The influence of spirituality in the workplace on the satisfaction of private sector employees

A influência da espiritualidade no ambiente de trabalho na satisfação dos funcionários do setor privado

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Abstract

Work plays a fundamental role in human life, as it is not only a means of survival, but also a lever for social, organizational and spiritual experiences, producing meaning, joy and purpose in life. Based on this view, we proposed the following research question: What is the influence of spirituality on the various constructs that form Satisfaction with the workplace in the Brazilian oil and gas industry?" To answer this question, we applied a questionnaire that gathers the scales of Spirituality by Liu and Robert (2011) and Satisfaction with the Workplace by Siqueira (2008). We collected and analyzed using the SEM-PLS 514 complete questionnaires. This technique was applied using SmartPLS 2.0 software. The results indicate that spirituality positively influenced Satisfaction with Wage, Boss, Promotions and Tasks. The only relationship that was not statistically supported was Satisfaction with Coworkers.
This result is very interesting as it goes against the literature and points to a peculiarity of great competition between coworkers, which can make the environment quite difficult for management. The theoretical contribution of this study lies in the presentation and testing of the SJS scale in an environment different from its first application, which was in the public sector. The practical contribution is to point out issues that can be worked on by managers, bringing short and long-term gains to satisfaction with the workplace and, consequently, greater employee engagement and commitment.

**Keywords:** Spirituality. Satisfaction. Job. Onshore. Oil and Gas.

**Resumo**

O trabalho desempenha um papel fundamental na vida humana, pois não é apenas um meio de sobrevivência, mas também uma alavanca para experiências sociais, organizacionais e espirituais, produzindo sentido, alegria e propósito na vida. Com base nessa visão, propusemos a seguinte questão de pesquisa: Qual a influência da espiritualidade nos diversos constructos que compõem a Satisfação com o local de trabalho na indústria brasileira de petróleo e gás?” Para responder a essa questão, aplicamos um questionário que reúne as escalas de Espiritualidade de Liu e Robert (2011) e Satisfação com o Trabalho de Siqueira (2008). Coletamos e analisamos usando o SEM-PLS 514 questionários completos. Esta técnica foi aplicada utilizando o software SmartPLS 2.0. Os resultados indicam que a espiritualidade influenciou positivamente a Satisfação com Salário, Chefe, Promoções e Tarefas. A única relação que não teve suporte estatístico foi a Satisfação com os Colegas de Trabalho. Esse resultado é muito interessante, pois vai de encontro à literatura e aponta para uma peculiaridade de grande competição entre colegas de trabalho, o que pode tornar o ambiente bastante difícil para a gestão. A contribuição teórica deste estudo reside na apresentação e teste da escala SJS em um ambiente diferente de sua primeira aplicação, que foi no setor público. A contribuição prática é apontar questões que podem ser trabalhadas pelos gestores, trazendo ganhos de curto e longo prazo para a satisfação com o ambiente de trabalho e, consequentemente, maior engajamento e comprometimento dos colaboradores.

**Palavras-chave:** Espiritualidade. Satisfação. Trabalho. Em Terra. Óleo e Gás.

**Introduction**

Work plays a fundamental role in human life, as it is not only a means of living, but also a lever for social, organizational, and spiritual experiences (Goulejac, 2007, Oriol &...
According to Ward & King (2017) there is a deep relationship between work, meaning, joy, and purpose in life. The opposite of these sentences is a sense of unfulfillment, frustration, fear, and doubt. The experience of these sensations associated with the exercise of work can occur in different ways throughout life, depending on the interference of internal problems and external factors from many different areas. According to Gupta, Kumar, and Singh (2014) organizational success depends on the effectiveness of the workforce, which in turn is highly dependent on the job satisfaction of employees. Such dependence, according to Fry, Latham, Clinebell, and Krahnke (2017), is due to a number of factors: the job itself, the wage, the opportunities for promotion, the relationship with the direct manager and with coworkers. These all have a very strong correlation with worker satisfaction and with their performance and productivity (Judge, Bono, Thoresen, & Patton, 2001).

Job satisfaction is a topic that has attracted the attention of organizational behavior researchers and business leaders since the first decades of the 20th century (Judge et al., 2001, Judge, Weiss, Kammeyer-Mueller, & Hulin, 2017, Oriol & Gomes, 2022, Siqueira, 2008]. They seek to understand how emotions arising among workers are marked by the connection of satisfaction to the motivational process (Weiss & Cropanzano, 1996). Moving into the 21st century, job satisfaction is described as one of many concepts that refer to affectivity in the work environment, or more precisely, the affective bond between the individual and his or her work [Goulejac, 2007, Siqueira, 2008).

According to Harris (1989), job satisfaction is a feeling that comes from the overall work situation. Fraser (1996) and Herzberg (1966) describes such satisfaction as a personal, subjective, and dynamic state that can be continuously influenced by the internal and external conditions of the job and the worker. Locke (1969) defines this same satisfaction as a result of the worker's evaluation of his work or the fulfillment of his values through this activity, which is a positive feeling of well-being. It is worth noting that Locke (1969) differs needs from values. He describes that needs refer to individuals' survival, well-being, and happiness, which are innate and common to all people. In contrast, values vary from person to person because they satisfy individual desires, or what each person considers beneficial or useful (Locke, 1969; 1976).

Job satisfaction has been researched from the bias of spirituality. Neal (2018) says that among the various forms of intelligence, existential intelligence is gaining more visibility among researchers willing to study it (Karakas, 2010, Neal, 2018]. One way to conduct existential intelligence research is to study individual spirituality and its impact on job satisfaction (Neal, 2018). According to Gardner (1994), existential intelligence is linked to society, human formation, culture, and other questions about human existence, such as life,
death, and the origin of the universe. People with existential intelligence also demonstrate a strong curiosity about spiritual topics.

Spirituality and religion are not necessarily linked. Spirituality is concerned with the purpose and meaning one finds in life. Some find a connection with religion or with God. Others may find it in themselves by living with loved ones, art, nature, etc. This depends on each person's respective beliefs, cultures, and values. While the concept of religion refers to manifestations of worship, rituals, and other forms of religious expression, spirituality is understood as a constructive human dimension characterized by human intimacy with something greater (Villani, Sorgente, Iannello, & Antonietti, 2019).

Starting from this contextualization and the gap presented, we proposed the following research question; "What is the influence of spirituality on the various constructs that form Satisfaction with the workplace in the Brazilian oil and gas industry?" As an objective of this research, we want to determine which elements of overall satisfaction, i.e. satisfaction with wage, satisfaction with boss, satisfaction with coworkers, satisfaction with promotions, and satisfaction with tasks performed, receive greater influence from the level of spirituality of the individuals surveyed in the workplace.

This research was conducted in the onshore environment, according to Leite (2009) works in this modality are those performed on land, usually in offices and workshops. In the oil and gas segment, this term is used in contrast to offshore, which are the activities performed on ships, platforms and other constants in the open sea. The methodology applied was Structural Equation Modeling in Partial Leaders Square, SEM-PLS using SmartPLS 2.0 software.

**Spirituality, Religiosity and Job Satisfaction**

According to Fry et. al. (2017) and Milliman, Gatling, and Kim (2018), spirituality is described with a wide range of values and definitions such as: transcendent, balanced, sacred, detached, life with meaning, living deeply connected to the universe, having the awareness that there is a force, something or someone greater than your existence (God, or a higher power) that provides sustenance and knowledge, which transcends the aspects of a life attached to the consumption of material goods only.

Milliman et al. (2018) continues in his exposition by saying that spirituality, can be divided into seven general characteristics, such as: search for meaning and purpose; living in harmony with others; personal integrity, well-being, holistic; achieving personal growth; ethical, integrity or values based; belief in the sacred; and sense of justice or injustice.
Spirituality can be seen as something intimate, more personal, something that people define for themselves and that is in essence free from laws, ordinances, guilt, and associated responsibilities [Gupta et al., 2014, Koenig, 2009].

Liu and Robertson (2011), authors of the “Spirituality” scale, characterize spirituality by three distinct aspects, although concatenated: "interconnection with human beings, interconnection with nature and all living beings, and interconnection with a higher power”. Thus, one has spirituality as a series of sequential and uninterrupted events, constituted of distinct levels of self-personality, both as a fixed trait and as a malleable condition. They will differentiate the idea of religiosity and spirituality, in which religiosity represents the vertical relationship with a higher power and which can be used as a way of maintaining or building spirituality. On the other hand, spirituality represents something more extensive than religiosity, and which can exist even without the latter, just as it can supplant it.

To enhance the understanding of spirituality, Liu and Robertson (2011) propose four distinct concepts about the term. Such concepts help identify what can be called levels of spirituality, moving from individual (low) to transcendental (high) - a process that can be titled continuous spirituality. Its levels are: individual, relational, collective, and transcendental. The lowest level indicates a more individualistic spirituality, being a self-centered process, with more autonomous actions, without interactions with other individuals.

Relational spirituality, on the other hand, may present small forms of interaction between individuals, as the example of sharing beliefs, small actions or activities that promote relationships within the spiritual dynamic. This level indicates the presence of individualized relationships with other people. This identification stems from the competence with which an individual plays his or her role in society, as imprinted through evaluations from a reflection on his or her living in society. Reflections about the individual and the level of belonging he enjoys with others.

The next level of ongoing spirituality is the collective. It does not require relationships between group members, but highlights impersonal common bonds with a group through depersonalization, where the self in society is not bound by its own concepts, is a representative of a certain social category, which adapts to the environment in which it is inserted. The highest level of spirituality that Liu and Robertson (2011) describe as transcendental, is characterized by expansiveness that transcends the boundary that demarcates the self from the non-self, expands the boundaries of the self, interpersonally, and presents an understanding of interconnectedness with humans, nature, other living beings, and a higher being.
In an objective analysis, spirituality and religiosity are difficult to differentiate. Many observe religion as something segregationist that leads to conflict and war, and that can also lead to extreme religious zeal that can ultimately become intolerant (Koenig, 2009, Osman-Gani, Hashim, & Ismail, 2013). In this direction, there is truly a growing group of people who categorize themselves as spiritual but are unconnected to religion, as they do not see themselves connected to any religious dogma (Koenig, 2009).

But conceptually religion is an organized system of beliefs, practices, rituals, and symbols designed to facilitate closeness to the divine or transcendent (God, higher power, or ultimate truth/reality). As well as, to promote understanding of their relationships and responsibilities to others in the life of the community (Osman-Gani et al., 2013). In sum, Phipps & Benefiel (2013) point out that spirituality is necessary for religion, but religion is not necessary for spirituality.

One of the most significant feelings of employees is job satisfaction. According to Gortner, Mahler, and Nicholson (1987), such importance is relevant in organizational research. In other words, many managers believe that the happier the employees, the better their performance will be. Studies in this area have shown that lower levels of job satisfaction led to negative symptoms, such as absenteeism, complaints, low morale, and high turnover (Gupta et al., 2014).

There are several definitions of job satisfaction, but the broadest definition comes from Locke (1969; 1976), who describes job satisfaction a pleasant or positive emotional state resulting from an evaluation or experience in the environment. Whereas, Spector (1997) defined the term as the extent to which people like or dislike their jobs. Several researches have linked job satisfaction to behavioral factors in their environment, such as retention policy, hard work, high number of absences from work, and organizational commitment. Employees with high satisfaction level are more loyal and committed to their organizations than dissatisfied employees (Gupta et al., 2014).

The connection between spirituality and job satisfaction was researched from two scales. The scales "EST", of job satisfaction (Siqueira, 2008), and Spirituality, of measuring spirituality (Liu & Robertson, 2011). These scales together aim to measure their constructs based on relational measures, which creates a natural connection between their results and equality in the views of the individual at their diverse relational levels.

The proposed connection occurs because the spirituality scale of Liu and Robertson (2011) is based on the theory that human beings can be individualistic, as we have seen in previous sections, forming there "I" in an egocentric way, or not, forming there "I" from the relationships they establish with others, with animals and nature and with a superior being or
force, in a continuous way that goes from the individual to the transcendental. These principles are also shared in the EST satisfaction scale (Siqueira, 2008), which is based on the cognitive perspective from the discrepancy theory, in which the individual develops his satisfaction in his relationships with people and situations, in comparison with his environment.

Construction of the Hypotheses

The impact of spirituality on wage satisfaction is based on the influence of perceived levels of work environment demands and the flow of feelings experienced in daily life (Oriol & Gomes, 2022, Weiss & Cropanzano, 1996). Spirituality can dampen bad emotions, not being a way to alienate employees, but to give them a meaning to their job duties beyond just looking at immediate earnings (Hudson, 2014, Oriol & Gomes, 2022).

A part of the issue governing the impact of spirituality on work is presented by King (2007), who points to the altruism developed by civil servants as a motivator that compensates for issues related to the lower earnings received within public functions compared to those earned in the private sector. Looking at the influence of spirituality on job satisfaction, the fact of having greater empathy with others can generate a feeling similar to that generated in public service and cushion problems linked to financial receipt (Hudson, 2014, Neubert, & Halbesleben, 2015, Perry, Wise, & Hondeghem, 2019).

Hypothesis 1: An individual's level of spirituality influences Satisfaction with Wage.

Satisfaction with co-workers and with the boss is necessary for mutual respect (Fry et al., 2017, Locke, 1969, Lawler, & Hall, 1970, Oriol & Gomes). In this sense, spirituality sees the need to relate to others as a means of achieving a higher level of the same, which is operated essentially with respect and caring (Fry et al., 2017, Liu & Robertson, 2011, Milliman, Czaplewski, & Ferguson, 2003, Oriol & Gomes, 2022). Love for work and co-workers is also considered a form of spirituality (Neubert, & Halbesleben, 2015, Oriol & Gomes, 2022). In the work relationship "feeling satisfied" is a two-way street, between coworkers and boss (Brewer, & Gardner, 1996, Fry et al., 2017, Liu & Robertson, 2011). This attitude leads to more pleasant relationships, which translates into greater satisfaction with coworkers and Boss.

Locke (1969, 1976) points to the satisfaction with co-workers and with the boss as an equation that depends on the admiration for these people. A subordinate who does not feel admiration for their leader tends to behave inappropriately, which produces serious problems.
of engagement and commitment (Oriol & Gomes, 2022, Siqueira, 2008). In this process of building admiration, spirituality functions as a way of bringing individuals together in a process of aligning goals and building and relationships based on trust (King, 2007, Perry et al., 2019, Weiss, & Cropanzano, 1996). This alignment and trust will in the long run turn into admiration, which produces the effect described by Locke (1969) and which ensures greater engagement among employees.

**Hypothesis 2: An individual's level of spirituality influences Satisfaction with Boss.**

**Hypothesis 3: An individual's level of spirituality influences Satisfaction with Coworkers.**

When studying spirituality in the workplace, promotion as an incentive is one of the least discussed topics. This is because this is a very specific topic, which largely constitutes the level of satisfaction associated with employees' needs for status and recognition (Aldefer, 1969, Maslow, 1954, McGregor, 1957, Oriol & Gomes, 2022, Triandis, & Herzberg, 1967). This topic is related to the issue of peer competition (Locke, 1968, Oriol & Gomes, 2022, Sant’anna, Paschoal, & Gosendo, 2012). Although spirituality is directly related to the collective, cooperation and social empowerment (Brewer, & Kramer, 1985, Liu & Robertson, 2011, Messick, & Mackie, 1989, Oriol & Gomes, 2022, Sant’anna et al., 2012, Tajfel, 1982), it acts as a mediator in promotion, because it has significance in the evaluation of the hierarchical superior, even when there is no admiration for the manager or when the result is considered unfair.

**Hypothesis 4: An individual's level of spirituality influences their Satisfaction with Promotions.**

Explored by many authors, researchers, and scholars, many literary works address the influence of spirituality on satisfaction with one's job (Karakas, 2010, Neal, 2018, Oriol & Gomes, 2022). These researches show that spirituality impacts in a very profound way the way people give meaning to their tasks (Duffy, 2010, Garg, 2017, Judge et al., 2001, Milliman et al., 2003, Mitroff, Denton, & Alpaslan, 2009, Neubert, & Halbesleben, 2015, Rego, & Cunha, 2008). In this relationship, spirituality acts directly on the perceived meaning of the task performed (Duchon, & Plowman, 2005, Duffy, 2010, Osman-Gani et al., 2013, Rego, & Cunha, 2008), in the happiness of the proposed job performance (Garg, 2017), and in
employee engagement (Milliman et al, 2018, Petchsawang, & Mclean, 2017), thus increasing satisfaction in the work environment. Even if the task is unpleasant (Neubert, & Halbesleben, 2015, Oriol & Gomes, 2022, 29], this sense of satisfaction will happen because the person becomes more tolerant of mistakes and stress is reduced (Altaf, & Awan, 2011, Mitroff et al., 2009).

The great driver of greater resilience with task types is in doing the task as if it were for a higher being who sees everything and ensures justice, so retribution does not come directly, but indirectly (Neubert, & Halbesleben, 2015). This happens because, the doer of the task comes to see it as a way to please a higher being (Neubert, & Halbesleben, 2015), as in a demonstration of connection to the divine, as a calling to do his work, as part of his worship (Dyck, 2014, Weber, 2004).

_Hypothesis 5: An individual's level of spirituality influences Satisfaction with Tasks performed._

![Figure 1: Hypothetical Model for test](image-url)

_Source: Elaborated by the Author_
Research Method

The methodology applied in this study mirrors the methodological requirements necessary to construct a valid answer to the research question (Bhattacherjee, 2012, Ferreira, 2013, Lee, & Lings, 2008, Zhang, & Shaw, 2012). All of the applied elements form a unique group of choices that ensure the rigor necessary for the results presented to have statistical validity (Hair, Anderson, Tatham, & Black, 2005, Malhotra, Nunan, & Birks, 2017, Tabachnick, & Fidell, 2013). The validity of a model is proven and proven so that it has external validity, that is, it can be extrapolated to the case studied, pointing general directions within the subject studied (Hair et al., 2005).

The methodological approach applied started from an objectivist ontology, that is, it considers that phenomena are objective and can be accessed and measured without an interference from the researcher (Cunliffe, 2010). Thus, when the researcher applies the survey, he is accessing knowledge that exists objectively and that can be analyzed by quantitative methods. Epistemologically, this study is defined as functionalist in the view of (Burrell, & Morgan, 1994).

Going beyond this question, we can situate this study as Critical Positivist, that is, it is using Popper's (2008) positivist way, which seeks to falsify the theorized hypotheses and not to prove that something really is what it claims to be. In this way of producing knowledge, propositions and hypotheses are theorized and statistical tests seek to support or reject the hypotheses constructed. This point is worth emphasizing, because by rejecting a hypothesis we prove that statistically it is not plausible, however, we are not proving that it is true, but only that it is not false. Everything else is based on the theory developed, so we say that tests are worthless without a well-formulated theory to support them.

The population is the highest level of abstraction in a study, it is defined by who is the focus of the study, along with limiting and constraining components at all levels (Andres, 2012). The population of this research will be the onshore workers of oil and gas companies in the state of Rio de Janeiro, who will answer a questionnaire from 03/01/2022 to 03/31/2022.

We used structural equation modeling for the analysis of the sample collected (Costello, & Osborne, 2005, Kline, 2016, Tabachnick, & Fidell, 2013). Each questionnaire item corresponded to an indicator (observed variable) of the measurement model associated with the hypothesized model [Ferreira, Moreira, Oliveira, & Vieira, 2018, p.140).

The approach chosen was quantitative using survey research as a means of obtaining the information for the analyses and subsequent evaluations of the hypotheses (Petrosko, & Alagaraja, 2017). The electronic questionnaire was developed in a Google tool called “forms”
or "googleforms" and were applied in this same format. In the questionnaire, 7-point Likert scales of responses ranging from "strongly disagree" to "strongly agree" were used. The questionnaire was divided into three parts, the first two referring to the two scales under study and the last one with the demographic data of the responding workers (Alreck, Settle, 1995). The data was obtained in the month of April to June 2022 via questionnaire.

The application of SEM-PLS, testing is required to be conducted in two stages (Alreck, & Settle, 1995, Hair et al., 2005, Petrosko, & Alagaraja, 2017, Shan, Liu, Pan, & Tong, 2010). The first stage is a Confirmatory Factor Analysis - CFA (Hair et al., 2005, Malhotra et al., 2017, Bido, & Silva, 2019). This analysis attacks the fit problem of the measurement model, external model, and produces a result that ensures that the scale items (observed variables) are reflecting the variations of the construct. The scale items, i.e., the external model, should capture the variations of the constructs (latent variables) that cannot be directly observed.

With the external model adjusted, we set out for the second stage of analysis, which is the testing of the structural model, internal model (Hair et al., 2005, Malhotra et al., 2017, Bido, & Silva, 2019). In this stage, the goal is to identify the validated of the relationships between the constructs and what is the weight of influence between them. At this point we verify if the relationships have statistical validity with p-value less than 0.05 (5%) and what is the path coefficient found between the constructs, the Beta (β). This test shows whether a hypothesis has statistical support not to be rejected, according to the idea of Popper (2008) of falsifying the theorized hypotheses.

Data Analysis

The confirmatory factor analysis of the external model was performed following all the steps recommended by the literature (Hair et al., 2005, Malhotra et al., 2017). The testing of the model formed by the EST (Siqueira, 2008) and Spirituality (Liu, & Robertson, 2011) scales followed with the inclusion of all indicators in each construct and with the link between all constructs as indicated by the relevant literature.

To fit the measurement model, three rounds of testing using CFA were required. In the first round we excluded all items that did not have a factor loading above 0.600 (Hair et al., 2005). The items excluded by this criterion were H2_4, V16, V11, V2, V5, V6 and V9.

The discriminant validity was also tested in this round and presented validity by the Fornell and Larcker (1981) criterion. However, the Average Variance Extracted - AVE presented problems for the Satisfaction with Tasks constructs and for the Three Spirituality constructs with values below 0.50, that is, 50%. This indicates the need to improve the factor
loadings of the constructs, which happens when we remove indicators that have factor loadings below 0.708. Thus, in the second round we excluded items H5_3 and H5_5, V7, so that the AVE value reached the minimum required by the literature for validity, which is 0.50, i.e., 50%. Next, we present the final results of the CFA wheels.

### Convergent Validity Test - Cross Loading

<table>
<thead>
<tr>
<th></th>
<th>Boss</th>
<th>Coworkers</th>
<th>Promotion</th>
<th>Wage</th>
<th>Task</th>
<th>Spirit_1</th>
<th>Spirit_2</th>
<th>Spirit_3</th>
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<td>0.815</td>
<td>0.481</td>
<td>0.356</td>
<td>0.330</td>
<td>0.473</td>
<td>0.102</td>
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<td>0.596</td>
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<td>0.565</td>
<td>0.052</td>
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<td>0.475</td>
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<td>H1_5</td>
<td>0.401</td>
<td>0.263</td>
<td>0.575</td>
<td>0.746</td>
<td>0.350</td>
<td>-0.021</td>
<td>0.125</td>
<td>-0.032</td>
</tr>
<tr>
<td>H5_1</td>
<td>0.466</td>
<td>0.324</td>
<td>0.220</td>
<td>0.196</td>
<td>0.678</td>
<td>0.161</td>
<td>0.191</td>
<td>-0.009</td>
</tr>
<tr>
<td>H5_2</td>
<td>0.447</td>
<td>0.315</td>
<td>0.298</td>
<td>0.242</td>
<td>0.724</td>
<td>0.123</td>
<td>0.105</td>
<td>-0.021</td>
</tr>
<tr>
<td>H5_4</td>
<td>0.447</td>
<td>0.431</td>
<td>0.437</td>
<td>0.361</td>
<td>0.787</td>
<td>0.025</td>
<td>0.186</td>
<td>0.013</td>
</tr>
<tr>
<td>V1</td>
<td>0.075</td>
<td>0.015</td>
<td>0.048</td>
<td>0.044</td>
<td>0.108</td>
<td>0.774</td>
<td>0.368</td>
<td>0.303</td>
</tr>
<tr>
<td>V10</td>
<td>0.051</td>
<td>0.007</td>
<td>-0.006</td>
<td>0.038</td>
<td>0.061</td>
<td>0.749</td>
<td>0.224</td>
<td>0.260</td>
</tr>
<tr>
<td>V13</td>
<td>0.118</td>
<td>0.080</td>
<td>0.069</td>
<td>-0.006</td>
<td>0.154</td>
<td>0.745</td>
<td>0.311</td>
<td>0.316</td>
</tr>
<tr>
<td>V4</td>
<td>0.010</td>
<td>-0.059</td>
<td>0.023</td>
<td>0.005</td>
<td>0.062</td>
<td>0.729</td>
<td>0.288</td>
<td>0.397</td>
</tr>
<tr>
<td>V14</td>
<td>0.124</td>
<td>-0.003</td>
<td>0.170</td>
<td>0.113</td>
<td>0.226</td>
<td>0.316</td>
<td>0.724</td>
<td>0.328</td>
</tr>
<tr>
<td>V5</td>
<td>0.059</td>
<td>0.010</td>
<td>0.109</td>
<td>0.091</td>
<td>0.085</td>
<td>0.334</td>
<td>0.651</td>
<td>0.306</td>
</tr>
<tr>
<td>V8</td>
<td>0.207</td>
<td>0.175</td>
<td>0.222</td>
<td>0.264</td>
<td>0.149</td>
<td>0.226</td>
<td>0.736</td>
<td>0.396</td>
</tr>
<tr>
<td>V12</td>
<td>0.007</td>
<td>0.006</td>
<td>0.032</td>
<td>-0.019</td>
<td>-0.081</td>
<td>0.334</td>
<td>0.397</td>
<td>0.789</td>
</tr>
<tr>
<td>V15</td>
<td>0.058</td>
<td>0.008</td>
<td>0.107</td>
<td>0.067</td>
<td>0.086</td>
<td>0.223</td>
<td>0.337</td>
<td>0.665</td>
</tr>
<tr>
<td>V3</td>
<td>0.052</td>
<td>0.025</td>
<td>0.098</td>
<td>0.109</td>
<td>-0.002</td>
<td>0.401</td>
<td>0.382</td>
<td>0.808</td>
</tr>
</tbody>
</table>

Table 1: Convergent Validity Test of the Measurement Model (External Model)

Source: Elaborated by the Author
Table 2: Discriminant Validity Test, Composite Reliability and AVE
Source: Elaborated by the Author

With the external model (measurement model) tested, adjusted and validated, we set out to calculate the structural model (Hair et al., 2005, Hair, Matthews, Matthews, & Sarstedt, 2017, Kline, 2016, Malhotra et al., 2017). In this analysis we test the proposed hypotheses for the SJS model.

In the structural model tested, following the existing literature that proposed and tested the SJS model in Brazilian public management (Oriol, & Gomes, 2022, Oriol, Gomes, Vieira, 2020), we worked with a second-order variable for Spirituality joining the three constructs that form the Spirituality scale (Liu & Robertson, 2011). This method reduces issues of bias and low identification of the constructs related to spirituality.

For the use of the second order variable as in the original model proposal, we performed again the Fornell and Larcker (1981) test to verify if the second order construct "Spirituality" formed by the three constructs of spirituality, Connection with the Divine, Connection with Human Beings and Connection with Nature and animals would have Discriminant Validity in relation to the other constructs that made up the model. What we found was the discriminant validity of the constructs, and we were able to analyze the hypotheses.
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The hypothesis testing showed that only hypothesis H2 which dealt with the influence of spirituality on peer relationships was not statistically significant at 5%. This implies that the other hypotheses were all supported by the statistical tests. Based on the parameters of Cohen, Cohen, West, & Aiken (2003) the influence of Spirituality on satisfaction with Wage, with Boss, with Promotions and with Tasks was median, being above 0.100 and below 0.300.

<table>
<thead>
<tr>
<th>Testing the Hypotheses using Spirituality as a Second Order Variable</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Estimate</strong></td>
</tr>
<tr>
<td>H1(+) Spirituality -&gt; Wage</td>
</tr>
<tr>
<td>H2(+) Spirituality-&gt; Coworkers</td>
</tr>
<tr>
<td>H3(+) Spirituality -&gt; Boss</td>
</tr>
<tr>
<td>H4(+) Spirituality -&gt; Promotion</td>
</tr>
<tr>
<td>H5(+) Spirituality -&gt; Tasks</td>
</tr>
</tbody>
</table>

Note: As the "n" of the sample is greater than 120 respondents, we considered the cutoff value for 95% confidence 1.960 according to the conversion table for the Bicaldal t-Test.

The verification of Common Method Bias - CMB was performed by including a construct formed by a series of questions that were unrelated to the scale items linked to the SJS model, following the recommendation of Chin, Thatcher, Wright, and Steel (2013). This author developed and tested a method in which an extraneous construct is used as a marker to verify when the data collection method used is influenced by a series of issues pointed out by Podsakoff, Mackenzie, Lee, and Podsakoff (2003) and reinforced by other authors such as Fuller, Simmering, Atinc, Ainc, and Babin (2015).

Podsakoff et al (2003) produced a study in which he pointed out a number of precautions that a researcher should take when developing research papers. Among the points
he drew attention to was the need to control the social desirability of the interviewee, that is, to try to eliminate the desire of the interviewee to please the interviewer, seeking to give answers that the interviewer will like. Besides this issue, there is the problem of the respondent who takes the questionnaire without thinking about the questions, that is, in an automatic way, among other issues pointed out by the authors.

To control for this issue of the WCD, in addition to the marker construct, the survey was applied anonymously via an electronic survey collection application. The questions were separated by scale, but within each scale they were shuffled to avoid creating response patterns in each construct.

The bias test of the method developed by Chin et al. (2013) when applied to the SJS model with the collected data showed satisfactory results with negligible changes in the betas of the constructs, indicating the absence of influence of the CMB in the model tested. In addition, none of the regressions showed statistically significant "p" value for the regressions with MLMV.

<table>
<thead>
<tr>
<th>CMB test (Chin et al, 2013)</th>
<th>Estimate</th>
<th>Mean</th>
<th>Std Error</th>
<th>t-test &gt; 1.96 (-) (p&lt;0.05)</th>
</tr>
</thead>
<tbody>
<tr>
<td>H1(+) Spirituality -&gt; Wage</td>
<td>0.141</td>
<td>0.128</td>
<td>0.063</td>
<td>2.231</td>
</tr>
<tr>
<td>H2(+) Spirituality-&gt; Coworkers</td>
<td>0.061</td>
<td>0.054</td>
<td>0.059</td>
<td>1.046</td>
</tr>
<tr>
<td>H3(+) Spirituality -&gt; Boss</td>
<td>0.141</td>
<td>0.138</td>
<td>0.066</td>
<td>2.130</td>
</tr>
<tr>
<td>H4(+) Spirituality -&gt; Promotion</td>
<td>0.165</td>
<td>0.168</td>
<td>0.055</td>
<td>3.002</td>
</tr>
<tr>
<td>H5(+) Spirituality -&gt; Tasks</td>
<td>0.164</td>
<td>0.163</td>
<td>0.065</td>
<td>2.517</td>
</tr>
</tbody>
</table>

MLMV->Boss -0.077 -0.044 0.110 0.698
MLMV->Coworkers -0.203 -0.078 0.180 1.131
MLMV->Promotion -0.029 -0.084 0.097 0.296
MLMV->Wage -0.020 -0.083 0.110 0.180
MLMV->Tasks -0.122 -0.011 0.146 0.838

Note: As the "n" of the sample is greater than 120 respondents, we considered the cutoff value for 95% confidence 1.960 according to the conversion table for the Bicaldal t-Test.

Table 5: Test for CMB detection Chin et al. (2013)
Source: Prepared by the authors

Discussion of Results

The results presented confirmed hypotheses H1, H3, H4 and H5 with Beta value between 0.136 and 0.166. These results show that although these are considered average values, they point to an influence of Spirituality on Wage Satisfaction (Hudson, 2014, Neal, 2018, Oriol & Gomes, 2022, Schreiner, Gonçalves, & Roth, 2019), with Boss (Judge et al., 2001, Lawler, & Hall, 1970, Hackman, & Lawler, 1971, Herman, 1973), with Promotions (Alderfer, 1969, Duffy, & Lent, 2008, Maslow, 1954, McGregor, 1957, Neubert, &
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The construct that forms the most general satisfaction of the worker in his workplace with greater influence of the level of spirituality was Satisfaction with Promotion, hypothesis H4 with beta of 0.163. This result is very interesting as the literature argues that a person with a higher level of spirituality will have less impact on frustrations suffered in relation to promotions not achieved (Duffy, & Lent, 2008, Neubert, & Halbesleben, 2015, Oriol, & Gomes, 2022). This shows how the development of elements linked to ethics and altruism, closely associated with higher levels of spirituality, can help in absorbing wear and tear from frustrated expectations (Farmer, Allen, Duncan, & Alagaraja, 2019, Houston, & Cartwright, 2007, King, 2007, Perry et al., 2019).

Another interesting argument from authors linked to public management, is the one that points to the issue of an altruistic feeling as present in people dedicated more integrally to public service (Perry et al., 2019). These people have a higher spiritual level, helping them to accept frustrations linked to less possibility of promotion present in public management in general (Farmer, et al., 2019, Orio, & Gomes, 2022). With this finding, we can point out that higher levels of spirituality are also linked to greater ability to absorb frustrations with promotions in the private sector.

The second hypothesis that receives the greatest influence from individuals' level of spirituality is Job Satisfaction, H5, with a Beta of 0.155. This is a widely studied argument in the literature linked to spirituality in the workplace (Duffy, 2010, Garg, 2017, Karakas, 2010, Neal, 2018, Milliman et al., 2003, Mitroff et al., 2009, Neubert, & Halbesleben, 2015, Rego, & Cunha, 2008). In this hypothesis, what is important is the idea of action as a function of a calling and not just an obligation or a financial reward for work done (Neubert, & Halbesleben, 2015). Here it is worth drawing attention that the influence on Satisfaction with Tasks was higher than Satisfaction with Wage (H1) and with Boss (H3), showing the importance of this influence for employee satisfaction in the workplace.

Tasks are the main factor in satisfaction or dissatisfaction with the workplace. When a task is stressful and tedious, it tends to demotivate employees (Judge et al., 2001, Locke, 1969, Siqueira, 2008). In this case, a higher level of spirituality can help improve the way the employee deals with the frustration caused by unpleasant tasks, helping in the equation of the
psychological problems faced (Oriol & Gomes, 2022, Weiss, & Cropanzano, 1996). This shows the importance of the view that that task is not being performed for a boss or standard, but it is being performed for a greater being who will reward that individual beyond monetary values that they may receive as retribution for the task (Neubert, & Halbesleben, 2015).

The influence of spirituality on job satisfaction is closely connected with hypothesis H1, which shows Satisfaction with Wage being the third most influenced by the level of spirituality of the individual, with beta of 0.139. What happens in this hypothesis is that people with higher level of spirituality tend to work in a more satisfied way even with salaries not in line with the jobs performed (Hudson, 2014, Oriol & Gomes, 2022). This is very much connected with issues of calling and of developing their jobs with a focus beyond financial return (Bickerton, Miner, Dowson, & Griffin, 2014, Hudson, 201). This attitude shows how individual investment in a healthy spiritual life can contribute to greater satisfaction with their income level, or even social level (Motowidlo, 2017, Schreiner et al., 2009). The status that comes from income, that is, the goods bought with the wage, are no longer the most important thing for that person (Maslow, 1954, Neal, 2018, Oriol, & Gomes, 2022).

An ethnographic study conducted by Spyer (2020) in peripheral communities in Recife and reported in a book called "O Povo de Deus" shows how a person who becomes affiliated to a Protestant religious institution changes his priorities. This person starts to have more social support, besides focusing much more on the development of his or her family. This finding points to a shift in the perceptions of the individual and how priorities change. Thus, issues related to social status based on having are no longer fundamental and become secondary. This contributes to a greater satisfaction with their social status and, consequently, with their wage level. The search for social ascension now involves a change through work and study, and no longer simply through dissatisfaction with the current situation.

The hypothesis that the level of spirituality of the individual influences his or her satisfaction with the boss (H3) with a Beta of 0.136 was also supported by the statistical tests. In this question, Locke (1968) defended that the satisfaction with the superior was very much linked to the admiration and respect that the subordinate would have toward his boss. On this point, most religions point out respect with their boss as a good thing for higher level of spirituality (Benefiel, Fry, & Geigle, 2014, Case, & Chavez, 2017, Gaarder, Hellen, & Notaker, 2015). This point is so important to some religions, that in the Christian bible there is a book (Philemon) which is a letter that the Apostle Paul wrote to get a slave, who had run away from his master, to return and subjugate himself to his command again. In this case, he states the obligations of each party as Christians, but he also states the need to obey the authorities and to respect them, because this authority would come from God.
Other religions also preach love and respect for both others and authorities. In addition, a person with a higher level of spirituality tends to consider the actions of his or her boss as fairer, as he or she will have a more benevolent outlook on those actions (Fry et al., 2017; Lawler, & Hall, 1970; Locke, 1968). Thus, by changing the way we observe situations, we end up experiencing a more positive flow of emotions than when we have a more negative outlook on the situations experienced (Lawler, & Hall, 1970; Oriol, & Gomes, 2022). This produces less stress in our flow of feelings and consequently more satisfaction with the adversities faced. See that this issue of the flow of feelings and the way we view facts and people's actions ends up having a positive impact on the level of satisfaction with all the hypotheses statistically supported so far.

Regarding the hypotheses tested, the only one that did not have statistical significance at 5% was the influence of the level of spirituality on Satisfaction with Coworkers (H2), which had a beta of 0.049 and a p-value > 5% (t-test 0.865 < 1.96). This contradicts the literature that places this relationship as one that receives the most influence from an individual's level of spirituality (Liu, & Robertson, 2011; Milliman et al., 2003). Most religions place the relationship with one's neighbor as very important for the highest level of spirituality by an individual (Benefield et al., 2014; Case, & Chavez, 2017; Gaarder et al., 2015). However, the results point in a different direction when it comes to the relationship between co-workers. This could mean two issues; first that other factors are more important in building satisfaction with the relationship between co-workers; and second, that since the environment in private enterprise is extremely competitive, spirituality would not be having an effect on this relationship.

The first alternative to explain the contradiction between the studied literature and the empirical result is very much linked to understanding what other elements may have greater weight in the work relationship with coworkers and how these elements can mitigate the effect of the level of spirituality as pointed out by the literature (Brewer, & Gardner, 1996; Fry et al., 2017; Motowidlo, 2017). Here, a possibility brings the reflections of great authors like Herzberg (1966) who shows in his theory how intrinsic elements can bring satisfaction with aspects of the workplace. In his analysis Herzberg (1966) points out that external elements have the power to bring dissatisfaction or neutrality, and that only internal elements can increase satisfaction in the workplace. Since spirituality is an element that generates influence on intrinsic issues, it should amplify satisfaction with the relationship with Coworkers. However, if other intrinsic elements that compete with spirituality are eroded, as happens strongly in our postmodern society, in which individualism has taken over human
relationships, and concepts have changed continuously (Motowidlo, 2017, Oriol, & Gomes, 2022), this process of increasing satisfaction is blocked.

Another important issue is that the first reason complements the second possible reason mentioned. In this case, the fierce competition also acts as a blocker of the effect of the level of spirituality on satisfaction with Coworkers. This is because the flow of feelings felt by the professional in relation to Coworkers becomes an opponent, and not someone who can help him in his quest for results (Sato, Andrade, Évora, Neves, & Oliveira, 2011). This situation ends up generating contradictory feelings in the employee, who at the same time, needs to work as a team with other Coworkers, always sees them as a potential opponent at times of cuts or disputes for new vacancies (Brewer, & Kramer, 1985, Duffy, 2010, Liu, & Robertson, 2011, Locke, 1968, Tajfel, 1982).

More broadly, the overall result found is in line with the relevant literature, confirming broader hypotheses such as the importance of ethics and spirituality in the workplace (Phipps, & Benefiel, 2013, Neal, 2018, Osman-Gani et al., 2013). Comparing with another study conducted in Brazil that used this same scale (Oriol, & Gomes, 2022), we can indicate that spirituality ends up having less influence on satisfaction with the workplace in the private sector than in the public service. This result was expected, since public service has greater appeals to issues closely linked to altruism, helping others, and working with purpose (Farmer et al., 2019, Houston, & Cartwright, 2007, King, 2007, Perry et al., 2019), while in the private initiative, the focus is much more on making profit and competition, something natural for the market (Bresser-Pereira, 2016).

We should also note the scale items that did not have a factor loading greater than 0.600 and that were removed from the measurement model (Hair et al., 2005, Malhotra et al., 2017). The scale items removed by this criterion were; in the Satisfaction with Coworkers construct, "I am satisfied With the amount of friends I have among my co-workers" (H2_4); in the Connection to a Higher Being construct, "I believe that death is a doorway to another plane of existence" (V16); in the construct of Connection with Humanity, "I feel easily and deeply touched when I see human misery and suffering" (V11), "I am concerned about those who will come after me in life" (V2), "Humans are mutually responsible for each other" (V5); and in the construct of Connection with Nature and other Living Beings, "I love the blooming of spring, as much as, seeing an old friend again" (V6) and "Sometimes I feel so connected to nature that everything seems to be part of a single living organism" (V9).

In this first selection, it calls our attention the excluded items related to Connection with human beings, questions V11, V2 and V5, besides V6 that is connected to nature, but also creates a certain relationship with human beings when making a comparison. This finding
reinforces the statistical non-support for hypothesis H2 related to the influence of spirituality on Satisfaction with Coworkers. Thus, we can better understand the ways in which, workers in the private sector are very involved in a competitive environment, where their co-workers are much more identified as a competitor, than to a collaborator (Sato et al., 2011).

The qualification of the finding presented here, when we observe the scale items that did not reach a minimum factorial load to figure in the model (Hair et al., 2005), are very aligned with the post-modern thought and quite present in our society that is individualism (Kumar, 1997). Unlike what is preached by spirituality in which the collective becomes more important (Brewer, & Kramer, 1985, Liu, & Robertson, 2011, Locke, 1968, 1976, Messick, & Mackie, 1989, Tajfel, 1982), what we see here is exactly a low importance for these aspects, leaving the opposite as an interpretation option.

A more critical look can even mean a low importance to others beyond the workplace, something we have seen at various times in our society. An example of this intolerance appears in moments of relationships between people, also reflected in the workplace (Goulejac, 2007). The displacement of the center of relationships between people from the family, church, and other public places, to the workplace as pointed out by Goulejac (2007) shows the importance of the level of spirituality within the workplace, especially in the relationship with Coworkers. With this finding, we see that even people with a higher level of spirituality are captured by this sense of modern competition, completely abandoning the search for building relationships that are more stable and that guarantee them greater satisfaction (Benefiel et al., 2014, Case, & Chavez, 2017, Neal, 2018).

A second criterion used and that ended up removing items from the scale was also the lack of achievement of AVE validity (Hair et al., 2005). To achieve this validation the items were removed; from the construct Satisfaction with tasks, "I am satisfied with the opportunity to do the kind of work I do" (H5_3), "I am satisfied with the variety of tasks I perform" (H5_5); and from Connection with a Higher Being the item, "I believe there is an order to the universe that transcends human thought" (V7).

In this second group of scale items removed from the measurement model, what draws attention are the questions related to task execution. Although these items have a load greater than 0.600 (Hair et al., 2005), on average these items failed to reach a capacity to represent the variability of the construct greater than 50% and were therefore removed. This may indicate that the employees interviewed by the survey consider these items as important, but not essential to their satisfaction.

More generally, the scale items that remained in the model were able to capture the model constructs well, maintaining good content validity, which produced reliable results for
our analysis. This ensures that the results and discussions reported here have validity and present important findings both for theoretical building and reinforcement as well as for a more practical look by managers.

**Conclusion**

The relationship between spirituality and job satisfaction has become an increasingly researched topic (Karakas, 2010, Neal, 2018). After the research of Gardner (1994) showed that human intelligence is shaped by different types of intelligence, research on mental intelligence within the framework of existential intelligence has gained an increasing number of followers worldwide (Neal, 2018). In addition to these knowledge development efforts, the main purpose of this study was to examine whether workplace spirituality affects the job satisfaction of onshore employees in oil and gas companies in Rio de Janeiro by answering the research question, "What is the influence of spirituality on the various constructs that form Workplace Satisfaction in the Brazilian oil and gas industry?"

Based on the analyses presented, we concluded that spirituality had a significant impact on Satisfaction with Promotion. This result is very interesting because the literature suggests that people with higher spiritual levels have less impact on frustration about not being promoted (Duffy, & Lent, 2008, Neubert, & Halbesleben, 2015, Oriol, & Gomes, 2022). This suggests how developing elements related to morality and altruism, closely associated with higher levels of spirituality, can help absorb the wear and tear caused by frustrated expectations (Farmer et al., 2019, Houston, & Cartwright, 2007, King, 2007, Neubert, & Halbesleben, 2015, Perry et al., 2019).

Another important result was the influence of spirituality on job satisfaction with task completion, which received the second highest level of influence. This happens because, the task performer starts to see the task as a way to please a superior being (Neubert, & Halbesleben, 2015), as in a demonstration of connection with the divine, as a calling to do his job, as part of his worship (Dyck, 2014, Weber, 2004). Important to note here, that this hypothesis was superior to Satisfaction with Wage and with Boss showing how important task accomplishment is as a springboard for satisfaction levels in companies in the oil and gas segment.

Although Satisfaction with Task Accomplishment, ranked ahead of Satisfaction with Wage they have an interconnection. What occurs in this hypothesis is that people with higher spiritual levels tend to be more satisfied in their jobs, even if the pay is not aligned with the duties performed (Hudson, 2014, Oriol & Gomes, 2022). This is closely related to doing work
that focuses on issues other than financial return (Bickerton et al., 2014, Hudson, 2014, King, 2007, Perry et al., 2019). This attitude shows how an individual's investment in a healthy spiritual life can contribute to their satisfaction with income levels and even social levels (Motowidlo, 2017, Schreiner et al., 2019). The status derived from income, i.e., the goods acquired with a wage, is no longer paramount for the person (Maslow, 1954, Neal, 2018), who starts to build self-image in a much healthier way.

The last hypothesis that had statistical significance in this study was the hypothesis that an individual's level of spirituality affects his or her satisfaction with boss. In this regard, Locke (1968) argued that satisfaction with boss is closely related to the admiration and respect that subordinates have for their superiors. On that point, most religions point to respecting their superiors as something that benefits higher levels of spirituality (Benefiel et al., 2014, Case, & Chavez, 2017, Gaarder et al., 2015). Furthermore, people at higher spiritual levels tend to perceive the actions of their superiors as more just because they view them in a more favorable light (Fry et al., 2017, Lawler, & Hall, 1970, Locke, 1968, Oriol & Gomes, 2022). Thus, by changing the way we view a situation, we end up experiencing a more positive emotional flow than if we had a more negative view of the situation we experience (Weiss, & Cropanzano, 1996). This reduces the stress in our emotional flow, which in turn makes us more content with the adversity we face.

Contrary to the literature on the topic the level of spirituality in Satisfaction with Coworkers, which in other constructs is identified as one of those that receives the most influence from the individual's level of spirituality (Liu, & Robertson, 2011, Milliman et al., 2003).

The theoretical contribution of this study was the application of a theoretical model to estimate the effects of spirituality on job satisfaction (Carpini, Parker, & Griffen, 2017). Understanding the sociological implications of developing existential intelligence based on individual spirituality, and assessing these implications through robust models that are easy to apply and measure, also contributes to theory (Petrosko, & Alagaraja, 2017).

As a practical contribution to managers the study presents that spirituality in the workplace should not be limited only to management tools aimed at profit, but should go beyond that, looking at the well-being of employees beyond profit, putting a focus on social relationships inside and outside the company and the well-being of that employee in a more holistic way and not only focused (Bettega, 2013, Schreiner et al., 2019).

As a suggestion for future research, we suggest replicating this study in offshore activities, to understand if the same indexes would apply there, which probably would not happen, because life on a platform, in the maintenance of pipelines, maintenance service, etc.
are very different when compared to the support operations that take place on land. Another important suggestion could be qualitative research, especially with the spirituality scale, to achieve greater adaptability to the Brazilian reality, thus producing better adjustment indexes. It is also suggested that the samples should be random, because, in this case, it would be possible to generalize the results. A comparison of the results in different age groups is also suggested, since, depending on the generation to which the individual belongs, it is possible that there is a distinct perspective of the meaning of spirituality, altering the impact on satisfaction with work.

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