Studying the Impact of Work Place Spirituality on Organizational Commitment
(Case study: Agricultural Jihad Organization in Khash City)

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Abstract
organizational spirituality is such as new windows and has been to area of organizational behavior and attracted many interested persons. On the other hand, it seems that seeking assistance of Iranian society for spirituality is greater than the global average. The present paper has studied the impact of work place spirituality on organizational commitment. The results show that work place spirituality has three dimensions (sense of meaning in work, sense of solidarity, alignment with individual and organizational value, then, the impact of these three dimensions on organizational commitment of agricultural Jihad organization of khash city has performed using two standard questionnaires of spirituality in work place of Mitrof and Denton and organizational commitment of Allen & Miller and collecting these two variables. the results showed that there is significant and strong relationship between workplace spirituality and organizational commitment. It is also identified that sense of meaning at work has more effect on organizational commitment of employees than sense of solidarity, with others and alignment organization values.

Key words: workplace spirituality, sense of meaning at work, sense of solidarity, alignment of individual values with organizations, organizational commitment.

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Introduction
The age that we live is called the age of complexity and change. Organizations are always on order and dis order edge and they constantly went in and came out between two contradictory states.

Scholars and theoreticians of management science presented various theories such as learning organizations and chaos theory to deal with such situations. From the end of the last century, in the nineties of twentieth century, a further integration between the outer and inner life is emerging. One of the major areas where this integration has been proposed, was an enterprise business environment. Many of which were previously classified in the private spheres, are now being forced into the public were previously classified in the private spheres, are now being forced into the public domain (Shaygan, 2002: 32).

One of the purposes of spirituality in work environment is to satisfy customers and employees. A spirituality in organization is an emerging phenomenon that many management theorists, organization and also managers have paid attention to it. Many of them have known spirituality as stable source for the organization that can help them in chaos times and solve order and disorder contradiction, because the organization continue to operate in different fields, it requires constant travelling between change and stability modes (Karmic, 2004: 180).

Ajris believes that we saw two different value systems in the our outer world that one of them may overcome. Bureaucratic pyramid value system and democratic human value system, in bureaucratic value managers attempt to obtain efficiency by maintaining hierarchical pyramid organization. Therefore, superficial and unreliable relations between people exist. But in democratic – human value system, there is correct and reliable between individuals. In such environment, they behave God with people and organization and its members have opportunity to progress and they try to work in exciting and competing state (Hersy & Blanchard).

Employee commitment has key role in management of change process therefore, high employee commitment will strengthen the performed changes and also will ensure the success of change programs (Bennett, 2002: 4).

If managers want to reduce the rate of absenteeism, stuff turnover they should take measures that organization members have positive attitude towards their jobs and if untrust atmosphere is ruled in organization, this positive attitude will go away.

Problem statement
Life is meaningless without a job, but the life less job ruined lives (Kumar & Neak, 2002: 155). So that people have a great interest in spirituality not only in private matters but also in other areas of work and life experience (Neal & Bierman, 2003: 365).

Spirituality in work environment has been the subject of many managing magazines like fortune and business (Colin, 1999: 151) and many books have been written in this field. Research scientific centers also concern about the effects of spirituality on business in their researches, but despite the growing trend of literature, lack of strong theoretical research in felt. Those job behaviors that have an important impact on the effectiveness of the organizations operations, have paid the attention of many researches and managers (Hui et al, 1999: 3-21).
Spirituality studies at work is the emerging phenomenon that can be positive power for people lives, because helping people for integrating work and life of their spirituality may give meaning and direction to hours of work life, when people come back from work to family and society: they cooperate with each other instead of fleeing from each other they can become more productive, profitability because of this integration, in addition, spirituality at work can bring humanity for organizations and activity for society and responsibility for the environment, this is the most important duty that our society encounter to it (Mitroff & Denton).

Spirituality at work includes three below dimensions:

**Sense of meaning at work**: a fundamental aspect of spirituality at work includes a deep sense of meaning and purpose in work. This dimension of workplace spirituality specifies how employees tend to daily work in personal level (Ashmos & et al, 2000: 140).

**Sense of solidarity**: another fundamental dimension of workplace spirituality includes a deep bond with others as a deep solidarity sense (Ashmos et al, 2000: 141).

**Alignment of individual value with organization**: the third dimension of workplace spirituality is to experience a strong sense of alignment between personal values of employees with mission and organizations values. The dimension of workplace spirituality involves the tendency of employees with bigger organizational objectives (Mitroff & Denton, 1990: 84).

Organizational commitment of employees is also affected by this issue. Because if managers want to reduce the extent of employee absences and leave, they should take actions that organization members make their job a positive view.

Organizational commitment is an attitude about employee loyalty to organization and one continuous process that shows the attention of people to organization and success and welfare of organization by participation of people in organizational decisions.

Extensive researches took place on organizational commitment until Walton published his famous article in 1985. He reminded the need to movement from management on management by commitment control foundation towards management based on commitment and oriented to the performed studies in this field (Mc Kenna, 2005: 16).

In 1987, Oreilly & Ehtman considered psychological attachment (i.e. psychological dependence with the person) as a key issue in employees commitment. They defined psychological attachment as: it reflects the extent and degree to which individuals accept and internalize specific organizational attributes or view (Parken & Bennet, 1999: 127).

What we seen in today organizations, indicates that organization employee do not satisfy of their workplace, these unsatisfactions have various reasons that one of them is lack of spirituality in workplace. However the main question of the present research is that is there relationship between spirituality of work environment and organization commitment of employees?

**Spirituality in work place**

Since 1992 the number of articles, book, conferences, and spirituality workshops in workplace has increased tremendously (Neal & Bierman, 2003: 631). For example, this topic has found on the cover of magazines such as business week (Colin, 1999: 150) and fortune (Gunther, 2001: 10).
One of the researchers has predicted that workplace spirituality will be the main trend at the twenty-first century (Shelenberger, 2000). In addition, in 1999, Academy of management is also one of the most validated management references in the world. It established its last specialized group entitled “Management spirituality religion” and actually provided necessary support and legality for researches and teaching in this new field and simultaneously allocated valid magazines such as scientific magazine journal of organizational change management (JOCM) and some plan to this topic (Neal & Bierman, 2003: 632).

Judi Neal is the first researcher in this field and he is the founder of workplace spirituality website and also editor of two special issues in the journal of organizational change management in 2003 and 2004, he believes that factors like event of 11 September, economical crises in the world, globalization trend lack of integration in organizations and so on led to intense tendency of people to human communications and also intense need to a deep sense of meaning (steward, 2002: 92).

In view of the increased attention to spirituality in workplace, the main question is: what is the meaning of spirituality in the workplace? Spirituality means different things to different people and there are so many definitions in the literature due to the existence of different perspectives. Mitroff, professor of management, defines spirituality as desire to find ultimate purpose in life and to live according to the objective (Mitroff & Denton, 1999). Others define it as a kind of meaning and awareness in life and so on. Others insist on religious concepts and eastern rituals such as Taoism, Buddhism, Zen and also Islam the researchers rightly claim that non-western societies created better integration between personal life, work, recreation, worship and other life aspects (Cavanagh, 1999: 190). Bruce reviewed a series of studies, he says: for a Catholic theologian, spirituality is a way by which it is moving towards the divine, for a physician at Harvard Medical school, spirituality is what to give meaning to life and for a sociologist, it is individual search for understanding purpose and values that it may not include concept or transcendental existence. For others, spiritual being means knowing and living according to this awareness that life is more than what we see. Spiritual being is beyond knowing and living, the basis for the revolution of personal, interpersonal, social and even the world based on the knowledge that God is always present in us.

Workplace spirituality includes the concept of spirituality in the sense of integrity, continuity in the work and understanding the deep values at work (Gibbons, 2009). Workplace spirituality is to understand and identify dimension of work life of one person that is created by performing meaningful work in social life.

According to the mentioned subjects, there is no single definition of spirituality and thus spirituality in workplace. Some researcher have paid attention to its different approach instead of providing a precise definition of spirituality. A common classification of different approaches of workplace spirituality that has been presented by some group of researcher, including:
- Intrinsic / Metaphysical approach
- Religious approach
- Existentialistic / secular approach

If we want to consider the views of those opposed to religion and spirituality, we must also add the following approach:
-the opposite approach to spirituality (Boje, 2000).

In the following we will briefly explain each of these approaches.
-Intrinsic metaphysical approach
In this view, spirituality is an inner awareness that arise from within each person and beyond planned beliefs and values. In fact in this approach spirituality is considered beyond lows and religions (Krishnamur & Neak, 2002: 160) Guillery, (2001). Grabber (2000) for example states that spirituality avoids formal and ceremonial affairs and is an amateur, non-hierarchical and is separated from clergies religious centers. In this approach also spirituality includes a sense of solidarity and relationship between self and others (such Ashmos & Dochon, 2000: 140, Neck & Millimen, 1994: 12).

Religious approach
This approach considers spirituality as part of a particular religion (Kryshna Kumar & Neal, 2002: 161).
For example, Christians believe that spirituality is a kind of invitation to works: they considered work as participation in god creativity and task, e specially, protestants that are followers of Martin luther's ideas, they believe that constantly creating and working is participation with god (Naylor et al, 1996). Hindus believe, we must try and result are delivered to god (Menton, 1997). Buddhists knows hard work as a tool that improves personal life as a whole and finally it enriches life and work. This view is usually proposed in Islam in Islamic work Ethnic (ISE) form. Islamic work ethic encourages muslims move committed to the organization, cooperation participation, consultation, mercy, forgiveness_ et (Yousef, 2000: 535).
Followers of Taoist and Con functional rites place great value for cooperation and team work (Kryshna Kumar & Neak, 2002: 160).
Compared to other approaches, the religious approach is controversial approach. For example, Gunther (2001) claims that some Americans believe in god and most of them also believe in religious freedom.

-Existentialistic/ secular approach
In this approach, the main purpose is to find meaning in work and working environment (Kryshna Kumar & Neak, 2002: Nylor et al, 1996, Neck & Millimen, 1994).
Some existentialistic questions that arise in this approach include:
What am I doing?
What is the meaning of my work?
Where will this task go me?
What is the reason for my existence?
These questions arise in the workplace for people and answering to them is very important. Those who find the answer to these questions they will feel a greater sense of satisfaction, and their productivity and performance increase but who does not feel in their everyday work, they will experience “existential weakness” . This can decrease productivity and performance and may lead to feeling of failure.

Opposite approach to spirituality:
In this approach, there is totally negative view to spirituality and especially to religion and it is said that spirituality and religion are tool in the hands of managers and leaders to dominate on subordinates and followers by it (Bradley & Kaunui, 2003: 450). Heacten et al (2004) believe
that researches in this field are proposed as two approaches: subjective approach and objective approach. Subjective approaches include researches with personal references to our knowledge, while we are personally involved in the organization as a tool for evolutionary changer. Objective approaches includes a variety of researches on spirituality in organization. These researches can be qualitative or quantitative.

The following table shows the types of subjective and objective methods according to the type of spirituality namely pure spirituality practical spirituality and spiritual development. To the pure spirituality it is a type of pure and transcendental consciousness. Practical spirituality includes a range of subjective experiences such as insight intuition and wisdom, emotional dimensions such as love, respect and humanity moral frameworks sensory mechanism such as understanding the beauty and finally objective affairs like objective actions. Diffusion and application of knowledge and pure spirituality leads to positive and measurable changes in personality, objective performance and human behavior that we learn as spiritual development (Heaton et al, 2004: 60).

<table>
<thead>
<tr>
<th></th>
<th>Subjective approach</th>
<th>Objective approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pure spirituality</td>
<td>Direct experience and personal knowledge</td>
<td>Physiological attachment personal experiences, transcendental existence analysis of epistemological description</td>
</tr>
<tr>
<td>Practical spirituality</td>
<td>Personal reflection and expression consequences of better modes</td>
<td>Qualitative and quantitative researcher of environmental, social, organizational, psychological and physiology variables before and after experience of transcendental truth</td>
</tr>
<tr>
<td>Spiritual development</td>
<td>Reflection and expression of spiritual development</td>
<td>Qualitative and quantitative researcher about psychology development and sociology</td>
</tr>
</tbody>
</table>

**Benefits of spirituality in the workplace**

Studies show that encouraging spirituality in the workplace can lead to many benefits. Organizational change management is one of the management areas that can have more use of management that its purpose is to help change of people behavior in organization and them acquisition of functional purposes in effective and rapid form.

Traditional methods of changing people and organizational culture focus on aligning organizational systems and structures with the desired behaviors it requires effort and persistence. We can call this method as “change from inside to outside”, because in this
method. First change begin from the outside elements of people. The spiritual knowledge suggests that change can be managed from internal to external. In fact people who are experiencing spiritual life, can grow and develop themselves and organization with consistent method with organizational purposes (Farhani et al, 2006: 16).

Organizational commitment
In the beginning of 1980, organizational commitment of employees was one of the important issues that many researchers have paid attention to it and many researches have been performed on this issue until in 1985. Walton published his famous paper as management of commitment basic? He reminded the need to movement from management based on control towards management based on commitment and oriented to performed studies (Qholi poor et al: 2009: 110).

Organizational commitment is a structure that different definitions have been presented. As on example more (1999) identified move than 25 concepts related to organizational commitment. Porter et al (1974) defined commitment as the amount which one person belongs him/herself to organization and determines his/her identity. they used this motivation recognition of organization values and the willingness of employees to join the organization for its measurement Bochanz (1974) also defined commitment as emotional attachment & organization followers towards organizational worths and purpose towards their role in connection to these purposes and thoughts and towards organization for existence of organization that is due to the benefit that organization has for them.

Organizational commitment is an attitude about employee loyalty to organization and one continuous process that shows the attention of people to organization and success and welfare of organization by participation of people in organizational decisions. Dictionary defines is as commitment is an obligation to limit freedom. Lyman w. Porter have defined organizational commitment as relative degree of personal identity with organization and his participation. In this definition organizational commitment includes three factors.
1. Belief to organization values and purpose
2. Tendency to strenuous effort in organization

Various studies have been performed about organizational commitment that most notably studies are Meyer & Allen studies that they have expressed types of commitment as follows:

Emotional commitment it refer to emotional attachment of employee to organization their unity feeling with organization and their active presense in organization usually employee who have an emotional commitment. Tend to remain in the organization and this is one of the dreams.

Continuous commitment it is about the benefits and costs to remain in the organization or leave it. In fact it expresses one calculation that is as wisdom commitment. Staff who are often ongoing commitment they remain within the organization when leave of organization has huge cost.

Normative commitment it refers to the obligation or duty of employee to remain in organization therefore staff will remain in organization that it is suitable correct work from their views.
Workplace spirituality and organizational commitment
In heuristic study, Trot (1996) states that theorists comments about organizational commitment (such as the effective commitment of strong belief in accepting organizational goals and values tendency to convincing organization and strong emotional willingness to remain in organization) established a bond between commitment theory and spirituality theory.
In a study by title of spirituality at work and work attitudes of employees that is performed on 200 students Millimen et al showed that there is significant relationship between meaningful work dimension correlation feeling and adaptation of actual values in spirituality structure at work and attitude consequences of organizational commitment willingness to leave of organization service, job satisfaction and self-belief.

Prior researches
Armion (2008) in research entitled spirituality at work and organizational commitment showed that workplace spirituality experience is more effective band feeling to organization and obligation and loyalty sense in employee.
In a study of Mitroff and Denton (1999) the performed most serious empirical research using questionnaires and interviews with HR managers in the American workplace. The researchers concluded that spirituality in workplace is manageable and this is the most important and essential duties.
A study of Kinjersky & Skerpenik (2004) has conducted another serious researches by purpose of defining spirituality at workplace and using qualitative and heuristic method.
These two researchers proposed comprehensive definition of spirituality by helping their research results and future researches separate Organization and internal Spirituality in workplace:
In other research has been conducted by Dr. Ali akbar farahani et al entitled workplace Spirituality and its role in improving organizational citizenship behavior that Spirituality has been considered as on of the factors creating citizenship behavior that the result indicate that there is positive relationship between Spirituality and organizational citizenship behavior.
Van Cover et al showed in their research that the proportion of job-employee with organizational commitment is dependent.
Jaros et al confirmed multi-factorial approach to commitment using factor analysis method, they concluded that single-factor models of organizational commitment are not acceptable conceptually and empirically. High commitment of employees also will strengthen the change.
Many research have been conducted about organizational commitment in Iran, we can infer to research of Dr. Hossein Khenifar et al entitled “studying the relationship between trust components and organizational commitment of staff that it was identified that there is no relationship between trust and organizational commitment of employees”, in addition, there is positive relationship between attention and commitment to duty.
Another important research has been conducted by Dr. Hassan Zarei matin et al as the relationship of proportion of job-employee with organizational commitment.

Methodology:
The present research is an applied for purpose and descriptive and correlation kind for data collection and it is field research.
The statistical society includes employees of agricultural jihad organization of khash city, it includes 67 employees. Sample is all employees of organization namely 67 individuals.

**Tool for data collection:**
The considered data in the present research has been collected with two standard questionnaires that is as follow:
A) Questionnaire of workplace spirituality: spiritual questionnaire in workplace has been designed by Millimen et al (2003) in 14 questions. 5 questions are related to meaning sense, 4 questions related to solidarity sense and 5 questions related to alignment with organization values.
B) We use Myer and Allen's questionnaire for organizational commitment that has 24 questions and 8 questions have been considered for each dimension.
Both questionnaire are separately measured using a five-point Likert scale. 57 questionnaires were collected after collecting questionnaires. Also, the reliability of questionnaire of workplace spirituality was obtained 0/80 and validity of organizational commitment questionnaire obtained 0/835.

The mean and standard deviation of variables are given in table 1:

<table>
<thead>
<tr>
<th>variables</th>
<th>Mean</th>
<th>standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>organizational commitment</td>
<td>85/38</td>
<td>9/32</td>
</tr>
<tr>
<td>Meaning at work</td>
<td>23/61</td>
<td>2/33</td>
</tr>
<tr>
<td>Relationship with others</td>
<td>20/89</td>
<td>2/46</td>
</tr>
<tr>
<td>Alignment with organizational values</td>
<td>22/94</td>
<td>2/97</td>
</tr>
<tr>
<td>Workplace spirituality</td>
<td>61/36</td>
<td>2/57</td>
</tr>
</tbody>
</table>

Correlation coefficients of research variables are given in table 2:

<table>
<thead>
<tr>
<th>variables</th>
<th>organizational commitment</th>
<th>Correlation coefficients</th>
<th>significant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Workplace spirituality</td>
<td></td>
<td>0/484</td>
<td>0/0001</td>
</tr>
<tr>
<td>Meaning at work</td>
<td></td>
<td>0/369</td>
<td>0/001</td>
</tr>
<tr>
<td>Solidarity with others</td>
<td></td>
<td>0/306</td>
<td>0/02</td>
</tr>
<tr>
<td>Alignment with organizational values</td>
<td></td>
<td>0/214</td>
<td>0/037</td>
</tr>
</tbody>
</table>
As shown in table 2, there is significant and positive relationship between workplace spirituality and organizational commitment of employees. There is also positive and significant relationship between meaning at work, solidarity with others and alignment with organization values and organizational commitment. The more increase in workplace spirituality, the more increase in organizational commitment of employees causes.

To study the prediction of organizational commitment multi-variable linear regression test has been used according to the components of workplace spirituality (meaning at work, solidarity with others and alignment with organization values). Considering B value for meaning at work, solidarity with others and alignment with organization values are equal to 0/298 (p=0/024), 0/243(p=0/035), 0/196 (p= 0/048) respectively. Therefore, we can predict organizational commitment of employees with meaning at work and alignment with organization values and solidarity with others. According to R² (adjusted relation) we can say 24 percent of variance in organizational commitment of employees is determined with meaning at work. Solidarity with others and alignment with organizational values (Table 3).

Table 3: multivariate linear regression statistics of components of workplace spirituality with organizational commitment of employees.

<table>
<thead>
<tr>
<th>criterion variable</th>
<th>organizational commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td>predictor variable</td>
<td>B</td>
</tr>
<tr>
<td>Meaning at work</td>
<td>0/298</td>
</tr>
<tr>
<td>Solidarity with others</td>
<td>0/243</td>
</tr>
<tr>
<td>Alignment with organizational values</td>
<td>0/196</td>
</tr>
</tbody>
</table>

Analysis, Conclusions and Suggestion:
Historically, a lot of attentions to spirituality are rooted in religions. Although workplace spirituality today includes no relation with special religion for many people (Savana, 1999: 190). But religion is the best way to strengthen the spiritual dimensions, as for as spirituality without religion won't reach maturity. Certainly, countries establish their general culture based on majority must try to separate religion from business environments. But in Iran, 95 percent has single religion, and most committed to perform religious rites, the spread of religion can be effective.

In study of the results of workplace spirituality variable, the sense of meaning at work has been the highest percentage at work. It is recommended that we attempt through sense of meaning to strengthen and improve more spirituality. Kryshna Komar and Neck (2002) believe that meaning at work is a deep sense of meaning and work and it cause that employees flourish their potential abilities, this promotes Alignment with organizational commitment. Then we can say that measures such as job rotation, job enrichment and empowerment of employees and
given a more enjoyable work, as well using job characteristic model of Hackman and Oldham (variety, importance, identity, autonomy and feedback) improve the perception of meaning at work.

As well, the relationship of solidarity in work and organizational correlation is positive and significant. Therefore, managers should strengthen solidarity in the recommended amount of collective work as a team. Strengthening people relationships in organization so that they consider themselves, one member of group and care and supports co-workers, finally it leads to increase cohesion of people and group and increase sense of solidarity of employees.

Other finding of research indicates positive and significant relationship between alignment of individual values with Alignment with organizational commitment. Therefore, clear explanation of mission and organization view for employees, effort for health, spirit and life condition of employees can lead to accept more organizational values and goals by employees.

At end, according to importance of workplace spirituality in implementation of organization missions and relationship of dimensions of this variable with organizational commitment, future researcher are suggested to test the purposed theoretical frameworks in private organizations and firms to achieve more comprehensive approaches among the studied concepts in this research.

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