The Effect of Organizational Trust and Workplace Spirituality on Organizational Citizenship Behavior and Psychological Well-being: Mediating Role of Organization Based Self-Esteem

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The aim of this research was to investigate the effect of organizational trust and workplace spirituality on organizational citizenship behaviour and psychological well-being with mediating role of organization based self-esteem. Participants were 300 employees of an industrial company that randomly selected. The questionnaires of organizational trust (Yang), workplace spirituality (Milliman, Zaploski, and Fergousen, 2003), organizational citizenship behaviour (Podsakoff, MacKenzie, Moorman and Fetter, 1990) psychological well-being (Rif), and organization-based self-esteem (Pierce, Gardner, Cummins, and Dunham, 1989) were used to collect data. The Structural Equation Modelling with AMOS 18 and SPSS 18 and bootstrap method were used to test the proposed model of the study. The results showed that organization-based self-esteem completely mediated the effect of organizational trust and workplace spirituality on the organizational citizenship behaviour and the psychological well-being.

Organizational researchers and practitioners usually try to improve organizational effectiveness and enhance employees' well-being (Wright & Cropanzano, 2000). Well-being is a multi-dimensional concept, which encompasses subjective, social, physical and psychological, and health-related behaviors. There are two traditions in the study of well-being. The hedonistic view equates well-being with happiness and successful pursuit of human desires. According to this perspective, Well-being implies a positive mental state with a high level of happiness and satisfaction. This aspect of Well-being can be termed as subjective well-being (Diener, 2000). However, Ryff (1989), who did pioneering work in the field of Psychological well-being (PWB), pointed out that there is more to it as PWB, apart from positive feelings, also includes a feeling of leading a life of meaning and purpose. Drawing theoretical guidance from developmental psychology, clinical psychology and literature on mental health, Ryff (1989) identified six core dimensions of well-being. These components including purpose in life, environmental mastery, positive relationships, personal growth, autonomy and self-acceptance.

Organizational citizenship behaviors (OCBs) are another organizational outcome that organizations try to keep and increase them. OCBs involve behaviours that are not directly and definitively described in formal job descriptions (Erdem & Ozen, 2002), do not require penalty if not fulfilled, and are unplanned and not based on any directives or any perception of necessity but rather on volunteerism (Podsakoff, MacKenzie, Moorman & Fetter, 1990). OCBs, as a whole, have also been

defined as voluntary actions that may include assistance, cooperation, and contribution and that contribute to the effectiveness of the organization and are aimed at maintaining and protecting the peace and friendship among individuals and groups, as well as within the organization during the course of the fulfillment of organizational goals (Cekmecelioglu, 2007).

Organization based self-esteem (OBSE) is defined as, "the degree to which an individual believes him/herself to be capable, significant and worthy as an organizational member" (Pierce, Gardner, Cummings & Dunham, 1989, p.625). Unlike global self-esteem constructs, OBSE seeks to specify self-esteem within the context of the working environment. According to Pierce and his colleagues, self-esteem can also be measured in terms of role, task or situation specific self-esteem and when framed in the appropriate context employees' work-related attitudes and behaviors will be strongly related to the beliefs about themselves (Pierce et al., 1989). Therefore, individuals who view themselves as an important, meaningful and valuable employee within their employing organizations are said to hold high organization based self-esteem with a "sense of having satisfied their needs through their organizational roles" (Pierce & Gardner, 2004, p. 593).

Studies suggest that employees with high OBSE are more likely to engage in OCB, particularly altruism, to maintain their positive self-image and to avoid cognitive dissonance (Chattopadhyay, 2003). Royle (2010) found that OBSE was positively correlated with OCB in both a college student sample ($r = .48$, $p < .05$) and an organization-based sample ($r = .20$, $p < .05$). Tang and Ibrahim (1998) found that OBSE was positively correlated with both OCB-Altruism and OCB-Compliance in both American ($r = .49$ and $r = .38$, respectively, $p < .05$) and

Middle Eastern (r = .62 and r = .54, respectively, p < .05) samples.

Organization-based self-esteem appears to have a negative relationship with stress. Observed correlations ranged from r = −.21 to −.49. Tang and Ibrahim (1998), for example, found that self-esteem correlated with stress (r= −.31), while Jex and Elacqua (1999) observed a negative relationship between OBSE and frustration (r = −.24), depression (r = −.53), and physical strain (r = −.31).

Trust is a core concept in understanding and explaining individual, team, and organizational phenomena. Trust is now considered a key success factor in modern-day work environments where teamwork, decentralized structures, requirements for flexibility, innovation, and high levels of cooperation predominate (Costa & Anderson, 2012). The term has been defined by Demircan and Ceylan (2003) as "the way an employee perceives the support offered by the organization, and also his/her confidence in leaders or associates so that they are honest and true to their word" (p. 142). Yucel (2006) defined it as "expectations of individuals, groups or ¨ organizations from individuals, groups or organizations with which they are in mutual interaction that they will make ethical decisions and will develop behaviors that are based on ethical principles" (p. 4).

In studies regarding to the relationship between organizational trust and OCB, positive relations were found between these two variables. In a study conducted by Dolan and his colleagues (2005) on 450 employees, a significant positive relationship was found between organizational trust and OCBs. Podsakoff et al. (1990) similarly reported that trust to leader was correlated with the staff's OCBs. Studies also showed that there is a positive correlation between teachers' OCBs and trust to

institutions; so that the teachers' voluntary behaviors would be take place more frequently as their trust to their managers, colleagues, students, and parents of students will be increase (Samancı, 2007); and that teachers' OCBs would be influenced by organizational trust (Polat, 2008).

Choi (2008) demonstrated the relationships between trust to supervisor and two indicators of well- being including work engagement and emotional exhaustion. He found a positive correlation between trust to supervisor and work engagement (β= .40, p < .01) and a negative correlation between trust to supervisor and emotional exhaustion (β = -.29, p < .01).

It is appear that three types of trust are important antecedents of OBSE. Research suggests that employees' trust to peers and trust to organization (Ferres et al., 2004) are positively related to OBSE. Accordingly, employees' trust to supervisors correlated positively to OBSE.

Milliman et al. (2003) stated that workplace spirituality refers to the employees' involvement to find ultimate purpose of life, to develop strong connection with their coworkers, and to have an alignment one's core belief with organizational values. Cho and Ha (2016) stated that an awareness of workplace spirituality is crucial since it can help organizations understand employee behaviour. Therefore, the practice of three core dimensions of workplace spirituality including meaningful work (individual level), having sense of community (group level), and being in alignment with the organization's values (organization level) among employees could be beneficial to increase organizational citizenship behaviour (Mitroff and Denton, 1999). Studies conducted by Shekari (2014) and Kim and Hunsaker (2018) indicated that workplace spirituality has a positive effect on organizational citizenship behaviour. Charoensukmongkol and

his colleagues (2015) also showed that all three dimensions of workplace spirituality were associated with organizational citizenship behaviour. Similarly, Beikzad and his colleagues (2011) reported that all the three dimension of workplace spirituality had a significant relationship with organizational citizenship behaviour.

Studies mostly confirm the positive correlation between spirituality and PWB. Personal spirituality was found to predict subjective well-being and moderated the relationship between stress and life satisfaction (Fabricatore et al., 2000). Spirituality was also found to moderate the relationship between negative life experiences and psychological adjustment(Young et al., 2000). Results of a study conducted among 205 participants with different religious affiliations showed that individuals with higher levels of spirituality showed higher levels of self-actualization and meaning in life (Ivtzan et al., 2013).

Spiritual leaders can raise self-esteem of their subordinates by personal and collective influence (Aryee, Budhwar, & Tan, 2003). Additionally, Spiritual leaders can promote their subordinates' self-esteem by showing care and respect through training, coaching, and other development opportunities (Conger and Kanungo, 1998).

The purpose of the present study was to investigate the effect of organizational trust and workplace spirituality on the organizational citizenship behaviour and psychological well-being with mediating by organization-based self-esteem (Figure 1).
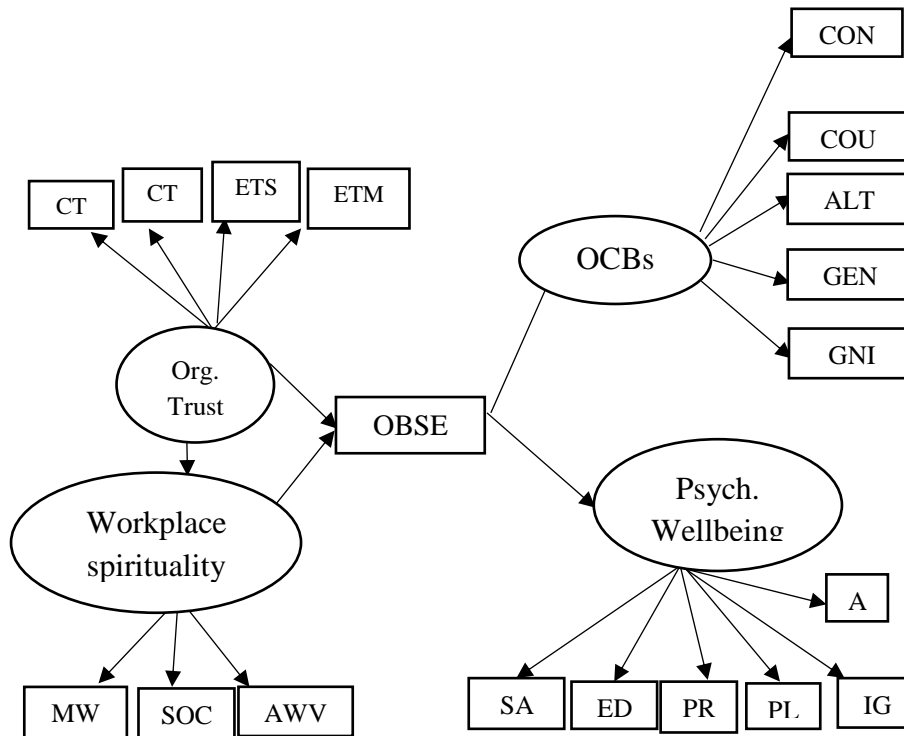
Figure 1. The proposed model of the study
Method

Notes: CTS= cognitive trust to supervisor; CTM= cognitive trust to manager; ETS= emotional trust to supervisor; ETM= emotional trust to manager; MW= meaningful work; SOC= sense of community; AWV= alignment with values; CON= conscientiousness; COU= courtesy; ALT= altruism; GEN= generous; GNI= geniality; A= autonomy; IG= individual growth; PL= personal life; PRO= positive relationship with others; ED= environmental dominance; SA= self-acceptance

The population of this research included employees of an industrial company. Three hundred and fifty randomly selected participations participated in the study. From the distributed questionnaires, 310 questionnaires were returned and 10 questionnaires were excluded due to incomplete responses, and the analysis was performed on 300 questionnaires (response rate = 85%).

Instrument

Organizational Trust

The organizational trust was measured by organizational trust questionnaire (Yang, 2005). This questionnaire includes four components of cognitive trust to manager, emotional trust to manager, cognitive trust to supervisor and emotional trust to supervisor. Each component includes 6 items and each item was rated on a 5-point Likert response, from I am very disagree to I am very agree. In Yang's research, the Cronbach's alpha coefficients for cognitive trust to manager, emotional trust to manager, cognitive trust to supervisor and emotional trust to supervisor was obtained .92, .96, .95, and .96 respectively. In the present study the Cronbach's alpha reliability coefficients were .85, .86, .80, and .80 respectively.

Workplace Spirituality

Workplace Spirituality was assessed with Workplace Spirituality questionnaire (Milliman et al. (2003). The questionnaire has 20 items and each item was rated on a 5-point Likert-style, from I am very disagree to I am very agree. The reliability coefficient for this questionnaire was obtained .84 by Cronbach's alpha method (Milliman et al. (2003). In the current research the Cronbach's alpha coefficient for the facets of

meaningful work, group correlation feeling, and alignment with organizational values were obtained .90, .95, and .92 respectively.

Organizational Citizenship Behaviour

Organizational Citizenship Behaviour was assessed with Organizational Citizenship Behaviour questionnaire (Podsakoff et al., 1990), that has 24 items and measure 5 domains of conscientiousness, courtesy, altruism, generosity, and geniality. Each item was rated on a 5-point Likert style 1 (never) to 5 (Very much). The Cronbach's alpha coefficients for the facets of questionnaire were between .69 and .98. In the current research the reliability coefficients of dimensions of conscientiousness, courtesy, altruism, generosity, and geniality by Cronbach's alpha coefficient were .89, .84, .82, .81, and .89, respectively.

Psychological Well-Being

To measure the psychological well-being, the 24-items Ryff's questionnaire (1989) was used. This Questionnaire assessed 6 facets of well-being included purpose in life, environmental mastery, positive relationships, personal growth, autonomy, and self-acceptance. Each item was rated on a 7-point Likert-style (1 = strongly disagree, 2 = disagree, 3 = slightly disagree, 4 = neither agree nor disagree, 5 = slightly agree, 6 = agree, 7 = strongly agree). The Cronbach's alpha reliability coefficients for purpose in life, environmental mastery, positive relationships, personal growth, autonomy, and self-acceptance were obtained .79, .81, .82, .83, .82, and .85 by coefficient respectively (Ryff,1989). In the current research the reliability coefficients for purpose in life, environmental mastery, positive

relationships, personal growth, autonomy and self-acceptance are .83, .73, .75, .81, .76, and .77, respectively.

Organization-Based Self-Esteem

To measure the organization-based self-esteem, a questionnaire developed by Pierce and his colleagues (1989) was used. It is a 10-item, seven point Likert scale which ranges consist of 1= strongly disagree, 2=moderately disagree, 3=slightly disagree, 4=neither agree nor disagree, 5=slightly agree, 6=moderately agree and 7=strongly agree. Pierce and his colleagues (1989) reported the Cronbach's alpha reliability of this questionnaire .91. In the current research the reliability coefficients coefficient of organization-based self-esteem questionnaire was obtained .91 by using Cronbach's alpha.

Result

The mean, standard deviation, and correlations among variables presented in Table 1.

Table 1

Means, Standard Deviations and Correlations among Variables

		1	2	3	4	Mean	SD
1	Workplace Spirituality					60.40	1.58
2	Organizational Trust	.325*				79.03	1.66
3	Organization-Based Self-Esteem	.185*	.162*			38.88	1.16
4	OCB	.424*	.502*	.241*		53.99	2.81
5	Psychological Well-Being	.309*	.716*	.124**	.466*	101.43	3.06

* Significance level less than .01

** Significance level less than .05

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As can be seen in Table 1, there are positive and significance correlation among all of the variables.

The hypothesized model was tested using structural equation modeling (SEM). The fit indices are presented in Table 2.

Table 2
Fit Indices of the Proposed Model

Fitting indices	X^2	Df	X2/df	IFI	CFI	GFI	TLI	RMSEA
Proposed Model	250.130	159	1.573	.93	.93	.92	.91	.04

Fit indices for hypothesized model are as χ2 = 240.13, Comparative Fit Index (CFI =.93), Incremental Fit Index (IFI = .93), Goodness of Fit Index (.92), and Root Mean Square Error of Approximation (RMSEA= .04), indicating the model is fitted with data. Figure 2 shows the model, along with the standardized coefficients. significance.
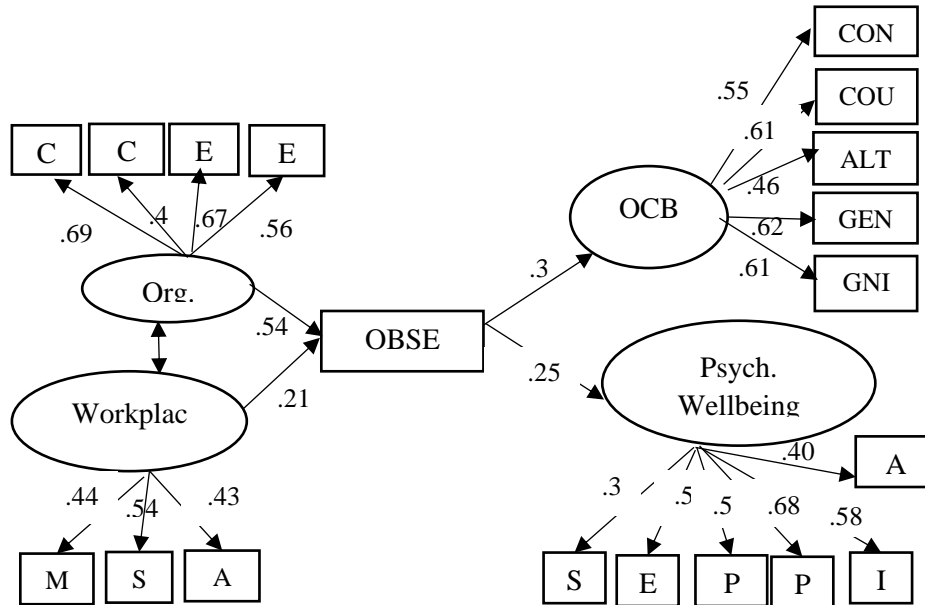
Figure 2. The final model (standardized path coefficients)

Notes: CTS= cognitive trust to supervisor; CTM= cognitive trust to manager; ETS= emotional trust to supervisor; ETM= emotional trust to manager; MW= meaningful work; SOC= sense of community; AWV= alignment with values; CON= conscientiousness; COU= courtesy; ALT= altruism; GEN= generous; GNI= geniality; A= autonomy; IG= individual growth; PL= personal life; PRO= positive relationship with others; ED= environmental dominance; SA= self-acceptance

According to Figure 2, organizational trust has significant effect on organization-based self-esteem (β= .54, p= .001). Workplace spirituality also has significant effect on organization-based self-esteem (β=.21, p=.001). In addition paths of organization-based self-esteem to organizational citizenship behaviour (β= .32,

p=.001) and psychological well-being (β =.25, p=.005) are significant.

Finally Bootstrap method was used to test the significance of indirect effects of organizational trust and workplace spirituality on the organizational citizenship behaviour and psychological well-being through organization-based self-esteem. Bootstrap is a nonparametric method based on multiple resampling. From each of these samples the indirect effect is computed and a sampling distribution can be empirically generated. Because the mean of the bootstrapped distribution will not exactly equal the indirect effect, a confidence interval can be determined. If zero is not included in the interval, the researcher can be confident that the indirect effect is different from zero. Preacher, and Hayes (2004) found that bias corrected bootstrap confidence intervals had the highest level of statistical power of all methods of testing for mediation. In the present study, the 95% confidence interval of the indirect effects was obtained with 5000 bootstrap resamples.

As shown in Table 3, the bootstrap 95% confidence intervals show that the distances between the lower and upper bounds of organization-based self-esteem do not include in the zero value for all indirect effects, indicating that all indirect effects are significant and OBSE have a mediation role in the relationship between workplace spirituality and organizational trust with OCB and psychological well-being.

Table 3

Indirect Effects and Corresponding P-values of the Model Using Bootstrap Procedure

Indirect Effect	Bootstrap	Upper bound	Lower bound	P
Organizational Trust → Organization-Based Self-Esteem→ organizational citizenship behaviour	.18	.262	.124	.001
Organizational Trust → Organization-Based Self-Esteem → Psychological Well-Being	.13	.192	.080	.001
Workplace spirituality → Organization-Based Self-Esteem → organizational citizenship behaviour	.17	.134	.045	.001
Workplace spirituality → Organization-Based Self-Esteem → Psychological Well-Being	.05	.090	.025	.001

Discussion

The purpose of the present study was to investigate the effect of organizational trust and workplace spirituality on organizational citizenship behaviour and psychological well-being with mediating role of organization-based self-esteem. Findings showed that organizational trust has significant effect on organization-based self-esteem. This finding was consistence with results of Van Dyne, VandeWalle, Kostova & Cummings (2000); Ferres et al. (2004). Similarly, Workplace spirituality had a significant effect on organization-based self-esteem. This result was consistent with findings of Aryee et al. (2003). Moreover, organization-based self-esteem has significant effect

on organizational citizenship behavior and psychological well-being. These results are consistent with finding of Chattopadhyay (2003); Royle (2010); Tang and Ibrahim (1998) and Jex and Elacqua (1999). Finally, the current study showed that organization-based self-esteem mediated the effect of organizational trust and workplace spirituality on organizational citizenship behavior and psychological well-being.

Regarding to the relationship between organizational trust and OCBs, individuals working in an organization where a high level of confidence is present perceive themselves as a valued and important part of the organization, come to work with more enthusiasm, and are happier with their jobs (Aryee et al., 2003) As a ¨ consequence of this positive climate, these individuals would develop better relationships with their superiors, and they are more concerned with the success and future of the organization (Halis et al., 2007). In addition, employees who have confidence in their managers, associates, and organizations are more apt to demonstrate behaviors of organizational citizenship (Kim & Hunsaker, 2018)

The relationship between workplace spirituality and OCBs showed that workplace spirituality improves human wholeness, which led to happiness and satisfaction among employees (Krishnakumar & Neck, 2002). When employees are happy are more helpful and respectful of others and tend to perform OCB frequently (Miles, Borman, Spector & Fox, 2002). In additional Altruism and civic virtue are driven by positive attitude that workers develop about their job such as perceive their job is meaningful to them. This is because, when workers feel connected to their work, they tend to develop emotional attachment towards their work (Ghorbanifar & Azma, 2014). Thus, it makes them be more willing to perform altruism and

civic virtue. In fact, when employees feel more energized by work that gives personal meaning and purpose, this will lead them to help their coworkers and organization more frequently (Shakki, 2015).

The effect of workplace spirituality on PWB can result in greater self-acceptance, improved relationships with others, a higher sense of autonomy in life, providing a purpose in life and ensuring personal growth and ensure a realistic outlook of the environment and better control over it (Khasab, Khashab, Mohammadi, Zarabipour & Malekpour, 2015). Through spirituality, the individual tries to make sense out of his/her actions and meaning of existence. When the work becomes meaningful and vital to the employee, his/her experiences greater satisfaction and happiness, which eventually ensures PWB to an extent. Real relationships among people generate compassion and results in the harmonious existence of people. Such a workplace climate can positively influence the mental state of the employees. Also when the sense of spirituality is elevated, individuals find a sense of purpose, which encourages them to focus less on unimportant things and thereby eliminate a great deal of unwanted stress. Spirituality can promote transformational coping under stressful conditions by strengthening physical and PWB, thus, making it an effective tool for minimizing the detrimental effect of workplace stress (Zellars and Perrewé, 2003).

About the effect of organization-based self-esteem on OCBs, Korman (1976) suggested that an individual's self-esteem, formed around work and organizational experiences, would play a significant role in determining employee motivation, work-related attitudes and behaviors. Korman (1976) hypothesized that "all other things being equal, individuals will engage in and

find satisfying those behavioral roles which maximize their sense of cognitive balance or consistency" (p. 32). He predicted that (a) "individuals will be motivated to perform on a task or job in a manner which is consistent with the self-image with which they approach the task or job situation," and (b) "individuals will tend to choose and find most satisfying those jobs and task roles which are consistent with their self-cognitions" (Korman, 1976: 32). This means that people who have positive images of themselves will engage in behaviors, possess attitudes and choose roles that reinforce that positive image. In contrast, people who have negative images of themselves will engage in behaviors (or withhold effort) and possess attitudes that are consistent with that negative image. Therefore, workers with high self-esteem would be more likely to engage in acts that are harmonious with positive self-esteem such as OCB (Avey et al., 2011).

In supporting of correlation between workplace spirituality and organization based-self-esteem, Aryee et al. (2003) noted that spiritual leaders promote their subordinates' self-esteem by showing care and respect through training, coaching, and other development opportunities. Ashmos and Duchon (2000) noted that meaningful work is connected to job enrichment; where employees perceived their job as satisfying, worthwhile and having a substantial impact on others. Additionally, experiencing meaningful work means that employees have greater degrees of autonomy and are able to complete an identifiable piece of work (task identity). Similarly, the OBSE literature confirms that variables such as task identity), autonomy and enriched jobs (Lee, 2003) have strong relationships with organization based self-esteem. Thus, it appears that an employee's OBSE is positively affected by work

that has meaning and an impact on the lives of others. In addition, according to the workplace spirituality framework, one's inner life equates to their inner self-concept. As such, a high level of congruence among an individual's job, its context and self-concept results in affirming and motivating work (Duchon and Plowman, 2005). Likewise, OBSE in part, postulates that implicit signals from the organizational structure to employees that they are significant and make a difference to the organization are positively related to their self-concept. Therefore, increasing the employee's organization based self-esteem.

In their exploration of the role of trust and OBSE as antecedents of citizenship behaviors, Van Dyne et al. (2000) examined the likelihood that trust and OBSE play a meaningful role in the promotion of social exchanges. Van Dyne et al. (2000) proposed and found that OBSE would mediate the relationship between trust and helping. Trust had a fully mediated effect on helping organizational citizenship behaviors operating through OBSE. In the exploration the role of workplace spirituality and OBSE as antecedents of citizenship behaviors, the social exchange theory (Blau, 1964) posits that individuals always tend to reciprocate their actions to others as they have done to them. Therefore, when employees experience happiness at work, they will respond to the organization by exhibiting OCBs perform his/her immediate job role (Kamil et al., 2015). Meanwhile, past works of literature support the view that OBSE is an intervening variable between such antecedents as job satisfaction, affective commitment, procedural justice, distributive justice, leader-member exchange quality, and workplace complaining and OCB (Royle, 2010). According to Self-Determination Theory, OBSE, as a form of intrinsic

motivation, leads employees to do an activity (such as job performing) to fulfill their interest and satisfy themselves (Deci and Ryan, 2000). Past studies have denoted the intermediary role of intrinsic motivation between superiors and subordinates at work (Galletta, Portoghese & Battistelli, 2011). The finding in this research is consistent with the studies where OBSE shows a partial mediating effect on workplace spirituality and OCB relationship. This result indicates that workplace spirituality can influence OCB both directly and indirectly through OBSE.

The present study had some limitations. First, the research plan and use of structural equation modeling does not prove the causality. Second, this research is conducted on the staff in an oil Company. Thus, the generalization of its results to other organizations and individuals should be done with caution due to the different climatic and cultural conditions. Third, the data collection instruments in this research study included the self-report questionnaires, and one should consider the certain limitations of these instruments. Based on the current finding, managers are recommended to improve OBSE. Respect, positive regard, trust, and support from upper management enhance employees' OBSE.

Acknowledgment

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