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The Relationship Between Work Culture And Job Loyalty: An Applied Research On Blue-Collar Workers[a]

Abstract

This study mainly focuses on the relationship between the work cultures and job loyalty of blue-collar workers working in the industrial zone and it examines the effect of culture in work life on three bases. These include the religiously-oriented work culture, the rational-ascetic work culture, and the hedonistic work culture. In this study, some striking results were reached by interviewing 744 blue-collar workers working in the Konya Industrial Zone. According to the research findings, although blue-collar workers in Konya exhibit higher levels of religiously-oriented work culture compared to other work culture types, it was also found that both the religious work culture and the hedonistic and rational ascetic work cultures had relatively high mean scores. In this case, even if religiosity is dominant in working life, it can be said that hedonistic and rational-ascetic tendencies can exist alongside these cultural elements, and therefore carry modern tendencies. On the other hand, findings revealed significant differences in the level of work culture and loyalty levels in blue-collar workers and demographic data. It was concluded that loyalty levels and work culture can show significant differences in blue-collar workers; and can be decisive in the working lives of workers when combined with other findings.

Keywords: Work Culture, Loyalty, Religiously Oriented Work Culture, Hedonistic Work Culture, Rational-Ascetic Work Culture.

Çalışma Kültürü ve İş Sadakati İlişkisi: Mavi Yakalılar Üzerine Uygulamalı Bir Araştırma

Öz

Bu çalışma temel olarak sanayi bölgesinde çalışan mavi yakalı işçilerin çalışma kültürleri ve iş sadakatleri arasındaki ilişkiye odaklanarak çalışma hayatındaki kültürün etkisini üç temel üzerinde incelemektedir. Bunlar; dini eğilimli çalışma kültürü, rasyonel-çileci çalışma kültürü hazcı çalışma kültürüdür. Çalışmanın alan araştırması nicel araştırma yöntemlerinden faydalanılarak "tarama deseni" ile tasarlanmıştır. Araştırmanın evreni Konya Organize Sanayi sitesinde mavi yaka çalışanlarını kapsamaktadır. Bu çalışmada Konya Organize Sanayi sitesinde çalışan 744 mavi yakalı işçi ile görüşülerek bazı çarpıcı sonuçlara ulaşılmıştır. Araştırma bulgularına göre Konya'da mavi yakalı çalışanların dini yönelimli çalışma kültürü düzeylerinin diğer çalışma kültürlerine oranla daha yüksek düzeyde olduğu görülse de dini çalışma kültürü ve hazcı ve rasyonel çileci çalışma kültürünün yüksek ortalamalara sahip olduğu bulgulanmıştır. Bu durumda çalışma yaşamında dinsellik baskın olsa bile hazcı ve rasyonel-çileci eğilimlerinde bu kültürel unsurların yanında var olabildiği, dolayısıyla modern eğilimler taşıdığı söylenebilir. Diğer taraftan bulgular mavi yakalı çalışanlarda çalışma kültürü düzeyi ve sadakat düzeyleri ile demografik veriler ile anlamlı fark ilişkileri ortaya koymuştur. Dolayısıyla Mavi yakalı çalışanlarda sadakat düzeyleri ve çalışma kültürü anlamlı düzeyde farklılıklar gösterebildiği; işçilerin çalışma yaşamlarında diğer bulgularla birleşerek belirleyici olabildiği sonucuna ulaşılmıştır.

Anahtar Kelimeler: Çalışma Kültürü, Sadakat, Dini Yönelimli Çalışma Kültürü, Hazcı Çalışma Kültürü, Rasyonel Çileci Çalışma Kültürü

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[a] This study was prepared within the framework of the data of the study titled "Work Culture and Work Loyalty in Türkiye: Konya Example", which was defended as a doctoral thesis by Hakan Bakkal in 2024 at Selçuk University Institute of Social Sciences, under the consultancy of Assoc. Prof. Dr. Gamze Aksan.

1. Introduction

Reducing work culture to a measurable variable represents a significant challenge. However, by classifying the norms, values, beliefs, and principles that have dominated working life throughout history, key tendencies that become prominent and dominant in the workplace have been identified in an effort to overcome this difficulty. Within this framework, and considering the relevant literature, work culture has been classified under three main categories: 1) Mystically-Oriented Submissive Work Culture, 2) Task-Oriented Ascetic Work Culture, and 3) Hedonistic Work Culture. This research proposes that these three work cultures—mystically-oriented submissive, task-oriented ascetic, and hedonistic—shape the work practices of employees, and attempts to measure these three work cultures. The Mystically-Oriented Submissive Work Culture refers to an individual's approach to and assessment of his working life, relationships, and practices based on religious values. The Hedonistic Work Culture, on the other hand, emphasizes utility, immediate satisfaction, and short-term work outcomes in the approach to working life. The Task-Oriented Ascetic Work Culture reflects a culture that prioritizes sacrifice, requiring adherence to rules and the adoption of rational principles. This study evaluates these sub-dimensions of work culture and employee loyalty using the example of Konya. The study is divided into two main parts: first, the theoretical framework of the research will be established within the context of specific sociological approaches and concepts related to the subject.

The field research component of the study will analyze how employee loyalty is related to the three aforementioned work cultures based on field data. It can be said that in the literature, a holistic perspective on work loyalty has not yet been fully developed, and loyalty in the workplace is often evaluated from an economic standpoint. However, this study adopts the claim that work culture, which shapes work practices, is related to work loyalty from a holistic perspective, and it will examine the relationship between work culture and work loyalty. The data obtained from the fieldwork, conducted with 744 blue-collar workers, will first be evaluated in terms of demographic characteristics, and then the relationships between the loyalty scale and the sub-dimensions of the work culture scale will be analyzed. It is important to note that this research adopts a different approach from other studies related to working life in the literature. It can be said that research on working life often focuses on specific variables that require specialized knowledge, and that evaluations from the perspective of a holistic concept like work culture have remained limited. This study, which is based on the holistic evaluation required by the sociological perspective, aims to present a more comprehensive viewpoint by utilizing a holistic perspective in its analysis section.

2. What is Work?

Work generally refers to an individual's performance of a task, the achievement of a specific goal, or engagement in a particular activity for a certain period of time. In the context of the business world, work often signifies the act of taking on a role in a job, workplace, or specific project and fulfilling that role. Work is the process by which an individual, group, or groups utilize various skills, knowledge, and energy to reach a specific objective. In the business world, work is typically performed in exchange for a salary or wage. However, the concept of work is not limited to generating material gain; it also encompasses elements such as personal satisfaction, professional development, social contribution, and serving a purpose. Work is a

vital activity that contributes to the economic, social, and cultural advancement of individuals and societies. Topics such as work ethics, job safety, and job satisfaction are important subtopics within the concept of work (Backlund, 2003: 56). At the core of the concept of work are not only the struggles, efforts, pains, and emotional burdens associated with the repetitive nature of work, leading to oppression, but also definitions that confer identity upon the worker, elevating both them and their work (Lordoğlu, 2020: 885). Work also signifies the process through which an individual supports their livelihood while contributing to overall social progress and a sustainable economy.

Historically, work has evolved in parallel with economic, social, and cultural changes throughout human history. People have continuously adapted their ways of working in response to factors such as their environment, technological advancements, economic systems, and cultural influences. The key stages in the historical development of work can be classified as follows (Bozkurt and Dolgun, 2020: 176-177).

The concept of work, by its scope and nature, is not merely a psychological or behavioral phenomenon. Therefore, an individual's act of working is shaped by a complex array of factors. Work, having social dimensions, possesses both individual and societal aspects. In this sense, the individual and society mutually construct the act of working. Work is the product of the continuous and reciprocal interaction between the individual and society (Çolak, 2016: 1303). Work provides individuals with a sense of identity and belonging. It offers an opportunity for them to gain approval from the modern world. It allows for the development of different skills such as solidarity, sharing, cooperation, competition, and gaining profits. At the same time, it aids individuals in acquiring identity and status within social life, serving as a foundation for the formation and development of personality. Work gives individuals a sense of happiness, achievement, and independence (Akkaya and Gürbüz, 2015: 165). Work can provide many benefits to individuals both in terms of earnings and spiritual satisfaction. An individual may create a rationale for working in some way. In economically well-off societies, psychological satisfaction may come to the forefront in work life, whereas in developing societies, the primary goal may be to secure a livelihood, obtain material gains, or, in short, earn money. In this case, material aspects take precedence (Ünal and Çelik, 2011: 221). The ethical or moral dimension that gains importance is how the material gain or money is earned.

2.1. Work Loyalty

Loyalty is generally defined as the condition of demonstrating continuity in an individual's or group's commitment and attitude. Throughout their lives, individuals interact with various institutions, which may include schools, workplaces, governments, churches and other religious organizations, social service agencies, and sports clubs. Loyalty encompasses the feelings of attachment and trust that individuals have toward these institutions. While ideology can be defined as a set of principles that shape individuals' beliefs, values, and worldviews, loyalty expresses an individual's commitment to a specific ideology or system of thought (Seyyar and Evkaya, 2015: 143-145). From a sociological perspective, loyalty often reflects an individual's or society's sense of attachment to a group, ideology, institution, organization, or values. Societies have structures and relationships that evolve and change over time. These changes can also affect individuals' feelings of loyalty and commitment. Social change may lead individuals to turn to new institutions and values in place of old ones, which can impact the dynamics of loyalty. Individuals may remain loyal to specific groups or institutions to

conform to social norms and gain acceptance. At this point, it can be said that loyalty contributes to the preservation and continuation of social norms and values.

Loyalty encompasses feelings of trust and solidarity toward a social group. Individuals tend to be loyal to their groups when they trust these groups and are willing to act in concert with other members (Schüle, 2008: 43-45). Trust and solidarity are among the cornerstones of human relationships and play significant roles in the formation of social bonds.

Loyalty to social groups fosters support and solidarity among group members. When an individual feels a sense of belonging to a group, he is inclined to provide support to other members and share problems together. Support and sharing are significant concepts in human relationships and contribute to the strengthening of social bonds. These concepts reflect individuals' ability to help one another and act together in the face of challenges (Velosa et al., 2017: 172-174).

The relationship between institutions and worker loyalty is a topic frequently examined in the fields of workplace sociology and industrial psychology. Organizational commitment and loyalty refer to the degree of attachment and commitment an employee has toward their employer or the institution they work for. Organizational commitment is associated with employees' trust, respect, and dedication to their institutions. Loyal employees adopt their organizations, share their values, and prefer to remain with their institutions in the long term (Fry, 2005: 620-629). The impact of these two concepts on work attitudes is quite significant, and they are important factors to consider from the perspective of work and workplace sociology.

Organizational commitment and loyalty are believed to enhance employee motivation and positively affect job performance. Committed and loyal employees tend to be more engaged in their work and exert greater effort, which can lead to higher efficiency and quality in the workplace. Organizational commitment and loyalty may result in employees feeling more satisfied and content with their jobs. This is because committed and loyal employees adopt the values of their workplaces and derive more enjoyment from their work, thereby increasing job satisfaction and contentment. Organizational commitment and loyalty contribute to employees' tendencies to remain with their organizations. Committed and loyal employees are less likely to consider changing jobs or leaving their positions, which enhances continuity in workplace production. Furthermore, organizational commitment and loyalty reflect an emotional attachment that leads employees to feel connected to their workplaces and institutions. Committed and loyal employees experience an emotional connection to their organizations and, consequently, exert more effort for them, which ultimately increases employee loyalty to the workplace. One of the most significant outcomes of organizational commitment and loyalty is the creation of a better communication environment in the workplace (Fry, 2005). Committed and loyal employees foster a more open and secure communication atmosphere, which can strengthen workplace relationships and enhance cooperation.

2.2. Work Culture

Work Culture refers to the shared values, norms, and behaviors among members (Schein, 2010). Workplace culture can significantly influence the general ways of doing work, social interactions, and work relationships in the work environment, while also shaping employees' motivation, job satisfaction, and organizational commitment (Cameron & Quinn, 2011).

In his detailed assessment of the work culture literature, Çolak (2016, 1303) defines the concept of 'work culture' as follows: "Work culture is shaped and determined by the culture in which the individual exists, influencing their attitudes and behaviors toward working life. An individual's work culture cannot be evaluated independently of their personal culture. Just as each culture has its distinguishing characteristics, the values inherent to that culture also differentiate the work culture. Work culture comprises a collection of values, norms, beliefs, behaviors, and assumptions that may not be explicitly stated or articulated, and it influences how individuals behave in their working lives within society.

Work culture is a concept that emerges from the broader notion of culture. However, it is used to describe and define a more subjective area than the general concept of culture. Work culture encompasses the elements that regulate our daily behaviors within the working life. It has an impact on interpersonal relationships within society, communication among colleagues, work performance, and the overall culture of organizations within that society (Aca, 2012, 227). In this context, it encompasses the values, attitudes, and behaviors related to work within a community, institution, or group.

Individuals' commitment to work, meanings they associate with work, as well as their attitudes and behaviors towards it are all influenced by the culture of the society in which they exist. Therefore, work culture is directly related to the society and time in which one lives, and it is internalized through socialization. Developments in work culture within a society and the perception of work profoundly affect work relationships and lead to the emergence of new values and behavioral patterns in working life (Zencirkıran & Baştürk, 2019, 133; Halis Öztürk, 2021). Thus, it is possible to assert that the social and cultural conditions in which individuals live are closely connected to work culture.

The values and norms that individuals attribute to their working lives bring the concept of work culture into focus. Work culture is a holistic framework that encompasses the values, meanings, and attitudes acquired by individuals during the socialization process (Göçmen & Hüseyinli, 2017, 256). Reducing work culture to a measurable variable presents a challenging situation. However, as previously discussed, it is possible to identify certain prominent trends in working life by classifying the dominant norms, values, beliefs, and principles that have historically characterized it. In this context, the relevant literature suggests that work culture can be categorized into three main types: 1) Mystical-Oriented Submissive Work Culture, 2) Job-Oriented Ascetic Work Culture, and 3) Easy Profit-Oriented Hedonistic Work Culture.

2.2.1. Religiously Oriented Work Culture

One of the most significant factors in Mystical-Oriented Work Culture can be identified as religion, viewed as a sociological institution. A working environment deeply rooted in religious principles is characterized by the substantial influence of religious values and beliefs. In this culture, the workplace atmosphere, ethical behaviors, leadership styles, and relationships among employees are shaped according to these religious beliefs and values (Erden, 2019). The foundation of a religiously oriented work culture lies in the integration of religious principles that encompass ethical ideals such as honesty, justice, mutual respect, and accountability (Wahab, 2024).

Among the sociologists who discuss the impact of religion on work culture, Max Weber stands out. According to him, adhering to these values while fulfilling work responsibilities serves as a

fundamental source of inspiration and motivation for both employees and managers (Weber, 1930). Leadership is shaped by religious principles; leaders advocate for these values and beliefs, provide exemplary behavior for their employees, and make impartial decisions. When leadership is grounded in religious beliefs, it has the potential to enhance employees' morale and motivation, as such leaders typically prioritize ethical values and uphold human dignity (Weber, 1930). Durkheim also evaluated the effects of religion on working life. In a workplace where religious principles are embraced, a strong sense of unity and solidarity develops among employees. The influence of religious values positively impacts employee relationships and promotes collaboration (Morgan, 2016; Durkheim, 1912). This fosters an environment akin to a family setting in the workplace, enabling employees to support one

On the other hand, Berger argues that employee motivation and job satisfaction can be enhanced through religious beliefs. When employees perceive their work as having religious significance, they experience a greater sense of purpose and meaning. As a result, they become more dedicated to their jobs and demonstrate increased productivity (Berger, 1967). Workplaces that incorporate religious worship and rituals create an environment where employees can meet their religious needs and feel comfortable (Weber, 1930). The integration of practices such as designated places for worship and the celebration of religious holidays fosters a sense of comfort and inclusivity. In commercial activities, adherence to religious ethics and principles is of utmost importance. The development of a work culture that embraces religious values promotes the maintenance of high ethical standards (Ewest, 2015; Weber, 1930).

In modern working environments, cultures that prioritize religious beliefs combine fundamental principles derived from various religious traditions to shape ethical behavior and decision-making processes. An example of this can be seen in Hindu work ethics, which emphasize ten core disciplines categorized as Yamalar and Niyamalar, promoting both individual and societal behavior. Similarly, Islamic work ethics prioritize actions that benefit others while also highlighting the importance of justice and moral responsibility (Ahmad, 2011). On the other hand, Buddhist ethics advocate for the reduction of greed, hatred, and delusion through adherence to the Five Precepts, which serve as guiding principles for personal conduct (Buddhist Ethics, 2018). Acknowledging the broader impact of religion on workplace culture, these principles aim to foster working environments characterized by ethical practices and a sense of belonging (Corporate Wellness Magazine, 2023).

Integrating religious principles into the workplace can present a range of advantages and challenges. Companies that adopt faith-based values and promote inclusive environments often experience increased employee engagement and satisfaction as individuals discover the importance and fulfillment of their professional responsibilities. However, when principles that conflict with employees' religious values are integrated into the workplace, it can lead to various negative outcomes.

2.2.2. Hedonistic Work Culture

The concept of hedonism, a philosophical theory focused on the belief that human life is defined by the pursuit of pleasure and satisfaction, has gained widespread acceptance. This ideology places great importance on personal comfort and the fulfillment of desires as the

ultimate purpose of existence. When applied in a workplace environment, a hedonistic approach can profoundly impact employees' morale, productivity, and overall job satisfaction.

Adopting a hedonistic approach in the workplace allows employees to engage in pleasurable activities or tasks that bring them joy during their working hours, thereby enhancing motivation and job satisfaction (Ryan & Deci, 2001). According to psychological hedonism, all human actions are motivated by the desire to experience pleasure and avoid pain (Mill, 1863). The philosophy of hedonism centers on the inclination of individuals to pursue pleasure and evade discomfort.

Encouraging employees to engage in enjoyable endeavors is a defining characteristic of a hedonistic work environment. These endeavors may include various activities such as company meetings, team-building exercises, or shared lunches (Diener et al., 2006). Such activities, which promote friendship and strengthen interpersonal connections, have the potential to enhance productivity.

Implementing a work culture that prioritizes hedonistic experiences can serve as an effective strategy for enhancing employee motivation and job satisfaction. However, it is crucial to establish a delicate balance to prevent the negative consequences associated with such a culture. By emphasizing both the pursuit of pleasure and the maintenance of professional behavior, it becomes possible to enhance workplace productivity and promote an overall sense of well-being. Employees within a hedonistic work culture tend to prioritize their individual interests in their attitudes toward their workplace and the work they perform (Bozkurt, 1997: 50-51). In this context, as long as employees find material or emotional satisfaction in their jobs, they can contribute more intensively to production. This satisfaction may sometimes stem from the status they attain within the workplace, while at other times, it may arise from a good source of income.

The similarity between Featherstone's concept of hedonic consumption and a hedonistic work culture lies in their shared conceptual foundations, which can be understood through social context theory and psychological well-being. Both paradigms prioritize pleasure and satisfaction as effective factors in shaping individual behaviors and experiences. While Featherstone's hedonic consumption centers around the enjoyment derived from pleasurable experiences, a hedonistic work culture focuses on achieving well-being through satisfying and enjoyable activities (Featherstone, 1991).

2.2.3. Work-Oriented-Ascetic Work Culture

In his influential book, The Protestant Ethic and the Spirit of Capitalism, Max Weber undertook a profound exploration of the connection between Protestantism and the emergence of modern capitalism. He emphasized how the principles of the Protestant work ethic fostered economic expansion and the accumulation of wealth. Weber's analysis illuminated the significant impact of religious beliefs on economic behavior and social progress, asserting that Protestantism's moral support for profit-seeking and frugality played a crucial role in the rise of capitalist societies (Weber, 1930). Unlike Marxist theory, which prioritizes economic imperatives, Weber's framework positions the construction of a religious mentality as a foundational justification for the development of a modern economic mindset. The work culture that prioritizes diligence and frugality is underpinned by core principles such as creativity, diversity, and accountability, which shape actions and decisions within organizations.

The culture of asceticism places significant emphasis on the importance of ethical and moral behavior in professional settings. A modest and unpretentious lifestyle encourages employees to avoid unnecessary expenditures and utilize resources more judiciously. This not only assists companies in developing a more cost-effective business model but also contributes to sustainability. Furthermore, the promotion of frugality aligns with efforts aimed at achieving environmental sustainability (Sennett, 2008). When frugality transforms profits into reinvestment rather than unnecessary expenditures, the Calvinist attitude is fully realized.

As companies strive to enhance productivity and efficiency, the concept of a monastic work culture is becoming increasingly popular in contemporary business environments. Greater emphasis on work has the potential to yield higher levels of productivity. By maintaining a strong focus on work-related tasks and minimizing distractions, employees are less likely to waste time (Cameron & Quinn, 2011). A structured work environment also promotes the timely completion of tasks, thereby increasing overall productivity.

3. Methods

The subject of this research is the examination of the relationship between the work cultures of blue-collar workers and employee loyalty. It is important to note that research conducted on working life often focuses on highly specific variables, and that the studies requiring a level of expertise aligned with an economic perspective are quite common. This study aims to adopt a comprehensive approach to the work cultures of blue-collar workers within the realm of working life. In this context, it is hypothesized that the dominant work practices in working life can be categorized into three cultural foundations. Accordingly, it is proposed that the work practices of employees are shaped by a mystically oriented submissive work culture; an economically oriented ascetic work culture; and hedonistic work culture, and efforts are made to measure these three work cultures. Therefore, this research also seeks to determine how employee loyalty is related to these three identified work cultures. A specific examination of the literature on this topic reveals that a holistic view of work loyalty is lacking; often, loyalty in the workplace is assessed through an economic lens or a managerial logic. This research investigates the relationship between work culture—defined by work practices—and employee loyalty from a holistic perspective. However, it is essential to highlight that this study adopts a different approach compared to existing research on working life in the literature. While studies related to working life tend to focus on specific variables requiring expertise, assessments based on comprehensive concepts such as work culture remain limited. This study, grounded in the sociological perspective of comprehensive evaluation, is considered significant for its potential to fill the existing gap in the literature.

This research aims to evaluate the religiously oriented, rational-ascetic, and hedonistic work cultures of blue-collar workers and their employee loyalty in the example of Konya. Therefore, It is important to emphasize that the scope of this study is limited to the city of Konya. The city of Konya is positioned as an Anatolian city that is identified with religiosity, both at a perceptual level and in the literature, as well as in the media representation. This study has allowed for the examination of meanings shaped within the framework of Konya's image in the context of working life.

This research focuses on the work cultures of blue-collar workers residing and employed in Konya. Therefore, stakeholders such as business owners or managers have been excluded

from the study. Additionally, the examination of business or organizational structures is also outside the scope of this research. The focal point of the study lies in the analysis of blue-collar employees and their work cultures, as well as their loyalty.

This research has been designed within the framework of quantitative research methods. In this regard, the study encompasses both the strengths and limitations inherent in quantitative research. The research exhibits characteristics specific to quantitative studies, such as examining causal relationships and reducing variables to generalizable numbers. However, it is important to note that the capacity to evaluate work culture by delving into the essence of employees' experiences has not been adequately achieved within the quantitative research methodology. While the use of quantitative method provides an advantage in terms of generalizability, it also leads to various limitations regarding in-depth exploration. Furthermore, upon examining the demographic characteristics of the sample from which data were collected, it can be suggested that the low number of women in the sample also constitutes a limitation. However, it is necessary to consider the low percentage of women among blue-collar workers in this context.

Using the sample size formula, the necessary sample size for this population, which is not homogeneous, has been calculated to be n = 42000 (1,96)2 (0,5) (0,5) / (0,5)2 (42000-1) + (1,96)2 (0,5) (0,5) = 384 with a 95% confidence interval and a ±5% sampling error. In the research, data were collected from 744 employees.

3.1. Data Collection Tool

The data collection instrument used in this research consists of three sections. The first section includes questions aimed at clarifying the demographic characteristics of the participants and general aspects of their working life.

The second section of the data collection instrument employs a scale developed by Yavuz (2008) to clarify the participants' work culture along three fundamental axes. This scale consists of three subscales: Mysteriously Oriented Submissive Work Culture, Easy Profit-Oriented Hedonistic Work Culture, and Business-Oriented Ascetic Work Culture. The Mysteriously Oriented Submissive Work Culture scale includes 17 items, the Easy Profit-Oriented Hedonistic Work Culture scale contains 16 items, and the Business-Oriented Ascetic Work Culture scale comprises 12 items. All scales utilize a Likert-type format with the following response options: 1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, and 5 - Strongly Agree. Scale scores are calculated by summing the items and dividing by the number of items. An increase in the scores obtained from the scales indicates a rise in the associated construct.

In the scale development process conducted by Yavuz (2008), the reliability of the Mysteriously Oriented Submissive Work Culture scale was found to be Cronbach's Alpha = 0.85. In this study, the reliability of the Mysteriously Oriented Submissive Work Culture scale was found to be Cronbach's Alpha = 0.929. For the Easy Profit-Oriented Hedonistic Work Culture scale, Yavuz (2008) reported a reliability of Cronbach's Alpha = 0.83, while this research found the reliability to be Cronbach's Alpha = 0.903. In the case of the Business-Oriented Ascetic Work Culture scale, Yavuz (2008) established a reliability of Cronbach's Alpha = 0.72; however, this study found a high reliability of Cronbach's Alpha = 0.890. Additionally, in this research, the items of the scale developed by Yavuz (2008) were evaluated against the literature, and it was

concluded that the subdimensions of the scale correspond to the content of religiously oriented, hedonistically oriented, and rational-ascetic work cultures.

The third section of the data collection instrument includes questions aimed at measuring the participants' work loyalty. The statements regarding work loyalty were derived from the organizational loyalty scale developed by Durmuş and Akyüz (2022). This scale consists of a total of 5 items and employs a Likert-type format with the following response options: 1 - Strongly Disagree, 2 - Disagree, 3 - Neutral, 4 - Agree, and 5 - Strongly Agree. The work loyalty score is calculated as the arithmetic mean of the responses to the items. An increase in the scale score indicates a rise in work loyalty. In the scale development process conducted by Durmuş and Akyüz, the reliability for the work loyalty subdimension was found to be Cronbach's Alpha = 0.905. In this study, the reliability of the work loyalty scale was determined to be quite high, with a Cronbach's Alpha = 0.941.

3.1.1. Statistical Analysis of Data

The data obtained in this research were analyzed using the IBM SPSS Statistics for Windows, Version 22.0 (SPSS INC., Chicago, IL, USA) statistical program. Descriptive characteristics of the participating employees were determined through frequency and percentage analyses, while the scale was examined using mean and standard deviation statistics. The Kolmogorov-Smirnov test was employed to assess whether the research data were normally distributed. According to the Kolmogorov-Smirnov test, a p-value greater than 0.05 indicates a normal distribution; conversely, a p-value less than 0.05 indicates a non-normal distribution, prompting an examination of the skewness and kurtosis values. If the skewness and kurtosis values fall between +2 and -2, the variable is considered to exhibit normal distribution (George & Mallery, 2010). To evaluate differences between the means of two independent variables, if the data are normally distributed, a t-test will be applied; if the data are not normally distributed, the Mann-Whitney U test will be used. For comparisons involving more than two variables, if the data are normally distributed, a One-Way ANOVA will be utilized; if the data do not conform to a normal distribution, the Kruskal-Wallis test will be employed. A significance level of p < 0.05 was considered acceptable. If a significant difference is found among groups, Scheffé's or LSD test will be used to determine the source of the difference when the data are normally distributed; if the data are not normally distributed, the Mann-Whitney U test will be applied. For continuous variables in the study, if the data are normally distributed, Pearson correlation and regression analyses will be conducted; if the data are not normally distributed, Spearman correlation and regression analyses will be performed.

To determine whether the research variables exhibited normal distribution, the Kurtosis and Skewness values were examined

3.2. Demographic Data

The distribution of the categorical demographic data for the 744 participants is presented in Table 1. According to the data, in terms of age, 178 participants (23.9%) are in the 18-25 age group, 145 (19.5%) are in the 26-30 age group, 117 (15.7%) are in the 31-35 age group, 98 (13.2%) are in the 36-40 age group, 92 (12.4%) are in the 41-45 age group, 55 (7.4%) are in the 46-50 age group, and 59 (7.9%) are aged 51 and above. The largest representation is found in the 18-25 age group, while the smallest is in the 46-50 age group. In terms of gender, 32 participants (4.3%) are female, and 712 (95.7%) are male. The generally low number of female

blue-collar workers is reflected in the research findings. Regarding place of birth, 140 participants (18.8%) were born in a village, 171 (23.0%) in a town/district, and 433 (58.2%) in a city. The majority of the participants were born in urban areas, with the proportion of those born in villages being less than 20%.

In terms of marital status, 414 participants (55.6%) are married, while 330 (44.4%) are single. Regarding the number of people living in the household, 76 participants (10.2%) reported living with 1-2 individuals, 367 (49.3%) with 3-4 individuals, and 301 (40.5%) with 5 or more individuals. Approximately 90% of the participants live in households with three or more members. Concerning educational attainment, 110 participants (14.8%) have completed primary school or below, 167 (22.4%) are middle school graduates, 369 (49.6%) are high school graduates, and 98 (13.2%) hold a university degree. The proportion of high school graduates nearly constitutes half of the total workforce. Given that this research focuses on blue-collar workers, the number of university graduates remains at the lowest proportion of 13.2%. In terms of monthly average income, 194 participants (26.1%) earn minimum wage or less, 317 (42.6%) earn between minimum wage and 25,000, 139 (18.7%) earn between 25,001 and 30,000, and 94 (12.6%) earn 30,001 or more. In this study, over 70% of the participants earn above the minimum wage. In terms of self-perception regarding socioeconomic status, 148 participants (19.9%) identify as below average, 499 (67.1%) as middle class, and 97 (13.0%) as above average. Notably, 67% of the participants describe themselves as middle class. The average age of the participants is 34.240 ± 10.605 years (Min = 18; Max = 70), the average number of household members is 4.190 ± 1.509 (Min = 1; Max = 15), the average professional tenure is 13.380 ± 10.072 years (Min = 1; Max = 50), and the average length of service in the organization is 6.590 ± 6.276 years (Min = 1; Max = 45).

These findings indicate that the workforce is predominantly composed of young and male employees, with a majority originating from urban areas and being married. Most participants live in households of 3-4 individuals and hold a high school diploma. The income distribution reveals a predominance of low and middle-income groups, while it appears that a larger proportion of employees have relatively short tenures both in their professions and within the organization. Furthermore, the majority of employees self-identify as middle class.

The average score for the "Mystical-Oriented Submissive Work Culture" is notably high at 4.100±0.568 (Min=1; Max=5), while the average for the "Easy Gain- Hedonistic Work Culture" is moderate at 3.105±0.806 (Min=1; Max=5). The average score for the "Work-Oriented Ascetic Work Culture" is also high at 3.760±0.670 (Min=1.58; Max=5). Among these, the Mystical-Oriented Submissive Work Culture has the highest average score, followed by the Work-Oriented Ascetic Work Culture. Conversely, the Hedonistic Work Culture reflects the lowest average score.

The findings of the research indicate that employees predominantly exhibit a high inclination towards a mystical and submissive work culture, while showing comparatively less tendency towards easy gain and hedonistic approaches. The Work-Oriented Ascetic Work Culture also demonstrates a significantly high average score, suggesting that employees approach their work with seriousness and a willingness to make sacrifices.

Table 1: Demographic characteristics

	Frequency (n)			Percentage (%)	
Age					
18-25	178			23,9	
26-30	145			19,5	
31-35	117			15,7	
36-40	98			13,2	
41-45	92			12,4	
46-50	55			7,4	
51 and Above	59			7,9	
Gender					
Female	32			4,3	
Male	712			95,7	
Birth Place					
Villlage	140			18,8	
Town-District	171			23,0	
City	433			58,2	
Marital Status					
Married	414			55,6	
Single	330			44,4	
Number of Members in a Household					
1-2	76			10,2	
3-4	367			49,3	
5 and Above	301			40,5	
Education Status					
Primary School and Below	110			14,8	
Secondary School Graduates	167			22,4	
High School Graduates	369			49,6	
University Graduates	98			13,2	
Average Monthly Income					
Minimum Wage and Below	194			26,1	
Minimum Wage - 25000	317			42,6	
25001-30000	139			18,7	
30001 and Above	94			12,6	
Professional Seniority					
1-5 Years	194			26,1	
6-10 Years	197			26,5	
11-15 Years	120			16,1	
16-20 Years	83			11,2	
21-25 Years	57			7,7	
26 Years and Above	93			12,5	
Tenure in Organization					
0-5 Years	435			58,5	
6-10 Years	183			24,6	
11-15 Years	62			8,3	
16 Years and Above	64			8,6	
Self-Positioning					
Below Average	148			19,9	
Middle Class	499			67,1	
Above Average	97			13,0	
Mean Distributions	**N**	**Ort**	**Ss**	**Min.**	**Max.**
Age	744	34,240	10,605	18,000	70,000
Members in a Household	744	4,190	1,509	1,000	15,000
Professional Seniortiy	744	13,380	10,072	1,000	50,000
Tenure in Organization	744	6,590	6,276	1,000	45,000

Overall, these findings reveal that employees are highly committed and loyal to their work, exhibiting positive attitudes toward their roles, and that this commitment has been reliably measured. This represents a significant insight for employers and managers, as high levels of work loyalty are typically associated with improved performance, lower turnover rates, and greater overall job satisfaction.

The findings indicate that there are specific relationships between work attitudes and work loyalty. Notably, the Easy Gain-Oriented Hedonistic Work Culture diminishes work loyalty, whereas the Job-Oriented Ascetic Work Culture enhances it. Conversely, the Mystical Oriented Submissive Work Culture does not exhibit a significant effect on work loyalty. These results suggest that promoting job-oriented ascetic attitudes and reducing easy gain-oriented hedonistic attitudes may be crucial for increasing employees' commitment to their work.

This study concludes that blue-collar workers in the industrial zone of Konya exhibit a high level of Mystical Oriented Submissive Work Culture. Additionally, although not as pronounced, the Hedonistic Work Culture and Job-Oriented Ascetic Work Culture are also significantly present. This is evident from the acceptance of statements associated with the Job-Oriented Ascetic Culture, such as "Working is a Virtue," "An Employee is Always Obligated to Perform Their Job to the Best of Their Ability," and "The Key to Success is Working According to the Rules." Similarly, expressions reflecting the Hedonistic Culture, including "One Should Choose Work and Occupation That Brings Prestige," "The Only Solution to Poverty is Money," and "The Goal of Work is to Earn a Lot of Money," have been acknowledged to a considerable extent, although not to the same degree as the propositions of the Mystical Oriented Submissive Work Culture. The findings of this study indicate that while the Mystical Oriented Submissive Work Culture is prominent in the Konya industrial region, there is also a notable presence of both Hedonistic and Job-Oriented Ascetic Work Cultures.

Table 2: Distribution of responses

The Distribution Of Responses Given By Employees Regarding Statements About A Mystically Oriented Submissive Work Culture	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree			
	f	%	f	%	f	%	f	%	f	%	Mean	Ss
Wealth is granted by Allah.	5	0,7	9	1,2	13	1,7	443	59,5	274	36,8	4,310	0,633
Excess earnings should be spent in the way of Allah.	9	1,2	8	1,1	36	4,8	442	59,4	249	33,5	4,230	0,695
Money increases as it is spent in the way of Allah.	7	0,9	8	1,1	27	3,6	435	58,5	267	35,9	4,270	0,670
Everything happens as it is written in destiny.	6	0,8	26	3,5	34	4,6	410	55,1	268	36,0	4,220	0,755
A person should pray to Allah to be freed from financial difficulties.	6	0,8	23	3,1	29	3,9	420	56,5	266	35,8	4,230	0,734
If it is destined for a person to be rich, they will be.	6	0,8	29	3,9	32	4,3	434	58,3	243	32,7	4,180	0,752
A person who receives the blessings of holy figures will not face financial difficulties.	35	4,7	73	9,8	74	9,9	350	47,0	212	28,5	3,850	1,086
If Allah wills, a person can find a good job.	7	0,9	24	3,2	40	5,4	434	58,3	239	32,1	4,170	0,748
The best thing for material success is to trust in Allah.	8	1,1	34	4,6	41	5,5	421	56,6	240	32,3	4,140	0,798
Allah provides everyone's sustenance.	5	0,7	22	3,0	39	5,2	417	56,0	261	35,1	4,220	0,731
A person should choose a job where they can be close to Allah.	8	1,1	35	4,7	86	11,6	404	54,3	211	28,4	4,040	0,827
Allah will give wealth to those who adhere to their religion.	8	1,1	50	6,7	58	7,8	428	57,5	200	26,9	4,020	0,844
Even if a person is wealthy, they should continue working.	12	1,6	60	8,1	76	10,2	403	54,2	193	25,9	3,950	0,910
For those who work, what matters is not the job itself, but that it is halal (permissible).	7	0,9	40	5,4	46	6,2	421	56,6	230	30,9	4,110	0,812
I want to become rich by working righteously.	4	0,5	30	4,0	47	6,3	417	56,0	246	33,1	4,170	0,758
No one can become wealthy unless Allah wills it.	8	1,1	53	7,1	63	8,5	370	49,7	250	33,6	4,080	0,893
It is important for me that the people I befriend are religious.	53	7,1	137	18,4	106	14,2	281	37,8	167	22,4	3,500	1,223
The Distribution of Responses Given by Employees Regarding Statements About A Hedonistic Work Culture Oriented Toward Easy Gain	**Strongly Disagree**		**Disagree**		**Neutral**		**Agree**		**Strongly Agree**			
	f	%	f	%	f	%	f	%	f	%	Ort	Ss
The wealthier a person becomes, the more luxuriously they should live.	78	10,5	191	25,7	114	15,3	263	35,3	98	13,2	3,150	1,239
When a person is rich, there is no need to work.	103	13,8	190	25,5	90	12,1	273	36,7	88	11,8	3,070	1,283
If I had a lot of money, I would live it up.	127	17,1	227	30,5	84	11,3	212	28,5	94	12,6	2,890	1,330

	f	%	f	%	f	%	f	%	f	%	Ort	Ss
I prefer jobs that offer high income with little work.	92	12,4	184	24,7	79	10,6	287	38,6	102	13,7	3,170	1,285
The best way to become rich is to inherit a large fortune.	139	18,7	198	26,6	78	10,5	243	32,7	86	11,6	2,920	1,341
For a worker, what matters is not the job itself but the amount of money they earn.	136	18,3	174	23,4	72	9,7	282	37,9	80	10,8	2,990	1,333
A person should choose a job or profession that brings prestige.	56	7,5	87	11,7	87	11,7	409	55,0	105	14,1	3,560	1,102
Money itself is important; where it comes from does not matter.	161	21,6	253	34,0	63	8,5	216	29,0	51	6,9	2,650	1,286
The only solution to poverty is money.	66	8,9	121	16,3	67	9,0	343	46,1	147	19,8	3,520	1,227
Advancing in one's career depends on being cunning.	120	16,1	198	26,6	91	12,2	267	35,9	68	9,1	2,950	1,279
A successful person is someone who can earn money without working.	89	12,0	200	26,9	98	13,2	263	35,3	94	12,6	3,100	1,264
I want my friends to be wealthy.	117	15,7	215	28,9	92	12,4	239	32,1	81	10,9	2,940	1,293
The purpose of working is to earn a lot of money.	67	9,0	120	16,1	80	10,8	362	48,7	115	15,5	3,450	1,192
The best way to become rich is by winning the lottery.	195	26,2	254	34,1	69	9,3	157	21,1	69	9,3	2,530	1,324
An individual should choose a job based on the salary.	76	10,2	131	17,6	78	10,5	355	47,7	104	14,0	3,380	1,217
I see no harm in investing my savings in the bank.	62	8,3	142	19,1	89	12,0	330	44,4	121	16,3	3,410	1,205

The Distribution of Responses Given by Employees Regarding Statements About A Job Oriented Ascetic Work Culture

	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree			
	f	%	f	%	f	%	f	%	f	%	Ort	Ss
A Person Must Follow Plans and Programs in His Work	16	2,2	69	9,3	53	7,1	446	59,9	160	21,5	3,890	0,917
The Recipe for Success is to Work According to the Rules	12	1,6	64	8,6	55	7,4	428	57,5	185	24,9	3,950	0,900
The solution to poverty is hard work	18	2,4	110	14,8	65	8,7	390	52,4	161	21,6	3,760	1,028
I Want My Friends to Be Hardworking	11	1,5	85	11,4	65	8,7	397	53,4	186	25,0	3,890	0,957
Those who want to do charity should open new businesses	40	5,4	149	20,0	130	17,5	308	41,4	117	15,7	3,420	1,133
Help Should Be Asked from Imams in Religious Matters	41	5,5	109	14,7	87	11,7	384	51,6	123	16,5	3,590	1,094
Even if a person is rich, he should prefer a middle-class life	21	2,8	136	18,3	109	14,7	354	47,6	124	16,7	3,570	1,056
Being Hardworking is Essential for Financial Success	7	0,9	83	11,2	62	8,3	433	58,2	159	21,4	3,880	0,902
An Employee is Responsible for Always Doing His Job Best	5	0,7	69	9,3	60	8,1	420	56,5	190	25,5	3,970	0,876
The Solution to Poverty is to Open New Businesses	39	5,2	178	23,9	91	12,2	306	41,1	130	17,5	3,420	1,178
As People Get Richer, They Should Live A More Humble Life	11	1,5	110	14,8	91	12,2	384	51,6	148	19,9	3,740	0,989
Working is a Virtue	4	0,5	63	8,5	48	6,5	416	55,9	213	28,6	4,040	0,859

The Distribution of Responses Given by Employees Regarding Statements About Work Loyalty

	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree			
	f	%	f	%	f	%	f	%	f	%	Ort	Ss
I am satisfied with working at this workplace.	27	3,6	47	6,3	68	9,1	454	61,0	148	19,9	3,870	0,924
My workplace feels like my home, friends, and family.	30	4,0	55	7,4	58	7,8	442	59,4	159	21,4	3,870	0,966
I am not considering leaving this workplace.	26	3,5	73	9,8	74	9,9	423	56,9	148	19,9	3,800	0,983
I feel like an important part of the organization I work for.	28	3,8	57	7,7	68	9,1	432	58,1	159	21,4	3,860	0,965
Continuing to work at my workplace would be an honor for me.	29	3,9	59	7,9	85	11,4	415	55,8	156	21,0	3,820	0,980

Among the findings related to employee loyalty in this study, the high average scores for the statements "My Workplace is Like My Home, Friends, and Family" and "I Am Satisfied Working at This Workplace" are particularly noteworthy. The strong endorsement of these loyalty-related statements suggests two phenomena: acceptance and paternalism. It appears that blue-collar workers in the Konya Industrial Zone have internalized and accepted their working

conditions. Additionally, these workers tend to identify their workplace relationships with familial or secondary relationships. The work environment is perceived as a prototype of home and family relationships, allowing feelings of trust and attachment from family life to be transferred to the workplace and working life. The high average endorsement of the statement "My Workplace is Like My Home, Friends, and Family" from the loyalty scale used in this study reinforces the notion that informal structures are effective in work relationships.

4. Conclusion

Mystically-Oriented Submissive Work Culture, refers to the individual's approach to and evaluation of their work life, relationships, and practices based on religious values. In contrast, Hedonistic Work Culture emphasizes profit, immediate gratification, and short-term job outcomes in its approach to work life. Task-Oriented Ascetic Work Culture on the other hand, signifies a culture that prioritizes sacrifice and requires adherence to rules and the adoption of rational principles. This research evaluates these specified subdomains of working culture and employee loyalty within the context of Konya.

When examining the demographic characteristics of blue-collar workers in the Konya Industrial Zone, we observe several notable features. There is a predominance of young and male employees within the workforce, the majority of whom are from urban backgrounds and are married. Additionally, these workers typically reside in households of 3 to 4 individuals and have completed their high school education. The income distribution indicates a dominance of low and middle-income groups, while the findings suggest that short-term employees are more prevalent regarding professional tenure and duration of employment within their organizations. A significant majority of the workers identify themselves as being of average socioeconomic status.

It has been determined that the level of Mistik Yönelimli Teslimiyetçi (Mystical-Oriented Submissive) work culture among blue-collar workers in Konya is significantly higher compared to Hedonistic and Work-Oriented Ascetic work cultures. It can be stated that religiosity has a strong influence on the work culture of blue-collar employees in Konya. However, it is important to note that, despite the predominance of religiosity in the working life, the average values for Hedonistic and Work-Oriented Ascetic tendencies are also above the average.

The study found that urban-born blue-collar workers exhibit a higher level of mystical-oriented and submissive work culture compared to their counterparts from rural or town origins. This difference is hypothesized to stem from the unique position of the city of Konya in terms of urban religiosity, distinguishing it from other Anatolian cities.

The research indicates that among young blue-collar workers, a hedonistic work culture is prevalent, whereas among those aged 46 and older, an achievement-oriented and ascetic work culture is more pronounced. It is hypothesized that the higher levels of hedonism in the work culture of younger individuals can be attributed to their stronger sense of individualism, weaker inclination to assume responsibility for others, and characteristics such as consumption habits and technology use. In contrast, among adults and middle-aged individuals, the greater adherence to traditional values and norms, a heightened tendency to avoid risk, and the challenges associated with compensating for potential harms suggest a more pronounced achievement-oriented and ascetic work culture.

The findings indicate that there are specific relationships between work attitudes and work loyalty. In particular, a hedonistic work culture oriented toward easy gains reduces work loyalty, whereas a work-oriented, ascetic work culture enhances it. The mystical-oriented and submissive work culture does not show a significant effect on work loyalty. These results suggest that promoting work-oriented ascetic attitudes and reducing hedonistic attitudes focused on easy gains may be essential for increasing employee commitment. However, it is important to note that the findings of this study, which pertains to a specific population, could be made more meaningful through research conducted in various industrial regions of Turkey.

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