

ENHANCING PERSON-ORGANIZATION FIT THROUGH WORKPLACE SPIRITUALITY

MELHORANDO O ENCAIXE PESSOA-ORGANIZAÇÃO ATRAVÉS DA ESPIRITUALIDADE NO LOCAL DE TRABALHO

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Abstract

Workplace spirituality is a concept that expresses spiritual needs and values of employees at work. On the other hand, person-organization fit refers to the harmony between the employee's individual values and the organizational culture and goals. In this study, the relationship between workplace spirituality and person-organization fit was examined. When creating the research model of this study, it is thought that employees' giving importance to moral values at work contributes to their greater commitment to the organization and their motivation for their work. Therefore, it is suggested that there can be a positive relationship between workplace spirituality, person-organization fit and job security. Hence, in this study we will discuss both of these concepts; workplace spirituality and person-organization fit and we will reveal the findings of our field study regarding our research model. Findings of the research showed that practices related to spiritual values in the workplace can increase person-organization fit and job security.

Keywords: Spirituality. Workplace Spirituality. Person-Organization Fit. Job Security.

Resumo

A espiritualidade no local de trabalho é um conceito que expressa as necessidades e valores espirituais dos funcionários no trabalho. Por outro lado, a adequação pessoa-organização refere-se à harmonia entre os valores individuais do funcionário e a cultura e os objetivos da organização. Neste estudo, foi examinada a relação entre a espiritualidade no local de trabalho e a adequação pessoa-organização. Ao criar o modelo de investigação deste estudo, considera-se que a importância dada pelos funcionários aos valores morais no trabalho contribui para um maior compromisso com a organização e para a sua motivação no trabalho. Portanto, sugere-se que pode haver uma relação positiva entre a espiritualidade no local de trabalho, a adequação pessoa-organização e a segurança no emprego. Assim, neste estudo, discutiremos ambos os conceitos: espiritualidade no local de trabalho e adequação pessoa-organização, e revelaremos as conclusões do nosso estudo de campo em relação ao nosso modelo de investigação. Os resultados da pesquisa mostraram que as práticas relacionadas aos valores espirituais no local de trabalho podem aumentar a adequação pessoa-organização e a segurança no emprego.

Palavras-chave: Espiritualidade. Espiritualidade no local de trabalho.



Adequação pessoa-organização. Segurança no emprego.

1 INTRODUCTION

In today's modern business world, employees are faced with the problem of not feeling spirituality in their workplaces, thus interest in literature for workplace spirituality has increased in the recent decade (Palframan and Lancaster, 2019). Spirituality is accepted as one of the major forces of human existence such as body, heart and mind (Fry, 2003). Workplace spirituality has been defined in terms of the 'inner life, meaningful work and community' (Ashmos and Duchon, 2000), 'interconnectedness' (Mitroff and Denton, 1999a), 'awareness of Self' (King and Nicol, 1999) which is also considered as a cultural phenomenon (Giacalone and Jurkiewicz, 2003). It has become a significant phenomena effecting both organizational culture and also preferences while recruiting new personnel (Baykal, 2019).

In their study, related to recruitment in the twentieth-first century Rynes and Cable (2003) states that deliberate applicants are showing high levels of concerns about choosing the most suitable organization in addition to finding the most suitable job for them to perform. With an organizational perspective, while common selection processes were mainly focusing on analysis that are aligned with work and the resolution of sets of knowledge, expertises, abilities needed for in-role behavior, more up to date research has aimed to look further than the job to recognise extra-role behavior. In such a manner, the focus has changed from standard frameworks which are mainly formed on "Knowledge, Skills, Abilities" for "jobs" to recruiting for organizational compatibility as displayed through a fit between a person's character, beliefs and principals and the organization's adopted culture, norms and principles (Morley, 2007). In this study, the relationship between workplace spirituality and person-organization fit is examined by focusing on the dimensions of workplace spirituality; meaningful work, sense of community, and alignment with the organization's values. In addition, this study is inspired from the person-organization fit theory which states that the degree of satisfaction of employees is higher when they are employed in organizations where they feel attached to a value base

(Milliman *et al.*, 2003). In our study, we analyzed the relationship between the workplace spirituality and person-organization fit and sense of job security. Hence, in our research we tested the above mentioned assumptions among white collar employees in Turkey.

2 WORKPLACE SPIRITUALITY

The concept of spirituality emerged as a result of organizational behavior theories such as values, ethics, motivation, leadership, and the balance between life and work (Paais and Pattiruhu, 2020). When the literature is examined, it is seen that there are many different definitions of the concept of spirituality. Mitroff and Denton (1999) generally define the feeling of connectedness with themselves, others and the divine as a feeling that individuals have stronger, and therefore a higher state of awareness that individuals have. According to Narcikara and Zehir (2016), workplace spirituality is an attempt to explore the ultimate meaning of life and business life so that employees can communicate with other people and colleagues and create harmony between their beliefs and the values of the workplace they belong to. Sharma and Singh (2021) concluded that the emergence of spiritual needs as a result of experiences gained in the workplace forms the basis of WPS, and as a result, it is a natural process for employees to seek their spiritual needs in the workplace.

Workplace spirituality nurtures the spiritual needs of employees and provides them with the opportunity to thrive and contribute meaningfully to the social community (Utami *et al.*, 2021). Research has shown that employees who have a sense of spirituality at work have a sense of meaning or a higher sense of purpose, commitment, and self-improvement (Fry *et al.*, 2017). Milliman *et al.* (2003) defined workplace spirituality as a structure that includes three basic dimensions. These three basic dimensions are; purpose in the workplace (meaningful work), as having a sense of community and being in alignment with the organization's values. According to the meaning dimension at work, the work that employees do adds meaning to their lives, and as a result, the content of the work should nourish the human soul (Javanmard, 2012). Steenkamp and Basson (2013) employees consider workplace spirituality as one of the factors that significantly contributes to the culture of their organization. In their study, McMillan and Chavis (1986) associated the sense of community with the sense of belief that individuals share

with each other. In addition, it is argued that the sense of community has effects such as cooperation, sharing, commitment, communication, trust, justice, empowerment, harmony and reducing tension in the work environment (Naylor *et al.*, 1996). Another aspect of spirituality within the organization is that individuals experience a strong sense of alignment between their personal values and the organization's mission and purpose. The alignment of values with the mission of the organization focuses on the individual's own purpose being greater than the purpose of the organization and the need to contribute to others or society (Milliman *et al.*, 2003).

Spirituality has a relationship with work behavior in the form of job satisfaction, job performance, attitude, work ethics, morale, and management (Utami *et al.*, 2021). As a result of a study, it was concluded that there is a need for spirituality in the workplace and the reason for this is that feeling a sense of spirituality in the workplace will affect individuals, the environment and the organization (Ke *et al.*, 2017). In their research, Ashmos and Duchon (2000) define workplace spirituality as "spirituality in the workplace is associated with strong feelings of unity and commitment among employees." The level of workplace spirituality of organizational employees is related to the ability to empathize with other employees of the organization, feel responsibility, and feel a sense of community with them (Jung, 2023). According to a study, it was concluded that workplace spirituality positively affects the individual development of employees and the success of businesses (Yılmaz *et al.*, 2023). In his research, Garg (2017) concluded that workplace spirituality is a 'necessary' condition for employee well-being. As a result of many studies, it has been revealed that workplace spirituality generally has a positive effect on job satisfaction. Maslow's hierarchy of needs argues that having spiritual feelings towards the workplace is like adding energy to work, suggesting that spirituality brings greater vitality, insight and care that contributes to job satisfaction (Belwalker *et al.*, 2018).

3 PERSON-ORGANIZATION FIT

A person's environment requires him to adapt to changing environmental conditions. It is also important for organizations to adapt to changing environmental conditions (Uçan, 2019). They try to ensure the integration of the person and the

organization by keeping the people involved in the organization both within the whole and as individuals within the framework of the concept of adaptation to the organization (Ulutaş, 2011). As a result of these needs of individuals, the concept of person-organization fit has entered the literature.

Person-organization (P-O) fit is variously defined as value fit, goal fit, the fit between the needs of employees and the reinforcers available in the business PR environment, as well as the fit between the personality of the individual and the characteristics of the business (Halbusi *et al.*, 2021). It is defined as the harmony of employees' personality traits, beliefs, cultural characteristics, values, strategic needs, and norms with the values of the organization (Netemeyer *et al.*, 1997). Although person-organization fit is generally understood as the compatibility between individuals and organizations, there is more than one definition of person-organization fit. (Kristoff, 1996).

There are two primary approaches in advancing the comprehension of person-organization fit, as outlined by Kristof Brown *et al.* (2005). The first approach delves into complementary-complementary fit, where congruence is observed between individuals and organizations. This congruence is achieved when there is similarity in attributes such as goals and values, constituting complementary fit. Conversely, complementary fit is characterized by each party fulfilling what the other lacks (Kristof, 1996). The second perspective on person-organization fit centers on the supply-demand gap within the organizational context. Here, achieving person-organization fit involves organizations aligning with and fulfilling the needs, desires, or preferences of individuals, or individuals possessing the requisite skills and abilities sought by the organization (Kaplan, 1987). Generally, person-organization fit is construed as the alignment between employees and their organizations when their goals or values align or when both parties fulfill each other's requirements (Jin *et al.*, 2018). In integrative harmony, the basic characteristics of individuals and organizations are in question (Karagöz, 2020). While the goals, rules, values, climate, and culture of the organization are important from an organizational perspective, integrative harmony occurs if these features are similar for employees (Johnson, 2006). In complementary fit, basic factors such as productivity and organizational commitment are considered when selecting employees for the organization (Karagöz, 2020).

Person-organization fit encompasses objective and subjective dimensions, as highlighted by Millingman *et al.* (2017). Objective fit involves aligning personal values with organizational values through sources like auditors' reports or aggregated perceptions from individual members, followed by a comparison of these values (Ramos *et al.*, 2022). On the contrary, subjective fit pertains to the individual's perception of harmony between themselves and their organizational environment, gauged by their interpretation of personal values and the perceived organizational values (Cavanaugh, 2016).

Most of the research focuses on the relationship between person-organization fit and job attitudes such as job performance, organizational commitment, organizational citizenship, job satisfaction and intention to leave (Güteryüz and Aydın, 2020). Another study concluded that the higher the harmony at work, the lower the intention to leave the job, and this resulted in a negative relationship between person-organization fit and turnover (Ramos *et al.*, 2022). A previous study suggested that employees with high person-organization fit are proportionally satisfied with the organization they work for (Sweider *et al.*, 2014).

In their study, Waszkowska *et al.* (2017) found that person-organization fit and rewards had a significant and negative relationship with stress. In their study, Bayramlık *et al.* (2015) found that there was a significant and positive relationship between person-organization fit and job satisfaction. In their study, Yasım and Aksay (2016) determined that choosing employees with a high person-organization fit during the recruitment phase and subsequently increasing the level of trust in the manager are factors that should be taken into consideration for the success of the organization.

4 JOB SECURITY

The term job security first appeared in motivation theories between 1950 and 1970 (Korkmaz, 2022). In his work "Motivation and Personality" published in 1954, Maslow discussed job security as a factor that motivates employees (Maslow, 1954). Herzberg (1968) defined job security as an organization's commitment to providing stable employment. Job security is defined as ensuring that an employee's employment in the organization he or she works for is sustainable (Green *et al.*, 2000). Perceived job security

has been defined as a psychological state related to employees' future expectations about their jobs and the future continuity of their jobs in the organization (Loi *et al.*, 2011).

Job security is the individual's ability to benefit from experience, salary, retirement benefits, etc. It occurs by continuing to work in the same organization without making any compromises (Meltz, 1989). Since it is considered a psychological condition, it can be stated that the perceptions of job security of employees in the same organization may differ (Sverke *et al.*, 2002). Job security is important for individuals because it directly affects job satisfaction and increases trust, which strengthens the motivation of company employees (Moshoeu and Geldenhuys, 2015; W. Wang *et al.*, 2018). It has been emphasized in the literature that in environments with low levels of job security, employees' psychology and work attitudes may be negatively affected (Ashford *et al.*, 1989). While some researchers consider the concept of job security as a unidimensional concept that reflects the perception of whether the job will continue in the same way, others consider it as a multidimensional concept that includes perceived threats to different features of job security and the individual's ability to resist these threats (Probst *et al.*, 2014).

5 HYPOTHESES AND RESEARCH MODEL

5.1 Meaningful work dimension of workplace spirituality

One of the main features of spirituality at work is having a “meaningful work”. This dimension of workplace spirituality shows how the interactions occur between employees with their day-to-day work at the personal level. This dimension includes the assumptions that every human has inner motivations and truths and wants to be a part of activities that add a bigger meaning to the person's and others' lives (Ashmos and Duchon, 2000). The search for a purpose is not a new concept. The spirituality view is not just focusing on work being alluring or demanding but also having deeper value and meaning for a person's inner life (Ashmos and Duchon, 2000). In the same direction, Moore (1992) notes that work is a tool and way to create an existence and identification in the workplace.

H1: The meaningful work dimension of workplace spirituality has a positive effect on employees' person-organization fit.

5.2 The sense of community dimension of workplace spirituality

A critical dimension of workplace spirituality necessitates having a profound connection to , or with to others as having a sense of community (Ashmos and Duchon, 2000). This dimension of workplace spirituality happens at a group level of human behavior and deals with interactions that employees have with the people they are working with. Community at work is based on the idea that people view themselves as linked to each other and there is a certain relation between a person's inner self and the inner self of others (Maynard, 1992). Neal and Bennett (2000) claim that this degree of spirituality has mental, emotional, and spiritual associations among employees that are in teams or groups within organizations. The core of a community is the connection between people that can be support, freedom of expression, and truly caring. There are certain organizations that have grown powerful organizational cultures that stresses on a sense of community between employees. For example, Southwest Airlines is an organization that has a strong culture. The employees of the company feel as they are a part of a larger organizational family that cares about the other employees and their customers. Additionally they also care for employees' families and treat them as part of the organization (Milliman *et al.*, 2003). Being inspired from the existing literature we hypothesized that;

H2: The sense of community dimension of workplace spirituality has a positive effect on employees' person-organization fit.

5.3 Alignment with organization culture dimension of workplace spirituality

The third aspect of spirituality is the personal values and their organization's goal and mission. This aspect of workplace spirituality includes the interaction of employees with the greater organizational aim (Mitroff and Denton, 1999). Aligning the organization's principles is linked to the idea that an individual's purpose is greater than one's self and an individual should contribute to others or society. This alignment also

shows that individuals believe that their organization has high ethical and moral values (Ashmos and Duchon, 2000). In the similar direction, a study of Hawley (1993) showed that part of living by one's inner truth involves working in an organization with integrity and a purpose that is beneficial to others beyond simply making a profit (Milliman *et al.*, 2003).

Workplace spirituality is a structure which promotes employee' excellence through their work mechanisms, easing their commitment to the members of the organization by promoting cheer and integrity at the workplace (Jurkiewicz and Giacalone, 2004). In reality, employees who are engaged in workplace spirituality can focus better on the goals and targets of the organization and have a better balanced life. Workplace spirituality adds positively to person-organization fit as in environments where the level of spirituality is high, employees will have their attitudes, competences and demands in the same direction with values of the organization they belong to (Baykal, 2019). Therefore, employees who work in environments that have spirituality will experience higher levels of person-organization fit as their personal values are in accordance with the corporate values (Baykal, 2019). Mainly, the values of employees are in coherence with the organizational values if they are engaged in the workplace spirituality as they are more exposed to supporting practices in that area (Milliman *et al.*, 2003). It is for sure that the workplace spirituality at an individual level is an excellent combination of spiritual beliefs and values at work (Kolodinsky *et al.*, 2008). Therefore, person-organization fit is used to explain the workplace spirituality and its outputs both at an individual and organizational level (Cable and DeRue, 2002). States in their research that both workplace spirituality and person-organization fit constructs have a center of attention on commitment to job, performance level, job engagement, satisfaction at work and intention to quit (Baykal, 2019). Both constructs assume that employees are eager to work in organizations that boost similar values that they give importance (Kolodinsky *et al.*, 2008). In addition, both the workplace spirituality and person-organization fit construct targets to accomplish the personnel expectations. It is an important feature that both constructs have individual, group and organizational level of analysis (Kristof-Brown *et al.*, 2005). Lastly Baykal (2019) in her study, stated that there is a positive impact of workplace spirituality on person-organization fit and this fit perception has

positive effects on both in-role and extra-role performances of employees. By being inspired from the literature, in this study it is proposed that:

H3: The alignment with organization culture dimension of workplace spirituality has a positive effect on employees' person-organization fit.

As per Rowntree (2005), job insecurity is defined as a state characterized by individuals' apprehension about losing their job, facing demotion, or encountering various threats to their working conditions, leading to reduced psychological well-being and job satisfaction. Kang *et al.* (2012) view job insecurity as the anxiety experienced by employees in unpleasant work environments. Brahmanna and Dewi (2020) have highlighted the negative impact of job insecurity on job satisfaction, whereas Lim *et al.* (2019) have demonstrated the positive influence of person-job fit on job satisfaction. From these explanations H4 hypothesis can be formulated as follows:

H4: Employees' person-organization fit has a positive effect on job security”.

6 RESEARCH METHOD

6.1 Sample and data collection

In our study, we used easy sampling method in order to collect our survey data. We applied face to face surveys to our applicants. Exploratory factor analysis (EFA) were conducted to see if the observed variables theoretically loaded together and validity and reliability values were evaluated. SPSS program has been used in testing the hypothesis. Responses to the survey questionnaire were assessed on a five-point Likert Scale. Survey of the study was applied on production and service sectors in Marmara Region in Turkey. And 173 companies were reached and 503 usable surveys have been obtained.

In Table 1, details regarding participant to our field research can be found.

Table 1*Details regarding participant to our field research can be found*

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Woman	87	38.2	38.2	38.2
Man	141	61.8	61.8	100.0
Total	228	100.0	100.0	
Age	Frequency	Percent	Valid Percent	Cumulative Percent
20-25	39	17.1	17.1	17.1
26-35	93	40.8	40.8	57.9
36-50	66	28.9	28.9	86.8
51-...	30	13.2	13.2	100.0
Total	228	100.0	100.0	
Position	Frequency	Percent	Valid Percent	Cumulative Percent
Top manager	29	12.7	12.7	12.7
Middle level manager	92	40.4	40.4	53.1
Lower level manager and experts	107	46.9	46.9	100.0
Total	228	100.0	100.0	

6.2 Validity and reliability

In terms of statistical studies, validity and reliability values were looked into, and explanatory and confirmatory factor analyses were carried out to determine whether the variables found in the survey were loaded as theoretically predicted. Principal component analysis with Promax Rotation was utilized to conduct an exploratory factor analysis to see whether the observed variables were distributed among the expected components and whether they displayed the expected correlations. Bartlett's sphericity test and the Kaiser-Meyer-Olkin (KMO) sample adequacy test were used to determine whether the study's data were appropriate for factor analysis. The study showed that the Bartlett test was significant at a significance level of 0.001 and that the KMO value of 0.938 was above the desired threshold of 0.50.

6.3 Normality test

"A kurtosis value between ± 1.0 is considered excellent for most psychometric purposes, but a value between ± 2.0 is in many cases also acceptable, depending on the particular application." Mallery and George (2012) All dimensions in our analysis had

kurtosis values between ± 1.0 . "Skewness: A distribution's degree of symmetry; typically, it is compared to a normal distribution. Relatively few large values and a leftward tail characterize a positively skewed distribution, whereas relatively few small values and a rightward tail characterize a negatively skewed distribution. A significantly skewed distribution is indicated by skewness values that are outside the range of -1 to +1, which warps the normal distribution. (Hair *et al.*, 2013). In our analysis as seen in Table 2, the data has a normal distribution.

Table 2

The data

ISG	Skewness	-.546	.161
	Kurtosis	-1.037	.321
AI	Skewness	-.447	.161
	Kurtosis	-.502	.321
TD	Skewness	-.599	.161
	Kurtosis	.145	.321
COU	Skewness	-.575	.161
	Kurtosis	-.395	.321
UM	Skewness	-.540	.161
	Kurtosis	-.147	.321

An exploratory factor analysis (EFA) is useful in data reduction of a large Number of indicators and can be quite helpful in seeing if indicators are measuring more than one construct (Awanz, 2015). EFAs are typically the first step in determining if an indicator is measuring a construct. In an EFA the researcher is not denoting which indicators are measuring a construct.

When reducing the amount of data for a large number of indicators, an exploratory factor analysis (EFA) can be very effective in determining whether the indicators are measuring several constructs. Usually, the first step in figuring out whether an indicator is measuring a construct is to perform an EFA. The indications that the researcher uses to measure a construct are not specified in an EFA. Results of EFA is shown in Table 3.

Table 3*EFA Results*

1	2	3	4	5	Cronbach Alfa
TD7	1.000				0.949
TD6	.885				
TD2	.854				
TD5	.853				
TD3	.815				
TD4	.799				
TD1	.730				
AI1		.943			0.939
AI5		.878			
AI3		.852			
AI4		.806			
AI2		.779			
AI6		.610			
UM3			0.988		0.918
UM2			.859		
UM1			.858		
UM4			.804		
COU5			.929		0.955
COU6			.925		
COU4			.909		
COU7			.892		
COU3			.891		
COU1			.879		
COU2			.842		
ISG2				.954	0.899
ISG3				.936	
ISG4				.927	
ISG5				.922	
ISG6				.911	
ISG1				.899	

Table 4*Correlations*

	AI	TD	UM	ISG	COU
AI	1				
TD	.773**	1			
UM	.582**	.482**	1		
ISG	.606**	.513**	.631**	1	
COU	.718**	.845**	.588**	.651**	1

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

And correlation values between these variables are summarized in Table 4. As seen in the table there is not multicollinearity between dimension.

Table 5*Correlation values between these variables are summarized*

		MODAL 1		Standardized Coefficients		t	Sig.
Independent v.	Dependent v.	Adjusted r square	F	Std. Error	Beta		
AI	COU	0.752	232.241	.032		18.438	.000
TD				.057	.046	.820	.413
UM				.054	.702	13.498	.000
				.050	.222	5.477	.000
		MODAL 2		Standardized Coefficients		t	Sig.
COU	ISG	Adjusted r square	F	Std. Error	Beta		
		0.424	186.583	(Constant)		2.504	.013
				COU	.651	12.907	.000

Moreover, according to results of regression analysis workplace spirituality has a meaningful effect on person organization fit with sense of community (t:13.498 Sig:,.000) and hope dimensions (t:5.447 Sig:,.001) so H2 and H3 are accepted accepted. Moreover, when the effect of person-organziation fit on job security is examined, it is seen that there is a statistically significant relationship between these two dimensions. So H4 is also accepted.

7 CONCLUSION AND DISCUSSIONS

This study, conducted in the Turkish market, discovered that white-collar workers value workplace spirituality at work. However, the effect of workplace spirituality on individual organizational fit levels varies across the three dimensions of workplace spirituality. As previously stated, workplace spirituality has three dimensions, and only the sense of community and hope dimensions have an impact on individuals' organizational fit levels, but not the sense of meaning. This could be because, while having a meaningful job affects spirituality at work, it has a greater impact on motivation and job satisfaction at the individual level. On the contrary, the sense of community and hope dimensions influence organizational commitment and improve alignment with organizational values.

Furthermore, our findings revealed that person-organization fit is a good indicator of job security. As a result, this study sheds light on the impact of workplace spirituality on better organizational fit and a sense of greater job security, which makes individuals

feel more peaceful and secure in their organization, potentially increasing motivation and performance.

Actually, workplace spirituality is a factor which has a positive effect on the person-organization fit perception of the employees. Rationally, humans are accepted as spiritual beings (Mitroff and Mitroff, 2006) and therefore employees may need underlying spiritual arguments to advocate the reasons for working their organization. If the organization is promoted by the workplace spirituality which will satisfy the spiritual needs of the employees, the generation of person-organization fit will occur in several dimensions (Pattanawit, 2021). As a first dimension, the “meaningful work” aspect of the workplace spirituality accomplishes the spiritual needs of employees (Ashmos and Duchon, 2000). The research of Rego and e Cunha (2008) stated that employees search for jobs that are relevant, which fulfill their personal values and have an unified value system. Related to their preferences, that kind of employee will adapt to the values and targets of the organization they work in addition to their personal targets and values. This will motivate the employees to develop a fit to organizational culture which is made of values, goals and beliefs (Pattanawit, 2021). However in this study, there was not a direct positive impact of meaningful work in person-organization fit levels of individuals. As a second dimension, the searches of McLeod (2007); Sadri and Bowen (2011) found that “the sense of community” aspect of workplace spirituality fulfills the employees needs of belongingness to a social group. Generally, employees are in need to establish positive and stable relationships with their co-workers in the workplace (Puyod and Charoensukmongkol, 2021b). In their research, Afsar and Rahman (2015) declared that workplace spirituality fulfills employees' communistic needs at the workplace through generating deep interconnection, identity, integrity, and empathy with other employees. According to Pattanawit (2021), workplace spirituality will generate a higher degree of person-organization fit as the need for establishing smooth relationships at work is in accordance with the organizational culture that underlines a sense of community. As a third dimension, Kolodinsky *et al.* (2008) declares that employees prefer to work in an organization which supports similar values. The alignment with the organizational culture aspect contributes to the needs of the employees and to adapt to the organizational culture and their colleagues (Afsar and Rehman, 2015). As mentioned in research of Baykal (2019), Pattanawit (2021), the alignment with organizational culture is positively related

with person-organization fit or personal/organizational value coherence. In their research, Afsar and Rehman (2015) also stated that employees who have an alignment with organizational culture which is an aspect of workplace spirituality believe that their targets, values, needs are in the same direction and overlap with the organizational goals, values and demands and feel more secure in their organizations. To sum up, employees who work in an environment in which they can perceive workplace spirituality, will have a higher person-organization fit as their personal values will be in accordance with the organizational culture (Pattanwait, 2021) Our study both confirms this relationship and shows the positive affect of person organization fit on sense of job security.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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