

# Workplace Spirituality and Work Values of Philippine National Police Personnel in Davao City

Richelito P. Maagad, Nestor C. Nabe

*Master of Science in Criminal Justice, Professional Schools, The University of Mindanao, Davao City, Philippines*

**Abstract-** The study investigated the influence of workplace spirituality on the work values of police personnel in Davao City. It used both descriptive and inferential statistics to answer the problems. The mean and standard deviations identified the respondents' workplace spirituality and work values. Pearson  $r$  determined the significance of the relationship between the variables, while the regression analysis determined the importance of the influence of workplace spirituality on work values. 258 police personnel from different police precincts selected through stratified random sampling responded to the survey. Results showed high levels of workplace spirituality and work values among PNP personnel. Also, the correlation coefficient suggested a weak, positive, but significant relationship between workplace spirituality and work values. Likewise, the regression coefficient revealed a considerable influence of workplace spirituality on work values. The results have implications for the policies and practice of policing. For example, motivating police personnel in exercising workplace spirituality and work values may eliminate deviant behaviors resulting in better performance of duties. Furthermore, the results have substantial implications for the chaplaincy and moral recovery programs of the Philippine National Police (PNP).

**Key Words:** workplace spirituality, work values, policing, PNP, criminal justice

## I. INTRODUCTION

Of late, police officers have been the center of controversy following the reported violence on the war on drugs [1], [2]. At least five thousand rogue police officers in the country faced administrative cases in 2018, hence, demoted, suspended, reprimanded, restricted, or had their privileges withheld and salaries forfeited due to human rights abuses committed [3], [4]. The list can go on from light to grave abuses like killings [5], [6], [7], [8]. These incidents are proof of the lack of workplace spirituality and work values among police officers.

Work values are essential for every worker as they are a good indicator of success [9]. Studies on work values significantly helped reduce police burnout, increased police work engagement and performance of duties, fueled workplace dynamism and police enthusiasm [10]. [11] pointed out that work values helped employees become effective in their jobs. Moreover, researchers have found that in careers designed based on work values, employees' motivation increased significantly, likewise lifting the chances of success and fulfillment [12], [13], [14]. The [15] acknowledged the importance of work values in achieving job satisfaction. They

asserted that individuals could perform the job well by aligning their position with their work values.

Researchers have asserted the significant association between workplace spirituality and work values. [16] found that workplace spirituality has a predictive effect on employees' work values as displayed in their work attitudes. In the same vein, [17] indicated a positive relationship between workplace spirituality and employees' work-related attitudes or work values. These declarations are essential foundations of this study. This study delved further into the meaningful connection between workplace spirituality and work values.

Upon exploring some related literature on the topic, the researcher did not find much literature during his search. Only a few studies on workplace spirituality and work values were found, indicating a research gap, especially in the Philippine National Police context. Currently, police abuses are the contents of newspapers and other reports, suggesting a lack of work values [18], [19]. For this reason, the researcher initiated the conduct of this study to investigate the relationship between workplace spirituality and work values to guide the chaplaincy's programs and activities and eventually solve the workplace problems within the PNP. Below are the specific objectives of the study:

1. To ascertain the workplace spirituality of the PNP personnel in Davao City in terms of compassion, mindfulness, meaningful work, and transcendence.
2. To ascertain the level of work values of the PNP personnel in Davao City in terms of power, benevolence, conformity, self-direction, hedonism, and security.
3. To determine the significant relationship between workplace spirituality and work values.
4. To determine which domain of workplace spirituality best influences work values.

## II. REVIEW OF RELATED LITERATURE

### 2.1 Workplace Spirituality

Spirituality in the workplace sees work as a spiritual path, an occasion for the cultivation of the self, and a profound contribution to society, thus improving relationships and organizational effectiveness [20]. Workplace spirituality changes deviant behavior in the workplace, promoting care, compassion, and support of others [21]. Workers who attained

spirituality have integrity and are true to themselves and others [22]. Workplace spirituality means individuals and organizations attempt to live their values more fully by building a more ethical environment [23], [24]. To maintain spirituality in the workplace, organizations observe the following activities: meditation time, employees' spiritual retreat, and prayer time accommodation for employees [25], [26], [27].

Workplace spirituality enables the organization to thrive for an extended period because employees find nourishment for their spiritual dimension at work, so they need to integrate these into management [28], [29]. In addition, research proved that companies with solid workplace spirituality are caring, patient and understanding, socially responsible, committed to vital customer service, and give back more to the community [30], [31], [32].

Workplace spirituality began in the early 1920s as a working-class movement as they sought to uphold their religious beliefs and spiritual values in the workplace. Nowadays, modern-day organizations engage workplace spirituality in solving workplace problems, fighting stress, and tolerating diversity [33], [34], [35], [36], [37]. Spirituality in the workplace does not concern with organized practices, not even about theology. Instead, it recognizes events taking place in the organizational context. Organizations recognize that their employees are both with mind and spirit; therefore, they seek meaning and purpose in their work. They desire people connection and be part of a thriving community [36], [38], [39].

In this study, workplace spirituality refers to compassion, mindfulness, meaningful work, and transcendence [40]. *Compassion* denotes a deep awareness of and sympathy for others [41] and a wish to care and support others to relieve their suffering [42], [43], [44], [45]. *Mindfulness* is a state of inner consciousness in which man is aware of his thoughts and actions moment by moment while maintaining a quiet mind [46]. Mindfulness is a skill; learned and mastered with practice and concentration to attain health, happiness, and smooth relationships [47], [48]. *Meaningful work* refers to the experience that work is a significant and influential part of life. It is fundamental to good and flourishing life [49]. Meaningful work goes beyond material rewards as it brings self-esteem, joy, recognition, and energy to work [50] brought about by collegiality, esprit de corps, and cooperation among workers [51], [52], [53]. *Transcendence* is an inner state of selflessness that softens the person's ego and collapses personal boundaries to experience something more significant than the self [54], [55].

## 2.2 Work Values

Work values are determinants of employee affective responses and moderators of task-dimension-affective-response relationships [56]. They represent the person's top priorities and demonstrate his motivations. Work values are crucial because they establish the essentials at work and

determine the results. For example, in policing, work values are vital in facing the job's high engagement demand and a high risk of burnout [10].

Significantly, work values can impact work enjoyment. An employee with a well-positioned work value with an organization is happy; therefore, he is more productive [57], [58]. The overarching idea is that people are more motivated, satisfied, and committed when the values emphasized in the organization or job are congruent with their own – the employee fits the organization. This concept of "fit" has spawned much in industrial and organizational psychology research, focusing on person-job and person-organizational fit [59]. The administration could use this person-organization-fit concept to predict work values, attitudes, and behavior [60], [61]. However, organizations seldom investigate the impact of work values beyond this contingency approach. For example, few studies investigated the direct relationship between work values and career outcomes [62].

Two meta-analytic findings suggest that this line of inquiry can be productive. First, although personality may influence personal values [63], values and personality are distinct constructs [64]. Second, work values may be even more stable than personality; they crystallize in early adulthood, and individuals generally maintain their rank-order in a group across the life span [65].

Interestingly, work values are personal and are not dependent on the kind of organization where an individual works. Although, an organization can help the employee find their purpose in their position [66], [67]. Organizations must inspire employees to find meaning in work for self-realization and self-actualization [68]. An employee who finds meaning and purpose in his work is not much affected by stressful situations at work. He understands his purpose and even finds meaning in stressful situations. The Purpose and Work Stress (PAWS) model explains the significance of understanding work stress – whether its impact on the individual is negative or positive depends on its alignment with the person's life purpose [69]. Both the individual and the organization should work together to establish a sense of purpose [70].

While there are other models of work values, this study has six indicators of work values: *power*, *benevolence*, *conformity*, *self-direction*, *hedonism*, and *security*. All these are vital in police work as they connect to the work engagement of police officers and the burnout that threatens their resilience at work [10], [71].

*Power* is the ability of the individual to decide his response in a particular situation and the ability to influence another person's behavior [72], [73], [74]. *Benevolence* is the desire to be good to others, be kind, and be charitable [75]. Benevolence is one of the listed values in law enforcement, and the community expects police to do philanthropic acts with kindness [76], [77]. *Conformity* means to change a person's beliefs, actions, and attitudes to conform to the standards held by the group to which they belong [78], [79],

[80]. *Self-direction* involves self-acceptance, resourcefulness, a sense of purpose, and responsibility [81], [82], [83], [84]. *Hedonism* is a moral principle that posits that pleasure is the highest aim of human life and is an excellent thing to obtain [85]. For a police officer to embrace hedonism is not bad. Hedonism can make police officers fully engage in their work, thus, impacting performance [86], [87]. *Security* is freedom from possible danger caused by other people or untoward circumstances [88]. Although police officers protect a country and its people, they also need protection to feel secure. The feeling of security in the workplace is crucial as it invites positivity and positive relationships among employees that could prove beneficial to the organization [89], [90], [91], [92].

### 2.3 Theoretical Framework

This study is anchored on the proposition that spirituality is a lifestyle that permeates everything about the person, implying a significant influence of workplace spirituality on work values [93]. Workplace spirituality nourishes the employee's desire for meaningful work in the context of community [94], [95], [96]. [97]asserted that one does his job motivated by spirituality, whether workplace spirituality or personal belief. In work settings, workplace spirituality is even more acceptable than religion because spirituality adheres to a specific way about how one does his work; thinks about himself and the organization. In other words, a person's spirituality can permeate his life's outlook and even his attitude and work values. He becomes more innovative in his work [22], [98]. Workplace spirituality and work values highlight the growing tendency of employees to satisfy their higher-order needs [99], [100]. Because of this, management researchers have seriously studied spirituality at work for decades now [39], [101].

## III. METHOD

### 3.1 Research Design

This study was a quantitative and non-experimental survey that employed a descriptive-correlation method. By quantitative, it means that the study used statistics in analyzing the data. By non-experimental, it means that the study did not involve any control or experimental groups as sources of data. There was no use of a laboratory but only used survey instruments in collecting the data. This study was also descriptive because it only described the respondents' spirituality and work values based on their responses in the survey questionnaire without altering any data.

Also, this was a correlation study because the aim was to determine the significance of the relationship between variables [102]. Since one of the study's objectives was to describe the PNP personnel's workplace spirituality and work values, the best method was descriptive. Moreover, the correlation method determined the significant relationship between the independent and dependent variables.

### 3.2 Data Source

The study used a survey tool in gathering primary data from the 258 samples selected via stratified random sampling from 12 police stations. In addition, the research instrument used underwent pilot testing for internal content validity and consistency.

## IV. RESULTS

### 4.1 Workplace Spirituality of the PNP Personnel in Davao City

This study's first problem statement is about the level of workplace spirituality (W.S.) of the PNP personnel, displayed in Table 1. The table shows that the PNP personnel in Davao City have an overall high workplace spirituality level, as demonstrated by the grand mean score of 3.60 and a standard deviation of 0.48. The result means that the PNP personnel often manifest all four W.S. indicators combined: *compassion*, *mindfulness*, *meaningful work*, and *transcendence*. The standard deviation of 0.48 suggests the clustering of responses around the mean. Standard deviations are imperatives of interpreting the results as they tell the dispersion of the responses from the mean, which can describe the data's accuracy or volatility.

A close look at the results reveals that three of the indicators have high-level mean scores: meaningful work (M=4.11; SD=0.58), compassion (M=3.88; SD=0.58), and transcendence (M=3.63; SD=0.66). The mean scores indicate that respondents often manifest these behaviors. The standard deviations suggest that the respondents have more or less the same answers to the survey items. The smaller S.D., the closer scores are to the mean. In other words, the clustering of the responses near the average suggests that answers to each item in the survey were more or less the same.

Table 1. Level of Workplace Spirituality of the PNP Personnel in Davao City

Indicator	SD	Mean	Descriptive Level
Meaningful Work	0.53	4.11	High
Compassion	0.58	3.88	High
Transcendence	0.66	3.63	High
Mindfulness	1.05	2.76	Moderate
Overall	0.48	3.60	High

### 4.2 Work Values of the PNP Personnel in Davao City

Table 2 presents the work values of the PNP personnel in Davao City. The overall result is a high level of work values, as evidenced by a mean score of 3.72, 0.45 SD. The result means that the respondents manifest these work values often. When taken singly, five work values have high-level mean results: benevolence (M=3.84; SD=0.57), conformity (M=3.53; SD=0.61), self-direction (M=3.97; SD=0.52),

hedonism (M=3.70; SD=0.70), security (M=4.07; SD=0.67). Power indicator has a moderate-level result (M=3.25; SD=0.87). The results mean that the respondents often manifest security, self-direction, benevolence, hedonism, and conformity. However, they manifest power for sometimes only.

Surprisingly, the respondents did not give high ratings to all the items under conformity. For instance, they rated items 1 and 2 as moderate. These are the statements: *avoiding expressing ideas because their superior or colleagues might criticize them*, and *adapting to organizational requests, even if they go against principles*. However, the respondents were neutral about these statements, which the researcher construed as making informed decisions when faced with these situations, considering the repercussions.

Table 2. Level of Work Values of the PNP Personnel in Davao City

Indicator	SD	Mean	Descriptive Level
Security	0.67	4.07	High
Self-direction	0.52	3.97	High
Benevolence	0.57	3.84	High
Hedonism	0.70	3.70	High
Conformity	0.61	3.53	High
Power	0.87	3.25	Moderate
Overall	0.45	3.72	High

### 4.3 Significant Relationship between Workplace Spirituality and Work Values

Table 3. Significant Relationship between Workplace Spirituality and Work Values of the PNP Personnel in Davao City

Workplace Spirituality	Work Values						
	Power	Benevolence	Conformity	Self-direction	Hedonism	Security	Overall
Compassion	.168** (.007)	.147* (.018)	.190** (.002)	.285** (.000)	.224** (.000)	.190** (.002)	<b>.287**</b> <b>(.000)</b>
Mindfulness	.341** (.000)	.026 (.683)	.339** (.000)	.009 (.879)	.095 (.129)	-.097 (.120)	<b>.193**</b> <b>(.002)</b>
Meaningful Work	.100 (.109)	.144* (.020)	.133* (.032)	.224** (.000)	.181** (.003)	.235** (.000)	<b>.239**</b> <b>(.000)</b>
Transcendence	.301** (.000)	.193** (.002)	.120 (.054)	.149* (.016)	.232** (.000)	.116 (.063)	<b>.280**</b> <b>(.000)</b>
<b>Overall</b>	<b>.366**</b> <b>(.000)</b>	<b>.163**</b> <b>(.008)</b>	<b>.318**</b> <b>(.000)</b>	<b>.203**</b> <b>(.001)</b>	<b>.248**</b> <b>(.000)</b>	<b>.108</b> <b>(.083)</b>	<b>.352**</b> <b>(.000)</b>

\*\*2-tailed, the significant correlation at 0.05

\* 2-tailed, the significant correlation at 0.01

### 4.4 Significant Influence of Workplace Spirituality on Work Values

Table 4 shows the regression analysis of the data. The regression model shows that compassion, as an indicator of workplace spirituality, significantly influences the police personnel's work values. Meaning *compassion* is a significant predictor of work values. The obtained beta coefficients in the model, as outlined in Table 4, indicate that for every unit

Table 3 contains the correlation data of the study. The table shows the *weak* relationship between workplace spirituality and work values, evidenced by a .352 coefficient of correlation, significant at 0.05 p-value. The result indicates that the two variables are positively (directly proportional) and significantly correlated, although low. The result means that as workplace spirituality increases, work values tend to increase also. This relationship is not perfect, owing to its low magnitude. However, it is beyond question that the general tendency that workplace spirituality and work values increase together is present (.352; significant at p<.05).

The 2-tailed test results performed in both the 0.01 and 0.05 levels of significance revealed that only *compassion* has a significant relationship in all the work values indicators. Furthermore, the association of compassion in all the indicators of work values is directly proportional (positive). Therefore, the increase in compassion will also increase work values.

However, the relationship between workplace spirituality and work values indicates that mindfulness significantly correlates with power and conformity, but not with benevolence, self-direction, hedonism, and security. Moreover, meaningful work significantly correlates with benevolence, conformity, self-direction, hedonism, and security, but not with power. Finally, transcendence especially connects with power, benevolence, self-direction, and hedonism, not conformity and security. Concerning these data, it is safe to say that compassion is the best-fit correlation model for work values.

increase in compassion, work values increase by .152 times (B=.152), holding the other predictors constant.

Moreover, Table 4 shows that the R<sup>2</sup> obtained through Multiple Linear Regression is .137. This R-squared (R<sup>2</sup>) value (.137) can explain the variance of work values. Meaning compassion can influence police personnel's work values by 13.7%. Moreover, other factors not measured in this study account for the remaining 86.3% of the work values. In other words, a considerable percentage of police personnel's work

values resulted from the influence of factors other than workplace spirituality. To reiterate, although only a small rate (13.7%), compassion (as an indicator of workplace spirituality) can significantly influence the work values of police personnel. The F-ratio of 10.040 indicates that the regression model has a statistically significant predictive capability.

Table 4. Significance of the Influence of Workplace Spirituality on Work Values of the PNP Personnel in Davao City

Work Values					
Workplace Spirituality (Indicators)		B	$\beta$	t	Sig.
Constant		2.380		10.255	.000
Compassion		.152	.197	2.788	.006
Mindfulness		.041	.095	1.416	.158
Meaningful Work		.058	.068	.897	.371
Transcendence		.111	.163	2.261	.025
	R	.369			
	R <sup>2</sup>	.137			
	$\Delta R$	.123			
	F	10.040			
	$\rho$	.000			

Furthermore, the regression result shows that workplace spirituality influences work values in an aggregate capacity. However, only compassion and transcendence influence work values when the indicators are taken individually. Of the two, the best predictor of work values is compassion.

## V. DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

### 5.1 Workplace Spirituality of the PNP Personnel in Davao City

The study found that the level of workplace spirituality of the PNP personnel in Davao City was *high*. The high level of workplace spirituality conveys its relevance, even in modern times. Workplace spirituality intends to intersect past and present experiences to develop employees' trust relationships towards achieving a better work environment within the organization, which could otherwise worsen with its absence

[23], [24]. Spirituality at work does not equate to religious beliefs, but it is about spirited people that need energizing at work. Workplace spirituality goes beyond performance and paychecks. It is about experiencing the real meaning of work and sharing it with the people they interact with [30], [31], [37].

The high level of spirituality of the PNP personnel allows them to tolerate diversity in the workplace because of compassion and transcendence. Moreover, compassion and transcendence can make the PNP personnel better understand the people's conditions, resulting in a more productive and humane environment [33], [34], [35], [36]. In other words, workplace spirituality may prevent cruelties in the performance of their duty, as it creates a striking influence on work-life balance, meaningful work, a strong sense of community, and more humane attitudes [103], [104].

### 5.2 Work Values of the PNP Personnel in Davao City

The descriptive statistics used in analyzing the level of work values of the PNP personnel yielded an overall *high* result, suggesting that PNP personnel often manifest security, self-direction, benevolence, hedonism, conformity, and power. In addition, research has pointed to work values as a determinant of job satisfaction, which suggests that employees with high levels of work values manifest high levels of job satisfaction [57], [13]. Interestingly, work values can also bring about social change [105]. Therefore, placed in the context of this study, the high level of work values of the police personnel can bring societal changes, especially in the field of policing and its relationship with the community.

However, time changes and work values may also vary with its passing. For example, the younger generation workforce (generation Z) focuses more on the rewards than those before them [106]. Thus, the levels of work values such as security, self-direction, benevolence, hedonism, conformity, and power may also change over time. This situation, nevertheless, requires the PNP administration to recruit, train, and retain personnel who can handle social change for national security.

### 5.3 Significant Relationship between Workplace Spirituality and Work Values

The relationship between workplace spirituality and work values was weak, although significant, depicting a delicate association between the two. Delicate in the sense that the decrease in workplace spirituality can decrease the work values, which may create problems in the performance of police duties. The significant relationship between workplace spirituality and work values reiterates the importance of these variables in the commitment of the police officers to their work and their organization. [107] and [17] have expressed that spirituality is one of the imperatives of commitment. They explained that spirituality is a lifestyle that a person brings and applies in all aspects of his life. [93] echoed the same point of view and added that spirituality involves the

conviction of values. Thus, anyone with a high level of spirituality adheres to the organization's values and his work. In other words, society can expect a value-laden performance of police duties from police personnel with a high level of workplace spirituality. Moreover, while salaries are essential for economic gain, workers with a high level of workplace spirituality are less materially committed. They are more inclined to service rather than financial gain [40].

#### 5.4 Influence of Workplace Spirituality on Work Values

Compassion is the significant predictor of work values, which means compassion is present in work duties. Compassion is a social virtue that entails a deep sympathy for others [108], [9], [109]. Law enforcement needs compassionate personnel for them to succeed in the work. Police personnel who lack the virtue of compassion are ineffective and are a potential liability in the organization because they can be brutal in performing their duties. Reports of police brutalities were rampant, such as beatings, torture, and deaths [5], [6], [7], [8].

For law enforcers, the exercise of compassion is a challenge. Dealing with police work realities can diminish their enthusiasm for the job. They often face negative situations that can impact their ability to be compassionate, resulting in compassion fatigue [110]. The exposure of police personnel to stress affects their job permanence and well-being. Research showed that twenty percent of police personnel in the U.K. are suffering from the negative impact of their profession [111]. [112] found that police personnel with low levels of compassion have higher levels of compassion fatigue and moral injury.

#### 5.5 Conclusion

The findings of this study convey the following conclusions. Workplace spirituality and work values of police personnel are *high*, suggesting a small margin for deviant behavior to happen at work. A slight lack of spirituality will usher in a lack of compassion, mindfulness, meaningful work, and transcendence, triggering deviance in fulfilling police duties. On the other hand, a slight lack of work values will result in a lack of power, benevolence, conformity, self-direction, hedonism, and security. Police work is integral for the protection and safety of the people and territory. Thus this result calls the attention of the commanding generals to subject police personnel to spiritual retreats to nourish their spiritual nature.

Further, there is a weak, positive, and significant relationship between workplace spirituality and work values. This type of relationship suggests the need to harness workplace spirituality since its increase is associated with increased work values. Essentially, the result of this study confirms the significant relationship between workplace spirituality and work values as proposed by [113] and [93].

Furthermore, the study concluded a significant influence of workplace spirituality on work values, confirming that

workplace spirituality has a predictive capability on work values [16], [99]. This result concludes the supremacy of workplace spirituality as it influences employees' work values, especially the police personnel. This conclusion implies the necessity of spiritual activities to be part of the routine of the police personnel.

#### 5.6 Recommendation

The results and conclusion of the study resulted in the following recommendations. Since the levels of workplace spirituality and work values are high, there is still a need to expose police personnel to spiritual retreats and other activities to nourish their spiritual nature so that their level of W.S. and W.V. would become very high. In addition, the organization shall make attendance to the moral recovery program a compulsory requirement for all police personnel, not only those erring policemen. Similarly, the researcher recommends strengthening the Chaplaincy Office to make it active in responding to the spiritual needs of the police. The local Chaplain can design activities where police personnel can participate but should not interfere with duty hours. The exposure of police personnel to hostile environments may result in compassion fatigue; thus, a break from police work becomes necessary for recharging positive energy. The PNP organization may give police personnel a vacation incentive after a year of duty. Vacation will improve the spirituality, work values, and well-being of the police.

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