

UNIVERSITY OF EDUCATION, WINNEBA

**THE IMPACT OF WORKPLACE SPIRITUALITY AND WORKPLACE
RELIGIOSITY ON ORGANIZATIONAL CITIZENSHIP BEHAVIOUR
AMONG PUBLIC SECTOR WORKERS IN GHANA.**



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MASTER OF BUSINESS ADMINISTRATION

2022

UNIVERSITY OF EDUCATION, WINNEBA

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**A dissertation in the Department of Management Science,
School of Business, submitted to the School
of Graduate Studies in partial fulfillment of the requirements
for the award of the degree of
Master of Business Administration
(Human Resource Management & Organizational Behaviour)
In the University of Education, Winneba**

NOVEMBER 2022

DECLARATION

Student's Declaration

I, Mark Armah Laryea, declare that this dissertation, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

Signature

Date.....



Supervisor's Declaration

I declare that the preparation and presentation of this dissertation went through my supervision in accordance with the guidelines for the supervision of the project as laid down by the University of Education, Winneba.

Mr. Isaac Adu Nyarko (Supervisor)

Signature

Date.....

DEDICATION

This work is dedicated to my late father, Mr. Mark Amaa Laryea, mother, Beatrice Cornan and sibling, Mrs. Deborah Lordina Yankey, Mrs Beatrice Emily Agyeman and Steve Springer Laryea.



ACKNOWLEDGMENTS

My deepest gratitude goes to the Almighty God for granting me the strength to be able to carry out my work. I would like to thank my supervisor Mr. Isaac Adu Nyarko for the expert advice and guidance throughout the course of my dissertation. I would not have finished this work without him. I am truly grateful. I would also like to thank my family, who also played a vital role in helping me pursue my Master's Degree. Finally, I wish to express my profound gratitude to everyone for the supportive role they played during this course most especially, my employer and my beloved Bibi.



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ABSTRACT

The main objective of the study was to examine the impact of workplace spirituality and workplace religiosity on organizational citizenship behaviour among public sector workers in Ghana. The study took place at the University of Education Winneba with a total sample size of 306. A descriptive survey design was adopted for the study and a structured questionnaire was used as the instrument for data collection. The study revealed that there is a negative relationship between workplace spirituality and organizational citizenship behaviour. Also, the study revealed that there is a positive relationship between workplace religiosity and organizational citizenship behaviour. The study also revealed that workplace spirituality and religiosity have an impact on organizational citizenship behaviour. The researcher recommends that, Managers need to adopt as part of their selection practices, that to be hires must show potential for the exhibition organizational citizenship behaviour before being employed. Managers should also pay sufficient attention to their employees' work behaviour in order to determine with some level of certainty those employees who are high in citizenship behaviour so that such behaviours could be constantly reinforced as a way to retain the behaviour in the system. Managers to periodically organize training programs that will teach employees how to exhibit organizational citizenship behaviour as well as draw their attention to the relationship between such behaviours and organizational goals. Further studies can focus on other public institutions and private firms.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Humans are the movers of other resources; thus, today's firms must be able to move fast, precisely, and efficiently. As a result, one of the most essential components in organizational success is the management of Human Resources (HR). If the organization has high-quality resources, it will be more effective. There are so many factors that affect organizational citizenship behaviour. Some of them include workplace spatiality and religiosity.

Spirituality as phenomenon in theology and religious studies acquired prominence in the 1950s and 1960s (Fourie 2014) The discovery of a spiritual dimension to labour dates from the late 1980s (Gotsis & Kortezi 2008), with the second wave of interest in spirituality that accompanied the self-improvement movement. Since the beginning of the 1990s, there has been a mushrooming of interest in spirituality (Fourie 2014)

Spirituality's prominence can be gauged by the massive amount of attention it has received in the workplace literature during the 1990s. The widespread appeal in workplace spirituality, according to Cash and Gray (2000), was precipitated by an unstable work environment marked by new technologies, reengineering, and downsizing. Employees that are disheartened seek spiritual remedies to alleviate the stress and tensions that have resulted (Mitroff & Denton, 1999). Workplace spirituality can present itself in a variety of ways, most notably at two different levels: organizational and personal. At the primary level, the organization in order to boost productivity emphasizes on spirituality. It is understood by most workplaces that employees bring cultural backgrounds and religions to the job along with personal

moral core values which are linked to them. They try to connect work ethics and faith. At the second level, the employees associated are spiritual ones who even before accepting employment may have had interest in the reasonableness of their workplace for their spiritual life (Garcia-Zamor, 2003)

Workplace spirituality is an emerging topic of interest in the field of organizational management (Gocen & Ozgan, 2018). Workplace spirituality is not concerned with promoting a particular religion or denominational system but instead creating a culture that embraces the whole person in the workplace and acknowledges that employees benefit from being able to satisfy their spiritual needs at work (Devendhiran & Wesley, 2017).

Bhatia and Arora (2017) argued that spirituality is entirely independent of religion or faith in a higher power. Zinnbauer et al. (1997) defined a higher power as an indescribable force greater than an individual that is often associated with a divine being such as Christ, Allah, or Buddha. Spirituality in the context of work is a broad term that encompasses a wide range of beliefs and values that create a sense of meaning or purpose within work life (Kaya, 2015). According to spiritual leadership theory, the promotion of workplace spirituality involves the use of values and behaviors to motivate employees by promoting a sense of purpose and belonging (Kaya, 2015).

The term spirituality originated from the Latin word *spiritus* or *spiritualis* and has been defined in terms of breathing, breath, air, wind, soul, courage, and vigor (Bhatia & Arora, 2017; Lepherd, 2015). Fry and Kriger (2009) noted that the spirit is an element of one's existence that heightens awareness of the possibility of transcendence and deepens one's connection with the world. Spirituality is relevant to

the workplace because work is an integral component of a person's existence (Fourie, 2014). Spirituality is present throughout a worker's development and in all aspects of their personal and professional lives (Fourie, 2014). By connecting with employees intellectually, physically, psychologically, socially, and emotionally on a spiritual level, it may be possible to improve overall employee engagement.

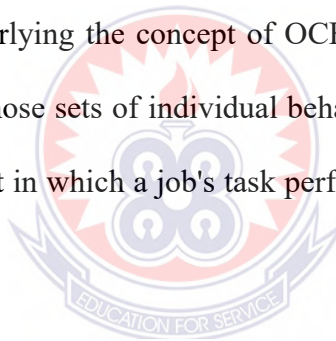
This means that spirituality is a way of life centered on things other than power, lust, or possession, and that spirituality in this context refers to core principles and dedication to someone.

Religion has an important effect on people's behaviours and interacts with different aspects of life. At the same time, it has a significant impact on a person's spirituality and psychology (Przepiorka and Sobol-Kwapinska, 2018), as well as personal development. Religious beliefs can also help individuals cope with stress and overcome difficulties. Furthermore, religion seems to be a supportive force in reducing mental pressures and crime, as well as increasing life satisfaction. Individuals express religiosity in various ways. Many religious people form the basis of their moral code based on the teachings in major religions, which express divine rules and behaviours that followers must adhere to.

Religiosity also have affected organizational citizenship behaviour. In Ghana, majority of the citizens are religious and it does not end up at their various religious group, is being sent to the place of work. A variety of key employment outcomes are linked to religious identification. When there is a clear connection between occupational and religious values and behaviours (e.g., Morrison & Borgen, 2010), it can inform and enhance an individual's workplace decisions and contributions.

Regardless of any affiliation or religious affinity, religiosity describes the amount to which a person clings to his or her religious beliefs as a basis for conduct in daily life (Shukor & Jamal, 2013). Individual religiosity is defined by a person's devotion to a religion with a strong feeling of commitment and belief system, rather than by whether or not they practice Christianity, Islam, or traditional religion. Conformity to a set of lifestyle practices that are important to the actor is referred to as religiosity (Schwartz & Huismans, 1995).

Organizational citizenship behaviours (OCBs) are discretionary activities on the part of an employee that directly enhance the proper operation of an organization, without necessarily influencing an employee's productivity. Although various descriptions of specific dimensions underlying the concept of OCB abound, the overall construct is generally referred to as those sets of individual behaviors that contribute to the social and psychological context in which a job's task performance must function, according to Organ (1997).



1.2 Research Problem

In the United States, 75% of the population considers themselves to be spiritual (Lipka & Gecewicz, 2017). Because of this, spirituality in the workplace is a topic of intense and ongoing interest (Houghton et al., 2016). Over 70 definitions of work-related spirituality exist within the scholarly literature, and this causes a great deal of confusion among some scholars and practitioners (Aravamudhan & Krishnaveni, 2014). This confusion leads many organizational leaders to avoid implementing HR practices that incorporate workplace spirituality despite the benefits that can be achieved by these policies (Afsar et al., 2016).

Little attention has focused on workplace spirituality and religiosity in the public sector of Ghana and the impact is going to have organizational citizenship behaviour. There have been studies on workplace spirituality and organizational commitment (2009), workplace spirituality and organizational performance (Fanggidae, Kurniawati., & Bahweres,2019), Modelling the Influence of Workplace Spirituality (Chinomona, 2017). Few works have combined both variables thus workplace spirituality and workplace religiosity on various performance index (Neal, 2013, Geigle, Fry, & Benefiel, 2013, Benefiel, Fry, & Geigle (2014). Studies have focused on the types of OCB (Khaola, & Coldwell,2017), Effect of Organizational Citizenship Behaviour, Work Satisfaction and Organizational Commitment toward Indonesian School Performance (Nugroho, El Widdah, & Hakim, 2020), organizational citizenship behavior role in mediating the effect of transformational leadership on organizational performance (2020),

Few studies have focused on OCB in the public sector and civil workers but these studies were not carried out in Ghana. A study also examined OCB in the 21st how might going the extra mile look different at the start of the new millennium (Harvey, Bolino, & Kelemen, 2018).

In light of the aforementioned gap, the purpose of this study is to examine the impact of workplace spirituality and workplace religious on organizational citizenship behaviour among public sector workers om Ghana. The input of this study to literature is that it develops new hypotheses and theoretical model showing the relationship workplace spirituality and workplace religiosity expectations towards OCB and quality of work life, which is essential for both employees at the public sector and their departments.

1.3 Research Objectives

- a. To investigate the relationship between workplace spirituality and organisational citizenship behaviour (OCB)
- b. To examine the relationship between workplace religiosity and organisational citizenship behaviour (OCB)
- c. To evaluate the impact of workplace spirituality and workplace religiosity on OCB

1.4 Research Hypotheses

H1. There is a NO relationship between workplace spirituality and organisational citizenship behaviour (OCB)

H2. There NO positive relationship between workplace religiosity and organisational citizenship behaviour (OCB)

H3. Workplace spirituality and workplace religiosity has no impact on OCB

1.5 Significance of the Study

Today's organizational leaders recognize the importance of an engaged workforce, and they are looking for strategies to engage employees and recruit the best talent in the market (Singh, 2016). A significant level of debate exists over the role of spirituality in the workplace (Roof, 2015). Within many organizations, HR personnel and organizational leaders are reluctant to promote policies that encourage spirituality due to uncertainty and confusion regarding what workplace spirituality is and how the policies and practices can benefit both employees and organizations (Charoenarpornwattana, 2016; Iddagoda & Opatha, 2017). The government sector of Ghana is very large and constitutes a lot of services. This study will be relevant to all

sectors of public service. The study will help directors in the formulation of strategies and policies within the sectors. In the private sector, it will act as a guide to help them with strategies and in decision making.

1.6 Limitation of The Study

This study could have carried out across the country but was limited to the central region of Ghana specifically the University of Education, Winneba Campus. This was a result of time constraint and financial challenges faced by the researcher. The study did not take into account private sectors but the findings will be generalized.

1.7 Organization of The Study

The study comprised of five chapters. The first chapter introduced the study with the background of the study, the statement of the problem, the research objective, , the hypothesis for the study, the significance of the study, the scope and limitation of the study, definition of terminology and organization of the study. The second chapter consisted of the literature review. It gave details of the theoretical framework, empirical study, conceptual framework, and other pieces of literature. The review was solicited from journals, books, articles, and other relevant information from the internet and the library. The third chapter is the methodology which consisted of the research design, the population, sample size and sampling technique, research instruments, validity and reliability of instruments, data collection procedures, data analysis, and ethical considerations. The fourth chapter presented an analysis and discussion of the results of the study. The fifth and final chapter gave a summary, conclusion, recommendation, area for further studies, and delimitation of the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter focus on literature that was relevant to the study. The areas of concern that were key to the study that were reviewed are theories underpinning the study, and the impact of workplace spirituality, and religiosity on organizational citizenship behaviour. This section ended with a summary.

2.2 Theoretical Foundation

This section covers the theories that underline the foundation of the study which encompasses the spiritual leadership theory and social exchange theory.

2.2.1 Divine Command Theory

Divine Command Theory is the name applied to questions of human behaviour, particularly the role God's commandments play in how humans act. The Divine Command Theory addresses questions having to do with moral obligations and ethical choices.

The theory has been part of Western culture for centuries, though in the latter half of the 20th century, the questions of right and wrong rooted in God's commandments have come under scrutiny. Theists, atheists, and agnostics debate the question of God's part in human actions. Theists believe God exists and has given divine laws like the Ten Commandments for humans to obey. On the other hand, Atheists deny the existence of God, believing people can be moral apart from divine commandments. Agnostics deny there is sufficient reason to believe God exists and doubt any moral code set forth by God.

Religion is often considered the most widely used system to make ethical decisions and to conduct moral reasoning (Pollock, 2007). Throughout the world, people rely on a variety of religions to help them determine the most ethical action to take. While divine command theory is widely used throughout the world, there are differences: the application of the theory may differ from religion to religion, and it may differ within each religion.

One of the basic tenets for divine command theory is to use God as the source for all principles. In this way, to rely upon divine command theory, a person must believe that there is a willful and rational god that has provided the direction toward an ethical outcome. It is from God's commands that actions are determined to be right or wrong and, because of this, divine command theory provides an objective assessment of what is ethical or moral. However, there is ambiguity in the way in which some scripture is interpreted.

According to Pollock (2007), there are four assumptions of divine command theory:

1. There is a god.
2. God commands and forbids certain acts.
3. An action is right if God commands it.
4. People ascertain what God commands or forbids.

Divine command theory also provides an explanation of why ethics and morality are so important. In religions, good acts are rewarded in the afterlife, while bad acts condemn the perpetrator to everlasting punishment. What essentially makes religion such an incredibly powerful ethical system is that there is the specter of potentially eternal punishment in the afterlife (Pollock, 2007). This notion of eventual

punishment reinforces in its followers the necessity to make ethical decisions based on the commands of their god.

Barry (1985, as cited in Pollock, 2007) describes that understanding God's will is done in three ways:

1. Through individual conscience
2. By religious authorities
3. Through holy scripture

Specifically, divine command theory can offer officers a written or prescribed direction to morality. Officers who are faced with a situation in which their values clash with society may fall back on divine command theory for direction in grey areas. An officer who is surrounded with unethical activity by officers, other criminal justice workers, and people on the street may be able to withstand pressure to join in the immoral practice with the belief that God commands moral behaviour toward everyone and prohibits such things as theft through corruption.

Officers could also use divine command theory to reaffirm in their own minds what is right, even when the Criminal Code or other legislation is unclear on a particular issue. By officers asking themselves what would God command or prohibit, they may be able to make a decision that they can justify.

Finally, officers who believe that God is always good would therefore believe that all of God's commands and prohibitions are good. By interpreting scripture, following the directions of religious authority, or making individual interpretations of God's command and prohibitions, officers are therefore able to do good, understanding that ultimately it is God's commands that they follow, and therefore their actions are good.

Specifically, in a criminal justice context, Rawls (2005) viewed religion in public life as something that was out of place and that should, instead, be a private affair. Our religious and personal morals should be put aside when doing business of the public. It is important, according to Rawls, that workers in government institutions not demonstrate their religious affiliations because we all receive benefits from living in a pluralistic society and, as a result, we ought to withhold our religious and personal morals to ensure equality.

Other criticisms of divine command theory include:

- Religious scriptures are generally ancient and are hard to interpret against the complexities of today's society. As a result, religion as an ethical system does not provide specific ethical guidance to specific ethical dilemmas. Scriptures are ambiguous and are generally broad in nature.
- There are many religions in the world, with each possessing different prescriptions for morality. Religions have different gods from one another that are worshipped. Does the god a person chooses make a difference? Can you pray to the "wrong" God, or no god?
- Science has no evidence of the existence of God. Without a belief in the existence of God, divine command theory loses its authority among a large portion of the population who base their lives on science and empiricism.
- If we do believe in God, "who" determines what the commands are is not absolutely known or agreed upon. Within religious sects, arguments about who interprets commands is commonly a schism that separates factions.
- Contradictions in scripture are confusing. On one side there is mention of the sanctity for life, but there are interpretations that are cited by fundamentalists

that provide allowances to cause death to other humans. The most commonly used example of this is in the Quran, in which one passage reads that infidel are to be caught and slayed, but another preaches that Allah loves transgressors. Interestingly, the first verse, it is argued by Muslims, is taken out of context, and refers to Muslims providing self-defense. Interpretations as to what constitutes self-defense further complicate when this verse should be enacted. Should an infidel, in the eyes of a fundamentalist, be slayed for what the fundamentalist deems as an insult, and therefore an attack?

- The notion that the might or power of God should be the basis of our ethical decisions indicates that the morality of the decision is based upon the fear of God's might and power. If this is so, then is the decision really an ethical decision, or is it coerced?

2.2.2 Spiritual Leadership Theory

Spiritual leadership theory was developed by Fry (2003) and is anchored on the aspect of motivation-based concept that is comparable to that of transformational leadership, which is concerned with the relevance of fundamental motivating factors. He went ahead and defined religion concept as a collection of characters, attributes and attitudes, that one should implement inherently, motivating one self and other people so that both of them at the end of the day will realize a constructive sense of spiritual well-being via membership Organizations and/or calling. Fry et al., (2005) suggest that in organizations where management and employees have adopted the spiritual sense of inner life, the rate of performance is always at par and as a result, they will create desire of transparency in service delivery hence customer and stakeholders' satisfaction. The theory further proposes that behavioral actions and attitudes will facilitate modeling of fundamental employee and job satisfaction. with the virtue of

developing a common pool of vision with the esteemed and potential esult both the customers and the management will experience an improved spiritual feeling that creates meaning and impression to their lives.

Hill et al., (2013) note that when leaders share concern and meaningful visions with employees for their values and behaviors, employees will recognize that the efforts they have put in their respective tasks and lives are being treasured, a position that increases

special affection and membership to the organization vision and mission. The management establishes a norm of mutual concern and guides the workers towards the achievement of the organizational visions. Therefore, the purpose of spiritual leadership is to establish correspondence in an organization from corner to corner of the empowered, strategy oriented individual and team levels. In the end, spiritual leadership will create increased levels of significant attributes of organization and individuals such as financial performance, improved organizational engagement, corporate social responsibility and employee satisfaction (Fry & Nisiewicz, 2013).

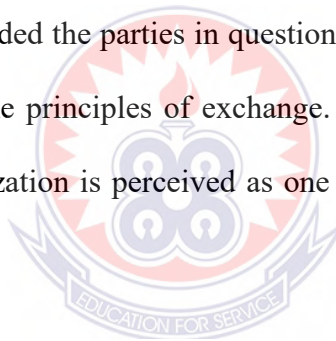
Fry (2008) improved the model of spiritual leadership to incorporate life satisfaction and The model explains the inner life of an employee and the spiritual practices which are considered to be critical factors in establishing insight and inspiration that affect positively the ability of service delivery to stakeholders and creation of significant love.

The perception that an employee has, concerning what they are doing, their contribution and the personality in them is positively affected by the inner life of an individual. An organization should at the same time facilitate individual religious

practices through such actions as religious practices, meditation, walking in nature and prayer. At the organizational level, the organization should provide capacity that will facilitate inner silence and indication to allow individuals develop into more self-aware and mindful-from time-to-time and draw power from their beliefs, (Fry & Kriger, 2009).

2.2.2 Social Exchange Theory

Social exchange theory (SET) was promulgated by Emerson (1976) and postulates that the progressive interactions among individuals will necessitate support for one another and enhances mutual coexistence (Maslach et al., 2011). The SET argues that when relationships evolve over time, it results in improved level of trust, loyalty and mutual engagement provided the parties in question adhere to some specific rules and regulations concerning the principles of exchange. Employees' level of commitment and loyalty to the organization is perceived as one channel of paying back tribute to the organization



Establishment of policies that will enhance spiritual nourishment has been found to result in greater amounts of cognitive and emotional wellbeing among the employees.

Ko and Hur (2014) highlight that the social exchange theory results in both economic and social outcomes that are beneficial to the organization and employees. West (2007) infer social exchange theory to be a theoretical explanation for worker's commitment and engagement as it examines a model of leadership and relational building between leaders and employees as a consequence of employer - employee exchange. Therefore, the employer has to provide a warm environment for spiritual growth in order for the employees to be committed hence their retention is made possible. The social exchange theory suggests that continuous interactions among

people who are in a condition of collective interdependence facilitates the value of commitment and engagement. Consequently, these measures will increase the employee satisfaction level in line with the organization citizenship behaviour principles.

2.3 Concept of Spirituality

In all cultures and philosophical traditions, the problems of spirit and spirituality have been and are meaningful. The ancient concepts of “spirit”, “soul” etymologically go back to the word “breath”, denoting a life-affirming and life-giving function. The richest mythological and religious symbolism of the spirit and soul, ascending to the fundamental human archetypes, forms the property of every human culture and of all humanity. In this sense, Russian culture is no exception.

There are certain differences between the ordinary, religious and philosophical concept of spirituality. Frequent use of the concept of “spirituality” in the media completely detracts from its value characteristics and to a small extent takes into account the dialectical nature of spirituality. The task of philosophical research is to separate the ordinary and essential from the accidental and limited understanding of spirituality. Moreover, here it is very important to turn to the religious and philosophical tradition, within which the spiritual problem has been systematically developed (Ershov, Perevozchikova, Romanova, & Ashmarov, 2018).

2.3.1 Components of Workplace Spirituality

According to various investigative literatures, the common dimensions of evaluating WPS include organizational values, meaningful work, sense of community and compassion, (Milliman et al. 2003). Farhangi, Fatahi and Wasegh (2006) describe

meaningful work concepts the act of feeling and possession of deep sagacity of purpose and meaning in work. The concept explains the nature of employee's interactions with routine individual work or task. Milliman et al. (2003) establishes structural equation analysis in finding out the impact of WPS on the values and attitudes of employees against the organization based on variables such as job engagement, organizational level of commitment and inherent work fulfilment. The study findings imply that attitude towards meaningful work has positive relationships with the other variables except intention to leave the organization. On the other hand, on meaningful life, the major point of concern is expressing togetherness in addressing emerging problems by providing mutual sustainable solutions (Kamer 2011) Similarly the best way to embrace meaningful life is to help a colleague in accomplishing daily targets in case of an extra task awarded though it can mean to work overtime voluntarily hence facilitating greater organizational performance and OCB.

Ashmos and Duchon (2000) suggested a second aspect involved in an attempt to solemnise workplace spirituality in relation to employee capacity of communism with regard to regular interaction between employees enhancing strong relationship in the workplace. In accordance with the sentiments of Kidder and McLean Parks (2011), communalism in the workplace facilitates character based behaviour as far as team player is concerned. Besides, communalism enhances harmony in the workplace since employees will be working with the same interest and as a result, OCB and general organizational performance will increase.

Beikzad, Hamdellahi and Hamdellahi (2012) suggest that the sense of community dimension is concerned with feeling a sense of community in the immediate

workplace as well as the supervisor encouraging individual staff growth. Similarly, employees' fears are freely discussed at the workplace and whenever employees have a concern, they will be free to present to an appropriate person at workplace. Ahmadi and Khoddami (2010) point that a sense of community will be characterized by employees working together to enhance positive conflicts resolution, experience a real sense of personal connection and trust with co-workers and consider working communally with others.

Additionally, Delgado (2005) found that compassion mechanism of fostering WPS is concerned majorly with the sensitivity of profound sorrow and sympathy for individuals striving to reduce the burden of suffering. It is however the ability of offering necessary support when there is urgent need through mutual support and caring thus facilitating individual satisfaction. Courtesy involves helpful behaviours toward others and gathering diverse opinions concerning the impact of what is intended to be done (Deluga, 2005). It covers being considerate and polite to others to thwart emergence of conflict. Saïdy et al (2009) suggest that the attribute of compassion involves taking suitable approach in preventing problems that will jeopardise employees' relationships, being careful of how one's behaviour influences the working condition of other people as well as upholding the rights and privileges of others.

2.4 Religiosity

Koenig et al. (2012) defined religion as an “organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth/reality), and (b) to foster an understanding of one’s relation and responsibility to others in living together in a community.

Spirituality, which is an intricate part of religiosity, is the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community". Theologians and religious people display their level of religiosity in varied ways. The prominent role of religion in shaping the attitudes and behaviour of many cultures makes it an important concept that is worth paying attention to (Harpaz, 1998). In the view of Roundy (2009), religious people behave in accordance with norms and guiding principles that are institutionalised in the said form of their respective religions.

Religiosity can therefore be defined as the extent to which an individual adheres to set behavioural expectations, practices and institutionalised practices that define their world view or gives them meaning to life itself. According to Jamali and Sdiani, (2013) religiosity is better understood when viewed as a two-dimensional construct; that is, extrinsic and intrinsic religiosity. The authors submitted that individuals fall into either of the two categories; either extrinsically religious or intrinsically religious. They explained further that extrinsically religious people engage in religious activities simply for the sake of it and because of what they stand to gain from the practice, mostly the material benefits of being overtly religious. Such people, therefore, have a rather utilitarian approach to religiosity by sticking around their religious group just to be accepted as part of the social group. On the other hand intrinsically religious people have a deeper sense of belief in their religions and internalize the doctrines, values and principles, espoused by those religions. Mitroff and Denton (1999) also argued that religious people constantly see to find the meaning of life through their religious practices. They therefore tend to bond firmly and become very committed to

organisations which share their worldview or at least have core values that are in synch with their religious values. Highly religious people have a strong commitment to organisations whose values match their religious beliefs. It is therefore reasonable to take for granted that highly religious employees devote their hearts and minds to such organisations. Spirituality is a variant term used to describe the intrinsic form of religiosity identified above.

Spiritual or intrinsically religious people have a selfless commitment to the fundamental tenets of the religions' belief system. It also refers to being an embodiment of one's religion in deed, action and behaviour, Bhunia and Mukhuti (2011). According to Harpaz (1998), religion is a pivotal institution of culture; consciously or unconsciously, religious beliefs and practices affect individual attitudes to important facets of life. Religion is admittedly complicated; it transcends the usual definition of social identity and affiliation. Tarakeshwar et al., (2003) found that religion has a large impact on what people consider important, right or wrong in society and it also predicts behaviour in significant ways in many cultures. Religion is visibly and sometimes subtly present in many aspects of corporate and personal lives, it also manifests itself in ethical attitudes, moral reasoning, and management behaviour of many people (Hutson, 2000; King, 2007). It is increasingly being realised that religious role expectations, internalized as a personal value system, can lead to ethical behaviour at work, Weaver and Agle (2002).

2.4.1 Identification of Religiosity Values on Employees

Manpower, workers, employees, and human potential as the driving force of the organization in realizing its existence or potential which is an asset and functions as nonmaterial capital in a business organization that can be realized into a real potential

physically and non-physically in realizing the existence of the organization (Nawawi, 2011). Employees are every person who works by selling their energy (physical and mental) to a company and receiving remuneration in accordance with the agreement (Hasibuan, 2009). Employees who work in an organization are people who have received formal or nonformal education. Schools as formal institutions in Indonesia oblige their students to receive religious instruction which aims to instill religious values to uphold the values of Pancasila, especially the first precept, namely God Almighty. Then, a person also gets non-formal religious and religiosity education, namely from his / her environment, especially family. This is what ultimately becomes a provision for employees to develop religiosity in the work environment (Arwani, 2013). According to Siregar (2020) Employees who have skills in emotional intelligence will be able to read other people's feelings and have social skills which means they are able to manage the feelings of others well. Very emotional intelligence important is owned by every employee in an organization that will help employees connect with other employees and share information and to manage conflicts that arise in carrying out tasks in their work. Even though it has the roots of the same word, in its use the term religiosity has a different meaning from religion or religion. If religion refers to the formal aspects related to rules and obligations, religiosity refers to aspects of religion that have been lived by individuals in their hearts (Dewi, Madjid, & Fauzan, 2020).

Religiosity is often identified with diversity. Religiosity is defined as how far the knowledge is, how strong is the belief, how much is the practice of worship and rules and how deep is the appreciation of the religion one adheres to. For a Muslim, religiosity can be seen from the extent of knowledge, belief, implementation and appreciation of Islam (Nashori and Mucharam, 2002). Hawari (1996) states that

religiosity is a religious appreciation and the depth of belief which is expressed by performing daily worship, praying, and reading holy books. Ancok and Suroso (2001) define religiosity as diversity which means covering various sides or dimensions that not only occur when a person performs ritual behavior (worship), but also when doing other activities driven by supernatural forces. The source of the religious soul is a sense of absolute dependence. The existence of fears of threats from the natural environment and human beliefs about all their limitations and weaknesses. This absolute sense of dependence makes humans look for magical powers from their surroundings that can be used as a protective force in their lives with a power that is outside of themselves, namely God. From the above explanation, it can be concluded that it is the depth of one's religious appreciation and belief in the existence of a god which is manifested by obeying orders and staying away from prohibitions with sincerity of heart and with all body and soul. In human social life, education not only creates a learning process that intends to bring people to become intellectual potential figures through the transfer of knowledge, but a learning process that leads to efforts to form a society that has character, ethics and aesthetics through the transfer of value. Education can guide humans to achieve a better form of life (Zuhairini, 1993). The values of religiosity are indeed instilled in schools. Diversity or religiosity, according to Islam, is implementing religious teachings or being Muslim as a whole in carrying out economic, social, political or any activity, a Muslim is ordered to do it in order to worship Allah SWT. Relativity or religiosity can be manifested in various aspects of human life. Religious activity does not only occur when someone performs ritual behavior (worship), but also when doing other activities that are driven by supernatural forces. Not only those that are visible and can be seen with the eye, but also activities that are not visible and occur in a person's heart. Therefore, a person's

diversity will cover various sides or dimensions (Muhaimin, 2015). Rachmawati (2017) in her research identified the religious character of employees of PT. Royal Korindah Purbalingga through several activities including 3-S Culture (smile, greetings, greetings), praying on time and in congregation at the mosque, praying dhuha, reciting prayers together, listening to verses of the Koran and religious songs, clean environment culture, Fashion culture (dress neatly, politely and cleanly), and not smoking. This religious activity actually has a positive impact on the company, such as increasing employee motivation to work, thereby increasing employee performance which in turn makes a good contribution to the company's production continuity.

Najiyah (2017) found that the values of religiosity in employees at PT. Takaful Umum Surabaya Branch has an impact on employee job loyalty. The values of religiosity are identified through the actions of employees in establishing dhuha prayers, greeting when meeting, praying on time and reminding each other in kindness to fellow employees. Then, the manifestation of this act of religiosity has a positive impact on the company, namely employee loyalty which includes employees obeying company regulations, not neglecting the work that is their responsibility to the company, willing to cooperate with other employees, a sense of belonging, establishing good interpersonal relationships in the company and love his job. Furthermore, research was conducted by Fauzan and Tyasari (2012) regarding the identification of religious values in Islamic Junior High School teachers, LP Ma'arif, Malang City. Teachers at SMP LP Ma'arif routinely carry out recitation, say greetings when meeting 2368 students, read prayers before and after teaching and learning activities, pray Duha and discuss religion with fellow teachers. The positive impact on schools is increased Islamic work ethics and increased work motivation. Finally,

research conducted by Prasetyo (2017) on the identification of religious values in the employees of BPRS PNM Binama. This Sharia Banking employee regularly holds recitation every Friday, greets customers who come, prays on time and considers work to be worship. The positive effect is increased employee performance.

2.5 Organizational Citizenship Behavior (OCB)

Owolabi (2012) submitted that how employees feel, how they think and behave has a close association with the achievement of organizational objectives, reinforcing Akbar and Haq (2004), that the success of an organisation depends largely on the behaviours and attitudes of its employees. Chester Banard is thought to be the first person to describe organisational citizenship behaviour in more understandable terms when he wrote about extra role behaviours in 1930. Citizenship is a general term used to describe the collection of behaviours that strongly convey one's identity with a society or social group. OCB therefore refers to the set of behaviours that are compatible with the core values of an organisation and makes one identifiable with that organisation. Farooqui (2012) in a similar line of reasoning as Chester Banard defined OCB as Behaviours that are not part of one's role in an organisation such as innovativeness and spontaneity of actions. Behaviours must be exhibited willingly and also lead to organizational effectiveness to qualify as OCB. OCB benefits organisations a great deal because it leads to an increased general employee performance, effective coordination and comraderies among team members, and a stronger competitive ability in the face of the current competitive business environments (Podsakoff et al, 2000).

2.6 Components of Organizational Citizenship Behaviour

Organ (1988) highlights that there are five main components of organization citizenship behaviour though other scholars has identified, in some cases over 30 components (Podsakoff et al., 2000). The five distinct dimensions of OCB include Altruism, conscientiousness, courtesy, civic viture and sportsmanship. However, Williams and Anderson (1991) developed two dimensions that define OCB, namely; (1) behaviours relating to organizational values, such as civic virtue conscientiousness and sportsmanship (OCBO) and (2) behaviours directed at particular individuals within the organization, for instance selflessness and courtesy (OCBI).

Selfless love is mainly related to loving and accepting everyone despite their characters and behaviours (Polat, 2011), as well as the process of establishing benevolent unconditional, and loyal familiarity among a group of people. Altruistic love enhances a sensitivity of well-being, harmony and wholeness in the firm and provides a mechanism of eradicating "(my)self" opinion and as an alternative replace with "(our)selves". Altruism deals with supporting others who may be absent during the working days, voluntarily helping others that may have work-related challenges and also providing orientation to new staff members even if one is not entitled to.

Courtesy is a concept that attempts to reduce or eradicate conflicts among employees by setting up measures that facilitate prior notification of the next course of action that may result into implications of employees' working environment and capacity (Deluga, 1995). Courtesy therefore involve being responsible with behaviours that may cause adverse effect to the workability of an employee by accepting and appreciating the character and behaviour of other people., Civic virtue concept involves upholding the interests of an organization by adhering to and prioritizing

important organizational projects to ensure sustainable organizational achievement (Law, Wong, & Chen, 2005). Nonetheless, civic virtue ensures that employees actively participate in constructive organizational projects while investigating potential threats that may jeopardize firm's existence.

The concept of attention to detail focuses on to the discretionary characteristics that facilitate efficient general working conditions within an organization ahead of the routine provisions (Organ, 1990). Conscientiousness, therefore, covers the behaviours that depict the true adherence and acceptance of workplace procedures, principles, and regulations in a way beyond public expectations (Podsakoff et al., 2000). In this regard, conscientiousness mainly focuses on organizational procedures and rules, without being monitored or supervised. Sportsmanship feature describes the act of being liberal in poor conscientiousness mainly focuses on organizational procedures and rules, without being monitored or supervised. Sportsmanship feature describes the act of being liberal in poor working conditions and doing away with complaints and blowing changes out of proportion. Sportsmanship enhances implementation of productive organizational projects (Jahangir, Akbar & Haq, 2004) that tolerate predictable impositions and inconveniences of work without grievances and whining. The components of OCB include altruism, civic virtue, conscientiousness and sportsmanship

2.7 Workplace Spirituality and Organizational Citizenship Behaviour

Osman-Gani and Anwar (2014) assert that a meaningful work attribute is concerned with helping other staff members that are absent; having heavy workload as well as helping those who have work related problems. Further, such type of employees will be willing to orient new staff members even though it is not required and also being

ready to lend a hand to those around them. All these steps by spiritual employees are gestures that go beyond the call of duty. George (2006) claims that workplace spirituality helps in aligning and identifying employee's personal values with a clear sagacity of purpose. Similarly, employees would be able to recognize a high understanding and integrity level.

Anwar, and Osman-Gani (2015) investigated the effect of spiritual intelligence and its dimensions on organizational citizenship behaviour. The study found that the two important spirituality that affect the organization citizenship behaviour were critical existential thinking and transcendental awareness of spiritual. The study also found that when relationships evolve over time, it results in improved level of trust, loyalty and mutual engagement provided the parties in question adhere to some specific rules and regulations concerning the principles of exchange. Employees' level of commitment and loyalty to the organization is perceived as one channel of paying back tribute to the organization. Establishment of policies that will enhance their spiritual nourishment has been found to result in greater amounts of cognitive and emotional wellbeing among the employees.

DiMeglio et al. (2005) assert that a company's sense of community negatively affects the absenteeism and turnover objective. This is realized more when there is group cohesion due to a common identification, such as a common religion.

Therefore, it is important for an organization to establish a working culture that promotes the concept of communism and connection if it is intended to avoid increasing level of turnover. Menguc, et al. (2013) note that workplace spirituality results in engaged and loyal employees which tend to be committed in their duties and ultimately be inclined to produce high-performance results as identified by

profitability, advanced retention of employees, improved sales, and increased level of productivity.

Allameh, Amirosadat and Najafabadi (2012) found that spirituality related to organizational values is associated with employees attending meetings that are not obligatory, but in one way are regarded as important. Additionally, Faribors, Fatemeh and Hamidreza (2010) suggested that spiritual-oriented employees are working comfortably and are happy with their tasks. When a person experiences positive thoughts in his/her mind there is a likelihood of becoming happy while performing the daily organizational routine tasks. Farhangi et al. (2007) investigated the extent of spirituality in Tehran university colleges and its fundamental role in enhancing OCB among the workers of respective colleges. The study findings instigated that there is a significant link between OCB and workplace spirituality. However, the OCB concept in the previous two decades has been the subject of many investigative studies in which its benefits made organizations to implement measures that supported it.

2.8 Relationship between Religiosity and Organizational Citizenship Behavior (OCB)

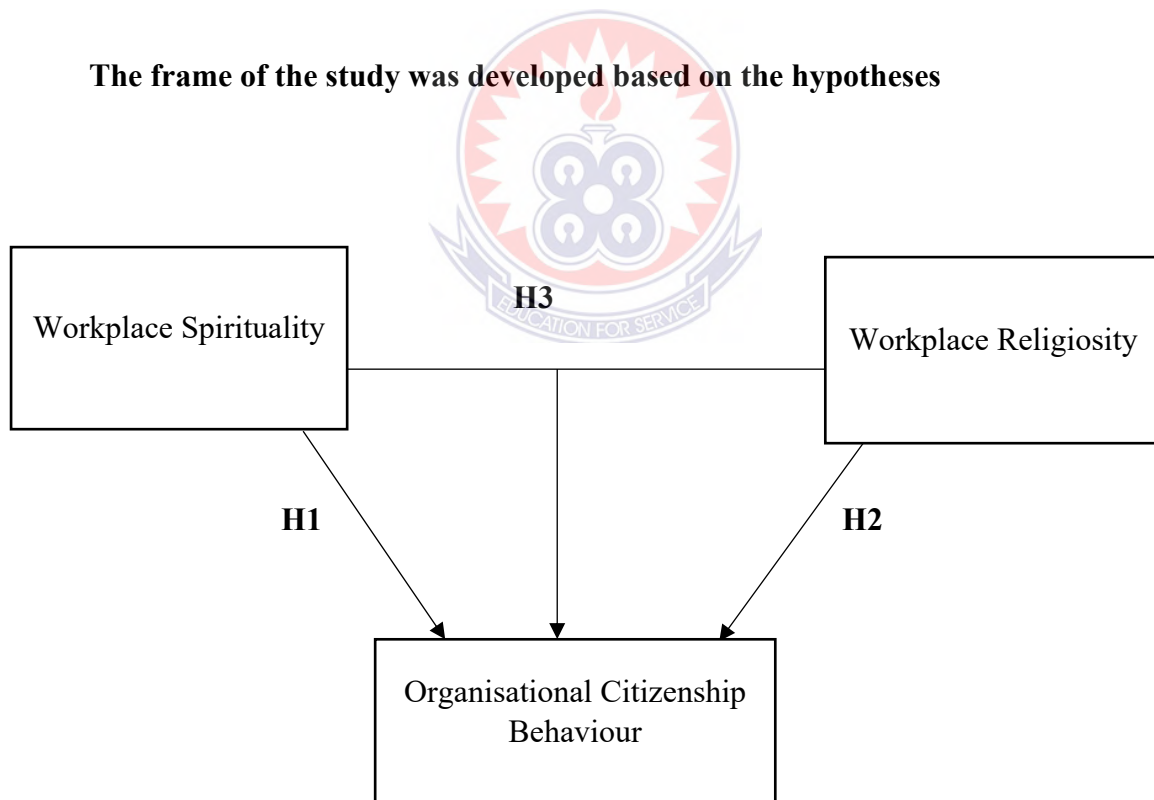
Olowookere (2014) further accentuated the connection among religiosity and desirable behaviors at the workplace. It is argued that higher levels of religiosity enhance teamwork, greater kindness, fairness, honesty, trust, concern for others and desirable workplace behaviors.

Olowookere(2014) concluded that organizational commitment and organizational citizenship behaviours are very similar constructs, with one viewed as a behavioural demonstration of the other; the paper concluded that organizational commitment and organizational citizenship behaviours share similar antecedents such that any

construct or variable related to one is ultimately related to the other. Therefore, religiosity is related to both organizational commitment and organizational citizenship behaviours, and does exert influence on each of them. Employee characteristics such as personality dispositions, beliefs and value system must be in agreement with organizational values and goals if these goals are to be achieved. According to Blogowska and Saroglou (2011), people who have a high-level religiosity tend to show a two-dimensional basic personality related to morality, which is agreeableness (prosocial, selflessness for others, trust and generosity) and awareness (socially determined control impulse behaviors that facilitate task-oriented goals or extra role).

2.9 Conceptual Framework

The frame of the study was developed based on the hypotheses



H1 There is a NO relationship between workplace spirituality and organisational citizenship behaviour (OCB)

H2 There NO positive relationship between workplace religiosity and organisational citizenship behaviour (OCB)

H3 Workplace spirituality and workplace religiosity has no significant impact on OCB



CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses the research methodology that was used in this study and provides a general framework for this research. The chapter presents details of the research approach, research design, target population, sample and sampling procedures, description of research instruments, validity and reliability of instruments, data collection procedures, and data analysis techniques.

3.1 Research Approach

According to Creswell and Creswell (2018), research approach is the plan and procedure for research that span the steps from broad assumptions to detailed methods of data collection, analysis and interpretation. The study adopted quantitative research approach. This approach was used because the study sought to generate knowledge on students' misconceptions, difficulties and challenges in learning the concept of mole. This generation of knowledge is in line with what Dadzie (2015) postulated that quantitative research approach is the type of research approach which is used to generate knowledge and create understanding about the social world. Dadzie (2015) further posited that quantitative research approach is used by social scientists, including communication researchers, to observe phenomena or occurrences affecting individuals.

3.2 Research Design

Research design can be considered as the structure of research it is the “Glue” that holds all of the elements in a research project together, in short it is a plan of the proposed research work (Akhtar 2016). This is in line with Orodho (2003) description

of a research design as a plan, structure and strategy of investigation to obtain answers to research questions and control variance. It sets up the framework for study and is the blueprint of the researcher. According to Akhtar (2016) Research design is necessary because it makes possible the smooth sailing of the various research procedures, thereby creating research as professional as possible, yielding maximum information with a minimum expenditure of effort, time, and money.

The descriptive survey was further considered the most appropriate design for conducting this study since it is one that deals with things as they currently are (Creswell and Crewell 2018). Again, information gathered from a descriptive research can be meaningful or useful in diagnosing a situation since it involves describing, recording, analyzing and interpreting conditions that exist. Creswell (2002) also noted that a survey study can be done in a short time in which investigators administrate a survey to a sample or to the entire population of people in order to describe the attitudes, opinions, behaviour or characteristics of the population. The study is basically aimed at gathering useful data on those conditions and variables that cannot be manipulated and which would help in finding out female leadership style on teacher's task performance in Awudum Circuit within the Tema Metropolis.

3.3 Population of the Study

3.3.1 Target Population

According to Gall, Gall and Borg (2007), a target population provides a solid foundation and first step upon which to build population validity of the study. Barton (2001) observes that any scientific research targets a given population through which questionnaires and interviews are distributed so as to get the desired or the required data for analysis. This study targeted some public sector workers at the University,

SSNIT, Educational Service, Forestry Commission, Registrar General departments, National Board of Small-Scale Industry.

3.4 Sample and Sampling Techniques and Procedures

A sample is a smaller group or sub-group obtained from the accessible population (Hoffman et. al 2019). This subgroup is carefully selected to be representative of the whole population with the relevant characteristics. Each member or case in the sample is referred to as a subject, respondent or interviewee. The sample size of this study was 306. This was estimated using the Krejcie and Morgan(1970) sample size determination table formula at a confidential level of 95% and a margin of error of 5%. According to Palys (2008), to engage in purposive sampling signifies that one sees sampling as a series of strategic choices about with whom, where and how one does one's research. With respect to this study, the researcher's choice of purposive sampling stems from the fact that it significantly meets the location requirement, how the research needs to be done and also the objectives of the study.

3.5 Measurement Instrument

The instruments employed to collect data was a structured questionnaire to solicit views from public workers in Ghana. According to Taherdoost (2016), a questionnaire is one of the basic ways in which data is gathered in a survey research. As the researcher desires to collect factual information on the impact of workplace spirituality and workplace religiosity on organizational citizenship behaviour among public sector workers of Ghana, a Likert type questionnaire was developed to collect data for the research questions stated. The questionnaire was made up of close – ended items for the respondents. Close-ended questions according to Cohen, Manion and Morrison (2007) cited in Kusi (2012) are quick to compile and straight forward to

code, and do not discriminate unduly on the basis of how articulate the respondents are. The five likert-type scale ranged from “Strongly agree (SA), “Agree” (A), “Uncertain” (U), “Disagree” (D) to “Strongly Disagree” (SD). According to Ary et al (2002), the Likert scale is one of the most widely used techniques to measure attitudes. Borg and Gall (1983) found it to be popular, easy to construct, administer and score. This was distributed personally to the respondents of the selected schools on appointed and accepted dates.

3.6 Validity and Reliability of Instrument

Validity is the most important consideration in developing and evaluation of measuring instruments (Clark, & Watson, 2019). It is used to determine if an instrument measures what it is intended to measure. Therefore, to ensure the validity of the questionnaire draft copies were given to the colleagues who read through and made necessary corrections to ensure face validity. After this review, the questionnaire was sent to the researcher’s supervisor himself for further review and inputs.

The term reliability points to the level of internal consistency or stability over time of a research instrument. Therefore for a research instrument to be reliable, it must be capable of yielding consistent results when used more than once to collect data from two samples that have been drawn randomly from the same population (Mugenda and Mugenda, 1999). To establish the reliability of the research instruments, the researcher carried out a pilot test of the instruments using another similar group with the same characteristics as the one targeted in the study. The reliability of the questionnaire was computed using Cronbach’s Alpha reliability coefficient method of 0.7.

3.7 Data Collection Procedure

Prior to the commencement of data collection, the researcher obtained all the necessary documents, including an introduction letter from the Department of Management Sciences. Upon getting clearance, the researcher in through a friend shared the google link (questionnaires) to the public workers at University of Education, Winneba. Friends at various departments and association assisted in the data collection. Use of online questionnaires eased the process of data collection as all the selected respondents were reached in time. During the distribution of the instruments, the purpose of the research was explained.

3.8 Data Handling and Methods of Analysis

Quantitative data from the questionnaire was coded and entered into the computer for computation of descriptive and inferential statistics. The Statistical Package for Social Sciences (SPSS version 23.0) was used to run descriptive statistics such as frequency and percentages so as to present the quantitative data in form of tables and graphs based on the major research questions. The collected data were organized and prepared for analysis by processing using SPSS for descriptive and inferential analysis.

3.10 Ethical Considerations

The researcher took letter of introduction from the department of Management Sciences and submitted it to the Human Resource Department of the various public sectors offices. Due to time constraint, the researcher shared a goggle link online on WhatsApp platforms that was accompanied by the introductory letter. The participants had the informed consent to make the choice to participate or not. They

were guaranteed that their privacy was protected by strict standard of anonymity that was that participant will remain anonymous throughout the study.

3.11 Summary

This chapter described the research methodology that the researcher used to generate data for this study. The chapter started with a detailed description of the study design. The target population and the study population were identified, sampling technique and procedures used to select participants were explained. Instrumentation and methods of data collection were also discussed. Finally, data handling and methods of analysis and ethical consideration were clearly delineated.



CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF RESULTS

4.1 Introduction

In this chapter, the researcher discusses the results obtained from the analysis of the data collected. The study objectives serve as framework for the presentation and data were created and analysed to test the hypotheses formulated.

Table 4.1 Demographics

| Demographics | | |
|----------------------------------|------------------|----------------|
| Variable | Frequency | Percent |
| gender | | |
| Male | 179 | 58.5 |
| Female | 127 | 41.5 |
| Total | 306 | 100.0 |
| Age | | |
| 20-30 years | 35 | 11.4 |
| 31-40 years | 135 | 44.1 |
| 41-50 years | 53 | 17.3 |
| 51-60 years | 83 | 27.1 |
| Total | 306 | 100.0 |
| Educational qualification | | |
| Diploma | 38 | 12.4 |
| First Degree | 137 | 44.8 |
| Second Degree (Master) | 107 | 35.0 |
| Professional Certifications | 24 | 7.8 |
| Total | 306 | 100.0 |
| Work duration | | |
| 1-10 years | 64 | 20.9 |
| 11-20 years | 191 | 62.4 |
| 20 years upwards | 51 | 16.7 |
| Total | 306 | 100.0 |

Source: Field data 2022

A total of 306 participant took part in the studies. Out of the total sampled, 179 (58.5%) were males while 127(41.5%) were females. Most of the respondents were males. With reference to the age bracket of the respondents, 35(11.4%) falls within the age bracket of 20 to 30 years. Also, with the age bracket 31 to 40 years, 135(44.1%) falls within that category while with the age bracket 41 to 50 years, 53(17.3%) falls within that category and finally with the age bracket 51 to 60 years, 83(27.15) falls within that bracket.

With reference to the educational background of the respondents, it was discovered that, 38(12.4%) hold diploma certificates while 137(44.8%) hold first degree. With Master's degree, it was recorded that, 107(35%) had obtained that and 24(7.8%) have obtained professional certification. With years of experience, it was discovered that 64(20.9%) have been working between 1 to 10 years while 191(62.4%) have been working between 11 to 20 years and finally 51(16.7%) have been working for over 20 years.

The mean value was set at 3.90. Any mean value that is less than 3.90 was rejected and any mean value that was above or equal to 4.0 was accepted.

| Public Sector | Frequency | Percentage |
|--|------------|------------|
| UEW workers, Winneba | 190 | 62.09 |
| SSNIT, Swedru | 32 | 10.45 |
| Ghana Education Service, Winneba | 15 | 4.91 |
| Ghana Health Service, Swedru | 30 | 9.80 |
| Forestry commission, Winneba | 17 | 5.55 |
| Registrar General Department | 10 | 3.27 |
| National Board for Small Scale Industry, Winneba | 12 | 3.92 |
| Total | 306 | 100 |

A total of seven institutions participated in the study. Out of the 306 participants, 190(62.09%) were workers at the university while 32(10.45%) were workers from SSNIT. Also, 15(4.915) were workers from Ghana education service, 30(9.80%) were workers from Ghana Health Services while 17(5.55%) were workers from the Forestry commission. Also, 10(3.27%) were employees from the Registrar General Department and 12(3.92%) were staffs from National Board of small scale industry.

Table 4.2 Descriptive results of RELIGIOUSITY AT THE WORKPLACE

| | N | Mean | Standard Deviation |
|-----------------------------------|-----|------|--------------------|
| Preoccupation to religion | 306 | 4.59 | 0.48 |
| Conviction to religion | 306 | 4.47 | 0.57 |
| Emotional Involvement in religion | 306 | 4.40 | 0.77 |

Source: Field data 2022

From the data gathered, it was discovered that, the mean values for latent variable under preoccupation to religion was 4.59 with a corresponding standard deviation of 0.48. With conviction to religion, the 1 mean value was 4.47 which with a corresponding standard deviation of 0.57 and finally with Emotional involvement in religion, the least value recorded was 4.40 which and a standard deviation of 0.77. No latent variable under religiosity was rejected.

Table 4.3 Descriptive Statistics of spirituality at the workplace

| | N | Mean | Standard Deviation |
|-----------------------|-----|------|--------------------|
| Meaningful work | 306 | 4.46 | 0.57 |
| Sense of community | 306 | 4.46 | 0.71 |
| Organizational values | 306 | 4.55 | 0.48 |
| Compassion | 306 | 4.24 | 0.65 |

Field data 2022

With spirituality at the workplace, four variables were examined. This includes meaningful work, sense of community, organizational values and compassion. With the first variable, meaningful work, the mean score recorded was 4.46 with a corresponding standard deviation of 0.57. With the variable sense of community, the mean value recorded was 4.46 and with a corresponding mean value of 0.71. With the variable organizational values, the mean value was 4.55 with a corresponding mean value of 0.48 and finally compassion, the mean value that was recorded was 4.24 with a corresponding with a corresponding standard of 0.65.

Table 4.4 Descriptive Statistics of organizational citizenship behaviour

| | N | Mean | Standard Deviation |
|-------------------|-----|------|-----------------------|
| Altruism | 306 | 4.22 | 0.77 |
| Courtesy | 306 | 4.42 | 0.46 |
| Civic Virtue | 306 | 4.16 | 0.71 |
| Conscientiousness | 306 | 4.46 | 0.76 |
| Sportsmanship | 306 | 4.50 | 0.56 |

Field data 2022

With organizational citizenship behaviour, five variables were examined, these include altruism, courtesy, civic virtue, conscientiousness, and sportsmanship. With the variable altruism, the mean value recorded was 4.22 with a corresponding standard deviation of 0.77. With courtesy, the mean score recorded was 4.42 with a standard deviation of 0.44, also with civic virtue, the mean score recorded was 4.16 with a corresponding standard deviation of 0.71. With conscientiousness, the mean value recorded was 4.46 with a corresponding standard deviation of 0.76 and finally with sportsmanship, the mean recorded value was 4.50 with a corresponding standard deviation of 0.56.

4.2 Research Hypotheses One:

The first hypothesis states that, There is NO significant relationship between workplace spirituality and organisational citizenship behaviour (OCB). In examining the hypothesis whether we will accept or reject, a correlation analysis was conducted. The results is shown in the table 4.5.

Table 4.5 Correlations

| | | Workplace Spirituality | Organisational citizenship Behaviour |
|--------------------------------------|---------------------|------------------------|--------------------------------------|
| Workplace Spirituality | Pearson Correlation | 1 | -.010 |
| | Sig. (2-tailed) | | .860 |
| | N | 306 | 306 |
| Organisational citizenship Behaviour | Pearson Correlation | -.010 | 1 |
| | Sig. (2-tailed) | .860 | |
| | N | 306 | 306 |

A Pearson correlation was conducted between workplace religiosity and workplace spirituality. The Pearson Correlation measure the strength and direction of the linear relationship between the two variables. The correlation coefficient can range from -1 to +1, with -1 indicating a perfect negative correlation, +1 indicating a perfect positive correlation, and 0 indicating no correlation at all. Preliminary analyses were performed to ensure no violation of the assumptions of normality, linearity and homoscedasticity. There was a, negative, partial correlation between workplace spirituality and organisational citizenship behaviour, $r = -.010$, $n = 306$, $p < .0005$, with high levels of workplace spirituality and with lower levels of OCB. Therefore, the null hypothesis was accepted which is to say that, there is no positive relationship between workplace spirituality and organizational citizenship behaviour.

4.3 Research Hypotheses Two.

The second hypothesis states that, there is no positive relationship between Workplace religiosity and organisational citizenship behaviour. A Pearson correlation was performed and the results is shown in the Table 4.6

Table 4.6 Correlations among Study variables

| | Workplace Religiosity | Organisational citizenship Behaviour |
|--------------------------------------|------------------------------|---|
| Workplace Religiosity | 1 | .578** |
| Organisational citizenship Behaviour | .578** | 1 |

** . Correlation is significant at the 0.01 level (2-tailed).

A Pearson correlation was conducted between workplace religiosity and workplace spirituality. The Pearson Correlation measure the strength and direction of the linear relationship between the two variables. The correlation coefficient can range from -1 to +1, with -1 indicating a perfect negative correlation, +1 indicating a perfect positive correlation, and 0 indicating no correlation at all. Preliminary analyses were performed to ensure no violation of the assumptions of normality, linearity and homoscedasticity. There was a strong positive, partial correlation between workplace spirituality and organisational citizenship behaviour (OCB), $r = .578^{**}$, $n = 306$, $p < .0005$, with high levels of workplace spirituality and with high levels of OCB. This is to say that, the null hypothesis was rejected and alternative hypothesis was accepted.

4.4 Research hypothesis three:

The third research hypothesis states that, workplace spirituality and workplace religiosity has no impact on OCB. This seeks to examine the impart of workplace

spirituality and religiosity on organizational citizenship behaviour. In examining this, a regression analysis was conducted.

Table 4.7 Model Summary

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1 | .581 ^a | .338 | .334 | .22225 |

a. Predictors: (Constant), Workplace Spirituality, Workplace Religiosity

The "R Square" column represents the R^2 value (also called the coefficient of determination), which is the proportion of variance in the dependent variable that can be explained by the independent variables (technically, it is the proportion of variation accounted for by the regression model above and beyond the mean model). You can see from our value of 0.338 that our independent variables explain 33.8% of the variability of our dependent variable.

Table 4.8 Coefficients

| Model | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|------------------------|-----------------------------|------------|---------------------------|--------|------|
| | B | Std. Error | Beta | | |
| 1 (Constant) | 1.270 | .350 | | 3.632 | .000 |
| Workplace Religiosity | .620 | .050 | .585 | 12.435 | .000 |
| Workplace Spirituality | .070 | .055 | .060 | 1.274 | .204 |

a. Dependent Variable: Organizational Citizenship Behaviour

From the coefficient table, it indicates that, workplace religiosity has an impact on OCB and workplace spirituality also has an impact on OCB. The null hypothesis was rejected and the alternative was accepted. Workplace spirituality and religiosity has an impact on organisational citizenship behaviour.

Discussion of Results

The first research hypotheses seeks to examine the relationship between workplace spirituality and organisational citizenship behaviour (OCB). From the findings it indicated that is the relationship that exist between workplace spirituality and OCB but the relationship was a negative one. The findings from the study contradict a study by Anwar, and Osman-Gani (2015) who investigated the effect of spiritual intelligence and its dimensions on organizational citizenship behaviour. The study found that the two important spirituality that affect the organization citizenship behaviour were critical existential thinking and transcendental awareness of spiritual. The study also found that when relationships evolve over time, it results in improved level of trust, loyalty and mutual engagement provided the parties in question adhere to some specific rules and regulations concerning the principles of exchange. Employees' level of commitment and loyalty to the organization is perceived as one channel of paying back tribute to the organization. The establishment of policies that will enhance their spiritual nourishment has been found to result in greater amounts of cognitive and emotional well-being among the employees. Workplace spirituality will go a long way to have an impact but not a relationship.

The second research hypothesis focused on the relationship between workplace religiosity and organisational citizenship behaviour (OCB). From the findings, it was evident that there is a high level of relationship that exists between the two variables. The findings from the study are in line with Blogowska and Saroglou (2011), who are of the view that people who have a high level of religiosity tend to show a two-dimensional basic personality related to morality, which is agreeableness (prosocial, selflessness for others, trust and generosity) and awareness (socially determined control impulse behaviors that facilitate task-oriented goals or extra role). Also,

according to Olowookere (2014) argued that higher levels of religiosity enhance teamwork, greater kindness, fairness, honesty, trust, concern for others and desirable workplace behaviours. The third research hypothesis focused on impact of workplace spirituality and workplace religiosity on OCB. From the findings, it was evidence that, each of the variable have an impact of OCB. This indicate that, when an organization align itself well, OCB will increase making work more valuable.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Overview

The basic purpose of this chapter is to give the summary, conclusion and recommendations of the study. The findings of the study were based on the objectives of the study which were to examine the impact of workplace spirituality and workplace religiosity on organizational citizenship behaviour among public sector workers in Ghana.

5.2 Summary

The main objectives of the study were to examine to investigate the relationship between workplace spirituality and organisational citizenship behaviour (OCB), to examine the relationship between workplace religiosity and organisational citizenship behaviour (OCB) to evaluate the impact of workplace spirituality and workplace religiosity on OCB. The study took place at University of Education Winneba, SSNIT, Educational Service, Forestry Commission, Registrar General departments, National Board of Small-Scale Industry.

Research hypotheses one: The first hypothesis states that, There is NO relationship between workplace spirituality and organisational citizenship behaviour (OCB). There was a, negative, partial correlation between workplace spirituality and organisational citizenship behaviour, with high levels of workplace spirituality and with lower levels of OCB. Therefore, the null hypothesis was accepted which is to say that, there is no positive relationship between workplace spirituality and organizational citizenship behaviour.

Research Hypotheses two: The second hypothesis states that, there is No positive relationship between Workplace religiosity and organisational citizenship behaviour. From the findings it was discovered that, There was a strong positive, partial correlation between workplace spirituality and organisational citizenship behaviour with high levels of workplace spirituality and with high levels of OCB. This is to say that, the null hypothesis was rejected and alternative hypothesis was accepted.

Research hypotheses three: The third research hypothesis states that, workplace spirituality and workplace religiosity has no impact on OCB. The null hypothesis was rejected and the alternative was accepted. Workplace spirituality and religiosity has an impact on organisational citizenship behaviour.

5.3 Conclusion

Workplace spirituality is about finding meaning, value, and motivation in one's work beyond pay checks and performance. It is about people finding a sense of oneness and togetherness in an organization as a whole. Workplace religiosity plays a significant role and has a direct impact on organizational citizenship behaviour. The study took place in a public sector environment and is vital for workers and management of University of Education Winneba, SSNIT, Educational Service, Forestry Commission, Registrar General departments, National Board of Small-Scale Industry.

5.4 Recommendation

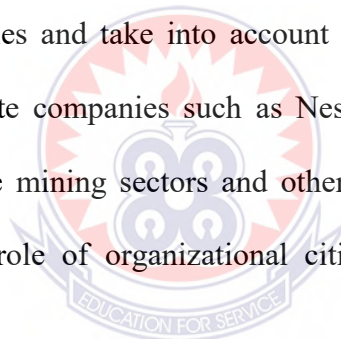
1. Managers need to adopt as part of their selection practices, that to be hires must show potentials for the exhibition organizational citizenship behaviour before being employed.
2. Managers should also pay sufficient attention to their employees' work behaviour in order to determine with some level of certainty those employees

who are high in citizenship behaviour so that such behaviours could be constantly reinforced as a way to retain the behaviour in the system.

3. Managers to periodically organize training programs that will teach employees how to exhibit organizational citizenship behaviour as well as draw their attention to the relationship between such behaviours and organizational goals.
4. Religiosity and Spirituality must not be downplayed by managers

5.5 Recommendations for Further studies

The study was limited to the public sector of Ghana and in that scope, the study was further limited to workers of University of Education, Winneba, SSNIT, Ghana Education Service, Forestry Commission. Going forward, the study can be conducted in other public universities and take into account lecturers. Also, the study can be conducted in large private companies such as Nestle, Usibras Ghana Limited, Fan Milk Ghana Limited, the mining sectors and other sectors. Also, further study can examine the mediating role of organizational citizenship behaviour on employee performance.



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APPENDIX 1

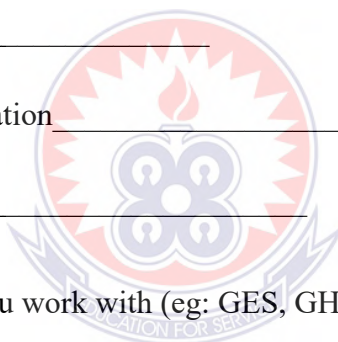
UNIVERSITY OF EDUCATION, WINNEBA SCHOOL OF BUSINESS RESEARCH QUESTIONNAIRE

The aim of the study is to We would be grateful if you could spare some time off your busy schedules to respond to this short survey. The information gathered would be used solely for academic purposes.

SECTION A: Demography of Respondents

The following demographic information is required so that meaningful analysis and comparisons of group result can be made. Please check the bracket “[√]” corresponding to your answer.

1. Gender: Male [] Female []
2. Age: _____
3. Educational Qualification _____
4. Years of working _____
5. Indicate the sector you work with (eg: GES, GHS, NBSSI etc) _____



SECTION B: RELIGIOUSITY:

On a scale of 1 = **Strongly Disagree** to 5= **Strongly Agree** please indicate by ticking

the answer that corresponds to the statements below:

| | A. Preoccupation to religion | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|
| 1 | My thoughts often drift to God. | | | | | |
| 2 | I think about god all the time. | | | | | |
| 3 | My thoughts turn to God every day. | | | | | |
| 4 | I everything that happens to me reminds me of god. | | | | | |
| 5 | I like to talk about God. | | | | | |
| | B. Conviction to religion | 1 | 2 | 3 | 4 | 5 |
| 1 | I will always believe in God. | | | | | |
| 2 | I am sure that God exists. | | | | | |
| 3 | I know that God hears my prayers. | | | | | |
| 4 | I know that God will always be there for me. | | | | | |
| 5 | I am certain that God is aware of everything I do | | | | | |
| | C. Emotional Involvement in religion | 1 | 2 | 3 | 4 | 5 |
| 1 | I feel happy when I think of God. | | | | | |
| 2 | Being religious is a joyous way to live. | | | | | |
| 3 | Prayer lifts my spirits. | | | | | |
| 4 | When I'm feeling miserable, thinking about God helps cheer me up. | | | | | |
| 5 | God fills me with love. | | | | | |

SECTION B: WORKPLACE SPIRITUALITY

Please complete this part by ticking(√) the appropriate response. The following five

| | MEANINGFUL WORK | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|
| 1 | I enjoy my work | | | | | |
| 2 | I believe other colleges like my work | | | | | |
| 3 | my spirit is energized by work | | | | | |
| 4 | I look forward to come to work everyday | | | | | |
| 5 | I am passionate about my work | | | | | |
| | SENSE OF COMMUNITY | | | | | |
| 1 | I feel part of my workplace community | | | | | |
| 2 | I treat all staff with fairness and justice | | | | | |
| 3 | I start all my meetings with prayer | | | | | |
| 4 | I discuss with colleagues reservation I may have on any matter | | | | | |
| 5 | we display positive spiritual values towards each other in the work place | | | | | |
| 6 | I am discuss with my supervisor any concern that I may have | | | | | |
| 7 | we work together to resolve conflicts in a positive way | | | | | |
| 8 | I feel sense of security in the company of my co-workers | | | | | |
| | ORGANIZATIONAL VALUES | | | | | |
| 1 | I feel positive about the values of my organization | | | | | |
| 2 | I connect with the organization goals | | | | | |
| 3 | we have a sense of wrong and right | | | | | |
| 4 | I am connected with organization mission | | | | | |
| | COMPASSION | | | | | |
| 1 | I sympathise with my co-worker's misfortune | | | | | |
| 2 | I can easily put myself in other colleges shoes | | | | | |
| 3 | I help other co-workers relieve their suffering | | | | | |
| 4 | I am aware of other employees' plight | | | | | |

SECTION D: OCB

| STATEMENT | 1 | 2 | 3 | 4 | 5 |
|---|----------|----------|----------|----------|----------|
| ALTRUISM | | | | | |
| I am ready to help others who have heavy workload | | | | | |
| I am willing to help others who are absent | | | | | |
| I lend a hand to those who are around me | | | | | |
| COURTESY | | | | | |
| I help orient new people in my work even though it is not my role | | | | | |
| I avoid being confrontational | | | | | |
| I respect the right of others | | | | | |
| I am mindful of how my behaviour affects others | | | | | |
| CIVIC VIRTUE | | | | | |
| I enjoy helping others to solve problems | | | | | |
| I attend meetings that are not mandatory but considered necessary | | | | | |
| I help abreast to change in the organization | | | | | |
| CONSCIENTIOUSNESS | | | | | |
| I naturally obey the rules and regulations of my organization without being forced to do so | | | | | |
| I help others without expecting results | | | | | |
| Prayer and meditation is high on my list | | | | | |
| SPORTSMANSHIP | | | | | |
| I do not complain of trivial matters | | | | | |
| I always focus on what is right rather than the negative side | | | | | |
| I always see meaning in what the organization is doing | | | | | |

Please complete this part by ticking(✓) the appropriate response. The following five Likert scale is used:

1(strongly disagree) 2(Disagree) 3 (Neutral) 4(Agree) 5(Strongly Agree)