

# **Organizational Consideration between Spirituality and Professional Commitment**

**Hossein Khanifar**

*Faculty of Management, Qom Campus University of Tehran, Iran*  
E-mail: khanifar@ut.ac.ir

**Gholamreza Jandaghi**

*Faculty of management, Qom Campus, University of Tehran, Iran*  
E-mail: jandaghi@ut.ac.ir

**Samereh Shojaie**

*MA, Management, University of Tehran, Qom Campus, Iran*

## **Abstract**

In 21th century, matters of God in organization, ethics and employee's spirituality in organizations are very important issues in the area of management and organizations. It is obvious spirituality in organizations has some points for organizations. Years ago people were wanted to put their spiritual existence behind the door before entering the workplace ,but nowadays ,separating work life from spiritual life reduces employees morale and these two can not be separate and people like being with their whole (physical ,mental and spiritual) at their workplace. That is why , nowadays spirituality is being identified as an element in organization by researches. The available evidence from research done in western and eastern part of the world, shows that the employee's perception of spiritual elements causes the prevalence of the level of commitment at work. The reason is that commitment is a central variable and shows that those who are more committed , work harder than those who are carefree and indifferent.

**Keywords:** Workplace Spirituality - professional commitment- meaningful job-profession

## **1. Introduction**

Nowadays and in the third millennium , employees are questioning the relationship between spirituality and their work and for this reason they are seeking work that is inspiring and meaningful (Kinjerski & Skrypnek,2004,p.26).In addition ,they are searching for a way to connect their work lives with their spiritual lives ( Konz&Ryan,1999,p.200) and the interesting thing is this issue is beyond a country and continent. Bruzzese states : it is not that employees are unhappy because they are not well paid or do not have good benefits – it is something else . It is that they are in a challenging interaction with their jobs that sometimes adds no value to their lives spirituality or otherwise (Cacioppe, 2000,p.48). It is observed that some employees are demoralized and experiencing spiritual disorientation as a result of the downsizing, reengineering and layoffs that occurred in the last two decades (Kinjerski & Skrypnek, 2004,p.26). On the other hand, workplace has become insecure and alienating (Collins & Kakabadse,2006,p.110) and in some cases ,morale has fallen and people are searching for new source of personal energy and one of these energies is spiritual energy (Harington et al,2002,p.155). As a whole ,entering spirituality in the workplace, work and organizations is becoming a fact of

organizational life and management researches (Corner,2009,p.387) and organizational leaders and managers specially in academic environments should handle this newly happened issue as a challenge of 21<sup>st</sup> century(Ziaee et al,2008,p.67).

On the other hand ,for many years the concept of organizational commitment provided the means to develop theory in relation to organization – employee relationships but more recently, however, other types of work related commitments have been identified as having importance to the organization – employee relationship (Parry,2006,p2). As the contingent workforce grows , employee commitment may be shifting from organization to profession (Blau,1999,p.687). Therefore, the mission of the organization should focus on the professional content of the work (Huang,2006,p.33). Professional commitment is one of the important factors determining people’s work behaviors(Kannan & Pillai, 2008,p 218).

### **1.1. Problem Definition**

In the past several hundred years, westerners have created a distinct separation between the outer world of worldly activities and the inner world of spirituality and religion (Neal&Biberman,2003,p.363) .Most of those affairs , that already have been classified into personal areas , are forcing themselves in public fields (Shaygan,2002,p.32). Entering terms such as morale , sincerity , belief in god or superior power , honesty, common sense, liberality and generosity , trust , donation ,tenderness , emotions , consideration , virtue seeking in work , correlation among colleagues , administration of colleagues , peace and harmony , philanthropy in managerial actions and business researchers, represents appearance of new paradigm. According to many researchers , this new paradigm at workplace that is exerted from quantum physics , cybernetic science , disturbance theory , recognition sciences and eastern religions and customs is actually a response to the strict and modern mechanist paradigm. Even , Yanger marsh and Koneli (1999), predicted this new paradigm which is the third wave proposed by Taffler will be the fourth wave. Today many people feel dissatisfaction , instability and lack of security (Marques et al , 2005). Some researchers believe that a kind of essential tension in rational goals and spirituals development occurred at workplaces (Scharge,2000,p.1).

On the other hand , the world of work is experiencing rapid change and organizations continue to restructure and revise the “ psychological contract” defining mutual organization- employee relation and by this ,employee commitment may be shifting from organizational commitment to professional commitment(Blau,1999,p.687).The interest in professionals as organizational members and professional commitment as one form of commitments , dates from Weber’s formulation of principles of bureaucracy in which knowledge was a requirement for the rational operations of this form of organizations. The expert, as Weber described was a critical organizational member since he was the supplier of knowledge (Thornton,1990,p.417). The theory of professional commitment suggest that the more investments one makes in a committed lines of actions , the more difficult it is to renege on the commitment (Tayler,1988, p.48) .

### **1.2. Spirituality in Organization**

The term “spirituality” has its roots in 17<sup>th</sup> century France, where it described a form of contemplation favored by the quietist movement. By the 19<sup>th</sup> century , it had become associated with mysticism and piety(Wright,2004,p.75). Spirituality and emotions are often seen as “ black boxes” subjects we can not know well so we exclude them or talk around them in our theories and models (Tischler et al,2002,p.203) .As Jennifer Laabs points out ,it is much easier to explain what spirituality in business is not than it is to define what spirituality in business is. (konz&ryan,1999,p.201).The variance of definitions can be mainly attributed to two factors: first , to the fact that “workplace spirituality is a complex and multi-faceted construct” and second, to the fact that “the concept is highly personal and abstract (Gotsis&Kortezi,2008,p.577). Ian Mitroff, professor of management , defined spirituality as “ the desire to find ultimate purpose in life, and to live accordingly” (Marques et al,2005,p.82). Ashmos

and Duchon discussed spirituality in the frame of team work and inner believes that reaching to spirituality requires process of creation and maintenance relations with God (Jafardoost,2007,p.68).As a whole, all spirituality definitions have a common element and that is spirituality as a process, is searching of meaning and purpose in the life (Wiersma,2002,p.498). Spirituality at work is not about religion or about getting people converted to a specific belief system but it is about employees who view themselves as spirituals beings whose souls need nourishment at work, who experience a sense of purpose and meaning in their work (Rego & E cunha,2008,p.55). Therefore spirituality in the workplace and organization is the awareness that interconnectedness, respect and recognition are not limited to ourselves and our private environment , but are also very much applicable to all those with whom we work on a regular or incidental basis in a such way that these qualities can lead to more than mere enhanced enjoyable workplace circumstances but to increased return on investments as well (Marques,2006,p.888).

### **1.3. Differences Between Spirituality and Religion**

The terms religiousness and spirituality have become part of everyday discourse and these terms are often used synonymously in the literature. Many people think that spirituality is religiousness (Dein,2005,p.527).However, spirituality has its root in the religion but spirituality is not religion (Kakabadse et al,2002,p.165).The distinction between religion and spirituality has gained greater prominence since 1960s and they are slowly becoming distinct (Dein,2005,p527). According to the oxford English dictionary, religion involves “ belief in a superhuman controlling power specially in a personal god entitled to obedience and worship” (Dein, 2005,p.528). The word spirituality comes from the Latin root Spiritus, meaning breath- the breath of life (Kale&Shrivastava,2003,p.309) and the oxford English dictionary defined it as spirit or human’s life , related to the belief that God blew the spirit of life into the first man ,Adam.(Savar,2006,p.35).By considering to these differences , there is a common ground between these two words has been expressed as “ a search for the sacred” (Sheep,2006,p.359).

### **1.4. Dimensions of Workplace Spirituality**

#### **1.4.1. Team Sense of Community**

This item involves having a deep connection to or relationship with others which has been articulated as a sense of community. This dimension occurs at the group level of human behaviors and concerns interactions between employees and co-workers. (Ashmos & Duchon ,2005, p.814). It is similar to the sense of community dimension identified by Milliman et al (Rego & E cungh,2008,p.63) .

#### **1.4.2. Alignment Between Organizational and Individuals Values**

It includes items representing the congruence between the organizational values and the inner life of individuals. Also this descriptor may seem semantically different from the others, it is likely that it means that people feel more aligned/ comfortable when they feel like working in organizations whose leaders seek the social good of the community and not just the selfish interests of the organization and or/of shareholders (Rego & Ecungh,2008,p.63). Alignment means that individuals believe that managers and employees in their organization have appropriate values ,have a strong conscience and are concerned about the welfare of its employees and community (Milliman et al , 2003, p.429)

#### **1.4.3. Sense of Contribution to the Community**

This aggregates items meaning that work done by the individual is congruent with his/ her personal life values and is helpful for the community. It is similar to the “ meaningful work” dimension proposed by Milliman et al and Ashmos and Duchon (Rego & E cungh,2008,p.63).

#### **1.4.4. Sense of Enjoyment at Work**

It comprises items related to the sense of joy and pleasure at work. It is a sub-dimension of the larger dimension identified by Milliman et al and Ashmos and Duchon as “meaningful work”. It represent a different way to achieve meaning at work (Rego & E cungh,2008,p.63).

#### **1.4.5 Opportunities for Inner Life**

Vail refers to inner life it as” the feeling individuals have about the fundamental meaning of who they are , what they are doing and the contributions they are making” (Ashmos&Duchon,2005,p.811).This includes descriptors concerning the way the organization respects the spirituality and spiritual values of the individuals. It represent the absence/presence of the “ blocks to spirituality” identified by Ashmos and Duchon (Rego & E cungh,2008,p.63).

#### **1.4.6. Sense of God Supervision**

In Islamic thought, god is supervising all our manners and deeds both large and tiny ones, thus and no one can be hidden from his sight and supervision. There is a belief that god even dominates on human’s thought , as Qoran commands :

“ God is aware of treachery in people’s eyes and hidden ideas in their hearts.” Hence , preventing God ‘s punishments and rendering accounts in resurrection day , the real Muslim tries not to do illegal and wrong actions. Unlike non –Islamic societies , this is point for Islamic managers that employers and people know god present and supervisor on their actions (Ahmadi,2007,p.183).

#### **1.5. Professional Commitment**

One of the subjects appealed researcher’s attention is different aspects of commitment. Because employer’s attachment and commitment are related not only to organization but also to other fields such as profession , family , direct supervisor . Two important aspects of commitment considered a lot attention, are organizational and professional commitment. These two aspects like others are being discussed and studied by managerial and organizational behavior researchers during recent decades (Abtahi & Molae, 2004,p.1).

The construct of PC, developed from the more established construct of organizational commitment (Hall et al , 2005,p90) and the study of professional commitment has taken a similar evolutionary pathway to that of organizational commitment (Kerr,2005,p47).The theory of professional commitment suggest that the more investments one makes in a committed line of actions ,the more is difficult it is to renege on the commitment (Tayler ,1988, p 48).

Organizational behavior researchers begun to examine occupational and professional commitment. Both types of commitment are conceptualize similarly in that they involves groups of people across employing organizations who have mastery over specific occupational tasks. In short , professionals are perceived as a subset of occupational communities (Bryant et al , 2007,p.63) .Van Maanen and barley describe an occupational community as “ a group of people who consider themselves to be engaged in the same sort of work” and as people whose identity is partially based on the mastery of specific occupational tasks. This view is consistent with the idea of Kerr,Von glino and Schriesheim , who noted that a profession is a special type of occupation , one whose members exhibit high levels of such characteristics as expertise ,autonomy , a belief in the regulation of the profession by its members.

According to Salaman, a professional community has the following defining characteristics :

- **Peoples self image:** it is professionals self – identification with a profession not any others, that determines a professional community.
- **Reference group :** members a professional community regards other members of the same profession as their major reference group , with whom they share a common set of

belief, values and norms and they look to one another for support and confirmation of the meanings they ascribe to events around them, for approval and disapproval of patterns of behaviors and for evaluation of their professional performance.

- **Fading boundaries between work and leisure** : people prefer to associate with other members of their profession than with outsiders , and people carry work activities, interest and relationship into leisure (Wang&Armstrong,2004,p.378).

Before defining professional commitment, it is necessary to establish the difference between **career**, **profession** and **occupation** concepts, because they are used in the definition professional commitment. Occupation/ vocation” describe the mastering or establish a set of knowledge and abilities related to production of goods or delivery of service. Profession refers to a set of characteristics that can vary from one occupation to another, that is , high involvement , feeling of identity , autonomy and high adherence to objectives and professional values. Career comprehends both occupations and professions and consider a sequence of jobs related to a certain field (Llapa et al,2008,p.485).

A profession is generally defined as an occupation requiring advanced education and special training. To become a true professional , people must invest a lot of time and energy into learning and practicing their professional knowledge and skills (Wang&Armstrong,2004,p.378). An occupation can be classified as a professional only when it meets the following criteria :

1. Exclusivity through restricted entry
2. Dedication
3. Extended preparation
4. Esoteric knowledge
5. Acceptance of a particular code of ethics and practices
6. Autonomy of the occupation (Jyue fang,1984,p. 17)

Definitions of professional commitment construct have ranged from the extent to which one is engaged in carrying out the specific tasks in the present work environment to the degree of importance that work plays in one’s life (Someh&Bogler,2002,p557).

In a study of accountants professional commitment , Aranya, Pollack and Amernic explored the relative strength of their identification with , and involvement in their profession .They modeled their study after porter et al research on organizational commitment by substituting the word “ profession “ for organization. consequently they wrote that professional commitment may indicate :

1. The belief in and acceptance the goals and values of the profession.
2. The willingness to exert considerable effort on behalf the profession and
3. The definite desire to maintain membership in the profession. Thus professionally commitment employees expend their effort on behalf of the profession which results in their internalization of the professions success or failure as personal success or failure (Giffords,2003.p8).

Wallace et al definition of professional commitment is similar to the Allen and Myer definition of organizational commitment. She states that professional commitment has three dimensions such as affective , continuening and normative (Abtahi & Molae,2007). One of the most comprehensive studies of professional commitment is by Wallace who examined not only the determinants of professional commitment but also the determinants of organizational commitment. She concluded that the models of organizational commitment do not explain professional commitment well (Osinsky & Mueller, 2004, P.197).

## 1.6. Dimensions of Professional Commitment

Researchers have argued and demonstrated empirically that PC consist of three dimensions , with each dimension developing in different ways and leading to different outcomes. These are:

- ***affective PC*** (individuals want to stay in their profession) : The extent to which individuals “want to stay “ in the profession because they identify with the profession’s goals and want

to help the profession to achieve those goals (Smith & Hall, 2008, p.76). A person with high APC will more strongly identify with and experience more positive feeling about their profession compared to a person with low APC (Hall et al., 2005, p.89).

- **continuance PC** (individuals feel they have to stay in their profession) : The extent to which individuals feel they have to stay in the profession because of an accumulation of investment or lack of comparable alternatives (Smith & Hall, 2008, p.76). Continuance commitment is based on Becker's theory of side bets and according to this theory a person invests in his profession or organization, that is the more investments, the greater becomes the commitment to the organization or profession (Arku, 1985, p.18). CPC may develop as individuals acquire investments in the profession that would be lost upon leaving, including technical expertise, high status and rewards. poor labor market conditions, the development of nontransferable skills and the costs of retraining may limit comparable alternatives and thus increases CPC (Hall et al., 2005, p.89).
- **normative PC** (individuals feel they ought to stay in their profession): The extent to which individuals feel they ought to stay in the profession through a sense of obligation (Smith & Hall, 2008, p.76). NPC may arise as a result of experiencing significant benefits from working in the profession or pressure from colleagues or family that emphasizes the importance of remaining in the profession (Hall et al., 2005, p.89).

### **1.7. Interesting in Professional Commitment**

Interest in PC developed as researchers and practitioners began exploring the positive impact of having employees who are highly committed to their profession (Hall et al., 2005, p.90).

Lee et al., identify four reasons for understanding PC. First, a person's career represents a major focus in life. Second, because PC affects retention, it has important implications for human resource management. Third, because professional expertise develops from work experience, work performance may be linked to PC. Finally, future study of PC may lead to an understanding of how individuals develop and integrate multiple commitments inside and outside the workplace (Hall et al., 2005, p.90).

## **2. Relationship Between Organizational and Professional Commitment**

Two approaches exist to conceptualize the relationship between organizational commitment and professional commitment. The first one assumes that there is a contradiction between the two. The second approach questioned the incompatibility argument and says that these two forms of commitment are not in conflict (Ei-rajabi, 2007, p.487).

Researchers such as Koren Howser (1962), Blau and Scott (1962), Hall (1968) and Goldner (1957) say that there is a conflict between organizational and professional commitment. Based on their views, professional employees, as they claim, are more committed to their profession and its values rather than their organization and employers. Goldner suggested the probability of conflict in the employees' commitment to their organizations and profession for the first time. He stated that professionals commit to an extra organizational reference such as their professional group instead of committing to their organization. On the other hand, employees with limited skills and knowledge commit to the organization and have an internal reference (Abtahi & Molaei, 2007, p.1). Recent research has explored this potential organizational-professional conflict and found that commitment is not a zero-sum game (Bryant et al., 2007, p.64).

In contrast with the belief that there is a conflict between organizational and professional commitment, others believe that there is no conflict between these two forms. Researchers such as Aranya (1986), Organ & Green (1981) and Williams et al. (1986) claim that growing professional and bureaucratic characteristics in works is obvious. This view leads to the not being a conflict between organizational and professional commitment. In this view there is not a commitment dilemma

(Abtahi&Molae,2007,p.2).The result of such a view is that when the organization rewarded professional behaviors ,these two commitment are related to each other. however Baugh and Roberts argue that the organization may desire the simultaneous occurrence of high levels of both forms of commitment and such an occurrence could be regarded as a “check and balance “ tool for each other (Huang, 2006,p.33) .

### 2.1. Advantages of Professional Commitment

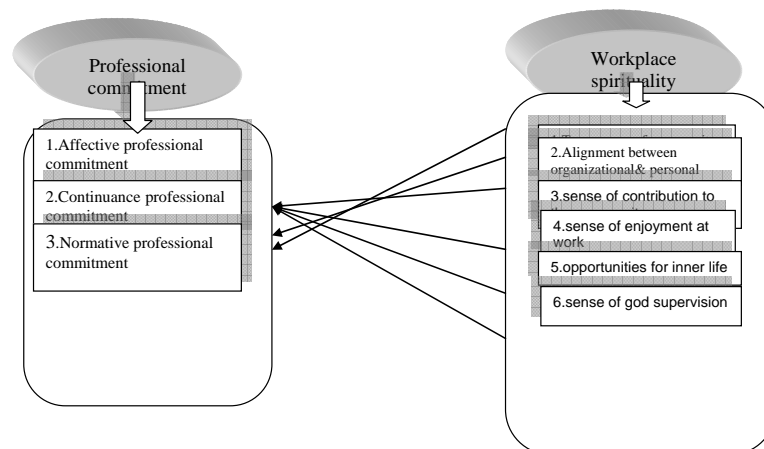
Professional commitment has been linked to important outcomes such as improved work performance , reduce turnover intentions and greater satisfaction at both organizational and professional levels (Elias,2006,p.85). Higher levels of professional commitment are associated with positive behaviors that are beneficial to an organizational. Accordingly , individuals with high levels of professional commitment should be less likely to engage in activities that are detrimental to a firm (Greenfield et al,2008,p.422).

### 2.2. Affecting factors on Professional Commitment

In different researches , different affecting factors are considered that affect professional commitment those are as followed :

- 1) Organizational commitment
- 2) Professional organization conflict
- 3) Satisfaction with rewards
- 4) Tertiary training is likely to affect the development PC at the pre- employment stage.
- 5) Completion of professional is likely to affect the development of PC at the entry/socialization stage.
- 6) Organizational culture is likely to affect PC at the entry/socialization stage.
- 7) Professional membership requirements and services , which should primarily affect PC during the advancement / stabilization stage. (Smith & Hall , 2008,p.87)
- 8) It as an indisputable fact that every employee expects a reward or recognition from his employer. Every professional normally prefers a place where their performance is assessed and rewarded accordingly. (Kannan & Pillai,2008,p221)
- 9) professional commitment increases by the work experience. (Sheldon, 1990, p 143)
- 10) Job level : as employees move to higher levels in their professional and receive increased rewards and status, the costs of leaving the profession may increase and leading to higher PC (Hall et al,2005,p.104).

### 2.3. Theoretical Framework



### 3. Research Method

#### 3.1. Methodology

##### 3.1.1. Sample Selection

The data come from a field study whose sample consisted of employees and managers of the branches of melli bank in ghaemshahr city. About 100 questionnaire were distributed and the researcher waited to collect the completed questionnaire from those who volunteered and a useable sample of 85 responses was obtained.

The sample consisted of 88 percent men and 12 percent women. 8 percent of the respondents were unmarried and 92 percent of them were married.

##### 3.1.2. Survey Instrument

Data were collected using a questionnaire that was composed of demographic items and scales for workplace spirituality and professional commitment. All scale items used a five-point Likert scale (1= strongly disagree, 5= strongly agree). Since we couldn't find any questionnaire about workplace spirituality, which met the research needs, the authors designed a questionnaire. It means that authors inserted an additional dimension to the questionnaire of workplace spirituality and that was the sense of God supervision. To determine the reliability, some questionnaires along with a preliminary model were prepared and distributed among some experts. After reviewing the ideas, some changes were made, some were reformed, some were omitted and the final questionnaire was designed. To determine the validity, alpha Cronbach was applied and the validity coefficient of scientific calculated about 0.888.

About professional commitment there was a standard questionnaire. Professional commitment including three dimensions and 13 questions stated. These questions were used to assess the degree to which the individuals is committed to his or her profession. At the beginning of the questionnaire some demographic questions such as sex, education level, and marital status were asked.

**Table 1:** Frequency and percentage demographic data

| Items              | Number of People | Percentage |
|--------------------|------------------|------------|
| 1. sex             |                  |            |
| Male               | 75               | 88.2       |
| Female             | 10               | 11.8       |
| 2. marital status  |                  |            |
| Unmarried          | 7                | 8.2        |
| Married            | 78               | 91.8       |
| 3. education level |                  |            |
| College            | 46               | 54.1       |
| Bachelors degree   | 35               | 41.2       |
| Masters degree     | 4                | 4.7        |

### 4. Research Results

We tested hypotheses by Fisher's test. Except 9 of hypotheses, others were supported. The main hypothesis that stated there is a positive relationship between workplace spirituality and professional commitment supported also. As shown in table, the meaningfulness is 0.000.

**Table 2:** Results of the main Hypothesis

| Variable 1             | Variable 2              | df | meaningfulness |
|------------------------|-------------------------|----|----------------|
| Workplace spirituality | Professional commitment | 1  | 0.000          |



Because meaningfulness is lower than 0/05 so the null hypothesis is rejected and H<sub>1</sub> is accepted and it means there is a positive relationship between workplace spirituality and professional commitment.

**Table 3:** Results of other Hypotheses

| Variable1   | Variable2                           | meaningfulness | result           | Accept/reject |
|---|-------------------------------------|----------------|------------------|---------------|
| Work enjoyment                                    | Affective professional commitment   | 000            | Lower than 0/05  | A             |
| Alignment between organization and personal value | Affective professional commitment   | 000            | Lower than 0/05  | A             |
| Opportunities for inner life                      | Affective professional commitment   | 0/001          | Lower than 0/05  | A             |
| Contribution to the community                     | Affective professional commitment   | 0/041          | Lower than 0/05  | A             |
| Team sense of community                           | Affective professional commitment   | 000            | Lower than 0/05  | A             |
| God supervision                                   | Affective professional commitment   | 0/101          | Higher than 0/05 | R             |
| Work enjoyment                                    | Continuence professional commitment | 0/108          | Sig>0/05         | R             |
| Alignment between organization and personal value | Continuence professional commitment | 0/261          | Sig>0/05         | R             |
| Opportunities for inner life                      | Continuence professional commitment | 0/082          | Higher than 0/05 | R             |
| Contribution to the community                     | Continuence professional commitment | 0/289          | Higher than 0/05 | R             |
| Team sense of community                           | Continuence professional commitment | 0/915          | Higher than 0/05 | R             |
| God supervision                                   | Continuence professional commitment | 0/038          | Lower than 0/05  | A             |
| Work enjoyment                                    | Normative professional commitment   | 0/003          | Higher than 0/05 | A             |
| Alignment between organization and personal value | Normative professional commitment   | 000            | Lower than 0/05  | A             |
| Opportunities for inner life                      | Normative professional commitment   | 0/201          | Higher than 0/05 | R             |
| Contribution to the community                     | Normative professional commitment   | 0/034          | Lower than 0/05  | A             |
| Team sense of community                           | Normative professional commitment   | 0/096          | Higher than 0/05 | R             |
| God supervision                                   | Normative professional commitment   | 0/077          | Higher than 0/05 | R             |

As shown in the Table 4, the sense of god supervision has the highest and alignment between organizational and individuals values has the lowest rank.

**Table 4:** Average rank of each dimension of workplace spirituality

| <b>Dimensions</b>                                       | <b>Average rank</b> |
|---|---------------------|
| Sense of god supervision                                | 5/29                |
| sense of contribution to the community                  | 4/12                |
| opportunities for inner life                            | 4/11                |
| team sense of community                                 | 3/01                |
| sense of enjoyment at work                              | 2/46                |
| alignment between organizational and individuals values | 2/02                |

## **5. Discussion, Conclusions and Recommendations**

The reason that this research is conducted is to establish the relationship between spirituality and other variables such as: opportunity for inner life, team sense of community, alignment between personal and organizational values, sense of contribution to the community, sense of joy at work, along with other factors like, feeling the presence and observation of God on anything we are doing, as well as, professional commitment of employees, that is, affective professional commitment, continuing professional commitment, and normative professional commitment in a destination society. This research is considered to be a correlational one. Actually the main purpose of this research is to set up a relationship between abovementioned variables that deal with valuable spiritual aspects of organizational work from psychological and virtual point of view, and professional commitment.

The obtained result from the main hypothesis shows that there is a significant relationship between spirituality in work place and professional commitment. The significance gained from this hypothesis suggested that since it was lower than 5%, so the null hypothesis (H0) suggesting there is no relationship between the two elements is refuted and (H1) suggesting the relationship between the elements mentioned above, is acceptable. The obtained results from H1 indicate that it locates at 99% level of certainty, so it can be acceptable. That is, between elements like sense of joy at work and affective professional commitment there is a significant relationship. Research shows that those employees who enjoy from what they are doing and feel that they are meaningful would become more committed to work. Consequently, we had better do something like job rotation, job enrichment, and employees' qualification programs to help them enjoy their work and commit to their job more than ever. Results obtained from (H2) indicates that there is a significant between elements like alignment between personal and organizational commitment and affective professional commitment, that is, alignment between personal and organizational values results in increasing in affective professional commitment. That is why, we suggest that in order to increase aforementioned issues managers should help the members of their organizations to figure out how much they are efficient for their organizations to reach their determined goals. This will cause workers to cope with their jobs purposes and later this fact will become part of their professional entity. Furthermore, managers should try to elucidate and clarify the goals and future horizon of the organization for the employees and also ask their personal opinion about professional values (attempt to regard their health, morale, and life styles) to persuade them to accept the professional values more than it use to be.

Considering (H3) that shows significant relationship between opportunities for inner life (privacy) and affective professional commitment, it can be found out that paying attention to people's personal milieu and respecting their spiritual values and also allowing them to overtly and openly express their ideas in the work environment results in increasing inner life opportunities and subsequently it causes increasing in affective professional commitment.

The obtained results from (H4) suggest that there is significant relationship between sense of contribution to the community and affective professional commitment. It is quite clear that when there is a "job design" the workers will be satisfied and due to this matter their work will be more significant and so doing, the employees come to this belief that they are very efficient for their society.

Based on (H5) there is significant relationship between team sense of community and the element of affective professional commitment. Thus, to reinforce cooperative feeling among workers the following methods seem to be beneficial:

1. Establishing an open and vast social communication among employees.
2. Establishing a friendly atmosphere based on cooperation rather than competition.
3. And finally, Establishing educational programs to increase workers' communication ability between individuals and their listening skill and team dependency.

And ultimately, (H12) that speaks about the relationship exists between God's observation and affective professional commitment rules. It also indicates that between those items there is a significant relationship.

As it is illustrated in table 4 the element of God's observation, among all other spiritual elements in a work place, is the most paramount one.

This research is done in an Islamic society. In such a society believing in resurrection day and calculation of people's behavior in the word here and after and rewarding as well as chastising them by The Almighty is part of Muslims' beings. It plays a very important role in behavioral orientation of the people. As a result, the more true belief penetrates in people's soul, the less flaws in people and the less social observation system. Here we can observe one of the prime difference between observation in Islamic communities and materialistic ones. Islamic community enjoys a kind of invisible observation system. Hence, reminding workers in organizations about the presence of God and it's observation on anything they are doing seems to be the most important factor. Remembering God can certainly inhibit those employees who are intended to do wrong and shrink from their responsibilities and direct them into a righteous way, otherwise the God's chastisement would be waiting for them.

As it is apparent, knowledge about spiritual behavior dramatically developed in the last two decades. It seems that noticing the spirituality and religion have an important impact on people's attitudes and behavior. Subsequently, that can affect organizations those people working there. So, if spirituality and religion are directed in a right way, they seem to have adequate potentiality to result in deepest cooperation, not only in professional field, but also for the emergence of the essence of humanity.

Since in this research the role of interference and moderators variables did not considered It is suggested that in next researches these factors put in the considerations.

Since there are different ideas about the relationship between organizational and professional commitment it is suggested that relationship between these two and workplace spirituality would consider too.

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