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**ORGANIZATIONAL COMMITMENT AND JOB SATISFACTION'S
IMPACT ON ORGANIZATIONAL SPIRITUALITY ON
PSYCHOLOGICAL CONTRACT**

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Abstract

Organizational spirituality is a phenomenon that nourishes both the private lives of employees who work in the social context and makes their working lives meaningful (Ashmos and Duchon, 2000). When many people deeply integrate their spirituality and their work, it leads to positive changes both in their relationships and their effectiveness (Fry, 2003). Thinking that the organizations meet their needs will lead to the formation and continuation of the psychological contract. Employees who were satisfied with the role and performance of the organization showed a positive relationship with their organizational commitment and job satisfaction attitudes (Pierce and Jussila, 2011: 59, Milliman, Czaplewski and Ferguson, 2003). The purpose of this study is to examine the organizational commitment and the mediating effect of their job satisfaction on the psychological contract behavior of employees' organizational spirituality levels. The research community constitutes a public hospital operating in the health sector. As the psychological contract scale, a scale developed by Millward and Hopkins (1998) consisting of 2 dimensions and 33-items are used. As the organizational spirituality scale, a scale developed by Milliman et al. (2003) consisting of 3 dimensions and 21 items are used. Path analysis was used to test the hypotheses established. The analysis was performed using the Mplus 7 program. According to the results of the analysis, organizational commitment of the employees and their job satisfaction were found to be statistically significant in the effect of employees' organizational spirituality levels on psychological contract behaviors.

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1. Introduction

Spirituality in the workplace atmosphere is becoming more and more effective as the number of employees who search for the value, support, and meaning not only in their personal lives but also in their workplaces increases. In addition, spiritual employees can perform better because they can be more motivated and find meaning in their work (Sprung et al., 2012). Spiritual employees also recognize organizational spirituality as an opportunity for personal development rather than as a preventive subject (Zinnbauer et al., 1999). When many people deeply integrate their spirituality and their work, it leads to positive changes both in their relationships and their effectiveness (Fry, 2003).

It is seen that people have adopted the people and organizations they love and have developed organizational commitment. If this commitment cannot be developed or if it cannot be improved by the managers, the organizational work and performances of the employees are diminished and the feelings, thoughts and attitudes to leave the job are increasing. In short, organizational commitment is an important part of job satisfaction (Eren, 2010: 554).

In order for employees to be able to plan a long-term career in the organization, the organization should provide opportunities for the workforce to continuously improve their knowledge and skills. Occupation should show organizational commitment appropriate to the environment in which this trust is provided. This can only be achieved by continuing the perception of psychological contracts, the obligations that both the employer and the employee must make in terms of mutual contribution and the prizes to be awarded (Levinson et al., 1962).

According to recent studies, managers and leaders want a deeper sense of duty and a sense of ability to perform their duties in their work. There is also evidence that workplace spiritual programs are useful not only because of the beneficial individual consequences of increased joy, peace, quietness, job satisfaction and commitment but also at increasing productivity and reducing job turnover or task assignment (Giacalone and Jurkiewicz, 2003). If the individuals think that the organizations meet their needs, it will lead to the formation and continuation of the psychological contract. Employee satisfaction with the role and performance of the organization was found to be positively related to job performance, organizational satisfaction, citizenship behavior, organizational commitment and job satisfaction (Pierce and Jussila, 2011: 59; Milliman, Czaplewski and Ferguson, 2003).

2. Literature Review and Theoretical Framework

2.1. Organizational Spirituality

Research on spirituality agrees that spirituality has an individual and internal nature (Weinberg and Locander, 2014; Fry, 2003). Spirituality is a fundamental emotion in which the individual perceives himself / herself and is felt in connection with other people and the whole universe (Mitroff and Denton, 1999). The manner in which each individual understands the world separately, the way of life, and the truth is shaped by individual experiences and is person-specific. In this context, the struggle to find the truth is an offering that comes from within the structure of the human being. Everything and every question that is felt to mean the meaning of human life is part of spirituality (Seyyar, 2009).

Guillory (2000: 33) argues that spirituality is something beyond the rules of religion because it defines spirituality as "inner consciousness" and "what is spiritual is beyond our programmed beliefs and values." Turner (1999: 41) exemplifies spirituality as an "inner-source view" because he claims that "the mind has come beyond its survival instincts" (Krishnakumar and Neck, 2002).

Organizational spirituality is an effort to find the ultimate goal of an individual's life, to develop strong ties with other employees and other people involved in the work, and to develop a system of fundamental values and beliefs within the organization (Mitroff and Denton, 1999b; Milliman et al., 2003).

Organizational spirituality is the intercultural experiences which emerged with a deep sense of organizational nature and experienced amongst the people involved in a business process (Marques et al., 2007: 12) and the organizational values experienced within the culture mobilizing senses of being connected with other individuals to provide a sense of belonging and satisfaction that encourages employees' transcendental experiences through business processes (Giacalone and Jurkiewicz, 2003).

Organizational spirituality has begun to emerge in part by the desire to be connected to the work that people consider important and the desire to be in communication with other individuals at work (Ashmos and Duchon, 2000). Interaction is increasing and communication becomes easier as the common living space between occupants expands. Increasing intra-organizational communication increases knowledge sharing and organizational commitment. This sharing ensures that the employee sees himself / herself as a member of the organization and is involved in the organization (Erbaş, 2008: 87).

2.2. Psychological Contract

Rousseau (1989: 128) first suggested the psychological contract by expressing it as "the beliefs of the individual regarding the conditions of one's mutual exchange agreement with another." Argyris (1960) emphasized that the existence of a psychological contract, defined by managers and employees as mutual acceptance of expectations or principles, stressed that organizations and individuals can continue to interact as long as they are in constant contact with each other and stated that it is possible that the effectiveness of managers will only occur together with their employees.

Contrary to official contracts, psychological contract is perceptual. Apart from the conditions related to the work in the organization that the employees set out by the official contract, they have an obligation that they perceive as an expectation that the organization will provide various possibilities as long as they fulfill certain conditions (Çakır and Eğinli, 2010: 39).

Psychological contracts have a voluntary nature, which should be committed by both sides, depending on the "norm of acceptance". According to the norm of reciprocity by Gouldner (1960), individuals tend to give the person or organization that is benefiting them the counterpart. They feel a sense of gratitude to them and try to respond to it with some attitude and actions, suggesting that those who help them will help those who benefit, and will not do anything that would harm them.

2.3. Organizational Commitment

An employee in a loyalty affirms himself with a specific organization and its purposes and wants to remain a member of it.

These are three different components of organizational commitment; (Meyer and Allen, 1997);

1. Emotional commitment; It is closely related to the original conceptualization of Mowday et al. (1979) (Milliman et al., 2003). Personality traits and work experience are factors that affect emotional commitment. It is an emotional commitment to the knitting and its belief in its values.

2. Continuation commitment is the economic value of staying in an organization. A working employer may be dependent on good pay and leaving his job because he thinks he will hurt his family.

3. Normative commitment is the obligation to stay in an organization for moral or ethical reasons. An employee can stay with the employer because he thinks if he leaves his job, he will leave his employer.

The existence of a positive relationship between loyalty and job performance has arisen in many studies. As a result of evaluating twenty-seven studies in this subject, it has been determined that the relation between commitment and performance changes according to years of work. Accordingly, this relationship was very tight and strong for new entrants, but rather weak for more experienced workers (Robbins and Judge, 2012: 76).

It can be said that the dependence of employees in different cultures on organizational culture is different. For example; since loyalty is important to a group of people in Chinese culture, they give their organizations a certain loyalty from the first day, and become emotionally more attached as the duration of work in the organization increases (Robbins and Judge, 2012: 78). In Japan, occupations are identified with the organization, and they see their future as their future at the same time (Nişancı, 2012: 1287).

In the survey conducted by Hofstede (1980), it can be said that the Turkish society has a female culture in the cluster formed by the countries that have jointly behaving. Sargut (2001) stated that importance is attached to relationships among people in female cultures, and that individuals are compassionate, kind, gentle, and faithful. According to Sargut, an individual who acts in a collective manner feels dependent on the group to which he belongs. Individuals who are members of the group look after their members and expect loyalty in the face of them (Yeloğlu, 2011: 163,167).

2.4. Job Satisfaction

Workers are concerned with how they see or perceive their work experience in their institution. Internal job satisfaction includes the perspective of the individual regarding work-related factors such as acquisition, responsibility, development and progress. (Milliman et al., 2003). A person with a high job satisfaction has a positive emotional feeling about his job, a person with low job satisfaction has negative emotions about his job (Robbins and Judge, 2012: 76).

The studies show that employees who believe that their organizations offer a deeper communication and a real purpose for them are more productive and innovative in their work and gain more personal development and experience. For example, Jaques (1996, 1998) suggests that the potentials of individuals are more likely to be fully attained when their potential competences are aligned with their work (Milliman et al., 2003).

The employee with a low job satisfaction gives a great damage to the organization while looking for ways to run away from work and to pass to another job. Individuals with high job satisfaction come to work on time and are healthier and also reflect this happiness out of work. Employees with high job satisfaction go to fewer doctors and receive fewer reports. This leads to a reduction in health costs for the organization (Özkalp and Kirel, 2010: 123).

If an organization sees the employee just like a material, the employee's attitude will only work for money (Murata and Harison, 1995: 9). In this context, Trott (1996) stated that those who are open to meaningful and specific purposes are more likely to develop, learn, and achieve success in workplaces and less experience of being tired from work. At the same time, it has been suggested that institutions that create an environment in which employees can respond to their goals and values are likely to have employees who are more motivated in their workplaces and exhibit a more productive and satisfying workforce (Milliman et al., 2003). For example, they state that organizational values are related to employee satisfaction and motivation with a sense of belonging to a strong community.

The theory of equality developed by Adams draws attention to important points about job satisfaction and dissatisfaction. According to this scheme, the degree of job success and satisfaction depends on the equality or inequality perceived by the working environment. According to Adams, the job is determined by the input-output balance perceived by the satisfied person, and the individual compares the effort he or she has made with the end result in the same business environment with the effort and results obtained by others (Cihangiroğlu and Şahin, 2010: 5, Koçel, 2010: 636).

2.5. The Role Of Organizational Commitment And Job Satisfaction In The Impact Of Organizational Spirituality On Psychological Contract

Organizational spirituality leads to the increase of job satisfaction, the development of attitudes to work, the consciousness of increased wealth, the development of productivity, the recognition of one's own potential (Mitroff and Denton, 1999b; Giacalone and Jurkiewicz, 2003); Psychological contracts contribute to the achievement of organizational justice and commitment by reinforcing the sense of trust between the organization and the employee and positively affect employee performance, productivity and job satisfaction by increasing employee motivation (De Vos et al., 2003). It is aimed to investigate the organizational commitment and the mediating effect of their job satisfaction on the psychological contract behaviors of organizational spirituality levels of employees in this framework.

Organizational spirituality has positive effects on organizational attitudes and behaviors in the organization (Ashmos and Duchon, 2000; Milliman et al., 2003). There is a common belief in the organization that employees who have spiritual ideas can have a better job attitude (Neck and Milliman, 1994).

Job attitudes are a critical issue in research. Organizational commitment is one of the most sought-after job attitude variables (Allen and Meyer, 1990). Nevertheless, empirical studies linking work attitudes to workplace spirituality are very limited. Work attitudes that are most considered in the context of organizational spirituality are job satisfaction, job participation and organizational commitment. Two important scientific articles investigating work attitudes and spiritual dimensions were found at the same time.

Milliman et al. (2003) tests the hypotheses describing the relationship between five work attitudes: workplace spirituality, organizational commitment, job satisfaction, job participation, intent to leave work and organizational self-esteem (OTBS). Researchers have taken in the work of Ashmos and Duchon (2000) on the dimension of spirituality in workplace, meaningful work, community feeling and organizational values.

In Pawar's (2009) empirical study, he studied the attitudes of work satisfaction, work participation and organizational commitment in relation to organizational spirituality at work and at personal level. Pawar extended the study by Milliman et al. (2003), including the issue of organizational spirituality at the personal level, and examined "two possible corporate models; one is the model stating the simultaneous direct effects of personal organizational spirituality at workplace on the work attitudes and the other one is the model stating interactive effects of spirituality at workplace and organizational spirituality on the personal level on work attitudes. The dimensions of spirituality in the workplace are consistent with the dimensions set by Ashmos and Duchon (2000) and Milliman et al (2003).

Job attitudes that are most considered in the context of psychological contract are job satisfaction, job participation, intent to leave work, organizational citizenship behavior, organizational injustice and organizational commitment. Important work examining work attitudes and psychological contract dimensions are included.

Genç et al. (2008) concluded that there is a positive and moderate relationship between psychological contract and organizational commitment; Türker (2010) concluded that there is a strong positive relationship between psychological contract and organizational commitment; Mimaroglu (2008) argues that operational and relational psychological contracts and psychological contract violations have an impact on job satisfaction, organizational commitment and organizational citizenship behaviors, and intention to leave work and organizational injustice; Doğan and Demiral (2009) conclude that the personnel empowerment and psychological contract have an effect on securing organizational commitment. In Özgen and Özgen (2010) study, it was found that relational psychological contracts are associated with job satisfaction and organizational commitment; whereas the transactional psychological contracts have a positive relationship with intention to leave the work; Özler and Ünver (2012) show that the transactional and relational dimensions of psychological contract have an important influence on job satisfaction; Dikili and Bayraktaroglu (2013) reveal that there is a relationship between the level of perceived psychological contract violations and job satisfaction levels in moderate and negative direction. Turnley and Feldman (2000) examine whether relationships between three types of employee behaviors, such as psychological contract violations and intent to resign, job violations and organizational citizenship behaviors, are caused by unmet expectations and job satisfaction. The results show that unmet expectations and job dissatisfaction are partially mediated by such associations.

3. Research Method

The purpose of this study is to examine the organizational commitment and the mediating effect of their job satisfaction on the psychological contract behavior of employees' organizational spirituality levels. The research community constitutes a public hospital operating in the health sector. Research conducted with the participation of 279 employees has been applied to employees with all staff titles. Four scales were first applied to employees. Psychological contract scale developed by Millard and Hopkins (1998) and including a two-dimensional (transactional and relational contracts) and 33-items is used. The scale was adapted to Turkish by Aydoğan et al. (2012). The Cronbach Alpha coefficient of the reliability analysis of the psychological contract scale is 0.84. As the organizational spiritual scale, a scale developed by Milliman, Czaplewski and Ferguson (2003) and consisting of 3 dimensions (meaningful

work, sense of community and compliance with organizational values) and 21 items is used. The scale was adapted to Turkish by the authors and the Cronbach Alpha coefficient of the reliability analysis of the workplace spirit scale was 0.88. The dimensions of organizational commitment and job satisfaction in the study are taken from the study by Milliman et al. (2003). (6 dimensions of organizational commitment were taken from the organizational commitment scale by Mowday et al. (1979), 3 dimensions of job satisfaction were taken from hygiene theory by Herzberg et al. (1959), 1 dimension taken from the study by Nathan et al. (1991). The authors have adapted the dimensions to Turkish. The Cronbach Alpha coefficient of the reliability analysis of the organizational commitment scale was 0.65 and the Cronbach Alpha coefficient of the reliability analysis of the job satisfaction scale was 0.79.

Research hypotheses established in this context are as follows:

H1: The level of organizational spirituality of employees has an effect on psychological contract behavior.

H2: The organizational spirituality of employees through their organizational commitment has an effect on psychological contract behavior.

H3: The organizational spiritual levels of employees through job satisfaction have an influence on psychological contract behavior.

Path analysis was used to test the hypotheses established. The path analysis, originally developed by Sewall Wright in 1921, was developed to explain the relationship between observed variables (Wright, 1921, 1934). Observed variables are variables that can be directly observed by the investigator as a result of the measurements. Despite the use of methods such as correlation and regression when examining relationships between variables, path analysis has been widely used due to the limitations of these methods in complex models (Anıl and Güzeller, 2011). Path analysis is an extension of the multiple regression method that shows direct and indirect effects between multiple dependent and independent variables (Schumacker and Lomax, 1996). The Fit coefficients for the path analysis model established in this context are shown in Table 1. The analysis was performed using the Mplus 7 program.

Table 01. Path Analysis Model Fit Indexes

Index	Excellent Fit Criterion	Good Fit Criterion	Research Finding	Outcome
RMSEA	$.00 \leq \text{RMSEA} \leq .05$	$.05 \leq \text{RMSEA} \leq .10$.25	Weak Fit
CFI	$.95 \leq \text{CFI} \leq 1.00$	$.90 \leq \text{CFI} \leq .95$.96	Excellent Fit
TLI	$.95 \leq \text{NNFI (TLI)} \leq 1.00$	$.90 \leq \text{NNFI (TLI)} \leq .95$.80	Acceptable Fit
SRMR	$.00 \leq \text{SRMR} \leq .05$	$.05 \leq \text{SRMR} \leq .08$.045	Excellent Fit

Source: Schumacker and Lomax, 1996

The fit indexes for the path analysis model established according to Table 1 are obtained as (RMSEA = 0,25, CFI = 0,96, TLI = 0,80 and SRMR = 0,045) and the established model shows generally acceptable fit (Kline, 2005; Hu and Bentler, 1999). Figure 1 shows the path analysis model.

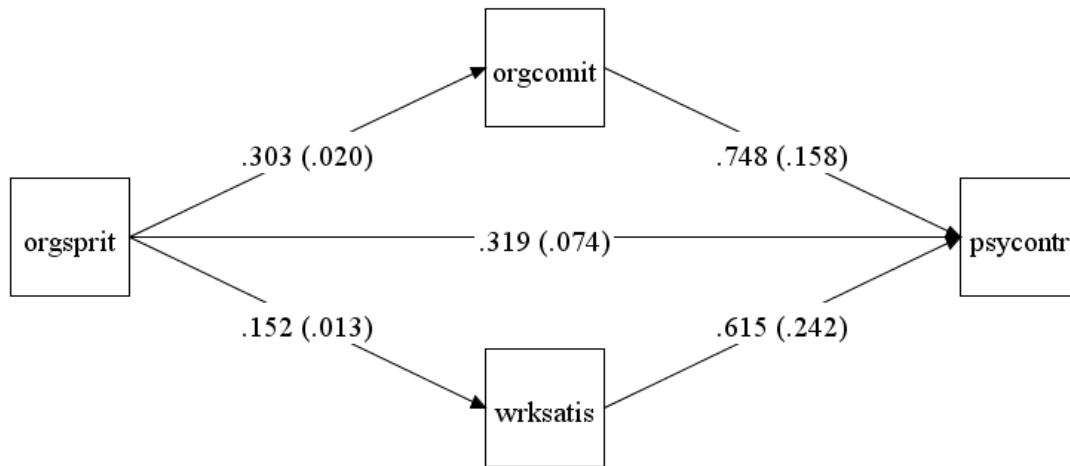


Figure 01. Path Analysis

The values of the variables in Figure 1 are the regression coefficients (path coefficient) and the expressions in parentheses are their standard errors. According to regression coefficient between organizational commitment and psychological contract is 0.748, regression coefficient between the psychological contract and job satisfaction is 0.615, coefficient of regression between the psychological contract and organizational spirituality is 0.319, coefficient of regression between the regression coefficient is 0.303 and organizational morale and job satisfaction between organizational commitment spirituality is 0.152. In Table 2, significance values of all these regression coefficients were obtained at 0.05 level. Accordingly, our hypotheses have been verified.

Table 02. Model Summary

	Prediction	Standard Error	t	p
With The Psychological Agreement				
Organizational Commitment	0,748	0,158	4,739	0,000
Job Satisfaction	0,615	0,242	2,539	0,011
Organizational Spirituality	0,319	0,074	4,334	0,000
With The Organizational Commitment				
Organizational Spirituality	0,303	0,02	14,965	0,000
With The Job Satisfaction				
Organizational Spirituality	0,152	0,013	11,522	0,000

A change of 0.306 units in the organizational commitment of employees according to Table 2 increases the psychological contract scores of the individual by 1 unit. The regression equations obtained in Table 2 are;

Psychological contract = 0.748 * organizational commitment + 0.615 * job satisfaction + 0.319 * organizational spirituality, R² = 0.40;

Organizational Commitment = 0.30 * organizational spirituality, R² = 0.45;

Job satisfaction = 0.15 * organizational spirituality, R² = 0.32;

According to the first equation, 40% of the change in the psychological contract is explained by organizational spirituality, organizational commitment and job satisfaction variables. In the second equation, 45% of the change in organizational commitment and 32% of the variance in the job satisfaction variable are explained by organizational spirituality change. The direct effect of organizational spirituality on the psychological contract and the effect of organizational spirituality with two other variable means are also examined and shown in Table 3.

Table 03. The Mediating Effect

	Prediction	Standard Error	t	p
Total Effect	0,639	0,054	11,745	0,000
PSYCHOLOGICAL CONTRACT	0,227	0,05	4,518	0,000
ORGANIZATIONAL COMMITMENT				
ORGANIZATIONAL SPIRITUALITY	0,094	0,038	2,48	0,013
PSYCHOLOGICAL CONTRACT				
JOB SATISFACTION				
ORGANIZATIONAL SPIRITUALITY	0,319	0,074	4,334	0,000
Direct				
PSYCHOLOGICAL CONTRACT				
ORGANIZATIONAL SPIRITUALITY				

According to Table 3, the direct effect of organizational spirituality on the psychological contract was 0.32 and it is statistically significant ($t = 4.334$, $p < .05$). The mediating effect of organizational spirituality through organizational commitment on the psychological contract is 0.227 and it is statistically significant ($t = 4.518$, $p < .05$). Similarly, the effect of organizational spirituality through job satisfaction on the psychological contract is 0.094 and it is statistically significant ($t = 0.094$, $p < .05$). The total effect of organizational spirituality on the psychological contract is 0.639 and it is statistically significant ($t = 11.745$, $p < .05$).

4. Conclusion and Discussions

As a result of the research, it was determined that organizational commitment and their job satisfaction have a mediating effect on the influence of organizational spirituality levels of the employees on their psychological contract behaviors.

Mitroff and Denton (1999b), Giacalone and Jurkiewicz (2003), Pfeffer (2003) explain that their work can perform much better if they emphasize workplace spirituality through human-centered values and a high level of commitment between the organization and its employees. Milliman et al. (1999), Craigie (1999) and Ashmos and Duchon (2000) stated in their work that there is a positive relationship between spirituality and organizational performance. Milliman et al. (2003) concluded in their study that organizational spirituality is related to organizational commitment, intention to leave work, internal job satisfaction, and institution-based self-esteem. In the Bekiş (2013) in his study, similarly, found that spirituality at workplace has positive effects on job satisfaction and organizational commitment. They also argue that spiritual employees can perform better because they can be more motivated and find meaning in their work.

In her study, Çakıroğlu (2017) points to the fact that there is a positive and moderate relationship between the dimensions of organizational spirituality; meaningful work, sense of community and compliance with organizational values, and the relational and transactional contract dimensions of psychological contract; and emphasizes that in the organizations that do not regard their employees as merely means of profiting and adapt spiritual items to institutional culture, the psychological contracts of those who see this trust environment will continue for a longer term. This will increase organizational effectiveness, efficiency and productivity. Organizations that do not have a breach of psychological contract will have high job satisfaction, less intent to leave work, less transfer of duty and low speed of turnover.

Occupancies that are less attached to the organization view the organization as a place where economic elements (wages, salaries, bonuses, premiums) are gained as a result of their performance. In this respect, the employee who attaches meaning to the work will adapt to the organizational values by continuing his presence in the organization. This indicates that the employee is connected to the organization. Employee performance will achieve job satisfaction when the organization offers career opportunities to himself / herself. Otherwise, a breach of psychological contract will occur as a result of deliberately terminating the contract between the individual and the organization.

Fry (2003), Giacalone and Jurkiewicz (2003), Seyyar (2009) emphasize in their studies that work commitment and job satisfaction of the employees who work in an organization which is thought to have more spirituality are higher and therefore a workplace which is humane accordingly become more productive, more flexible, and more creative.

To ensure organizational continuity, the needs of employees and managers should be identified and appropriate strategies should be developed accordingly.

As in the health care institution where the application is performed, Psychological contracts of those who see this trust environment will continue for a longer term in organizations that do not see their employees as a means of earning profits and adapt spiritual items to the institutional culture. This will increase organizational efficiency and productivity. Organizations that do not have a breach of psychological contract will have high job satisfaction, less intent to leave work, less transfer of duty and low speed of turnover.

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