The Impact of Workplace Spirituality on Perceived Institutionalization and Perceived Performance*

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Abstract

This study was planned to analyze the impacts of workplace spirituality on perceived institutionalization and perceived performance. Based on data from 190 employees in the industrial zone of a metropolitan city in Türkiye in 2021, simple linear regression analysis was utilized to determine the relationships and effects in the model. Engaging work sub-dimension proved 27% effective on perceived institutionalization (R=0.518; p<0.001) and 22% effective on perceived performance (R=0.471; p<0.001). The relationships are moderately and high level significantly. Businesses are able to reinforce their institutionalization efforts by supporting workplace spirituality. Especially, engaging work is positively influenced by approaches that are fair, consistent and that value employees.

Keywords: Spirituality at Workplace, Production Sector, Perception of Institutionalization, Perception of Performance.

Article Type: Research Article

İşyeri Maneviyatının Algılanan Kurumsallaşma ve Algılanan Performans Üzerindeki Etkisi

Öz

Bu çalışma, işyeri maneviyatının algılanan kurumsallaşma ve algılanan performans üzerindeki etkilerini analiz etmek için planlanmıştır. 2021 yılında Türkiye'de bir metropolün sanayi bölgesindeki 190 çalışanın verilerine dayalı olarak modeldeki ilişkileri ve etkileri belirlemek için basit doğrusal regresyon analizi kullanılmıştır. İşe bağlılık alt boyutunun algılanan kurumsallaşma üzerinde %27 (R=0.518; p<0.001) ve algılanan performans üzerinde %22 (R=0.471; p<0.001) etkili olduğu kanıtlanmıştır. İlişkiler orta düzeyde ve ileri düzeyde anlamlıdır. İşletmeler, işyeri maneviyatını destekleyerek kurumsallaşma çabalarını güçlendirebilmektedir. Özellikle işe bağlılık, adil, tutarlı ve çalışanlara değer veren yaklaşımlardan olumlu etkilenir.

Anahtar Kelimler: İşyerinde Maneviyat, Üretim Sektörü, Kurumsallaşma Algısı, Performans Algısı.

Makale Türü: Araştırma Makalesi

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1. INTRODUCTION

Sustaining the existence of businesses and gaining an advantage in the competitive environment depends on their ability to implement the activities they need to perform in a timely manner. For this reason, change is inevitable for businesses, and businesses need to shape their decision-making processes according to environmental factors in order for this change to take place in a positive way (Özdemir Aydın and Tan, 2019). Institutionalization occurs when businesses are in two-way interaction with their environment, that is, with their internal and external stakeholders.

As for "institutionalization", it defines the process of actualizing a function which has already been accepted or routinized and that will be conducted regularly, structured and systematical way (Dayneko and Gustafson, 2014). Institutionalization; It is the management of enterprises with the purposes they set and accepted norms, values and principles. In line with the realism and robustness of these goals, business managers and employees feel connected to the institution (Ülgen, 1990). In its primary meaning, institutionalization guarantees increasing profits, market expansions and investment returns through mission statements, business strategies, structural and organizational discourse (Waddock, 2005; Vasconcelos, 2011a).

Institutionalization can be examined under five approaches. In his approach, Selznick emphasized the importance of the harmonization of the enterprise with the environment in order to ensure institutionalization and the importance of technical tools in this harmony (Selznick, 1996). Berger, on the other hand, focused on how people's motivations and behaviors affect the social order and the effect of the environment on human behavior. He defined the process by which motivational behaviors have the same effect on people as institutionalization (Scott, 1987). Meyer and Rowan approached Berger's definition of institutionalization from a different perspective. They based the survival of businesses on institutionalization and internal commitment between stakeholders and stated that the purpose of businesses is to create a common value system (Scott, 1987). They emphasized that businesses should not focus on the institutionalization process, but should focus on creating a common culture (Apaydın, 2009). In the DiMaggio and Powell approach, it is emphasized that businesses should be acceptable to everyone instead of being moderate in the institutionalization process. According to this approach, businesses need to be careful in their relations with the environment in order to ensure their sustainability and survival. In this way, they can be effective in the institutionalization process in line with their effective relations with the environment (Selznick, 1996).

On the other hand, in the approach of Friedland and Alford, it is emphasized that businesses act in their interests and while trying to protect them, everyone in the business can attribute different meanings to events. They stated that the harmony between the business and the environment with which it is in contact may not always be achieved. According to this approach, in such cases, businesses always act in line with their own interests and in this case, they can use the environment for their own benefit (Scott, 1987).

Another aspect of the existence of businesses and gaining an advantage in the competitive environment is to realize their goals and objectives both on time and in the best and most successful way. What is the best and most successful is evaluated according to the performance of the management (Küçük, Dengel and Çeben, 2019). The "business performance" is measured by market share, endorsement, sales, profitability and institutional image criteria. These measurements can be performed by analyzing components such as the market (i.e. market share), accounting (i.e. endorsement, sales, profitability) and social performance (i.e. company image) (Kırklıkçı and Gedik, 2021). According to this definition, business performance, in its simplest form, is the measurement of productivity. Business

performance is the ability of a business to achieve its goals by effectively using all of its resources (Mowday, Porter and Steers, 1982; Parlak, 2011). It is a concept that enables the qualitative and quantitative expression of the results obtained as a result of the planned activities of the enterprise (Tekin ve Öztürk, 2010). Business performance concerns not only the managers of the business, but also all internal and external stakeholders. Employees direct their practices according to the performance of the business. Business performance is the goods, services or thoughts created as a result of the efforts of the employees in line with the goals of their businesses (Yılmaz, 2005).

It can be said that the most important features that distinguish businesses from each other are institutionalization and performance levels. It is also emphasized in the above definitions of institutionalization that businesses do not exist only with the services or goods they produce, and that there must first be a shared spirit in order to produce. Business performance is an indicator of the success of the business, and the satisfaction and motivation of the employees are directly related factors in achieving this (Erdil and Kitapçı, 2007). In the processes of institutionalization and setting performance goals of the businesses it is suggested to develop applications that could contribute to the inner journey -the needs, wishes, yearnings, dreams and abilities etc.- of employees from all levels, that increase their capabilities and performance, and that encourage their attitudes and behavior (Gioia, 2003; Tourish and Tourish, 2010). It is suggested that the employer should try to institutionalize spiritual values and techniques in organizational vision, mission, policy and practices in order to gain the true potential of spirituality (Garg, 2017). Unfortunately, businesses today focus on adding economic value to society rather than seeking institutional life, transparency, customer satisfaction, fair profits, respect for the law, and joint efforts to build healthy and sustainable societies. The most crucial reason for this situation is thought to be workaholic, abusive and wrong attitudes of managers while creating institutional goals and organizational environment (Vasconcelos, 2011b; Boddy, 2011; Ketola, 2006; Yazdani and Murad, 2015). Therefore, it is reported that not only employees but also employers want to go beyond financial gains in the workplace (Giacalone and Jurkiewicz, 2010). Pawar (2009), for the development of workplace spirituality at the individual level; development programs, trainings and programs related to spiritual teachings can be conducted (for example, meditation, mass worship, spiritual seminars, spirituality programs, etc.); and to develop spirituality at the organizational level, the organization can make organizational plans, develop strategies and direct human resources policies by focusing on and based on moral values.

Workplace spirituality is a tool for employees to actualize their inner conflicts, self-control, motivation and personal development (Jurkiewicz and Giacalone, 2004). Another definition for workplace spirituality is "employees who look for commitment in the work environment and explore their inner self" (Zaidman and Goldstein-Gidoni, 2011). Workplace spirituality is the form of spirituality that encompasses the limits of a business (Altaf and Awan, 2011). It was emphasized that spiritual activities not only increase employee satisfaction, but also provide high productivity, morale and competitiveness (Kolodinsky, Giacalone and Jurkiewicz, 2008; Altaf and Awan, 2011; Cinnioğlu, 2018). It has also been reported that workplace spirituality improves employee performance, resulting in more profits, institutional commitment and overall corporate success (Avcı, 2019). It was also found that workplace spirituality is linked to job satisfaction and engagement (Kolodinsky, Giacalone and Jurkiewicz, 2008; Altaf and Awan, 2011), organizational commitment and organizational citizenship behavior (Kazemipour and Amin, 2012). Bouckaert (2015) stated that business ethics needs a spiritual foundation and what can restore the shared sense of meaning, responsibility and purpose is spirituality. Mitroff (2003) stated that it is okay for businesses to promote workplace spirituality to improve employee engagement and organizational performance, as long as it is done in the context of respecting

people's dignity. According to Zsolnia (2011), administration undisputably has an existential-spiritual dimension.

It has been reported that workplace spirituality is a strong factor influencing competitive advantage (Stead and Stead, 2014) and organizational performance (Collins, 2010; Fry, Vitucci and Cedillo, 2005; Garcia-Zamor, 2003; Giacalone and Jurkiewicz, 2003; Ashmos and Duchon, 2000), which can increase the sustainability of the business. Other research has also shown that workplace spirituality is linked to productivity and profitability (Ashmos and Duchon, 2000; Collins, 2010; Fry, Vitucci and Cedillo, 2005; Garcia-Zamor and Jean-Claude, 2003; Giacalone, Jurkiewicz and Fry, 2005; Giacalone and Jurkiewicz, 2003). Workplace spirituality is an increasingly important area of research, but studies investigating the intersection of workplace spirituality and organizational performance have not been systematically consolidated (Karakaş, 2010).

From this point of view, this study was planned to analyze the effect of workplace spirituality on perceived institutionalization and perceived performance. In this study, the variable of spirituality at work is discussed in the conceptual framework of the Spirit at Work Scale (SAWS) developed by Kinjerski and Skrypnek (2006a). This scale conceptualizes spirituality in four sub dimensions that have cognitive, interpersonal, spiritual and mystical properties. In the intercultural adaptation study of the scale in the production sector in Türkiye (Kırklıkçı, 2021), the sub-dimensions of engaging work and mystical experience did not change, but the sub-dimensions of spiritual connection and sense of community combined to form the sub-dimension of spiritual and social connection. Engaging work sub dimension encompasses the state of intense well-being, the sense of having meaningful work that emphasizes a divine purpose, the harmony between an individual's values and beliefs. Mystical experience includes positive energy and a state of liveliness, sense of perfection, joy and transcendence while working. Spiritual and social connection consists of an individual's feeling of being connected to a higher power/being and involves characteristics related to interpersonal relationships along with the common purpose and sense of commitment that an individual shares with others.

The institutionalization variable is discussed in three sub-dimensions as consistency, formalization and transparency and accountability in the conceptual framework of the Perceived Institutionalization Scale (PIS), developed by Kırklıkçı and Gedik (2021). In the sub-dimension of consistency, it is emphasized that the activities carried out by the enterprise and the objectives of the enterprise should be on the same plane. The formalization sub-dimension focuses on acting in line with the written methods used to carry out an activity and ensuring that the work is done in accordance with these methods, while ensuring this, taking into account the duties and job descriptions of the stakeholders in the enterprise, ensuring the functioning within the enterprise. Transparency and accountability sub-dimension is that businesses have a sense of responsibility towards internal and external stakeholders regarding their activities and take all responsibility for the activities they carry out.

The performance variable is handled in three sub-dimensions, namely productivity, operating income and product development, within the conceptual framework of the Perceived Performance Scale (PPS) developed by Kırklıkçı and Gedik (2021). Productivity sub-dimension is based on how efficiently and effectively the products and services are produced, the company's approach to productivity and its relations with its stakeholders on productivity. While the operating income sub-dimension focuses on the superiority and success of the business in its relations with its competitors, the product development sub-dimension focuses on the effects of the innovative aspects of the business.

2. METHODOLOGY

2.1. Participants

The study population consists of production businesses in the industrial zone of Konya city in Türkiye in 2021, July. In this industrial zone, a total of 25000 people work in businesses with at least 10 employees, mainly in the construction, plastic, food, packaging, forest products, automotive, machinery and metal sectors. In the calculation of the study sample, the sampling calculation method of which the universe is known was used, and the sample size was determined as 189 people, with a 95% confidence level and an acceptable error rate of 7%. The study was completed with 190 people. The purpose of the study was explained to the participants and their consent was obtained. Participation in the study was on a voluntary basis.

2.2. Measurement

For data collection, Question Form, Spirit at Work Scale (SAWS), Perceived Institutionalization Scale (PIS) and Perceived Performance Scale (PPS) were utilized.

Question form: This form consists of questions about socio-demographic information such as age, gender, marital status, level of education and level of income; and also inquiries on business-related topics such as job position, total working time at the company and in the sector, number of employees and ownership type of the business.

Spirit at Work Scale (SAWS-TR): Kinjerski and Skrypnek (2006a) developed this scale to determine the spirituality at workplace. Three hundred thirty-two employees working in various positions at a university took part in the original study of the scale. Cronbach Alpha coefficient was found 0.93 (between 0.86-0.91 for sub-dimensions). Four factors in the scale were named engaging work, sense of community, spiritual connection and mystical experience. The scale is a 6 point Likert (1: totally disagree, 6: totally agree). Kırklıkçı (2021) adapted the scale to the Turkish language for employees of the production sector and presented methodologic results. According to the study SAWS-TR displayed a three sub-dimensional structure (engaging work, spiritual and social connection and mystical experience) and Cronbach Alpha coefficients were found 0.83; 0.89 and 0.91 for these sub-dimensions respectively. Total variance explained by this three-factor structure is 66.38%. SAWS-TR was confirmed as a model according to Confirmatory Factor Analysis (CFA). Item samples belonging to the sub-dimensions of the SAWS are given below.

"I experience a match between the requirements of my work and my values, beliefs, and behaviors" (≠1, Engaging work).

" I have moments at work in which I have no sense of time or space" (≠12, Mystical experience).

"I feel like I am part of "a community" at work" (≠17, Spiritual and social connection).

Perceived Institutionalization Scale (PIS): This is a 5-point Likert scale (1: totally disagree, 5: totally agree) that consists of 24 items in 3 sub-dimensions, developed by Kırklıkçı and Gedik (2021). Sub-dimensions in the scale are consistency (15 items), (5 items) and transparency and accountability (4 items). Cronbach Alpha coefficient for PIS returned 0.96 (0.94 / 0.86 / 0.73 respectively for sub-dimensions), KMO value was 0.97 and finally Barlett value was found as 16896.501. These results proved the scale as highly reliable and valid. High scores in the total scale and its sub-dimensions indicate higher perception of institutionalization. Based on the data obtained from CFA, it is safe to say that three-factor PIS is confirmed as a model. Item samples belonging to the sub-dimensions of the PIS are given below.

"The mission, strategies and actions of our company are consistent" (≠10, Consistency).

"Each duty, authorization and responsibility is settled and these are acknowledged by the employees in our company" (≠18, Formalization).

"Decisions regarding the society and the future of the company are shared with the employees" (≠23, Transparency and accountability).

Perceived Performance Scale (PPS): It is a 5 point Likert (1: totally disagree, 5: totally agree) rating scale developed by Kırklıkçı and Gedik (2021) consisting of 21 items and 3 sub-dimensions. Sub-dimensions are productivity (13 items), operating income (5 items) and product development (3 items). Cronbach Alpha coefficient for PPS is 0.94 (0.93 / 0.80 / 0.76 for sub-dimensions respectively), KMO value is 0.95, Barlett value is 13832.059. These results indicate that the scale is highly reliable and valid. High scores from the total score of the scale and its sub-dimensions indicate a high perception of performance. Based on the data obtained from CFA, it can be stated that three-factor PPS is confirmed as a model. Item samples belonging to the sub-dimensions of the PPS are given below.

"Our company displays a solution-oriented approach towards the existing and possible productivity setbacks" (≠6, Productivity).

"Market value of our company is higher than our competitors" (≠15, Operating income).

"Research and Development unit of our company is conducting innovative activities" (≠19, Product development).

2.3. Data Analysis

SPSS 22.0 software was used for the analysis of the data. In evaluating descriptive characteristics, constant variables were displayed as average; categorical variables were given as numbers and percentages. Normal distribution of data was assessed through Shapiro-Wilk test. The relationship between employees' titles and workplace spirituality, perceived institutionalization and perceived performance levels were tested through ANOVA test. The Pearson Correlation test was used to examine the relationship between the scores of SAWS, PIS and PPS Total and its sub-dimensions. Correlation coefficients 0.00-0.19: No or negligible low relationship, 0.20-0.39: Weak relationship, 0.40-0.69: Moderate relationship, 0.70-0.89: Strong relationship, 0.90-1.00: Interpreted as very strong relationship (Öztuna, Elhan and Kurşun, 2008). Simple Linear Regression analysis was utilized to determine the relationships and effects in the model. For statistical significance, $p<0.05$ was accepted.

2.4. Research Hypotheses and Model

In this research, hypotheses for dependent (workplace spirituality) and independent (institutionalization and performance) variables and sub-variables were formed, and the model below belonging to workplace spirituality (independent) and institutionalization and performance variables (dependent) was developed (Figure 1).

Workplace Spirituality sub-dimensions;

H₁: Engaging work positively affects perceived institutionalization.

H₂: Spiritual and social connection positively affects perceived institutionalization.

H₃: Mystical experience positively affects perceived institutionalization.

H₄: Engaging work affects perceived performance positively.

H₅: Spiritual and social connection positively affects perceived performance.

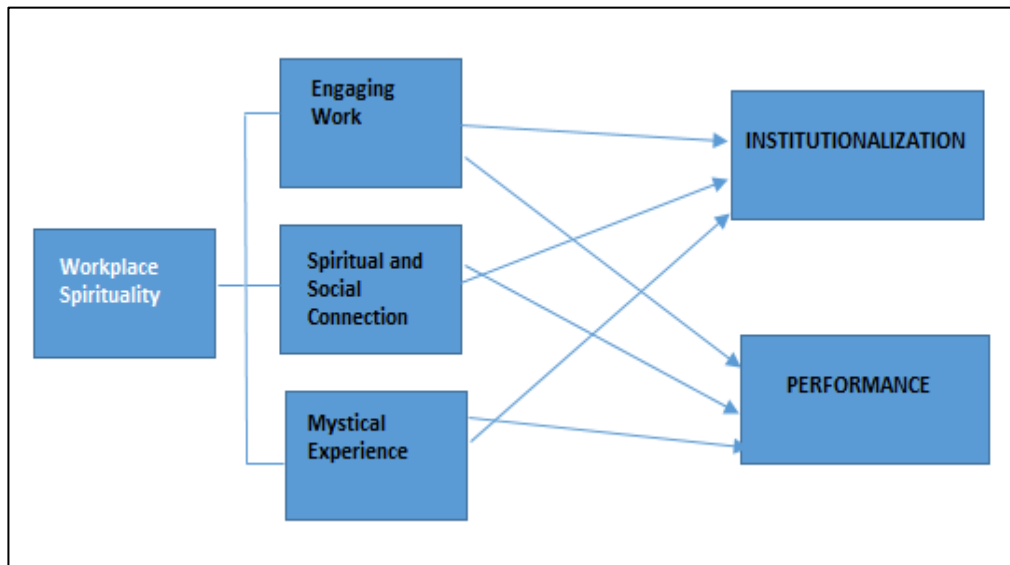**H₆:** Mystical experience positively affects perceived performance.

Figure 1. Study Model

2.5. Findings

2.5.1. Findings Related to Employees' Socio-Demographic and Workplace Characteristics

Table 1. The Distribution of Findings related to Socio-Demographic Characteristics of Employees and Their Places of Work

Characteristics		n	%
Gender	Female	41	21.6
	Male	149	**78.4**
Age, years	34.08±7.35	(Min.-Max. = 18-54)	
Marital status	Married	127	**67.2**
	Single	62	32.8
Level of education	Primary-Secondary	53	28.2
	High School	39	20.7
	Associate's degree	54	**28.7**
	Bachelor's degree	38	20.2
	Master's/Ph.D. degree	4	2.1
Current position	Administrator	44	23.8
	Engineer/Overseer/Shift	35	18.9
	Superintendent	14	7.6
	Foreman/Supervisor	92	**49.7**
	Worker		
Total working time in the business	Less than 1 year	27	14.9
	1-3 years	59	**32.6**
	4-6 years	34	18.8
	7-10 years	24	13.3
	Over 10 years	37	20.4
Total working time in the sector	Less than 1 year	10	6.4
	1-3 year	23	14.6

	4-6 year	26	16.6
	7-10 year	26	16.6
	Over 10 years	72	**45.9**
Number of employees	67.87±73.67	(Min.-Max. = 10-400)	
Type of business ownership	Family/Private	160	**85.1**
	Domestic Capital Partnership	17	9.0
	Foreign Capital Partnership	11	5.9
Income (TL)	3744±2078	(Min.-Max. = 2300-15000)	

While the median age of the employees is 34.08±7.35, 78.4% of them are male, 67.2% are married, 28.7% have an associate's degree and 49.7% are workers. Of all the employees, 32.6% have been working in the same company for 1-3 years. The rate of people working for longer than 10 years is 45.9%. Regarding the ownership type of the businesses, 85.1% of them are family-owned enterprises with an average employee count of 67.87±73.67. The average income of the participants is 3744±2078 Turkish Liras (Table 1).

Table 2. Spirituality at Work, Perceived Institutionalization and Perceived Performance Scales Total and Sub-Dimensional Correlations

	Engaging work	Spiritual and social connection	Mystical experience	SAWS-TR Total	Consistency	Formalization	Transparency and accountability	PIS Total	Productivity	Operating income	Product development	PPS Total
Engaging work	1	.396**	.565**	.847**	.549**	.317**	.224**	.518**	.485**	.345**	.171*	.471**
		.000	.000	.000	.000	.000	.002	.000	.000	.000	.018	.000
Spiritual and social connection	.396**	1	.172*	.728**	.391**	.273**	.252**	.411**	.303**	.226**	.256**	.331**
	.000		.017	.000	.000	.000	.000	.000	.000	.002	.000	.000
Mystical experience	.565**	.172*	1	.715**	.347**	.235**	.271**	.379**	.460**	.230**	.242**	.437**
	.000	.017		.000	.000	.001	.000	.000	.000	.001	.001	.000
SAWS-TR Total	.847**	.728**	.715**	1	.564**	.362**	.325**	.573**	.536**	.349**	.293**	.535**
	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000
Consistency	.549**	.391**	.347**	.564**	1	.579**	.328**	.917**	.623**	.512**	.327**	.650**
	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000
Formalization	.317**	.273**	.235**	.362**	.579**	1	.354**	.733**	.578**	.393**	.414**	.604**
	.000	.000	.001	.000	.000		.000	.000	.000	.000	.000	.000
Transparency and accountability	.224**	.252**	.271**	.325**	.328**	.354**	1	.638**	.681**	.159*	.694**	.671**
	.002	.000	.000	.000	.000	.000		.000	.000	.029	.000	.000
PIS Total	.518**	.411**	.379**	.573**	.917**	.733**	.638**	1	.781**	.488**	.548**	.801**
	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000	.000
Productivity	.485**	.303**	.460**	.536**	.623**	.578**	.681**	.781**	1	.408**	.646**	.951**
	.000	.000	.000	.000	.000	.000	.000	.000		.000	.000	.000
Operating income	.345**	.226**	.230**	.349**	.512**	.393**	.159*	.488**	.408**	1	.243**	.622**
	.000	.002	.001	.000	.000	.000	.029	.000	.000		.001	.000
	.171*	.256**	.242**	.293**	.327**	.414**	.694**	.548**	.646**	.243**	1	.739**

Product development	.018	.000	.001	.000	.000	.000	.000	.000	.000	.001		.000
PPS Total	.471**	.331**	.437**	.535**	.650**	.604**	.671**	.801**	.951**	.622**	.739**	1
	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	

**. Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed).

The correlations of the total and sub-dimensions of the Spirituality at Work, Perceived Institutionalization and Perceived Performance Scales are shown in Table 2. Total score of SAWS-TR and sub-dimension scores from spiritual and social connection, mystical experience were found at a moderate level; engaging work sub-dimension score returned higher than medium level. PIS total score and transparency and accountability and formalization sub-dimension scores were found close to moderate level; consistency sub-dimension was found higher than medium level. PPS total score and the scores for productivity and product development sub-dimensions proved close to the medium level; operating income sub-dimension was found over medium level ($p < 0.05$).

Table 3. Employees' Levels of Spirituality at Work, Perceived Institutionalization and Perceived Performance

	Administrator (1)	Enginer/ Overseer/Shift Supervisor (2)	Foreman/ Supervisor(3)	Worker (4)	Total	Test p
SAWS-TR Total	3.96±0.48	3.68±0.44	3.95±0.47	3.78±0.46	3.82±0.47	7.041 0.071
Engaging work	3.93±0.54[2,4]	3.65±0.43	3.89±0.49	3.68±0.53	3.75±0.52	9.846 **0.020**
Spiritual and social connection	3.79±0.78	3.51±0.83	4.06±0.65	3.83±0.57	3.78±0.69	3.810 0.283
Mystical experience	4.21±0.62	3.94±0.61	3.90±0.71	3.87±0.64	3.97±0.65	5.689 0.128
PIS Total	3.94±0.49	3.74±0.50	4.06±0.58	3.90±0.52	3.89±0.52	4.727 0.193
Consistency	3.99±0.47	3.76±0.59	4.13±0.58	3.90±0.58	3.91±0.56	3.400 0.334
Transparency and accountability	3.74±1.06	3.49±1.14	3.73±1.12	3.74±1.01	3.69±1.05	0.923 0.820
Formalization	3.95±0.64	3.89±0.48	4.09±0.64	4.00±0.51	3.97±0.55	2.295 0.513
PPS Total	4.08±0.42	3.89±0.47	4.11±0.42	3.96±0.51	3.99±0.48	2.937 0.401
Productivity	4.21±0.45	3.99±0.51	4.19±0.44	4.04±0.59	4.08±0.54	3.598 0.308

Operating income	3.85±0.59	3.63±0.49	3.89±0.59	3.69±0.60	3.73±0.58	5.214 0.157
Product development	3.87±0.81	3.92±0.89	4.14±0.75	4.04±0.68	3.99±0.76	1.832 0.608

When the relationship between employees' titles and engaging work sub-dimension was analyzed, the scores of administrators were significantly higher compared to the scores collected from engineers/overseers/shift supervisors and workers ($p<0.05$). No significant difference was found in the score levels of the other two sub-dimensions of SAWS, PIS total and sub-dimensions, PPS total and sub-dimensions according to the titles of the employees ($p>0.05$) (Table 3).

2.5.2. Findings Related to the Model

Table 4. Simple Regression Analysis to Determine the Effect of Engaging Work on Perceived Institutionalization

	R	R^2	Adjusted R^2	Standard error of the estimate	Engaging work		
					Beta	t	p
Perceived institutionalization	0.518	0.269	0.265	0.443	0.513	8.313	0.000

Engaging work sub-dimension proved 27% effective on perceived institutionalization. A positive Beta value indicated a linear relationship; in other words, perceived institutionalization increases as engaging work scores rise ($\beta=0.51$; $p<0.001$) (Table 4).

Table 5. Simple Regression Analysis to Determine the Effect of Spiritual and Social Connection on Perceived Institutionalization

	R	R^2	Adjusted R^2	Standard error of the estimate	Spiritual and social connection		
					Beta	t	p
Perceived institutionalization	0.411	0.169	0.164	0.472	0.310	6.177	0.000

Spiritual and social connection proved to be 17% effective on perceived institutionalization. A positive Beta value indicated a linear relationship, as the score from spiritual and social connection increase, perceived institutionalization follows suit ($\beta=0.31$; $p<0.001$) (Table 5).

Table 6. Simple Regression Analysis to Determine the Effect of Mystical Experience on Perceived Institutionalization

	R	R^2	Adjusted R^2	Standard error of the estimate	Mystical experience		
					Beta	t	p
Perceived institutionalization	0.379	0.144	0.139	0.479	0.304	5.613	0.000

Mystical experience proved to be effective on perceived institutionalization at 14%. A positive Beta value indicated that the relationship is linear; therefore, an increase in mystical experience score causes a rise in perceived institutionalization ($\beta=0.30$; $p<0.001$) (Table 6).

Table 7. Simple Regression Analysis to Determine the Effect of Engaging Work on Perceived Performance

	R	R²	Adjusted R²	Standard error of the estimate	Engaging work		
					Beta	t	p
Perceived performance	0.471	0.222	0.218	0.426	0.435	7.328	0.000

Engaging work was observed to be 22% effective on perceived performance. Positive Beta value indicated a linear relationship; thus perceived performance increases as engaging work score rises (β=0.44; $p<0.001$) (Table 7).

Table 8. Simple Regression Analysis to Determine the Effect of Spiritual and Social Connection on Perceived Performance

	R	R²	Adjusted R²	Standard error of the estimate	Spiritual and social connection		
					Beta	t	p
Perceived performance	0.331	0.110	0.105	0.456	0.233	4.812	0.000

Spiritual and social connection was observed to be 11% effective on perceived performance. A positive Beta value indicated a linear relationship; as spiritual and social connection increases, perceived performance also goes higher (β=0.23; $p<0.001$) (Table 8).

Table 9. Simple Regression Analysis to Determine the Effect of Mystical Experience on Perceived Performance

	R	R²	Adjusted R²	Standard error of the estimate	Mystical experience		
					Beta	t	p
Perceived performance	0.437	0.191	0.187	0.434	0.327	6.663	0.000

Mystical experience was found to be 19% effective on perceived performance. Beta value's being positive indicated that the relationship is linear, therefore perceived performance increases as mystical experience rises (β=0.33; $p<0.001$) (Table 9).

4. RESULTS, DISCUSSION AND RECOMMENDATIONS

This study revealed the results of the relationship between workplace spirituality measured by SAWS-TR, perceived institutionalization and perceived performance in 190 people working in businesses in the manufacturing sector. Most of the employees are young, male, married, have associate's degree and are workers. Institutionalization; It is the adoption and implementation of the organizational culture and policies, procedures, beliefs and values of the business in the same way by all the shareholders, managers and employees. Berger stated that institutionalization consists of three stages, namely externalization, objectification and, at the last level, internalization (Scott, 1987). In this study, the fact that nearly half of the employees have been working in this company for less than three years suggests that they may not have internalized the institutionalization and performance dynamics in their businesses yet.

A Most of the businesses' being family owned/private enterprises and half of these being medium sized enterprises reflects the overall characteristics of production businesses in Türkiye. The fact that the majority of the enterprises are in the family/individual ownership structure and approximately half of them are medium-sized in terms of the number of employees reflects the general

characteristics of the production enterprises in Türkiye. In family businesses, a model is adopted in which the work is done by professional managers, and the bosses are effective only in vital, long-term decisions that concern the company in general. The reasons for the inability to institutionalize family businesses have been reported as the financial structure, competition conditions, legal practices and their commitment to the traditional missions of the first generation specific to family businesses (Aksoy and Çabuk, 2006). In addition, it has been stated that the success of these businesses definitely goes through institutionalization (Kobal and Yıldırım, 2016).

According to the job titles of the employees in their enterprises (manager, engineer/chief/shift supervisor, foreman, worker), there was no significant difference between workplace spirituality, perceived institutionalization and perceived performance levels and sub-dimensions. However, engaging work sub-dimension of SAWS-TR is significantly higher among administrators. Because institutionalization studies in businesses in Türkiye is a newly settled culture and managers are generally responsible for the execution of related studies. In this study, the fact that the managers agree with the employees at other levels in terms of all perceptions suggests that they make an objective evaluation in terms of the answers they give. Kinjerski and Skrypnek (2006a) reported that employees in management and professional staff had a higher level of workplace spirituality than administrative staff and sales, trade or technical groups in the development of SAWS in a university employee.

In this study, engaging work sub-dimension was determined to be the most effective on perceived institutionalization. Engaging work sub-dimension explains 27% of perceived institutionalization. When the standardized β coefficient, which shows the effect ratio, is examined, it is seen that the dimension of engaging work has an effect of 0.513. H1 hypothesis regarding the effect of engaging work on perceived institutionalization was found significant and accepted ($p<0.001$). At the organizational level, spirituality has been defined as the ability of the employee to work in harmony with the values of the organization and to adopt the vision and mission of the organization (Milliman, Czaplewski and Ferguson, 2003; Chen and Yang, 2012). Engaging work, which is in connection with individual sensitivities, is highly susceptible to external influences. For instance, lack of confidence in organizational justice and concessions towards employees' values will negatively affect engaging work (Karakaş, 2010). Aşçı and Baysal (2019) supported that the two most important and common factors affecting the vigor, dedication and concentration dimensions of work engagement in sales and marketing employees are the support of the manager and the organization. It has been reported that the positive attitudes, optimism and proactive behaviors of dedicated employees positively affect the commitment and institutionalization of other employees (Bakker, Albrecht and Leiter, 2011). It has been reported that employee engagement is related to mood at work and that employees need a job profile in which they can use all aspects of an individual personality (cognitive, physical, emotional, social and psychological) (Garg, 2014).

Spiritual and social connection was observed to be 17% effective on perceived institutionalization. When the standardized β coefficient showing the effect ratio was examined, it was seen that the spiritual and social connection dimension had an effect of 0.310. H2 hypothesis regarding the effect of spiritual and social connection on perceived institutionalization was found significant and accepted ($p<0.001$). Spiritual and social connection includes "the sense of being connected to something larger than self and having a common purpose and the sense of commitment which are also shared by others". It is essential for individuals to experience their "spiritual love" in their workplace in terms of commitment. Employees who can practice spiritual applications required by their beliefs are able to feel a higher degree of commitment towards their institutions (Baykal, 2018). Applications such as myths and legends, success stories, employee of the month/year, which are parts of organizational culture, are

endeavors that support the creation of spiritual and social connection. It can be said that spirituality in the workplace gives employees a sense of interdependence and community. Businesses should take measures to strengthen the sense of community among employees and create a working climate (family environment) that encourages cooperation and cooperation (Avcı, 2019). It has been emphasized that when employees find meaning in their work activities and feel included in a spiritual organizational climate, they become happier and healthier employees who work collaboratively, apply their full potential to the work and bring their whole selves to the organization (Marschke, Preziosi and Harrington, 2009). Social attachment, that is, the sense of community, included in this dimension includes having a deep connection or relationship with others. This dimension emerges at the group level of human behavior in the workplace environment and is related to the interactions between employees and colleagues (Ashmos and Duchon, 2000). Increasing the mental, emotional and spiritual connections between the employees serves to gain the sense of "we", not the "me" that is the basis of institutionalization. Marques, Dhiman and King (2007) stated that "an organization that nurtures diversity, flexibility, creativity, and free flow of communication can evolve its operations and even grow to be a trendsetter in its industry." According to Naylor, Willimon and Osterberg (1996), a sense of community can be developed through shared vision, shared values, empowerment, shared responsibility, growth and development, feedback and friendship.

Mystical experience proved 14% effective on perceived institutionalization. When the standardized β coefficient showing the effect ratio was examined, it was seen that the Mystical experience dimension had an effect of 0.304. H3 hypothesis regarding the effect of mystical experience on perceived institutionalization was found significant and accepted (p<0.001). This sub-dimension includes positive energy and a state of liveliness, a sense of perfection, joy and transcendence (Kinjerski and Skrypnek, 2006b). Any intervention that nurtures the spirituality of employees will strengthen the sense of belonging and commitment towards the institution, contribute to employees working devotedly and making long-term plans related to the business (Marques, Dhiman and King, 2007).

In this respect, spirituality at workplace plays a key role in institutionalization, especially in creating an organizational culture. On the other hand, it was reported that some managers feel reluctant to apply spirituality in the workplace for fear that it would be received as a curiosity, fear or laughing stock (Jurkiewicz and Giacalone, 2004). Business managers need to consider the needs of their employees, who are the most important shareholders during institutionalization, respectfully and sensitively (Gioia, 2003). According to the results of this study, businesses should dismiss these worries and try to integrate workplace spirituality into their organizational culture to realize its potential fully.

Performance is an indicator of where the business actually stands, at which scale predetermined goals have been achieved and how resources can be utilized effectively to increase performance (Kırklıkçı and Gedik, 2021). In this study, engaging work confirmed 22% effectiveness on performance. When the standardized β coefficient showing the effect ratio was examined, it was seen that the dimension of engaging work had an effect of 0.435. The H4 hypothesis regarding the effect of engaging work on perceived performance was found to be significant and accepted (p<0.001). Thus, as engaging work goes up, businesses focus more on achieving their performance goals faster and more effectively (Heaton, Schmidt-Wilk and Travis, 2004). Spiritual and social connection proved 11% effective on perceived performance. When the standardized β coefficient showing the effect ratio was examined, it was seen that the spiritual and social connection dimension had an effect of 0.233. The H5 hypothesis regarding the effect of spiritual and social connection on perceived performance was found to be significant and accepted (p<0.001). Employees feel like a part of the group and society due to their connections in their workplace. This feeling makes them admire their business and feel responsible for

its performance and efficiency (Pfeffer and Salancik, 2003). It has been reported that workplace spirituality increases the profitability of the business with the fulfillment of moral obligation, social work, charitable activities and corporate social responsibility (Krahnke, Giacalone and Jurkiewicz, 2003). James, Miles and Mullins (2011) determined that employees with intrinsic spiritual qualities show greater performance. It has been emphasized that spirituality develops mutual belief and trust between employees and employers and creates an appropriate environment where the employee's desire to take more responsibility increases (Garg, 2017).

Mystical experience has 19% effectiveness on perceived performance. When the standardized β coefficient showing the effect ratio was examined, it was seen that the mystical experience dimension had an effect of 0.327. The H6 hypothesis regarding the effect of mystical experience on perceived performance was found to be significant and accepted ($p<0.001$). Avcı (2019) reported a weak positive correlation between employee performance, mystical experience and engaging work sub-dimensions. There were no correlations found between employee performance, spiritual and social connection sub-dimensions. Employee performance represents an employee's all efforts to achieve standards defined by the institution. There is a close association between the performance of individual employees, group/team and organizational performance since productivity is the most important indicator of institutional performance (Kırklıkçı and Gedik, 2021). It has been emphasized that workplace spirituality enables employees to realize their full potential and full selves in the workplace, and businesses that implement spirituality at the organizational level experience more profitability and productivity in the long run (Garg, 2017). It has been reported that workplace spirituality also serves as a catalyst, helping change management and thus easy transformation and helping organizations better manage market opportunities, resulting in greater efficiency and rate of return (Jurkiewicz and Giacalone, 2004).

The primary objective of this study is to determine the impacts of workplace spirituality and its sub-dimensions on perceived institutionalization and perceived performance. All sub-dimensions of workplace spirituality, especially engaging work, are effective on perceived institutionalization and perceived performance. The construct in this study was confirmed and hypotheses were accepted. Businesses are able to reinforce their institutionalization efforts by supporting workplace spirituality. Engaging work is positively influenced by approaches that are fair, consistent and that value employees. Therefore, businesses should not make compromises in their attitudes towards spirituality at workplace. As the primary task of institutionalization processes, businesses need to determine their attitude towards their employees and create working conditions, environments, reward systems, social care and support systems and entertainment and activity opportunities that enable spirituality of their employees accordingly. Businesses should strive to develop a holistic spiritual organizational climate so that the true potential of workplace spirituality can be channeled towards appropriate organizational effectiveness (Garg, 2017). The practice of spirituality in the workplace should not be used as a manipulative attempt to improve employee performance.

One of the limitations of the study is that it was conducted with a relatively small sample of businesses in only one metropolitan zone. Therefore, the results obtained from this study are limited and cannot be generalized to every person and institution. The model based on the relationship between workplace spirituality and perceived institutionalization and perceived performance could not be further analyzed due to the small sample size, and the relationships in the model were examined by simple regression analysis. However, the fact that previous studies have demonstrated that the three measurement tools are valid and reliable in Turkish society is a strong aspect of the research. In addition, the generalizability of the study can be increased by collecting data from as many employees as possible

from different centers. Future research should focus on the detailed study of the relationships between workplace spirituality and employee behavior using qualitative methods such as case studies. Experimental studies are also possible, in which the effects of various spiritual practices on employees are tested.

Spirituality in the workplace is a new concept in Türkiye and although its relations with institutionalization and performance perception are examined in this study, its other effects in businesses are not well known. Supporting the spirituality of the employee with the dimensions of the mystical experience and spiritual and social connection, especially the engaging work, is necessary for a successful corporate structure in the enterprise.

Ethical Statement

The authors hereby declare that they have not used any sources other than those listed in the references. Authors complied with research and publication ethics in all phases of the study, and approval was obtained from Karamanoğlu Mehmetbey University Social and Human Sciences Scientific Research and Publication Ethics Committee dated 16.06.2021 and numbered 05-2021/108 for the study.

Contribution Rate Statement

The author contributed to all processes from writing the study to the drafting and read and approved the final version.

Conflict Statement

The author declares that there is no conflict of interest.

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