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The Effect of Workplace Spirituality on Organizational Citizenship Behavior: The Mediating Effect of Job Engagement

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Abstract:

In recent years, workplace spirituality has seen an increasing interest from researchers in management and psychology. The purpose of this study is to examine the influence of job engagement on the relationship between workplace spirituality and organizational citizenship behavior (OCB) through the lens of spiritual leadership. To achieve the objectives of this study, an empirical study was conducted in the Korean financial and healthcare industries.

Research results confirmed that workplace spirituality influences OCB to both the individual and the organization. Moreover, job engagement positively influenced OCB with job engagement fully mediating the relationship to the individual and partially mediating the relationship to the organization.

This study builds on existing research on spiritual leadership and OCB, by confirming the positive influence on OCB dimensions. In addition, this study was the first to confirm the mediating effects of job engagement on OCB.

Keywords: Workplace spirituality, spiritual leadership, OCB (Organization Citizenship Behavior), job engagement

1. Introduction

The current societal environment is developing drastically. Many companies are converting to automation and digitization, while at the same time restructuring and reducing costs. As a result, organizational members who have been devoted to their corporations are in an unstable mental state and suffering from low morale. Moreover, companies today have shifted attention to human resources capabilities such as the members' knowledge, creativity, and information, contradistinctive from the past which emphasized a management environment of command, control, and direction. Furthermore, recent workers are spending a lot of time in the workplace. This has created ambiguous boundaries between work life and personal life, decreasing the time spent with family members, as well as increasing of the importance in social relations at the workplace.

One of the many alternatives that can provide individuals and organizations with problem solving methods at the heart of today's rapidly changing business environment and social dynamics is workplace spirituality (Parboteeah & Cullen, 2003). Organizational members show higher organizational citizenship behavior when worker spirituality is higher (Rastgar et al., 2012).

As implied by the definition of spirituality, not only is it difficult to define because it contains fundamentally religious and philosophical concepts, but also because it is a concept that has no definite reality especially at the organizational level, as pointed out by Mitroff and Denton (1999). Nevertheless, workplace spirituality is not about religion, but is about people who are experiencing connections with each other and the workplace community together rather than accepting specific belief systems (Ashmos & Duchon, 2000).

Recently, workplace spirituality has been attracting much attention in the foreign academics, and related research has been carried out. Comparatively, little related research has been conducted in a Korean context (Kyu Chang Yoo, 2010). However, as in other countries, Korea has seen a loss of the concept of lifelong job, and so loyalty to the workplace has declined while job stress of employees from restructuring and fierce competition has risen (Ji HyeYang & Jong In Kim, 2015). Moreover, Korean corporations are attempting to raise autonomous and creative thinking for their organizational members. Such attempts are deeply related to efforts to raise the work spirituality of the members in the organization. Although there are aspects that have been approached cautiously because it is confronted with religious bias in dealing with spirituality in the fields of business and commerce (Sang Chung No, 2013), research has shown that there is a necessity for workplace

spirituality in order to cope with the change of business environment (Tae Mo Ryu et al., 2014), showing a high relationship to job engagement, stress, and conflict resolution (Jung A Lee, 2014).

This empirical study examines the process of organizational citizenship behavior as mediated by job engagement, backed by previous research on the effects of spirituality leadership and organizational citizenship behavior. The purpose of this study is to examine the effects of job engagement and workplace spirituality through the lens of spiritual leadership on organizational citizenship behavior to the individual (OCBI) and organizational citizenship behavior to the organization (OCBO).

2. Theoretical Background and Hypothesis

2.1. Workplace spirituality and organizational citizenship behavior

Spirituality is based on the word 'spirit.' Derived from the Latin word 'spiritus,' the word 'spirit' suggests meanings of breathing and vitality. 'Spirit' has been delineated as behavioral or cognitive attributes and actions (Dehler & Welsh, 1994). In the aspect of attributes, it represents strong consciousness to pursue internal truth, human suffering, consciousness of death, willingness to live with dignity, and strong will; in the aspect of actions, it forms positive attitudes and relationships with the world, conducts self-love and actions, using spiritual resources to solve difficulties as well as acts beyond self-understanding and contributing to the promotion of others' interests (Giacalone & Jurkiewicz, 2003). However, many consider the word spirituality as related to religion. In religion, its meaning is rather related to behavior, and the concept broadly represents beliefs and values (Fry, 2003). Spirituality has some definitions pertaining to religion, but the word also has a non-religious meaning (Paloutzian et al., 2003). Within the workplace, spirituality is not about religion, in that workers do not accept a particular belief system; instead, it "refers to a tendency to strive for values and purposes that express ultimate meaning whatever the individual" (Paloutzian et al., 2010). On the whole, spirituality is a tendency to induce thoughts, of which are thought to be important and ultimately considered to be the most important and expressed, both religiously and non-religiously. Thus, the non-religious spirituality "strives to achieve a value, goal, or high-calling that the individuals believe to be meaningful" (Paloutzian et al., 2010). According to Ashmos & Duchon (2000), it is justified as the cognition of having an inner life that is conducted through meaningful things happening in the context of society. Therefore, spirituality in the workplace is expressed in three components: the inner life, meaningful work, and community, and it highlights that people can express spirituality with religious beliefs (Fry, 2003).

Research on spirituality in the organization is still in its infancy with diverse meanings (Kolodinsky et al., 2008). There is no consensus among people about the meaning of workplace spirituality (Mckee et al., 2008), but it is associated with major dimensions such as meaning, purpose, community, consciousness, and connectivity to others (Ashmos & Duchon, 2000). One of the most crucial dimensions of workplace spirituality is that it involves a person who is a member of a community, and that the person is connected with others in the workplace. Mitroff and Denton (1999) suggested that spirituality gives the feeling that it is associated not only with one's own perfect self, but also with one's own perfect self and intellect, and that the word 'interconnectivity' best fits with the meaning of spirituality. According to Duchon and Plowman (2005), what belongs to the community is part of the spirit of the workplace, employees want to feel connected to what they do, and those who do what they feel in the community are essential to the spiritual development (Ashmos & Duchon, 2000). Lastly, the value and harmony of the organization suggests the importance of organization of the value-centered and value-important to the organization, and implies the significance of supporting and identifying it. What Pfeffer (2001) depicts is that value-based, value-oriented organizations can treat people's minds and hearts more comfortably. It is therefore imperative to acknowledge the importance of an organization to support something and to achieve essential objectives. Likewise, Mirvis (1997) pointed out that the "vision, mission, or purpose increases the value of work and services," and the fact that there are more and more organizations talking about employee dignity and self-esteem, as well as the methods to providing employees with a way to connect their work and their larger life goals with the social significance of what an organization does. Through workplace spirituality, organizational members' happiness, goal, meaning, and community ties can be increased, productivity can be increased, and creativity of meaning, purpose consciousness, job satisfaction, and achievement can be formed. Also, high level of ties with community consciousness, attachment, loyalty, and sense of belonging can be shaped (Karakas, 2010).

Organizational citizenship behavior (OCB) has been actively studied from the past to the present. OCBs are not directly and indirectly recognized by the voluntary actions of individuals (Smith et al., 1983), which increase the effectiveness of the organization by the official compensation system of its members (Organ, 1988). Brief & Motowilo (1986) defined organizational citizenship behavior as extra role behavior by employees that provides benefits to the organization. The results of the theoretical and empirical studies on the conceptual validity of OCBs suggest multiple sub-dimensions rather than a constitutional concept (Yoon Jeong Baek, 2007). According to Organ' OCB research that has been widely accepted up to now, OCB refers to sub-dimensions such as altruism, courtesy, conscientiousness, civic virtue, and sportsmanship. For example, altruism is a voluntary effort to help a colleague in need of help when performing a job, and courtesy means a voluntary effort to prevent unnecessary conflicts with other members of the workforce. Conscientiousness refers to the attitude of protecting the rules and regulations of the organization, and citizenship involves actively participating with a deep interest in the organization. Finally, sportsmanship indicates a tendency to endure uncomfortable or persevering even if there are some inconveniences in the organizational life or things that do not meet expectations. Williams & Anderson (1991) classified OCB

as two types of behavior, one to the individual, OCBI, and the other to the organization, OCBO, wherein altruism and courtesy to other members of the organization are OCBI, and conscientious, civic virtue, and sportsmanship are OCBO.

One of the important factors that determine the survival of an organization is the willingness of the members to act which impacts organizational effectiveness (Podsakoff et al., 1994). Podsakoff et al. (2000) examined existing OCB studies, which found seven aspects of OCB, including helping behavior, organizational loyalty, sportsmanship, compliance, individual initiative, civic virtue, and self-development. Meanwhile, Podsakoff & Mackenzie (1994) determined that three sub-dimensions (auditory mind, sensitivity to the needs of others, tolerance of inequality) influence OCB on the individual's psychological state; however, it has been shown that when individual's values and spiritual striving coincide, the role of spirituality grows. In other words, those who are satisfied with what they are doing and those who have a strong attachment to the organization voluntarily do what they have done for the organization.

Workplace spirituality has recently changed positive attitude of the members in enterprises and various fields, and accordingly, it suggests that spirituality plays an important role for the members to experience satisfaction in the overall work experience. Tepper (2003) argued that people with a high level of spirituality tend to be more tolerant of inequality in their work and daily life, have less tendency to complain about their organization, and have the tendency to shut their eyes from colleagues' mistakes, which are positively affecting the display of OCB. Ji HyeYang & Jong In Kim (2015) have suggested that members who have high workplace spirituality in the organizations are showing various attitudes and actions that help the organization autonomously other than performance of one's duty, which are positively affecting OCBs. Meanwhile, Hye-young Kim (2012) found that people with high spirituality tend to feel gratitude in their everyday experiences in the organization, and are sensitive to emotions and desires of others in helping or encouraging others, which positively affects individual achievements, and because people with high spirituality are likely to take care of others' welfare promotion, it determined that it positively affects OCB.

- Hypothesis 1. Workplace spirituality will have a positive effect on organizational citizenship behavior.
- Hypothesis 1-1. Employees' workplace spirituality will have a positive effect on OCBI.
- Hypothesis 1-2. Employees' workplace spirituality will have a positive effect on OCBO.

2. 2. Mediating Effects of Job Engagement

Job engagement, as defined by Kahn (1990), refers to a state in which an individual is cognitively, emotionally, and behaviorally engaged to perform a satisfactory job in an organization. In other words, engagement is the investment in performance of the members' physical, cognitive, and emotional energy. Recent managers and scholars have shown interest in promoting job engagement, believing that something more profound than what they like or are amused at is leading to performance. On the other hand, job engagement is defined as having a positive and fulfilling mind toward work, and defined as the three states of vitality, dedication, and absorption, and a state of mind related to positive and satisfactory work (Schaufeli & Bakker, 2002; 2004). Vigor involves a high level of energy and mental resilience during work, and dedication is hard work involved in one's work and experiencing importance, passion, and challenge. Also, absorption is fully focused and it indicates that one is engaged in his/her work. Meanwhile, those with a high degree of job engagement in the organization are closely connected to their job; therefore, there appears to be a tendency to engage in the achievement of goals in the job assigned to them (Rich et al., 2010). Schaufeli & Bakker (2004) suggested that existing research shows job engagement results in positive experiences, emotions, and work results.

Job demands-Job resource (JD-JR model) was proposed to explain the job resources and job requirements in order to identify the factors that can be predicted by integrating job engagement with job exhaustion. Job resources are the physical, psychological, and social aspects that reduce job demands related to volume and psychological costs, fulfill functional roles in achieving job goals, and stimulate growth, learning and development of employees, Job-demand refers to physical, social, and organizational aspects related to the job of maintaining physical and psychological efforts (Schaufeli & Bakker, 2004). Because job resources reduce energy by processing job demands, they are important for employee rights as well as for job exhaustion and job performance (Xanthopoulou et al., 2009).

While workplace spirituality and job engagement are presented as an intrinsic theme, a closer look at justice and meaning reveals that there are many similarities. Milliman et al. (2003) suggested that almost all academic definitions include spirituality as a whole. However, work engagement emphasizes the significance of work in focusing on semantics in work (Saks, 2011). Therefore, it can be seen that there is a difference between workplace spirituality and job engagement. The characteristics of a person with a high degree of job engagement are a high sense of efficacy and stability in their work, and high availability of work (Kahn, 1990). Lee Jeong-ah (2014) revealed that workplace spirituality affects job engagement, and Young-bok Cho (2016) found that employees have a positive relationship with workplace spirituality and job engagement.

OCB indirectly contributes to the organization by maintaining the organizational social system that supports task performance (Organ, 1988). As an extra-role behavior, job engagement does not require organizational members work beyond assigned tasks and role actions; however, it was said that making the member take action autonomously and investigating the relationship between OCBs and the impact on the organization is valuable (Park, Jung-min, 2016). Oh, Ah-ra (2013) demonstrated that job engagement positively influenced OCB in Korea, while Mi-Hyun Lee (2014) found that job engagement has a mediating effect on OCB, wherein leadership is directly or indirectly influencing job engagement and OCB. Therefore, this

study proposed that job engagement will mediate the relationship between workplace spirituality and OCBs, based on the dimensions of vitality, dedication, and absorption (Schaufeli & Bakker, 2002; 2004).

- Hypothesis 2. Job engagement will mediate the relationship between workplace spirituality and OCBs. Based on the above discussion, the following hypothetical research model is presented in Figure 1 below.

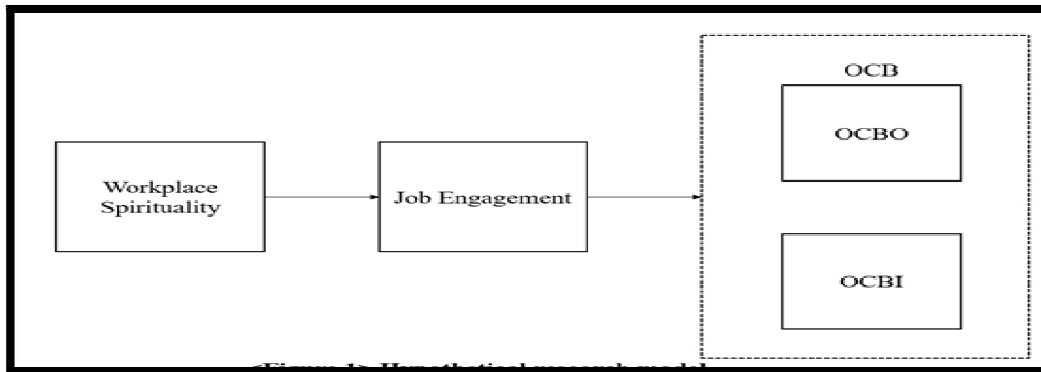


Figure 1: Hypothetical Research Model

3. Research Method

3.1. Data Collection and Sample Characteristics

To validate the research hypothesis, the sample was purposively selected from three healthcare and financial firms, which were influenced by the founders of domestic firms and had a lively organizational culture. The three companies were operated by the founders for about 15 years. And the organizations were known to have cultures representing spiritual values and a culture of learning and respect. The questionnaires were distributed to about 500 members and 263 questionnaires were found useful. The details of the sample were 169 males and 83 females, and 11 of them did not identify their gender. Age was 19% under 30 years old, 68% between 30-39 years old, 13% over 40 years old, and 20s and 30s accounted for more than 80%. Education level was 9% of high school graduates, 58% of university graduates and 33% of post-graduate graduates, and about 80% of them were non-management employees. Also, 37% of the participants showed years of employment less than three years.

3.2. Operational Definition and Measurement of Variables

3.2.1. Workplace Spirituality

Workplace spirituality was based on the scale of Fry (2008). The questionnaire was based on spiritual leadership, and 21 items were used as a 5-point scale in hope, vision, and altruistic love. The reason for using the spiritual leadership items of Fry (2008) is that spiritual leadership is underpinned and developed based on work spirituality that has been empirically validated. The value of the reliability coefficient was .93.

3.2.2. Organizational citizenship Behavior

Organizational citizenship behavior was measured by Lee & Allen (2002). The scale used consisted of 16 items (8 items each) that clearly distinguished behavior from OCBI and OCBO, and it used 5-point scale from 1 (highly disagree) to 5 (very agreeable). The reliability coefficients of OCBI and OCBO were .89 and .86, respectively.

3.2.3. Job Engagement

Job engagement was based on the scale created by Schaufeli et al., (2002) used. Three items each were used, based on a 5-point scale, related to vitality, dedication, and absorption. The reliability coefficient for the combined scale (9-items) was .87.

Variable	Mean	SD	1	2	3	4
1. Workplace spirituality	3.41	0.63	(.93)			
2. Job Engagement	3.69	0.55	.61**	(.87)		
3. OCBO	4.59	0.83	.67**	.69**	(.86)	
4. OCBI	50.9	0.74	.40**	.53**	.59**	(.89)

Table 1: Means, Standard Deviations and Correlations (N=263)
 Note: **P<.01(Two-Tail Test), Reliabilities on Diagonal in Parentheses

4. Results

In this study, it was assumed that OCB is high when the worker spirituality of the organization members is high, and further, the mediating effect of job engagement on OCB was analyzed.

All variables were correlated at the level of $p < .01$ between .40 and .69 as shown in Table 1. The Cronbach's alpha value was used to check the internal consistency of the items. In general, it is judged that reliability is high when the reliability coefficient is 0.7 or more. The reliability of variables in this study was found to be between .86 and .93, consistent with the previous studies. Workplace spirituality was positively correlated with all variables included in the research model. Also, the relationship between OCB and sub-dimensions (OCBI, OCBO) was found to be positive.

In order to verify the validity of the model, structural equation modeling was done through AMOS and confirmatory factor analysis was performed. Goodness-of-fit (GOF) measurement of the model is based on the maximum likelihood estimation. The fit (GOF) is based on CFI (comparative fit index), non-normed fit index (NNFI), root-mean square error of approximation (RMSEA) and normed chi-square (CMIN / DF; Bentler and Bonett 1980; Browne and Cudeck 1993; Tucker and Lewis 1973).

The GOF results showed adequate fit for the model over all measurements ($\chi^2 = 880.11$, $p = .00$, CFI = .92, NNFI = 0.91, RMSEA = .06, CMIN / DF = 1.84). ($P = .00$, CFI = .92, NNFI = 0.91, RMSEA = .06, and CMIN / DF = 1.87). In addition, the value of the chi-square coefficient of the first-order model ($\chi^2 = 880.11$) was 0.90 compared with the second-order model analysis ($\chi^2 = 907.41$) (Anderson & Gerbing 1988; Marsh & Hocevar 1985); hence, workplace spirituality as a combined variable was used for additional analysis.

If each potential factor is greater than the squared correlation coefficient of Average Variance Extracted (AVE), discriminant validity is secured (Anderson & Gerbing, 1988). In all cases, the AVE value exceeded the squared correlation coefficient, thus confirming the validity of the model in this study. Finally, the value of the construct reliability (CR) is 0.7 or more, which is a good value.

χ^2	d.f.	$\chi^2 / d.f$	CFI	IFI	TLI	RMSEA
907.412	485	1.870953	0.915	0.916	0.908	0.058

Table 2: Goodness-Of-Fit Results

4.1. Hypothesis Testing and Structural Equation Model

The model of this study was tested based on the maximum likelihood method through AMOS. The chi-squared values of the model were found to be appropriate as shown in <Table 2>. CFI, IFI, and TLI are considered to be closer to 1, and better than 0.9. Moreover, the RMSEA value is preferably as close as possible to 0.0, and it is appropriate when the RMSEA value is less than 0.1.

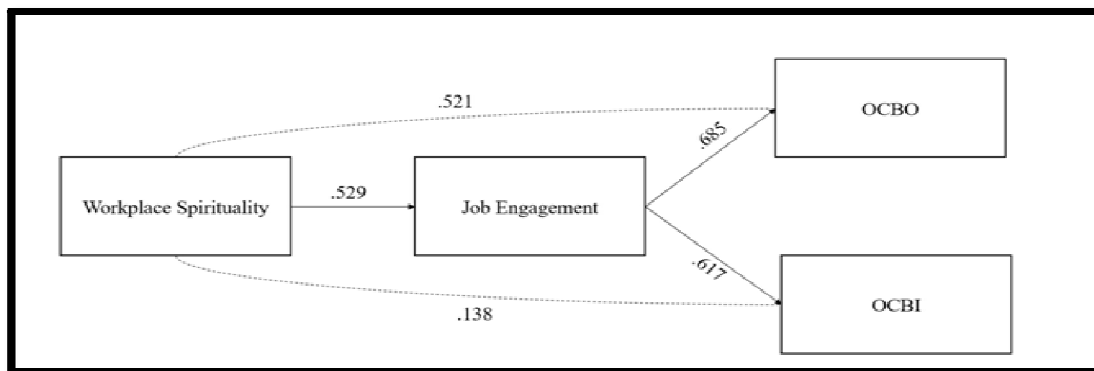


Figure 2: Simplified Results of Structural Model

Note: Beta Coefficients on The Dotted Lines Represent Direct Effects With Mediation

The result of the hypothesis test is as shown in <Figure 2>. First, hypothesis 1-1, which examined the effect of workplace spirituality on OCBI, was supported as shown with a significant beta coefficient of .400. Hypothesis 1-2, which examined the effect of workplace spirituality on OCBO, was supported as shown with a significant beta coefficient of .672. Hence, hypothesis 1 was fully supported. Second, based on the validation procedure of Baron and Kenny (1986), direct and mediating path relationships between workplace spirituality and OCB were compared with job engagement as a mediator. As shown in <Table 3>, although the decrease in the beta coefficient and the significance level changed in the path relationship of the direct effect on OCBI, the beta coefficient decreased in the path relationship of OCBO while the level of significance was not changed. In addition, bootstrapping was used to test the significance of indirect effects (Preacher and Hayes 2004), and the

path relationship between workplace spirituality and OCBI and OCBO. Results confirmed that at a 95% confidence level, the indirect effects of job engagement on both OCBI and OCBO were significant while the confidence interval did not include a value of zero. Hence, hypothesis 2 was partially supported with job engagement fully mediating the relationship between workplace spirituality and OCBI while partially mediating the relationship on OCBO.

	Direct effect		indirect effect
	Without mediation	With mediation	With mediation
WS- Job Engagement- OCBO	0.672 (.000)	0.521 (.000)	0.362 (.000)
WS- Job Engagement- OCBO	0.400 (.000)	0.138 (.072)	0.326 (.000)

Table 3: Mediation of Job Engagement

5. Conclusions

5.1 Theoretical Implications

The results of this study have the following theoretical implications. First, this study confirms that workplace spirituality positively affects OCB to both the individual and the organization. In particular, the workplace spirituality, job engagement, and OCBs are positive, and job engagement plays an important role in helping employees engage in OCBs. Therefore, it is thought that the members who have high spirituality in the workplace have value and meaning about the work of the individual, feel community consciousness through communication in the organization, and engage in the work of the individual. In summary, the purpose of this study was to show the importance of the relationship between workplace spirituality and OCB by presenting the theory of workplace spirituality theories, and the fact that job engagement suggested a mediating effect between work spirituality and OCBs, which was not being researched domestically, further suggests the implications of future research on the relationship of workplace spirituality research.

5.2. Practical Implications

The practical results of this study are as follows: first, empirical studies have shown that workplace spirituality positively affects OCB of organizational members. It will contribute to one's life and organization by creating diverse education and workshops that can strengthen the workplace spirituality. By strengthening the workplace spirituality, members' meanings and values towards their work will increase, and if they gain the high organizational conscientiousness, they will perform their work duties positively in the organization.

Second, through workplace spirituality employees are more likely to engage in OCBs, helped by a workplace that embraces job engagement. Notably, engaged employees are more likely to embrace both OCBI and OCBO. In this case, the organizational members with high job engagement are highly enthusiastic about their jobs in the individual dimension, while at the organizational level shows a high engagement for their jobs. Here, strengthening the consciousness of the community should be expected to strengthen the consciousness of community by anticipating that the achievement will be high in organization and individual level.

5.3. Research Limitations

First, in this study, three samples were purposively selected under the assumption of a corporation with a culture of spiritual value. However, it is necessary to investigate with a large number of subjects of the sample because other organizations may not exhibit such organizational culture. Second, it is necessary to study the relationship between workplace spirituality and other organizational performance variables in the future study, as organizational performance that can affect the workplace spirituality is used only as organizational citizenship behavior. Third, since the questionnaire responses are written by individuals and there can be errors accordingly, so there is a need for consistency. Fourth, this study was cross-sectional. However, there is a need to conduct long-term longitudinal research rather than short-term research.

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