Exploring the Spillover Effect of Spirituality and Workplace Deviant Behaviour

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Abstract
This current study, which is framed within the context of the spillover theory, examined workplace deviant behaviour, as response to individual daily spirituality experience. More specifically, this study examined the relationship between spirituality and workplace deviant behaviour. Data was collected from 165 adults, employed in a diverse set of occupations in three manufacturing companies producing similar product category. Their participation was on voluntary basis. Data analyses revealed two forms of workplace deviant behaviour (WDB), namely, Organizational WDB and Interpersonal WDB. Results of regression analyses demonstrated negative and significant relationship between spirituality, Organizational WDB and Interpersonal WDB.

Keywords: workplace deviant behaviour, organizational WDB, interpersonal WDB, spirituality.

Introduction
Workplace provides an opportunity for employees to demonstrate their capabilities and to socialize.   The various forms of behaviour demonstrated by employees do have direct effect on other individuals, their organizations, and the society. The forms of behaviour could be either in the form of positive or negative behaviour.   The positive behaviour such as altruism, helpful, and high performance are considered socially desirable. Behaviours such as withholding efforts, forfeiting, abusing sick day privileges, stealing, and violence at workplace is a form of negative behaviours which has always being viewed as improper or outside the normal values of acceptability. The improper or outside the normal values of acceptable

behaviour at workplace has been labelled by researchers as a workplace deviant behaviour. Workplace deviant behaviour is injurious to the organization and human welfare (Griffin & O'Leary-Kelly, 2004) and some claimed that the amount of losses arising from acts of deviance at workplace is huge (Greenberg & Tomlinson, 2004; Richards, 2008). Research suggests that up to four-fifths of employees engage in at least one type of workplace deviant behaviour (Bennett and Robinson, 2000). Studies done in the USA revealed that between 33% and 75% of employees have engaged in at least some form of workplace deviant behaviour, and these behaviors may be responsible for as much as 30% of all business failures (Zhang, Wan, Zhao & Bashir, 2011). In similar note, empirical evidences revealed that workplace deviant behaviour will influence employees' emotions, feelings, and attitude and eventually will influence the overall individual and organizational performance negatively (Broeck et. al., 2014; Griffin & O'Leary-Kelly, 2004). Due to the severe financial and psychological impact, organizations are increasingly interested in measures of assessing workplace deviant behaviour. As suggested by researchers (such as Broeck et. al., 2014; Chiu & Chen, 2005; Fox, Spector, Goh, Bruursema & Kessler, 2012; Griffin & O' Learry-Kelly, 2004; Robinson & Bennett, 2000) more studies are required in order to further understand the antecedents and predictors of this workplace deviant behaviour (WDB).

In Malaysia, the phenomenon of WDB has also consistently been given a great deal of attention. There is evident from the frequency of reports in the newspapers and other public media involving cases of poor work attitudes, dishonesty, fraudulence and fake medical certificates. A review on the dismissal cases under the purview of the Malaysian Industrial Department from 2005 – 2014 indicates the presence of a variety of deviant behaviour among employees (The Malaysian Current Law Journal 2005 – 2014). Khalizani et. al. (2011) claimed that cases of WDB had increased tremendously in the last 10 years to about 11,700 cases, from 2500 cases in 1994. The Price Waterhouse Cooper Global (2005) reported that Malaysian companies seem to be vulnerable to bribery and corruption (35%) than those in the Asia and Pacific region (33%) and the rest of the world (24%). Considering the injurious impact to both organization and human welfare, local researchers such as Rahim & Nasurdin (2008), Faridahwati et. al (2011) Omar *et al.* (2011), Farhadi, Fatimah and Wan Shahrazad (2012) embarked to identify predictors of WDB among Malaysian employees.

Studies done by local researchers dwells with individual factors such as the big-five personality traits (Farhadi, Fatimah & Wan Shahrazad, 2012), job satisfaction (Omar et al, 2011),perceived psychological contract violation (Sharkawi, Rahim & Dahalan, 2014) and self-regulatory efficacy (Kura, Faridawati, and Chachau, 2013). Few researchers investigated the influence of leadership styles (Rahim, 2008; Faridahwati, Subramaniam, Alshuaibi, 2012) and attitude and work related values (Faridawati, 2005; Rahim & Nasurdin, 2008; Yusoff, Abu Bakar, and Zaki, 2005). Regardless of examination of various antecedents and predictors of WDB, in so far, based on literature reviews only one published local paper by Junaidah (2012) investigated the spillover effect of spirituality on WDB was identified. Moreover, in this decade, there has been a call for researchers to investigate how spirituality plays a role in their work life (Labbe & Lobes, 2010). Hence, the main aim of this paper is to further explore the influence of spirituality on WDB. It should be noted that Junaidah (2012) conceptualized spirituality in terms of a substantive individual attributes constituting one's spiritual values. On the other hand, this paper measured spirituality as one's personal spiritual experience based on his/her perception and emotions related to the transcendent in daily life. Hence, this constitutes the difference between this paper and Junaidah's (2012).

Workplace Deviant Behaviour

Workplace deviant behaviour (WDB) refers to the voluntary behaviour that violates significant organization norms, goals, policies or rules and in doing so threatens the well-being of an organization, its members or both (Robinson & Bennett, 1995). Studies on WDB can be traced as far as Taylor (Vardi & Weitz, 2004)(1895, 1903, 1911 c.f Ackroyd & Thompson, 1999; Vardi & Weitz, 2004) who had discussed a form of deviant behaviour described as 'soldering'. Soldering is an employees' response to the management's actions by working slow and hiding information that eventually restrict the quantity of production. The concept of 'soldering has inspired organizational research on WDB. From literature reviews, it was identified that different terms were used by researchers to denote these different behaviour such as organizational misbehaviour (Ackroyd & Thompson, 1999), organizational retaliation behaviour (Skarlicki & Folger, 1997), antisocial behaviour (Giacolone & Greenberg, 1997), counterproductive behaviour (Marcus & Schuler, 2004) and workplace aggression behaviour (Baron & Neuman, 1998).

Regardless of the different terminologies, this study concurs with Robinson and Bennett (1995) conceptualization of WDB which proposes WDB can vary based on its target: Organization and Individual. Organizational deviance (WDBO) encompasses deviant behaviour targeted towards organization (e.g. intentionally working slowly, damaging company property and abusing sick leave privileges), while interpersonal deviance (WDBI) constitute deviant behaviour targeted toward individuals (e.g. violence, gossips and theft from co-workers). It should be noted that WDBO deals with behaviour between an individual and the organization, while WDBI focuses on behaviour among organizational members.

WDB has emerged as a major area of concern among researchers, managers, and the general public. The study on WDB requires further expansion, exploration, and development in order to understand the intent, motive, and context of WDB (Broeck et. al., 2014; Griffin & O'Leary-Kelly, 2004; Vardi & Weitz, 2004). This study aims to add to the research on WDB by increasing the understanding of its predictors. This study will expand the rather limited number of potential individual factors as predictor of WDB. Empirical evidences (e.g. Colbert, Mount, Harter, Witt & Barrick, 2004; Lau, Au & Ho, 2003; Hussain, 2014; Liao, Joshi, & Chuang, 2004; Miles, Borman, Spector & Fox, 2003) have largely focused on demographic variables (age, gender, status, and tenure), and personality variables (big five personality, affectivity, self-determination, emotion, control). The impact of attitudinal variables such as job satisfaction and organizational commitment on WDB has also been extensively studied (Boer et al., 2002; Bolin & Heartherly, 2001; Doer, Bakker, Syroit & Schaufeli, 2002; Erkutlu & Chafra, 2013; Kwok et al., 2005; Vigoda, 2002). This study focuses on individual spirituality which is an individual factor that has motivational observable fact on individual's behavior. Congruent with Bennett and Robinson (2000) who argued WDB is a voluntary behavior, individual spirituality may play an importing role in provoking or avoiding WDB.

Spirituality

Spirituality has always been seen as an important dimension of human existence that lies beyond the biopsychosocial framework currently used to understand human behaviour (Sheridan, Wilmer & Atcheson, 1994). However, it is a word that is sometimes difficult to define and there are many different definitions developed to explain further about the term spirituality (Neal, 1997). Saslow et. al., (2013) conceptualize spirituality as an individual's personal and emotional aspects of religion, or an emotional connection with something transcendent or sacred. Schmidt-Wilk, Heaton, and Steingard (2000) define spirituality in terms of personal inner experience that focuses on internal values and outer behaviours. Parven and Maqbool

(2007) describe spirituality as a state or experience that can provide individuals with direction or meaning, or provide feelings of understanding, support, inner wholeness or connectedness either to the said individuals, other people, nature, the universe, God, or some other supernatural power. On the other hand, researchers from psychology field of study conceptualize spirituality as the human response to God's gracious call to a relationship with himself (Benner, 1989) or a transcendent dimension within human experience discovers in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context. The various definitions by researches from both management and psychological context revealed that spirituality is about oneself perception, beliefs, values and self-experience that influences individual attitudes and behaviours.

Researches (Gupta, Kumar & Singh, 2013; Nasruddin, Nejati & Mei, 2013) argued that spirituality influences individual as well as organizational outcomes. Empirical evidences revealed that significant and positive relationship exist between spirituality, life satisfaction, work satisfaction and performance (Ojeda & Pina- Watson, 2013; Fachrunnisa, Adhiatma & Mutaimah, 2014). Milliman, Czaplewski and Ferguson (2003) empirically demonstrated positive correlations between spirituality, organizational commitment, job involvement, and work satisfaction. Spirituality also was argued to have an impact on work productivity, ethics and employees behaviour at work (Garcia-Zamor, 2003). Lips-Wiersme(2003) findings revealed a strong influence of spirituality on employee's career behaviour. In contrast, evidences demonstrated that spirituality is negatively correlated with intention to quit (Milliman, Czaplewski &Ferguson, 2003), absenteeism and turnover (Giacalone & Jurkiewicz, 2003) and addiction to alcohol (Underwood & Teresi (2002). Kazemipour, Salmiah & Pourseidi (2012) and Nasurddin, Nejati and Mei (2013) empirically demonstrated a significant and positive relationship between workplace spirituality and organizational citizenship behaviour (OCB). Researchers (Miles et al., 2002; Spector & Fox, 2002) indicated that OCB is the positive voluntary work behaviour, while, WDB represents the negative voluntary work behaviour. From a definitional perspective, both OCB and WDB are contradictory in which OCB benefits the organization, whereas WDB harms the organization and has been treated as a separate construct, (Kelloway, Loughlin, Barling, & Nault, 2002; Golparvar, Kamkar & Javadian, 2012). Furthermore, Weitz, Vardi and Setter (2012) found a significant and negative relationship between spirituality and organizational misbehaviour. Hence, this study postulated that spirituality will negatively influence employees' WDB.

METHODOLOGY
Research Design: This study used a non-experimental quantitative research design. A set of self-administered questionnaire was used at a single point of time. This exploratory study aims to investigate the relationship between spirituality and workplace deviant behaviour.
Sampling Procedures: 20 manufacturing companies located in an industrial estate in Shah Alam, Selangor were contacted to participate in this study. However, due to tight commitment, only three companies responded positively. Interestingly, all the three companies are involved in similar product manufacturing category. The Human Resource Manager of each company, as the contact person, was informed that their participation in this study is on voluntary basis. A total of 100 questionnaires were distributed to each participating companies. However, this study manages to get 94 males and 71 females' respondents whose age range from 18 years to 55 years old. Out of the 165 participants, 59% (N= 98) were married and 41% (N = 67) were single. 137 (83.1%) respondents are Malay the others are Indian (n= 18) and Chinese (n = 10). In terms of organizational tenure, most participants, 90.3 % (N= 149) reported their organizational tenure was less than10 years, 9.7% (N = 16) reported their organizational tenure was more than 10 years.

Measurement: A set of questionnaire that consists of three sections was used to measure the studied variables.   Part A surveyed the employees' demographic background such as gender, ethic group, organizational tenure, job position, age, and education level.

Part B surveyed the employees' 'Daily Spirituality Experience' (DSE) level using Underwood and Teresi (2002).   This measure was originally developed for use in health studies but has been increasingly used widely in the social sciences. The DSE aims to assess an individual's perception of what he or she regards as transcendent in daily lives. The items are 16-items instruments which attempt to measure one's personal spiritual experience, rather than receiving beliefs or specific behaviours, and thus are not specifically tied to any particular religion (Underwood & Teresi, 2002). Sample items are "I experience a connection of life", "I feel a selfless caring for others", and "I find strength in my religion or spirituality'. All items are required to be rated using the Likert-type scaling, ranging from 1(never) to 7 (many times a day). The reliability value reported by Underwood (2006), Ellison and Fan (2008) and Mayoral, Underwood, Laca and Mejia (2010) was more than 0.85.

Part C of the questionnaire solicited about workplace deviant behaviour (WDB). WDB was measured using measurement developed by Bennett and Robinson (1995). The 27 items are scored on a 7-likert-type scale ranging from 1(never) to 7 (more than 15 times). Sample items are "saying something hurtful to someone at work", "take property from work without permission", "and take an additional or longer break than is acceptable at workplace" and "come in late to work without permission".

Results:
Descriptive Statistics, Correlations, and Reliabilities
The means, standard deviations, correlations, and reliabilities for the measures used in the study are reported in Table 1.

Table 1. Descriptive Statistics, Correlations, and Reliabilities.

	Mean	SD	1	2	3	4	5	6	7		8
1. Gender	-	-	1								
2. Age	2.72	0.928	-.214**	1							
4. Job Position	3.81	0.87	-.015	-.386**	-.535**	1					
5. Org.Tenure	2.21	0.909	-.014	.642**	.083	-.374**	1				
6. Spirituality	6.11	0.81	.177*	.034	.333**	-.214**	-.064	1	(0.94)		
7. WDBI	2.74	0.822	-.218**	-.043	-.005	-.064	-.069	-.169*	1	(0.82)	
8. WDBO	2.57	0.923	-.137	-.222**	.033	.093	-.229**	-.185*	.661**	1	(0.93)

As shown in Table 1, the mean-score for spirituality is 6.11. This revealed that the respondents' overall level of spirituality is high which means that the individual's daily spiritual experience is high. In general, the level of both types of WDB for the sample is judged to be low. The mean value of 2.74 for WDBI and mean value of 2.57 for WDBO depicted that the majority of respondents demonstrated the acts of deviance at least once within the last 6 months. Table 1 also revealed that spirituality was negatively correlated with WDBI (P= -.169, p < .05) and WDBO (P= -.185, p < .05).

The Influence of Spirituality on Workplace Deviant Behaviour

Factor analysis was used in this research to look for 'clumps' or groups among the inter-correlations of the set of variables. Using Hair et. al' (2007) principles in conducting factor analysis, WDB was split into two (2) dimensions namely "Organizational WDB" and "Interpersonal WDB". Meanwhile, spirituality clumps into a single construct.

Table 2 present the results of the regression analysis between the predictor (spirituality) and the criterion (WDBO, WDBI). This study predicted that there is a significant and negative relationship between spirituality and workplace deviant behaviour (WDBO, WDBI). As depicted in Table 2, spirituality was found to have significant and negative relationship with WDBI ($\beta = -.139$, $p < .05$) and WDBO ($\beta = -.185$, $p < .05$). It was also shown that the model variables explain 15.9% of the variation in WDBI ($\Delta R^2 = 0.05$, $p < .05$), and explain 13.4% of the variation in WDBO ($\Delta R^2 = 0.028$, $p < .05$). Hence, the hypothesis of this study is supported.

Table 2. Results of Regression Analysis: Influence of Spirituality on WDB

Variables	Interpersonal WDB β	Organizational WDB β
Spirituality	-.139**	-.185**
R²	.159	.134
Δ R²	.050	.028
Δ Sig. F	.046	.017

Discussion, Implication, Limitations, and Conclusion

The goal of this study is to analyze the extent to which individual spirituality as a construct, developed by Underwood and Teresi (2002) contributed to employees WDB. We found two dimensions of WDB and a single construct of spirituality.

Classification of the dimensions of WDB has not been conclusive. Hollinger and Clark (1983) proposed two dimensions of WDB, namely property WDB and production WDB. Robinson and Bennett (1995) added two more dimensions, namely personal aggression, and political deviance, to Hollinger's and Clark's (1983) dimensions. These resulting four dimensions were based on the target and severity of the deviance. Lee and Allen (2002) and Judge, Scott, and Ilies (2006) conceptualized WDB as a single dimension. However, findings of this study was supported by researchers (e.g. Broeck et. al., 2013; Radzi & Din, 2005; Shamsudin, 2003) who empirically found WDB in two dimensions, namely interpersonal WDB and organizational WDB.

In this exploratory study, a significant and negative relationship was discovered between spirituality, organizational WDB and Interpersonal WDB. In line with Weitz, Vardi and Setter (2012), this finding accords to what has been hypothesized. The findings revealed that the higher the individual employees daily spiritual experience the lower the incidence to act deviant at the workplace either aiming towards the organization or an individual.

Like all studies, this study is subjected to some limitations. First, this study adopted self administered survey in which a respondent may weigh self–interest higher than their actual behaviour. In addition, the

study found significant and negative relationship between the predictor and criterion but the strength of the relationship is weak. Moreover, employees are tactful in committing an act of deviant. Future research should adopt a superior-subordinate dyadic method rating to minimize the problems of common method variance. Second, three companies situated in an industrial estate in Shah Alam, Selangor voluntarily participated in this study. Moreover, nearly 85 % of the respondents in this study are Malays, as compared to other ethnic groups such as Chinese and Indian does not represent the actual distribution of the population base on races. Hence, the characteristics of the sample of the study may limit our ability to generalize the outcome of the study. To avoid any bias, future research should ensure equal distribution of respondents' base on races.

In conclusion, despite several limitations, this research provides evidence of how spillover effect of spirituality can influence an employees' deviant behaviour at the workplace. Hence, it is imperative for employees' representatives and management personnel to identify related programs that could enhance an individual daily spirituality experience. Besides, the organization should foster strong cultural, ethical, and work values that may augment an employees' spirituality at workplace. On a similar note, the management representatives need to be alert to the occurrences of WBO and WDBI at workplace and to continue to curb such act. Alertness and seriousness among the management representatives may culminate such negative work behaviour before it cultivate into more serious consequences.

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