

The Impact of Spirituality at work on Self-sacrifice intention

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Abstract: The current study investigated the relationship between spirituality at work and self-sacrifice intention in Gachsaran Oil Company (GOC), Iran. Using stratified random sampling method, a sample of 64 employees selected for further analysis. The analysis of the data showed that the perception of spirituality at work has a positive impact on self-sacrifice intention. The results also indicated that dimensions of spirituality at work (Engaging Work, sense of community, spiritual connection and Mystical experience) have significant and positive impacts on self-sacrifice intention.

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Introduction:

Spirituality in Islam and organizations

The characteristics of our revolution in Iran, because one is based on the Islamic ideology, has relied on true spirituality, not the spirituality of it and see that some people suggest that it has been proved valid and bankruptcy.

Countries where this type of spirituality proponents claim is bogus, there is no ownership, without spirituality, arrogance and selfishness as is common in countries that favor ownership. An interesting example of those schools trained humanists Thus, it is Stalin.

I'm asking you what Stalin and the environment in which the community has grown? Is that in a society of men who claim no ownership in it?

How did this person from those same schools of thoughts, to confess the most selfish and fierce adherents of these schools were considered bad Human Race?

The communists today, except for a specific group, those with a known mass, other groups do not see Stalin as a man synonymous with fascism and Stalinism.

Stalin is typical in these small communities, at least, if not find a great Stalin, tens of thousands of small Stalin found there.

The fundamental question remains if the prohibition, seeking to forcibly expropriation is found, then how can these small Stalin justified?

Expropriation of human spiritual pain alone is not enough. Give social justice, not expropriation. There is the need for social justice not cancellation of possessions. Establish social justice in society, because if not, the spiritual foundation will be shaken. Islamic logic is that the spirituality of justice, coupled with each other must be established in society. In a society where there is justice, thousands

of mental patients arise. Organizations also as social bodies need to be enriched by spirituality.

The advantage of spirituality at work:

The studies show that the improvement of spirituality at work can lead to many advantages. One area is organizational change that its aim is to change organizational conditions toward actual and performance goals. The old methods have focused on coordinating structures toward compatibility with peoples but it is too hard and doesn't work (11). Also in the literature we can find other benefits for the spirituality at work. The trust, honesty, creativity, job satisfaction, low leave at work, commitment, efficiency, performance and creativity are from the most reported advantages (12).

Kinjerski,v and Skrypnik (2004) using the ecological model of spirituality at work contend that there is a positive relationship between the spirituality and sense of good luck and performance at work. Also spirituality has the following impacts on customers:

- 1- sense of good luck in the person
- 2- the positive impact on relations and the sense of attachment to any one who is seller
- 3- development of services to the customers
- 4- the increase in gain based on quality and quantity of products and services
- 5- Reduces turn off, delay at work and absence and increases job satisfaction.

Dimensions of spirituality at work:

1- Engaging Work: believing that the person has a meaningful job and has a greater goal. 2- Sense of community: about that every individual belongs to the society and people with complementary needs. 3- Spiritual Connection: the sense about having connection beyond an individual.

4- Mystical experience: a unique sense including a positive energy or power toward completion and perfect ness.

Sacrifice in Islam

Who is from the sacrifice of his own on the front passes and the other states and it offers something to another. According to the Quran, those who are gallantry beyond themselves and think they realize that the true philosophy of creation. Most veterans are who pass their lives for the satisfaction and pleasure of God. As a charity, self-sacrifice is not only mined, but the sacrifice of their lives until they obtain the consent of the divine.

According to social exchange theory (Blau, 1964), if the staff perceive the organization as a supportive organization, based on a reciprocity rule, they tend to be more effective in the organization. Based on the above statements and based on Blau 's perspective the current study examined the impact of spirituality at work on self-sacrifice, Iran. So, the main question was that how is the impact of spirituality at work on self-sacrifice intention? For answering this question, the following hypotheses were proposed:

H: Spirituality at work has a positive impact on the self-sacrifice intention in Gachsaran Oil Company

H1-1: Engaging Work has a positive impact on the self-sacrifice intention in Gachsaran Oil Company .

H1-2: Sense of community has a positive impact on the self-sacrifice intention in Gachsaran Oil Company

H1-3: Spiritual connection has a positive impact on the self-sacrifice intention in Gachsaran Oil Company

H1-4: Mystical experience has a positive impact on the self-sacrifice intention in Gachsaran Oil Company

Methodology:

Sample

A sample of 64 employees including (62%) males and (38%) females working in different branches of Gachsaran Oil Company (GOC) were selected using stratified random sampling method.

Measures:

For assessing the spirituality at work, self-administered questionnaire was used. The Cranach's alpha coefficient estimates calculated for this instrument showed internal reliability; its value was 0.80.

Self-sacrifice. We used a 5-item scale from Conger and Kanungo (1998) and Choi and Mai-Dalton (1999). Self-sacrifice was operationalized as

the willingness of the leader to suffer the loss of types of things (e.g. leisure time, benefits, career) and to engage in behaviors that put him or herself at risk to serve the goals and mission of the group or organization. Examples of items are: "My boss is willing to make personal sacrifices in the team's interest", "My boss is willing to stand up for the team members' interest, even when it is on the expense of his/her own interest".

Results:

The main hypothesis: Spirituality at work has a positive impact on the self-sacrifice intention in Gachsaran Oil Company . For testing this hypothesis, the simple regression employed. The results are appeared in Table1.

Table 1- Regression coefficients for spirituality at work and self-sacrifice intention

As we can see in the above table, the $F=124.63$ and $P=0.001$, so the level of p is lower than alpha level (0.05). Therefore it should be concluded that the spirituality at work has a significant influence on self-sacrifice intention. As beta level is $+0.56$ so this impact is positive. Also the level of R square is 0.38 showing that 0.38 of changes in self-sacrifice intention will be predicted by spirituality at work.

Hypothesis 1-1: Engaging Work has a positive impact on the self-sacrifice intention in Gachsaran Oil Company . For testing this hypothesis, the simple regression employed. The results are appeared in Table2.

Table 2- Regression coefficients for Engaging Work and self-sacrifice intention

As we can see in the above table, the $F=87.25$ and $P=0.001$, so the level of p is lower than alpha level (0.05). Therefore it should be concluded that the Engaging Work has a significant influence on self-sacrifice intention. As beta level is $+0.45$ so this impact is positive. Also the level of R square is 0.27 showing that 0.27 of changes in self-sacrifice intention will be predicted by Engaging Work.

Hypothesis 1-2: Sense of community has a positive impact on the self-sacrifice intention in Gachsaran Oil Company . For testing this hypothesis, the simple regression employed. The results are appeared in Table3.

Table3- Regression coefficients for sense of community and self-sacrifice intention

As we can see in the above table, the $F=86.07$ and $P=0.001$, so the level of p is lower than alpha level (0.05). Therefore it should be concluded that the sense of community has a significant influence on self-sacrifice intention. As beta level is $+0.46$ so this impact is positive. Also the level of R square is 0.29 showing that 0.29 of changes in self-sacrifice intention will be predicted by sense of community.

Hypothesis 1-3: Spiritual connection has a positive impact on the self-sacrifice intention in Gachsaran Oil Company. For testing this hypothesis, the simple regression employed. The results are appeared in Table4.

Table4- Regression coefficients for spiritual connection and self-sacrifice intention

As we can see in the above table, the $F=95.17$ and $P=0.001$, so the level of p is lower than alpha level (0.05). Therefore it should be concluded that the spiritual connection has a significant influence on self-sacrifice intention. As beta level is $+0.52$ so this impact is positive. Also the level of R square is 0.35 showing that 0.35 of changes in self-sacrifice intention will be predicted by spiritual connection.

Hypothesis 1-4: Mystical experience has a positive impact on the self-sacrifice intention in Gachsaran Oil Company. For testing this hypothesis, the simple regression employed. The results are appeared in Table5.

Table5- Regression coefficients for Mystical experience and self-sacrifice intention

As we can see in the above table, the $F=106.07$ and $P=0.001$, so the level of p is lower than alpha level (0.05). Therefore it should be concluded that the Mystical experience has a significant influence on self-sacrifice intention. As beta level is $+0.56$ so this impact is positive. Also the level of R square is 0.41

showing that 0.41 of changes in self-sacrifice intention will be predicted by Mystical experience.

Discussion and Conclusion:

Moral and emotional meanings are extremely salient and pervasive in organizations and work settings. Employees devote a great attention to their leaders' ethical behavior and respond with intense positive emotions to the display of fairness and moral integrity. This article first highlights the powerful role played in organizations by the positive other-praising emotion of moral elevation, showing that such emotion is responsible of an upward spiral that reverberates from the individual to the whole organization, strengthens positive attitudes, and enhances virtuous organizational behavior.

The current study investigated the impact of spirituality at work on self-sacrifice intention amongst staff of Gachsaran Oil Company (GOC). The results of hypotheses indicated that, the impact of perceptions of spirituality at work has a significant and positive impact on self-sacrifice intention in the organization. The result shows that when the employees perceive the organization more spiritual climate, they will tend to self-sacrifice more and more. Therefore for having a good rate of voluntary behaviors in the organization, all managerial actions should be organized toward creation of spirituality at work perception amongst staff.

Table 1- Regression coefficients for spirituality at work and self-sacrifice intention

| Predictor | Non. Std. Coefficients | | Std. Coefficients | t | p | R | R ² | F | P-value |
|----------------------|------------------------|-------------|-------------------|-------|-------|------|----------------|--------|---------|
| | B | Std. Coeff. | | | | | | | |
| Constant | 3.09 | 0.25 | | 12.53 | 0.001 | | | | |
| Spirituality at work | 0.53 | 0.05 | 0.63 | 11.16 | 0.001 | 0.61 | 0.38 | 124.63 | 0.001 |

Table 2- Regression coefficients for Engaging Work and self-sacrifice intention

| Predictor | Non. Std. Coefficients | | Std. Coefficients | t | p | R | R ² | F | P-value |
|---------------|------------------------|-------------|-------------------|-------|-------|------|----------------|-------|---------|
| | B | Std. Coeff. | | | | | | | |
| Constant | 3.43 | 0.26 | | 13.24 | 0.001 | | | | |
| Engaging Work | 0.45 | 0.05 | 0.54 | 9.34 | 0.001 | 0.54 | 0.27 | 87.25 | 0.001 |

Table3- Regression coefficients for sense of community and self-sacrifice intention

| Predictor | Non. Std. Coefficients | | Std. Coefficients | t | p | R | R ² | F | P-value |
|--------------------|------------------------|-------------|-------------------|-------|-------|------|----------------|-------|---------|
| | B | Std. Coeff. | | | | | | | |
| Constant | 3.57 | 0.25 | | 14.50 | 0.001 | | | | |
| sense of community | 0.46 | 0.05 | 0.54 | 9.28 | 0.001 | 0.54 | 0.29 | 86.07 | 0.001 |

Table4- Regression coefficients for spiritual connection and self-sacrifice intention

| Predictor | Non. Std. Coefficients | | Std. Coefficients | t | p | R | R ² | F | P-value |
|--------------------|------------------------|-------------|-------------------|-------|-------|------|----------------|-------|---------|
| | B | Std. Coeff. | | | | | | | |
| Constant | 4.57 | 0.35 | | 14.50 | 0.001 | | | | |
| sense of community | 0.52 | 0.05 | 0.59 | 9.28 | 0.001 | 0.59 | 0.35 | 95.17 | 0.001 |

Table5- Regression coefficients for Mystical experience and self-sacrifice intention

| Predictor | Non. Std. Coefficients | | Std. Coefficients | t | p | R | R ² | F | P-value |
|--------------------|------------------------|-------------|-------------------|-------|-------|------|----------------|--------|---------|
| | B | Std. Coeff. | | | | | | | |
| Constant | 3.77 | 0.28 | | 16.50 | 0.001 | | | | |
| sense of community | 0.56 | 0.05 | 0.64 | 9.65 | 0.001 | 0.64 | 0.41 | 106.07 | 0.001 |

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