Relationship between religious beliefs, workplace happiness and organizational commitment

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Abstract

The Main Purpose of this research was to study the relationships between religious beliefs, workplace happiness and organizational commitment in Mobarake’s Muhammad Rasulollah hospital in Isfahan, Iran. In a sample of 161 employees from the mentioned hospital, which were selected via random sampling, a set of questionnaires consisting of religious beliefs (Serajzade, 1998), organizational commitment (Meyer & Allen, 1990) and happiness in workplace (Mehdad et al. 2012) were used. Data were analyzed with the use of Pearson correlation coefficient and multiple regression analysis. Correlations demonstrated that both components of religious beliefs were related significantly to happiness at workplace, affective commitment was related significantly to both components of religious beliefs and happiness at workplace, continuous commitment was related significantly to emotional religious and related negatively to happiness at workplace, and normative commitment was related negatively to both components of religious beliefs and happiness at workplace. Furthermore, results of simultaneous regression analysis revealed that the emotional religious beliefs would predict happiness in workplace and results of stepwise regression analysis revealed that happiness in workplace and religious beliefs would predict significantly affective, continuance and normative commitment. Therefore, based on current research’s results, organizational commitment and happiness in workplace could be enhanced by reinforcing the religious beliefs.

Key words: religious beliefs, workplace happiness, organizational commitment

Introduction:

Religious beliefs include collection of behaviors, beliefs and relevant attitudes with religion principles, sub-principles and other relevant areas to religion. Religious is an organized system of believes including tradition, ethical values, customs and participation in a religious society for a stronger belief in God or a superior power (Walsh, 2009). Religion meets many of the critical needs of human being and fills ethical, emotional and moral gaps, empowers hope and strength in individual, reinforces ethical and moral specifications of person and communities, provides a strong base for human against problems and life deprivations (Heidari, Asgari, Marashian, Khorrami, 2009). Religious beliefs has principles that if people have them, they will let the human free of problems and keeps him away from moral worries and provides the fields for flourishing of human talents (Azarbatjani, & Mousaviasl, 2007). Based on Harvey & Callan (2014), individual differences in religiosity predict participants’ justice reasoning. In addition, religiosity is one of the critical factors effective on happiness (Argyle, 2004) and religion is a key factor in determining values and consequently happiness levels. It appears that having a belief in a higher being or God is quite pervasive (Walker, 2013). Islam religion, which is guaranteeing the interest of this world and the other, confirms appropriate and halal happiness and it beware its followers from depression and lethargy. Cases such as appreciating the efforts and goodness of others, enjoying divine gifts, acting positively and thinking optimistically, being cheerful, living in the moment, appearance adornment, being satisfied with the life are samples of happiness which one can experience in its life. Conducted researches (e.g., Kazemian & Mehrabizadeh, 2009; Ghamari, 2010; Hadaway, 1987, cited in Myers, 2000, Ferriss, 2002; Inglehart, 2010, Miller, 2003, Kim, Duberstein, Evinge, 2004, cited in Sanagouie, JanBozorgi, & Mahdavian, 2011) have indicated a positive relationship between religion and happiness. Therefore, it can be said that religion and religious orientations are among the critical factors effective on happiness. Halman, Heunk, Demoor (1987) expressed that religious activities and presence at religious ceremonies increase individual’s happiness. In justifying this situation, they mention the social support that is the result of participation in collective activities. Researchers states that by taking advantage of morality, the managers can not only improve efficiency at their organization, but also more important than that they can achieve comfort and internal satisfaction or a long-term happiness and provide the field to love their coworkers and via this friendship, their colleagues can benefit from internal happiness and satisfaction. According to these studies, one can say that happiness is from many extents depend on the individual’s way of thinking and everyone experiences it differently. When the needs of human are met and he achieves his interests, a feeling and excitement is created in him, which is interpreted as happiness and gay and it is equivalent to terms such as happiness, gay, joy. Individuals with higher levels of happiness have been shown to be better citizens, react better to bad situations, have higher levels of innovation, have more fulfilling relationships (New Economics Foundation(NEF), 2011, cited in Johnson & Huet, 2012 ), and have better health (Lyubomirsky, King, & Diener, 2005, cited in Johnson & Huet, 2012).

Argyle (2004), believes that many factors are involved in creation of happiness that by the judgment of individual it is predicated as the degree or rate of desirability of its whole life such as wealth, health, religion, social support, employment, recreation. Theoretically and conceptually, happiness is an issue depending to the individual especially the approach of the person which is composed of gratification, exhilaration, energy and positive thinking (Nathanson, 2009). Veenhoven (1988, cited in Abedi, 2002) provides the most comprehensive and while most operative definition from happiness and exhilaration.

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In his opinion, happiness is called the rate that the person judges desirability and total life quality. In other words, happiness means the rate the person is satisfied from its life. In other words, the existing evidence revealed that when people are happy at their workplace, they will act better and they will be more effective along achieving their short-term and long-term objectives. Alexander (2007) in confirming the relation between happiness of employees and more desired efficiency of organization clearly expresses that if the employees are more cheerful and happy; the efficiency is reinforced in different ways and the relation between employees happiness at their workplace with organization’s efficiency as a system via facilitating individual relations, creativity, optimism, increase in individual motivation and reduction in level of individual errors will be gained easily. Also, Bohem, Lyubomirsky (2008) indicated that happy persons have less atrophy, less emotional fatigue and absence and they are less probable to leave their job. Therefore, happy workers are more committed to the organization.

Field & Buitendach (2011), in their researches specified that there is a positive relationship between happiness, job involvement and organizational commitment and also in these studies it was specified that there is a positive relationship between employees’ happiness and normative commitment. Also, Broojeni, Asadi, & Tabatabaei (2012), in their research realized that there is a positive relationship between happiness, affective and normative commitment. Kordi, Noghondarian, & Maleki (2013) in their research realized that happiness at workplace would have results including job satisfaction, job involvement and affective commitment that the rate of attachment to the organization would provoke the high quality of employees in future.

The studies have indicated that happy workplace causes reduction in stress and fatigue in individuals and it will increase the joy of working. Each person has a satisfaction feeling from working and will indicate more commitment and attachment to its organization (Ketchian, 2006). Delgosiaee, Tofighi, & Kermani (2008) expressed that existence of high-committed individuals would result in remarkable increase in organization’s performance, employees’ mental freshness and better fulfillment of organization’s higher objectives. Also, based on the studies conducted there is a direct relationship between happiness at organization and efficiency and by increase of employees’ happiness, thus by studying the factors effective on employees’ happiness we can realize stable organizational and individual advantages (Mehdad, 2013).

Moreover, conducted studies (e.g., Allen & Meyer, 1996; cited in Roundy, 2009; Marques, 2006; Sulaiman, Zainudin, Shahuddin, Mohammed, Kamil, 2013; Rezaeimanesh & Kermanshahi, 2011) indicated that religion and religious beliefs are among critical factors which affect organizational commitment. Also, Mohamed, Abdul Karim, & Hussein (2010), and Rokhman (2010), realized that Islamic working ethics have positive relationship with organizational commitment.

Finally, conducted studies, including Warr (2009, cited in Mehdad, 2013), Nazem, & Moein (2010), indicated that the employees having high organizational commitment, are happier at their work, spend less time to non-relevant tasks, and they are less probable to leave their job. Keskes (2014) stated that one of most important reason for popularity of organizational commitment is that organizations have continued to find and sustain competitive advantage through teams of committed employees and organization’s success is determined, in part, by having a high degree of organizational commitment. Meyer et al. (1989 cited in Bakiev, 2013) state that the more organizations have committed employees the less they have employees leaving the organization which is costly for any organization.

In fact, organizational commitment refers the moral state via which the person finds it bound to the organization and as a result the probability of leaving the organization by him is decreased (Meyer & Allen, 1990, cited in Mehdad, 2013). Meyer & Allen (1991, cited in Mehdad, 2013) conceptualized a three-component model for organizational commitment which is including affective (i.e., emotional attachment to, identification with, and involvement in the organization), continuous (i.e., perceived costs associated with leaving the company) and normative (i.e., fidelity to values, norms, and culture) which will influence organization’s performance.

Since the religion has a serious and remarkable presence at different aspects of human being and development of healthy-thinking culture, appreciation and reinforcement of mutual spirit is somehow dependent to growth of moral culture. Thus, reinforcement of religious orientations are critical and by considering importance of these believes and their functions in occupations and also importance of organizational commitment and its effect on creation of happiness at workplace, the objective of this research is to respond to these questions; whether there is a relationship between religious beliefs and organizational commitment? And whether there is a relationship between happiness at workplace and organizational commitment?

By taking into account the objectives propounded, the hypotheses of this research are including:
- There is a significant relationship between religious beliefs and happiness at workplace.
- There is a significant relationship between religious beliefs and organizational commitment.
- There is a significant relationship between happiness at workplace and organizational commitment.
- There are multiple relationships between religious beliefs and happiness at workplace with organizational commitment.

Method and Materials

Research type is based on the research objectives, is descriptive-correlational and statistical population including all employees of Mobarak’s Muhammad Rasulollah hospital in Isfahan, Iran. Among them based on Mitchell, & Jolly’s (2007), sample size table at the 95% confidence level, 161 employees were selected randomly. For data analyzing pearsons’ correlation coefficient method (for simple relationship between research variables), simultaneous and stepwise regression analysis method (for predicting criterion variables via predict variables) were used.
Measures

Religious beliefs Questionnaire: In order to measure the religious beliefs, the questionnaire introduced by Serajzadeh (1998, cited in Asghari, 2010), which is adjusted and proportioned to Islam especially Shia Islam based on Glak and Stark questionnaire (1965, cited in Asghari, 2010). This questionnaire include 26 items that measures four aspects of religious beliefs including believing or religious orientations, experimental or religious feelings, consequence or religious works and ritual or religious actions and its responding scale is five degrees (completely disagree=1 to completely agree=5) (cited in Dabirinejad, 2008). By taking into account the objectives of current research, in this study two believing and emotional dimensions are applied. Seraj zade (1998), reported face validity of this measure equal 0.61. In Dabiri Nejad research (2008, cited in Asghari, 2010), concurrent validity of this measure was reported 0.76. the reliability of emotional and belief orientations in current research with use of Cronbach’s alpha are 0.86 and 0.83 respectively.

Happiness in workplace questionnaire: In order to measure happiness at workplace, happiness questionnaire in workplace which introduced by Mehdad, Moaref, and Golparvar (2012) with 47 questions and five-degree responding scale (very low=1 to very high=5) was used. Cronbach alpha reported by Mehdad et al. (2012) was 0.88. Cronbach’s alpha of this measure in current research was 0.90.

Organizational commitment questionnaire: In order to measure organizational commitment, the 24-question introduced by Meyer & Allen (1990) cited in Mehdad, Mahdavirad, Golparvar (2011) was applied. The responding scale of questionnaire has five degrees, completely agree (5), agree, neutral, disagree, completely disagree (1). This questionnaire measures the rate of total organizational commitment and three components of that including affective, continuous and normative commitment. Meyer (1990) has reported the reliability of this questionnaire, 0.86. The reliability of mentioned test based on Cronbach’s alpha by Homaei (2004, cited in Mehdad, Mahdavirad, Golparvar, 2011), Soltan Hosseini (2004, cited in Mehdad, Mahdavirad, Golparvar, 2011) were reported 0.87, 0.87 and 0.91 respectively. In the current study, the Cronbach’s alpha of affective, continuous and normative commitments were 0.77, 0.79, 0.65 respectively.

Results

Table 1. Mean, standard deviation and internal correlation among research variables

<table>
<thead>
<tr>
<th>No.</th>
<th>research variables</th>
<th>M</th>
<th>SD</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>religious beliefs</td>
<td>4.72</td>
<td>0.44</td>
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<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>2</td>
<td>Emotional religious</td>
<td>4.42</td>
<td>0.6</td>
<td></td>
<td>0.71*</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Happiness at workplace</td>
<td>3.5</td>
<td>0.4</td>
<td></td>
<td></td>
<td>0.28*</td>
<td>0.39**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>affective commitment</td>
<td>4.6</td>
<td>1.36</td>
<td></td>
<td></td>
<td></td>
<td>0.26**</td>
<td>0.28**</td>
<td>0.37**</td>
</tr>
<tr>
<td>5</td>
<td>Continuous commitment</td>
<td>4.66</td>
<td>1.25</td>
<td></td>
<td></td>
<td></td>
<td>0.11</td>
<td>0.2*</td>
<td>-0.19*</td>
</tr>
<tr>
<td>6</td>
<td>Normative commitment</td>
<td>3.83</td>
<td>1.03</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-0.17*</td>
<td>-0.21*</td>
</tr>
</tbody>
</table>

**P≤0.01 * P≤0.05

As it is observed in table 1, both components of religious beliefs were related significantly to happiness at workplace (P≤0.01), affective commitment was related significantly to both components of religious beliefs and happiness at workplace (P≤0.01), continuous commitment was related significantly to emotional religious and related negatively to happiness at workplace (P≤0.05), and normative commitment was related negatively to both components of religious beliefs (P≤0.05) and happiness at workplace (P≤0.01).

Table 2. The results of simultaneous regression for prediction of happiness at workplace via religious orientations

<table>
<thead>
<tr>
<th>Religious orientations components</th>
<th>B</th>
<th>SE</th>
<th>β</th>
<th>t</th>
<th>P</th>
<th>R</th>
<th>R²</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant value</td>
<td>2.36</td>
<td>0.32</td>
<td>-</td>
<td>7.41</td>
<td>0.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>religious beliefs</td>
<td>0.001</td>
<td>0.09</td>
<td>0.001</td>
<td>0.006</td>
<td>0.99</td>
<td>0.367</td>
<td>0.149</td>
<td>13.89*</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emotional religious</td>
<td>0.26</td>
<td>0.07</td>
<td>0.39</td>
<td>3.71</td>
<td>0.001</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
As it is observed in table 2, among the components of religious orientations, emotional religious orientations were able to predict 14.9% of happiness at workplace (P≤0.01, β=0.39). As it is observed in table 3, among the components of religious orientations and happiness at workplace, in the first step, happiness at workplace were able to predict 6.6% of normative commitment (P≤0.01, β=0.32). At the second step, believing religious orientations (P≤0.05, β=0.17) besides happiness at workplace (P≤0.01, β=0.33) were added and could provide 2.8% of added exclusive variation for affective commitment. Therefore, during two continuous steps, happiness at workplace and believing religious orientations will be able to have significant prediction on emotional commitment. Moreover, among the components of religious orientations and happiness at workplace, during the first step, emotional religious orientations were able to predict 3.9% of continuous commitment (P≤0.01, β=0.2). At the second step, happiness at workplace (P≤0.01, β=0.32) besides emotional religious orientations (P≤0.01, β=0.32) added and could provide 8.5% of added exclusive variation for continuous commitment. Furthermore, among the components of religious orientations and happiness at workplace in one step, happiness at workplace were able to predict 6.6% of normative commitment (P=0.01, β=0.26). Thus, in one step, happiness at workplace is capable of significantly prediction of normative commitment.

**Discussion**

According to the findings provided in table 1, it is observed that both components of religious orientations with happiness at workplace have significant relationship (P≤0.01). Also, both components of religious orientations have significant relationship (P≤0.01) with affective commitment and the religious beliefs have significant relationship (P≤0.05) with continuous commitment. Moreover, the religious beliefs have negative significant correlation (P≤0.05) with normative and emotional religious orientations have negative significant relationship (P≤0.01) with normative commitment. Furthermore, emotional religious orientations have negative significant relationship (P≤0.05) with normative commitment and emotional religious orientations have negative significant relationship (P≤0.01) with normative commitment. In addition, there are positive significant relationship (P≤0.01) between affective commitment and happiness at workplace and negative significant relationship (P≤0.01) between continuous and normative commitment and happiness at workplace.

The results of current research based on religious orientations with happiness at work with a part of the study of Kim et al. (2004, cited in Sanagoee et al. 2011), Hadaway (1987, cited in Meyers, 2000), Ferriss (2002), Engelhart (2010), Miller (2003), Halmann Hung and Demor (1987), Ghamari (2010), Kazemian and Mehrabizadeh (2009), Abedi (2002), are consistent. In explaining these findings as Myers (2000) stated that the person with faith will not have the feeling of null, nonsense and solitude and this will cause happiness in the person. Because, one of the factors for creation of happiness is religious faith, the

As it is observed in table 3, among the components of religious orientations and happiness at workplace, in the first step, happiness at workplace were able to predict 6.6% of normative commitment (P≤0.01, β=0.32). At the second step, believing religious orientations (P≤0.05, β=0.17) besides happiness at workplace (P≤0.01, β=0.33) were added and could provide 2.8% of added exclusive variation for affective commitment. Therefore, during two continuous steps, happiness at workplace and believing religious orientations will be able to have significant prediction on emotional commitment. Moreover, among the components of religious orientations and happiness at workplace, during the first step, emotional religious orientations were able to predict 3.9% of continuous commitment (P≤0.01, β=0.2). At the second step, happiness at workplace (P≤0.01, β=0.32) besides emotional religious orientations (P≤0.01, β=0.32) added and could provide 8.5% of added exclusive variation for continuous commitment. Furthermore, among the components of religious orientations and happiness at workplace in one step, happiness at workplace were able to predict 6.6% of normative commitment (P=0.01, β=0.26). Thus, in one step, happiness at workplace is capable of significantly prediction of normative commitment.

**Discussion**

According to the findings provided in table 1, it is observed that both components of religious orientations with happiness at

### Table 3. The results of stepwise regression analysis for predicting of organizational commitment dimension via religious orientations and happiness at workplace

<table>
<thead>
<tr>
<th>step</th>
<th>Predictor and constant variables</th>
<th>B</th>
<th>SE</th>
<th>β</th>
<th>t</th>
<th>P</th>
<th>R</th>
<th>R²</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>constant variables</td>
<td>0.14</td>
<td>0.88</td>
<td>-</td>
<td>0.18</td>
<td>0.86</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>happiness at workplace</td>
<td>1.27</td>
<td>0.25</td>
<td>0.37</td>
<td>5.1</td>
<td>0.000</td>
<td>0.375</td>
<td>0.14</td>
<td>26**</td>
</tr>
<tr>
<td>2</td>
<td>constant variables</td>
<td>-1.8</td>
<td>1.22</td>
<td>-</td>
<td>-1.48</td>
<td>0.14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>happiness at workplace</td>
<td>-1.11</td>
<td>0.26</td>
<td>0.33</td>
<td>4.34</td>
<td>0.000</td>
<td>0.41</td>
<td>0.168</td>
<td>15.94**</td>
</tr>
<tr>
<td></td>
<td>religious beliefs</td>
<td>0.53</td>
<td>0.23</td>
<td>0.17</td>
<td>2.28</td>
<td>0.02</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>emotional Religious</td>
<td>2.87</td>
<td>0.72</td>
<td>-</td>
<td>4.01</td>
<td>0.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>constant variables</td>
<td>0.4</td>
<td>0.16</td>
<td>0.2</td>
<td>2.53</td>
<td>0.01</td>
<td>0.196</td>
<td>0.039</td>
<td>6.38*</td>
</tr>
<tr>
<td>2</td>
<td>continuous commitment</td>
<td>5.2</td>
<td>0.91</td>
<td>-</td>
<td>5.73</td>
<td>0.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>emotional Religious</td>
<td>0.66</td>
<td>0.17</td>
<td>0.32</td>
<td>3.94</td>
<td>0.000</td>
<td>0.352</td>
<td>0.124</td>
<td>11.14**</td>
</tr>
<tr>
<td></td>
<td>happiness at workplace</td>
<td>-0.98</td>
<td>0.25</td>
<td>-0.32</td>
<td>-3.91</td>
<td>0.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>normative commitment</td>
<td>6.14</td>
<td>0.69</td>
<td>-</td>
<td>8.87</td>
<td>0.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>happiness at workplace</td>
<td>-0.66</td>
<td>0.2</td>
<td>-0.26</td>
<td>-3.37</td>
<td>0.001</td>
<td>0.257</td>
<td>0.066</td>
<td>11.27**</td>
</tr>
</tbody>
</table>

**P≤0.01 * P≤0.05**

As it is observed in table 3, among the components of religious orientations and happiness at workplace, in the first step, happiness at workplace were able to predict 14.9% of affective commitment (P≤0.01, β=0.33). At the second step, believing religious orientations (P≤0.05, β=0.17) besides happiness at workplace (P≤0.01, β=0.33) were added and could provide 2.8% of added exclusive variation for affective commitment. Therefore, during two continuous steps, happiness at workplace and believing religious orientations will be able to have significant prediction on emotional commitment. Moreover, among the components of religious orientations and happiness at workplace, during the first step, emotional religious orientations were able to predict 3.9% of continuous commitment (P≤0.01, β=0.2). At the second step, happiness at workplace (P≤0.01, β=0.32) besides emotional religious orientations (P≤0.01, β=0.32) added and could provide 8.5% of added exclusive variation for continuous commitment. Furthermore, among the components of religious orientations and happiness at workplace in one step, happiness at workplace were able to predict 6.6% of normative commitment (P=0.01, β=0.26). Thus, in one step, happiness at workplace is capable of significantly prediction of normative commitment.
faith which is followed by public support, objectiveness, sense of being accepted and hope and also religious activities have functions that finally cause increase in exhilaration of the person and as much presence at religious places rises their rate of happiness is increased. In fact, by taking advantage of morality, the managers can not only improve the efficiency at workplace or their organization, but more important than that they can achieve comfort and internal satisfaction or a long-term happiness and provide a friendship workplace and via this friendship they have happiness and internal satisfaction. Moreover, the results of current research based on association between religious orientations with dimensions of organizational commitment are consistent with the findings of Yusef (2001), Marques (2006), Sulaiman et al. (2013), Mohammadm, Abdul Karim, & Hossein (2010), Rohman (2010), Rezaemansh & Kermanshahi (2011). In explaining these findings as Tayeb (1997, cited in Sulaiman et al., 2013) expressed, organizational management is influenced by many factors including race and religion. In fact, religion is a critical aspect of life for a Muslim worker that improves organizational commitment via that. Also, Allen & Meyer (1991, p 61) believe that organizational commitment is a kind of approach that indicates the rate of interest, attachment and loyalty of employees proportioned to the organization and their intention for staying in the organization. This approach can be resulting from intention, obligation or the need of person and has three aspects; affective, continuous and normative.

In relation with consistency of the negative relationship between normative commitment with both components of religious beliefs and happiness at workplace, based on the searches conducted at scientific websites such as Google scholar, Science direct, Magrain and Scientific Information Database (SID) no research was found. Now how these findings can be explained? As it was expressed previously based on the viewpoint of Meyer & Allen (1990), continuous commitment is including attachment of employees to the organization based on the need they have from the organization and normative commitment of attachment is due to the sense of debt the employees have to the organization and by the time they are legally owing the organization regarding the salary and bonus they receive from the organization and according to this, we can conclude that there is a negative association between religious orientations, continuous commitment and normative commitment, because legal terms and individuals’ sense of owing toward the organization is dependent to employees’ religious orientations. Moreover, the result of current study based on positive relationship of affective commitment with happiness at workplace and negative relationship of continuous commitment and normative commitment with happiness at workplace are consistent with a part of researches of Alexander (2007), ketchian (2006), Warr (2009, cited in Mehdad, 2013), Field & Bytendch (2011), Kordi, Naghondarian & Maleki (2013), Brojeni, Asadi, & Tabatabaei (2012), Delgoshae, Tofighi, & Kermani (2008). In explaining this finding we can express that affective commitment happens when the employees have intention to stay in the organization due to emotional attachment. In affective commitment, the employees become identified to the organization and they internalize the organization values. The person likes to introduce itself by the organization (Shoor & Tetrick, 1991, cited in Mehdad et al. 2011). According to this we can say that the person has high affective commitment and he enjoys working in the organization and when he enjoys he is happy and satisfied and continuous commitment happens when the person stays in the organization because he needs its salary and bonus and he cannot find another job if so, he would leave the organization. Here, the person has no feeling of joy for the job he does and he works obligatory, thus he has no happiness. In normative commitment people believe that they owe their organization and they stay in it because they find it the most appropriate thing. In normative commitment, they don’t enjoy working and they stay in the organization just because they feel owing to the organization in such condition, again the employees are not happy. Therefore, high affective commitment leads in creation of happiness and also happiness at workplace would have results such as job satisfaction, job involvement and affective commitment that the rate of attachment to the organization would provoke high quality of employees’ works in future.

Conclusion
In conclusion, this study provides evidence that religious beliefs were related significantly to workplace happiness and organizational commitment. As well, emotional religious beliefs would predict happiness in workplace, along with happiness in workplace and religious beliefs would predict significantly affective, continuance and normative commitment. Based on this findings, managers of organizations can have interventions including creation of appropriate styles of encouragement and punishment, omission of injustice behaviors in workplace, providing autonomy, feedback, task identity, task significance, skill variety for performing duties, job enrichment, creating sense of being valuable, trust, having objectives, independence, positive feeling, job involvement, challenge for work, balance in working life, rotating jobs, equality in working rights, considering the psychological health of employees, creating training courses in the field of how to be happy.

The current research likewise other studies had limitations that we can mention to as the sample, method and tools of research. This study is solely conducted in the hospital employees, thus generalizing the results of this research to other organizations including similar or non-similar, we should be cautious. Also, the method of research is correlation type and thus we cannot have casual deduction from the results and the instrument used is self-report that its responses might be result of self enhancement or impression management.

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