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PERSON ORGANIZATION FIT: SPIRITUAL WAY TO BOOST PERFORMANCE

KİŐİ-ÖRGÜT UYUMU: PERFORMANSI ARTTIRMANIN SPİRİTÜEL YOLU

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Dr. Öğr. Üyesi Elif Baykal
İstanbul Medipol Üniversitesi
İřletme ve Yönetim Bilimleri
Fakültesi Havacılık Yönetimi
Bölümü

enarcikara@medipol.edu.tr

ORCID ID

<https://orcid.org/0000-0002-4966-8074>

Abstract

Person-organization fit (P-O fit) is a psychological state wherein employees feel themselves in congruance with their organizations. Value-congruence is an important antecedent of P-O fit. That is why, in this study, it is assumed that or individuals experiencing connection with their spiritual realities and having overlapping values with the organizations they belong to will feel higher quality fit with their organizations. Hence, they can gain the opportunity to experience their personal values and spirituality at workplace. In the study workplace spirituality, one of the focal points of the study, can be conceived as an intrinsic motivator making employees feel more motivated, hopeful, energized, harmonious with their own selves and connected with their work. With this study, the possible effects of workplace spirituality on P-O fit were intended to be explained. Moreover, it has been aimed to examine whether P-O fit has positive effects on in-role and extra-role performances. The sample of the study was composed of Turkish academicians from different universities. Field research of the study conducted through online and face-to-face surveys and 199 usable surveys were obtained. The related data has been examined in SPSS 20. Results of the study has revealed that workplace spirituality has a positive effect on person-organization fit and this fit perception has positive effects on both in-role and extra-role performances.

Key Words: P-O Fit, Spirituality, Workplace Spirituality, Performance

Öz

Kiři-örgüt uyumu (P-O uygunluđu) çalışanların mensubu oldukları kurumları ile uyum içinde olduklarını hissettikleri psikolojik bir durumdur. Bireylerin örgütleri ile aralarında deđer uyumunun olması, kiři-örgüt uyumunun önemli bir öncüsüdür. Bu nedenle, bu çalışmada, manevi gerçeklikleriyle bağlantılılık halinde olan ve mensubu oldukları örgütlerinin manevi deđerleri ile kendi manevi deđerleri örtüşen bireylerin örgütleri ile daha kaliteli seviyede bir uyum yaşayacakları varsayılmaktadır. Böylece kişisel deđerlerini ve maneviyatlarını işyerinde daha rahat deneyimleme fırsatı elde edebileceklerdir. Bu çalışmada temel odak noktalarından biri olan işyeri maneviyatı, çalışanları daha umutlu, enerjik, kendi benlikleri ile uyumlu ve işleri ile bağlantıları yüksek birer birey haline getiren içsel bir motivatör olarak kabul edilebilir. Bu çalışma ile, işyeri maneviyatının P-O uyumu üzerindeki olası etkilerinin açıklanması amaçlanmıştır. Ayrıca, kiři örgüt uyumunun rol içi performans ve rol üstü performans üzerinde olumlu etkileri olup olmadığının incelenmesi amaçlanmıştır. Çalışmanın örneklemini farklı üniversitelerden katılan Türk akademisyenler oluşturmaktadır. Çalışmaya ait saha araştırması çevrimiçi ve yüz yüze anketler yoluyla gerçekleştirilmiştir ve 199 adet kullanılabilir anket elde edilmiştir. Saha araştırmasında toplanan anketlerin sonuçları SPSS 20 programı ile incelenmiştir. Çalışmaya ait araştırma sonuçları işyeri maneviyatının kiři örgüt uyumu üzerinde olumlu etkiye sahip olduğunu ve kiři örgüt uyumunun hem rol içi hem de rol üst performansları üzerinde olumlu etkisi olduğunu ortaya koymuştur.

Anahtar Kelimeler: Kiři-örgüt Uyumu, Maneviyat, İşyeri Maneviyatı (ruhsallığı), Performans

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INTRODUCTION

P-O fit can be conceived as the harmony and alignment between organizational members and their organizations. It is an important antecedent of flexibility and organizational commitment which is very significant in fierce competition environments and tight labor markets (Cable and Parsons, 2001:1). In fact, P-O fit has its roots in Schneider's (1987) famous framework for attraction, that is attraction-selection-attrition framework, claiming that individuals and their companies are attracted to each other in case they have similar goals and values. That is to say, people feel better and attached to their organizations more if they feel a match between themselves and their organizations. P-O fit results in positive organizational outputs owing to proper organizational climate that is fed by shared organizational values. These shared organizational values create effectiveness in communication, build organizational trust, and give way to employees' positive responses to their organization (Hamstra, Van Vianen and Koen, 2018:1). Feeling comfortable and harmonious in their organization is an important factor for continuity and success of individuals within the organization. The more people have value congruence with their organization, the more they spend effort to make their best for their organizations. That is why, nowadays several companies give importance to using workplace spirituality in creating value congruence in organizations.

Ashmos and Duchon (2000) defines workplace spirituality as a kind of social consciousness wherein individuals find the opportunity of feeding their inner worlds with a meaningful work and that is nourished by their own inner realities. This perspective advocates that inner world and a meaningful work are two significant mutually nourishing elements in business life. Since in workplace spirituality, harmony and integrity are important points in creating a spiritual environment. In this point, Duchon and Plowman (2005) suggest that in case individuals are in harmony with their inner and outer environment their spirituality tend to develop more satisfyingly and their inner world becomes richer.

Moreover, workplace spirituality can be analyzed in different levels encompassing individual, group, organizational levels and the interactions among them (Afsar and Badir, 2017:96). That is to say, it is both related to the inner lives of individuals and organizationwide approaches and strategies. And organizations can prefer to get use of workplace spirituality in reaching their individual level and organizational level goals. Hence, having a utilitarian point of view, in this study we assumed that in case organizations embrace workplace spirituality they can obtain higher levels of P-O fit and this can contribute to higher in-role and extra-role performances in return.

WORKPLACE SPIRITUALITY

Workplace spirituality is the state that organizational members consider their daily tasks as a spiritual path for developing and contributing to themselves and to the society. In other words, workplace spirituality is the ability to experience and express one's inner world and personal spirituality at work, it is about doing a meaningful job and feeling connected to one's group (Duchon and Plowman, 2005). Workplace spirituality includes values such as care, compassion, support for others, internal integrity, honesty of oneself and one's environment. It includes the ability to move one's values into the business environment (Narcikara, 2017:51). But why workplace spirituality became an important requirement for 21st century man? In fact, the increasing interest in workplace spirituality mostly stems from recent financial failures, bankruptcies and crises, and the negativities created by these situations. Being exhausted from negativities and being compelled to live a very materialistic have become a great burden for modern employee. Obeying the rules of modern business life has made people tired, worried and unsatisfied since this new mode of life is full of obligations, strict rules, oppressive work loads and stressful deadlines. On the one hand, the new working habits encourage highly materialistic values such as fierce and ruthless competition, egoism and individualism that makes people tense and spiritually tired and hungry. Moreover, decreased trust in managers and lower levels of motivation at workplace was effective in the birth of the need for a more spiritual workplace. Up until now, most managers tended to prefer more result oriented, task focused strategies for making people work for organizational goals. Hence, mostly their inclination make pressure on people lower their human focused side. They mostly preferred tangible and measurable goals and success criteria for motivating people. Without doubt, under these conditions modern man has started to live problems in expressing his inner truths and spirituality at workplace. In this point, workplace spirituality emphasizes the need for a more spiritual and emotional business environment, and the need for connectedness at workplace.

Workplace spirituality proponents insist that people can socialize and can be spiritually nourished by giving them the opportunity to express themselves spiritually (Baykal, 2019). For example;

Ashmos and Duchon (2005) claim that owing to changing social conditions and decrease in spirituality in the public sphere the need for attachment and the need for spiritual serenity at workplaces increased. In modern business life people live a more secular life drained from spiritual practices. For example in most companies living your religion openly, displaying your spiritual side, unrevealing your political views and exhibiting your social identity are often unacceptable. Moreover, people experience interconnectedness less often owing to fewer social opportunities and more strict and oppressive working conditions. They have less communal areas in offices and they can enjoy shorter and less frequent breaks wherein people can feel connected with other people and have more non-materialistic relationships that can feed their souls and minds. Workplace spirituality solve many of these problems by giving importance to spiritual needs of employees and by allowing them to exhibit and live their spirituality at workplace.

On the one hand, in order to to talk about workplace spirituality or the spirit of work environment, it is very important that the internal worlds of the employees are fed by a meaningful work done in a social context (Ashmos and Duchon, 2000). According to Karakas (2010), from a human resources perspective workplace spirituality increases individuals' well-being by increasing their motivation, commitment, and performance; and positivity. That is to say, it is a proper tool for human resources practitioners for motivating people and make them work harder. And from an existentialist perspective; workplace spirituality is related to the concepts like meaning and from an interpersonal perspective, it incorporates organizational members with each other and results in higher levels of attachment, engagement, and commitment. This approach has a more philosophical point of view. Proponents of workplace spirituality thinks that the search for meaning in people's lives and the answers to their existentialist questions can come from a more spiritual workplace. For example, Krishnakumar and Neck (2002) describe it as a view of spirituality which is mostly related to the phenomena like the search for meaning in life and at workplace. According to proponents of this point of view, the lack of a meaning at workplace, can lead to "existential sickness", in other words feelings of emptiness, boredom and unrelatedness that can give way to alienation from oneself. This alienation can reduce productivity of individuals and can cause employee dissatisfaction (Houghton et al. 2016:179). Anyway, most of the workplace spirituality concepts are related to finding meaning in the business environment, serving a purpose and having high quality communication with others (Narcikara, 2017: 52).

Defenders of workplace spirituality claims that the workplace should be an area independent of spirituality and insist that organizations and leaders should be encouraged to express themselves in a more holistic approach (Tourish and Tourish, 2010). That is to say, they should be able to behave authentically and express their own inner truths without fear of being condemned and being ridiculous. For example if for a mother her child is very important, it should not be considered as the violation of business rules to take a break and go to her child's school activity. Or as another example, if for a christian being with his family in Christmas is very important, he should be able to take a one-week break easily despite the fact that he is working with people from other religions. Similarly, in order to rest spiritually having a few days of with the aim of overcoming depression or other kind of psychological illnesses should be considered as normal in a spritual workplace. That is to say, a spiritual workplace is a place wherein people are deferent to other people's spiritual needs and individuals are allowed to exprees and live their spirituality as soon as they do not trespass on others' spirituality. The fact that people spend long periods of time at their workplaces makes the workplace a social area. In this sense, workplace spirituality enables the employees to bring their inner truths to this social area without afraiding of being ridiculous, uncritical, where they can uncover the deepest of their dual internalities. That is why workplace spirituality enable individuals to free their barriers between their work and individual spirituality, thus building their inner balance and integrity (Tourish and Tourish, 2010).

Furthermore, spirituality at workplace is an intrinsic-origin construct. Krishnakumar and Neck (2002) explained the *intrinsic-origin point of view as an intrinsic-origin framework of spirituality wherein spirituality is expained as a concept originating from inner forces of individuals. Inner realities of individuals* urge them to express oneself in public space, live one's own spiritual realities and feel more connected and comfortable in their organization. Guillory (2000) defined spirituality with a similar perspective. He claims that spirituality is an inner consciousness and spiritual realities of individuals comes from within, hence they are not programmed beliefs and convinctions. Ashmos and Duchon (2000) claims that although this intrinsic-origin view mostly focuses on values originating from inside, it also encompasses the connectedness with one's inner world, work and community. In another point of view, spirituality can be explained with an existentialist point of view.

As Karakas (2010) claims the ambiguity and the complexity of the concept cause troubles in explaining and investigating workplace spirituality. A common definition of workplace spirituality encompasses three main factors; meaningful work, connectedness (Ashmos and Duchon, 2000; Krishnakumar and Neck, 2002; Chawla and Guda 2013; Gupta, Kumar, and Singh 2014). In this point, inner life refers to physical and emotional needs of individuals, and to the values and convictions they prefer to bring to express them at work (Duchon and Plowman 2005). *With an* existentialist perspective; meaningful work, explains the notion that individuals search for meaning in their work and they seek a value congruence between their jobs and their personal goals (Chawla and Guda, 2013). In fact, meaning at workplace encompasses building more enjoyable, meaningful and interesting business life by getting use of one's full potential in the work and by being connected with one's surrounding (Fry 2003, Chawla and Guda, 2013). On the other hand, connectedness and a sense of community, with an intrinsic-origin perspective, can be explained as the expression one's spiritual nature, and the inclination of individuals to live their spirituality in connection with other people through mutual obligations, and care (Chawla and Guda, 2013). In fact, a true sense of connectedness can come about incase individuals conceive themselves as an important element of their community at work Houghten et al. 2016:180).

The three-dimensional workplace spirituality framework can be measured at three different levels; individual, group and organizational level. In the individual-level it can be measured in terms of individuals' perceptions regarding their inner lives, regarding the meaningfulness of their work, and the level of their connectedness with their community is about group-level spirituality (Houghten et al. 2016: 181). The extent to which organizational members are allowed to express their own spirituality at workplace, the level of alignment among individual and organizational values give clues about organization-level spirituality. In fact, while individual level spirituality allows individuals to express and experience their own spiritualities, organizational level workplace spirituality creates the necessary baseline for making it possible to live individual level spirituality and it creates an alignment between the values of organizational members and the overall organization. For example; in a multicultural multinational bank wherein workplace spirituality is embraced, individuals can live their daily lives at work according to the necessities of their cultures without disturbing others and the company would encourage this multicultural atmosphere but at the same time the company can create some common cultural norms in congruent with the spiritualities of each micro group in the organization. For instance, the company may advocate that this is a spiritual bank wherein all cultures are embraced and freedom of expression is encouraged so nobody can criticize others about their beliefs and convictions or about their customs.

On the one hand, the sense of meaning in workplace spirituality jargon has its roots in work design literature. In work design literature, job design is considered as a tool for manipulating job content, functions carried on a specific job, and encompasses all kinds of relationships important in achieving high level goals and leads to higher levels of employee satisfaction (Duchon, 2005). Proponents of meaningful work claim that work can become more attractive and meaningful with the help of methods like job rotation, job enrichment or value added process management. As mentioned before, workplace should be considered as an arena wherein individual and group level spirituality can be experienced and expressed (Giacalone and Jurkiewicz 2003). That is why, when individuals carry out their tasks with a sense of purpose and align their goals with their organization's goals they can express their complete selves especially their spiritual selves. In this way, as Kolodinsky et al. (2008) claim workplace spirituality creates meaningfulness at all levels. Individual spirituality occurs when people engage in spiritual development practices like awareness programs, prayers and awareness programs. In the organizational level, spiritual values are aligned with organizational strategies, departmental goals, human resources management practices and organizational culture. Saks (2011) claim that perceptions related to workplace spirituality may affect individual's positive organizational results including job engagement, satisfaction and identification. For example; Pawar et al. (2016) found that spirituality at workplace can positively affect psychological, social, and spiritual states of individuals. In another study, Daniel (2015) studied workplace spirituality - workplace stress relationships. The study revealed that in both countries, two dimensions of workplace spirituality, namely, inner life and connectedness were revealed as insignificant in the relationship previously assumed. But, meaning at work was significantly correlated with work stress in negative direction.

Being inspired from the related literature on workplace spirituality, in this study, considering the main sub dimensions of workplace spirituality, namely, sense of connectedness, meaningful work and alignment of values, it is supposed that workplace spirituality should positively effect P-O fit. Specifically, it is assumed that alignment of values can give way to higher levels of P-O fit. With the aim of explaining

the theoretical basis of our assumption in the next section we will focus on self-concordance theory and person-organization fit theory which has its quiet important common points.

SELF-CONCORDANCE THEORY AND PERSON-ORGANIZATION FIT

The term *self-concordance* explains how job-related activities or goals can display individuals' inner realities and values (Bona and Judge, 2003: 556). According to self-concordance theory autonomous goals are pursued with intrinsic motivation. That is to say, the locus of autonomous goals lies in the internal, integrated self of individuals (Downes et al., 2016: 199). Sheldon and Elliot (1999) are among the first researchers that focused on self concordance theory. According to their point of view, consistency with personal values, will lead to accomplishment in autonomous goals. According to self-concordance theory when individuals pursue self-concordant goals, they can reach their goals more easily and they can feel better (Downes et al., 2017: 199). In fact, self-concordance theory is a self-regulatory model, based on self-determination theory of Ryan & Deci (2000). In self determination theory it is suggested that intentional behavior can be preferred either freely or as a result of inner or outer constraints. Thereby, people act in a range on a continuum from complete control to full internalization. In fact, self-determination theory explains the effects of both external and internal forces on intrinsic motivation (Sheldon & Elliot, 1999), while the self-concordance theory give importance to proactive and self-generated goals stemming from their value congruence and goal congruence with their organization. In this point, importance of person-organization attracts attention. In the extant literature, P-O fit is used with quiet similar connotations with self-concordance theory. P-O fit, is conceived as the compatibility occurring incase individuals and properties of their work environment are in compatible with each other (Kristof-Brown & Guay, 2011). Millman et al. (2017) explained P-O fit as the alignment of individuals and their work environment regarding their skills, interests, values, goals and convictions.

In fact, compatibility between organizational members' values and organizations' values can be achieved by two different methods: supplementary value congruence or complementary value congruence. As it is widely accepted, supplementary value congruence is possible incase the properties of individuals and their organizations are quiet akin to each other, while complementary congruence is possible incase the properties of individuals and organizations contribute to each other that when the related part is lack of something that the other part has (Bright 2007: 363). Essentially, P-O fit theory claims that there are some organizational characteristics that comply with properties of organizational members, and individuals behaviors are mostly be affected by the extent to which they have "fit" between their own properties and their organizations' properties (Afsar and Badir, 2016: 255). P-O fit is higher if values, aims, characteristics, knowledge, competencies, and capabilities of individuals comply with organizational culture, values, aims, rules, resources, and opportunities of the organization (Cable & DeRue, 2002). Related studies confirmed that good P-O fit give way to more positive outcomes, including lower stress levels (de Lara, 2008), greater organizational commitment (Valentine, Godkin, & Lucero, 2002), greater performance ratings (), and lower staff turnover (Kristof-Brown, Zim merman, & Johnson, 2005), greater organizational citizenship behaviors (Afsar and Badir, 2017; Gayan and De Alwis (2018) and lower turnover rates (Boon and Biron, 2016), job satisfaction (Chen et al., 2016). In this study, we assumed that workplace spirituality can positively effect P-O fit of individuals on in the following section, we tried to explain the back ground of our assumption regarding workplace spirituality, P-O fit and performance.

HYPOTHESIS

P-O fit and Workplace Spirituality

As mentioned before, workplace spirituality is a framework promoting individuals' transcendence through their work processes, facilitating connectedness to other organizational members in a way promoting completeness and joy at work (Jurkiewicz & Giacalone, 2004: 130). In fact, individuals that experience their spirituality at work can more comfortably align with the purposes and values of their organization and can live a more integrated life. Workplace spirituality contributes to P-O fit, and in highly spiritual environments individuals can feel that their personal attitudes, convictions, necessities and abilities are congruent with the ones that belong to their organizations (Afsar and Badir, 2017:99). Thus, individuals that are exposed to workplace spirituality can feel increased levels of P-O fit, since their personal values and their sense of community match with corporate values (Afsar and Badir, 2017:99). Essentially, value congruence of employees living their spirituality at workplace tend to be more positive, due to supportive organizational practices, and they tend to display commitment more often (Milliman et

al., 2001). Without doubt, when considered at individual level, workplace spirituality is conceived as the perfect mixture of spiritual convictions and values at work (Kolodinsky et al., 2008: 466). That is why, workplace spirituality and its individual and organizational outputs can be explained with P-O fit (Cable and DeRue, 2002: 875).

According to Milliman, Gatling, and Bradley-Geist (2017) both workplace spirituality concept and P-O fit constructs focus on a common set of positive outcomes encompassing job satisfaction, commitment, engagement, high performance and low intention to quit. Another common point related to person-organization fit construct and workplace spirituality construct is the fact that both of these constructs can lead to fulfillment of individual demands and requirements. A second similarity is that in both frameworks it is assumed that individuals want to work in companies promoting similar values that are important for them as individuals (Kolodinsky, Giacalone, & Jurkiewicz, 2008). Another similarity is the fact that they share similar levels of analysis (Kristof-Brown et al., 2005); individual, group level, and organizational level. Being inspired with the extant literature, in this study it is proposed that:

H1: Workplace spirituality has a positive effect on person-organization fit

Person-Organization Fit and Performance

People that are in congruence with their work environments tend to attribute positive characteristics to their organizations (Cable & DeRue, 2002: 876) and this lead to the tendency of employees to work harder for their organizations (Cable & DeRue, 2002, p. 877). According to Unsworth & Mason (2016) strategies for higher performance will not be effective if they are not used with self-concordance strategies aligning daily tasks with individuals' goals, characteristics, and values. In the extant literature, supporting Unsworth and Mason's (2016) point of view, we can come accross several studies supporting the possible positive impact of P-O fit on job performance. For example; in Kristof-Brown et al.'s (2005) study which was designed as a meta-analysis, 750 empirical studies on P-O fit have been examined and results supported the claim that P-O fit has the potential to enhance positive outputs such as employee performance, satisfaction from work, and commitment to the organization. Similarly, Kim, Lin, and Kim's (2017) study revealed that enhancing P-O fit can satisfy needs to feel approved and appreciated, thus enhancing favorable attitudes and outputs including superior performance. Moreover, Farooqui and Nagendra's (2014) study revealed that person organization fit is a significant determiner of superior performance. Later, in Alfes, Shantz and Alahakone's (2016) study P-O fit and organizational trust have been viewed as possible antecedents of engagement and their positive effects of performance have been shown. All these studies on person-organization fit encouraged us to hypothesize that:

H2: P-O fit will positively effect in-role performance

H3: P-O fit will positively effect extra-role performance

Thus, our research model can be schematized as in the following

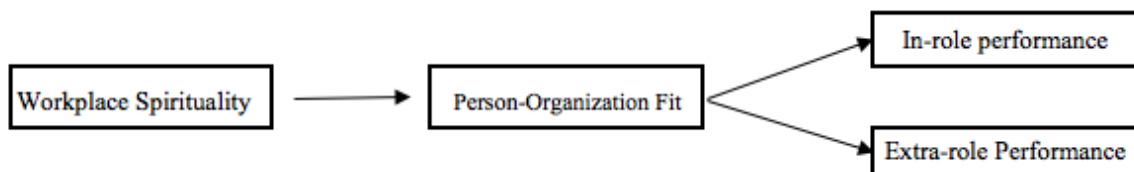


Figure 1. Research Model

METHODOLOGY

Sample and Data Collection

In this study, random sampling technique has been used in collecting data. Moreover, face to face surveys and online surveys have been used in reaching the applicants during field research. The field research of the study has been applied on Turkish academicians from both private and government universities from all over Turkey. The selection of the sample is based on the fact that as an occupational category, academia is composed of individuals suitable for observing the relationships mentioned in our

research model. Academicians tend to work in their organizations for long periods of time and they generally tend to be more aware of their individual psychological and spiritual needs owing to their higher intellectual capacity. Thus, we assumed that they would behave as sensible individuals and display high levels of in-role and extra role performance.

In the related field research, about 900 surveys has been delivered and 199 usable surveys have been obtained. Among the participants, about %41 of participants are research assistants, %34 of them are assistant professors, %21 of the participants are associate professors and %4 of the participants a professor degree. Lastly about %63 of the participants are male.

Exploratory factor analysis has been used to test if the observed variables have been loaded in the supposed dimensions. And SPSS analyzes have been preferred in hypothesis testing. Five-point Likert Scale has been used in responses. In the survey, 19 items have been barrowed from Afsar and Rehman's (2015) spiritual leadership scale for measuring workplace spirituality. Workplace spirituality questions were composed of three main subdimension; sense of community, alignment of values and meaningful work. Moreover, six items were related to P-O fit perceptions adapted from Cable and DeRue (2002) and 4 questions have been barrowed from Goodman ve Syantek (1999) for in-role performance, involving questions that try to understand whether the participant give importance to task accomplishment, that is to say these questions are measuring individuals' performance about daily tasks and 8 questions have been barrowed from Williams ve Anderson (1991) for measuring extra-role performance and these questions mostly attempt to understand if the participants tries to do more than what is expected from them and engage in benevolent behaviors towards their colleagues.

Moreover, the data has been handled in terms of descriptive and inferential statistics. Kaiser-Meyer-Olkin Measure of Sampling Adequacy analysis was conducted to test whether the data from the study sample were sufficient. The sufficiency coefficient of the sample was found to be 0,901 and and Barlett score was found to be under 0,001 which were meaningful values to continue with making factor analysis.

Factor Analysis

In the study, exploratory factor analysis was used to see if the observed variables were loaded at the predicted dimensions. Factor analysis showed that the items of workplace spirituality were divided into three dimensions as in the original scale. However we had to extract one item from sense of community dimension and two items from alignment of values dimension. In-role performance and over-performance questions were concentrated on two different dimensions as in the original scale. But one item has been extracted from in-role performance variable and one item has been extracted from extra-role performance scale. Moreover, P-O questions were also loaded into one factor. Factor structures of our items and Cronbach's Alpha values of the factor structures are summarized in Table 1.

Table 1. Factor Analysis

| | Component | | | | | | Cronbach Alfa |
|-------|-----------|-------|-------|---|---|---|---------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | |
| SOC30 | 0,94 | | | | | | 0.926 |
| SOC29 | 0,922 | | | | | | |
| SOC26 | 0,917 | | | | | | |
| SOC28 | 0,841 | | | | | | |
| SOC27 | 0,73 | | | | | | |
| SOC24 | 0,67 | | | | | | |
| SOC23 | 0,67 | | | | | | |
| SOC25 | 0,508 | | | | | | |
| AOV32 | | 0,856 | | | | | 0.845 |
| AOV35 | | 0,851 | | | | | |
| AOV33 | | 0,835 | | | | | |
| MW20 | | | 0,91 | | | | 0.819 |
| MW21 | | | 0,874 | | | | |

| | | | | | | | |
|--------|--|--|-------|-------|-------|-------|-------|
| MW19 | | | 0,709 | | | | |
| MW18 | | | 0,583 | | | | |
| INRP38 | | | | 0,877 | | | 0.721 |
| INRP39 | | | | 0,838 | | | |
| INRP37 | | | | 0,795 | | | |
| INRP40 | | | | 0,437 | | | |
| EXRP47 | | | | | 0,798 | | 0.711 |
| EXRP48 | | | | | 0,792 | | |
| EXRP44 | | | | | 0,781 | | |
| EXRP45 | | | | | 0,741 | | |
| EXRP41 | | | | | 0,697 | | |
| EXRP46 | | | | | 0,65 | | |
| EXRP43 | | | | | 0,495 | | |
| PO82 | | | | | | 0,881 | 0.916 |
| PO86 | | | | | | 0,86 | |
| PO88 | | | | | | 0,858 | |
| PO81 | | | | | | 0,839 | |
| PO89 | | | | | | 0,812 | |
| PO84 | | | | | | 0,77 | |
| PO83 | | | | | | 0,735 | |
| PO85 | | | | | | 0,649 | |
| PO87 | | | | | | 0,579 | |

Later, correlation analysis has been applied in order to examine if the above mentioned factors are related with each other and whether there is multicollinearity or not. Correlation results can be seen in Table 2 below. As seen in the table there are significant relationships between factors that are as shown Table-2 ($\rho < 0.01$, $\rho < 0.05$ level) and there is not multicollinearity.

Table 2. Correlation Analysis

| Correlations | | | | | | | |
|--------------|---------------------|--------|--------|--------|--------|--------|----|
| | | SOC | AOV | MW | IRPW | EXRP | PO |
| SOC | Pearson Correlation | 1 | | | | | |
| AOV | Pearson Correlation | ,656** | 1 | | | | |
| MW | Pearson Correlation | ,453** | ,362** | 1 | | | |
| IRPW | Pearson Correlation | ,350** | ,315** | ,359** | 1 | | |
| EXRP | Pearson Correlation | ,238** | ,261** | ,379** | ,474** | 1 | |
| PO | Pearson Correlation | ,750** | ,660** | ,419** | ,363** | ,276** | 1 |

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

Table 3. Hypothesis Tests and Findings

| Independent Variable | Model 1 | | Model 2 | | Model 3 | |
|----------------------|-------------------------|----------|---------------------|-----------|------------------------|-----------|
| | Person-Organization Fit | | In-role Performance | | Extra-Role Performance | |
| | Beta | t | Beta | t | Beta | t |
| CONSTANT | 0,396 | 2,677* | 3,324 | 21,015*** | 3,414 | 20,371*** |
| SOC | 0,458 | 8,379*** | | | | |
| AOV | 0,29 | 4,781*** | | | | |
| MW | 0,089 | 1,489 | 3,324 | 21,015*** | 3,414 | 20,371*** |

| | | | | | | |
|-------------------|---------|--|--------|----------|--------|----------|
| P-O | | | 0,256 | 5,376*** | 0,276 | 3,966*** |
| F | 100.510 | | 28.901 | | 15.725 | |
| Adjusted R Square | 0.610 | | 0.127 | | 0.072 | |
| Sign. | 0.000 | | 0.000 | | 0.000 | |

Regression analyzes have been applied with the aim of testing the above mentioned hypothesis. When the regression results in Table 3 is examined, the positive effect of workplace spirituality on P-O fit perceptions of individuals can be seen (Adjusted R2: .610, Sig: .000), thus H1 hypothesis is accepted. However this effect is possible thanks to the two sub dimension of workplace spirituality, namely, sense of community and alignment of values dimensions. Interestingly, meaningful work dimension was not effective on P-O fit perceptions of participants. This makes us think that membership and value congruence are more important factors that the sense of meaning, having an important and meaningful work in creating a compatibility with one's organization. Hence, in some cases individuals may not find their jobs meaningful but they can still feel peaceful and in harmony with their organizations. Furthermore, in the second model it is seen that P-O fit has a positive effect on in-role performance (Adjusted R2: .127, Sig: .000), hence hypothesis 2 is also accepted. Lastly in the third model, the positive effect of P-O fit on extra-role performance has been confirmed (Adjusted R2: .072, Sig: .000), so H3 hypothesis is also accepted. Results confirm our assumption that workplace spirituality can effect P-O fit perceptions of employees positively and P-O fit can effect both in-role and extra-role performances in return. Results of this study is important in contributing to the discussion in the extant literature about the possible effects of workplace spirituality on performance. As assumed in the research model, workplace spirituality affects perceptions of individual regarding the extent to which they are in harmony with their organizations, their values and attitudes towards work are in compatible with the ones held by their organizations. Similarly, this positive and strong perception regarding individual-organization value compatibility creates an encouragement on the side of the individual for spending greater effort in order to reach common goals of the organization as it is explained in the self concordance theory. This study is important in confirming the validity of self concordance approach and P-O fit approaches. Moreover, it is also an important empirical study in confirming the positive effects of P-O fit on performance in Turkish context.

Discussion

In spiritual organizations, aim of the organization is not only providing financial gain, but also making a difference in the related work group and contributing positively to the organization (Neck and Milliman, 1994). However, this does not mean that spiritual organizations are unsuccessful or non-competitive. From a utilitarian point of view, spirituality is a useful tool for the organization. In fact, it is an important tool for the adoption of organizational objectives and practices to employees while preventing conflicts and ensuring harmony in the work environment. Furthermore, organizational cultures that display high levels of workplace spirituality are considered to have a positive effect on motivation levels of their employees. High levels of workplace spirituality makes employees believe that their efforts can contribute to organizational outcomes, and encourage them to spend more efforts to meet organizational goals (Jurkiewicz and Giacalone, 2004: 134) that gives way to compatibility between the purposes of individuals and organizations. Supporting this view, Kolodinsky et al. 's (2008) study examined previously unexplored workplace spirituality outcomes. Their results showed that workplace spirituality affects attitudinal and attachment-related outcomes especially job involvement, identification, and satisfaction that can lead to higher performance, and negatively correlated with organizational frustration. On the one hand, as Afsar and Badir (2015) claims, ethical values contribute to better P-O fit. Employees that enjoy workplace spirituality can better fit with their organization, since their values and attitudes match with their organizations' values and attitudes (Afsar and Badir, 2017:99). Being inspired from the extant literature, we supposed that high levels of job engagement, identification and job satisfaction occurring as by-products of workplace spirituality will end up with higher levels of P-O fit.

In this study, we wanted to examine if we can find an empirical support for workplace spirituality and P-O fit relationship. The study revealed that workplace spirituality has positive and significant relationship on person-organization fit through the subdimens of alignment of values and sense of community. Interestingly, *meaningful work* subdimension did not have a statistically significant relationship on person-organization fit perception. Our results were paralel to the results of Afsar and Badir

(2017) regarding the positive effects of workplace spirituality on person-organization fit. Although there is a scarcity of empirical research focusing on the relationship between workplace spirituality and P-O fit. There are some studies confirming a positive relationship between ethical business environment, that can also be created by workplace spirituality, and P-O fit. For example in Valentine, Godkin and Gucero's (2002) study, it is indicated that ethical values of organizations are positively related to P-O fit. On the one hand, there are some also studies examining the relationship between an ethical climate and P-O fit. For example in Ruiz-Palomino, Martínez-Cañas, and Fontrodona's (2013) study, ethical culture was found to be positively related to P-O fit of employees, and it has been revealed that P-O fit of employees partially mediated ethical culture-positive employee outcomes relationship. In another study, Ruiz-Palomino, and Martínez-Cañas (2014) also confirmed that ethical culture positively effects on P-O fit and showed the mediator effect of P-O fit in the relationship between ethical culture and organizational citizenship behavior.

And in this study, we also examined possible impact of P-O fit on in-role and extra-role performances. Without doubt, as credited in the first hypothesis of this study, satisfying spiritual needs makes it easier for individuals to pursue their sense of connectedness and alignment the greater context. This consistency of values and goals result in high levels of value congruence (Afsar and Badir, 2017:99), thereby, P-O fit. According to extant literature, high P-O fit gives individuals the capability to better understand expectations of their organizations, thus these individuals are often more competent in meeting organizational expectations (Gregory et al., 2010). Taking these assumptions into consideration, in this study we examined the effects of P-O fit on in-role and extra-role performances. Results revealed that P-O fit positively affects both of these performance types. Although, limited in number, empirical studies in the extant literature are in parallel with our results. For example; in his empirical study conducted on 486 salespeople, Schwepker (2015) revealed the positive effect of P-O fit on sales performance. Moreover, in Afsar and Badir's (2017) study conducted in Chinese context, workplace spirituality and perceived organizational support has been both found to be effective on P-O fit and P-O fit has been revealed to be a partial mediator among the observed variables. Gul, et al.(2018) also examined P-O fit's effects on both satisfaction and performance. Results of the study confirmed that P-O fit positively affects performance. The results also showed that job satisfaction is a full mediator in P-O fit-performance relationship. However, unlike the above mentioned studies in Oh et al.'s (2014) meta-analytic study, P-O fits effects on various work attitudes including job performance examined based on 96 studies conducted in different cultures. However results regarding the relationship between person-environment fit and performance was not statistically significant in a considerable number of studies that were examined in the metaanalysis. In that point, our study can be considered among the kind of studies that confirmed the statistically significant effect of P-O fit on performance in positive direction.

Furthermore, this study is the only study, conducting a field research with the aim of examining workplace spirituality - P-O fit- performance relationship in a unique model. Moreover, it is the only empirical study focusing on workplace spirituality and P-O fit constructs that examines the performance variable in two sub-dimensions: intra-role performance and over-role performance. Results of this study confirm our assumptions regarding statistically significant effect of workplace spirituality on P-O fit, which is also theoretically inevitable owing to the existence of alignment of values subdimension of workplace spirituality and sense of connectedness and due to the ethical and values based atmosphere that creates value congruence between individuals and their organizations. And lastly, our study confirmed the statistically significant effect of P-O fit on both in-role and extra-role performances which makes us think that both task performance and individuals extra efforts in carrying out their tasks and helping their colleagues are increases when they experience value congruence in their organizations.

Limitations of The Study

The sample of this study consists of academics working in state and private universities in Turkey. When we first designed this study, we assumed that there will be a homogeneity in the participants regarding their academic titles but unfortunately mostly research asistants and assistant professors applied to the study. This may stem from the fact that we collected our data through online surveys and younger people with lower academic titles tend to use internet more often. A second reason may be the general distrubition of academic titles. As in the cases in most other countries in Turkey the number of research assistant and assistant professors outnumber the total of associate professors and professors.

Further Research

In further studies, the research model can be replicated in different occupational groups. Moreover, different dependent variables can be used in the model such as intention to stay, organizational citizenship behavior, organizational trust, perceived organizational support etc. that may be effected by a good P-O fit stemming from high levels of workplace spirituality. Furthermore, cross cultural studies can be designed in order to test the results of the proposed model in this study, thus cultural differences can be examined regarding the effects of spirituality at work and P-O fit.

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