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Adaptation of the Employee Spirituality Scale into Turkish: Validity and Reliability Study

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ABSTRACT

This study aims to conduct the validity and reliability of the Employee Spirituality Scale (ESS), developed by Wnuk (2022), within the context of Türkiye. Initially, the original English version of the scale was translated into Turkish by subject matter experts, and then back-translated to ensure linguistic equivalence. Subsequently, the scale was administered to a sample group of 400 teachers. The sample was divided into two groups, and Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) were conducted, respectively. The findings revealed that the original two-dimensional structure of the scale was preserved in the Turkish version. These two dimensions were named "Relationship to Higher Power" and "Attitudes Towards Workmates and Employer", each consisting of 12 items. According to the EFA results, 62% of the total variance was explained, and most factor loadings were found to be above .55. In the CFA, the model demonstrated acceptable fit indices ($\chi^2/df = 2.253$; RMSEA = 0.079; CFI = 0.898). The Cronbach's alpha coefficient was calculated as .93 for the entire scale, .97 for the first sub-dimension, and .88 for the second sub-dimension. As a result, this study adapted the Employee Spirituality Scale into Turkish and determined it to be a psychometrically valid and reliable measurement tool in the Turkish context.

Keywords:

Spirituality, employee spirituality, validity and reliability, scale adaptation.

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1. Introduction

In today's modern world, humanity is confronted with a range of complex social, economic, and environmental challenges stemming from deep-rooted dissatisfaction and a growing deficiency of love and compassion. These multilayered issues have led individuals to seek harmony, inner peace, and a deeper sense of connection—needs that increasingly point towards the adoption of a spiritual perspective. Such an approach acknowledges the existence of individuals not only as physical beings but also as spiritual entities with intrinsic meaning and purpose (Asokan et al., 2015).

In the Türk Dil Kurumu (TDK, 2026), the term "maneviyat" is defined as "non-material, spiritual things; a set of values such as belief, morality, and virtue". Similarly, the Kubbealtı Lugatı (n.d.) describes "maneviyat" as "matters unrelated to matter and the physical body; issues associated with the soul and meaning; and endurance and morale derived from spiritual values". In English, the terms 'spirit', 'spiritual', and 'spirituality' correspond directly to ruh, ruhsal, and ruhsallık, respectively. However, the term 'ruhsallık' is not commonly used in Turkish, particularly in everyday social contexts. On the other hand, a review of dictionary definitions reveals a stronger tendency to use the term 'maneviyat' as the equivalent of spirituality (Düzgüner, 2013). Furthermore, the root of the word 'spirit' encompasses meanings such as breath, courage, strength, soul, and

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life (Düzgüner, 2021). Frame (2003) states the following key perspectives on spirituality (as cited in Özdoğan, 2005):

Spirituality is a vital source of energy that inspires courage. It represents the capacity and orientation that all individuals develop internally. This spiritual orientation guides individuals towards knowledge, love, understanding, hope, and transcendent values. Spirituality also encompasses the potential for the development of an individual's value system and their capacity for creativity. Extending beyond religion, spirituality helps individuals learn from suffering and transform hostility into cooperation. It fosters a deep sense of wholeness and enables openness to the infinite. At its core, spirituality is the ability to connect through love that brings joy—a capacity that includes qualities such as patience and tolerance. Spirituality is an innate human capacity; it is not only the vital force within us but also how we experience this force. This experience connects us to nature and strengthens our relationship with the source of life. Spirituality facilitates coping with diverse life experiences and, over time, expands one's desire to contribute to society. It also supports individuals in achieving goals such as developing artistic talents or establishing a family. For many people around the world, religion serves as a social vehicle that nourishes spirituality; from another perspective, religion constitutes the primary medium through which spirituality is expressed (pp. 140-141).

Özdoğan (2005) defines spirituality as the relationship between the Creator and the individual. While emphasizing its theistic aspect, she also points out that it reflects a broader understanding than the concept of religion. "Spirituality is more comprehensive than religion and encompasses it" (Baumsteiger & Chenneville, 2015; Hyman & Handal, 2006). These two concepts appear to overlap, yet they contain elements that differ in meaning (Benson et al., 2010). The human desire to understand life and the need to connect with a transcendent being are intrinsic and cannot be overlooked. Through spirituality, many goals related to self-actualisation can be achieved, such as attaining maturity or developing problem-solving skills. Thus, spirituality not only positively affects the individual's relationship with themselves but also strengthens their bond with God; this is associated with the establishment of healthy spiritual connections starting from childhood. Within the framework of spirituality, religion occupies a fundamental position. From the Islamic perspective, religion is a natural part of life; it is a source of hope and an element that provides energy through patience (Martı, 2019).

Until the 2000s, there was no clear distinction between the concepts of spirituality and religiosity. As Pargament (1999) emphasised, it was necessary to establish a common ground regarding spirituality and religiosity, as religion should not be confined to static structures. Both religion and spirituality carry rich meanings across different cultures, and in recent years, the effects of this cultural diversity on human health have become increasingly noteworthy (Akman, 2020). Sessanna et al. (2007), through an examination of various dictionaries and databases between 1983 and 2005, identified the core themes of spirituality. In line with this, their study outlines four major themes strongly associated with spirituality:

- Spirituality as a system of religious beliefs and values,
- Spirituality in the context of life's meaning, purpose, and connections with others,
- Spirituality within non-religious belief and value systems,
- Spirituality oriented towards metaphysical or transcendent values.

Granstrom (1985, p. 41) defines spirituality as "a personal quest to find meaning and purpose in life..." In addition, Zinnbauer et al. (1997) describe it as "...a connection or relationship with a higher power." The concept of a relationship with a Higher Power encompasses elements such as God, ultimate values, religiosity, and sacredness (Chiu et al., 2004). In the workplace, however, the focus of spirituality is not on God or a higher power per se, but rather on how a person's belief in such a force influences their role in daily professional life. In other words, it refers to the effect of faith in God on one's work (Wnuk, 2022). Spirituality, through both its religious and secular dimensions, may foster a sense of gratitude towards organisations. Employees' relationships with God shape their attitudes towards colleagues and the organisation itself, thereby facilitating their perception of the benefits they receive from the organisation. It also provides opportunities to meet valuable people, establish positive relationships, and enhance their professional and personal experiences (Wnuk, 2018).

Drawing from various sources in the literature, Düzgüner (2013) summarises the components of spirituality as follows: *Belief*: This refers not only to belief in God or a higher power but also to beliefs regarding relationships deemed important in one's life, as well as values and purposes personally chosen by the individual. *Inner Strength and Peace*: These arise from having a belief system. *Connectedness*: This reflects the degree to which a person is connected to themselves, to a higher purpose, or to significant relationships. Connectedness includes both horizontal and vertical dimensions. The vertical dimension refers to the

relationship with God or a Higher Power, whereas the horizontal dimension pertains to relationships with others and the surrounding environment. The feeling of connectedness may be expressed through practices such as prayer.

Workplace spirituality can be defined as the integration of an individual's spiritual ideals into the work environment; this concept also provides a broader perspective on the spiritual climate of the organisation. While personal spirituality encompasses the enactment of individual values at work, organisational spirituality refers to an individual's perception of the spiritual values within the organisation (Kolodinsky et al., 2008). Milliman et al. (2003) concur with this perspective, stating that workplace spirituality involves relationships characterised by deeper human connections, support, freedom of expression, and genuine concern. They conceptualise workplace spirituality in three dimensions: meaningful work, a sense of community, and alignment with organisational values. From a human resource management perspective, spirituality is recognised as an important factor that enhances well-being at work. Philosophically, it supports employees' search for meaning in their work, while interpersonally it fosters connections among employees. Considering these viewpoints, spirituality is concluded to lead to increased organisational effectiveness (Karakaş, 2010). According to Wnuk (2022), the spiritual understanding embraced by employees and their relationship to Higher Power provides a sense of guidance, helps overcome challenges, and facilitates the discovery of meaning related to work. Furthermore, spirituality can also effectively guide individuals' behaviours from the inside out and contribute to their career development by helping employees find meaning in their lives (Heaton et al., 2004; Lips-Wiersma, 2002).

Workplace spirituality cannot be regarded as an extreme concept. It encompasses human activities such as personal development, compassion, the search for meaning, and well-being in the workplace, including happiness, honesty, trust, and commitment among employees (Asokan et al., 2015). Workplace spirituality promotes practices and a sense of trust based on past relationships among individuals involved in specific work processes. This strengthens feelings of collaboration and lays the foundation for an overall organisational culture characterised by motivation-driven positive responses. The unity and harmony among individuals thus contribute to increased overall performance and, consequently, organisational excellence (Afşar & Rehman, 2015). When employees work in alignment with their spirituality, they find meaning in their jobs; this creates an environment that offers opportunities for self-expression and job satisfaction (Krahnke et al., 2003). The workplace serves as a platform where both our spiritual thoughts and economic conditions coexist. The dominance of work in our lives is a clear indication of this; if spirituality is lacking in life, this can be profoundly destructive to one's existence (Fairholm, 1996). Organisations are increasingly embracing spirituality to provide better working conditions for their employees; consequently, spirituality has emerged as a significant element in the workplace (Ashmos & Duchon, 2000; Daniel, 2010; Krahnke et al., 2003).

Research in the literature indicates that organisational spirituality is an important predictor of positive outcomes in the workplace. These positive outcomes include job dedication (Aprilia & Katiara, 2020); job satisfaction (Aprilia & Katiara, 2020; Hassan et al., 2016; Manaf et al., 2022; Zhang, 2018); organisational commitment (Aprilia & Katiara, 2020; Djafri & Nordin, 2017; Garg, 2018; Saadatyar et al., 2020); job performance (Krisnakumar & Neck, 2002; Sony & Mekoth, 2019); organisational citizenship behaviour (Lim & Choi, 2017; Naami et al., 2020); and perceived organisational support (Bhaskar & Mishra, 2019; Mariana et al., 2021). On the other hand, the most common negative effects of workplace spirituality include absenteeism intention and organisational frustration (Ghadi, 2017; Hwang & Yi, 2021; Kolodinsky, 2008). In a study conducted by Wnuk (2022), a significant negative relationship was found between employees' spirituality and their intention to leave the organisation, while a significant positive relationship was identified between the spiritual dimension involving a Higher Power (God) and employees' attitudes towards their workmates and employer. In another study by Wnuk (2018), among employees who attended worship services once a week or more, the relationship with a higher power was positively associated with job satisfaction, whereas among those who never attended worship, this variable negatively predicted job satisfaction. Similarly, among employees who prayed daily, the relationship with a higher power was positively correlated with job satisfaction, while no significant relationship was observed between these variables among those who did not pray at all.

In summary, workplace spirituality enhances employee well-being by helping them discover meaning and purpose related to their work and facilitating the development of a sense of community through bonding with

colleagues. As a result, effectiveness and efficiency increase, leading to improvements in task performance. Spirituality also possesses the ability to guide individuals' behaviours from within and assists them in defining the meaning of their lives, thereby contributing to their career development. By strengthening past connections among individuals involved in specific work processes and increasing trust, it helps ensure unity and harmony among them while laying the groundwork for enhanced employee performance. Therefore, workplace spirituality holds critical importance for all organisations operating in both the public and private sectors, and these organisations are accountable for integrating spiritual values into their structures. As Hassan et al. (2016) state, a new era characterised by the dominance of spiritual elements in the work environment has begun. Educational institutions, too, must align with individuals' values and assume responsibility towards society; focusing on spiritual values is essential to providing meaningful service. In this context, identifying meaning, commitment, and value-oriented approaches in the professional lives of employees, especially in educational institutions, is important for understanding the individual and organizational well-being of employees. However, valid and reliable measurement tools for assessing employee spirituality need to be tested in different cultural contexts. Therefore, this research aims to examine the validity and reliability of the Employee Spirituality Scale (ESS), developed by Wnuk (2022), in the Turkish context.

2. Methodology

This research is designed as a descriptive study aimed at analysing the current situation and includes a structured process of scale adaptation.

2.1. Procedures

Permission for the use of the scale was obtained electronically from the author Marcin Wnuk, and the original scale form consisting of 24 items was acquired for academic use. Then, the scale was translated into Turkish, and necessary steps were taken to ensure content validity. It is stated that expert opinions should be consulted to establish content validity (Tavşancıl, 2010). In this context, the prepared draft was presented to four experts in educational sciences, and some items were modified based on their feedback. The translation process and linguistic equivalence analyses were conducted according to scientific standards, and the scale was made ready for application. After these stages, the final version of the scale was created, and a pilot application was conducted with a group of 19 English teachers to test the comprehensibility of the items, yielding positive feedback. After obtaining the necessary ethical approvals, datasets consisting of 200 participants each were collected for EFA and CFA according to the determined sampling method; invalid or incomplete forms were removed, and the data were prepared for analysis. EFA and CFA analyses were conducted, and the adaptation phases of the scale were systematically completed. The procedures carried out and the results obtained are reported in detail in the sections where the findings are presented.

2.2. Sample

The sample group for the Turkish adaptation study of the Employee Spirituality Scale consists of teachers working in schools affiliated with the Ministry of National Education (MoNE). The study sample comprises 400 teachers randomly selected from primary schools in the Kayapınar district of Diyarbakır Province. This group of 400 participants was divided into two for factor analyses, and statistical calculations were performed accordingly.

The EFA sample initially includes the first 200 teachers from the selected 400; 58% of this group (n=116) are female teachers, while 42% (n=84) are male teachers. Regarding educational background, 87.5% hold a bachelor's degree, 12% have a master's degree, and 0.5% have a doctorate. Additionally, 85% of the group are married, and 15% are single. In terms of professional seniority, 2.5% of the participants have 1–5 years of experience, 10% have 6–10 years, 11.5% have 11–15 years, 22% have 16–20 years, and 54% have 21 years or more of professional experience. The remaining group, which forms the CFA sample consisting of the last 200 teachers, has a gender distribution where 61% (n=122) are female teachers and 39% (n=78) are male teachers. In terms of educational level, 83.5% hold a bachelor's degree, 16% have a master's degree, and 0.5% have a doctorate. Regarding marital status, 86% are married, while 14% are single. Finally, examining professional seniority, 2% have 1–5 years, 9.5% have 6–10 years, 14% have 11–15 years, 24% have 16–20 years of experience, and 50.5% have 21 years or more.

There are various views in the literature regarding sample size in factor analysis studies: different methods are proposed, such as fixed number approaches and ratio approaches based on the number of variables. However, there is a general consensus that using a large sample increases the consistency of factor analysis results (MacCallum et al., 1999). According to fixed number approaches, Comrey and Lee (1992) classify sample sizes as follows based on their proposed criteria: '50' is very poor, '100' is poor, '200' fair, '300' good, '500' very good, and '1000' excellent. Additionally, Kline (1994) suggests that "a sample size of 100 is sufficient in data with a clear factor structure". Kim-Yin (2004) determines the minimum sample size required for an item to be included in the scale according to its factor loading: at least 350 for a loading of .30, 200 for .40, 120 for .50, 85 for .60, and 60 for .70 (as cited in Şencan, 2005). According to the factor analysis results, the factor loadings of the items (except for item 23, which has a loading of .46) are above .55. Therefore, it can be said that the study sample complies with the criteria mentioned above.

2.3. Ethical

All procedures undertaken in this study were conducted in full compliance with ethical standards and received formal approval from the Social and Human Sciences Ethics Committee of Dicle University (Approval Decision No.: 20.11.2024-813883).

3. Findings and Discussion

This section presents the findings obtained from statistical analyses conducted during the adaptation process of the Employee Spirituality Scale.

3.1. Linguistic Equivalence

The scale was translated into Turkish by three academics who are English graduates and experts in educational sciences. Following this translation, a back-translation was conducted, and comparisons revealed that the items largely overlapped. Additionally, to ensure that the term "high power" in the original form of the scale was culturally accurately understood by the participants, the opinion of an academic expert in the field of guidance and psychological counselling was sought. As a result, the contextual appropriateness of the term "high power" was confirmed, and it was determined that this expression was meaningful to the participants. Finally, to improve comprehensibility, language equivalence efforts were conducted with the support of an educational sciences expert who holds a bachelor's degree in Turkish language and literature.

To test linguistic equivalence, 19 English teachers working in schools affiliated with MoNE were included in the study in June 2024. The participants were first administered the English form of the scale and then, after a two-week interval, the Turkish form. Pearson product-moment correlation coefficients and related paired sample t-test results between the Turkish and English items were examined based on the obtained data. The findings are presented in Table 1.

Table 1. *Pearson Product-Moment Correlation Coefficients Between Turkish and English Items*

Items	n	r	p	Items	n	r	p
Turkish1&English1	19	,617	,005	Turkish13&İngilizce13	19	,275	,255
Turkish2&English2	19	,689	,001	Turkish14&İngilizce14	19	,533	,019
Turkish3&English3	19	,679	,001	Turkish15&English15	19	,100	,684
Turkish4&English4	19	,760	,000	Turkish16&English16	19	,222	,361
Turkish5&English5	19	,557	,013	Turkish17&English17	19	,493	,032
Turkish6&English6	19	,731	,000	Turkish18&English18	19	,413	,079
Turkish7&English7	19	,699	,001	Turkish19&English19	19	,141	,565
Turkish8&English8	19	,597	,007	Turkish20&English20	19	,684	,001
Turkish9&English9	19	,568	,011	Turkish21&English21	19	,486	,035
Turkish10&English10	19	,638	,003	Turkish22&English22	19	,274	,256
Turkish11&English11	19	,520	,023	Turkish23&English23	19	,687	,001
Turkish12&English12	19	,682	,001	Turkish24&English24	19	,268	,268

In Table 1, the correlation coefficients for all items except items 13, 15, 18, 19, 22, and 24 are above .50 and statistically significant. The related paired sample t-test analysis results for the Turkish and English forms are presented in Table 2.

Table 2. *Related Paired Sample T-Test Analysis Results for Turkish and English Forms*

	n	M	SD	t	p
Turkish Form	19	3,79	,67	1,410	,176
English Form	19	3,68	,68		

According to the related paired sample t-test analyses in Table 2, there is a low mean score difference of .11 between the Turkish and English forms administered two weeks apart, and this difference is not statistically significant ($p = .176$, $p < .05$). Therefore, it can be stated that linguistic equivalence of the scale has been established.

3.2. Validity and Reliability

Within the scope of construct validity, EFA and CFA were conducted for the adapted scale. Before EFA, it is necessary to perform the Kaiser-Meyer-Olkin (KMO) test and Bartlett's test of sphericity to determine the suitability of the data set for factor analysis (Watkins, 2018). Regarding sampling adequacy, KMO values between .50 and .70 are considered acceptable, while values above .70 are regarded as good. Additionally, Bartlett's test of sphericity is expected to be significant (Büyüköztürk, 2023). As a result of the preliminary tests, the KMO value was found to be .936, and Bartlett's test of sphericity was significant ($p < .05$; $df = 276$). This indicates that the data set meets the necessary conditions and is suitable for factor analysis.

The factor analysis yielded a two-dimensional structure consisting of two factors with 12 items each, consistent with the original structure of the scale, explaining 62% of the total variance. Since this study is a scale adaptation study, the number of factors in the original version was taken into account during the analysis phase, and it was determined that the items were distributed consistently with the original structure. The results of the EFA and Cronbach's alpha analyses are presented in Table 3.

Table 3. *Findings Regarding the Validity and Reliability of the Scale*

Item No	Item Loading	Cronbach-Alpha	Item No	Item loading	Cronbach-Alpha
Relationship to Higher Power	Item1	0.90	Item13	0.64	0.88
	Item2	0.87	Item14	0.71	
	Item3	0.86	Item15	0.81	
	Item4	0.82	Item16	0.81	
	Item5	0.85	Item17	0.65	
	Item6	0.88	Item18	0.77	
	Item7	0.91	Item19	0.57	
	Item8	0.92	Item20	0.79	
	Item9	0.85	Item21	0.66	
	Item10	0.84	Item22	0.55	
	Item11	0.80	Item23	0.46	
	Item12	0.86	Item24	0.67	
	Explained Variance		% 38.335	Explained Variance	
Kaiser-Meyer-Olkin= .936			Bartlett's Test of Sphericity= p<.05		
Total Cronbach's Alpha for the Scale= .933			Total Explained Variance= 62,438		

According to Table 3, the two-dimensional scale consisting of 12 items each, totalling 24 items, was confirmed in the context of EFA results. The factor loadings of the items range from .46 to .92. Except for item 23 (.46 factor loading), all other items have loadings above .55. In scale development studies, a factor loading of .45 and above is generally considered a good selection criterion; however, when the number of items is limited, minimum values may be lowered to .30 (Büyüköztürk, 2023). According to Tabachnick and Fidell (2007, p. 649), a factor loading of .32 is acceptable. Based on this, the factor loadings of the scale can be considered sufficient.

On the other hand, examining the Cronbach's alpha values for the dimensions of the scale reveals internal consistency coefficients of .97 for the first dimension, .88 for the second dimension, and .93 for the overall scale. Descriptive approaches in the literature classify reliability coefficients as follows: .91–.94 excellent; .84–.90 reliable; .71–.91 good; .40–.55 insufficient; and .11 low (Taber, 2018). Considering these values, it can be stated that reliability is adequate both at the factor level and for the overall scale.

Finally, the first factor, "Relationship with the Transcendent Power", consists of 12 items (1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12); the second factor, "Attitudes towards Colleagues and Employer", also comprises 12 items (13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24). There are no reverse-scored items in the scale, which is consistent with the original scale. The final form of the scale includes 24 items (Appendix 2).

One of the criteria used in the decision-making process regarding whether an item should be included in the factor analysis is the values of the anti-image correlation matrix. The values on the diagonal of this matrix are considered, and these values are expected to be above 0.5. Items with values below 0.5 are recommended to be excluded from the analysis (Can, 2014). Table 4 below presents the data related to the "Measure of Sampling Adequacy" for the items based on the anti-image matrix of the scale.

As seen in Appendix 2, it was determined that all items have values above 0.5. This indicates that all items can be included in the factor analysis. Therefore, the original form of the scale can be considered valid in terms of

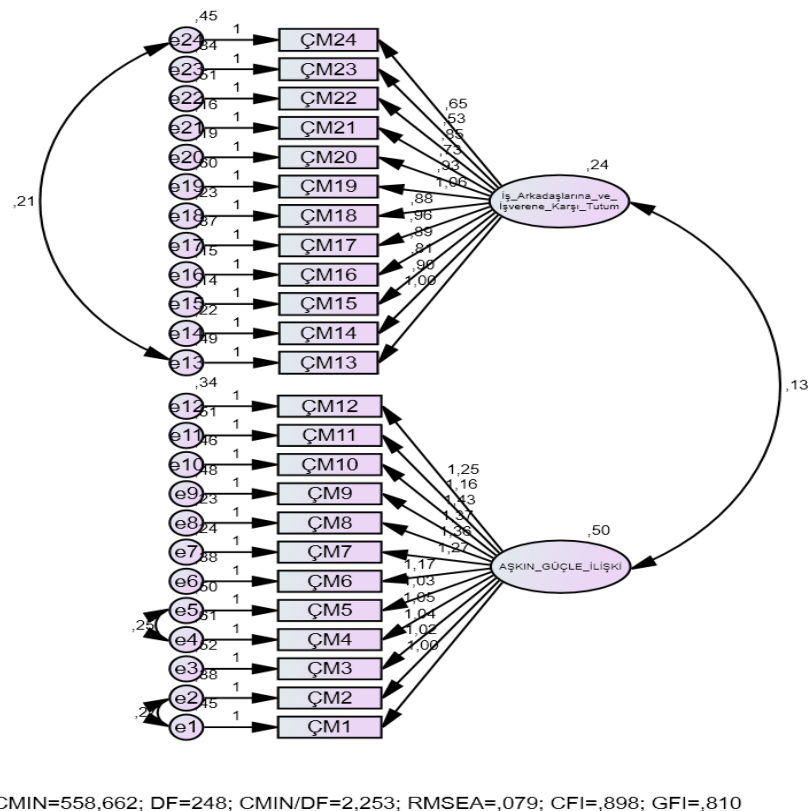


Figure 1. Confirmatory Factor Analysis Path Diagram

There are some important points to consider during the modification process. Firstly, it is crucial that the proposed modifications (items to be linked) are theoretically explainable. Therefore, modification suggestions within the same dimension should be considered, and attention should be paid to whether the items to be corrected are theoretically related. Additionally, modifications should be applied sequentially, starting with the suggestion that will most improve the chi-square value, and the model should be retested after each modification (Çelik & Yılmaz, 2013; Meydan & Şeşen, 2011). Based on the proposed modifications, a total of four modifications were made—three in the first dimension and one in the second dimension—and as a result, the fit indices reached an acceptable level. The modifications were carried out separately as mentioned above, with attention to their theoretical explainability. The CFA model and the modifications made are presented in Figure 1.

In the literature, commonly used fit indices include the Chi-Square Goodness of Fit Test, Goodness of Fit Index (GFI), Adjusted Goodness of Fit Index (AGFI), Comparative Fit Index (CFI), Normed Fit Index (NFI), Relative Fit Index (RFI), and the Root Mean Square Error of Approximation (RMSEA). Following the initial analysis, several of these indices were found to deviate slightly from the acceptable thresholds. Accordingly, the modification indices were reviewed, and seven modifications were applied to improve model fit. The fit indices obtained after these modifications are presented in Table 5.

Table 5. *Fit Indices and Confirmatory Factor Analysis (CFA) Results for the Scale*

Fit Indices	Good Fit Values	Acceptable Fit Values	Fit Values for the Scale
χ^2/df	$0.00 < \chi^2/df < 2$	$2 < \chi^2/df < 3$	1.983
GFI	$0.95 < GFI < 1.00$	$0.90 < GFI < 0.95$	0.83
AGFI	$0.90 < AGFI < 1.00$	$0.85 < AGFI < 0.90$	0.80
CFI	$0.95 < CFI < 1.00$	$0.90 < CFI < 0.95$	0.92
NFI	$0.95 < NFI < 1.00$	$0.90 < NFI < 0.95$	0.85
RFI	$0.95 < RFI < 1.00$	$0.90 < RFI < 0.95$	0.84
RMSEA	$0.00 < RMSEA < 0.05$	$0.05 < RMSEA < 0.080$	0.07
SRMR	$0.00 < SRMR < 0.05$	$0.05 < SRMR < 0.080$	0.07

As a result of the examination of Table 5, it is observed that the "good fit values", "acceptable fit values", and "fit values obtained for the scale" are presented. Although various ranges are cited in the literature regarding what constitutes acceptable fit indices, it is noteworthy that most of these values are quite similar (Bentler & Bonett, 1980; Çelik & Yılmaz, 2013; Hu & Bentler, 1999; MacCallum et al., 1996, as cited in Hooper et al., 2008; Marsh et al., 2009; Meydan & Şeşen, 2011; Raykov & Marcoulides, 2006; Schermelleh-Engel et al., 2003). In this context, within the scope of CFA, the Chi-Square/degrees of freedom (χ^2/df) ratio is expected to be below 3. The ratio calculated through CFA was found to be 1.983. This result indicates that the proposed factor model fits the data well (Sümer, 2000; Şimşek, 2007). While a value of 0.080 is considered an acceptable level for RMSEA, a value of 0.05 is required for a perfect fit (Byrne & Campbell, 1999; Steiger, 2007). When the values related to the scale are examined, it is observed that the RMSEA, χ^2/df , and CFI values fall within acceptable limits.

According to Hooper et al. (2008), the acceptable fit range for the GFI, AGFI, CFI, and NFI indices is between 0.90 and 0.95, while values above this range indicate excellent fit (Byrne & Campbell, 1999; Steiger, 2007). In this study, the obtained GFI value (0.83), AGFI value (0.80), and NFI value (0.85) are below the reference values but still relatively close. As Şimşek (2007) pointed out, this situation may be related to sample size. Additionally, Şen and Yılmaz (2013) noted that many studies in the literature show GFI, AGFI, and NFI—as well as RMSEA—are more affected by sample size, whereas CFI is less sensitive; it has been emphasised that with a sample size of $n=1600$, nearly all fit indices yield strong results. The GFI value obtained was determined to be 0.83%, while AGFI was 0.80% and NFI was 0.85%. In the literature, it is stated that GFI and AGFI values can reach up to 0.90 (Şimşek, 2007), and values between 0.80 and 0.89 are also acceptable (Segars & Grover, 1993; Doll et al., 1994). Based on this, it was decided that the GFI (0.83%), AGFI (0.80%), and NFI (0.85%) values are within acceptable ranges, thereby validating the DFA results of the scale with its original structure.

3.3. Item Analysis (Item-Total Correlations)

One of the statistical methods used within the scope of the reliability analysis of the scale is the item-total correlation. Item analysis is considered a tool that helps determine the degree to which items are correctly understood by examining the similarity in participants' responses to the items (Can, 2014, p. 370). In this context, high item-total correlation values are an indication that the items are well understood. According to Büyüköztürk (2011, p. 171), values of .30 and above are considered good; values between .20 and .30 may be used in compulsory cases, while values below .20 are classified as items that should be removed from the scale. In this regard, Table 6 below presents the item-total correlation values of the scale.

Table 6. *Item-Total Correlations of the Scale*

Item1	0,65	Item9	0,70	Item17	0,44
Item2	0,68	Item10	0,74	Item18	0,39
Item3	0,66	Item11	0,70	Item19	0,50
Item4	0,64	Item12	0,78	Item20	0,42
Item5	0,65	Item13	0,37	Item21	0,34
Item6	0,71	Item14	0,43	Item22	0,36
Item7	0,79	Item15	0,36	Item23	0,32
Item8	0,79	Item16	0,49	Item24	0,23

As a result of the examination of Table 6, it was observed that only item 24 did not meet the criterion lower limit of .30. However, with an item-total correlation of 0.23, this value is considered to be close to the .30

threshold, and based on expert opinion, it was concluded that it would be appropriate to retain this item in the scale. This indicates that the items are reliable.

4. Conclusion

In the study, the validity and reliability of the “Employee Spirituality Scale” were examined within the context of Türkiye. During the adaptation process, the scale was first translated from the original language into Turkish, and then its linguistic and content suitability was evaluated based on expert opinions. Following the necessary revisions, the scale was adapted to fit Turkish culture and the educational context. The study sample consisted of 400 teachers working in primary schools in the Kayapınar district of Diyarbakır Province. To determine the factor structure of the scale, EFA was conducted on half of the sample (n=200), and to test the accuracy of the determined structure, CFA was conducted on the other half (n=200). The results of the EFA showed that the scale exhibited a structure similar to the original version and that the items loaded significantly onto the relevant factors. The CFA results also indicated that the two-dimensional structure of the scale was compatible with the data. In terms of reliability, the Cronbach’s alpha coefficients were calculated as .97 for the “Relationship to Higher Power” and .88 for the “Attitudes Towards Workmates and Employer”. The overall Cronbach’s alpha coefficient for the entire scale was calculated as .93. These findings indicate that the “Employee Spirituality Scale” is a valid and reliable measurement tool for use with teacher samples in Türkiye. Consisting of two dimensions and 24 items (Appendix 1), this scale has been identified as a valid and reliable instrument for assessing employees’ perceptions of spirituality both in educational organisations (schools) and in other types of institutions.

5. References

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Appendix-1. Adaptation Form of Employee Spirituality Scale to Turkish

Maddeler		Hiç Katılmıyorum	Çok Az Katılıyorum	Orta Düzeyde Katılıyorum	Büyük Oranda Katılıyorum	Tamamen Katılıyorum
1	İnandığım Aşkın Gücün (Ör. Allah) mesleki kariyerimin üzerinde etkisi olduğuna inanırım.	1	2	3	4	5
2	İnandığım Aşkın Gücün, iş yerinde yaptığım seçimlerde etkisi vardır.	1	2	3	4	5
3	İş yerinde zor anlarda İnandığım Aşkın Güce yönelirim.	1	2	3	4	5
4	Günlük iş görevlerimi yerine getirirken bana yardım etmesi için İnandığım Aşkın Güce dua ederim.	1	2	3	4	5
5	İş yerinde, İnandığım Aşkın Gücün rızasına uygun davranmaya çalışırım.	1	2	3	4	5
6	İnandığım Aşkın Güç sayesinde işimin ve görevlerimin anlamını bulabiliyorum.	1	2	3	4	5
7	İnandığım Aşkın Güç, bana işteki meselelerin doğru yönde ilerleyeceği umudunu verir.	1	2	3	4	5
8	İnandığım Aşkın Güç, iş yerinde benim için bir teselli/rahatlık kaynağıdır.	1	2	3	4	5
9	İnandığım Aşkın Güç sayesinde, işteki sınırlılıklarımı aşabilirim.	1	2	3	4	5
10	İnandığım Aşkın Güç sayesinde hoşlanmadığım iş görevlerinde bile anlam bulmaya çalışırım.	1	2	3	4	5
11	İnandığım Aşkın Güç bana iş arkadaşlarımı affetme gücünü verir.	1	2	3	4	5
12	İnandığım Aşkın Gücün, işteki zor anlarda bana yardımcı olacağından eminim.	1	2	3	4	5
13	Görevi ne olursa olsun her çalışanın saygıyı hak ettiğine inanırım.	1	2	3	4	5
14	İş yerinde iş arkadaşlarımla ihtiyaçlarını gözetmeye çalışırım.	1	2	3	4	5
15	İş yerinde çalışma arkadaşlarıma zarar vermemek için özen gösteririm.	1	2	3	4	5
16	İş yerinde bilgi ve deneyimlerimi paylaşmaktan memnun olurum.	1	2	3	4	5
17	Beni ilgilendirmese bile iş yerinde haksızlıklara karşı durmaya çalışırım.	1	2	3	4	5
18	Konumu ne olursa olsun her çalışana saygı duyarım.	1	2	3	4	5
19	İş yerinde kurumumun/işverenimin çıkarlarını gözetirim.	1	2	3	4	5
20	Çalışma arkadaşlarıma karşı anlayışlıyım.	1	2	3	4	5
21	Diğer çalışanların çabalarını fark ve takdir edebilirim.	1	2	3	4	5
22	Fırsatım olsa bile kurumumdan/işverenimden intikam almam.	1	2	3	4	5
23	İşteki kusurlarının ve hatalarının farkında olmama rağmen çalışma arkadaşlarımı kabullenirim.	1	2	3	4	5
24	Yaptığı iş ne olursa olsun, her çalışanın devredilemez bir onura sahip olduğuna inanıyorum.	1	2	3	4	5

Appendix-2. Anti-Image Matrices Related to the Employee Spirituality Scale

	ÇM1	ÇM2	ÇM3	ÇM4	ÇM5	ÇM6	ÇM7	ÇM8	ÇM9	ÇM10	ÇM11	ÇM12	ÇM13	ÇM14	ÇM15	ÇM16	ÇM17	ÇM18	ÇM19	ÇM20	ÇM21	ÇM22	ÇM23	ÇM24
ÇM1	,95 ^a																							
ÇM2	-0,54	,93 ^a																						
ÇM3	-0,02	-0,30	,95 ^a																					
ÇM4	-0,08	0,12	-0,19	,94 ^a																				
ÇM5	-0,09	-0,08	0,03	-0,23	,97 ^a																			
ÇM6	-0,04	-0,12	-0,12	-0,22	-0,16	,95 ^a																		
ÇM7	-0,01	0,00	0,02	-0,11	-0,09	-0,32	,94 ^a																	
ÇM8	-0,20	0,02	-0,19	0,04	-0,16	0,03	-0,46	,94 ^a																
ÇM9	0,03	-0,08	-0,04	0,17	0,02	-0,11	-0,09	-0,09	,95 ^a															
ÇM10	-0,04	0,00	-0,15	-0,03	0,00	0,05	0,00	-0,08	-0,35	,95 ^a														
ÇM11	0,06	-0,15	0,02	-0,01	-0,04	0,04	-0,16	0,02	0,00	-0,21	,96 ^a													
ÇM12	-0,14	0,13	0,08	-0,27	0,02	-0,07	0,08	-0,12	-0,27	-0,16	-0,29	,95 ^a												
ÇM13	-0,03	-0,01	0,10	-0,10	0,02	0,05	-0,07	-0,07	0,00	-0,02	0,00	-0,01	,94 ^a											
ÇM14	0,04	-0,04	-0,02	0,06	-0,03	0,03	0,00	0,07	0,01	-0,07	-0,09	-0,04	-0,26	,93 ^a										
ÇM15	0,02	0,03	0,00	0,04	0,01	-0,12	-0,04	0,02	0,04	-0,03	0,02	0,05	-0,05	-0,18	,89 ^a									
ÇM16	-0,01	0,01	0,19	0,04	0,01	-0,14	0,15	-0,21	-0,08	0,09	-0,03	0,03	-0,06	-0,14	-0,40	,88 ^a								
ÇM17	-0,12	-0,03	0,05	-0,02	0,07	0,10	-0,03	0,04	-0,05	0,05	-0,04	-0,02	0,10	-0,25	0,06	-0,33	,89 ^a							
ÇM18	0,01	0,05	-0,06	0,03	-0,08	-0,12	0,11	-0,01	-0,03	0,11	0,00	0,04	-0,22	0,05	-0,11	-0,06	-0,14	,93 ^a						
ÇM19	0,05	-0,07	0,00	-0,01	-0,06	0,00	-0,02	-0,02	-0,01	0,10	0,07	-0,03	-0,10	-0,13	0,01	-0,02	0,00	-0,09	,95 ^a					
ÇM20	-0,04	0,07	-0,16	-0,07	-0,06	0,28	-0,11	0,02	0,01	0,03	-0,02	-0,01	0,05	-0,02	-0,32	-0,05	-0,05	-0,18	-0,08	,89 ^a				
ÇM21	0,05	0,03	-0,06	-0,11	-0,07	-0,09	-0,04	0,14	-0,03	0,01	0,09	0,02	-0,05	0,01	0,13	-0,16	-0,15	-0,02	0,01	-0,30	,89 ^a			
ÇM22	-0,01	-0,02	0,06	-0,07	0,08	0,02	-0,03	0,06	-0,07	-0,01	0,00	0,00	0,02	-0,05	-0,07	0,02	0,08	-0,08	-0,02	-0,07	-0,07	,90 ^a		
ÇM23	0,05	-0,15	0,02	0,13	-0,06	0,04	0,02	0,06	0,01	-0,17	0,03	-0,06	-0,02	0,04	0,02	-0,05	0,02	-0,03	-0,14	0,00	-0,14	-0,14	,88 ^a	
ÇM24	0,00	0,05	-0,07	0,08	0,09	-0,05	0,01	0,00	0,18	-0,10	-0,08	-0,04	-0,14	0,01	-0,08	-0,02	0,04	-0,13	-0,07	-0,10	-0,06	-0,27	-0,15	,89 ^a