

The effect of religion on the moral performance of employees in Iran insurance of Ardabil Province

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Abstract: Goal: the purpose of this research is to study the effect of religion on the moral performance of employees in Iran insurance. Method: for this correlative study, a sample of 127 people from the community of employees in Iran Insurance in Ardabil province, were randomly selected. To collect the data the religiousness questionnaires of Glock and Stark and the moral performance of RAJAEI were used. Results: Pearson correlation analysis showed that all aspects of religion (the belief, empirical, rituals and outcome dimensions) have a significant and positive relation with moral performance. The REGRESSION analysis showed that among the religious dimensions, only the outcome dimension was a significant predictor for moral performance and the other dimensions were not significant in prediction of moral performance. Conclusion: The results of this study emphasized the relation between the variables of religion and moral performance. In order to raise the level of moral performance, they seek a serious attention.

Key words: Religiousness, moral performance, Iran insurance of Ardabil Province

Introduction

The phenomenon of complexity in the current era has led the organizations to have various and different responses. One of the most practical ways is to encourage your staff to wholeheartedly devote themselves to their work, so through this way "self" they could find their standard that its result is creative and innovative employees in responding to the turbulent environments. The emergence of full-fledged self at work; will be possible with the arrival of spirituality in the organization. Today, employees wherever they work, search something beyond the material rewards of their jobs. They are looking for something meaningful, inspiring and also demand balancing their lives. Organizations are faced with growing and thriving employees who are seeking something meaningful, purposeful and nurturing working places with such traits (ZOLFAGHARI, MOHEBI 1393). In fact, spirituality at work describes the experience of employees whose work is satisfying, meaningful and purposeful. Experiencing the morality at work is along with increase of creativity, honesty, trust and commitment at work. To have a correct selection among the ways in the morality discussion and recognition of the right way from the wrong one, some tools are needed that the most important tool is "religiousness". With this tool human will not be worried about spiritual dilemmas and can find the right way and the leader of the right way, and also find the actual light among the weak and strong lights that take human to the devious ways and get him to the aimed end. Religiousness is one of the effective factors on

moral performance of people (SERAJZADE and RAHIMI 1392). The entry morality in the organization gives the employees such ability to achieve a more integrated perspective toward the organization, family and their society. Most of the employees, their work life, family life and moral life are separated from each other. Socially, 50 to 70 hours of working life during the week is specialized to the spending hours of prayer, worship and meditation and the remaining time is allocated for family living (KAVANAK² 2005). Morality in organization is a new emerging phenomenon that has attracted many organization management experts and managers at different levels. Accordingly, many of them consider the morality as a stable source for the organizations that can help them in turbulent and disturbed situations (Gerald 3, 2008). Religion as one of the social institutions has a special place in sociologists' classifications. Sociologists in a general classification have classified the social institutions into 5 categories of educational institutions, family, religion, politics and economic. Since religion is a collective phenomenon and is in a mutual relationship with other social units, so it is expected that it can both affect be affected by the other social institutions (Johnston¹, 1998, quoted by REZADUST and colleagues 1390).

Religion is presented as the source of good behavior; good deeds, conscience, and worship of God, personal and social order morality and among human beings. Religion with its clear social role regulates the individual and social life. Religiosity is one of the factors that have a significant effect on life satisfaction (AZARBAYJANI 1385). Religion is a fact that has a

serious and significant presence in various aspects and dimensions of human life. The increase of researches about religiousness itself indicates the importance of this issue in human life. Lots of extensive researches in the field of religiousness have been conducted; including the impact of religious beliefs¹ on physical and mental health (AKLYN², 2001), the impact of religious beliefs on adaptation and mental health (BERGIN³, 1988, williams⁴, 1988), the relationship between religious activity and lack of delinquency trends (CHAVDA and TOP⁵, 1992, quoted by JAVANMARD 2011), Negative relationship between depression and anxiety with the worship (ASGARI and HODA 1385). Also about the relation between Religiousness and morality, HADAVI 1978 and HODEN 1995 in their researches showed that religious beliefs provide the Fundamental religious interpretations for the meaning of life. And this mainly happens through improving the positive motivations and beliefs, performing the rites, meaningful symbols, traditions and supports. Ellison⁶ 1991, 2010, in his researches stated that the experience of religiousness and worship increase satisfaction in individuals and makes people feel more satisfied. He also says that having strong beliefs, regardless of the presence in the Church has a significant correlation with life satisfaction, especially for people with university education. Most of the studies show that if the people are more religious and having more religious activities, usually in terms of physical and mental are healthier. The results of the studies indicate that more participation in religious activities is significantly associated with greater well-being and lower levels of delinquency, alcohol abuse, drug abuse and other social problems (Donahue and Benson⁷, 2001).

Repeated researches among people in North America and Europe show that religious people report more happiness and life satisfaction than infidels (MAYERZ⁸, 2000). Peacock and Paloma⁹, (2000) have found that the feel of closeness to God is the only predictor of life satisfaction at all ages. Although a lot of studies about religiousness have been conducted, but despite this it seems that fewer investigators have studied and exactly understand the role of religiousness

on moral performance. Therefore the aim of this research is to answer this question that is there a relation between religiousness and moral performance of the employees of Iran insurance of Ardabil province?

Method

The study method, population and sample: This is a descriptive- survey study, and the statistical population of this study is all the employees of (Iran insurance of Ardabil province) the number of which is almost 200 people. Morgan table is also used to determine the sample size and the sample size of 127 was calculated according to the table.

Research tools

Religiousness questionnaire: to measure the variable of Religiousness the questionnaire Glock and Stark was used (1965, quoted by MOVAHED, HAMIDIZADE 1389).This questionnaire is resulted from 4 dimensions of faithfulness, empirical, outcome and ritual and has 26 items. The amount of reliability this questionnaire is 0/83.

Moral performance questionnaire: to evaluate the variable of moral performance that has four components, the first component is holistic and faithfulness dimension that has 12 articles, the second component is the ability to confront and deal with problems that has 15 articles, the third component is addressing the moral individualities that has 8 articles and the fourth component is self-consciousness and love that has 7 articles that collectively were examined with 42 questions (RAJAIE 39: 1389). The reliability of this questionnaire is 0.89.

Findings

Table 1 shows the mean (and standard deviation) of moral performance criterion variable is 4.24(0.432), and the mean (and standard deviation) predictive variable of faithfulness dimension is 4/88(0.195), empirical dimension 4.70(0.35), ritual dimension 4.12(0.508) and the outcome dimension 4.70(0.35).

Table 1. Mean and standard deviation and correlation between predictive and criterion variables

| Variable | Standard deviation | Mean | 1 | 2 | 3 | 4 | 5 |
|---------------------|--------------------|-------|---|-------|-------|-------|-------|
| 1-moral performance | 4.24 | 0.432 | - | 0.11* | 0.29* | 0.28* | 0.43* |
| 2-belief | 4.88 | 0.195 | | - | 0.72* | 0.42* | 0.39* |
| 3-emperical | 4.7 | 0.35 | | | - | 0.62* | 0.77* |
| 4-ritual | 4.12 | 0.508 | | | | - | 0.78 |
| 5-outcome | 4.7 | 0.35 | | | | | - |

In this study the correlation coefficient of each variable suggests that there is a significant relation between moral performance criterion variable and predictor variables of religion. (P<0/01)

Table 2: Abstract Model

| Model | R | R square | Adjusted R |
|-------|-------|----------|------------|
| 1 | 0.455 | 0.207 | 0.181 |

As can be seen in Table 2 the correlation between the predicted values and actual values of the dependent variable is 0.455. And R² coefficient or 0.207 shows the explained variance of the criterion variable

by combining three independent variables. The results of the above table show that 18% of criterion variance is explained by the REGRISON model.

Table 3. results of the analysis of predictive and criterion variables variance

| Model | Total squares | df | Mean square | F | sig |
|-----------|---------------|-----|-------------|------|-------|
| REGRISON | 4.87 | 4 | 1.219 | 7.96 | 0.000 |
| Remaining | 18.68 | 122 | 0.153 | | |
| Total | 23.56 | 126 | | | |

The above table shows that there is a significant relation between the weighted linear combination of the independent variables that are

showed by the model and the dependent variable. $(P < 0.01) 96.7 = (122 \cdot 4) F$

Table 4. Summary of REGRESION analysis of the religious variables in predicting the moral performance

| Variable | B | SEB | β |
|-----------|--------|-------|---------|
| Belief | 0.033 | 0.290 | 0.015 |
| Empirical | -0.153 | 0.231 | -0.124 |
| Ritual | -0.142 | 0.116 | -0.167 |
| outcome | 0.795 | 0.221 | 0.66* |

($P < 0.01$)

As it is seen the REGRISON results are summarized in table 4. The results of this table indicate that only a predictor variables (the outcome dimension) was significantly involved in predicting the criterion variable ($P < 0.01$).

Discussion and conclusion

The purpose of this research was to study the impact of religiousness on moral performance of employees of Iran insurance of Ardabil province. The results of this study at a descriptive level showed that generally the employees of Iran insurance are highly commitment and adherent to the religious teachings. Pearson correlation coefficient test revealed that there is a significant relation between religious dimensions and moral performance. Studying the REGRISON analysis indicated that among the 4 dimensions of religious only the outcome dimension is significantly effective on prediction of moral performance. The results of this study are consistent with the study results of SERAJZADE, RAHIMI (1392), HADAVI 1978 and HODEN 1995. Also these results are indirectly consistent with the studies of SERAJZADE, POUYA FAR 1386, MIRSENDESI 1386, 1390, VELAYATI 13858. Based on the presented theories by the sociologists of religion one of the important functions of religion is that by

providing a holy cosmic, make the distributions of the world significant and regular and gives significance to individual's lives. In this system, the sense of injustice and failures of this world are in the horizon of life that aims to the beyond of this world that are significance and tolerable and the fear and anxiety caused by the experience of evil and death and other misfortunes will be mitigated. However, the average relation between the variables of religion and the significance and this finding that about one-third of those who had low levels of religiousness are considering life meaningful at a high level indicates that at least in the studied population, religious shield is not an exclusive meaningful system and at least some of those with low religiousness give meaning to their lives with other mechanisms. Herbert (1385, 2003) argues that the communities that have a influential and comprehensive religious tradition, religion creates an inclusive and effective discourse space that even those who have weak religious commitment are affected by discursive spaces. Thus we can say that the religious meaningful system flows in a religious discourse space and even those who have no religious commitment or weak religious commitment are affected by that. At the same time, it may be argued that religion is not the only meaningful system of life, and some of the people may

be with other meaningful mechanisms and systems that are not necessarily religious give meaning to their own lives and they inhibit the psychological and social problems caused by the meaninglessness of life. According to the results of the study we can say that with knowledge of the rate of people religiousness, the possibility of classifying people in the morality subject will be greatly provided. The results of this study also emphasize the relation between outcome dimension of the religiousness and moral performance. However, this

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