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The Relationship of Organizational Spirituality with Psychological Resilience and Employee Performance: Evidence from Turkey

Abstract

Research background and purpose: In recent years, interest in organizational spirituality has grown considerably, driven by its perceived capacity to generate both value and social benefits within organizations. The concept is increasingly recognized as a potential factor influencing employee performance, particularly when reinforced by psychological resilience. Psychological resilience enables employees to maintain functionality and adaptability during periods of adversity, which may strengthen the positive effects of organizational spirituality. Within this context, the present study aims to examine the relationship between organizational spirituality, psychological resilience, and employee performance in the Turkish education sector.

Design/methodology/approach: This research employed a mixed-method design, integrating both quantitative and qualitative approaches. The quantitative component consisted of structured surveys conducted with 304 employees from various service sector organizations in Turkey. The qualitative component involved in-depth, semi-structured interviews with 12 employees from the same sector to obtain deeper insight into their lived experiences and perceptions. Quantitative data were analyzed using statistical techniques to determine correlations and predictive relationships, while qualitative data were analyzed thematically to identify patterns and contextual factors.

Findings: The findings indicate that organizational spirituality exerts a positive influence on both psychological resilience and employee performance among service sector employees. Furthermore, certain subdimensions of organizational spirituality—such as meaning in work, sense of community, and alignment with organizational values—were found to be significant predictors of these positive outcomes. The results suggest that fostering organizational spirituality can strengthen employees' coping mechanisms, adaptability, and overall productivity, particularly in periods of uncertainty or crisis.

Value added and limitations: This study contributes to the literature by providing empirical evidence on the interplay between organizational spirituality, psychological resilience, and performance in a non-Western, service-sector context. It highlights the potential of organizational spirituality as a strategic resource for enhancing employee well-being and sustaining performance during challenging times. However, the study is limited by its focus on a single sector and country, which may restrict the generalizability of the findings. Additionally, while the mixed-method approach enriches the analysis, the cross-sectional nature of the data limits the ability to infer causality. Future research could adopt longitudinal designs and explore cross-sectoral comparisons to validate and extend these findings.

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1. Introduction

The world was greatly impacted by Covid-19, a virus that began in China in December 2019 and quickly spread to other countries before becoming a pandemic (Nemțeanu et al., 2022; Wu et al., 2020, p. 217). The understanding of capitalist economy, which is based on individualism, self-interest, greed, and competition, was deeply shaken during the pandemic period. The pandemic process forced businesses to radical restructuring and practices (Noskova & Kutlak, 2024). However, in line with the philosophy that every crisis creates an opportunity, this crisis environment created by the pandemic provided opportunities for businesses to control their structures. In other words, this pandemic revealed that businesses should give more importance to some basic issues to revise their structures according to current conditions. The first of these issues is "organizational resilience". The pandemic process proved once again that resilient organizations can survive and thrive in such distressing environments. Another issue is that the "hybrid working style" became a current issue. Working in isolation in this way led to a decrease in productivity due to loss of motivation in employees (Williams & Shaw, 2025). Finally, feelings and thoughts such as "uncertainty, anxiety and insecurity" that emerged in people's minds during the pandemic process created the necessity of re-evaluating the concepts of private life and the meaning of work. All experiences brought the organizational spirituality elements such as working for a common purpose, ascribing meaning to work, purpose of existence, commitment, etc. to the agenda more frequently (Yin & Mahrous, 2022).

Spirituality enables one to discover the mystery of oneself and creation. It is the power that humans possess abstractly. It is a multidimensional structure for people to make sense of life. At the same time, this structure supports people to create social networks (Tugade & Fredrickson, 2004). Spirituality has been expressed as organizational spirituality in terms of organization in recent years. Researchers argue that organizational spirituality is necessary (Benefiel, 2005), and research on organizational spirituality is gradually increasing (Giacalone & Jurkiewicz, 2003; Chen et al., 2019; Vasconcelos, 2023).

As a matter of fact, people have needs such as food, drink, shelter, clothing, transportation, and socialization. They take part in business life to meet these needs. Money earned through work is the main source of meeting these needs in today's world. Identifying and meeting people's needs is often associated with Maslow in the literature. Maslow dealt with these needs at the level of the individual, while Ibn Khaldun handled them at the level of society. In this regard, human needs have not only economic but also spiritual aspects. In cases where spiritual needs cannot be met, "spiritual hunger" arises and makes people unhappy. People who cannot find "peace" even though they reach material wealth and therefore tend to reflect on their own essence and rediscover themselves, enter spiritual pursuits (Çakıroğlu & Altınöz,

2018). Such "ordinary life" analyses are not sufficient, especially for sociopsychology and psychology of religion. Moreover, it is necessary to know which social and mental processes are based on people's ability to go to work and work in the same workplace for a long time and to overcome the problems encountered in the workplace. Therefore, spirituality is of great importance for the work to gain meaning and be accepted (Dik et al., 2024; Garcia-Zamor, 2003).

Despite the absence of a comprehensive academic consensus regarding the notion of organizational spirituality, recent research has underscored the necessity to explore its implications for organizational contexts (Vasconcelos, 2023). In Turkey, there is a paucity of research on this subject, and the effects of the concept on organizations and individuals require further investigation.

In the context of the Covid-19 pandemic, this research investigates the interplay between organizational spirituality, psychological resilience, and employee performance. The sample of the study is employees in service sector. 304 people were interviewed for quantitative research methods and 12 people were interviewed for qualitative research methods. In the study, mixed method was preferred for statistical analysis. It is anticipated that the study includes a period in which most dynamics changed, for instance the Covid 19 period and will contribute to the literature in terms of determining the relationship between scales and the sub-elements, which make up the relationship, by making in-depth analysis.

2. Literature review

2.1. The concept of spirituality

The notion of spirituality encompasses a broad and intricate spectrum of dimensions. In contemporary society, characterized by intricate social, cultural, economic, and political dynamics, the imperative of devising novel and innovative resolutions to challenges often arises (Grasmane, 2023, p. 33). There is no clear definition of organizational spirituality in the literature. The academic community's apparent disinterest in the subject may have contributed to this situation (Vasconcelos, 2023). Even its dimensions and features have not been clarified (Rocha & Pinheiro, 2021; Giacalone & Jurkiewicz, 2003). The concept is based on the inner-origin view, the religious view, and the existential view. Inner-origin view is the basic feeling of connecting with oneself, others and the whole universe, and is the search for inner consciousness and satisfaction (Krishnakumar & Neck, 2002, p. 153).

Pfaltzgraf-Carlson (2020) offers the following definition of organizational spirituality: The degree to which an organization establishes a connection with ultimate reality, the extent to which it enriches its internal life, the degree to which it aligns with higher

purposes, and its ability to build love-based relationships both within itself and beyond is indicative of its level of connection with reality. Burack (1999) emphasized two points while defining organizational spirituality. The first point was that it supported mental development through spiritual growth and advancement of individual experience. The other was the increase in problem solving and learning skills. Marques et al. (2007, p. 66) defined organizational spirituality as the employees' feeling themselves "at home". When employees feel comfortable and when they feel that everything is about them, they think "I'm important! My opinion, my data, and my existence are valuable and make a difference".

Workplace spirituality enhances employee loyalty and well-being by supporting transcendent experiences. Van Der Walt (2018) emphasizes that fostering a relationship-based culture requires recognizing individual differences and that not all will embrace such practices. Integrating spirituality builds trust, belonging, and motivation, which strengthens commitment and job performance. Research confirms that spirituality improves well-being and enhances performance through a stronger sense of belonging (Rathee & Rajain, 2020; Ribeiro et al., 2021). The main purpose of organizational spirituality is to have positive attitudes and relationships. In this way, health, happiness, and inner peace are ensured (Litzsey, 2003). There are a few characteristics that distinguish a spiritual employee from a non-spiritual employee. The concept of workplace spirituality, which captures the extent to which employees identify with a spiritual philosophy in the workplace, occupies a significant position within the organizational landscape (Barik & Nayak, 2024).

Organizational spirituality was investigated in the literature using different dimensions. In fact, although the dimensions are classified differently, most different dimensions encompass each other. Relying on divergent scholarly perspectives, Rego et al. (2007) delineated the dimensions encompassing a team's sense of community, alignment with organizational values, sense of contribution to society, enjoyment at work, and opportunities for inner life, whereas Pradhan et al. (2017) categorized the dimensions as spiritual connectedness, compassion, meaningful work, and alignment of values. Most of the studies are generally based on the studies of Ashmos and Duchon (2000), and Milliman et al. (2003). Ashmos and Duchon (2000) dimensioned organizational spirituality as inner life, community, meaningful work, and organizational values. Milliman et al. (2003) classified it as meaningful work, community, and alignment with organizational values. In this study, the dimensions are meaningful work, shared feelings with community, and organizational values. The following sub-dimensions were used in this study: "meaningful work, shared feelings with community and organizational values" (Michaelson, 2009; Ashmos & Duchon, 2000).

2.2. Organizational spirituality and psychological resistance relationship

In today's business world where digital transformation is experienced, together with the covid-19 pandemic process, the negative effects of stress created even more wearing results on individuals. At the present time increasingly troubled and stressful business life with the effect of the pandemic, there are different quests to increase the performance of employees who are facing many difficulties. Psychological resilience, one of the titles of positive organizational behaviour, is the power of recovery in the face of difficulties encountered in one's life. It is to come out stronger from the events and crises experienced. Psychological resilience is a process that continues throughout a person's life (Chen & Bonanno, 2020). Coutu (2002) conceptualized resilience as a five-factor construct encompassing acceptance of reality, a strong value system, a sense of meaning in life, and exceptional improvisation skills. It also supports the physical, mental, and psychological development of the individual (Chang, et al., 2021). Within the literature, several studies have explored the correlation between organizational spirituality and psychological resilience. Esievo et al. (2019) determined in their investigation that robust organizational spirituality positively correlated with heightened levels of psychological resilience. In this context, the following hypothesis is proposed:

H_1. *Organizational spirituality positively affects psychological resilience*
H_{1a}. *Meaningful work positively affects psychological resilience*
H_{1b}. *Shared feelings in work communities positively affect psychological resilience*
H_{1c}. *Alignment with organizational values positively affects resilience*

2.3. Organizational spirituality and employee performance relationship

Employee performance is the fulfilment of what is expected of the employee in a certain time. To achieve the targets determined for the sustainability of the businesses in an intense competitive environment, a performance management should be provided among the employees in line with the principles of efficiency, productivity, and effectiveness from the lowest to the highest level. Research indicates that workplace spirituality exerts a beneficial influence on the well-being of employees working in high-stress occupations. By integrating spiritual principles, managers and employers can develop organizational structures, systems and strategies that cultivate positive emotional experiences within the workplace. Such an environment plays a pivotal role in enhancing both employee performance and overall organizational effectiveness, thereby contributing to superior business results (Barik & Nayak, 2024). In addition, there are also personal characteristics such as experience, communication ability, dedication, and psychological resilience (Schmidt & Hunter, 2004). Organizations with high

organizational spirituality have strong cultures and leaders. There are different studies in the literature examining the relationship between these two concepts. Javanmard (2012) concluded that "sense of community" and "meaningful work" sub-dimensions of organizational spirituality affect employee performance. Fry and Matherly (2006) stated in their study that organizational spirituality increases organizational commitment and performance by reinforcing positive thinking. Petchsawanga and Duchon (2012) found in their study that employees who engage in meditation activities enhance the positive association between organizational spirituality and employee performance. In this context, the following hypothesis is proposed:

H_2. *Organizational spirituality positively affects employee performance.*
H_{2a}. *Meaningful work positively affects employee performance.*
H_{2b}. *Shared feelings in work communities positively affect employee performance.*
H_{2c}. *Alignment with organizational values positively affects employee performance.*

2.4. Psychological resistance and employee performance relationship

To increase their psychological resilience, people might cultivate qualities like self-awareness, introspection, personal development, optimism and positive thinking, and cognitive flexibility. Spirituality plays an important role in the development of optimism (Murden et al., 2018). Within the academic literature, numerous scholarly investigations have been conducted to elucidate the intricate interplay between psychological resilience and employee performance. Walumbwa et al. (2010) showed that high psychological capital dimensions affect performance levels positively. Meneghel et al. (2016) concluded that job satisfaction mediates between psychological resilience and employee performance. In this context, the following hypothesis is proposed:

H_3. *Psychological resilience positively affects employee performance.*

3. Methods

This study assumes that organizational spirituality during the pandemic period affected resilience and employee performance. The main question of the study is whether organizational spirituality affected psychological resilience and employee performance during the pandemic period. Moreover, we attempted to determine the factors affecting the relationship between the subdimensions by asking the question "What affects it?". In this regard, the main purpose of the study was to determine the interaction between organizational spirituality, psychological resilience, and

employee performance during the pandemic period and to determine which factors play an important role in this interaction in terms of organizational spirituality. The mixed method was used to examine this assumed relationship. Benefiel's (2007) claim that using the quantitative or qualitative method alone adds unidirectionality in research on organizational spirituality was effective in the selection of this method.

3.1. Quantitative method
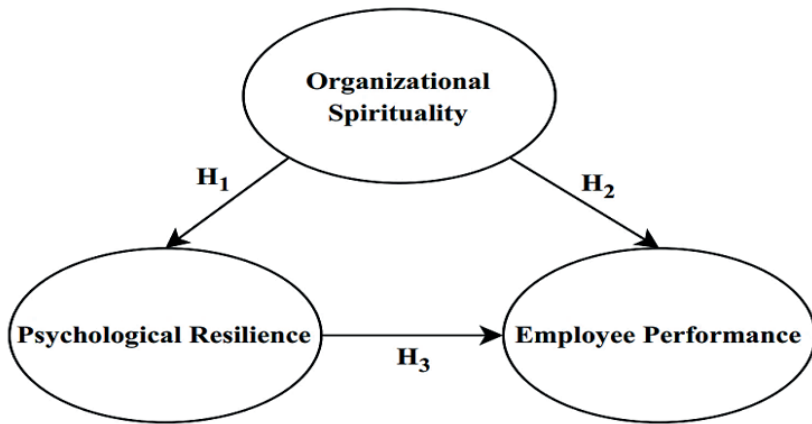
The quantitative research model is shown in Figure 1.

Figure 1. **Model of quantitative research**

Source: Authors' own elaboration

In this study, the questionnaire technique, which is a quantitative research method, was used. The questionnaire consisted of three Likert type scales. These scales are: The "Organizational Spirituality Scale" developed by Ashmos and Duchon (2000) and adapted by Milliman et al. (2003) to their own work was used in the study. The scale was translated into Turkish by Bekiş (2013) and used by Çakıroğlu and Aydoğan in their study (2021). The scale consists of 21 statements and three subdimensions (meaningful work, shared feelings in work communities, alignment with organizational values). To measure the psychological resilience of the employees, a one-dimensional scale developed by Smith et al (2008) and adapted into Turkish by Doğan (2015) was used. It is a 5-point Likert-type and 6-item measurement tool. Employee performance scale belongs to Kirkman and Rosen

(1999). The scale, originally utilized by Sigler and Pearson (2000) and subsequently translated into Turkish by Çöl (2008), comprises a single dimension and encompasses four statements.

3.2. Qualitative method

In the study, interview was preferred as the data collection method. Within the interview context, participants were prompted to reflect on their work environment experiences during the Covid-19 pandemic and to frame their narratives in alignment with the study's objectives. Data were obtained by conducting focus group interviews with the participants on September 2022. A semi-structured method was used as part of the interview. In this regard, additional information was given, and additional questions were asked for participants to better understand the purpose and topics of the study. The scales used in the quantitative research were used while forming the study questions. The interview questions directed to the participants were as follows:

1. Can you briefly tell about yourself?
   - Your gender?
   - Your branch?
   - How many years have you been working in this institution?
   - How many years have you been working in total?
   - In which level do you work in the school? (Kindergarten, primary school, middle school, high school)
   - Do you have any administrative duties? If your answer is yes, write your task.
2. Can you explain the importance (holiness) of the work you have done (teaching) and the benefits of each importance?
3. Can you talk about the main characteristics of the group (organization and colleagues) you belong to? Can you also explain the benefits of each feature you describe?
4. What values do you think your organization has? Can you talk about the benefits these values provide in the internal and external environment?

3.3. Participants and procedure

The study was conducted on service sector instructors who diligently worked throughout Turkey's Covid-19 pandemic. The main reason for choosing teachers was due to the difficulties they experienced during the pandemic process. Due to the restrictions and bans in Turkey, the education process had to continue at home. However, they faced difficulties such as internet infrastructure problems, lack of information about distance education, control difficulties of students, etc. Purposive sampling method was used for quantitative research. There are 28 private schools

operating in the central districts of Konya. 9 out of 28 schools were interviewed. There is a total of 1,285 teachers in 9 schools, and questionnaires were distributed to the relevant teachers for the study, reaching 305 participants. The data obtained on three variables (organizational spirituality, psychological resilience, and employee performance) with the quantitative method were analysed and the results were interpreted.

In addition, the data obtained by the qualitative research method were predicted to see the details of the relationships between the variables. Quantitative data were collected between June 2022 and August 2022 at google docs link. The google docs link of the online forms was shared with the participants and it was made sure that the questionnaires were filled in. Non-probability and purposive sampling methods in qualitative research methods are among the methods that most researchers use frequently. "Purposive sampling is employed to raise awareness, provide new perspectives, or provide descriptions of events, beliefs, and actions" (Drisko & Maschi, 2016, p. 98). Purposive sampling method was preferred in this study. Interviews were conducted with 12 participants as part of the qualitative study.

As seen in Table 1, there are a total of 304 teachers participating in the study for quantitative research methods. 51.6% of them are male, 56.2% are in the 31-40 age range, 78.9% are married, 35.9% have been working in this institution for 6-10 years, 37.5% have working experience for 16 years and above, 49.7% are in high school, 15.82% are maths teacher, and 94.1% have no administrative duties.

Table 1. **Quantitative research participant information**

Criterion (or variable) name	Criterion (or variable) values	Number	(%)
Gender	Male	157	51.6
	Woman	147	48.3
Marital Status	Married	240	78.9
	Single	55	18.1
	Widow	9	2.9
Age	21-30	57	18.8
	31-40	171	56,2
	41-50	59	19,4
	51+	17	5.6

Working Time in the College (Years)	1-5	82	26.9
	6-10	109	35.9
	11-15	71	23.4
	16-+	42	13.8
Total Working Time (Years)	1-5	30	9.9
	6-10	83	27.3
	11-15	77	25.3
	16-+	114	37.5
Administrative Duties	Manager	6	2.0
	Assistant Director	12	3.9
	No	286	94.1
Department	Kindergarten	14	4.66
	Primary Education	50	16.44
	Secondary Education	89	29.2
	High School	151	49.7
Branch	Math	48	15.8
	Turkish	45	14.8
	Science	32	10.5
	Physics	12	3.9
	Chemical	15	4.9
	Biology	14	4.7
	English	39	12.8
	German	7	2.3
	Social Science	14	4.7
	Religious Culture	9	3.0
	Guidance	16	5.2
	Physical Education	20	6.6
	Art	12	4.0
	Music	8	2.6
	Drama	7	2.3
	Information Technologies	6	1.9
Total		**304**	**100**

Source: Authors' own elaboration

According to Table 2 there are 12 teachers participating in the qualitative research. 66.7% of them are male, 25% are P.E teachers, 58% have been working in this institution for 1-5 years, 75% have working experience for 16 and above years, 33.33% are in the high school and secondary school, and 75% are a vice-principal.

Table 2. **Qualitative research participant information**

Criterion (or variable) name	Criterion (or variable) values	Number	(%)
Gender	Male	8	66.67
	Woman	4	33.33
Working Time in the College (Years)	1-5	7	58
	6-10	5	42
Total Working Time (Years)	6-10	1	8.33
	11-15	2	16.67
	16-+	9	75
Administrative Duties	Manager	3	25
	Assistant Director	9	75
Department	Kindergarten	1	8.33
	Primary Education	3	25
	Secondary Education	4	33.33
	High School	4	33.33
Branch	Social Science	1	8.33
	Turkish	3	25
	Math	2	16.67
	Biology	1	8.33
	Physical Education	3	25
	Information Technologies	1	8.33
	Art	1	8.33

Source: Authors' own elaboration

3.4. Statistical analyses

For the analysis of the quantitative research data, the model created at the beginning of the study (see Figure 1) was used. SPPS 25 program was utilized for the quantitative method. Frequency analysis was used for demographic variables, Cronbach Alpha and factor analysis were used for the reliability validity of the scales, and regression analysis was used for the testing of hypotheses. Since qualitative research is complementary and continuation of quantitative research, in-depth analysis was carried out on the same research model. Content analysis, one of the qualitative research methods, was used for this study. The raw data obtained from the participants were first deciphered and classified according to the purpose of the study. Then the data was loaded into the MAXQDA 20 analysis program, and the data was coded through the program.

For the reliability of the qualitative research, the three-stage method developed by Krippendorff (1980) was used. These stages are stability, reproducibility, and accuracy. According to Krippendorff (1980), the first two stages are mandatory, and the final stage, the accuracy stage, is not necessary to ensure the reliability of qualitative research. These methods were employed to ascertain the reliability of the study. In this regard, the coding for the study was made again after waiting for a while. Similar results were obtained in both codings. This shows that the study achieved the stability stage. For the reproducibility stage, two different experts conducted coding of the study independently of each other. The two codings were proportioned in terms of similarity and the similarity rate was found. The similarity rate for this study is 91%. This rate is sufficient for the reproducibility stage and the reproducibility stage was also successfully achieved.

4. Results

4.1. The findings of reliability test and exploratory factor analysis

Table 3 presents the reliability coefficient (Cronbach's Alpha), KMO (Kaiser-Meyer-Olkin) and Bartlett's test values, results of the exploratory factor analysis, and the total explained variance values for all scales utilized in the study. While checking whether the data were suitable for factor analysis, attention was paid to ensure that the KMO value was higher than .70 and that the Barlett test met $p<0.005$. Variables lower than these values (OS1, OS3, OS13, PR3) were excluded from the scales.

Table 3. **The findings of reliability test and exploratory factor analysis**

Scales	Sub-Dimension	Variables	EFA	
ORGANIZATIONAL SPIRITUALITY	Meaningful Work Eigenvalue: 1,371	OS2	.697	Cronbach α= .919 KMO= .916 Barlett Sph. Test = 2518.225 Total Variance = % 62.086
		OS4	.639	
		OS5	.636	
		OS6	.756	
	Shared Feelings in Work Communities Eigenvalue: 1,601	OS7	.569	
		OS8	.560	
		OS9	.663	
		OS10	.547	
		OS11	.653	
		OS12	.703	
	Organizational Values Eigenvalue: 7.243	OS14	.543	
		OS15	.670	
		OS16	.680	
		OS17	.816	
		OS18	.750	
		OS19	.749	
		OS20	.754	
		OS21	.665	
PSYCHOLOGICAL RESILIENCE	One Sub-Dimension Eigenvalue: 2.295	PR2	.841	Cronbach α= .769 KMO= .761 Barlett Sph. Test = 598.869; Total Variance = % 76.516;
		PR4	.904	
		PR5	.790	
		PR6	.879	
EMPLOYEE PERFORMANCE	One Sub-Dimension Eigenvalue: 2.383	EP1	.770	Cronbach α= .793 KMO= .777; Barlett Sph. Testi = 301.325; Total Variance = % 69.564;
		EP2	.798	
		EP3	.760	
		EP4	.759	

Source: Authors' own elaboration

4.2. The findings of regression analysis

Regression analysis was utilized to examine the hypotheses formulated in accordance with the study's objectives. The outcomes of the regression analysis are presented in Tables 3, 4, and 5, respectively.

Table 4. **Regression analysis results showing the effects of organizational spirituality subdimensions on psychological resilience**

		B	Std. Error	Beta	t	p
1	Fixed	2.374	.235		10.083	.000
	Meaningful Work	.488	.054	.462	9.062	.000
	Shared Feelings in Work Communities	.206	.085	.138	2.417	.000
	Organizational Values	.344	.092	.211	3.748	.000

R^2= .214 F=82.119 p=.000

Source: Authors' own elaboration

As seen in Table 4, the model is significant (F=82.119, p=.000). The rate of independent variables to explain the variance of the dependent variable is 21.4%. Meaningful work (β=.488, p=.000), Shared Feelings in Work Communities (β=.206, p=.000) and alignment with organizational values (β=.344, p=.000) which are the independent variables in the model have significant positive effect on the psychological resilience of employees. Therefore, the sub-hypotheses "Hypothesis 1a, Hypothesis 1b and Hypothesis 1c" were accepted. Thus, "Hypothesis 1" was accepted.

Table 5. **Regression analysis results showing the effects of organizational spirituality sub-dimensions on employee performance**

		B	Std. Error	Beta	t	p
1	Fixed	1.638	.258		6.360	.000
	Meaningful Work	.496	.070	.442	7.048	.000
	Shared Feelings in Work Communities	-.034	.070	-.035	-.492	.623
	Organizational Values	.173	.057	.203	3.062	.001

R^2= .303 F=43.418 p=.000

Source: Authors' own elaboration

As seen in Table 5, the model is significant (F=43.418, p=.000). The rate of independent variables to explain the variance of the dependent variable is 30.3%. Meaningful work (β=.496, p=.00) and alignment with organizational values (β=.173, p<.01) which are the independent variables in the model have significant positive effect on employee performance. The shared feelings in work communities, which is the independent variable (β=-.034, p=.623), has no a significant effect on employee performance. Therefore, while "Hypothesis 2a and Hypothesis 2c" were accepted, "Hypothesis 2b" was rejected. Thus, "Hypothesis 2" was accepted.

Table 6. **Regression analysis results showing the effect of psychological resilience on employee performance**

		B	Std. Error	Beta	t	p
1	Fixed	3.817	.151		25.302	.000
	Psychological Resilience	.196	.039	.254	4.566	.000

R^2= .165 F=20.853 p=.000

Source: Authors' own elaboration

As seen in Table 6, the model is significant (F=20.853, p=.000). The rate of psychological resilience to explain the variance of employee performance is 16.5%. Psychological resilience (β=.196, p=.00) has a significant positive effect on employee performance. In this regard, "Hypothesis 3" was accepted.

4.3. The findings of qualitative analysis

Research data were analysed through Code Co-occurrence Model (Code intersection) and Code Relations Browser. Figure 2 shows the Code Co-occurrence Model of the study (Code intersection) and Figure 3 shows the Code Relations Browser. The code co-occurrence model shows the codes and the total number of codings created with the conceptual framework of the study. In addition, the codes that intersected each other the most during the coding process using line width were shown. In the study, the degree of relationship between the factors affecting organizational spirituality (rows), psychological resilience and employee performance (columns) was shown.
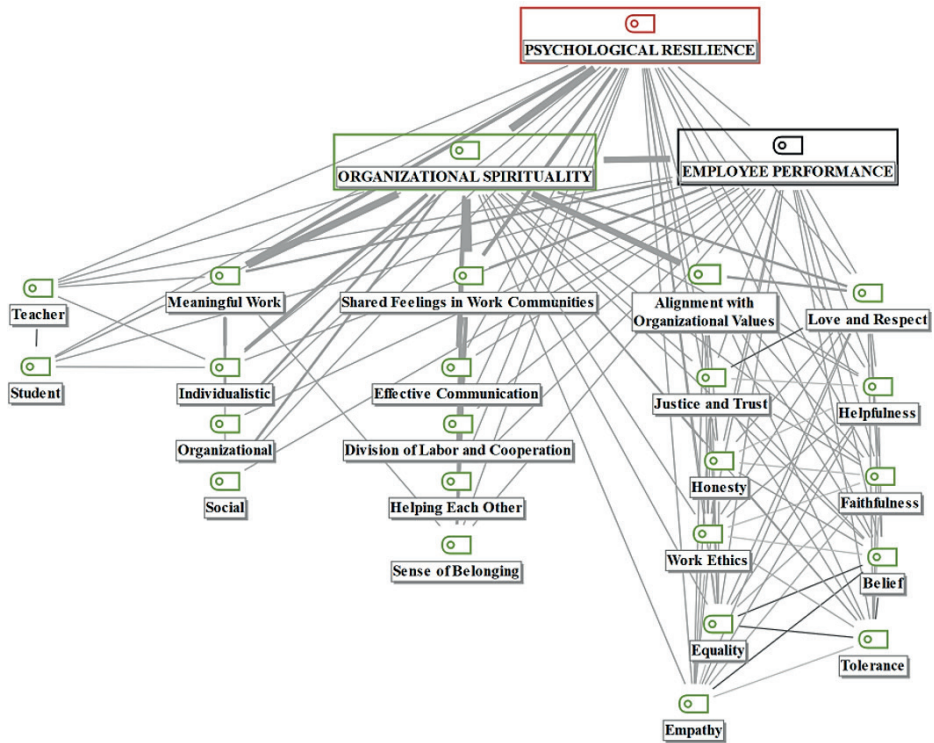
Figure 2. **Code Co-occurrence Model (code intersection)**

Source: Authors' own elaboration

Table 7. **Code relations browser**

Code system	Psychologıcal resılıence	Employee performance	Sum
Organızatıonal Spırıtualıty	75	58	133
Meaningful Work	31	21	52
Individualistic	17	8	25
*Student	8	3	11
*Teacher	10	6	16

Organizational	7	7	14
Social	7	6	13
Shared Feelings in Work Communities	32	25	57
Effective Communication	10	6	16
Helping Each Other	7	7	14
Division of Labor and Cooperation	10	7	17
Sense of Belonging	8	7	15
Alignment with Organizational Values	12	12	24
Faithfulness	3	3	6
Equality	1	1	2
Belief	3	1	4
Justice and Trust	4	3	7
Work Ethics	2	3	5
Empathy	1	0	1
Tolerance	0	2	2
Love and Respect	3	3	6
Helpfulness	3	2	5
Honesty	2	1	3
SUM	256	192	448

Source: Authors' own elaboration

As shown in Table 7, organizational spirituality was examined in three subdimensions (Meaningful Work, Shared feelings in Work Communities, Alignment with Organizational Values). Three factors were found to affect the subdimension "Meaningful Work". These are the meaning of the work individually, the meaning of the work organizationally, and the meaning of the work socially. In addition, the sub-factor "the meaning of the work individually" is divided into two as "the meaning of the work for the teacher" and "the meaning of the work for the student". The code relations

browser shows the relations among all the factors according to the number of coding in the matrix. As can be seen in Figure 3, the dimension "Organizational Spirituality" was coded by connecting 75 times with psychological resilience and 58 times with employee performance.

The subdimension "Meaningful work" was coded by intersecting 31 times with psychological resilience and 21 times with employee performance. Consequently, it was shown that individual factors outperformed social factors in terms of psychological resilience and worker performance. The subdimension "Shared feelings in Work Communities" was coded by connecting 32 times with psychological resilience and 25 times with employee performance. In this regard, it was determined that Effective Communication and Division of Labor and Cooperation are the most effective factors in terms of psychological resilience, while the Division of Labor and Cooperation are the most effective factors in terms of employee performance. The subdimension "Organizational Values" was co-coded 12 times with the psychological resilience and employee performance. Justice and Trust are the most important factor affecting psychological resilience. Faithfulness (3), Justice and Trust (3), Work Ethics (3), and Love and Respect (3) have more impact on Employee performance than other factors.

5. Discussion

This study assumes that organizational spirituality affects psychological resilience and employee performance during the Covid-19 pandemic. The mixed method was used to examine this assumed relationship. The study was carried out on educators working during the Covid-19 in Turkey. In this regard, 304 teachers were interviewed for quantitative analysis, and 12 administrators (teachers) were interviewed for qualitative analysis.

As a result of the quantitative research, it was seen that organizational spirituality leads to an increase in psychological resilience and employee performance on employees in education sector. In addition, it was determined which subdimensions were effective in the formation of organizational spirituality.

"H_1. *Organizational spirituality positively affects psychological resilience*" was accepted. There are similar results in the literature with the results of this study. G**ülerce** and Maraj (2021) argued that organizational spirituality increases psychological resilience by reducing depression. Zaidman and Gidoni (2011) concluded that the spirituality of the participants increased their awareness of employees and situations at work, improved communication and increased their resilience by reducing stress.

There are studies in the literature that support our hypothesis. Baykal (2020) examined the impact of spirituality on the psychological resistance level of Turkish people during the Covid-19 pandemic. Research results have proven the importance of

investing in individuals' spirituality. Individuals with high spirituality become more flexible in difficult and traumatic times such as the Covid-19 process and can adapt to the new situation more easily. Similarly, Tuck and Anderson (2014) explained that resilience is associated with spirituality and it has the potential for fostering spiritual growth that leads to healing and potential recovery. In addition, there are studies indicating that organizational spirituality is associated with psychological resilience (Esievo et al., 2019).

"H_2. *Organizational spirituality positively affects employee performance*" was accepted. There are similar results in the literature with the results of this study. In the study carried out by Avcı (2019), Garcia-Zamor (2003), Giacalone and Jurkiewicz (2003), De Carlo, et al. (2020), Mousa (2020) and Hassan et al. (2022), they concluded that organizational spirituality affects employee performance positively and significantly.

Studies show that organizational spirituality increases organizational performance by improving individual creativity, honesty, trust, and commitment within the organization (Kuhn et al., 2025). Krishnakumar and Neck (2002), investigating the intricacies of creating a spirituality-based organizational culture in organizations, seek answers to questions such as "Why did he do that job?", "What is the meaning of the job?". Finding answers to these questions ensures person-job integrity (Krishnakumar & Neck, 2002, pp. 153,156). Milliman et al. (2003) argued that there is a positive relationship between organizational spirituality and employee attitudes such as organizational commitment, job satisfaction, and work engagement. It was seen that organizational spirituality reduces absenteeism, provides better relationships and emotional stability, increases employee participation and commitment, reinforces self-efficacy, honesty, benefiting others, and humility (Ashmos & Duchon, 2000; Garcia-Zamor, 2003). In addition, it was determined that organizational spirituality reduces the rate of negative organizational behaviour of employees working in an organization (Weitz et al., 2012). As a result of the elements that organizational spirituality provides to organizations, employee and organizational performance increase, and this situation provides organizations with a competitive advantage (Benefiel, 2005; Marschke et al, 2009).

"H_3. *Psychological resilience positively affects employee performance*" was accepted. There are similar results in the literature with the results of this study. **Çavmak** and Acar (2020) determined that employee performance can be explained by the psychological resilience of employees at a significant level. Psychological resilience has a greater impact than any of the other components of positive psychological capital. Psychological resilience was found to increase work performance (Luthans et al., 2012). Avey et al. (2010) concluded that psychological resilience is related to the performance level of employees.

Many researchers show that factors of psychological origin such as good mood, positive attitude and excellent positive quality have importance for employees in

achieving high performance. Attitudes and behaviours of employees are an important factor in transforming potential performance into real performance, and work attitudes and behaviours of employees are closely related to their psychological resources (Luthans & Youssef, 2004, p. 153). In addition, it was determined that psychological resilience increased job performance (Luthans et al., 2012).

The qualitative research methods used in the study were carried out to rank the degree of impact of the subdimensions and factors that affect the formation of organizational spirituality. In addition, this dimension, and the degrees of relationships between psychological resilience and employee performances were also revealed.

According to qualitative research findings, the subdimension "Shared feelings in Work Communities" affects psychological resilience and employee performance more than the subdimensions "Meaningful work and Organizational Values". In this regard, it was concluded that teachers pay more attention to the working environment of the organization they are in compared to other subdimensions. In other words, it was determined that the organizational climate which the organization provides to its employees in terms of psychological resilience and employee performance is more important than the holiness of the teaching profession or the values of the organization. As a matter of fact, this should not be interpreted as the dimensions "Meaningful work and Organizational Values" have no or little effect because of the analysis, it was determined that both subdimensions had the same effect (See Table 7). Therefore, it is useful to make separate evaluations for each dimension.

Even under difficult conditions such as the pandemic, teachers continued to do their job. Through the slogan of the institution where the analysis was conducted (the teacher who does his job with love), it was asked where this love or motivation came from. As a result of the analysis, it was determined that the factors that motivate them are the spiritual pleasure they experience in their inner world, respect for the profession, shaping the lives of the students, and the role they play in the future of the country and society. In this regard, teachers stated that they would put up a resistance and perform their performance in the best way under any circumstances.

Participants emphasized that communication was very important for sharing with their colleagues and group. They believed communication was important for the solution of all problems. In addition, they stated that the division of labour, helping each other and cooperation within the institution reduced their stress and increased their performance. It was determined that when such an organizational climate is formed, the belonging of people will be formed much more easily, and because of the formation of belonging, the satisfaction of people from their jobs will increase, they will gain psychological resistance to problems and their productivity will increase.

The participants agreed that the organizational values of the organization were important for the work climate (Hafstad et al., 2024). Emphasis is placed on the reconciliation of employee and organizational values. It was seen that these values form

the basis of working conditions, and it is critical for the institution and the employee to have common organizational values to enjoy the work they do, not to experience stress, and to struggle for a purpose (Wagner et al., 2025).

As a matter of fact, there are similar studies, albeit limited, in the literature. Litzsey (2003), and Rathee and Rajein (2020) determined in their study that workplace spirituality had a significant and positive effect on employees. Petchsawanga and Duchon (2012) also concluded that organizational spirituality increased employee performance. The study by Van Tonder and Ramdass (2009) reached similar results with this study. This study reveals that organizational spirituality is related to shaping the inner world of the employee in terms of connecting the employee to the work more holistically and completely, accepting the beliefs of the employee as sacred and developing the commitment to humanistic values. In addition, since organizational spirituality creates shared feelings in work communities and belonging, it contributes to the functioning and performance of employees by stimulating the inner world of employees and increasing their coping skills and well-being. Saks (2011) proposed a model for how the three subdimensions of workplace spirituality ensure employee engagement.

6. Conclusions

This study delved into the impact of organizational spirituality on psychological resilience and employee performance among educators in Turkey during the Covid-19 pandemic. Employing a mixed-method approach, it combined quantitative analysis with qualitative insights from interviews with teachers and administrators.

In conclusion, it was found that three subdimensions of organizational spirituality and affecting factors were effective in the formation of organizational spirituality and were also related to psychological resilience and employee performance. It is critical to provide teachers with a work climate in which they can clearly understand why their job is important, and to integrate the values of the institution with the values of the teachers. If these conditions are met, teachers will reach a pleasure in their inner world, achieve job satisfaction, take responsibility for their work more, create psychological resilience against all kinds of conditions and naturally increase their performance. Because they will no longer see themselves as an employee of that institution, but as the owner of the institution and the bonds of belonging will be strengthened.

The most important limitation in terms of generalizability of the findings is that the study was limited to the education sector, where difficulties are experienced in the education-teaching processes due to closures and bans during the pandemic period, and that it was applied to teachers in educational institutions in Turkey. The answers of

the employees participating in the survey are based on their own personal perceptions. In addition, the concept of organizational spirituality may cause a limitation due to its complex, multifaceted, personal and its abstract nature (Milliman et al., 2003). Because each employee has their own intrinsic motivations and realities. In future studies, an alternative viewpoint could be adopted by incorporating more than one sector. In addition, a study can be conducted using a more specific sample that is relevant to the subject.

Authors' contribution

M.E.: article conception, theoretical content of the article, conducting the research, analysis and interpretation of results. **M.A.C.:** article conception, theoretical content of the article, research methods applied, conducting the research, data collection, analysis and interpretation of results. **A.Z.A.:** article conception, research methods applied, conducting the research, analysis and interpretation of results, draft manuscript preparation.

Declaration of Generative AI
and AI-assisted technologies in the writing process

While preparing this work, the authors did not use any tool/service.

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