Influence of workplace spirituality in the job satisfaction of the public sector employees

Influência da espiritualidade no local de trabalho na satisfação dos funcionários do setor público

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Abstract
The spirituality of the human being is a subject discussed since ancient times. Until today, no civilization was finding that did not have some kind of developed religion and spirituality. Spirituality is finding in many ways and in many places, including in the workplace. The objective of this research was to verify whether workplace spirituality influences job satisfaction of public sector employees. A survey based on a model created from the scales of workplace spirituality (Liu & Robertson, 2011) and job satisfaction (Siqueira, 2008) was conducted in a Brazilian public organization. Data analysis was done with SEM-CB. The results validate the model for predicting the influence of workplace spirituality on job satisfaction. We improved the model by providing context and by endorsing the idea that managers are able to improve the satisfaction of their work force, especially those working in the public sector, to deliver better services to citizens.

Keywords: Workplace Spirituality. Job Satisfaction. Public Sector. SEM-CB.

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Resumo

A espiritualidade do ser humano é um tema discutido desde os tempos antigos. Até hoje, nenhuma civilização encontrava uma religião e espiritualidade que não tivesse algum tipo de desenvolvimento. A espiritualidade é encontrada de muitas maneiras e em muitos lugares, inclusive no local de trabalho. O objetivo desta pesquisa era verificar se a espiritualidade no local de trabalho influenciava a satisfação dos funcionários do setor público. Uma pesquisa baseada em um modelo criado a partir das escalas de espiritualidade do local de trabalho (Liu & Robertson, 2011) e satisfação no trabalho (Siqueira, 2008) foi realizada em uma organização pública brasileira. A análise dos dados foi feita com SEM-CB. Os resultados validam o modelo para prever a influência da espiritualidade do local de trabalho na satisfação no trabalho. Melhoramos o modelo fornecendo contexto e endossando a ideia de que os gerentes são capazes de melhorar a satisfação de sua força de trabalho, especialmente aqueles que trabalham no setor público, para oferecer melhores serviços aos cidadãos.

Palavras-chave: Espiritualidade do Local de Trabalho. Satisfação no Trabalho. Setor Público. SEM-CB.

Introduction

The spirituality of human beings has been a topic discussed since ancient times (Ashmos & Duchon, 2000; Harari, 2017; Hudson, 2013, Sheep, 2006). Since ancient times, humans have sought to understand and determine the influence of forces they do not know (Harari, 2017; Lewis, 2017). To date, anthropologists have found no civilization that did not have some type of developed religion and spirituality (Gaarder, Hellen & Notaker, 2015; Harari, 2017; Lewis, 2017). Spirituality is found in many ways and in many places, including in the workplace (Benefiel, 2003; Neal, 2018).

People exercise their individual spirituality daily in their lives when we look at the workplace. We have a meeting of these various levels of spirituality generating different interactions and commitments between the various agents of this place, not only based on financial gains, but on intangible gains that we can get from relationships and tasks (Bettega, 2013; Hudson, 2013; Schreiner, Gonsalves & Roth, 2019). Each individual will act in specific ways in their relationships, depending on their flow of emotions and feelings (Weiss & Cropanzano, 1996). Feelings and emotions can shape each individual's beliefs and spirituality, and this is one of the elements that most influence each individual's belief set (Gaarder, Hellen
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& Notaker, 2015; Harari, 2017; Lewis, 2017). This is because, in general, all sets of religious
dogmas and beliefs, which usually shape the level of spirituality of individuals, cover all areas
of life. This includes our way of acting in everyday life, shaping our feelings and motivations,
and generating a profound impact on how we view our relationships and obligations in the
workplace (Neubert & Halbesleben, 2015).

We understand workplace spirituality to be the recognition that employees have an
inner life that nurtures and is nourished by meaningful work that occurs in the community
context (Ashmos & Duchon, 2000). It is a factor associated with engagement and commitment
(Cakiroglu, Aydogan, & Altinoz, 2017; Cunha, Rego, &
D'Oliveira, 2006; Malik & Naeem, 2011), even when the task is unpleasant (Neubert
& Halbesleben, 2015). Spirituality acts as a buffer against the damage caused by job demands
(Bickerton et al., 2014) and work overload (Altaf & Awan, 2011), very strongly
associated with job performance and job satisfaction (Bickerton et al., 2014; Garcia-Zamor,

When looking at work in the public sector, one of the very prominent points is the
altruistic nature and contribution to society related to this type of work (Farmer et al, 2019;
Motowidlo, 2017; Perry et al, 2010). This altruistic and contributing character is a position
that is gaining great reinforcement the higher the level of spirituality of the individual
to develop work in the public sector have attitudes that demonstrate a higher level of
spirituality than people who work in the private sector. This is because more spiritualized
people tend to give more meaning to their tasks (Neubert & Halbesleben, 2015), seeking jobs
where they can exercise their beliefs, driven by their high level of spirituality (Benefiel, 2003;
Neal, 2018). In practice, our sense of duty done, brings great satisfaction by improving our
flow of positive feelings and leading to feeling like we are useful. This increases engagement
and commitment (Cakiroglu, Aydogan & Altinoz, 2017; Cunha, Rego & D'Oliveira, 2006;
Malik & Naeem, 2011), as well as improving the level of results presented, not only by
individuals, but by the entire team to which they belong (Garcia-Zamor, 2003; Judge et al,

The most commonly used definition of job satisfaction is that of Locke (1976), who
describes job satisfaction as "a pleasant or positive emotional state resulting from job
evaluation or work experiences” (Locke, 1976:1304). In conducting a systematic review of
the "Job Performance" literature on 9,299 articles,

Carpini, Parker, and Griffen (2017) identified that job satisfaction is one of the
determinants of individual worker performance, acting as a motivational inducer and leading us to work efficiency behaviors.

The outcomes achieved by workers when considering spirituality in the workplace only began to be studied in greater depth during the 1980s and 1990s (Ashmos & Duchon, 2000; Hudson, 2013; Neal, 2018). This is possibly due to the introjected notion in academia of antagonism between spirituality and science (Dyck, 2014; Hill, 2008; Hudson, 2013; Tracey, 2012). The emergence of interest in spirituality has likely been influenced by social change, and the fact that people are working more and more hours per day and now consider the workplace as the primary source of relationships (Goulejac, 2007). This new reality shifts attention from previous sources, which were neighborhoods, churches, civic groups, or even extended families, to work relationships (Ashmos & Duchon, 2000; Dent, Higgins & Wharff, 2005; Goulejac, 2007). A satisfied functional body can be a competitive advantage (Kryscynski & Ulrigh, 2015) because an increase in task engagement and greater commitment to the company, caused by an increase in overall employee satisfaction with the workplace, leads to increased productivity (Garcia-Zamor, 2003; Judge et al., 2001). This increase in satisfaction also decreases Burnout and Turnover (Ashmos & Duchon, 2000; Bakker & Demerouti, 2007; Demerouti et al., 2001). The research and execution of new articles has led to the emergence of several definitions of workplace spirituality (Karakas, 2010).

In this research, we use Liu and Robertson's (2011, p. 38) definition:

“ [...] the construct of spirituality is captured by three distinct but correlated dimensions: interconnectedness with human beings, interconnectedness with nature and all living things, and interconnectedness with a higher power. Spirituality as a continuum composed of different levels of self-identity, both as a fixed trait and as a flexible state. Religiosity corresponds to interconnectedness with a higher power, and thus a component of the construct of spirituality. Spirituality as a broader construct that incorporates and transcends religiosity”.

When we look at the context, we find an interesting gap for the study of these two elements together, Spirituality (Liu & Robertson, 2011) and Job Satisfaction (Locke, 1968; Siqueira, 2008), especially if we consider the importance that a person's performance can have for their emotions and self-esteem (Weiss & Cropanzano, 1996). In this context, by studying the influence of spirituality in the workplace, we improve the flow of emotions, bringing gains to our relationship with the various elements that cause job satisfaction. Thus, our study sought to answer the following question: does spirituality in the workplace have to do with job satisfaction? We aimed with this research to see if spirituality in the workplace influences job satisfaction. Having information about the level of spirituality of an individual or a group can help explain job satisfaction and serve as a basis for developing programs for personal and
professional growth of employees (King, 2007). The application of a program focused on spirituality development brings growth, engagement, and commitment that goes beyond the formal work environment, providing gains in family relationships and society, gains beyond profit (Bettega, 2013, Schreiner; Gonsalves & Roth, 2019).

We conducted a survey based on the model created from a scale that seeks to measure the level of spirituality of individuals (Liu, Robertson, 2011) and another scale that seeks to measure the satisfaction of this individual with the elements that form the overall satisfaction with the workplace (Siqueira, 2008). We applied a survey in a Brazilian public company, because if such influence occurs in a secular organization, there is a greater possibility that it occurs in a public organization that has policies favorable to Spirituality in the Workplace.

We seek to answer some questions related to the influence of spirituality in the workplace in the public sector, leading to the development of theory, knowledge, and a deeper understanding of the topic. This knowledge seeks to articulate what we know about the phenomenon and indicates ways to advance research on spirituality.

**Spirituality and Satisfaction in the Workplace**

The spirituality scale deals with the relationship with the other human being in individual, relational, and collective ways (Ashforth & Johnson, 2001; Brewer & Gardner, 1996; Sedikides & Brewer, 2001). It seeks to construct the individual's identity based on relationships with others in his or her group, as opposed to those outside the group (Brewer & Kramer, 1985; Tajtel, 1982). This view is in line with modern theories of building satisfaction in peer relationships (Judge et al., 2017) and with leadership (Hackman & Lawler, 1971; Herman, 1993; Judge et al., 2001; Lawler & Hall, 1970; Locke, 1968). In this context, spirituality plays a role in intensifying the view of interdependence, collectivity, and social reinforcement, dampening the impact of competition. It reinforces cooperation and positive self (Brewer & Kramer, 1985; Liu & Robertson, 2011; Tajfel, 1982), strengthens the individual's satisfaction with work (Altaf & Awan, 2011). In most theological archetypes of religion, there is a dimension of relating to others that is strongly focused on warmth and empathy with others (Case & Chavez, 2017), and must happen in an ethical manner (Issa & Dick, 2011).

Relationship satisfaction with colleagues and management needs admiration and respect for others to happen (Fryxell & Gordon, 2017; Lawler & Hall, 1970; Locke, 1968). In this regard, spirituality considers the need to relate to others as a way to achieve a higher level
of spirituality, and is fundamentally operated with respect and warmth (Milliman, Czaplewski & Ferguson, 2003; Liu & Robertson, 2011). Another aspect considered is the call to work as a form of spirituality (Neubert & Halbesleben, 2015). The sense of satisfaction in the relationship with the co-worker and manager is less self-centered, not based on what I can gain from the relationship, but on what I can offer to the other person, thus building personal identity more collectively, more focused on others (Ashforth & Johnson, 2001; Brewer & Gardner, 1996; Liu & Robertson, 2011; Sedikides & Brewer, 2001). This stance leads to more enjoyable relationships, which translates into greater satisfaction with coworkers and management.

**Hypothesis 1:** The individual level of spirituality positively influences his level of satisfaction with his co-workers.

Specifically in the relationship with management, or higher hierarchical levels, spirituality functions as a way to buffer opposing feelings and attitudes that may displease subordinates (Bickerton et al., 2014; Fruchter, 2014; Neubert & Halbesleben, 2015; Russell et al, 2020). Regardless of the leadership stance our superiors adopt, transformational (Bass & Avolio, 1993; Yammarino & Dubinsky, 1994), transactional (McCleskey, 2014), servant (Dierendonck, 2010; Greenleaf, 1977; 1996), what is important is whether superiors are generating respect and consideration in their subordinates. For these relationships, the higher the subordinate's level of spirituality, the less influence the superiors' negative attitudes that displease subordinates will have on their levels of satisfaction with the workplace (Liu & Robertson, 2011; Locke, 1968; Milliman et al. 2003; Neubert & Halbesleben, 2015; Siqueira, 2008).

The way these managers behave, or how they lead with their subordinates, will have less impact on their subordinates' satisfaction with a higher level of spirituality, this is because the relationship is not based on receiving something, but on giving something to society, especially in relation to public sector employees (Perry et al, 2010; Farmer et al, 2019). This altruistic and committed behavior leads subordinates to regard their superiors with respect and admiration, an essential issue for relationship satisfaction with hierarchical superiors (Fruchter, 2014; Houston & Cartwright, 2007; Locke, 1968).

**Hypothesis 2:** the individual level of spirituality positively influences his/her levels of satisfaction with the supervision.

Perceived levels of need and streams of feelings experienced in daily life are the basis of spirituality's influence on satisfaction with pay (Weiss & Cropanzano, 1996). Spirituality acts as a buffer for bad feelings, not simply as a way to alienate employees (Hudson, 2013).
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Spirituality acts as an element of engagement and meaning in daily tasks (Bickerton et al., 2014); functions as a way to nourish the soul through work (Ashmos & Duchon, 2000); and makes work meaningful beyond simply profit, i.e., pay (Bettega, 2013; Hudson, 2013; Schreiner, Gonsalves & Roth, 2019).

This perspective tends to reinforce the positive impact of the wage level and dilute the negative impacts, leading the individual to feel more satisfied, even at lower wage levels, as a consequence of meeting their physiological needs, even if basic (Aldefer, 1969; Maslow, 1956). The higher level of spirituality directs interest to other aspects resulting from the execution of the job (Sauer, Wilson & Mantovan, 2019). Examples of this behavior are interns, who often do not earn a salary, but seek to learn a trade (Rogers et al., 2019); or volunteers, whose main reward is helping others, often taking on financial costs to perform the work.

Hypothesis 3: The individual level of spirituality positively influences his level of satisfaction with salary.

The topic of promotion as an inducer of job satisfaction is one of the least discussed when researching spirituality in the workplace. This is because this is a very specific theme and compounds much more the level of satisfaction linked to the need for status and recognition experienced by the employee (Aldefer, 1969; Herzberg, 1966; Maslow, 1954; McClelland, 1985; McGregor, 1957). This theme is linked to the issue of peer competition (Locke, 1968; McClelland, 1985).

Although spirituality is directly related to collectivity, cooperation, and social reinforcement (Brewer & Kramer, 1985; Liu & Robertson, 2011; Tajfel, 1982), it acts as a peacemaker when promotions are given. The higher level of spirituality helps the performance evaluations that produce the promotions to be more meaningful, even when there is no admiration for the managers or when the outcome is considered unfair (Duffy, 2010; Hudson, 2013; Locke, 1968; Razak, Sarpan & Ramlan, 2018). Another argument made is that the level of spirituality has a direct impact on how an individual's career develops (Duffy & Lent, 2008; Neubert & Halbesleben, 2015) and how they will behave in the face of frustrations and challenges imposed by competition during their career (Constantine et al., 2006).

Hypothesis 4: The individual level of spirituality positively influences his level of satisfaction with promotions.

The influence of spirituality on task satisfaction is a relationship explored by many spiritual and literary works (Karakas, 2010; Neal, 2018). Most of the models proposed, as a result of the influence of the level of spirituality with the feelings of satisfaction with tasks, demonstrate a positive relationship (Duffy, 2010; Garg, 2017; Milliman et al, 2003; Mitroff...
In this relationship, spirituality acts directly on the perceived meaning of the tasks performed (Duchon & Powman, 2005; Duffy, 2010; Rego & Cunha, 2008), on well-being in the performance of the proposed work (Garg, 2017), and on employee engagement (Milliman et al., 2003), thus increasing satisfaction with the workplace. Satisfaction happens even when the task is unpleasant (Neubert & Halbesleben, 2015) because we become more tolerant of mistakes and less prone to stress (Mitroff & Denton, 1999). As we perform the task, we begin to see it as a calling (Neubert & Halbesleben, 2015) and as a way to please God, performing our work as a demonstration of our connection to the sacred and ultimately the approval of the divine (Dyck, 2014; Weber, 2004).

Hypothesis 5: The level of spirituality of the individual positively influences his level of satisfaction with the nature of work.

Figure 1 - Conceptual model guiding the systematic review — spirituality job satisfaction (SJS)

Obs.: Spirituality is a second-order construct formed by S1 + S2 + S3.
S1 — Interconnection with a higher being or force
S2 — Interconnection with the human Being
S3 — Interconnection with nature and living beings
We tested the hypothetical model generated by the two scales, one being the Spirituality scale (Liu & Robertson, 2011) and the other being the EST scale (Siqueira, 2008). The spirituality scale identifies the dimensions that form the second-order spirituality construct through three other constructs, these being; connection with a higher being; connection with human beings; and connection with nature and animals. These constructs are measured through 16 reflective indicators (Onwuegbuzie & Collins, 2007; Pedahzur & Schmelkin, 1991) thus forming the scale that was used for their measurement. The Spirituality scale of Liu and Robertson (2011) was tested in its conception and presented adequate results as indicated in the literature (Hair et al., 2010; Malhotra et al., 2017; Kline, 2016).

The EST scale (Siqueira, 2008) was developed based on Locke's theory (1968) and seeks to identify the five constructs that form the satisfaction in the workplace. These are; satisfaction with coworkers, satisfaction with Supervision; satisfaction with salaries; satisfaction with promotions, and satiation with the nature of work. These constructs are measured through 15 reflective indicators (Onwuegbuzie & Collins, 2007; Pedahzur & Schmelkin, 1991) and seek to capture the degree of satisfaction of employees in their work environment. The Siqueira EST scale (2008) has already been tested by several researchers and in all tests proved to be capable of capturing the dimensions to which it was proposed (Coelho & Faiad, 2012; Rueda, 2015).

The SJS - Spirituality Job Satisfaction model that seeks to identify the influence of spirituality on satisfaction in the workplace is formed from the meeting of the two scales, since both deal with relational issues. Both the EST scale (Siqueira, 2008) and the spirituality scale are based on relational issues (Ashforth & Johnson, 2001; Brewer & Gardner, 1996; Brewer & Kramer, 1985; Sedikides & Brewer, 2001; Tajtel, 1982), where for the spirituality scale, the relationship with a higher being, with other human beings, and with nature and animals is the basis for a continuum from the least spiritual to the most spiritual (Liu & Robertson (2011). For the EST scale (Siqueira, 2008), the dimensions satisfaction with coworkers and satisfaction with supervisions are clearly relational dimensions. For situational dimensions such as wages, promotions, and nature of work, the relationship with spirituality happens in how workers deal with these dimensions, and how spirituality influences and satisfies them.

**Method**

The basis used for research and analysis of the data collected was a quantitative approach, having the survey as a research strategy (Fink, 2017), with the intention of capturing
the natural characteristics of the phenomenon and aiming to identify attitudes related to the phenomena studied. The quantitative research with Likert scale is one of the easiest options for the identification of these propositions and influences, because it facilitates the interpretation of the results, presenting greater operationality in the collection and analysis (Kline, 2016; Nunnally & Berstein, 1994; Pedahzur & Schmelkin, 1991).

The approach used was hypothetical deduction (Popper, 2008), where hypotheses were subjected to refutability, falsifiability, through the analysis of field research data (Petrosko & Alagaraja, 2017; Popper, 2008). The research was also explanatory, justifying the reasons for a particular phenomenon and explaining its main factors of occurrence (Petrosko & Alagaraja, 2017).

The research population was composed of civil servants, with a population equivalent to 7.5% of the Brazilian population, according to the IBGE (2013). We obtained the sample from the employees of a public company of the IT sector, being non-probabilistic, constituted by convenience, and carried out with the employees mostly stationed at the company's headquarters located in the state of Rio de Janeiro (Hair et al, 2010; Olsen, 2015). For the sample, we used over n=300 or ten times the number of items in the questionnaire, of the two the largest, to apply the Structural Equation Modeling (Costello & Osborne, 2005; Kline, 2016; Tabachnick & Fidell, 2013).

The complete scale used to measure the phenomenon, formed by the union of the EST (Siqueira, 2008) and "Spirituality" scales (Liu & Robertson, 2011), is composed of 15 affirmative questions accompanied by the possibility of answers on a 7-point Likert scale, where 1 is strongly dislike and 7 is strongly agree. There are also 16 affirmative questions accompanied by the possibility of answers on a 5-point Likert scale, where 1 is strongly dislike and 5 is strongly agree, and there are 4 demographic questions. We applied the questionnaire through an electronic form made available to respondents through an electronic link. We harvested the responses directly into the electronic form which compiled them by building a spreadsheet in Excel format.

This whole process of data collection and analysis runs into some methodological restrictions, one of which is the fact that a non-probabilistic sample is used, being called selection (Olsen, 2015). The choice of this methodology does not use randomly chosen sampling, but rather convenience sampling (Hair et al, 2010; Olsen, 2015). This sample option decreases the possibility of generalizing the results found, being restricted only to situations analogous to those found in the sample collected, because it may contain, in its constitution, a bias due to the type of individuals chosen for the sample (Pedahzur & Schmelkin, 1991;
We included three demographic questions that refer to respondents' gender, age group, and income level. We used these questions as control variables. The result in the analysis indicated that none of them were significant to influence the results and conclusions, so they were excluded from the results and discussion in this paper (Bido & Silva, 2019).

**Results**

The data used in this survey was collected from June 2019, with 3,140 e-mails sent and 549 responses received. All the lines of answers in the spreadsheet were complete due to the use of a lock on the questionnaire that did not allow the option to send with unanswered questions. This lock was not placed on demographic questions, as we understood that these were not essential to the analysis of the proposed hypothetical model.

The age distribution of the sample, with a higher number of respondents in the 49 to 58 age group, added to those over 59, representing 53.83%, or more than half of the sample. The distribution of the sample between women (37.04%) and men (62.96%) shows that there was a concentration of almost twice as many men. This difference is concentrated in the younger age groups. The age distribution of the sample is aligned with the population of employees of the public company surveyed, showing uniformity in the sample distribution.

### 4.1 Common Method Bias – CMB

To decrease the possibility of influence of the Common Method Bias - CMB, we used the Harman test, suggested by Podsakoff et al (2003) and Fuller et al (2015). Harman's test compares an Exploratory Factor Analysis - EFA with all indicators loaded on a single construct, with the proposed hypothetical model. The EFA result should be less fitted than the proposed model by a sufficient proportion to reject the model with only one construct irrefutably.

In the comparison between the EFA of only one construct, Harman's test (Table 01), and the SJS model (Table 07) proposed in this research, we identified that the possibility of CMB is very small and can be ruled out statistically (Fuller et al, 2015).
4.2 Confirmatory Analysis of the Hypothetical SJS Model

For the analysis of the results, we will initially discuss the measurement model. The software used in the analysis was AMOS 20.

The test of the SJS scale measurement model showed significance in the “p-value” at 1% in all analyzed constructions, and the load signals are all in accordance with the indications presented by the theory on which the model was based. Another important issue presented in Table 2 is the question of the factorial loads of the items in the scale. In our CFA, all factor loads were high, with the lowest values close to 0.708, which is the minimum value for the stroke to be 0.6 for each item (Hair et al, 2010; Kline, 2016; Malhotra et al, 2017). With this condition ensured, as shown in Table 2, it was not necessary to exclude any item from the scale.

The convergent validity of the items, in relation to the constructs, is well adjusted, indicating that they are measuring the constructs well, since their cross-loading was below 0.300 of factor loading when using the standard rotation method of AMOS 20.
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Table 2 - Factorial loads of the hypothetical model SJS
Spir_divine — Interconnection with a higher being or force
Spir_human — Interconnection with the human Being
Spir_nature — Interconnection with nature and living beings

<table>
<thead>
<tr>
<th>Latent Variables</th>
<th>Estimate</th>
<th>Std.Err</th>
<th>z-value</th>
<th>p-value</th>
<th>Std Estimator</th>
</tr>
</thead>
<tbody>
<tr>
<td>spir_divine =~ v1</td>
<td>0.474</td>
<td>0.025</td>
<td>19.082</td>
<td>0.000</td>
<td>0.855</td>
</tr>
<tr>
<td>spir_divine =~ v10</td>
<td>0.521</td>
<td>0.027</td>
<td>19.508</td>
<td>0.000</td>
<td>0.865</td>
</tr>
<tr>
<td>spir_divine =~ v16</td>
<td>0.576</td>
<td>0.032</td>
<td>17.913</td>
<td>0.000</td>
<td>0.786</td>
</tr>
<tr>
<td>spir_divine =~ v7</td>
<td>0.507</td>
<td>0.025</td>
<td>19.918</td>
<td>0.000</td>
<td>0.875</td>
</tr>
<tr>
<td>spir_divine =~ v13</td>
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<td>0.026</td>
<td>19.323</td>
<td>0.000</td>
<td>0.848</td>
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<tr>
<td>spir_divine =~ v4</td>
<td>0.547</td>
<td>0.027</td>
<td>20.338</td>
<td>0.000</td>
<td>0.894</td>
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<tr>
<td>spir_human =~ v8</td>
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<td>0.027</td>
<td>8.070</td>
<td>0.000</td>
<td>0.802</td>
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<tr>
<td>spir_human =~ v2</td>
<td>0.198</td>
<td>0.025</td>
<td>7.818</td>
<td>0.000</td>
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<td>spir_human =~ v14</td>
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<td>0.030</td>
<td>7.971</td>
<td>0.000</td>
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<td>7.856</td>
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<td>spir_nature =~ v9</td>
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<td>0.000</td>
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<tr>
<td>spir_nature =~ v3</td>
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<td>5.923</td>
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<td>17.006</td>
<td>0.000</td>
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<td>coworker =~ est4</td>
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<td>0.867</td>
</tr>
<tr>
<td>supervisor =~ est10</td>
<td>1.276</td>
<td>0.048</td>
<td>26.480</td>
<td>0.000</td>
<td>0.907</td>
</tr>
<tr>
<td>supervisor =~ est12</td>
<td>1.295</td>
<td>0.047</td>
<td>27.652</td>
<td>0.000</td>
<td>0.932</td>
</tr>
<tr>
<td>supervisor =~ est15</td>
<td>1.134</td>
<td>0.051</td>
<td>22.134</td>
<td>0.000</td>
<td>0.805</td>
</tr>
<tr>
<td>pay =~ est3</td>
<td>1.209</td>
<td>0.053</td>
<td>22.756</td>
<td>0.000</td>
<td>0.828</td>
</tr>
<tr>
<td>pay =~ est6</td>
<td>1.308</td>
<td>0.056</td>
<td>23.290</td>
<td>0.000</td>
<td>0.842</td>
</tr>
<tr>
<td>pay =~ est11</td>
<td>1.342</td>
<td>0.051</td>
<td>26.246</td>
<td>0.000</td>
<td>0.914</td>
</tr>
<tr>
<td>Work_itself =~ est5</td>
<td>1.058</td>
<td>0.051</td>
<td>20.891</td>
<td>0.000</td>
<td>0.835</td>
</tr>
<tr>
<td>Work_itself =~ est8</td>
<td>0.954</td>
<td>0.048</td>
<td>19.673</td>
<td>0.000</td>
<td>0.793</td>
</tr>
<tr>
<td>promotion =~ est13</td>
<td>0.965</td>
<td>0.050</td>
<td>19.168</td>
<td>0.000</td>
<td>0.775</td>
</tr>
<tr>
<td>promotion =~ est2</td>
<td>1.174</td>
<td>0.063</td>
<td>18.557</td>
<td>0.000</td>
<td>0.727</td>
</tr>
<tr>
<td>promotion =~ est7</td>
<td>1.223</td>
<td>0.053</td>
<td>22.970</td>
<td>0.000</td>
<td>0.854</td>
</tr>
<tr>
<td>promotion =~ est9</td>
<td>1.284</td>
<td>0.054</td>
<td>23.640</td>
<td>0.000</td>
<td>0.873</td>
</tr>
<tr>
<td>spirituality =~ spir_divine</td>
<td>1.445</td>
<td>0.101</td>
<td>14.342</td>
<td>0.000</td>
<td>0.822</td>
</tr>
<tr>
<td>spirituality =~ spir_human</td>
<td>2.732</td>
<td>0.371</td>
<td>7.368</td>
<td>0.000</td>
<td>0.939</td>
</tr>
<tr>
<td>spirituality =~ spir_nature</td>
<td>3.314</td>
<td>0.585</td>
<td>5.569</td>
<td>0.000</td>
<td>0.957</td>
</tr>
</tbody>
</table>

Note: Global fit indexes values: $\chi^2 = 972.04; \text{df} = 415; p$-value = 0.000; $\chi^2/\text{df} = 2.337; \text{CFI} = 0.952, \text{TLI} = 0.946; \text{NFI} = 0.919; \text{GFI} = 0.896; \text{RMRA} = 0.662; \text{RMSEA} = 0.49$

The discriminant validity of the scale was evaluated by the cross-load method and was valid for all items. However, in the Fornell and Larcker test (1981) it was identified that cross loads in spir_divine, spir_human and spir_nature, constructions had high correlations with each other. This finding indicates the existence of a second-order variable (Bido & Silva, 2019; Cohen et al. 2003, p. 75-78).

The internal consistency of the model was measured by Cronbach’s alpha and
composite reliability, with satisfactory results. The convergent validity of the scale was evaluated with the AVE index and presented satisfactory values. All indicators of the global adjustment model are above the proposed minimum limits, showing that the scale is valid for all items tested.

Table 3 - Indices validating the internal consistency of the hypothetical model SJS

Note: The values presented in the diagonal are the square root of the Average Variance Extracted, demonstrating the discriminant validity of the constructs when comparing this value with the covariance presented, according to the criteria of Fornell and Larcker.
Table 4 Covariance between the constructs of the hypothetical SJS model

<table>
<thead>
<tr>
<th>Variances</th>
<th>Estimate</th>
<th>Std.Err</th>
<th>z-value</th>
<th>p-value</th>
<th>Std Estimator</th>
</tr>
</thead>
<tbody>
<tr>
<td>.v1</td>
<td>0.297</td>
<td>0.021</td>
<td>14.376</td>
<td>0.000</td>
<td>0.300</td>
</tr>
<tr>
<td>.v10</td>
<td>0.304</td>
<td>0.022</td>
<td>13.980</td>
<td>0.000</td>
<td>0.267</td>
</tr>
<tr>
<td>.v16</td>
<td>0.634</td>
<td>0.042</td>
<td>15.050</td>
<td>0.000</td>
<td>0.383</td>
</tr>
<tr>
<td>.v7</td>
<td>0.243</td>
<td>0.018</td>
<td>13.499</td>
<td>0.000</td>
<td>0.235</td>
</tr>
<tr>
<td>.v13</td>
<td>0.304</td>
<td>0.022</td>
<td>14.157</td>
<td>0.000</td>
<td>0.281</td>
</tr>
<tr>
<td>.v4</td>
<td>0.232</td>
<td>0.018</td>
<td>12.626</td>
<td>0.000</td>
<td>0.201</td>
</tr>
<tr>
<td>.v8</td>
<td>0.216</td>
<td>0.016</td>
<td>13.204</td>
<td>0.000</td>
<td>0.357</td>
</tr>
<tr>
<td>.v2</td>
<td>0.375</td>
<td>0.025</td>
<td>14.929</td>
<td>0.000</td>
<td>0.529</td>
</tr>
<tr>
<td>.v14</td>
<td>0.381</td>
<td>0.027</td>
<td>14.231</td>
<td>0.000</td>
<td>0.442</td>
</tr>
<tr>
<td>.v5</td>
<td>0.422</td>
<td>0.028</td>
<td>14.871</td>
<td>0.000</td>
<td>0.521</td>
</tr>
<tr>
<td>.v11</td>
<td>0.281</td>
<td>0.020</td>
<td>14.387</td>
<td>0.000</td>
<td>0.454</td>
</tr>
<tr>
<td>.v9</td>
<td>0.408</td>
<td>0.028</td>
<td>14.345</td>
<td>0.000</td>
<td>0.428</td>
</tr>
<tr>
<td>.v15</td>
<td>0.412</td>
<td>0.029</td>
<td>14.305</td>
<td>0.000</td>
<td>0.424</td>
</tr>
<tr>
<td>.v3</td>
<td>0.356</td>
<td>0.025</td>
<td>14.490</td>
<td>0.000</td>
<td>0.444</td>
</tr>
<tr>
<td>.v12</td>
<td>0.289</td>
<td>0.022</td>
<td>12.887</td>
<td>0.000</td>
<td>0.314</td>
</tr>
<tr>
<td>.v6</td>
<td>0.501</td>
<td>0.033</td>
<td>15.315</td>
<td>0.000</td>
<td>0.569</td>
</tr>
<tr>
<td>.est1</td>
<td>0.884</td>
<td>0.065</td>
<td>13.630</td>
<td>0.000</td>
<td>0.516</td>
</tr>
<tr>
<td>.est4</td>
<td>0.705</td>
<td>0.055</td>
<td>12.940</td>
<td>0.000</td>
<td>0.469</td>
</tr>
<tr>
<td>.est14</td>
<td>0.480</td>
<td>0.064</td>
<td>7.556</td>
<td>0.000</td>
<td>0.249</td>
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<tr>
<td>.est10</td>
<td>0.391</td>
<td>0.040</td>
<td>9.792</td>
<td>0.000</td>
<td>0.177</td>
</tr>
<tr>
<td>.est12</td>
<td>0.280</td>
<td>0.037</td>
<td>7.614</td>
<td>0.000</td>
<td>0.181</td>
</tr>
<tr>
<td>.est15</td>
<td>0.778</td>
<td>0.055</td>
<td>14.219</td>
<td>0.000</td>
<td>0.352</td>
</tr>
<tr>
<td>.est3</td>
<td>0.742</td>
<td>0.059</td>
<td>12.624</td>
<td>0.000</td>
<td>0.314</td>
</tr>
<tr>
<td>.est6</td>
<td>0.782</td>
<td>0.065</td>
<td>12.108</td>
<td>0.000</td>
<td>0.291</td>
</tr>
<tr>
<td>.est11</td>
<td>0.396</td>
<td>0.050</td>
<td>7.842</td>
<td>0.000</td>
<td>0.165</td>
</tr>
<tr>
<td>.est5</td>
<td>0.693</td>
<td>0.067</td>
<td>10.326</td>
<td>0.000</td>
<td>0.302</td>
</tr>
<tr>
<td>.est8</td>
<td>0.772</td>
<td>0.064</td>
<td>11.992</td>
<td>0.000</td>
<td>0.372</td>
</tr>
<tr>
<td>.est13</td>
<td>0.885</td>
<td>0.071</td>
<td>12.505</td>
<td>0.000</td>
<td>0.399</td>
</tr>
<tr>
<td>.est2</td>
<td>1.412</td>
<td>0.101</td>
<td>14.035</td>
<td>0.000</td>
<td>0.472</td>
</tr>
<tr>
<td>.est7</td>
<td>0.639</td>
<td>0.064</td>
<td>10.001</td>
<td>0.000</td>
<td>0.271</td>
</tr>
<tr>
<td>.est9</td>
<td>0.594</td>
<td>0.056</td>
<td>8.952</td>
<td>0.000</td>
<td>0.239</td>
</tr>
</tbody>
</table>

4.3 Confirmatory Analysis of the SJS Structural Model

The modeling of structural equations based on the covariance matrix was used for the confirmatory of the factors and structural analysis of the SJS scale developed from the theoretical review. All indicators of the structural model are above the proposed minimum limits, showing that there is consistency in the hypothetical model of the influence of spirituality on satisfaction. All hypotheses tested had positive support for the beta and R² values, confirming the influence of spirituality in the relationship with colleagues, with supervisors, with pay, with work itself and with promotions.
The hypothetical model for evaluating the impact of spirituality on job satisfaction (SJS), formed by the juxtaposition of the scales spirituality (Liu & Robertson, 2011) and EST (Siqueira, 2008), was globally evaluated, and all its rates were satisfactory for the required standards (Hair et al, 2010; Hair, Gabriel & Patel, 2014; Kline, 2016; Malhotra et al, 2017; Pedahzur & Schmelkin, 1991; Petrosko & Alagaraja, 2017). In fact, the hypotheses H1 to H5 were not refuted, indicating that spirituality has a moderate to good influence on the various constructs that form job satisfaction, beta between 31.7% and 55.0%, and $R^2$ between 10% to 30.3% as shown in table 5.

Another issue to be addressed is that during the evaluation of the results obtained in the CFA of the latent variables (LVs) of the measurement model (table 3). It was identified that there was multicollinearity between the constructs that formed spirituality. The use of these constructs in the hypothetical model would cause the result to swap signs, via suppression of beta values, where the beta value of one construct would replace the value of another construct, even reversing the sign of the beta in more severe cases. To correct the problem, spirituality was used as a second-order variable, and the constructs spir_divine, spir_human and spir_nature as indicators of this second-order construct (Bido & Silva, 2019; Cohen et al. 2003, p. 75-78; Malhotra et al., 2017). This procedure solved the multicollinearity problem and stabilized the results, no longer distorting them through suppression.

With the analysis of the results obtained in the hypothetical model, we identified that spirituality has a greater influence on satisfaction with the nature of work, $\beta = 0.550$. This finding is in line with the theory exposed so far, and confirms the trend observed during the construction of the theoretical review, in which, a large part of the models involving spirituality and satisfaction in the workplace have satisfaction with the nature of the tasks as part of the model (Neal, 2018; Neubert & Halbesleben, 2015). In this relationship, an increase in the level of spirituality causes an increase in satisfaction with task performance as predicted.
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Our finding is anchored in the fact that spirituality acts directly on the perception of meaning in the tasks performed by individuals and groups (Duchon & Powman, 2005; Duffy, 2010; Rego & Cunha, 2008), generating well-being in the performance of the proposed work (Garg, 2017) and in employee engagement (Garcia-Zamor, 2003; Milliman et al, 2003). An important factor in this conclusion is that engagement happens even when the task is unpleasant (Neubert & Halbesleben, 2015), because the person becomes more tolerant of error and less prone to stress (Mitroff & Denton, 1999). This happens because the doer of the task begins to see it as a calling (Neubert & Halbesleben, 2015), as a way to please God; doing the work is a demonstration of our connection to the sacred and is part of worshiping God (Dyck, 2014; Weber, 2004). For civil servants, spirituality acts as an inducer of positive behavior in front of tasks, reinforcing the flow of feelings of well-being brought about by altruism and the need to contribute to society (Farmer et al, 2019; Houston & Cartwright, 2007; Motowidlo, 2017; Perry et al, 2010).

This idea of interconnection with the sacred is the basis for building spirituality, a concept complemented by interconnection with humans and with nature and other living things (Liu & Robertson, 2011). Consequently, having connection with the sacred is how we build our "inner self." This is done relationally, with the establishment of relationship with something or someone greater than him or her as the basis of that construction. Such a relationship is shaped by the flow of emotions generated by lived experience and interpreted by theology (Tracey, 2012), bringing about a relationship based on gratitude, respect, and admiration (Fruchter, 2014).

This form of identification of self, reinforces the results presented, as demonstrated by the hypothesis with the second highest influence of spirituality, $\beta = 0.383$, the influence of spirituality on satisfaction with colleagues. This percentage is considered significant (Hair et al, 2010). Thus, the result demonstrates that spirituality plays a role in intensifying the view of interdependence, collectivity, and social reinforcement by both dampening competition and strengthening cooperation (Brewer & Kramer, 1985; Liu & Robertson, 2011; Tajfel, 1982). This view aligns with modern theories of building satisfaction in peer relationships (Judge et al., 2017), where the relationship is based on interdependence and cooperation, concepts reinforced here.

Another vision to consider in the relationship spirituality and satisfaction with colleagues is the “call to work” as a form of spirituality, of service to others (Houston &
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Based on this vision, the requirement to feel satisfied in the relationship with the coworker is less self-centered. This vision not aiming at what is possible to gain from the relationship, but the possibility to contribute with coworkers and society, thus, building the personal identity in a more collective way, more focused on the next (Ashforth & Johnson, 2001; Brewer & Gardner, 1996; Liu & Robertson, 2011; Sedikides & Brewer, 2001). This posture makes relationships more pleasurable, which translates into greater satisfaction in the relationship with co-workers. However, it is how most religions treat relationships with others and with the divine.

Conclusions

The association between spirituality and satisfaction in the workplace is becoming an increasingly studied theme (Karakas, 2010; Neal, 2018). After Gardner’s studies (1994) demonstrated that human intelligence is formed by different types of intelligence, the studies on spiritual intelligence, within the scope of existential intelligence, have been gaining increasingly more adepts around the world (Neal, 2018). In addition to this knowledge development effort, the main objective proposed in this research is to verify whether workplace spirituality influences job satisfaction among Brazilian public sector employees. This objective is fully aligned with the purpose of public service, which has a strong altruistic and service to society bias (Farmer et al, 2019; Houston & Cartwright, 2007; Motowidlo, 2017; Perry et al, 2010).

The analysis of the theoretical contribution achieved by this research, we identify the construction and validation of a hypothetical model that estimates the impact of spirituality on workplace satisfaction; the expansion of theoretical models to account for more dimensions of performance is considered an important contribution (Carpini, Parker & Griffin, 2017; King, 2007). Understanding the sociological impacts of the development of existential intelligence based on the spirituality of individuals and evaluating this impact from a robust model that is easy to apply and measure is an important contribution to theory (Petrosko & Alagaraja, 2017; Miller, 2015).

As a practical contribution, the SJS model presents the possibility to identify new elements, such as existential intelligence, that impact employee satisfaction. This generates information that can be used in constructing programs for personal development and employee growth (King, 2007). It does not limit the search for profit but aims at both personal and professional growth inside and outside the workplace (Bettega, 2013; Schreiner, Gonsalves &
Roth, 2019). Higher level of spirituality can improve the flow of emotions and thus increase the emotional return of providing services to society (Houston & Cartwright, 2007).

Finally, one of the limitations of this study was that the sample was formed only of employees of a single public company, representing a tiny portion of the universe of public employees and Brazilian workers. However, the number of observations and the characteristics of the sample warrants the findings as robust and genuine contributions to the understanding of the phenomenon. In addition, the sample is composed of employees mostly living in Rio de Janeiro, which directly impacted the distribution of the demographic indices of the sample compared to the national demographic indices, generating a regional bias in the sample. It is also worth mentioning the possibility of non-response bias, because a dissatisfied professional may not answer the questionnaire honestly, or even abstain from answering.

As a suggestion, the replication of this study in public and private companies in the most distinct segments of economic activity. Another important suggestion may be qualitative research, mainly with the spirituality scale, to achieve greater adaptability to the Brazilian reality, thus producing better rates of adjustment. It is also feared that the samples must be random, as in this case, a greater generalization of results would be possible. It is also suggested to compare the results in different age groups because depending on the generation to which the individual belongs, it is possible to obtain a different perspective for the meaning of spirituality, altering its influence on job satisfaction.

References


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