Workplace spirituality and organisational citizenship behaviour: an impact study

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Abstract: The impact of workplace spirituality on organisational citizenship behaviour (OCB) is investigated in this study. The facets of workplace spirituality (sense of community and meaningful work) were evaluated as predictors of OCB from both individual and organisational viewpoint. To carry out the survey process, employees from two cement manufacturing industries in Odisha, India (n = 329) were polled using self-administered questionnaires. The empirical findings reveal that components of workplace spirituality are positively and significantly associated with OCB both at individual and organisational level. Based on the study findings, academic scholars and managers can draw relevant insights and formulate effective strategies to improve the workplace atmosphere for the employees.

Keywords: organisational citizenship behaviour; OCB; workplace spirituality; employees; cement industry.

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1 Introduction

In today's fiercely competitive business world, employee engagement is essential to a company's ability to compete and thrive. An organisation's ability to compete and perform better in the marketplace may be greatly enhanced by increasing employee engagement (Uddin et al., 2018; Sugianingrat et al., 2019; Meyer et al, 2004). The concept of 'organisational citizenship behaviour' (OCB) has been studied extensively in relation to the many factors that invoke willingness among the employees to contribute to the organisation. Many positive results for organisations have been linked to OCB (Dinka, 2018; Ocampo et al., 2018). Prior researches highlight OCB is critical during periods of organisational change and uncertainty since it is difficult to anticipate the allocation of resources in advance (López-Domínguez et al., 2013; Zeyada, 2018).

According to the present research, numerous working situations (or organisational variables) have led to the creation of OCB considering the potential advantages that OCB can create for the organisation. This research focuses specifically on the function of spirituality in organisations. In the academic literature, several researchers have discussed the role of workplace spirituality in influencing individual results (Sheep, 2006; Podsakoff et al., 2009; Luu, 2018; Bogler and Somech, 2019). According to Kazemipour et al. (2012), the relationship between organisational spirituality and OCB has already been studied. Individual spirituality has been offered as a paradigm by Tepper (2003), for example, in which OCB is influenced indirectly by appreciation, need sensitivity, and tolerance for inequity.

The primary objective of this research relates to providing scientific investigation on workplace spirituality as a component of organisational environment. More specifically, we believe that organisational culture includes characteristics such as inner life, community, and meaningful work, all of which may influence OCB. As a result, the purpose of this article is to contribute to the field of organisational mysticism study by presenting quantitative data to support its value. Given the benefits that organisational spiritual intelligence can bring to an occupational area, it's feasible that the company would strongly support the formation of the former to allow workers to execute OCB for their company and co-workers.

The study is structured as follows: The basic theory-based underpinning, terminologies, as well as relationship between the two concepts are first presented. This was the subject of the next section. The approach, which comprises the sample,

measurements, and estimation techniques, that will be employed for the analysis, is then discussed in detail. Following that, the results are delivered. The final sections provide the conclusions of the study and suggestions for further research.

2 Literature review

2.1 Organisational citizenship behaviour

OCB is a term used to describe employee actions that contribute to the effective and successful functioning of the firm. These behaviours are not directly or openly driven by the organisation's specified reimbursement system, which is known as OCB (Kim et al., 2020; Ocampo et al., 2018; Khan et al., 2019). The social exchange theory serves as the theoretical foundation for the idea of OCB (Blau, 1968; Liaquat and Mehmood, 2017; Farid et al., 2019). Following the definition of a social exchange relationship, Lavelle et al. (2009, p.340) asserts, "subjective, relationship-oriented contracts between workers and employers defined by a mutual exchange of socio-emotional advantages". Workers' desire to commit themselves to the organisation beyond their in-role responsibilities is reflected in the overall performance of the organisation (Wei, 2014; Basu et al., 2017). The degree of trust and goodwill that two parties have for one another is what distinguishes social trade from commercial transaction, which is focused on tangible and short-term benefits (Kacmar et al., 2012). According to prior studies, attitudes like emotional commitment and perceived support are vital motivators for employees to make more contributions (or exert additional effort) to the company (Krishnan and Mary, 2012; Al-Jabari and Ghazzawi, 2019; Restubog et al., 2008). The major condition of OCB includes the positive association between employee-employer in the long run (Ariani, 2013; Wilkerson et al., 2008). The nature of the relationship/bond holds much significance irrespective of the employee's tenure and nature of employment in the workplace (Moorman and Harland, 2002).

There are two main conceptualisations of OCB. Organ (1988) presented the first definition of OCB, which comprises of five main elements – civic virtue, altruism, conscientiousness, sportsmanship and civility. Later, certain modifications were incorporated in this model and two more dimensions- peacekeeping and cheering were included to capture OCB (Organ, 1990). Using the conceptualisation, as developed by Williams and Anderson (1991), we devised the hypothesised research model for the present study. This notion divides OCB into two categories based on the behaviour's target: OCBO for actions directed at the advantage of the organisation, and OCBI for behaviours targeted at the benefit of other people. Organ's (1988) seven dimensions are also covered by the OCB conceptualisation put forward by Williams and Anderson (1991).

3 Workplace spirituality

The workplace spirituality concept has emerged from the long-standing humanistic approach (Fernandes Bella et al., 2018; Steele and Bullock, 2009; Gotsis and Kortezi, 2008). This humanistic approach involves various motivational factors, which have garnered the attention of the organisational behavioural researchers. In this regard, the

studies of Mayo (1933) and Maslow (1954)'s Hawthorne studies placed a premium on workers needs and interests, and continuing with Melé (2003) and Daniel (2010)'s studies, which revealed the incorporation of humanistic elements in organisational theory and culture. "The realisation that workers have an inner existence that nourishes and is nourished by meaningful employment that takes place in the context of community" is how workplace spirituality is defined [Ashmos and Duchon, (2000), p.137]. Workplace spirituality, according to Ashmos and Duchon (2000), has three dimensions: a feeling of togetherness, interesting employment, and inner life. They identified three dimensions: the first is the employee's relationship with other people in the office; the second is engaging in activities at work that are meaningful to the person's life; and the third is the employee's awareness of his or her own power and how to use it effectively in the workplace.

It's important to distinguish between organisational spirituality and religion before moving forward. Religion is about an organised belief system, according to Duchon and Plowman (2005), whereas workplace spirituality is more about finding purpose and fellowship in the job (Rezapouraghdam et al., 2019; Belwalkar et al., 2018; Indradevi, 2020). The aspects of organisational spirituality and religion were compared by Marques (2007). Workplace spirituality is about having an experience of connection and being a part of a work environment that encourages happiness and purpose, according to one essential feature that was addressed. Furthermore, religion is more about pre-existing beliefs (Rezapouraghdam et al., 2019; Soliman et al., 2021; Otaye-Ebede et al., 2020).

Workplace spirituality has been shown in studies to have a favourable impact on various individual outcomes. According to Kolodinsky et al. (2003), this contribution may be viewed as a person-organisation fit (P-O fit), which is defined as "congruence evaluations between a company's personal values and an organisation's cultural values". The values of the employee and the values of the business are a good fit, according to Kolodinsky et al. (2008), and this may be shown in a positive relationship between individual results. According to Aboobaker et al. (2019) and Hwang and Yi (2022), workplace spirituality dimensions are not only favourably linked with organisational commitment, but they are also negatively associated with organisational leaving intentions. Robert et al. (2006) and Daniel (2019) also discovered a positive and statistically significant relationship between job happiness and organisational spirituality.

4   Workplace spirituality and OCB

It is possible that the first aspect of workplace spirituality, a feeling of belonging, will play a significant role in persuading employees to engage in both the OCBI and the OCBO. Workplaces where employees have a strong sense of belonging are characterised by a strong sense of community among their colleagues (Jeon and Choi, 2021; Hisam, 2021; Bayighomog and Arasli, 2019). Workplaces where employees have a strong feeling of belonging may show favourable tendency to participate in pro-social behaviour, which is defined as the readiness to help others, protect their rights, or enhance their own well-being (Haldorai et al., 2020; Walia, 2018). As a consequence, employees' pro-social behaviour at work may motivate them to go above and beyond their normal responsibilities to assist their teammates and the company (Prabhu et al., 2021; Marques, 2019). The feeling of belongingness and community in an organisation enhances employee commitment, and positive attitude towards the organisational

members (Manion and Bartholomew, 2004). These characteristics contribute in the development of an overall culture of mutual trust that will motivate employees to commit their time and efforts to the benefit of their peers and the company as a whole. Based on the discussion, we posit the following hypotheses.

H1 Sense of community positively and significantly drives OCBI.

H2 Sense of community plays a positive and significant role in driving OCBO.

Employees are motivated to participate in both types of OCB when they are engaged in meaningful work, which is the second pillar of workplace spirituality. Employees who think their occupations are important to them are more likely to commit their time and energy to their work and organisation, for a variety of reasons including the fact that OCB is driven by workers' positive views about their employment (Han et al., 2019; Marinova et al., 2019). Particularly in their occupations, people's conceptions of importance lead them to believe that they are connected to their organisations. Employees who have a strong emotional attachment to their employment are more likely to make significant contributions to their organisations (Grego-Planer, 2019; Khan et al., 2019). Pierce et al. (2003) and Avey et al. (2009) proposed the psychological ownership hypothesis, which states that when people have a strong emotional connection with something, they are more likely to attach themselves to it. The more the feeling of dedication to safeguarding and promoting a target's well-being, the greater the amount of time and effort individuals put into developing a connection with them. As a consequence, employees who perceive that they job they perform is meaningful will tend to use their spare time to assisting others inside their company. Therefore, we posit the following hypotheses:

H3 Meaningful work positively and significantly affects OCBI.

H4 Meaningful work has a positive and significant impact on OCBO.

5   Methodology

5.1   Sampling design and data collection

This research conducts a cross-sectional survey of 329 employees working in selected cement manufacturing units in Odisha, India. For the purpose of drawing relevant samples, the participants were approached through personal e-mails to seek their approval regarding the survey. The present study focuses on the cement industry that accounts for more than 7% of the global installed capacity (IBEF, 2021). In the year 2022, the Indian cement production is expected to grow by approx. 12 YoY owing to government's focus on infrastructural development and strong rural housing demands (Ejaz and Mallawaarachchi, 2023). Subsequently, the cement manufacturing companies are trying hard to fulfil the rising demands in the Indian market as well as capture the export possibilities.

5.2   Questionnaire development and measures

In this study, the research questionnaire was developed based on cues from prior studies, therefore, minimising the chances of response and non-response error. Before starting the

survey, the participants were assured of confidentiality of their responses. The participants (i.e. employees in this case) can freely express their opinions once they are guaranteed of anonymity of responses. The scale included specific queries regarding the model constructs- workplace spirituality, OCBI, and OCBO. Overall, 17 measurement items were involved to measure the constructs. The respondent opinion was captured on a seven-point Likert scale, ranging from 'strongly disagree' to 'strongly agree'.

6   Data analysis and results

6.1   Descriptive statistics, normality, and reliability assessment

At the initial level, descriptive statistics were assessed to get an overall idea regarding the patterns of the measurement items. The preliminary assessment helps to understand the data properties through mean, std. deviation, and normality values. According to Given (2008, p.209), "Descriptive statistics constitutes a summarisation of the data where a large number of observed values are mathematically converted to a few numbers". Specifically, the primary objective of descriptive statistics involves transforming the data into a considerable number of summarised analytics. Therefore, the measures for descriptive analysis exhibit the normality distribution of the dataset. Table 1 shows the descriptive values of the study items.

Table 1   Descriptive statistics of the study items

	Mean	S.D.	Skewness	Kurtosis
SOC1	5.75	1.12	−.91	.93
SOC2	5.88	.95	−1.02	1.10
SOC3	5.79	1.04	−1.07	1.38
SOC4	5.76	1.09	−.80	-.02
SOC5	5.89	1.19	−1.11	.64
OCBO1	5.44	.97	−1.87	2.96
OCBO2	5.41	.96	−1.91	3.34
OCBO3	5.51	1.02	−1.93	3.25
OCBO4	5.37	1.01	−1.57	3.13
OCBO5	5.49	.96	−1.76	3.31
OCBI1	5.63	1.09	−.82	.01
OCBI2	5.68	1.05	−.78	.12
OCBI3	5.71	1.17	−.94	.64
MW1	5.66	1.21	−.85	.13
MW2	5.62	1.14	−.84	.63
MW3	5.60	1.25	−.95	.75
MW4	5.58	1.30	−.76	-.08

Note: S.D – Standard deviation

Table 1 shows the normality assessment of the dataset can be considered satisfactory based on the skewness and kurtosis values (Kline, 2011). The skewness for the dataset ranges between −.95 and −1.93. Also, the kurtosis values fall in the bracket of −.08 to 3.31. In this regard, Hair et al. (2010) recommends the skewness and kurtosis estimates

should not exceed beyond 2 and 5 respectively. Hence, this study exhibits the dataset follows normal distribution. The overall scale includes 17 items that loaded on four constructs – SOC (5 items), OCBO (5 items), OCBI (3 items), and MW (4 items). With regards to reliability, the Cronbach α for the overall scale shows a value of .823. Nunnally and Bernstein (1978) suggest Cronbach α greater than .7 are acceptable and establishes adequate reliability of the scale items. Hence, the reliability values are satisfactory and can be used for further statistical analysis.

6.2   Exploratory factor analysis

The present study adopted the exploratory factor analysis (EFA) procedure using principal component method and varimax rotation to estimate the model constructs. According to the EFA results, 17 items were extracted that exhibit communalities greater than .5, factor loadings above .7 and absence of any cross-loadings. Kaiser-Meyer-Olkin (KMO) and Bartlett's test of sphericity was carried out to affirm the sampling adequacy of the dataset. As such, Hutcheson and Sofroniou (1999) suggests KMO values higher than .7 and significant p-value w.r.t Bartlett's test of Sphericity are statistical measures that establish the appropriateness of EFA. The results show KMO = .857, which implies the measurement items may yield distinct and reliable factors. Further, the chi-square value = 3,480.681, degrees of freedom = 136, p-value <0.001 validate the claim that correlation matrix differs from an identity matrix in terms of statistical significance.

Table 2   Communality values for the study items

	Initial	Extraction
SOC1	1.000	.692
SOC2	1.000	.633
SOC3	1.000	.802
SOC4	1.000	.743
SOC5	1.000	.685
OCBO1	1.000	.661
OCBO2	1.000	.701
OCBO3	1.000	.751
OCBO4	1.000	.786
OCBO5	1.000	.687
MW1	1.000	.730
MW2	1.000	.733
MW3	1.000	.819
MW4	1.000	.804
OCBI1	1.000	.850
OCBI2	1.000	.846
OCBI3	1.000	.818

Note: Extraction method: PCA.

Table 3   Total variance explained by the study constructs

Component	Initial Eigenvalues			Extraction sums of squared loadings			Rotation sums of squared loadings		
	Total	*% of variance*	*Cumulative %*	*Total*	*% of variance*	*Cumulative %*	*Total*	*% of variance*	*Cumulative %*
1	4.899	28.817	28.817	4.899	28.817	28.817	3.588	21.105	21.105
2	3.585	21.089	49.906	3.585	21.089	49.906	3.578	21.047	42.152
3	2.516	14.802	64.708	2.516	14.802	64.708	3.061	18.006	60.158
4	1.741	10.242	74.950	1.741	10.242	74.950	2.515	14.792	74.950

Note: Extraction method: PCA

The communality value indicates the proportion of common variance present in an item. As such, an item that has no specific variance (or random variance) would have a communality of 1. MacCallum et al. (1999) recommends items with communalities less than .5 do not sufficiently explain the common variance. Table 2 exhibits the communalities fall in the bracket of .701 and .850, thereby, meeting the threshold levels. Table 3 shows that four factors were extracted with eigenvalues >1 that cumulatively contributes 74.95% of the total variance. Specifically, the first factor explains 21.105% variance, which exceeds the variance contribution of the individual factors.

A shown in Table 4, the rotated component matrix includes the four extracted factors. Further, the extracted factors have more than three items; while, factor loadings of all measurement items are above the recommended level of .5. Hence, the factors of interest are robust and reliable.

Table 4   Rotated component matrix

	Component			
	1	*2*	*3*	*4*
OCBO4	.876			
OCBO3	.866			
OCBO2	.835			
OCBO5	.828			
OCBO1	.812			
SOC1		.878		
SOC2		.829		
SOC3		.817		
SOC4		.784		
SOC5		.782		
MW3			.889	
MW4			.877	
MW1			.808	
MW2			.804	
OCBI1				.920
OCBI2				.919
OCBI3				.898

7   Regression model for hypothesis testing

This study carried out regression analysis to empirically evaluate the link between the predictors and consequences. At first, the role of drivers- sense of community and meaningful work were estimated towards improving OCBI. The regression model results (refer Tables 5 and 6) indicate the link between sense of community and OCBI in context of cement manufacturing industry is positive and statistically significant (std. coefficient = 339, t-value = 6.818, $p<.01$). Second, the regression results indicate a positive link between sense of community and OCBO (std. coefficient = .205,

t-value = 4.099, p<.01), thereby, rendering empirical support to H2. Further, the association between meaningful work and OCBO was found positive and significant (std. coefficient = .298, t-value = 5.981, p<.01).

Table 5 Regression model

		Unstd. coefficients		Std. coefficients	t-value	Sig.	Decision
		B	S.E.	Beta			
1	(Constant)	1.442	.215		6.696	.000	
	Sense of community	.314	.046	.339	6.818	.000	*Supported*
	Meaningful work	.295	.049	.298	5.981	.000	*Supported*

Notes: [a]Dependent variable: OCBI, S.E: Standard error
    Association between sense of community, meaningful work, and OCBI

The regression results support the claim that meaningful work positively drives OCBI in cement manufacturing settings, thus, validating H3. Finally, the hypothesised path from meaningful work to OCBO was significant and positive (std. coefficient = .386, t-value = 7.714, p<.01), therefore, supporting H4. Further, the regression model shows R^2 = .336 and .389 for OCBI and OCBO constructs respectively, which implies the predictors (sense of community and meaningful work) cumulatively explain 34% of the variability in OCBI and 39% variation in OCBO. Therefore, the overall regression analysis establishes the generalisability of the model. Figure 1 shows the hypothesised testing model with path coefficients.

Table 6 Regression model

		Unstd. coefficients		Std. coefficients	t-value	Sig.	Decision
		B	S.E.	Beta			
1	(Constant)	1.626	.217		7.477	.000	
	Sense of community	.176	.043	.205	4.099	.000	*Supported*
	Meaningful work	.377	.049	.386	7.714	.000	*Supported*

Notes: *Dependent variable:* OCBO, S.E: Standard error
    Link between sense of community, meaningful work, and OCBO

Figure 1 Research model with path coefficients (see online version for colours)
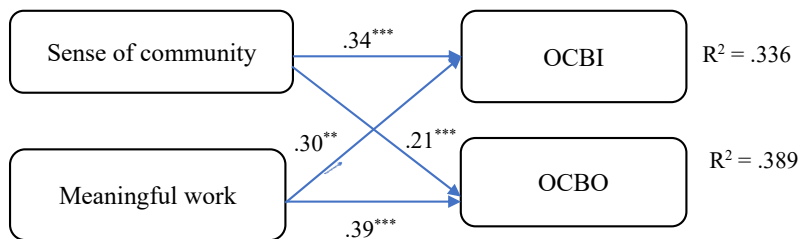
Notes: ***Denotes significance at level < .001. **Denotes significance at level < .01.

8   Discussion and conclusions

Workplace spirituality was presented as a contribution to both the OCBI and the OCBO communities in this research project. Workplace spirituality (sense of community and meaningful work) positively affected OCBI and OCBO according to the empirical results of regression analysis. The results show OCBO and OCBI were positively associated with the elements of workplace spirituality, which they called a noteworthy discovery. First and foremost, the study findings add to existing knowledge regarding how the workplace atmosphere affects the cognitive abilities of its employees as a whole (OCB). It is critical for academicians and practitioners to find new precursors of OCB to uncover essential qualities that may support this beneficial behaviour among workers. Personality features, job characteristics, and the working environment have been the subject of much past study on occupational burnout (OCB). Also, the work environment that drives individuals to go above and beyond their allocated responsibilities to benefit the firm as a whole was found to be organisational spirituality. In line with earlier studies on psychological ownership, this study shows that this is the case). In addition, this study contributes to the field's research as the idea of workplace spirituality is fairly new and needs proper empirical validation.

The findings of this study may be useful to employers looking to enhance or develop employee commitment to their company and their peers. Also, because OCB is regarded as a critical behaviour has a significant effect on higher organisational performance along with the organisation's ability to promote this behaviour. Results show that one way to achieve this goal is via the establishment or promotion of workplace spirituality in the organisation. Working inside the organisation itself might be another way to foster workplace spirituality. If an organisation has a mission statement that embodies good principles, is enjoyable to read, and inspires employees to work harder, they may enjoy their work more (Kroll et al., 2019; Nongo and Ikyanyon, 2012). Mission statements, according to Bartkus and Glassman (2008), may guide staff behaviour and decision-making. Since this is a necessity, the company must ensure that every employee understands and embraces the mission statement and lives it every day.

According to Bart and Tabone (1999), businesses can use a variety of methods to communicate the organisational mission to their employees. For example, allowing workers to paint their walls whatever colour they like, posting inspirational quotes, and allowing them to meditate for 30 minutes each day are all practical ways to improve corporate spirituality. The new employee celebrations and amusing training sessions are organised to create a positive and joyful atmosphere that encourages spirituality. To further encourage a healthy work environment, Caudron (2001) and Thorstensson (2020) recommends that companies provide workers the opportunity to work from home and enable their dogs to join them.

This study has a wide range of implications from both academic and managerial perspectives. Providing appropriate treatment or incentives is essential if an organisation wants its staff to go above and beyond in their work. Organisational spirituality may be implemented in a variety of ways, including via management practises and mission statements, to provide workers the opportunity to work in an environment that fosters a sense of shared values. Workplace morale may be boosted by creating an atmosphere that fosters an appreciation for one's tasks, which will benefit both the organisation and its workers (Cletus et al., 2018; Dash and Mohanty, 2019). Firms with a strong sense of spirituality in their organisational culture are more likely to respect principles like

honesty, fairness, mutuality, responsibility and trust than those without it, according to research (Jurkiewicz and Giacalone, 2004; King, 2019).

The health of both the company and its workers may be improved by fostering an atmosphere of spirituality inside the workplace. However, other studies have shown a correlation between corporate spirituality and employee well-being, which this study does not address. According to Kolodinsky et al. (2008), corporate spirituality reduces discontent among workers. They are more inclined to reciprocate by behaving in a pleasant, sympathetic, and polite manner towards peers who work in a friendly and supportive atmosphere. According to a study, creating a collaborative and welcoming work environment may help workers cope with stress and improve their mental health (Lawrence and Callan, 2011; Mahipalan and Sheena, 2019; Dal Corso et al., 2020).

Despite the study's wide-ranging implications, there are a few considerations to be made. It is important to note that this research relied heavily on responses from Hispanic employees at two cement industries in Odisha, India. The results may be limited in their applicability due to these sample flaws. This means that future studies should look at the influence of organisational spirituality on OCB in the context of contributors from a range of different disciplinary backgrounds. A second concern arises because of the self-reported nature of the data obtained in this kind of study, which might mislead certain conclusions.

OCB growth in employees may be aided by workplace spirituality, according to the study's results According to empirical studies the three organisational spirituality qualities have a beneficial influence on the OCBI and OCBO. Finally, the findings point to the need of establishing a work environment that fosters workers' spirituality in order to encourage them to engage in organisational capability building (OCB).

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