THE INFLUENCE OF WORKPLACE SPIRITUALITY ON NEPOTISM AND FAVORITISM IN ASEAN REGIONS

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Abstract: Many business ethics researchers have focused on new methods and theories of research which contribute substantially to improve business standards and ethics globally. The purpose of this research is to examine the influence of the workplace spirituality (WPS) with its four components, such as transcendence, meaningful at workplace, compassion and mindfulness on nepotism and favoritism (N&F) in the ASEAN region. Data were collected from services sector employees employed in Thailand, Indonesia and Malaysia through self-administered questionnaires. The data analysis was performed using SPSS version 23.0 and Smart PLS 3.0. This research results indicate that WPS has a negative and significant influence on N&F. Furthermore, transcendence, meaningful at workplace, compassion and mindfulness have a negative and significant impact on N&F. The result of the current study also indicates that gender has no moderating influence on the relationship between mindfulness and N&F. The current study provides empirical data from Asian countries to help policy makers and practitioners in the N&F process to eradicate corruption.

Keywords: workplace spirituality, nepotism-favoritism, compassion, mindfulness, gender, Asian region, business ethics

Introduction

From 14th century to the present, N&F has been an important issue. N&F is the change in family relations between media to politics. N&F is a type of fraud on behalf of a family member or social group. N&F affects and weakens the organizational

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Khamis K.A., Kaliappen N., Jermsittiparsert K., Omar R.

performance of the managers and employees (Stout & Jones, 2015). Such a management mindset inhibits workplace accountability. Nepotism-favoritism has also been identified as preferential treatment by employees. The effect is a lack of morale, employee's dissatisfaction, burnout, depression, distrust and negative moods (Turgut, 2014). Preferential treatment increases stress at the workplace that reflects frustration among employees. Employees fair workplace treatment promotes corporate collaborations and commitment (Bouraoui, Bensemmane, Ohana, & Russo, 2019; Kaliappen & Hilman, 2014; van Dijke, De Cremer, & Bos, 2004).

Employees have reported greater fearfulness, cheating, obsequiousness and reduced employee's commitment to managers in an effort to make them preferred in preferential treatment (Huo, Zhao, Flynn, & Yeung, 2008). When N&F is assumed, staff begin to report less procedural fairness, as the rewards and promotions are provided based on the personal links rather than the performance of the employees. Organizational procedural trust and justice have considerable impact on commitment of employees (Ahmad & Iqbal, 2016). Despite impressions of nepotism in the organization, the elimination of preferential treatment does not improve years despite the introduction of standardized procedures. N&F influences not only the workers but also how management believes in organizations as a result of their personal ties. Managers keep their information away from subordinates due to problems of credibility based on their personal ties (Xin, Pearce, Xu, & Rao, 2011), which increases the degree of over-centralization and mistrust (Hsiao & Redding, 1990).

The contemporary organizations are experiencing employees related issues, for instance burnout, illness related stress, violence, absenteeism and bribery. N&F are also a form of bribery. Many issues occur when spirituality is not present. Organizations may make use of spiritual opportunities in the 21st century to survive (Rupčić, 2017). The workforce becomes more creative and productive as long as they use their intellectual, spiritual and emotional characteristics at work. Spirituality does not inherently indicate a mystical existence in the workplace, but rather creates inducements and enables workers to understand spirituality in the workplace. Congruous value comes from the spirituality of employees and organizations, which increases organizational performance, for instance productivity, profitability and efficiency (De Klerk & Van der Walt, 2014).

The manager or employer may have overlooked the eligible candidates by offering the job to the friend or relative of the employee, which is also hazardous to employees and organizations without personal links. Employees are an integral part of organizations. This is always unrealistic to expect employees and managers to be consistently involved. People are generally preferred to favoritism (Hudson et al., 2017). In public

POLISH JOURNAL OF MANAGEMENT STUDIES
Khamis K.A., Kaliappen N., Jermsittiparsert K., Omar R.

**2020
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sector appointments based on political preferences, N&F is a frequent feature in developed countries. Loyalty in south-east Asian communities is dependent upon the family, group, caste, religion, class and linguistic community (Krisztina & Schulze, 2013). Islam, Hinduism, Christianity and Buddhism are the main religions in Asian region. They firmly reject all unethical practices. Breach of this principle allows N&F to grow. In South-east Asian cultures, nepotism has developed. Thailand, Indonesia and Malaysia have been chosen for their research as they are mainly Muslims and Buddhists. The literary relationship between WPS and N&F is missing. This research aims to examine the link between WPS and N&F. The relation between WPS and N&F is moderated by gender.

Literature review

Nepotism and favoritism are a type of coercion that occurs in policy making (Abubakar, Namin, Harazneh, Arasli, & Tunç, 2017). This might not always be necessary to give special consideration to financial benefits. Such responsibilities and commitments represent a source of special consideration (Umit, 1992), for example kinship bonds. Preferential treatment is defined as non-purpose and interest driven activities (Mustafa, 2011). The preferential treatment is a kind of N&F. N&F are examined by Mustafa (2011). Favoritism is a Latin term meaning nephew or grandson. This is characterized as nepotism by giving relatives and nephews different positions on the basis of relationships rather than their competence. The word nepotism was initially introduced in literature as US president General Jackson in 1828 found that the program was misused because of nepotism (Adedoyen, 2010). Many workers are profiting from their relationships. Nepotism and favoritism are also rooted on a mutual resemblance, for instance having a political association or being of the same city which has a positive effect on employees' negligible behavior (Qaisar, 2016a). Workers who have strong ties to supervisors or other workers within the organization are considered unethical, unlawful and bad. However, psychological and social advantages, including "being appreciated" can be derived by preferred group.

Within the services sector, favoritism and nepotism are a big concern (Turgut, 2014). For some societies and countries, it is considered normal to favor employees or prioritize particular members of a group. Employees are engaged in N&F because of specific issues, for instance political aspirations and requests from colleagues (Tsang & Khatri, 2003). Favoritism is also affected by ethnicity, graduates of the same university and same group members (Turgut, 2014). N&F arise in social and family-based organisation. Such relationships within the organization strengthens the use of N&F by employees. This is not always the case for an organization, because such decision-

making is not based on skills and professional expertise, but on friendships or blood ties. Nepotism and favoritism effect organizational performance negatively, as the favored group does not have to work too hard and does not operate in the best possible way. In the field of N&F, there is a lack of empirical studies (Turgut, 2014). To date, according the researcher's knowledge, no study in the SAARC region (ASEAN) has examined the link between WPS and N&F. This research explores the relation between WPS and N&F and gender as moderator in the ASEAN context.

WPS is characterized as a higher-level search of self-knowledge, meaning and transcendence (Afsar & Badir, 2017). The sense of purpose and meaning is the internal energy source expressed outwardly as behavior (Jermsittiparsert, Sangperm, & Siriattakul, 2019). Spirituality is also defined as how a motivated person is to find spiritual purpose and meaning in their lives (Petchsawang & McLean, 2017). Spirituality includes a sense of service and giving and a meaning of attachment (society), morality, forgiveness, meaning and compassion (Graci & Mahoney, 1999). The deepest empathy and concern for others is compassion. The desire to alleviate others' suffering is known as compassion. Compassion also involves the ability to care for one another and to help others (Stellar et al., 2017). A compassionate individual must be conscious and able to support others (Beaumont & Martin, 2016). Similarly, mindfulness is the condition in which people are conscious of their actions and thoughts. People are living in the current situation with this attitude, not with past, other distractions and futuristic thoughts. Mindfulness is opposed to the idea of unconscious behavior. Individuals regulate their behavior and emotions as soon as they know what they think and do.

Furthermore, work meaningfulness is described as the experience of individuals with work that is meaningful and significant in their lives. Under such situation, people feel that their job does not matter financially (Dennis & Plowman, 2005). Meaningfulness at the workplace is the source of motivation and pleasure. This is a response to the problem of why people at work know that their job allows them to communicate their inner self. Likewise, the relation to higher power is transcendence (Delanay, 2005). The relationship with God is not inherently transcendence. This research does not deal with religion. The magical experiment is a healthy state of vitality or energy, joy, peace and prosperity.

While the research about spirituality is still under progress (De Klerk & Van der Walt, 2014), the relationship between spirituality and positive work-related outcomes is empirically apparent. WPS has a significant and positive link with organizational commitment (Mousa & Alas, 2016), performance (Chawla, 2016), work motivation (Afsar, Badir, & Kiani, 2016) and social justice. Thus, WPS examines N&F negatively

within the organization. The spirituality's intrinsic compassion is a method by which people fight social disparity and oppression (Bjarne, 2008). The association between WPS and individual outcomes of psychological behavior, like optimism, self-esteem, and performance (Hanna & Lane-Maher, 2004), life satisfaction and subjective wellbeing (Laughter & Pashak, 2012). Besides significant and positive relationships, WPS is negatively correlated with negative outcomes, like loneliness, moods, turnover intention and suicidal ideation (Petchsawang & Duchon, 2009). Spiritual workers consider their job to be more meaningful and enjoyable, and eventually improved results. Gull and Doh (2004) conclude that workers work with greater accountability, integrity, teamwork and ingenuity in the search for focus and productive work. The continuity of purpose, cohesive vision, community building and enhanced team, are beneficial to organizations through spiritual employees. Thus, meaningful and mindfulness work in organizations should be undertaken to eliminate N&F, since nepotism is contradictory to team building, ethical standards, purpose and cohesive vision. New horizons are opened where it has become a Holy mission, a way of serving God, or a higher aim. Improved commitment and professionalism of workers in the sense of a call from God. Transcendence is therefore often known to have a negative effect on N&F. We therefore hypothesize the following:

H1: WPS negatively and significantly effect on N&F.
H1A: Mindfulness negatively and significantly effect on N&F.
H1B: Compassion negatively and significantly effect on N&F.
H1C: Transcendence negatively and significantly effect on N&F.
H1D: Meaningful at work negatively and significantly effect on N&F.

Regarding gender differences, there is a social position, attitudes and behavior which societies find acceptable. Throughout their rational decision taking, male and female have numerous ethical and behavioral structures. Previous studies have shown mixed findings between gender and work-related outcomes. It is noted in the literature that men are more likely to have preferential treatment than women (Töyry et al., 2004). In addition, the literature indicates that the conduct of men is more divergent than that of women, in general, especially at work (Olabimtan & Alausa, 2014). The correlation between personality (conscientiousness, openness and agreeableness) and workplace deviant behaviour (WDB) is moderated by WPS (Iqbal & Hasan, 2016). Nonetheless, the correlation between personality (extraversion and neuroticism) and WDB is not moderated by WPS (Iqbal & Hasan, 2016). Qaisar (2016a) shows that organizational politics has a substantially negative impact on the neglect behaviour of banking employees. Depending on this logic, we conclude that men are more involved in N&F than their counterparts. This research examines gender as a moderator in between WPS

and N&F (i.e., mindfulness, compassion, Transcendence and meaningful at work) on the basis of theoretical arguments. We therefore propose the following hypotheses:

H2: The link between WPS and N&F is moderated by gender.

H2A: The link between mindfulness and N&F is moderated by gender.

H2B: The link between compassion and N&F is moderated by gender.

H2C: The link between transcendence and N&F is moderated by gender.

H2D: The link between Meaningful at work and N&F is moderated by gender.

Nepotism endorses the obligations and loyalty of the family to employers. Nepotism is harmful because all claims have been made prior to employees' organizational needs (Pearce, 2015). Nepotism and favoritism sought by Jones and Stout (2015) pose challenges to modern managers. They recommended further research to identify the best preventive strategies to combat favoritism and nepotism. In order to resolve this issue, practitioners lack systematic, qualitative and quantitative analysis. Nepotism and favoritism are bad for demoralized workers who are balancing conflicting responsibilities when they expect the worst and organizational efficiency is counterproductive (Pearce, 2015). The company must be properly and reasonably controlled, while finding the means to do so. Boost financial performance and attract consumers to a modern, competitive world (Pearce, 2015). Loyalty to our clients depends primarily on the jobs and personality of the employees. In smaller countries, workers also have connections or expertise, a barrier to institutionalization and employment. Similar to the larger states in these small states, there is often an increased risk of abuse. For instance, when a variety of external forces, including socio-cultural, environmental, political and educational structures, encourage citizens to support trustworthy friends and relatives in micro-geographical areas, it is more likely that they are nepotism and favoritism. That is one of the most challenging barriers to recruiting, promoting, placing, developing and retaining the employees. The effects of corporate culture on favoritism and nepotism in the banking sector, such as Thailand, Indonesia and Malaysia, have been studied in selected Asian Nations Association (ASEAN) countries.

Materials and methods

The current study used workplace spirituality with four dimensions as exogenous construct, such as mindfulness, compassion, transcendence and meaningfulness at work. Nepotism and favoritism were analyzed as an endogenous construct, whereas the position of gender was examined as a moderator. Employees employed in the banking sector of Thailand, Indonesia and Malaysia constitute the population of this study. Google Docs is used to build an electronic connection to the survey. In order to avoid

missing values, all the items of the questionnaire have been labeled mandatory. To avoid any recurrence, Google Docs had to fill in a single email ID once. Link has been sent to the online questionnaire e-mail address of the university staff, 150 questionnaires in every country of Thailand, Indonesia and Malaysia. Respondents are guaranteed confidentiality of data and only its usage for study purpose. No information that could contribute to the facts and bias of the data collected. Privacy was demanded in order to classify the respondents. Data were gathered from Bangkok (Thailand), Jakarta (Indonesia) and Pulau Penang (Malaysia). The system of G*power proposed at least 98 observations with 5 percent significance level, 0.15 effect size and 80 percent statistical power with five variables (Faul, Erdfelder, Buchner, & Lang, 2009). The current study shows sample size of 307 and this study shows a response rate of 65.4 percent.

The scale of compassion with four (4) items was adapted from Duchon and Petchsawang (2009). Similarly, the scale of mindfulness with four (4) items was selected from "Mindful Attention Awareness Scale" (MAAS) developed by (Brown & Ryan, 2003). Ashmos and Duchon (2000) developed scale of mindful at work with seven (7) items. Likewise, the scale of transcendence with five (5) items. Mustafa (2011) measured nepotism favoritism based on preferential treatment as one variable. The scale of nepotism-favoritism with eight (8) items were developed by Qaisar (2016b) and Maghrabi, Abdalla, and Raggad (1998). All the items were measured on a five-point Likert type scale ranging from 1 = strongly disagree to 5 = strongly agree.

Results

All details pertaining to the profile of the respondent was identified in actual percentages and frequencies for understanding facilitation as shown in Table 1. The number of males is higher in this sample of the study (197 or 64.2 percent of respondents in total). Depending on the number of respondents, Indonesia is the first (43.6 percent), whereas Thailand (23.5 percent) is the least number of respondents. Table 1 shows that the majority (157 respondents or 51.1 percent) of the total respondents are young (i.e., between 21 and 25 years). The study respondents are well aware of that 18.6 percent respondents had experience of job from 6 to 10 years and 45.0 percent of the respondents had professional experience of less than 5 years. The demographic detail of the respondents is shown in Table 1.

Table 1. Respondent's profile

Demographic Variables	Frequency	Percentage
Gender		
Male	197	64.2
Female	110	35.8
Age (Years)		
21 to 25	157	51.1
26 to 30	79	25.7
31 to 35	46	15.0
Above 35	25	8.2
Country		
Thailand	101	32.9
Indonesia	72	23.5
Malaysia	134	43.6
Work Experience (Years)		
Less than 5 years	138	45.0
6 to 10	57	18.6
11 to 15	73	23.8
Above 15	39	12.7

Researchers carried out data screening before the data review to analyze outliers, missing values, normality, differential test, and lastly common method variance (CMV). It was mandatory for the respondents to answer all the research questions, therefore this study had no missing values. The Z-score for each respondent was calculated with the use of SPSS 23. This data contained no outliers as Z-score values were lower than 3.29. The methodological approaches to avoid CMB as proposed by Podsakoff, MacKenzie, and Podsakoff (2012) and Podsakuff, MacKenzie, Lee by adopting different scales in the questionnaire. To check data normality, Kurtosis and skewness were used (Hair, Hult, Ringle, Sarstedt, & Thiele, 2017). In all variables, the values of skewness and kurtosis are between +1 and -1, therefore, data were normal as shown Table 2 (Hair et al., 2017). The ANOVA differences test was conducted to test the major differences in data obtained from three countries (i.e., Thailand, Indonesia and Malaysia).

Table 2. Normality test (Skewness and Kurtosis)

Constructs	N	Skewness		Kurtosis	
	Statistics	Statistic	Std.error	Statistic	Std.error
Workplace Spirituality	307	0.886	0.213	0.862	0.303

Compassion	307	-0.021	0.213	-0.868	0.303
Meaningful at work	307	-0.837	0.213	0.926	0.303
Mindfulness	307	0.297	0.213	-0.492	0.303
Transcendence	307	-0.460	0.213	-0.316	0.303
Nepotism	307	-0.539	0.213	-0.594	0.303
Favoritism	307	-0.508	0.213	0.438	0.303
Gender	307	0.883	0.213	-0.868	0.303

The measurement model was tested before the data analysis were carried out. The measurement model's construct validity and internal consistency have been evaluated by researchers. Convergent validity (CV) and discriminant validity were used to evaluate construct validity. Average variance extracted (AVE) should be 0.5 or above (Hair et al., 2017) to measure CV and factors loading greater than 0.70 or 0.708 as suggested by (Hair et al., 2017), while factors loading with values ranging from 0.5 to 0.7 are also acceptable as suggested by (Chin, 1998). The factors loading should be deleted with values less than 0.4 (Hair et al., 2017). We deleted one item from meaningful at work, compassion and transcendence as composite reliability (CR) or AVE criterion were not met. If the deletion raises CR or AVE values above the mark, Hair et al. (2017) recommended that loading items between 0.4 and 0.7 should not be deleted. For all measures, the AVE values ranged from 0.535 to 0.743 and were within an acceptable range. Six items with loadings less than 0.7 were not removed as the values of composite reliability and AVE exceeded the threshold values. All measures CR was greater than 0.7 as shown in Table 4. Fornell Larcker criterion was used to check the discriminant validity. The AVE square root of all variables is based on the fornell–Larcker criterion that the correlation between variables should be higher. The results of the study have shown considerable discriminant validity of the model (Table 4). In smart PLS, CR is used to evaluate variable internal consistency. Composite reliability is more preferable than the Cronbach's alpha as formula of composite reliability has stronger approximation. Composite reliability in this study has reached the threshold value of 0.7 of all the latent constructs as shown in Table 3.

Table 3. Constructs loadings, composite reliability and AVE

Variables	Indicators	Loading	CR	AVE
Compassion	Com_1	0.895	0.824	0.589
	Com_2	0.487		
	Com_3	0.874		
Meaningful at work	MFW_1	0.931	0.891	0.624
	MFW_2	0.874		

	MFW_3	0.869		
	MFW_4	0.770		
	MFW_5	0.569		
	MFW_6	0.468		
Mindfulness	MFN_1	0.973	0.920	0.643
	MFN_2	0.731		
	MFN_3	0.548		
	MFN_4	0.658		
Transcendence	TS_2	0.823	0.876	0.743
	TS_3	0.765		
	TS_4	0.918		
Nepotism/Favoritism	NF_1	0.704	0.824	0.535
	NF_2	0.431		
	NF_3	0.867		
	NF_4	0.764		
	NF_5	0.886		
	NF_6	0.607		
	NF_7	0.943		
	NF_8	0.842		

Table 4. Fornell Larcker criterion

Variables	Comp	Gender	NF	MFW	TS	MFN
Com	0.695					
NF	-0.140	0.672				
Gender	0.201	0.341	1.000			
MFW	-0.043	-0.432	-0.365	0.698		
MFN	-0.029	0.210	0.062	-0.546	0.665	
TS	-0.313	-0.302	0.012	0.369	-0.320	0.785

The t values were evaluated by using the bootstrapping procedure with 5000 resamples. Results suggested that the relationship between meaningful at work and nepotism and favourtism is negative and statistically significant (beta value = -0.328; $p < 0.05$). Thus, supporting H1c. Moreover, the relationship between compassion and nepotism and favoritism is negative and statistically significant (beta value = -0.211; $p < 0.05$). Therefore, supporting H1c. Similarly, the relationship between mindfulness and nepotism and favoritism is negative and statistically significant (beta value = -0.298; $p < 0.05$). Thus, supporting H1b. Likewise, the relationship between transcendence and nepotism and favoritism is negative and statistically significant (beta value = -0.179; $p < 0.05$). Therefore, supporting the hypothesis as shown in Table 5. The results of the

POLISH JOURNAL OF MANAGEMENT STUDIES
Khamis K.A., Kaliappen N., Jermsittiparsert K., Omar R.

2020
Vol.22 No.2

study have shown that workplace spirituality all the four dimensions are significant with nepotism and favoritism, thus supporting hypothesis H1.

Table 5. Structural model results (Direct relationships)

Relationships	Beta value	t values	p values	Results
WPS -> NF	-0.487	-0.793	0.029	Supported
Comp -> NF	-0.211	1.986	0.032	Supported
MFN -> NF	-0.298	2.174	0.038	Supported
MFW -> NF	-0.328	2.972	0.004	Supported
TS -> NF	-0.179	0.248	0.000	Supported

In order to examine the moderating effect of gender, orthogonalization approach was used. The findings of the study showed that the relationship between compassion and nepotism and favoritisms is moderated by gender (beta value = -0.437; $p < 0.05$). The relationship between meaningful at work and nepotism and favoritisms is moderated by gender (beta value = -0.412; $p < 0.05$) and the relationship between transcendence and nepotism and favoritisms is also moderated by gender (beta value = 0.469; $p < 0.05$). Moreover, the relationship between mindfulness and nepotism and favoritisms is not moderated by gender (beta value = -0.021; $p < 0.05$). Thus, hypothesis H1a, hypothesis H1c and hypothesis H1d were accepted, whereas hypothesis H1b was not accepted.

Table 6. Structural model results (Moderating effect)

Relationships	Beta value	t values	p values	f^2	Results
WPS*Gender -> NF	-0.401	-5.954	0.000	0.110	Supported
Comp*Gender -> NF	-0.437	-4.062	0.000	0.080	Supported
MFN*Gender -> NF	-0.021	-0.225	0.903	0.000	Not Supported
MFW*Gender -> NF	-0.412	-3.746	0.000	0.050	Supported
TS*Gender -> NF	0.469	4.891	0.000	0.060	Supported

Result discussions

This research demonstrates that in order to reduce corruption from society, workplace spirituality played an important role in nepotism and favourtism. Compassion, mindfulness, transcendence and meaningful at workplace significantly and negatively affect the nepotism and favourtism. The effect of meaningful at work on nepotism and favoritism is strongly negative. Although, compassion is less negative effect on nepotism and favoritism. Spirituality at the workplace is according to Pick and Issa

(2011) is significantly linked with ethical practice of work. Nepotism and favourtism are perceived to be an immoral activity, and thus empirical proof complies with the literature of previous sources. In addition, the relationship between workplace spirituality and nepotism and favourtism is moderated by gender. Empirical evidence exists for gender moderating role in the association between meaningful at work, compassion, and transcendence with the nepotism / favourtism.

This article illustrated the potential benefits of workplace spiritualism for the eradication of nepotism and favourtism within organizations. However, there are many difficulties in the workplace spirituality. The main issue of workplace spirituality is the likelihood of preaching to individuals from different schools of thought or religions (Krishnakumar & Neck, 2002). The use of spiritualism at work will weaken the need for respect and cohesion within the organization. Unable to convey spirituality, workers can feel frustrated and dissatisfied (Kortezi & Gotsis, 2008). Organizational training is the duty of a group of workers with other basic values (Bandsuch & Cavanagh, 2002). Divisive and negative influences will occur within organizations where there is no respect for diversity at work (Krishnakumar & Neck, 2002). Spirituality in the field of human right and justice may contribute to such problems as intolerance, prejudice, and favoritism and nepotism (Czaplewski, Milliman, & Ferguson, 2003). It is difficult to incorporate spirituality into the workplace. In some companies, it is difficult to talk about spirituality through the company's tendency to distinguish between "faith and reason," "church and state" and "moral and secular" (Karakas, 2010). As a result, in today's business climate, spirituality at the workplace must face valid opposition (Brown & Ryan, 2003). The presence of spirituality at work disturbs the various executives who see it as too private and hide their control and status quo. If they use religion as a catalyst (Kortezi & Gotsis, 2008), the faith of the organization also raises risks. If used as a management tool and as a marketing tool, spirituality is lost. Workplace spirituality decreases for longer life and relevance because it is used as a method for controlling efficiency. There are also recent arguments in favor of positive programs, such as emotional intelligence, empowerment and fun, for spirituality programs that alienate or stigmatize the demotivated workers. This critical issue demonstrates the exploitation, control or transformation of employees into organizational interests (Czaplewski et al., 2003).

Conclusion

The present study has both theoretical as well as practical implications of the work. As far as theory is concerned, many studies are persuasive, but there are still wide gaps in understanding this idea. For the researchers and managers, spirituality and its

connection to the workplace are significant. For this analysis, the best understanding of the faith was nepotism and favoritism. Further research will provide a deeper understanding of the impacts of demographic factors such as gender. The commitment to research in the context of nepotism and favoritism focuses on the study's experience in ethical business practice. The survey presented a general result to Thailand, Indonesia and Malaysia practitioners.

There are a number of limitations to the current study. Firstly, the effect of workplace spirituality on nepotism and favoritism have been examined. Additional factors and consequences like organizational citizenship behavior, job stress and commitment could be investigated in future studies. In addition, future larger sample will be useful to help the generalization of existing observations in other regions such as, Arab States and South Asian Association for Regional Cooperation (SAARC). In this analysis, the researchers used a system of non-probability sampling. To improve the present results, probability sampling methods should be used in future studies. The selection of a particular sector may also pose concerns about whether the results can be generalized. According to Ferrell and Hartline (1996), the selection of a particular industry removes the problems related with the sector's disparities. This research provides evidence of possible impacts of spirituality at workplace from the viewpoint of workers on nepotism/favoritism. Such activities may in future be analyzed from the viewpoint of the customers.

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POLISH JOURNAL OF MANAGEMENT STUDIES
Khamis K.A., Kaliappen N., Jermsittiparsert K., Omar R.

2020
Vol.22 No.2

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WPŁYW DUCHOWOŚCI W MIEJSCU PRACY NA NEPOTYZM I FAWORYZOWANIE W REGIONACH AZJI

Streszczenie: Wielu badaczy zajmujących się etyką biznesową skupiło się na nowych metodach i teoriach badawczych, które znacząco przyczyniają się do poprawy standardów biznesowych i etyki na całym świecie. Celem tych badań jest zbadanie wpływu duchowości w miejscu pracy (WPS) z jej czterema komponentami, takimi jak transcendencja, znaczenie w miejscu pracy, współczucie i uważność na nepotyzm i faworyzowanie (N&F) w regionie ASEAN. Dane zebrano od pracowników sektora usług zatrudnionych w Tajlandii, Indonezji i Malezji za pomocą kwestionariuszy do samodzielnego wypełnienia. Analizę danych przeprowadzono przy użyciu SPSS w wersji 23.0 i Smart PLS 3.0. Te wyniki badań wskazują, że WPS ma negatywny i znaczący wpływ na NiF. Ponadto transcendencja, znacząca w miejscu pracy, współczucie i uważność mają negatywny i znaczący wpływ na NiF. Wynik obecnego badania wskazuje również, że płeć nie ma moderującego wpływu na związek między uważnością a NiF. Obecne badanie dostarcza danych empirycznych z krajów azjatyckich, aby pomóc decydentom i praktykom w procesie N&F w zwalczaniu korupcji.

Słowa kluczowe: duchowość w miejscu pracy, nepotyzm-faworyzowanie, współczucie, uważność, płeć, region azjatycki, etyka biznesu

工作环境的精神性对东盟地区的尼古丁主义和崇尚主义的影响

摘要：许多商业道德研究人员一直致力于研究新的方法和理论，这些新方法和理论对改善全球商业标准和道德做出了重大贡献。这项研究的目的是检验工作场所精神（WPS）及其四个组成部分的影响，例如超越性，对工作场所有意义，同情和正念对东盟地区裙带关系和偏爱（N&F）的影响。数据是通过自我管理的问卷调查从泰国，印度尼西亚和马来西亚的服务业雇员中收集的。使用 SPSS 23.0 版和 Smart PLS 3.0 进行数据分析。这项研究结果表明，WPS 对 N&F 具有负面和重大影响。此外，超越，对工作场所有意义，同情心和正念对 N&F 产生负面和重大影响。目前的研究结果还表明，性别对正念与 N&F 之间的关系没有调节作用。当前的研究提供了来自亚洲国家的经验数据，以帮助 N&F 流程中的政策制定者和实践者根除腐败。

关键词：工作场所精神，裙带关系，同情心，正念，性别，亚洲地区，商业道德