisational commitment stems from the fact that it has a substantial impact on organisational performance and, by extension,

organisational success. According to Vaamonde et al. (2018), companies with employees who feel a strong sense of belonging to the company are more likely to prioritise the company's long-term health and competitiveness. For this reason, they strive for excellence in their work and make it a point to meet their obligations in increasing output. Moreover, as Hussein et al. (2016) pointed out, a company's most important asset is its dedicated workforce. According to Hussein et al. (2016), an organization's competitiveness is improved when its staff is devoted to its mission and values.

According to Naseem, Nawaz, Khan, Khan, & Khan (2013), there are several types of commitment, such as normative, affective, and long-term. The term "affective commitment" refers to the emotional investment that individual has in their workplace. Affective commitment, according to Dixit and Bhati (2012), is an employee's positive emotions towards and involvement with their workplace. Therefore, a devoted employee is one who supports the mission and values of the company, works hard for the company, and plans to remain there (Beloor et al., 2017). Affective devotion, as defined by Rafiei et al. (2014), is demonstrated by workers' strong emotions, participation, and appreciation for their workplace. A continuance commitment occurs when an individual feels stuck in their current position due to financial reasons (Shurbagi and Zahari, 2013). According to Adekola (2012), an employee's "continuance commitment" is their decision to stay at their current workplace despite the availability of better job opportunities elsewhere. This loyalty may stem from the employee's appreciation for the company's retirement plan, for example or from their positive relationships with coworkers. Benefits of staying at an institution are weighed against the price of leaving in the continuance commitment framework (Singh, Gupta Kumar, & Khan, 2016).



Kaul and Singh (2017) presented an alternative viewpoint, questioning whether businesses should honour long-term contracts with employees in light of rising technological and international competition. He notes that layoffs and outsourcing of previously in-house functions are becoming increasingly common, suggesting that the meaning and assessment of organisational commitment may need to be rethought. Kaul and Singh (2017) draw on the work of Albert Hirschman (1970) to identify five distinct behavioural patterns of commitment among employees during times of organisational crisis: exit, voice and loyalty, neglect, and quiet. Atak (2009 cited in Mousa & Alas, 2016) argues that members who accept the organization's mission, who embrace the organization's culture (values and behaviours), who feel and show a desire to continue membership in the organisation, and who put forth their full effort to achieve organisational goods are the most telling indicators of commitment.

## **2.5 Employee performance**

An employee's performance can be defined as how well they meet the expectations established by their company (Abdullah et al., 2013). Workplace engagement is defined as "the degree to which an employee goes above and beyond the minimum requirements of their job in terms of effort, initiative, and the upholding of standards and commitment" (Susanty et al., 2013). According to Folorunso et al. (2014), workers' performance (or employee performance) can be measured in terms of efficiency and productivity. According to Unachukwu (2020), a worker's performance is defined as "the application of knowledge and skill to achieve an objective." Achievement is defined as "the degree to which an activity or task is completed to the satisfaction of authoritative controls, demands, or prerequisites for an official role" (Folorunso et al, 2014). The money it brings in measures success in a vocation, therefore high earnings speak volumes about the individual's dedication and talent. Employee performance is the single most critical factor in a



company's success, as stated by Noor et al. (2016). Thus, it is essential to implement efficient human resource methods that boost productivity and encourage a positive work environment. Consequently, it is possible to attribute the poor performance of government workers to a lack of motivation on the part of those who hold public office (Ali et al., 2016).

A performance appraisal is an assessment of an employee's work by those who have a vested interest in their success on the job. Employees' peers, subordinates, the employees themselves, customers, and managers are all examples of stakeholders. The employee's immediate supervisor often conducts a performance review. This is because, as the employee's supervisor, he will have the most first-hand knowledge of the employee's performance during the appraisal period (Aka & Amodu, 2016). Self-evaluation is another option for employees. There is a term for this kind of process: group assessment. This method is based on the premise that employees can accurately assess their own performance based on a wide range of criteria, including data they have collected themselves. It is also possible to assess an employee's overall performance by using a workers' evaluation technique. In this method, the senior employee is responsible for the work of the lower-level employee. In higher education settings, this method is infrequently used (Ali et al., 2016).

Employees can also assess themselves through self-evaluation. The idea behind this method is to let the lower echelons assess how well they are doing in relation to their objectives. As a result, the employee may realise that their performance has been subpar. Finally yet importantly, the people who actually benefit from an employee's work are the ones who can provide the most insightful feedback on that person's performance (Joseph, 2014). For an organisation to keep its personnel performing at a high level, a performance review system is necessary. The primary purpose of performance evaluation is to analyse an employee's work over time, identify areas of

strength and improvement, and establish goals for the person to strive towards. Institutions can use performance reviews to determine who should be trained, who should be demoted, retained, or fired based on their work (Erickson et al., 2014). The term "performance assessment" is used to describe the process of analysing an employee's past efforts in light of established criteria and providing feedback on any areas of weakness. Performance evaluations are conducted to monitor how hard workers are toiling so that they can be better at their jobs. Choudhary et al. (2011) found that a well-implemented performance appraisal could have a considerable impact on increasing employees' dedication to the company. The performance review acts as a management information system for businesses. The employee receives constructive criticism concerning his or her work. As a result, it has gained widespread acceptance as a reliable method for assessing talent, conducting in-depth analyses, and making optimal use of personnel knowledge and skills at all organisational levels. Thus, it is incumbent upon management to institute a formal process for evaluating workers' efficacy in meeting organisational goals. (Ali, 2016)

Overall performance evaluation relies on the institution establishing goals that must be met in order to facilitate meaningful comparisons of individual and group accomplishments. The expected performance can be in the form of predetermined goals or an outcome you actively seek. Second, the actual performance of the staff should correspond with the targeted total performance. There are two possible outcomes: either the worker's actual total performance is lower than the set total performance, or the accomplished performance is the same as or higher than, the set performance. Employees are more likely to be satisfied with their jobs if their actual performance meets or exceeds their expected performance (Habib et al., 2015). In cases where actual performance falls short of expectations, such as when the sum of a worker's efforts falls short of their target, a performance gap will be shown. Workers may lack the necessary expertise to adequately carry out

their responsibilities, which could explain why actual performance falls short of expectations. Therefore, it is the responsibility of management to provide employees with the training and resources they need to develop the abilities they currently lack. They may benefit from better training if personnel are educated properly. Employee performance is boosted as a result of this increased efficiency and effectiveness (Sultana, Irum, Ahmed, & Mehmood, 2012).

## **2.6 Theoretical review**

According to Pirkola, Rantakokko, and Suhonen (2016), "organisations that have been viewed as rational systems are considering making room for the spiritual dimension." The emergence of a humanistic perspective in corporate settings provides insight into this spiritual dimension. Humanistic psychology (McGuire, Cross, & O'Donnell, 2005) can be seen as the cradle of this method, which dates back to the 1920s. Some scholars have speculated that a change in management philosophy within businesses explains the recent uptick in humanism. After realising the value of their employees, firms shifted from a strict, bureaucratic style of management to one that is more people-focused (Walia, 2018). This transformation in organisations can be better understood via the lens of humanistic thought. The humanocracy idea put forth by Aldridge et al. (1982) provides insight into this development. The philosophy emphasises the significance of moral principles and human values. In their observations, they coined the term "bureau-neurosis" to describe the intricate psychological adaptations people have made in response to dealing with bureaucracies. Bureau neurosis, in their view, is all about making the personal sacrifices necessary to advance in the workplace. They pointed out that humanocracy, which values individuals over institutions, is compatible with bureau neurosis. Other hypotheses and studies can shed light on why humans are so crucial.



Research conducted in the Hawthorne trials was among the earliest to validate the humanistic strategy. According to the research cited by Hamel and Zanini (2020), workers' output is influenced more by group standards, employee emotion, and a sense of security than by financial compensation. In addition, experts like Stains (2018) have found that the informality of work groups significantly affects employees' levels of job satisfaction. He also stressed the importance of fostering an environment that encourages people to identify with and work together inside groups.

Other authors have continued to examine people's humanity after the Hawthorne research. Maslow (1954) identified a hierarchy of requirements in humans, with physiological demands at the bottom and moving up to safety, sociability, esteem, and self-actualization. Maslow (1954) proposed that before moving on to more complex requirements, people first take care of the basics. His definition of a self-actualized person was someone who had accomplished everything they were capable of. Frankl (1959) added to the humanist movement by detailing his time spent in a Nazi concentration camp during World War II and proposing the logotherapy approach as a result. Logo therapy, he argues, is predicated on the idea that humans' need for meaning in life is their driving motivation. Despite one's circumstances, "there must be a meaning to life," as Frankl (1959) puts it. The author argued that one could find their life's purpose through the actions they take, the works they create, the people they meet, and the way they respond to setbacks and adversity.

Marseille (1997) also highlighted the importance of the human soul. However, he saw the spirit as a volition within each individual, rather than a religious concept. That is to say, he was less concerned with finding God than he was with finding meaning in life.



Logotherapy theory has also shed light on the humanistic trend in corporate settings. The concept gained prominence after Frank's writings, which prompted researchers to examine employees' wants, needs, and motives on the job (Engelbrecht & Schlechter, 2006). Burger, Crous, & Roodt (2008); Markow & Klenke (2005) are a few examples of authors that have investigated the connection between meaning and results like commitment and organisational change. Similarly, Herzberg, Mausner, and Snyderman (1959) brought the human element of workers in organisations to light when they introduced the two-factor theory (motivation-hygiene). They looked into how employees really felt about their work. They claim that two categories of things—"hygiene factors" and "motivators"—influence an individual's drive to get things done. Elements like corporate administration and policy, pay, and working conditions all play a role in a healthy work environment. Recognition, interesting tasks, and taking on responsibilities are all examples of what we mean by "motivators." Whereas hygiene considerations can be employed to prevent dissatisfaction but not to improve contentment, the existence of motivators can convert the employee from being dissatisfied to being satisfied.

The work of McClelland and McClelland (1961) was very important in developing the humanistic perspective. Humans, according to McClelland (1961), are driven by a need for accomplishment, power, and belonging. Furthermore, he emphasised the role that context plays in shaping an individual's drive. McGregor (1960) proposed theories X and Y as an alternative framework for comprehending and managing workers in organisations. Employees, according to Theory Y, perceive their jobs as natural, on par with relaxation and leisure, and they welcome the opportunity to take on responsibilities. According to Theory X, workers will go to great lengths to put off going to work if given the chance. Most of these theories examined intrinsic motivation, but they all emphasised the importance of treating workers with respect and dignity (Van Buren, 2008).

Humanism's ascent within businesses prompted structural shifts in many companies. This shift was first noted in the literature of organisational theory in 2003 (Melé).

There appears to be an uptick in the humanistic concept of development and self-actualization within the field of organisational theory (Alvesson, 1982). To describe this situation, Alvesson (1982) coined the term "humanistic organisation theory," which he defined as "its emphasis on the use of intrinsic (non-instrumental) motivation and growth of the qualifications of the personnel as a method for organisational economic efficiency." This school of thought emphasises the potential for combining managerial objectives like maximum productivity and long-term economic rationalism with humanistic ideals like well-being and personal development. Organisational theory, Melé (2003) said, had hitherto concentrated on topics like organisational strategy, organisational structure, and management systems for command and control. However, he did point out that humanistic considerations have been included into the study of organisational theory. The culture of businesses began reflecting these newly visible humanistic tendencies (Melé, 2003). According to the literature, an organization's culture consists of the unspoken norms and beliefs held by its members, such as the importance of honesty and fair play, as well as the assumptions and symbols used to guide daily operations (Barney, 1986; Schein, 1984). Daniel (2019) and Vallabh and Vallabh (2016 among others) indicate that WS is embedded in the culture of many organisations. It has also been suggested that WS is about implementing practises with the aim of increasing organisational values and employee satisfaction (Leigh, 1997).

## **2.7 Hypothesis development**

### **2.7.1 Effect of workplace spirituality on employee performance**

Garg (2017) and Saadatyar et al. (2020) note that WS has far-reaching consequences for businesses and their employees. The effect that WS has on workers can be seen as a connection between the person and the company, as suggested by Pradhan and Jena (2016). According to Ozdemir and Ergun (2015), this concept is grounded in assessments of how well an individual's values mesh with those of the company. Employee outcomes like job happiness and productivity increase when there is a good fit between the organisation and the employee (Naeem, Jamal, & Riaz, 2017; Balouch, & Hassan, 2014).

As many have noted, understanding the role that spirituality plays in the workplace helps shed light on the various factors that motivate workers. Spiritual ethics, according to Zare and Beheshtifar (2013), can have a positive effect on an employee's productivity in the workplace by improving their overall sense of satisfaction with life and work. Companies that foster moral and spiritual values in the workplace tend to attract and retain virtuous workers who are dedicated to their jobs and who produce better results with greater creativity (Mat & Naser, 2012).

A review of the relevant literature and theorists reveals a consensus that spiritually nurturing institutions reap benefits in the form of higher productivity (Pourmola et al., 2019), higher job satisfaction (Saifi & Shahzad, 2017), and higher performance (Jha & Kumar, 2016) among their employees. An optimistic work environment is seen as a precursor to increased productivity among workers (Ayanci, 2011), which in turn boosts an organization's bottom line (Milliman et al., 2018). That is why some of the world's most prestigious companies, such as, have begun to foster a more spiritual environment for its employees (Tzouramani & Karakas, 2016).



Hassan et al. (2016) point out that spirituality in the workplace does not just spread religious dogma, but may also be important to the prosperity of individuals, businesses, and communities. As a result, workers are more invested in their work and happier in their jobs (Milliman et al., 2018) since their passions are reflected in the work they do. Iqbal and Hassan (2016) argue that this kind of environment is optimal for fostering cooperation and individual production. Spillover theory provides another lens through which to examine the effect of spirituality on business results. One's level of happiness in one area of life is hypothesised to have a trickle-down impact on their happiness in other areas (Kim et al., 2021). According to Marta et al. (2013), this concept has two distinct branches, one vertical and the other horizontal. Satisfaction or unhappiness in one area of life, such as one's spiritual life, can have a positive or negative effect on another, higher-order area of life, such as overall life satisfaction. The term "horizontal spillover" refers to the effect that feeling content in one area of one's life has on the happiness one experiences in another, adjacent area. Tejeda (2015) cites a connection between one's sense of spiritual well-being and their level of career satisfaction. The study therefore suggests that:

**H1: Workplace spirituality has a significant and positive effect on employee performance**

### **2.7.2 Effect of workplace spirituality on organizational commitment**

Organisational commitment was the focus of one of the earliest empirical studies on spirituality in the workplace, conducted by Milliman et al. (2018). Organisational commitment was found to be highly influenced by factors including meaningful work, a sense of community, and value alignment. Gupta and Singh (2016) found that companies with such an orientation had more dedicated workers than control enterprises. Researchers Campbell and Hwa (2014) found that 361 people with varying levels of spirituality all shared the same pattern of high affective and normative commitment and low continuation commitment. An individual's sense of spirituality



risers when they are able to do work they find personally meaningful, take pleasure in the act of doing it, feel a sense of community with their coworkers, believe their personal values are congruent with the organization's, and are given space to develop their own sense of spirituality. Similarly, Garg (2017) found that spirituality in the workplace, when it was operationalized at the individual, group, and organisation levels, was positively correlated with loyalty to the organisation. Nwibere and Emecheta (2012) conducted research on a representative sample of Nigerian bank employees and found that religious belief at work was positively correlated with loyalty to the company. Workplace spirituality, as measured by Pawar's (2019) value commitment scale, was found to have strong direct correlations with meaning in work, community at work, and a positive organisational purpose. Djafri and Noordin (2017) studied affective commitment among 153 auditors from public accounting firms. They looked at how team members' feelings of belonging, alignment with organisational values, feeling of making a difference in the world, and job satisfaction all played a role. According to the results of their research, all dimensions except alignment with organisational ideals significantly influenced the affective form of commitment. Similarly, a study of 305 nurses found that spirituality in the workplace predicted affective commitment, and that affective commitment mediated the link between spirituality and organisational commitment. (Kazemipour, Mohamad Amin, & Pourseidi, 2012). Three dimensions of spirituality in the workplace were found to have positive associations with organisational commitment, which in turn mediated the relationship between spirituality and turnover intentions in a hospital setting study (Gatling, Kim, and Milliman, 2016; Kok et al., 2019). For instance, Woowska (2014) identified three features of organisational commitment. Different components of organisational commitment have been linked to various behavioural outcomes (Allen & Meyer, 1996; Wolowska, 2014). The first type is called "affective commitment," and it

entails feeling "at home" inside the group. The second concept is what we call "continuance commitment," and it has to do with how much people value remaining with the company. The third factor, "normative," refers to employees' sense of duty to the company. Employees who feel a deep emotional connection to their workplace are more likely to remain there voluntarily. Those that have a strong commitment to staying put do so because they feel they have no choice. Those with a high level of normative commitment remain because they believe they should (Rego et al., 2016). This study will only examine the emotional side of employee commitment to the company because it is the most relevant to the topic at hand (workplace spirituality). When workers feel that they are part of a community at work, they are more likely to develop strong feelings of attachment to the company (Campbell & Hwa, 2014). Employees show more love and loyalty to their company when management treats them like their most valuable asset (Yucel, 2014; ngel Calderón Molina, 2014, & Vandenberghe, 2011) and implements policies to foster a sense of belonging, optimism, and contentment among workers.

A person's level of commitment to their organisation depends on both intrinsic and extrinsic elements (Wolowska, 2014). There is a positive correlation between employees' levels of affective commitment to their organisation and their belief that they have opportunities to develop personally and professionally at work (Rego et al., 2016). It has also been observed that an improvement in affective commitment might result from a high degree of alignment between the organisation and the individual. One study that looked at how ethical fit affected workers' perspectives was Garg (2017). They discovered a strong correlation between ethical compatibility and emotional investment. Several studies have examined the connection between WS and dedication to an organisation. WS (as evaluated by meaningful work, a sense of community, and alignment of values) was found to positively correlate with organisational commitment by

Milliman et al. (2019). Five dimensions of WS (team's sense of community, alignment with organisational values, sense of contribution to society, enjoyment at work, and opportunities for inner life) were examined in relation to affective, normative, and perseverance commitment using a sample of 361 individuals from various organisations by Rego et al., 2016. Only a sense of belonging, alignment with organisational principles, and job satisfaction were found to have a positive and statistically significant relationship with emotional organisational commitment. Rego et al. (2016) looked into the connection between WS and emotional investment in the workplace in Brazil and Portugal. Among the WS factors investigated were belongingness, alignment, feeling useful, job satisfaction, and personal growth. Positive and substantial relationships between these four dimensions of well-being and affective commitment were found for the Portugal sample. Affective commitment was shown to be adversely and significantly connected to opportunities for inner life in the Brazil sample, while a positive and significant relationship was discovered between a sense of community, alignment, and satisfaction at work. The study therefore suggests that:

**H2: Workplace spirituality has a significant and positive effect on organizational commitment**

### **2.7.3 Effect of organizational commitment of employee performance**

According to Shurbagi and Zahari (2013), there are three distinct types of dedication that employees might have: normative, affective, and continuance. Affective commitment refers to the emotional investment one feels in a business. In these cases, employees strongly identify with the company's mission and see no reason to leave. The decision to stay or leave an organisation depends on the individual's judgement of the benefits of doing either. Normative commitment is the internalised demand to act in accordance with the goals and interests of the structure (Rehman et al., 2013). In fact, according to research by Koskei (2017), an employee's level of commitment



to their organisation determines how strongly they feel obligated to work towards specific goals. Employee commitment is defined as an emotional investment in the success of the company, according to Reilly and Chatman (1986), quoted by Sharma and Sinha (2015). Ocen et al. (2017) argued that understanding employee dedication across multiple dimensions is essential. He defined dedication as having loyalty not just to one's team but also to one's superiors and the organization's upper management. Scholars in the field of employee commitment have, in fact, argued for a more nuanced understanding of the term. Paille, Founier, and Lamontagne (2011) identify many categories of employee commitment: career commitment, work commitment, colleague commitment, and supervisor commitment.

Significant traction has been made with this approach in the field of organisational loyalty research (Ishfaq, 2002). The 'three-component organisational commitment model' is the common name for this framework. It is what this research is based on. Affective, continuance, and normative commitments are all considered parts of the broader concept of organisational commitment in this approach. Affective commitment refers to the emotional investment one feels in a business. In many cases, employees strongly identify with the organization's mission and see no reason to leave. There are financial and emotional consequences for deciding to leave your current school or job. Conformity to the organisational framework, goals, and interests is the sum total of normative commitment (Nawaz,et al., 2013). All three of these aspects of organisational commitment (Adbullah, Omar, & Rashid, 2013) can affect employee performance. This indicates that the employee has a deep attachment to the institution and plans to remain there for the near future. Employees that feel emotionally committed to their company are more productive and satisfied (Nawaz et al., 2013). Affective desire is how employees feel about continuing to work for the same company. It includes loyalty as well as genuine interest in the success of the company



(Shurbagi and Zahari, 2013). Affective commitment is based on how an employee feels about and participates in their workplace, as stated by Folorunso et al. (2014). An employee's sense of belonging to the company on an emotional level. As a result, the employee has a profound understanding of the institution's aims and chooses to stay a member of the institution. In this case, employees are concerned with the organisation since they must do the same (Loor-Zambrano et al., 2022). Workers that feel emotionally invested in their workplace are more likely to stick around (Nawaz et al., 2013).

An employee's emotional investment in their work is a comparative strength with any given company. A person who is emotionally invested in the organisation is dedicated to its mission and values, puts in long hours, and plans to stay put (Dixit and Bhati, 2012). Williams and Davies (2012) found that certain employees put in effort above what is instrumentally required for the expected benefit, and they linked this to the affective component of devotion to one's work. Increases in timeliness, staff effectiveness, production, and a variety of kinds of efficiency are all associated with increased affective commitment (Koskei, 2017). Managers should foster a sense of emotional investment because it helps employees focus their efforts and decreases turnover. Affective commitment corresponds with work experiences, according to Meyer and Allen (1996), as quoted in (Dixit and Bhati, 2012). As a result, workers feel more secure emotionally and confident in their abilities.

People who care deeply about their workplace often feel a strong pull to remain employed there. In addition, Nawaz et al. (2013) found that employees whose emotional attachment to their jobs is high tend to be happier in their current positions. Since they share the same values as the organisation, they are more likely to work towards its aims and objectives. A 2012 study by

Choong et al. found that schools that prioritised staff development saw increases in dedication and passion. Affective commitment, as defined by Khan et al. (2013), is the feeling of belonging and admiration among employees. Furthermore, affective commitment, or emotional investment, is viewed as a pivotal aspect of workers who intend to voluntarily leave their positions. Affective commitment is the result of a number of psychological processes, including rationality, tradition, causative acknowledgement, responsibility, and personal fulfilment (Sharma & Sanha, 2015).

Organisational citizenship behaviour is most closely related to the concept of affective commitment. Affective commitment is defined as an emotional connection to work and the building of emotional capital in an organisation, and it is thought that this type of commitment leads to citizenship behaviour within an organisation. They align their individual objectives with those of the company. As long as there is no conflict of interest, this aid is beneficial to both the employee and the company.

Affective commitment has been shown to be a significant predictor of job success by Abdullah et al. (2013). Employees who have a warm relationship with the company tend to do a better job overall. Dias and Silva (2016) find that affective obligation is a strong predictor of antisocial behaviour among inmates. The link between employees' emotional investment and their productivity has been the subject of a great deal of research. Dixit and Bhati (2012) looked into how emotional investment impacts long-term productivity for automotive suppliers. According to the two researchers, lasting organisational success is tied in part to employees' ability to feel emotionally invested in their work. Folorunso et al., 2014, studied the effect of police officers' organisational commitment on their productivity. According to their findings, all three elements of organisational commitment, including affective commitment, have a beneficial effect on worker

output. Meyer and Allen's theory of organisational commitment includes a continuation commitment dimension, which is grounded in the idea of investments (Rafiei et al., 2014). The costs that employees identify with quitting the organisation provide an explanation for this loyalty. Because of the lack of employment opportunities and the amount of money people have already put into their existing institutions, they feel obligated to stay there (Dixit and Bhati, 2012). Workers are more likely to stay put if they feel they are contributing to the institution's success (Folorunso et al., 2014). The ability of a member of staff to remain with the organisation because of investments made on their behalf, such as the development of personal relationships with other professionals, the provision of benefits and other benefits, and the acquisition of specialised skills relevant to the organization's operations (Nawaz et al., 2013).

Therefore, the length of time a worker has spent in the institution, participation in communal activities, and additional awards all make it more expensive to leave the organisation (Yücel, 2012). Sharma and Sinha (2015) state that there are monetary and non-monetary reasons why employees stay with the same company over time. Pensions and other retirement benefits and positive working relationships with coworkers are examples of financial and non-financial implications. Therefore, the employee cannot afford to leave the company. The longer an employee has been with a company, the more likely they are to feel like they will lose the benefits they have earned because of their tenure there if they decide to leave for another position. Dixit and Bhati (2012) claim that an employee's loyalty increases when they are aware of the advantages of working for their company. Before making a decision to leave an organisation, employees who have made a continuity commitment should be made aware of the true expenses involved (Nawaz et al., 2013).



Many businesses have found that employee performance has a direct impact on company output (Dixit and Bhati, 2012). Therefore, the level of commitment they feel to their organisation (Altindis, 2012) heavily influences employee performance. A less dedicated workforce will not help the organisation succeed in its mission. As a result, they will focus more on their own aspirations than on the needs of the company (Irefin and Mechanic, 2014). Employees that are very committed to the institution will, on the other hand, do everything in their power to help it succeed. They think highly of themselves and their contributions to the company. As a result, they improved job turnover (Irefin, & Mechanic, 2014) and became more invested in realising the organization's aims and aspirations. Yücel (2012) argues that a worker's devotion to their job over time is a key factor in raising productivity. Long-term dedication to, or resignation from, an organisation. Employees who weigh the potential benefits of leaving an organisation against the costs of doing so are more likely to decide to stay put. The fundamental benefit of belonging to the group is continuity of commitment, as stated by Rehman et al., (2013).

Advantages and disadvantages are taken into account when deciding whether to continue. It encourages the employee to weigh the benefits of staying with the company against the costs (Rehman et al, 2013). Thus, making a promise of continuation is viewed as a calculative exercise. It weighs the pros of staying and the negatives of leaving the institution (Ferreira et al, 2011). Employees who show a strong dedication to the company over the long term are more likely to stay put, as stated by Masood, Nasseem, and Khan (2016). Long-term employees do not stay with a company because they believe in its mission but because of the financial and personal investments, they have made there over the years. Again, there is a two-way connection between management and staff in the form of a steadfast commitment (Daneshfard and Ekvaniyan, 2012).



According to Meyer and Allen's theory, normative commitment is an additional facet of loyalty. An example of normative commitment is when an employee shows loyalty to the company because he or she believes it is expected of them (Irefin & Mechanic, 2014). In addition, Shurbagi and Zahari (2013) explained that normative dedication is the idea that one owes it to the institution to remain there. Household-situated experiences (such as parents who place a premium on work loyalty) and cultural experiences both contribute to the formation of a person's ingrained norms on the appropriate level of devotion to one's job. Employees may develop a sense of normative commitment if they come to expect more benefits from their employers than they really provide (Dixit and Bhati, 2012). According to the research of Chimona and Dhrub (2015), normative commitment is evidenced when an individual feels a sense of responsibility or obligation to the organisation. For instance, if a company has spent time and money on an employee's education and training, that person has an obligation to "repay the liability" by working hard for the company and staying with the company. It may also reflect the employee's inner behaviour, which was formed before they started working for the company (Khan et al., 2013).

For instance, a commitment based on a sense of obligation towards the organisation, such as that originating from a desire for reciprocity (Altindis, 2012), is an example of normative commitment. Suppose an organisation has invested time and money into training and educating its employees; as a result, those employees feel obligated to do excellent work, demonstrate dedication to their roles within the organisation, and remain loyal to their employer. One's attitude towards one's organisation may also be a reflection of an internal standard, formed prior to joining the organisation through the individual's socialisation process and family (Rehman, et al, 2013). Normative commitment is the state of feeling an ethical duty to remain a member of a group. Employees who are on the fence about whether to quit or stay say that staying is the moral choice

because they want to see the company succeed. If an employee believes that trustworthiness is crucial, then the individual must remain in their current position (Choong et al, 2012). The writers also pointed out that employees' conviction that staying or leaving is the moral choice for the betterment of an organisation is a key factor in their decisions.

There is a correlation between normative commitment and punctuality, quality of work, productivity, and other sorts of performance (Altindis, 2012). If supervisors are trusted and valued, employees are more likely to demonstrate normative commitment. Staff normative devotion can be increased by training and education initiatives that help employees reach their full potential. Coaching employees can aim to improve their skills in specific job-related domains (Abdullah, Omar, and Rashid, 2013). In order to increase their normative commitment, colleges will need to upgrade their staff's skills and resources (Nikpour, 2017).

Normative commitment, also known as obligatory commitment, occurs when employees commit to working within the organisation out of a sense of moral obligation. They consider themselves indebted to the company and believe they must remain employed there. A person's moral obligation to remain with a certain organisation is reflected in this dimension of loyalty. This holds true even if the company helps an employee advance in status (Ferreira, 2012). The results of employees' sense of duty include normative commitment (Matolo, 2015). An individual's personal environment, subculture, and institutional socialisation all play significant roles in shaping an employee's normative commitment. Staff members gain institutional loyalty through a combination of positive reinforcement, constructive criticism, and negative reinforcement. When it comes to the normative commitment of the staff, supportive practises within the organisation and their perceived relevance to employees have a tremendous impact (Sharma and Sinha, 2015).

Sow, Anthony, and Berete (2016 referenced in Tutei, 2017) studied the relationship between normative commitment and employee retention. Their data revealed a worrying and statistically significant link between normative commitment and intention to leave. Rafiei et al., 2014, also investigated the effects of normative commitment on productivity in the workplace. According to their findings, normative commitment significantly boosted employee output. The study therefore suggests that:

**H3: Organizational commitment has a significant and positive effect on employee performance**

#### **2.7.4 Effect of workplace spirituality, organizational commitment and employee performance**

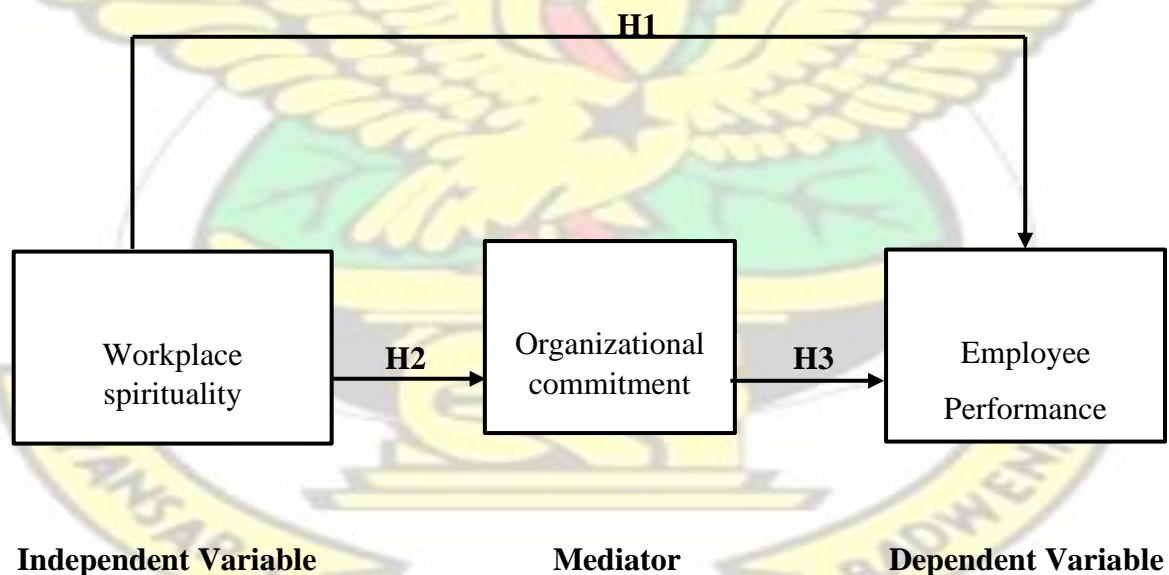
According to Van der Walt and De Klerk (2014), studies have shown the positive effects that spirituality can have on one's personal and professional life. Therefore, the more individual aspects of an organisation that are related favourably with a worker's feeling of meaning, purpose, community, or transcendence can be thought of as workplace spirituality. According to Giacalone et al. (2016), spirituality in the workplace should facilitate a well-rounded professional existence. Another common characteristic of those who are flourishing in their personal and professional lives is their spirituality. This suggests that spirituality in the workplace is fostered via the joint efforts of the person and the company. According to Geigle (2012), these findings are consistent with the results of several empirical tests of workplace spirituality conducted by organisations in a variety of nations, the majority of which found a positive correlation between workplace spirituality and dedication. In addition to these positive effects on employees' altruism and conscientiousness, self-career management, inter-role conflict, and frustration, as well as the employees' and the company's own sense of self-esteem, involvement, retention, and ethics; have

been found through empirical testing of spirituality in the workplace (Geigle, 2012). The study therefore suggests that:

**H4: Organizational commitment mediates the relationship between workplace spirituality and employee performance**

## 2.8 The conceptual framework

This section presents the conceptual framework of the study. The independent variable is workplace spirituality whereas the dependent variable is employee performance. The mediating variable is organizational commitment.



**Figure 2.1 Conceptual framework**



## **CHAPTER THREE**

### **METHODOLOGY AND PROFILE OF ORGANISATION**

#### **3.1 Introduction**

Research methodology is the path through which researcher needs to conduct their research. This chapter discussed the research design, sampling procedure, data collection methods, and data analysis method and ethical considerations for carrying out the research work.

#### **3.2 Research design**

Research can generally be categorized into Explanatory, Exploration and Descriptive. Descriptive studies, as defined by Saunders and Miller (2003), offer a detailed portrait of the entities being studied. This layout gives the investigator a snapshot of the phenomenon of interest from the angles of the individual, the organisation, and the industry. Explanatory research can be conducted when the relationship between causes and effects is the primary emphasis (Yin, 1994). Gathering data in an unstructured and ad hoc fashion is what Burns and Bush (2006) call an exploratory research design. It can also refer to the study of a phenomenon for which no clear definition exists. Studies of this type go further than merely describing a phenomenon; they also seek to explain why the occurrence occurs. Explanatory research involves the application of hypotheses or theories to account for the factors that contributed to the occurrence of an observed phenomena (Saunders et al., 2007). The study used explanatory research to shed light on the factors that contributed to the observed associations. This was the case because only through explanatory inquiry could we grasp

the nature of the phenomenon under study and identify its underlying causes. Therefore, the purpose of this study was to investigate how spirituality in the workplace affected job happiness and loyalty.

### **3.3 Research Approach**

Studies can be classified as qualitative, quantitative, or mixed. Creswell (1994) states that qualitative research is any study that seeks to get a deeper understanding of a phenomenon of interest, and that these studies typically rely on the use of narratives, images, and other non-numerical data gathered from participants in their natural environments. The findings are typically communicated in written or verbal form by the researchers. According to the literature (Carter et al., 2014), qualitative research permits researchers to obtain the necessary subjective description of a phenomena or circumstance from the perspective of participants. Quantitative research, on the other hand, involves amassing large amounts of numerical data in an effort to understand, forecast, or regulate the phenomena of interest (Cresswell, 1994). It does so by compiling data that are numerical in nature and analysing them using a mathematically oriented technique, which allows for an explanation and a description of the phenomenon. According to Cohen and Manion (1980), quantitative research is an empirical approach to social study in which findings are expressed statistically. Predictions can be made using measurable numerical figures to explain a phenomenon in quantitative research (Sauders et al., 2007). This meant that quantitative methods were used for both data gathering and analysis. The numbers were meant to illustrate the connection between spirituality in the workplace, happiness in one's position, and dedication to one's employer.

### **3.4 The Population**

The term "population" refers to the total number of cases that fulfil specific criteria. Alternatively, a population can be thought of as a group of people or things that share some commonalities. Population, in this context, means the sum of all instances of a studied phenomenon (Polit and Beck, 2004). The population of the study was employees of Vodafone.

### **3.5 Sampling Technique and sample of the study**

Sampling entails delineating and choosing research units from the population of interest that are appropriate for the study (Saunders et al., 2007). According to the definition provided by Saunders et al. (2007), a sample is "a simple subset of the population from which it is drawn, and it is of sufficient size to warrant statistical analysis." Researchers often can't afford to test every single person in a group since doing so would take too much time and money. This is why something called a "sample size" is used to choose out a subset. A total of 200 participants were included in the analysis. Sampling is the selection of a sample from a larger population to represent that population (Saunders et al., 2007). Purposive sampling methods were used to select the sample frame for this study. Purposive sampling, as defined by Strydom and Delport (2011), is a systematic search for respondents who fit a predetermined set of criteria that are crucial to the research. Thus, the researcher makes judgement calls about sample sizes based on what they already know about the population (Rubbin and Babbie, 2012).

### **3.6 Data Sources**

Primary sources were employed for data collection in this investigation. Interviews, experiments, surveys, questionnaires, focus groups, and measurements are all examples of primary data that are gained through first-hand examination. Primary data was used for analysis in this study. Questionnaires were used to collect the main data. The core data was gathered through in-person interviews with respondents using a questionnaire. Data gathered from secondary sources are those that can be found in the public domain. Publications, journals, and newspapers are good sources of secondary data (Sakaran, 2003). Articles, online resources, libraries, books, and internal records are all examples of secondary sources of information.

### **3.7 Methods of Data Collection**

Questionnaires were the primary method of data collection in this study.

A questionnaire is a set of questions designed to elicit meaningful responses from survey participants (Saunders et al., 2007). Primary data was gathered in the form of limited and unrestricted questions using the data collection tool. With restricted questions, respondents can choose between yes and no, checking off a list, or making a series of multiple-choice selections; with open-ended questions, respondents can express their true thoughts and provide crucial feedback on the research. The survey instrument was derived from previously published materials. There were three distinct parts to each questionnaire. Personal information was collected in the first portion, while workplace spirituality, employee satisfaction, and organisational commitment were the subjects of the second, third, and fourth sections, respectively.



### **3.8 Validity and Reliability the study**

The researcher assures the study's validity and reliability by testing the research's underlying constructs. To what extent does the research concept measure what it purports to measure? That is the difference between reliability and validity, which are both characterised as the degree to which the instruments display internal consistency in whatever it is measuring (Broadhurst et al., 2012). The Cronbach's Alpha coefficient is the standard for evaluating the consistency of a study's results. Therefore, Cronbach's Alpha was used in the study to examine the consistency of the research tools. Confirmatory Factor Analysis (CFA) was also used to verify the study's research concept.

### **3.9 Data Analysis**

Data analysis is the process of synthesising and organising data in a way that provides insight into the study problem. According to James (2004), data analysis is "arranging data, is separating it into effective unit according to topics and theme." Because of the quantitative character of the investigation, a quantitative approach was taken to data analysis. All data collected from respondents have been double verified to ensure they are complete before analysis begins. Each survey's collected data was also coded and cleaned. SPSS (Statistical Package for the Social Sciences) was then used to do the analysis of the data.

## CHAPTER FOUR

### RESULTS AND DISCUSSIONS

#### 4.1 Introduction

The study investigated the function of organisational commitment as a mediator between spirituality in the workplace and employee performance. This chapter presents the findings and results of this research after questionnaires were distributed to respondents.

#### 4.2 Profile of the respondents.

One hundred and ten (55%) of the responders were male, while ninety (45%) were female. According to the data, there were 57 respondents (20-29 years old; 28.5%), 68 respondents (30-39 years old; 34.0%), 46 respondents (40-49 years old; 23.0%), and 29 respondents (50+ years old; 14.5%). Diploma/HND holders accounted for 16 (8.0%), degree holders accounted for 86 (43.1%), postgraduate degree holders accounted for 51 (25.5%), professional degree holders accounted for 39 (19.5%), and those with other credentials accounted for 8 (4.0%). There were 69 people (34.5%) who had been with the company for less than five years, 87 (43.5%) with six to ten years, and 44 (22.0%) with more than ten years. There were a total of 79 people in upper management (39.5%), 85 in middle management (42.5%), and 36 in lower management (18.0%).

**Table 4.1 Demographic profile of respondents**

<b>Variable</b>	<b>Category</b>	<b>Frequency</b>	<b>Percentage %</b>
<b>Gender</b>	Male	110	55.0
	Female	90	45.0
<b>Age</b>	20-29 years	57	28.5
	30-39 years	68	34.0
	40-49 years	46	23.0
	50 or above	29	14.5
<b>Education</b>	Diploma/HND	16	8.0
	Bachelor degree	86	43.0
	Postgraduate	51	25.5
	Professional	39	19.5
	Others	8	4.0
<b>Years with firm</b>	Less than 5 years	69	34.5
	6 – 10 years	87	43.5
	Above 10 years	44	22.0
<b>Position</b>	Lower-level management	36	18.0
	Middle level management	85	42.5
	Top level management	79	39.5
<b>Total</b>		<b>200</b>	<b>100%</b>

Source: Field Survey (2022)

### 4.3 Reliability

The data and the different constructions utilised in this study were put through a battery of reliability tests to ensure their viability. To what extent can an experiment be repeated accurately defines its reliability. It is considered reliable (Saunders et al., 2009) if another researcher is able to reproduce the results of the original study using the same data and methods. How consistent,

dependable, and repeatable a study's findings are are all aspects of its reliability. It's a useful concept for researchers to keep in mind because it can be put to use correcting for mistakes made while analysing survey results (Neuman, 2012). Cronbach's alpha was used to determine the study's instrument's reliability and internal consistency, with a value of greater than 0.70 being commonly accepted as adequate. Workplace spirituality was shown to have an alpha coefficient of 0.889. Organisational commitment scored 0.910. Moreover, employee performance scored 0.914. As can be seen in the table below, all of the constructs used in the study have Cronbach's alpha values above 0.70, indicating that they are sufficiently reliable for use in future research (Hair et al., 2014).

**Table 4.2 Reliability Test**

Items	Number of items	Cronbach's Alpha
Workplace spirituality	17	.889
Organizational commitment	12	.910
Employee performance	8	.914

**Source: Field Survey (2022)**

#### **4.4 Descriptive and Correlation Matrix**

The descriptive and correlative aspects of the study were described here. Using a Likert scale from 1 to 7, with 1 being the least and 7 being the most, the study assessed a range of statements measuring spirituality in the workplace, organisational commitment, and employee performance. The overall mean and standard deviation for spirituality at work were calculated to be 5.92 and 1.002, respectively. According to the results, a high level of spirituality in the workplace is



indicated by a mean score of greater than 4, indicating agreement with these claims. Organisational dedication was found to have a mean of 5.87 and a standard deviation of 1.019 throughout the sample. According to the results, the majority of participants agreed with the statements used to gauge organisational loyalty (those with a mean score of 4 or higher). Employee performance was determined to have a mean of 6.01 and a standard deviation of .987, according to the study. According to the results, there is a high degree of employee performance as the mean score for all items used to gauge performance was greater than 4, indicating agreement with these assertions.

According to the results, spirituality in the workplace positively correlates with performance ( $r = .466$ ,  $p < 0.01$ ). There is a favourable relationship between spirituality in the workplace and loyalty to the company ( $r = .608$ ,  $p < 0.01$ ). Employee performance is positively correlated with organisational commitment ( $r = .699$ ,  $p < 0.01$ ).

**Table 4.3 Descriptive and Correlation matrix**

Item	Mean	Std.	WS	OC	EP
Workplace spirituality	5.92	1.002	<b>1</b>		
Organisational commitment	5.87	1.019	.466**	<b>1</b>	
Employee performance	6.01	.987	.608**	.699**	<b>1</b>

**\*\*Correlation is significant at the 0.01 level (2-tailed).**

**Source: Field Survey (2022)**

## 4.5 Regression

### 4.5.1 Effect of workplace spirituality on employee performance

The first objective of the study was to analyse the relationship between workplace spirituality and employee performance. The result shows that workplace spirituality has a significant positive relationship with employee performance ( $\beta = .631$ ;  $t = 7.967$ ). Therefore, a rise in workplace spirituality results to increase employee performance. Therefore, *the hypothesis 1, that there's a significant positive relationship between workplace spirituality and employee performance is supported.*

### 4.5.2 Relationship between workplace spirituality and organisational commitment

The second purpose of the research was to examine the connection between spirituality in the workplace and organisation commitment. This finding demonstrates a robust positive correlation between spirituality in the workplace and organisation commitment ( $\beta = .517$ ,  $t = 6.229$ ). Workplace spirituality explains 29.6% of variability in organizational commitment. Therefore, *the hypothesis 2, that there is a significant positive relationship between workplace spirituality and organisational commitment is supported.*

### 4.5.3 Relationship between organisational commitment and employee performance

The third purpose was to investigate the connection between organisational commitment and employee performance. The findings demonstrate a strong positive correlation between employee performance and organisational commitment. ( $\beta = .792$ ,  $t = 8.884$ ). Therefore, a rise in organisational commitment will result to increase. Therefore, *the hypothesis 3, that there's a significant positive relationship between organisational commitment and employee performances is accepted.*

#### 4.5.4 The mediating role of organisational commitment in the workplace spirituality and employee performance nexus

In addition, the study used the method developed by Baron and Kenny (1986) to evaluate the mediating function of organisational commitment in the connection between spirituality in the workplace and employee performance. When the mediator variable is included in the regression equation and the independent variable's effect on the dependent variable is reduced, the procedure is said to have been successful in mediating the relationship between the two variables. When organisational commitment was included in, the results showed that the influence of workplace spirituality on employee performance diminished significantly but remained statistically significant. Therefore, organisational commitment partially mediates the connection between spirituality in the workplace and employee performance. Therefore, *the hypothesis 4 that organisational commitment and mediates the relationship between workplace spirituality and employee performance is supported.*

**Table 4.4 Regression analysis**

Construct	Employee performance	Organisational commitment	Employee performance
	Model 1	Model 2	Model 3
<b>Main effect</b>	Beta (t-value)	Beta (t-value)	
Workplace spirituality	.631 (7.967)	.517 (6.229)	.144 (2.166)
<b>Mediator</b>			
Organisational commitment	.762 (8.884)		.227 (3.153)
<b>Model indices</b>			
R	.610	.466	.593
R square	.557	.296	.489
$\Delta F$	61.874	54.328	63.862
Sig.	.000	.001	.000

**Source: Field Study, (2022)**

## 4.6 Discussion

### 4.6.1 Effect of workplace spirituality on employee performance

The primary purpose of the research was to investigate the connection between spirituality in the workplace and employee performance. This finding demonstrates that spirituality in the workplace is positively associated with productivity ( $\beta = .631$ ;  $t = 7.967$ ). Consequently, a rise in spirituality in the workplace has been associated with improved employee performance. Organisational, team, and personal levels are all significantly impacted by spirituality in the workplace (Burack, 1999; Daniel, 2010; Krishnakumar & Neck, 2002). The effect that spirituality in the workplace has on workers can be seen as a connection between the person and the company, as stated by Kolodinsky et al. (2008). According to the research of Cable and DeRue (2002), this idea is founded on assessments of how well an individual's values mesh with those of the company. Izzo and Klein (1998), Kouzes and Posner (1995), and O'Reilly, Chatman, and Caldwell (1991) all find that when there is a good fit between an organisation and its workers, the workers are happier and more productive on the job. There is a consensus that raising awareness of spirituality in the workplace is important because it can shed light on the factors that motivate workers to do their best. Neck and Milliman (1994), who believe that spiritual ethics improve individual employee performance through enhancing their well-being, acknowledge this notion. Organisations that foster spiritual workplaces are more likely to attract and retain people who are morally upright, committed to their jobs, efficient in their work, and creative in their problem solving (Eisler & Montouri, 2003; Mat & Naser, 2012). According to Hassan et al. (2016), the incorporation of spirituality into the workplace is not just about spreading dogma; it can also have practical implications for the welfare of individuals, businesses, and communities. As a result, workers are more invested in their work and happier in their careers (Mirvis, 1997; Milliman et al., 2003) since their passions are reflected in the work they do. Jurkiewicz and Giacalone (2004) argue that this kind of environment is



optimal for maximising group and individual output. Spillover theory is another lens through which to examine the effect of spirituality on business results. According to this hypothesis, how contented you are with one part of your life might have an impact on how contented you are with another (Diener, 1984; Wilensky, 1960).

#### **4.6.2 Relationship between workplace spirituality and organisational commitment**

The second purpose of the research was to examine the connection between spirituality in the workplace and organisational commitment. This finding demonstrates a strong positive correlation between spirituality in the workplace and organizational commitment ( $\beta = .517$ ,  $t = 6.229$ ). There is a 29.6% variance in employee dedication that can be attributed to spirituality in the workplace. Satisfaction with one's job may be affected by factors such as one's spiritual health (Emmons, 1999). Milliman, Czaplewski, and Ferguson (2003) conducted one of the earliest pieces of empirical study into the impact of spirituality elements on organisational commitment in the workplace. Organisational commitment was found to be highly influenced by factors including meaningful work, a sense of community, and value alignment. Workers in organisations with such an attitude were more dedicated to their work than those in control organisations (Nur and Organ, 2006). In their analysis of 361 participants, Rego and Cunha (2008) found that those with high spirituality ratings tended to be less dedicated to maintaining their spiritual practises over the long term. An individual's sense of spirituality rises when they are able to do work they find personally meaningful, take pleasure in the act of doing it, feel a sense of community with their coworkers, believe their personal values are congruent with the organization's, and are given space to develop their own sense of spirituality. A comparable study by Crawford et al. (2008) in the hospitality industry indicated that spirituality in the workplace, when it is operationalized at the person, group,

and organisation levels, is positively related to loyalty to the company. Nwibere and Emecheta (2012) found a similarly strong positive correlation between spirituality in the workplace and organisational commitment among a sample of Nigerian workers from the banking industry. Pawar (2009) found that spirituality in the workplace, as evaluated by value commitment, was directly correlated with meaning in work, community in the workplace, and a good organisational purpose. Nasina and Pin (2011) investigated affective commitment in a study among 153 auditors from public accounting firms. The researchers looked at how team members' feelings of belonging, alignment with organisational values, and feeling of making a difference in the world, and enjoyment at work all played a role. Affective form of commitment was shown to be significantly influenced by all dimensions except alignment with organisational ideals. According to research including 305 nurses (Kazemipour, Mohammad Amin, & Pourseidi, 2012), spirituality in the workplace predicted affective commitment, and affective commitment mediated the link between spirituality and organisational commitment. Three elements of workplace spirituality were found to be positively connected to organisational commitment, which in turn moderated the association between spirituality and turnover intentions in another study conducted in a hospital context (Gatling, Kim, and Milliman, 2016; Manj, 2019). Meaningful work, a sense of community, and value alignment were all ways in which Milliman et al. (2003) identified a positive correlation between WS and loyalty to one's organisation. Rego and Cunha (2008) examined the relationship between affective, normative, and perseverance commitment among a sample of 361 people from various organisations, focusing on five dimensions of WS (team's sense of community, alignment with organisational values, sense of contribution to society, enjoyment at work, and opportunities for inner life). Affective organisational commitment was found to be favourably and significantly associated to just a sense of community, alignment with organisational principles, and satisfaction

at work. Rego et al. (2007) conducted research in Brazil and Portugal on how WS relates to affective organisational commitment. Community, alignment, contribution, enjoyment, and chances for personal growth were the WS characteristics taken into account. Affective commitment was found to be positively and significantly associated to feelings of belonging, alignment, making a difference, and enjoying one's work in a sample from Portugal. Affective commitment was shown to be adversely and significantly connected to opportunities for inner life in the Brazil sample, while a positive and significant relationship was discovered between a sense of community, alignment, and satisfaction at work.

#### **4.6.3 Relationship between organisational commitment and employee performance**

The third purpose of the research was to determine how organisational commitment affects employee performance. The correlation between organisational commitment and employee performance is statistically significant ( $\beta = .792$ ,  $t = 8.884$ ). As a result, productivity will rise if employees are more invested in the company. Normative, emotional, and perseverance commitments are all components of employee commitment (Shurbagi & Zahari, 2013; Meyer and Allen, 1991). Affective commitment is the feeling of emotional attachment to an organisation. It is common for this to happen when employees completely understand and support the company's mission and have no desire to leave their current position. The decision to stay or quit an organisation is linked to an individual's sense of the benefits of doing either. Internalised norm pressure to act in line with the structure's goals and interests is what is known as normative commitment (Nawaz et al., 2013). According to research by Rahmawati, Abddin, and Ro'is (2015), an employee's commitment to their organisation is measured by their dedication to achieving predetermined goals. Reilly and Chatman (1986), as referenced by Sharma and Sinha (2015), as



an emotional investment in the success of the company define organisational commitment. Morgan (1994), as cited by Bulut and Culha (2011), argued for a holistic understanding of employee dedication. He defined loyalty as dedication to one's team, one's superior, and the organisation as a whole. Scholars in the field of employee commitment have, in fact, argued for a more nuanced understanding of the term. Career dedication, job dedication, team dedication, and supervisor dedication are only few of the many types of employee commitment (Paille, Founier, & Lamontagne, 2011).

#### **4.6.4 The mediating role of organisational commitment in the workplace spirituality and employee performance nexus**

In addition, the study used the method developed by Baron and Kenny (1986) to evaluate the mediating function of organisational commitment in the connection between spirituality in the workplace and employee performance. When the mediator variable is included in the regression equation, the effect of the independent variable on the dependent variable is reduced, and the procedure is said to have been successful in mediating the relationship between the two variables. When organisational commitment was included in, the results showed that the influence of workplace spirituality on employee performance diminished significantly but remained statistically significant. Thus, organisational loyalty partially mediates the connection between spirituality in the workplace and job success. Highly devoted workers often feel a strong pull to remain with their current employer. In addition, Nawaz et al. (2013) found that employees whose happiness at work is based on the organization's success are more likely to remain with the company. They share the institution's values; therefore, they will be motivated to work towards achieving them. A 2012 study by Choong et al. found that schools that prioritised staff development saw increases in dedication and passion. Furthermore, affective commitment, or



emotional investment, is viewed as a pivotal aspect of workers who intend to voluntarily leave their positions. Rationale, customary conditions, causative acknowledgment, gratitude, and personal gratification are only some of the many psychological processes that can contribute to affective commitment (Sharma & Sanha, 2015).



## **CHAPTER FIVE**

### **SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATION**

#### **5.1 Introduction**

This section provides a study summary, draws conclusions, and offers recommendations based on the study's findings.

#### **5.2 Summary of the findings**

The research looked into the relationship between workplace spirituality, organisational commitment, and employee performance. The findings were summarised in respect to the research goals.

##### **5.2.1 Effect of workplace spirituality on employee performance**

The primary purpose of the research was to investigate the connection between spirituality in the workplace and employee performance. This finding demonstrates that spirituality in the workplace is significantly correlated with increased employee performance. Therefore, an increase in spirituality in the workplace leads to better employee performance.

##### **5.2.2 Relationship between workplace spirituality and organisational commitment**

The second purpose of the research was to examine the connection between spirituality in the workplace and organisational commitment. This finding demonstrates a statistically significant positive correlation between spirituality in the workplace and organisational commitment. Religion and spirituality in the workplace account for 29.6% of the variance in organisational commitment

### **5.2.3 Relationship between organisational commitment and employee performance**

The third purpose of the research was to determine how organisational commitment affects employee performance in the workplace. The findings demonstrate a robust positive correlation between organizational commitment and employee performance. As a result, if employees are more invested in the success of the company, employee performance will rise.

### **5.2.4 The mediating role of organisational commitment in the workplace spirituality and employee performance nexus**

Furthermore, the study examined the function of organisational commitment as a mediating between spirituality in the workplace and employee performance. When the mediator variable is included in the regression equation and the independent variable's effect on the dependent variable is reduced, the procedure is said to have been successful in mediating the relationship between the two variables. When organisational commitment was included in, the results showed that the influence of workplace spirituality on employee performance diminished significantly but remained statistically significant. Therefore, organisational commitment partially mediates the connection between spirituality in the workplace and employee performance.

## **5.3 Conclusion**

Despite the growing importance of spirituality in the workplace, research in this field is still a contentious hot topic (Van de Klerk, 2014; Tutar and Oruç et al., 2019). However, it is worth noting that there is a significant link between spirituality in the workplace, successful outcomes, and contentment with one's work (Lata & Chaudhary, 2022; Van der Walt & de Klerk, 2014; Milliman et al., 2017). As a result, spirituality in the workplace is being recognised for what it is:

a technique of boosting productivity. The spirituality of the workplace has been linked to a variety of positive outcomes in the past, including increased productivity, employee job satisfaction, organisational confidence, worker well-being, reduced employee turnover, and reduced frustration (Pawar, 2017; Lata and Chaudhary, 2022). Despite the intuitive appeal of the theoretical arguments that workplace spirituality boosts job satisfaction, which in turn may improve productivity, further research is warranted to empirically validate the connection among workplace spirituality, commitment, and employee performance (Haldorai et al., 2020; Otaye-Ebede et al., 2019; Phillips et al., 2018; Aryati et al., 2018). The literature also suggests that individual differences in personality moderate the connection between spirituality in the workplace and performance (Lata and Chaudhary, 2020; Milliman et al., 2017). However, there is a dearth of these types of studies, and more work needs to be done to establish causality and links towards a firmer grasp of the complexities involved. With greater dedication to the company, a positive correlation between spirituality in the workplace and productivity is likely to emerge. Only a small number of studies (Lata and Chaudhary, 2022; Milliman et al., 2017; Aryati et al., 2018; Phillips et al., 2018; Haldorai et al., 2020; Lee et al., 2014; Lee et al., 2014) have theoretically proposed and established that workplace spirituality makes individuals commit to an organisation and improves performance. In the telecommunications industry, where frontline employees play a pivotal role in customers' service experience, the study suggests that the introduction of organisational commitment could improve the mixed outcome of workplace spirituality and employee nexus (Kim, Gazzoli, Qu, & Kim, 2016). Furthermore, after carefully reviewing the literature, it is clear that the concept of workplace spirituality has received very little attention in Ghanaian writing.



Therefore, the purpose of this research was to investigate how spirituality at work affects productivity. Commitment within an organisation as a mediator. The use a sample of 200 and data was analysed using SPSS.

The study set out to examine the connection between spirituality in the workplace and productivity, and found that it does, in fact, make a beneficial difference for workers. Therefore, an increase in spirituality in the workplace leads to better productivity. The second aim of the study was to examine the connection between spirituality in the workplace and loyalty to the business, and the findings confirm the existence of a positive and significant link between the two. There is a 29.6% variance in employee dedication that can be attributed to spirituality in the workplace. The third aim of the study was to examine the connection between organisational loyalty and performance, and the findings confirm the existence of a positive and significant link between the two variables. As a result, productivity will rise if employees are more invested in the company. In addition, the study examined the mediating effect of organisational commitment in the connection between spirituality in the workplace and performance in the workplace, and the findings confirmed that such a connection is mediated by spirituality in the workplace.

#### **5.4 Recommendation**

The study set out to examine the connection between spirituality in the workplace and employee performance, and found that it does, in fact, make a beneficial difference for workers. According to the findings, businesses should start instituting religious or spiritual activities for their employees. To improve the health of their workforce and boost productivity, businesses might adopt spiritual practises. Focus, stress, and vulnerability can all be reduced with these methods. By rewarding employees for demonstrating empathy, listening skills, and open minds, businesses

may foster an environment where kindness and respect are highly valued. A culture like this is beneficial because it encourages employees to get along with one another, which in turn boosts morale, productivity, and team spirit. The research also indicates that organisations can improve the work atmosphere and morale by celebrating employees' successes. Achievements can be celebrated, exceptional performance can be acknowledged, and employees' efforts can be recognised.

The second aim of the study was to examine the connection between spirituality in the workplace and loyalty to the business, and the findings confirm the existence of a positive and significant link between the two. According to the findings, businesses would benefit from instituting a more appreciative culture. By encouraging employees to thank and praise one another for their work, companies may create an environment where everyone feels valued. A culture like this has the potential to improve working relationships and morale. Companies may do even more to help their employees have a better work-life balance by allowing for things like telecommuting, part-time hours, and job-sharing. This has the potential to alleviate stress and boost morale on the job. Employers can foster positive work environments and high morale through the recognition and reward of exceptional performance. Achievements can be celebrated, exceptional performance can be acknowledged, and employees' efforts can be recognised.

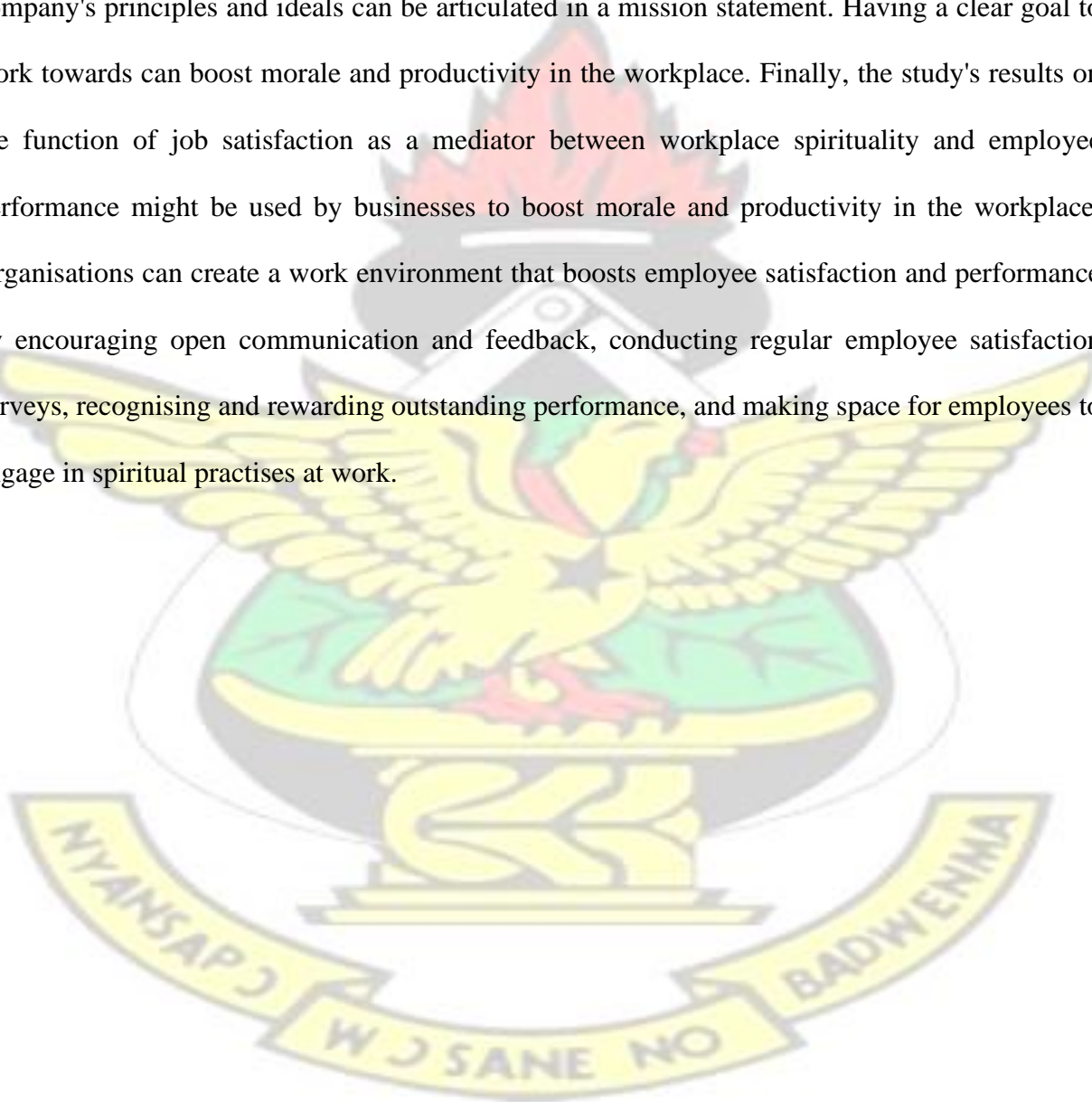
The third aim of the study was to examine the connection between organisational loyalty and performance, and the findings confirm the existence of a positive and significant link between the two variables. According to the findings, companies offer avenues for professional growth. Opportunities for advancement in a worker's career are a powerful tool for improving an organization's competitive advantage. As a result, workers will be better able to advance in their

careers and feel more fulfilled in their work. Companies also need to foster a positive culture for their employees. Supportive workplaces encourage employees to maintain a healthy work-life balance, provide opportunities for employees to work from home when necessary, and offer tools to assist workers cope with stress. This has the potential to lessen staff turnover, boost work happiness, and ultimately boost productivity.

The study examined the function of organisational commitment as a mediator between spirituality in the workplace and performance, and found that such commitment does, in fact, moderate the connection between the two. According to the findings, businesses should encourage a spiritually-affirming atmosphere in the workplace. By emphasising principles like compassion, empathy, and kindness, businesses may create a workplace culture that welcomes and encourages spirituality. Increased job happiness and productivity may result from a more encouraging and rewarding workplace. Businesses need to support employee independence. By giving workers more leeway in making decisions and owning their output, companies may foster a more independent workforce. As a result, workers may experience greater levels of contentment in their work and productivity as a whole. Outstanding performance should be acknowledged and rewarded by companies. In order to foster a productive work atmosphere and increase morale, companies can offer rewards for exceptional performance. Achievements can be celebrated, exceptional performance can be acknowledged, and employees' efforts can be recognised. As a result, employees may experience greater levels of job satisfaction and productivity.

Businesses ought to facilitate chances for employee development: Companies may boost their employees' motivation and happiness by facilitating their professional and personal development. Provide opportunities for employees to grow and enhance their skills through training, mentorship,

coaching, and leadership programmes. Companies ought to foster a healthy work-life balance. By allowing for things like telecommuting, flexible hours, and job sharing, businesses may help their employees find a better work-life balance. This has the potential to improve workers' health and happiness, which in turn can boost their productivity and contentment in their jobs. Finally yet importantly, businesses need to articulate a mission statement that is guided by their beliefs. A company's principles and ideals can be articulated in a mission statement. Having a clear goal to work towards can boost morale and productivity in the workplace. Finally, the study's results on the function of job satisfaction as a mediator between workplace spirituality and employee performance might be used by businesses to boost morale and productivity in the workplace. Organisations can create a work environment that boosts employee satisfaction and performance by encouraging open communication and feedback, conducting regular employee satisfaction surveys, recognising and rewarding outstanding performance, and making space for employees to engage in spiritual practises at work.





## REFERENCES

- Abdullah, A. A., & Wan, H. L. (2013). Relationships of non-monetary incentives, job satisfaction and employee job performance. *International Review of Management and Business Research*, 2(4), 1085.
- Abdullah, I., Omar, R., & Rashid, Y. (2013). Effect of personality on organizational commitment and employees' performance: Empirical evidence from banking sector of Pakistan. *Middle-East Journal of Scientific Research*, 18(6), 759-766.
- Adekola, B. (2012). The impact of organizational commitment on job satisfaction: A study of employees at Nigerian Universities. *International Journal of Human Resource Studies*, 2(2), 1.
- Afsar, B., & Rehman, M. (2015). The relationship between workplace spirituality and innovative work behavior: The mediating role of perceived person–organization fit. *Journal of Management, Spirituality & Religion*, 12(4), 329-353.
- Afshari, L., Young, S., Gibson, P., & Karimi, L. (2020). Organizational commitment: exploring the role of identity. *Personnel Review*, 49(3), 774-790.
- Ahiauazu, A., & Asawo, S. P. (2012). Impact of clear and compelling vision on workers' commitment in Nigerian organizations: An examination of workplace spirituality. *Journal of Leadership, Accountability and Ethics*, 9(6), 113-124.
- Ahmad, U. N. U., Amin, S. M., & Ismail, W. K. W. (2014). Moderating effect of technostress inhibitors on the relationship between technostress creators and organisational commitment. *Sains Humanika*, 67(1).
- Ahmed, U., Majid, A. H. A., & Zin, M. L. M. (2016). Meaningful work and work engagement: A relationship demanding urgent attention. *International Journal of Academic Research in Business and Social Sciences*, 6(8), 116-122.

- Aka, U. A., & Amodu, A. A. (2016). Effects of employee commitment on organisational performance in the banking industry: An evidence from First Bank Enugu Zonal Offices. *Scholarly Journal of Business Administration*, 6(1), 1-7.
- Al Zefeiti, S. M. B., & Mohamad, N. A. (2017). The Influence of organizational commitment on Omani public employees' work performance. *International Review of Management and Marketing*, 7(2), 151-160.
- Alas, R., & Mousa, M. (2016). Organizational culture and workplace spirituality. *International journal of emerging research in management and technology*, 5(3), 285-314.
- Ali, M., Kan, K. A. S., & Sarstedt, M. (2016). Direct and configurational paths of absorptive capacity and organizational innovation to successful organizational performance. *Journal of business research*, 69(11), 5317-5323.
- Al-kasasbeh, A. M., Halim, M. A. S. A., & Omar, K. (2016). E-HRM, workforce agility and organizational performance: A review paper toward theoretical framework. *International Journal of Applied Business and Economic Research*, 14(15), 10671-10685.
- Allen, N. J., & Meyer, J. P. (1996). Affective, continuance, and normative commitment to the organization: An examination of construct validity. *Journal of vocational behavior*, 49(3), 252-276.
- Almutairi, M., & Khashman, A. (2022). The impact of spiritual leadership on the decision-making process in the Kuwaiti ministries. *Management Science Letters*, 12(3), 177-184.
- Alsalemi, J. A. (2022). Impact of Individual Spirituality and Workplace Spirituality on Organization Commitment.
- Alvesson, M. (1982). The limits and shortcomings of humanistic organization theory. *Acta Sociologica*, 25(2), 117-131.
- Ángel Calderón Molina, M., Manuel Hurtado González, J., Palacios Florencio, B., & Luis Galán González, J. (2014). Does the balanced scorecard adoption enhance the levels of

- organizational climate, employees' commitment, job satisfaction and job dedication? *Management Decision*, 52(5), 983-1010.
- Aryati, A. S., Sudiro, A., Hadiwidjaja, D., & Noermijati, N. (2018). The influence of ethical leadership to deviant workplace behavior mediated by ethical climate and organizational commitment. *International Journal of Law and Management*, 60(2), 233-249.
- Ashmos, D. P., & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of management inquiry*, 9(2), 134-145.
- Aslam, M., Mazhar, S., Sarwar, M., & Chaudhary, A. H. (2022). Effects of teachers' demographic factors towards workplace spirituality at secondary school level. *South African Journal of Education*, 42(1).
- Ayranci, E. (2011). Effects of top Turkish managers' emotional and spiritual intelligences on their organizations' financial performance. *Business Intelligence Journal*, 4(1), 9-36.
- Azeez, R. O. & Genty, K. I. (2018). Inner life, meaningful work, conditions for community, and organisational citizenship behaviour. *Economics and Business*, 32(1), 136-148.
- Balouch, R., & Hassan, F. (2014). Determinants of job satisfaction and its impact on employee performance and turnover intentions. *International Journal of Learning & Development*, 4(2), 120-140.
- Barney, J. B. (1986). Types of competition and the theory of strategy: Toward an integrative framework. *Academy of management review*, 11(4), 791-800.
- Barros, L. A. M. D., & Fischmann, A. (2020). Strategy code: indicators of organisational alignment for obtaining strategy implementation effectiveness. *International Journal of Business Excellence*, 21(1), 37-63.
- Baykal, E., & Zehir, C. (2018). Mediating effect of psychological capital on the relationship between spiritual leadership and performance.

- Beloor, V., Nanjundeswaraswamy, T. S., & Swamy, D. R. (2017). Employee commitment and quality of work life—A literature review. *The International Journal of Indian Psychology*, 4(2), 175-188.
- Belwalkar, S., Vohra, V., & Pandey, A. (2018). The relationship between workplace spirituality, job satisfaction and organizational citizenship behaviors—an empirical study. *Social Responsibility Journal*, 14(2), 410-430.
- Benefiel, M., Fry, L. W., & Geigle, D. (2014). Spirituality and religion in the workplace: History, theory, and research. *Psychology of Religion and Spirituality*, 6(3), 175.
- Blokland, P., & Reniers, G. (2021). Achieving Organisational Alignment, Safety and Sustainable Performance in Organisations. *Sustainability*, 13(18), 10400.
- Blumberg, B., Cooper, D., & Schindler, P. (2014). *EBOOK: Business Research Methods*. McGraw Hill.
- Blumberg, P. (2008). *Developing learner-centered teaching: A practical guide for faculty*. John Wiley & Sons.
- Burger, D. H., Crous, F., & Roodt, G. (2008). Logo-OD: the applicability of logotherapy as an organisation development intervention: empirical research. *SA Journal of Industrial Psychology*, 34(3), 68-80.
- Burns, N. G., & Grove, S. SK 2001: The practice of nursing research: conduct, critique and utilization.
- Butali, P., & Njoroge, D. (2017). Training, development, and organizational performance: The moderating Effect of Organizational commitment.
- Campbell, J. K., & Hwa, Y. S. (2014). Workplace spirituality and organizational commitment influence on job performance among academic staff. *Jurnal Pengurusan*, 40(4), 115-123.
- Charan, R., Barton, D., & Carey, D. (2018). *Talent wins the new playbook for putting people first*. Harvard Business Press.



- Choong, Y. O., Wong, K. L., & Lau, T. C. (2012). Organizational commitment: An empirical investigation on the academicians of Malaysian private universities. *Business and Economics Research Journal*, 3(2), 51-64.
- Choudhary, A. I., Akhtar, S. A., & Zaheer, A. (2013). Impact of transformational and servant leadership on organizational performance: A comparative analysis. *Journal of business ethics*, 116, 433-440.
- Christy, M. Y. P., & Priartini, P. S. (2019). Role of work stress and organizational commitments in educating workload effect on intention to quit. *International research journal of management, IT and social sciences*, 6(4), 8-16.
- Copeland, A. E., Mackinnon, V., Axelrod, D. E., Farrokhyar, F., Avram, R., & Coroneos, C. J. (2022). Job Satisfaction among Plastic Surgery Residents in Canada. *Plastic Surgery*, 30(2), 151-158.
- Creswell, C. J. (1993). *Reading subjectivity: the body, the text, the author in John Donne*. State University of New York at Buffalo.
- Daniel, C. O. (2019). Influence of Organizational Culture on Project Success in Nigeria. A Case Of Nestle Nigeria PLC. *International Journal of Innovative Science, Engineering & Technology*, 6(5).
- Daniel, J. L. (2014). A study of the impact of workplace spirituality on employee outcomes: A comparison between US and Mexican employees.
- Daniel, J. L., & Chatelain-Jardon, R. (2015). The relationship between individual spirituality, organizational commitment and individual innovative behavior. *Management Research and Practice*, 7(1), 5.
- De Costa, D. A. (2020). Impact of Emotional Intelligence, Emotional Labour and Employee Commitment on Employee Productivity. *Journal of HRM Perspectives*, 5(2), 41.

- Devonish, D. (2013). Workplace bullying, employee performance and behaviors: The mediating role of psychological well-being. *Employee relations*, 35(6), 630-647.
- Dias, A., & Silva, R. (2016). Organizational training and organizational commitment: a literature review and conceptual development. *International Journal of Innovative Science, Engineering & Technology*, 3(1), 387-399.
- Dixit, V., & Bhati, M. (2012). A study about employee commitment and its impact on sustained productivity in Indian auto-component industry. *European journal of business and social sciences*, 1(6), 34-51.
- Djafri, F., & Noordin, K. (2017). The impact of workplace spirituality on organizational commitment: A case study of Takaful agents in Malaysia. *Humanomics*, 33(3), 384-396
- Elias, S., Cole, B., & Wilson-Jones, L. (2018). Leadership and spirituality: conceptualization, definition and future directions in higher education. *Journal of Research Initiatives*, 3(3), 3.
- Engelbrecht, A. S., & Schlechter, A. F. (2006). The relationship between transformational leadership, meaning and organisational citizenship behaviour. *Management Dynamics: Journal of the Southern African Institute for Management Scientists*, 15(4), 2-16.
- Erickson, B. J., Gupta, A. K., Harris, J. D., Bush-Joseph, C., Bach, B. R., Abrams, G. D., ... & Romeo, A. A. (2014). Rate of return to pitching and performance after Tommy John surgery in Major League Baseball pitchers. *The American journal of sports medicine*, 42(3), 536-543.
- Fanggidae, R. E., Suryana, Y., & Efendi, N. (2016). Effect of a spirituality workplace on organizational commitment and job satisfaction (study on the lecturer of private Universities in the Kupang city-Indonesia). *Procedia-Social and Behavioral Sciences*, 219, 639-646.
- Ferreira, N. (2012). Hardiness in relation to organisational commitment in the human resource management field. *SA Journal of Human Resource Management*, 10(2), 1-10.

- Folorunso, O. O., Adewale, A. J., & Abodunde, S. M. (2014). Exploring the effect of organizational commitment dimensions on employee's performance: An empirical evidence from Academic Staff of Oyo State Owned Tertiary Institutions, Nigeria. *International Journal of Academic Research in Business and Social Sciences*, 4(8), 275.
- Folorunso, O. O., Adewale, A. J., & Abodunde, S. M. (2014). Exploring the effect of organizational commitment dimensions on employee's performance: An empirical evidence from Academic Staff of Oyo State Owned Tertiary Institutions, Nigeria. *International Journal of Academic Research in Business and Social Sciences*, 4(8), 275.
- Frankl, V. E. (1959). The spiritual dimension in existential analysis and logotherapy. *Journal of Individual Psychology*, 15(2), 157.
- Garg, N. (2017). Workplace spirituality and organizational performance in Indian context: Mediating effect of organizational commitment, work motivation and employee engagement. *South Asian Journal of Human Resources Management*, 4(2), 191-211.
- Gatling, A., Kim, J. S., & Milliman, J. (2016). The relationship between workplace spirituality and hospitality supervisors' work attitudes: A self-determination theory perspective. *International Journal of Contemporary Hospitality Management*.
- Geigle, D. (2012). Workplace spirituality empirical research: A literature review. *Business and Management Review*, 2(10), 14-27.
- Ghorbanifar, M., & Azma, F. (2014). Workplace spirituality and organizational citizenship behavior: Evidence from banking industry. *Management Science Letters*, 4(8), 1685-1692.
- Giacalone, R. A., Jurkiewicz, C. L., & Promislo, M. (2016). Ethics and well-being: The paradoxical implications of individual differences in ethical orientation. *Journal of Business Ethics*, 137, 491-506.

- Gotsis, G., & Kortezi, Z. (2008). Philosophical foundations of workplace spirituality: A critical approach. *Journal of business ethics*, 78, 575-600.
- Gupta, M., Kumar, V., & Singh, M. (2014). Creating satisfied employees through workplace spirituality: A study of the private insurance sector in Punjab (India). *Journal of business ethics*, 122, 79-88.
- Gupta, V. K., & Singh, A. P. (2016). Conceptualization and organizational outcome correlates of spirituality at workplace. *Indian Journal of Community Psychology*, 12(2), 391-403.
- Habib, S., Zahra, F., & Mushtaq, H. (2015). Impact of training and development on employees' performance and productivity: A case study of Pakistan. *European Journal of Business and Social Sciences*, 4(08), 326-330.
- Hahm, J. J., Breiter, D., Severt, K., Wang, Y., & Fjelstul, J. (2016). The relationship between sense of community and satisfaction on future intentions to attend an association is annual meeting. *Tourism Management*, 52, 151-160.
- Hair J, J., Sarstedt, M., Hopkins, L., & G. Kuppelwieser, V. (2014). Partial least squares structural equation modeling (PLS-SEM) An emerging tool in business research. *European business review*, 26(2), 106-121.
- Haldorai, K., Kim, W. G., Chang, H. S., & Li, J. J. (2020). Workplace spirituality as a mediator between ethical climate and workplace deviant behavior. *International Journal of Hospitality Management*, 86, 102372.
- Hamel, G., & Zanini, M. (2020). *Humanocracy: Creating organizations as amazing as the people inside them*. Harvard Business Press.
- Herzberg, F. (1959). Mausner. B.; Snyderman, B. *The motivation to work*. New York: Willy.
- Hirschman, A. O. (1970). *Exit, voice, and loyalty: Responses to decline in firms, organizations, and states* (Vol. 25). Harvard university press.



- Houghton, J. D., Neck, C. P., & Krishnakumar, S. (2016). The what, why and how of spirituality in the workplace revisited: A 14-year update and extension. *Journal of management, spirituality & religion*, 13(3), 177-205.
- Houghton, J. D., Neck, C. P., & Krishnakumar, S. (2016). The what, why and how of spirituality in the workplace revisited: A 14-year update and extension. *Journal of management, spirituality & religion*, 13(3), 177-205.
- Hussein, N., Omar, S., Noordin, F., & Ishak, N. A. (2016). Learning organization culture, organizational performance and organizational innovativeness in a public institution of higher education in Malaysia: A preliminary study. *Procedia Economics and Finance*, 37, 512-519.
- Indradevi, R. (2020). Workplace spirituality: Successful mantra for modern organization. *Journal of Critical Reviews*, 7(6), 437-440.
- Iqbal, Q., & Hassan, S. H. (2016). Role of workplace spirituality: Personality traits and counterproductive workplace behaviors in banking sector. *International Journal of Management, Accounting and Economics*, 3(12), 806-821.
- Irefin, P., & Mechanic, M. A. (2014). Effect of employee commitment on organizational performance in Coca Cola Nigeria Limited Maiduguri, Borno state. *Journal of Humanities and Social Science*, 19(3), 33-41.
- Ishfaq, U., Batool, S., Alizai, S. H., Amin, K., & Ali, A. (2022). Organizational Commitment, Organizational Citizenship Behavior and Turnover Intention: The Moderating Role of Leadership Behavior. *Central European Management Journal*, 30(4), 1238-1248.
- Izak, M. (2012). Spiritual episteme: Sense making in the framework of organizational spirituality. *Journal of organizational change management*.
- Jha, B., & Kumar, A. (2016). Employee engagement: A strategic tool to enhance performance. *DAWN: Journal for Contemporary Research in Management*, 3(2), 21-29.

- Jung, H. S., & Yoon, H. H. (2016). What does work meaning to hospitality employees? The effects of meaningful work on employees' organizational commitment: The mediating role of job engagement. *International Journal of Hospitality Management*, 53, 59-68.
- Jurkiewicz, C. L., & Giacalone, R. A. (2019). Spirituality and the workplace. In *The Routledge International handbook of spirituality in society and the professions* (pp. 259-265). Routledge.
- Karassin, O., & Bar-Haim, A. (2019). How regulation effects corporate social responsibility: Corporate environmental performance under different regulatory scenarios. *World Political Science*, 15(1), 25-53.
- Kaul, S., & Singh, A. (2017). Organizational justice as a predictor of organizational commitment in automobile dealerships in Delhi, national capital region. *Journal of the Indian Academy of Applied Psychology*, 43(2), 230-238.
- Kazemipour, F., Mohamad Amin, S., & Pourseidi, B. (2012). Relationship between workplace spirituality and organizational citizenship behavior among nurses through mediation of affective organizational commitment. *Journal of Nursing Scholarship*, 44(3), 302-310.
- Kim, H., Kim, Y. G., & Woo, E. (2021). Examining the impacts of touristification on quality of life (QOL): The application of the bottom-up spillover theory. *The Service Industries Journal*, 41(11-12), 787-802.
- Kim, P. B., Gazzoli, G., Qu, H., & Kim, C. S. (2016). Influence of the work relationship between frontline employees and their immediate supervisor on customers' service experience. *Journal of Hospitality Marketing & Management*, 25(4), 425-448.
- Kok, J., & Van Den Heuvel, S. C. (2019). *Leading in a VUCA world: Integrating leadership, discernment and spirituality* (p. 209). Springer Nature.
- Koskei, t. A. (2017). *Organizational commitment dimensions and employee performance: a case of university of eastern Africa, Barton* (Doctoral dissertation, Kisii University).

- Kumpikaitė-Valiūnienė, V. (2014). Spirituality at work: comparison analysis. *Procedia-Social and Behavioral Sciences*, 150, 1205-1212.
- Lata, M., & Chaudhary, R. (2022). Workplace spirituality and employee incivility: Exploring the role of ethical climate and narcissism. *International Journal of Hospitality Management*, 102, 103178.
- Leigh, P. (1997). The new spirit at work. *Training & Development*, 51(3), 26-34.
- Lloor-Zambrano, H. Y., Santos-Roldán, L., & Palacios-Florencio, B. (2022). Relationship CSR and employee commitment: Mediating effects of internal motivation and trust. *European research on management and business economics*, 28(2), 100185.
- Mahakud, G. C., & Gangai, K. N. (2015). The influence of workplace spirituality on organisational commitment among public sector employees. *Journal of Organisation and Human Behaviour*, 4(1).
- Majeed, N., Mustamil, N. M., & Nazri, M. (2018). Which Spirituality at the Workplace? Is Corporate Spirituality the Answer? *Kuwait Chapter of Arabian Journal of Business and Management Review*, 33(5807), 1-12.
- Markow, F., & Klenke, K. (2005). The effects of personal meaning and calling on organizational commitment: An empirical investigation of spiritual leadership. *International Journal of Organizational Analysis*, 13(1), 8-27.
- Marseille, J. (1997). The spiritual dimension in logotherapy: Viktor Frankl's contribution to transpersonal psychology. *The Journal of Transpersonal Psychology*, 29(1), 1.
- Marta, J. K., Singhapakdi, A., Lee, D. J., Sirgy, M. J., Koonmee, K., & Virakul, B. (2013). Perceptions about ethics institutionalization and quality of work life: Thai versus American marketing managers. *Journal of Business Research*, 66(3), 381-389.
- Maslow, A. H. (1954). The instinctual nature of basic needs. *Journal of personality*.

- Mat, N., & Naser, N. M. (2012). Workplace spatiality and counterproductive work behavior (CWB): a Malaysian perspective. In *3rd International Conference on Business and Economic Research Proceeding, Bandung, Indonesia*.
- Matolo, A. P. (2015). *Job satisfaction: Its determinants and relationship with employee performance in the Tanzanian banking sector* (Doctoral dissertation, The Open University Of Tanzania).
- McClelland, D. C., & Mac Clelland, D. C. (1961). *Achieving society* (Vol. 92051). Simon and Schuster.
- McGregor, D. (1960). Theory X and theory Y. *Organization theory*, 358(374), 5.
- McGuire, D., Cross, C., & O'Donnell, D. (2005). Why humanistic approaches in HRD will not work. *Human Resource Development Quarterly*, 16(1), 131-137.
- Melé, D. (2003). The challenge of humanistic management. *Journal of Business Ethics*, 44, 77-88.
- Milliman, J., Ausar, K., & Bradley-Geist, J. C. (2017). The implications of workplace spirituality for person–environment fit theory. *Psychology of Religion and Spirituality*, 9(1), 1.
- Milliman, J., Gatling, A., & Kim, J. S. (2018). The effect of workplace spirituality on hospitality employee engagement, intention to stay, and service delivery. *Journal of Hospitality and Tourism Management*, 35, 56-65.
- Milliman, J., Gatling, A., & Kim, J. S. (2018). The effect of workplace spirituality on hospitality employee engagement, intention to stay, and service delivery. *Journal of Hospitality and Tourism Management*, 35, 56-65.
- Moon, T. W., Youn, N., Hur, W. M., & Kim, K. M. (2020). Does employees' spirituality enhance job performance? The mediating roles of intrinsic motivation and job crafting. *Current Psychology*, 39, 1618-1634.



- Mousa, A. E. (2020). The impact of workplace spirituality on employee performance: Evidence from Abu Dhabi University. *International Business Research*, 13(5), 1-79.
- Naeem, M., Jamal, W., & Riaz, M. K. (2017). The relationship of employees' performance appraisal satisfaction with employees' outcomes: Evidence from higher educational institutes. *FWU Journal of Social Sciences*, 11(2), 71-81.
- Naidoo, M. (2014). The potential of spiritual leadership in workplace spirituality. *Koers: Bulletin for Christian Scholarship Koers: Bulletin vir Christelike Wetenskap*, 79(2), 1-8.
- Naseem, B. Y., Nawaz, A., Khan, H., Khan, F., & Khan, I. (2013). Determining the demographic impacts on the organizational commitment of academicians in the HEIs of DCs like Pakistan. *European Journal of Sustainable Development*, 2(2), 117-117.
- Naylor, M., Ridout, B., & Campbell, A. (2020). A scoping review identifying the need for quality research on the use of virtual reality in workplace settings for stress management. *Cyberpsychology, Behavior, and Social Networking*, 23(8), 506-518.
- Nikpour, A. (2017). The impact of organizational culture on organizational performance: The mediating role of employee's organizational commitment. *International Journal of Organizational Leadership*, 6, 65-72.
- Noor, Z. Z., Noor, Z. Z., SH, S., MH, M., K, M., Nandan Limakrisna, N. L., & Hapzi Ali, H. A. (2016). Jurnal: Model of Employee Performance the Empirical Study at Civil Servants in Government of West Java Province. *International Journal of Economic Research*, 13(3), 707-719.
- Nwibere, B. M., & Emecheta, B. C. (2012). Workplace spirituality and employees' commitment to the organization: a study of selected banks in the south-south geo-political region of Nigeria. *International Journal of Business and Public Administration*, 9(3), 99-126.
- Ocen, E., Francis, K., & Angundaru, G. (2017). The role of training in building employee commitment: the mediating effect of job satisfaction. *European Journal of Training and Development*, 41(9), 742-757.

- Olalere, A. A. (2018). Workplace spirituality and creativity. *The Palgrave Handbook of Workplace Spirituality and Fulfillment*, 989-1010.
- O'Reilly, C. A., & Chatman, J. (1986). Organizational commitment and psychological attachment: The effects of compliance, identification, and internalization on prosocial behavior. *Journal of applied psychology*, 71(3), 492.
- Osman-Gani, A. M., Hashim, J., & Ismail, Y. (2013). Establishing linkages between religiosity and spirituality on employee performance. *Employee relations*, 35(4), 360-376.
- Otaye-Ebede, L., Shaffakat, S., & Foster, S. (2020). A multilevel model examining the relationships between workplace spirituality, ethical climate and outcomes: A social cognitive theory perspective. *Journal of Business Ethics*, 166(3), 611-626.
- Özdemir, Y., & Ergun, S. (2015). The relationship between organizational socialization and organizational citizenship behavior: the mediating role of person-environment fit. *Procedia-Social and Behavioral Sciences*, 207, 432-443.
- Paillé, P., Fournier, P. S., & Lamontagne, S. (2011). Relationships between commitments to the organization, the superior and the colleagues, and the intention to leave among truckers. *International Journal of Organizational Analysis*, 19(2), 92-108.
- Pandey, A. (2017). Workplace spirituality: Themes, impact and research directions. *South Asian Journal of Human Resources Management*, 4(2), 212-217.
- Pardasani, R., Sharma, R. R., & Bindlish, P. (2014). Facilitating workplace spirituality: lessons from Indian spiritual traditions. *Journal of Management Development*, 33(8/9), 847-859.
- Pardasani, R., Sharma, R. R., & Bindlish, P. (2014). Facilitating workplace spirituality: lessons from Indian spiritual traditions. *Journal of Management Development*, 33(8/9), 847-859.
- Pasha, H., Khalajinia, Z., Yadollahpour, M. H., & Gholinia, H. (2022). Spirituality and demographic factors associated with sexual function in reproductive-aged married women in Iran. *Caspian Journal of Reproductive Medicine*, 8(1), 21-30.

- Pasha, M. A. (2022). Personality Traits as Antecedents of Organizational Commitment; Moderating Effect of Workplace Spirituality. *Journal of Behavioural Sciences*, 32(1).
- Pawar, B. S. (2009). Workplace spirituality facilitation: A comprehensive model. *Journal of business ethics*, 90, 375-386.
- Pawar, B. S. (2017). The relationship of individual spirituality and organizational spirituality with meaning and community at work: An empirical examination of the direct effects and moderating effect models. *Leadership & Organization Development Journal*.
- Petchsawang, P., & McLean, G. N. (2017). Workplace spirituality, mindfulness meditation, and work engagement. *Journal of Management, Spirituality & Religion*, 14(3), 216-244.
- Phillips, G. S., MacKusick, C. I., & Whichello, R. (2018). Workplace incivility in nursing: A literature review through the lens of ethics and spirituality. *Journal of christian nursing*, 35(1), E7-E12.
- Pirkola, H., Rantakokko, P., & Suhonen, M. (2016). Workplace spirituality in health care: An integrated review of the literature. *Journal of nursing management*, 24(7), 859-868.
- Polit, D. F., & Beck, C. T. (2004). *Nursing research: Principles and methods*. Lippincott Williams & Wilkins.
- Poole, E. (2009). Organisational spirituality—a literature review. *Journal of business ethics*, 84, 577-588.
- Pourmola, M., Bagheri, M., Alinezhad, P., & Nejad, P. (2019). Investigating the impact of organizational spirituality on human resources productivity in manufacturing organizations. *Management Science Letters*, 9(1), 121-132.
- Pradhan, R. K., & Jena, L. K. (2016). Workplace spirituality and employee job Behaviour: An empirical investigation in Indian manufacturing organizations. *Paradigm*, 20(2), 159-175.

- Pradhan, R. K., & Jena, L. K. (2017). Employee performance at workplace: Conceptual model and empirical validation. *Business Perspectives and Research*, 5(1), 69-85.
- Putriana, L., Umar, H., & Riady, H. (2015). The impact of organizational culture on job satisfaction, organizational Commitment and job Performance: Study on Japanese Motorcycle Companies in Indonesia. *Int J Edu Res*, 3, 103-14.
- Qualls, T., & Carpenter, H. (2015). *The talent development platform: Putting people first in social change organizations*. John Wiley & Sons.
- Rafiei, M., Amini, M., & Foroozandeh, N. (2014). Studying the impact of the organizational commitment on the job performance. *Management science letters*, 4(8), 1841-1848.
- Rainayee, R. A., Bhat, M. A., Ahmad, A., & Shah, J. A. (2013). An empirical study on job satisfaction and organizational commitment of nurses working in private and public hospitals across the valley. *International Journal of Science, Engineering and Technology Research*, 2(1), 182-189.
- Ranasinghe, V. R., & Samarasinghe, S. M. (2019). The effect of workplace spirituality on innovative work behavior.
- Rathee, R., & Rajain, P. (2020). Workplace spirituality: A comparative study of various models. *Jindal Journal of Business Research*, 9(1), 27-40.
- Rathee, R., & Sharma, V. (2022). Are workplace spirituality and engagement gendered? An empirical investigation. *International Journal of Technology Transfer and Commercialisation*, 19(3), 337-353.
- Rego, A., Cunha, M. P. E., & Polónia, D. (2017). Corporate sustainability: A view from the top. *Journal of Business Ethics*, 143, 133-157.
- Rego, P., Lopes, M. P., & Nascimento, J. L. (2016). Authentic leadership and organizational commitment: The mediating role of positive psychological capital. *Journal of Industrial Engineering and Management (JIEM)*, 9(1), 129-151.



- Rehman, K., Rehman, Z., Saif, N., Khan, A. S., Nawaz, A., & Rehman, S. (2013). Impacts of job satisfaction on organizational commitment: a theoretical model for academicians in HEI of developing countries like Pakistan. *International Journal of Academic Research in Accounting, Finance and Management Sciences*, 3(1), 80-89.
- Roof, R. A. (2015). The association of individual spirituality on employee engagement: The spirit at work. *Journal of Business Ethics*, 130, 585-599.
- Ross, K. (2018). Putting people first is the Marriott way. *People & Strategy*, 41(4), 66-68.
- Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: A theoretical integration and review. *Research in organizational behavior*, 30, 91-127.
- Saadatyar, F. S., Poursalimi, M., Al-Tabbaa, O., & Iannotta, M. (2020). Workplace spirituality as a source for competitive advantage: an empirical study. *International Journal of Organizational Analysis*, 28(3), 655-676.
- Saifi, I. A., & Shahzad, K. (2017). The mediating role of job satisfaction in the relationship between organizational justice and organizational citizenship behavior. *Pakistan Journal of Commerce and Social Sciences (PJCSS)*, 11(1), 126-146.
- Saks, A. M. (2011). Workplace spirituality and employee engagement. *Journal of management, spirituality & religion*, 8(4), 317-340.
- Saunders, M., Lewis, P., & Thornhill, A. (2009). *Research methods for business students*. Pearson education.
- Schein, E. H. (1984). Coming to a new awareness of organizational culture. *Sloan management review*, 25(2), 3-16.
- Sharma, P., & Sinha, V. (2015). The influence of occupational rank on organizational commitment of faculty members. *Management: Journal of Contemporary Management Issues*, 20(2), 71-91.

- Sherafati, M., Mohammadi, R., & Ismail, M. N. (2015). The study of the effect of organizational culture on organizational Spirituality. *European Online Journal of Natural and Social Sciences: Proceedings*, 4(1) (s)), pp-165.
- Shurbagi, A. A. M., & Zahari, I. (2013). The Relationship between Organizational Commitment and Job Satisfaction in National Oil Corporation of Libya. In *second International Conference on Business, Economics, and Behavioural Sciences* (pp. 17-23).
- Singh, R. K., Gupta, A., Kumar, A., & Khan, T. A. (2016). Ranking of barriers for effective maintenance by using TOPSIS approach. *Journal of Quality in Maintenance Engineering*, 22(1), 18-34.
- Sow, M., Anthony, P., & Berete, M. (2016). Normative organizational commitment and its effects on employee retention. *Business and Economic Research*, 6(1), 137-147.
- Stains, D. M. (2018). *Spiritual well-being, job meaningfulness, and engagement for human resource managers* (Doctoral dissertation, Walden University).
- Stroud, J. T., Bush, M. R., Ladd, M. C., Nowicki, R. J., Shantz, A. A., & Sweatman, J. (2015). Is a community still a community? Reviewing definitions of key terms in community ecology. *Ecology and evolution*, 5(21), 4757-4765.
- Sultana, A., Irum, S., Ahmed, K., & Mehmood, N. (2012). Impact of training on employee performance: A study of telecommunication sector in Pakistan. *Interdisciplinary Journal of contemporary research in business*, 4(6), 646-661.
- Susanty, A., Miradipta, R., & Jie, F. (2013). Analysis of the effect of attitude toward works, organizational commitment, and job satisfaction, on employee's job performance. *European journal of business and social sciences*, 1(10), 15-24.
- Tejeda, M. J. (2015). Exploring the supportive effects of spiritual well-being on job satisfaction given adverse work conditions. *Journal of Business Ethics*, 131, 173-181.

- Tutar, H., & Oruç, E. (2020). Examining the effect of personality traits on workplace spirituality. *International Journal of Organizational Analysis*, 28(5), 1005-1017.
- Tutei, K. A. (2017). Continuance commitment and employee performance at University of Eastern Africa, Baraton Kenya.
- Tzouramani, E., & Karakas, F. (2016). Spirituality in management. *Spirituality across Disciplines: Research and Practice* 273-284.
- Ule, P. A., Idemudia, S. A., & Wapaimi, A. (2020). Workplace Spirituality and Employee's Engagement: An Empirical Perspective on Lecturers Work Behaviour. *Electronic Research Journal of Social Sciences and Humanities*, 2, 37-45.
- Unachukwu, I. C. (2020). Managerial styles and employee performance in selected deposit money banks in onitsha. *International Journal of Business and Management Research*, 1(1), 143-152.
- Vaamonde, J. D., Omar, A., & Salessi, S. (2018). From organizational justice perceptions to turnover intentions: The mediating effects of burnout and job satisfaction. *Europe's journal of psychology*, 14(3), 554.
- Vallabh, P., & Singhal, M. (2014). Workplace spirituality facilitation: A person–organization fit approach. *Journal of human values*, 20(2), 193-207.
- Vallabh, P., & Vallabh, G. (2016). Role of workplace spirituality in relationship between organizational culture and effectiveness. *Management and Labour Studies*, 41(3), 236-243.
- Van Buren, H. J. (2008). Fairness and the main management theories of the twentieth century: A historical review, 1900–1965. *Journal of Business Ethics*, 82, 633-644.
- Van der Walt, F., & De Klerk, J. J. (2014). Workplace spirituality and job satisfaction. *International Review of Psychiatry*, 26(3), 379-389.

- Vandenberghe, C. (2011). Workplace spirituality and organizational commitment: an integrative model. *Journal of management, spirituality & religion*, 8(3), 211-232.
- Vanover, A. C. (2014). The impact of sense of community on business unit work performance.
- Waddock, S., & Steckler, E. (2013). Wisdom, spirituality, social entrepreneurs, and self-sustaining practices: what can we learn from difference makers? *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*, 285-301.
- Waterworth, P., Pescud, M., Chappell, S., Davies, C., Roche, D., Shilton, T., & Rosenberg, M. (2018). Culture, management and finances as key aspects for healthy workplace initiatives. *Health promotion international*, 33(1), 162-172.
- Whitaker, B. G., & Westerman, J. W. (2014). Linking spirituality and values to personal initiative through psychological empowerment. *Journal of Management, Spirituality & Religion*, 11(3), 269-291.
- Wołowska, A. (2014). Determinants of organizational commitment. *Human Resources Management & Ergonomics*, 8(1).
- Yücel, İ. (2012). Examining the relationships among job satisfaction, organizational commitment, and turnover intention: An empirical study.
- Yucel, I., McMillan, A., & Richard, O. C. (2014). Does CEO transformational leadership influence top executive normative commitment? *Journal of Business Research*, 67(6), 1170-1177.
- Zare, E., & Beheshtifar, M. (2013). Effect of spirituality in workplace on job performance. *J Contemp Res Bus*, 5(2), 248-254.
- Zoghbi-Manrique-de-Lara, P., & Guerra-Baez, R. (2016). Exploring the influence of ethical climate on employee compassion in the hospitality industry. *Journal of business ethics*, 133, 605-617.



# KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY

## QUESTIONNAIRE

The researcher is conducting a study on the **workplace spirituality, organizational commitment and employee performance**. All data held are purely for research purposes and will be treated as strictly confidential. Kindly tick [☒] in the spaces provided. Thank you.

### PART A: General Information of Respondents

1. Please indicate your gender: Male [☐] Female [☐]
2. Age: 20-29 years [☐] 30-39 years [☐] 40-49 years [☐] 50 years or more [☐]
3. What is the highest educational level you have attained? Diploma/HND [☐] Undergraduate [☐] Postgraduate [☐] Professional [☐] others (specify) \_\_\_\_\_
4. Please indicate how long have you being working with this institution?  
1-5 years [☐] 5-10 years [☐] 10-15 years [☐] 15 years and above. \_\_\_\_\_
5. Which of the following best describes your present position?  
a) Lower level management [☐] b) Middle level Management [☐] c) Top management [☐]

## SECTION B: Workplace spirituality

Please indicate the extent to which you agree with the following statements using the assigned Likely scale ratings of 1-7, where: 1 = strongly disagree, 7 = strongly agree.

No	Meaningfulness	1	2	3	4	5	6	7
1	My job allows me to understand the purpose of my life							
2	I feel a positive linkage between my job and life							
3	I work here just for money; apart from it there is nothing interesting in my job							
4	I feel enthusiastic about my job assignments							
5	I feel frustrated with the entire system at work							
6	I feel like coming to work everyday							
	<b>Compassion</b>							
1	When a person gets stuck with a problem one feels free to look for advice and help from the colleagues.							
2	People here genuinely care for each other.							
3	People accept criticism and are careful while giving opinions to avoid hurting someone.							
4	When a colleague is in pain or undergoing, any stress people try to make him feel comfortable.							

5	I believe people support each other as a team and are not judgmental								
	<b>Authenticity</b>								
1	At work, people act in conformity with their values and beliefs system.								
2	People are true to themselves at any work situation.								
3	People often get influenced by others and feel cut off from the real self								
4	People often feel a pressure to behave in certain ways at work								
5	This branch provides an environment for free and open expression of opinions and beliefs.								
6	People who are different from others are treated fairly here.								
7	The branch focusses on building teams of people with different backgrounds and experiences								
8	Hiring process here is unfair and biased								
	<b>Resilience and inner peace</b>								
1	I see obstacles as temporary and believe that everything will eventually pass smoothly								
2	My job makes me feel more self-confident even after facing failure at work.								
3	I have the ability to stay calm during tough working conditions.								
4	My work provides me contentment and inner peace								

### SECTION C: Organizational commitment

Please indicate the extent to which you agree with the following statements using the assigned Likely scale ratings of 1-7, where: 1 = strongly disagree, 7 = strongly agree.

No	Affective	1	2	3	4	5	6	7
1	I would be very happy to spend the rest of my career with this organization							
2	I enjoy discussing my organization with people outside it							
3	I think that I could easily become as attached to another organization as I am to this one							
4	This organization has a great deal of personal meaning for me							
5	I do feel a strong sense of belonging to my organization							
	Normative							
1	I am not afraid of what might happen if I quit my job without having another one lined up							
2	It would be very hard for me to leave my organization right now, even if I wanted to							
3	Too much in my life would be disrupted if I decided I wanted to leave my organization now							
4	Right now, staying with my organization is a matter of necessity as much as desire							
5	I feel that I have too few options to consider leaving this organization							
	Normative Commitment							
1	I think that people these days move from company to company too often.							



2	I do not believe that a person must always be loyal to his or her organization							
3	If I got another offer for a better job elsewhere I would not feel it was right to leave my organization							
4	I was taught to believe in the value of remaining loyal to one organization							
5	Things were better in the days when people stayed with one organization for most of their careers							

#### SECTION D: Employee performance

Please indicate the extent to which you agree with the following statements using the assigned Likely scale ratings of 1-7, where: 1 = strongly disagree, 7 = strongly agree.

No		1	2	3	4	5	6	7
1	I'm able to serve more clients							
2	I have improved in workload management							
3	I'm able to attain set targets							
4	I'm able to complete schedule tasks							
5	I improved my productivity							
6	I do a large amount of work each day							

7	I accomplish tasks quickly and efficiently								
8	I have a high standard of task accomplishment								
9	My work outcomes are of high quality								
10	I always beat our team targets								

Source: Hanaysha, 2015

