

Impacts of Organisational Culture and Religiosity on Employee Engagement: The Moderating Role of OCB in Selected Mining Companies in Ghana

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Abstract: This study examines the impact of organisational culture and religiosity on employee engagement, and the moderating effects of employee organisational citizenship behaviour in mining companies. The study employs the descriptive cross-sectional survey design. The population was the employees who work within the nine selected companies in the mining industry of Ghana namely Adamus Resources Ltd, Asanko Gold Ghana Limited, Gold Fields Ghana Tarkwa Mine, Chirano Gold Mine, Golden Star Bogoso/Prestea Ltd, Golden Star Wassa Mine, Newmont Ghana Ahafo Mine, Newmont Ghana Akyem Mine, and Perseus Mining Ltd. The researchers adopted simple random sampling technique to select 245 respondents. Quantitative data were collected through questionnaire administration. The Statistical Package for Social Science (SPSS) version 24.0 was used to analyse the data. The results revealed that organisational culture and organisational citizenship behaviour (OCB) have a positive influence on employee engagement. OCB has a significant moderating effect on the relationship between Religiosity and Employee Engagement. Companies within the mining industry can implement the findings of this study to improve the level of employee engagement, a key factor that helps them realize their objectives. This study has proved further that the moderating effect of OCB on religiosity can enhance employee engagement.

Keywords: Organisational culture, religiosity, employee engagement, organisational citizenship behaviour, mining companies

Introduction

The mining industry in Ghana spans over a century. The industry has been very unstable with constant labour rationalisation primarily driven by the constantly fluctuating gold prices and operational requirements. According to the 2019 Annual Report of the Ghana Chamber of Mines, the mining industry's fiscal contribution was 7.7 percent of domestic revenue (The Ghana Chamber of Mines, 2020). It is reported that the number of operating companies within the industry as of the end of 2019 directly employed 11,899 employees which are made up of both expatriates and Ghanaian nationals (The Ghana Chamber of Mines, 2020). According to Amponsah-Tawiah and Dartey-Baah (2011), irrespective of the type of mining operations being undertaken, mining is capital intensive. The cost of

production is also generally high. To be able to operate safely, effectively and efficiently, these companies must have a highly engaged workforce to be able to meet these deliverables.

Employee engagement is an increasingly important area in human resource management and has been one of the subjects of much research. The Engage for Success Newsletter defines Employee Engagement as a “workplace approach resulting in the right conditions for all members of the organisation to give off their best each day, committed to their organisation’s goals and values, motivated to contribute to the organisation’s success with an enhanced sense of their well-being” (Success, 2021). Many researchers have attempted to address how various organisations and groupings have built engaged employees in past studies. Ali et al. (2019) suggest that internal communication, rewards and recognition significantly impact employee engagement. On the other hand, Chaudhary (2019) proposed that organisations can positively impact employee engagement through their corporate social responsibility (CSR) activities. This study examines the effect of organisational culture, religiosity and organisational citizenship behaviour (OCB) on employee engagement within the mining industry of Ghana. The study further attempts to assess the moderating effect of OCB on the relationship between organisational culture and employee engagement as well as religiosity and employee engagement.

Arguably, Ghanaians are generally believed to be highly religious people. According to Freedom (2020), the 2010 Population and Housing Census concluded that about 71% of the population are Christians, 18% Muslims, 5% indigenous religious beliefs and the remaining 5% belong to other religious groups or no religious groups. There are people of different religious backgrounds found in the country in general and at the workplace too. They ascribe everything happening in their lives to the intervention of a higher being. Being successful at work is perceived to be driven by this higher being.

Religiosity is defined as “the extent to which the particular employee believes in and reveres the founder, gods or goddesses of the relevant religion, practices the relevant teaching and participates in the relevant activities” (Iddagoda & Opatha, 2017). Religiosity may be referred to as the state of one’s belief in God which is depicted by the individual’s religious zeal and piety. The higher the level of religious zeal and piety, the stronger the belief and the higher the religiosity. Religiosity, therefore, describes how individuals and communities express their level of attachment to religion. OCB is defined by Organ (1997) as “activities initiated by employees by personal choice, which are outside their job definition and do not necessarily incur direct rewards, but contribute to the organisation and its development”.

Ghanaians cherish cultural values, customs, behaviours and these attitudes affect the way they relate to authority and other people in a setting. An outcome of this study was to assess how businesses can capitalise on these attributes through their organisational culture to influence employee engagement. According to Deresky (2017), “Organisational culture represents the expectations, norms and goals held in common by members of that group”. It thus encompasses the expectations, philosophy, experiences and values of the organisation as seen in its self-image, branding, working processes and interactions as well as expectations.

Park et al. (2019) in their study focused on promoting employee engagement in the hotel sector, while Brenyah and Obuobisa-darko (2017) on organisational culture and employee engagement within the Ghanaian public sector and recommended further studies in the private sector on the effect of organisational culture on employee engagement, and Kissi et al. (2019) studied the interaction effect among OCB, work overload and employee performance within the construction industry of Ghana. Mensah et al. (2019) in their study of Religiosity is found to be linked to job satisfaction amongst nurses but had materialism as a moderator, whereas Mekpor and Dartey-Baah (2019) focused their study on OCB within the banking sector. It is evident from the foregoing discussion that there is lack of research that investigated the impact of organisational culture and religiosity on employee engagement whilst utilizing OCB as a moderator. The current study, therefore, sought to examine how organisational culture and religiosity affect employee engagement in the mining companies whilst leveraging on the moderating effects of OCB.

Literature Review

Employee Engagement

According to Marca (2018), organisations are relying on employee engagement as a critical tool for achieving business success to promote retention, sustain customer loyalty and improve organisational performance. Gleeson (2017) alludes that one of the fundamental reasons the Navy Seal continues to make inroads and defeat very dangerous armies is because all their employees are fully engaged. Furthermore, there is no existing universally accepted definition for employee engagement (Kular et al., 2008). Employee engagement is also defined as “the harnessing of organisation’s members selves to their work roles; in engagement, people employ and express themselves physically, cognitively and emotionally during role performances” (Kahn, 1990). Organisations are showing an increasing interest in employee engagement in recent years because of the belief that there is a linkage between employee engagement and business results (Kular et al., 2008). They however suggest that, for employee engagement to impact business results, it must first affect the individual employee. Thus, employee engagement is driven by individual attitudes, intentions and behaviours (Gleeson, 2017). He then identified three types of employees in an organisation. These are engaged employees who represent 15%, not engaged who represent 67% and actively engaged who represent 18% of all employees in the organisation (Gleeson, 2017).

In light of the categorisation of employee types above and the resultant effect of their attitude and intentions, it has become increasingly important for organisations to strive to build engaged employees (Harter & Mann, 2017) suggest that organisational units which have lightly engaged employees record a 10% increase in their customer ratings and a 20% increase in sales. Additionally, such companies gain 21% greater profitability. It could be said that a firm’s internal communication, rewards and recognition programmes have a significant relationship with employee engagement (Ali et al., 2019). In their study on the relationship between Human Resource Management (HRM) functions and employee engagements, Aktar and Pangil (2018) suggest that rewards and recognition, job security, feedback, participation, training and development are able to significantly determine employee engagement. (Park et al., 2019) in contrast identified internal branding, organisational justice and identifiers such as the size and history of an organisation as the precursors of employee engagement.

Studying the effect of ethical leadership on employee performance, with employee engagement and OCB as the mediating variables deduced that employee engagement mediates ethical leadership in enhancing employee performance (Ayu Putu Widani Sugianingrat et al., 2019). OCB on the other hand is shown as being able to mediate the impact of ethical leadership on employee performance once the mediating role of employee engagement on ethical leadership has been established. Ismail et al. (2019) in exploring the connection between work engagement and job performance established that there exists a strong positive relationship between these two variables. Employees’ performance on the job had a direct linkage with how engaged they are in their jobs. Other studies have concluded that the three psychological conditions of safety, availability and meaningfulness mediate the link between Corporate Social Responsibility (CSR) and employee engagement (Chaudhary, 2019). In the study, the author examined how organisations can create business value by using CSR as an employee engagement tool. CSR is seen as a positive predictor of employee engagement. Companies which progressively and actively pursue CSR activities have their employees being more engaged since employees love to be associated with the positive impact their organisations make on society. In a research by Gustomo et al. (2019) organisations adopt the storytelling approach to build engaged employees. By this approach, an organisation develops a message that either creates a new outlook of the organisation or reinforces a known attribute through the opinions or narratives of others. The storytelling approach elucidates the past, present and future of the organisation and thereby creates a deep-rooted association of employees with the organisation.

Saks (2019) in his study on the subject associates skill variety as the main characteristic of a job that leads to engagement. The research further added that organisational support promotes work engagement which subsequently predicts organisational commitment, OCB, the intention of employees to stay or leave and job satisfaction. A recent study by Ning and Alikaj (2019) which focused on how the age of employees moderated the relationship between work engagement and job

resources concluded that older employees aligned with factors such as job recognition, support from colleagues, job security, flexible-work and autonomy, in being engaged on the job. However for the younger generation, their measure of work engagement involved resources such as feedback, developmental opportunities, the ability to apply a variety of skills at work and opportunities to grow on the job through promotions. Different age groups have different ways of reaching their levels of engagement.

Another factor that has been identified as influencing employee engagement is support from an employee's family. In their study on frontline bank employees, Karatepe, Ozturk and Kim (2019) revealed that employees who had the needed support system from their homes and self-efficacy reduced the tendency for such employees to leave work early. These employees are more engaged at work, being assured of the fact that they have a solid support system back at home. Gabel-shemueli et al. (2019) also identified that an employee's cultural intelligence and engagement are highly associated. Thus, an employee's ability to work and relate effectively across different cultures also influences how well such employees can adapt to the changing world of work. These findings point out that depending what Human Resource Management practices an organisation pursue and how they are implemented can significantly predict the level of employee engagement. It presupposes those organisations that aim to have an engaged workforce should focus more attention on their Human Resource Management Practices.

Organisational Culture

Deresky (2017) defines Organisational Culture as "the expectations, norms and goals held in common by members of the group". The organisational culture sets the platform for how employees interact, provides a sense of direction and creates a common image that all employees associate with thus leading to an inclusive workplace. Organisations which are focused on their culture do so with an end in mind; that whilst building an inclusive workplace, the expectation is that it will positively impact its profitability and sustainability. Denison and Mishra (1995), in their study of the relationship between organisational culture and organisational effectiveness, advanced that four cultural traits of involvement, adaptability, consistency and mission are positively related to the perceptions of organisation performance. Organisational culture is therefore found to be measurable and plays an important role in organisational outcomes. Furthermore, organisational growth was predicted by flexibility, openness and responsiveness which are indicators of involvement and adaptability traits (Denison & Mishra, 1995). On the other hand, consistency and mission strongly predicted profitability through integration, direction and vision. Tan (2019) in his study of the link between organisational culture and performance concludes that homogenous cultures encourage teamwork, establish an understandable mission and promote organisational performance. According to the study, organisational culture is to be viewed as an organisation's resource which should be managed and deployed as any other resource to help in achieving organisational success.

It is known that corporate cultures are constantly self-renewing and slowly evolving. These experiences, norms and ways of life are well ingrained in the workplace and any organisation intending to change them should do so slowly and collaboratively to get the buy-in of its employees. The paper proposes that organisations can positively impact their bottom line by improving their culture, linking behaviours to business objectives, and making use of informal leaders, among other factors it is argued that for an organisation to be able to effectively execute its strategic human resource management objectives, it should be able to align its organisational culture to fit its strategy (Harrison & Bazy, 2017). A survey by Al Suwaidi and Rahman (2019) found that there is a significant effect of organisational culture on performance, and transformational leadership positively influence organisational performance. Jabeen and Isakovic (2018) assert that employees from organisations that are aligned to clan and adhocracy cultures showed more trust in top leadership than those from other cultures, whereas employees from clan cultures tend to be more satisfied on the job. Ogbeibu, Senadjki and Peng (2018) also suggest that organisations that predominantly ascribe to the clan and adhocracy cultures have a positive influence on the creativity of employees whereas market and hierarchy cultures tend to stifle employees' creativity. It is argued that teams, detailed and innovative cultures are the outcomes of a persuasive influence strategy and a supportive and task leadership and that different culture types exert different levels of influence on the preparations that

are required in developing middle-level managers and how these managers will subsequently influence their subordinates' work output (Chong et al., 2018).

Furthermore, García-Fernández, Martelo-Landroque, Vélez-Colon, and Cepeda-Carrión (2019) suggest that organisational presence, formalization, atmosphere and service equipment which he identified as the main dimensions of organisational culture, have a positive influence on both customer loyalty and organisational performance in health clubs. The study by García-Fernández, Martelo-Landroque, Vélez-Colon, and Cepeda-Carrión (2019) highlights that organisational culture influences people who are outside of an organisation including its customers, business partners and other stakeholders. Pawirosumarto, Sarjana, and Gunawan (2017) identified that the organisational environment, the management style of the leaders and organisational culture exert a positive impact on job satisfaction. In his study on culture and the performance of an organisation that has undergone acquisition, Rottig (2017) concludes that there exists a negative and significant relationship between organisational culture differences and the performance of such organisations. When an employee joins a new organisation, there is an expectation for the individual to fit into the organisational culture. Evidence, however, suggests that the new entrant encounters strategies that guide relations, power, hierarchy, and locus of control, among others, on the job position level which is a part of the bigger culture (Wolonciej, 2018). Arguably, when an employee works in a culture which encourages and rewards excellence, innovation and performance, it increases his commitment (Messner, 2013). Organisations will need to invest in processes, programmes and systems which reinforce organisational culture. Al Suwaidi and Rahman (2019) suggest that since organisational culture plays a significant role in achieving organisational effectiveness and efficiency in public sector entities, there is a growing interest by governments to strengthen cultural elements. Maamari and Saheb (2018) postulate that female employees are more receptive to organisational culture and also exhibit better performance on the job than their male colleagues and that a strong organisational culture and a specific leadership style will have a negative effect on employees who do not ascribe to that specific leadership style. Kartolo and Kwantes (2019) suggest that people's perception of workplace discrimination is controlled by both perceived societal discrimination and behavioural norms associated with organisational culture. Thus, the attitude and beliefs exhibited by individuals at the workplace emanate from the wider societal context.

Religiosity

The concept of religiosity can be found in various academic disciplines such as theology, psychology, sociology and religion. Each of these disciplines perceives religiosity differently, which makes the concept somewhat difficult to define. For instance, a theologian will define religiosity from the viewpoint of faith whilst to a psychologist, it is a measure of an individual's devotion, holiness and piousness. A sociologist will focus on church membership, attendance of church programmes, how well vexed the individual is in doctrinal knowledge and the extent to which one lives the values of the faith (Holdcroft, 2006). Nonetheless, all of these definitions converge around an individual's religious orientation and the extent to which the individual is involved in religious activities. Arguably, public managers generally view themselves as "neutral competence" civil servants who would not make their religious activities and beliefs affect their decision making at work except for the fundamentalists (Bozeman & Murdock, 2007). Bozeman and Murdock (2007) add that it is very much possible for religion to 'make a difference' in a work setting, however not all religions do. A write up on "Considering faith and spirituality practices and worldviews in organisations", advances that the core advantage of religion at the workplace is the high impact it has on employee morale which could lead to greater performance on the job. According to the paper, organisations create the opportunity for employees to practice or voice their religious affiliation through retreats, meditation, individual and group prayer meetings, and participation in community services, among others. However though such religious freedom is accommodated at the workplace, it has also been a source of conflict in organisations with some of them escalating to the law courts for settlement.

In his study of the relationship between religiosity and citizenship behaviour under the influence of materialism and empathy, Pratono (2019) concludes that empathy is a factor that impacts the relationship. He added that an increasing level of religiosity will be observed where there is a reduced impact on citizenship and where materialism is low. Similarly, Mensah, Asiamah and Azinga

(2019) in their study concluded that there exists a positive consequence of religiosity on job satisfaction of nurses in Ghana and that religiosity and materialism together had a negative effect on job satisfaction.

Mccormack, Brinkley-rubinstein and Craven (2014) opine that Religiosity is seen as the 'unexpected saviour' in organisations which plays a very key role in helping to improve ethical behaviour, mental well-being and leadership effectiveness. The study however cautions that religiosity should not be imposed on organisation behaviours, leadership and processes but individuals should be allowed to select their level of religiosity (Mccormack et al., 2014). In a study on the Work-life conflict and facilitation among Australian Muslim men, Sav, Harris and Sebar (2013) suggest that if organisations fail to accommodate the non-work commitments of employees such as leisure, social, religious and social needs, the work-life balance of the employee will suffer. Kamil et al. (2014) posit that when people from other faith understand the values and spiritual inclinations of other colleagues, it helps in the growing tolerance of the increasing multi-cultural and multi-religious behaviours in contemporary organisations.

In their study of how religiosity impacts the intention of employees to behave ethically in Pakistan, Kashif, Zarkada and Thurasamy (2017) contend that the concept of moral norms and perceived behavioural control can very well determine ethical behaviour. According to Gotsis and Grimani (2017), an inclusive workplace and practices which are founded on spiritual values will have a positive effect on spiritual leadership and can create an inclusive climate where employees experience a sense of uniqueness and belongingness. It is interesting to stress that Islamic work values such as piety, justice, and patience, among others, significantly influence sustainable work behaviours and general workplace sustainability initiatives (Ab. Wahab, 2017). Similarly, Mohammad et al. (2016) in their study identified Islamic Work Ethic as a moderator that could assist in resolving the conflict between organisational justice and OCB. Adawiyah and Pramuka (2016) identified certain indicators that define spirituality in an Islamic workplace within Indonesia. The study thus reinforces the impact of religiosity in the workplace and its implication on human resource practices. Ames et al. (2015) in their study concluded that individuals were more likely to be positively biased towards people who share in their faith and such individuals will not hesitate to blow the whistle off on an in-faith member who attempts to commit fraud to save the face of their religion. According to Dekhil, Jridi and Farhat (2017), the decision to take part in the boycott of a product or a brand is highly supported by the religious orientation of the individuals involved. From the aforementioned, it can be suggested that religiosity permeates various spheres of an individual's life including their work-life and individuals will not hesitate to exhibit their beliefs and practice in their life.

Organisational Citizenship Behaviour

OCB is defined as an "individual behaviour that is discretionary, not directly or explicitly recognized by the formal reward system that in the aggregate promotes the effective functioning of the organisation" (Organ, 1988). Though an attribute of the original definition of OCB has been that the behaviours are not rewarded, Podsakoff et al. (2000) in their subsequent studies conclude that employees who practice OCB are usually rewarded, albeit in the future. This futuristic reward eventually serves as a motivator for other employees to engage in OCB. According to Podsakoff et al. (2000), OCB positively impacts the successes of organisations through improved productivity, resource utilization, enhanced group coordination, hiring practices and the ability to adapt to environmental changes.

OCB projects activities initiated by employees by their personal choice outside of their defined job roles, which do not necessarily attract direct rewards, but contribute to the organisation and its development (Organ, 1997). The attitude of such employees is to perform over and above expectations or targets irrespective of the rewards, that is whether rewards for such behaviours exist or not. For such employees, their ultimate motive is to contribute their maximum best in achieving organisational goals and will not hesitate to lend a helping hand to a colleague and show just how much they care so other working mates feel comfortable on the job. An outcome of OCB is that it enhances team performance as teammates are willing to support each other and contribute in their way to the overall team's success.

In a quantitative study by Kissi et al. (2019) to examine the relationship between OCB, work overload and the performance of employees in the Ghanaian construction industry, it was concluded that OCB has a positive effect on employee performance. According to Sholikhah, Wang and Li (2019), the effect of the mediating variables of organisation-based self-esteem (OBSE) and workplace spirituality on the relationship between spiritual leadership and OCB, proved that OBSE did not fully mediate the relationship. Ahmad and Zafar (2018) in assessing the impact of psychological contract fulfilment (PCF) on OCB with perceived organisational support (POS) as a mediator, concluded that there is a positive impact of PCF on OCB and POS. In their study of the relationship between the leadership style of principals in educational institutions in Israel, occupational perceptions and OCB, Arar and Nasra (2019) conclude that the leadership style of principals has no direct impact on OCB. Furthermore, Nazli and Khairudin (2018) also identified the transfer of training as a factor that had a positive influence on OCB within public sector organisations in Malaysia.

Mekpor and Dartey-Baah (2019) in their study of voluntary workplace behaviours in selected banks in Ghana conclude that employees of the highly-rated banks in Ghana did not earn higher ratings in the attributes of OCB than their colleagues in low-performing banks. Similarly, employees of low-performing banks were neither found to score higher in counterproductive workplace behaviours. These findings were found to be contrary to the existing speculations before the study. Kasinathan and Rajee (2016) suggest that though the factors of engagement have a significant effect on the extra behaviours of employees at work, the mediating effect of employee engagement causes a significant increase in OCB. Luu (2019) studied the impact of environmentally focused leadership on the OCB of employees towards the environment. The findings showed a positive relationship between environmentally specific leadership of OCB on the environment with the mediating variable being employee environmental engagement. Panicker, Agrawal and Khandelwal (2018) identified a strong relationship between an inclusive workplace and OCB. According to the authors, organisations that create inclusivity through their policies and practices will achieve a high level of OCB. In their study of workplace spirituality and employee commitment to emotional intelligence and OCB Jena and Pradhan (2018) conclude that there is a strong relationship between workplace spirituality and employee commitment.

Organisational Culture and Employee Engagement

An organisational culture which represents the expectations and goals of members of a group sets the platform for how employees interact. Employee engagement requires a certain environment to thrive. There is a linkage between organisational culture and employee engagement. Brenyah and Obuobisadarko (2017) and Brenyah and Darko (2017) conclude that the corporate culture has a significant effect on employees within the Ghanaian public sector. Naidoo and Martins (2014) posit that to be able to understand work engagement, one key consideration is knowing the organisational culture. In consideration of the existing literature, the current study hypothesizes that:

H₁: Organisational Culture will have a direct significant impact on Employee Engagement in the selected mining companies in Ghana

Religiosity and Employee Engagement

Religiosity is used to widely predict an individual's beliefs and involvement with religion. It shows the extent of commitment the person has towards these beliefs. Religiosity impacts the general way of life of an individual and also the individual's meaningfulness and psychological safety at the workplace. Tennakoon and WJAJM (2018) conclude that there exists a strong and positive relationship between religiosity and employee engagement whereby an employee's commitment is highly influenced by their religious beliefs. Bakar, Cooke and Muenjohn (2018) suggest that where an organisation provides support for employees to practice their religion at the workplace, the employees become motivated and more productive, thereby influencing their level of engagement. This study suggests from the above literature that:

H₂: Religiosity will have a direct significant impact on Employee Engagement in the selected mining companies in Ghana

Organisational Citizenship Behaviour and Employee Engagement

It is a common understanding that an employee possesses a self-involvement energy and passion which makes an individual's approach to work translate into higher levels of in-role and extra-role performance. Ariani (2013) posits that extra-role, which does not form a part of an individual's official job role affects the well-being of the organisation by creating a conducive social and psychological environment for the technical core duties within the organisation to be performed. Recent studies argue that OCB constitutes an important aspect of employee engagement since, in OCB, the employee exhibits a positive attitude and willingness to support organisational goals (Ariani, 2013). OCB which is a voluntary behaviour can help the organisation and co-workers. The study hypothesises that:

H3: Organisational Citizenship Behaviour will have a direct significant impact on Employee Engagement

Organisational Citizenship Behaviour, Organisational Culture and Employee Engagement

Culture generally influences behaviour. Organisational culture influences the kind of behaviours employees exhibit at work. For OCB to be functional, it will thrive on the organisational culture and eventually determine the level of employees' engagement in the organisation. According to Brenyah and Obuobisa-darko (2017), an organisation which has its employees and is committed to its vision, strategy and mission will have a high level of employee engagement. The study hypothesis that:

H4: Organisational Citizenship Behaviour will have a significant effect as a moderator on the relationship between Organisational Culture and Employee Engagement

OCB, Religiosity and Employee Engagement

OCB and religiosity provoke a sense of affection for an individual's organisation and religious beliefs respectively. This affective commitment will cause an individual to perform over and above expectations at the workplace and the minimum requirements of his religious beliefs. Olowookere as cited by Awuni and Tanko (2019) suggest that higher levels of religiosity promote teamwork, kindness, fairness, honesty, concern for others and beneficial behaviours in the workplace. Awuni and Tanko (2019) conclude that the more religious an employee becomes, the higher tendency they have to exhibit acceptable behaviours. Kamil et al. (2014) in their study which sought to investigate the dimensionality of OCB from the Islamic perspective in South East Asia, suggest that a Muslim employee who is well-versed in the Qur'an will be inclined to exhibit OCB in the work environment irrespective of the socio-economic. This belief is grounded on the fact that the individual, by this attitude, is working towards a good place both on earth and in the world after. According to Tennakoon and WJAJM (2018), highly engaged employees also have high religious beliefs. Hence, it could conceivably be hypothesized that:

H5: OCB will have a significant moderating impact on the relationship that exists between Religiosity and Employee Engagement.

Research gaps and Question

Although extensive research exists in the areas of organisational culture, religiosity, employee engagement and OCB, there is not enough evidence to suggest that a study exists to investigate the effect of organisational culture, OCB and religiosity on employee engagement in the mining industry of Ghana, and having OCB moderating the relationships. Park, Johnson and Chaudhuri (2019) in their study focused on promoting employee engagement in the hotel sector. Brenyah and Obuobisa-darko

(2017) in their study on organisational culture and employee engagement within the Ghanaian public sector and recommended further studies in the private sector on the effect of organisational culture on employee engagement. Kissi et al. (2019) studied the interaction effect among OCB, work overload and employee performance within the construction industry of Ghana. Mensah et al. (2019) in their study of religiosity linked it to job satisfaction amongst nurses but had materialism as a moderator whereas Mekpor and Dartey-Baah (2019) focused their study on OCB within the banking sector. There is evidence to support the suggestion that there is a lack of research that investigated the impact of Organisational Culture and Religiosity on Employee Engagement whilst utilizing OCB as a moderator. This current study, therefore, sought to examine how organisational culture and religiosity affect employee engagement in these mining companies whilst leveraging on the moderating effects of OCB. The following specific questions were addressed in the study:

- i. What is the impact of organisational culture on employee engagement in selected mining companies in Ghana?
- ii. What influence does religiosity have on employee engagement in the selected mining companies in Ghana?
- iii. What is the impact of OCB on employee engagement in the selected mining companies in Ghana?
- iv. What moderating influence does OCB have on the relationship between organisational culture and employee engagement in the selected mining companies in Ghana?
- v. What effect does OCB as a moderator have on the relationship between religiosity and employee engagement in the selected mining companies in Ghana?

Design/ Methodology/ Approach

This study adopted the positivist philosophy and deductive research approach which states that it is only by using the natural science method that certain knowledge, prediction, and control can be made. Creswell (1998) concludes that the positivist approach is deductive and works from more general reasoning to specific reasoning and conclusions are drawn from available facts or theories, which are measured with numbers and analyzed by using statistical procedures to conclude. Kumar (2019) adds that this approach follows structured, rigid, and pre-determined procedures that help the researchers qualify the extent of variation that exists in a phenomenon or situation, and highlights the measurement of variables. The approach is also objective and there is validity and reliability in the findings which are analytically communicated and inferences are made from conclusions.

The research design provides the overall strategy a researcher will deploy to carry out the research. It is the framework by which the researchers collect, measure, and analyze the relevant data for the study (Sileyew, 2019). According to Aaker et al. (2019), the research design is the “detailed blueprint” through which a researcher works toward the research objectives of a study with a fit among its objective, approach, and tactics. This study adopted the descriptive cross-sectional survey to realise the research objectives. Quantitative data were collected through questionnaire administration. Punch (2003) contends that quantitative data involves the measurement of the countable or tangible nature of society.

The population was the employees who work within the nine selected companies in the mining industry of Ghana namely Adamus Resources Ltd, Asanko Gold Ghana Limited, Gold Fields Ghana Tarkwa Mine, Chirano Gold Mine, Golden Star Bogoso/Prestea Ltd, Golden Star Wassa Mine, Newmont Ghana Ahafo Mine, Newmont Ghana Akyem Mine, and Perseus Mining Ltd. The researchers adopted the simple random sampling technique; a probability sampling method. The reason for the selection of the simple random sampling technique is because, in the positivist approach, every member of the population has an equal chance of being selected. The researchers adopted the “rule of 5” approach by Hair et al. (2019). This rule proposes that the sample size be equal to the number of items on the questionnaire (49 items for this study) multiplied by 5. Therefore, for this study, a sample size of 245 ($49 * 5$) was used to be able to provide more accurate mean values, identify outliers and provide a smaller margin of error.

A close-ended questionnaire was used to collect the data for this study. The questionnaire was divided into five sections. Section I was used to collect general information on the participants.

Sections II–V each measured the four variables of this study and participants' responses were measured using the 5-point Likert Scale. The researchers through a pilot study checked for the quality of the questionnaire and to detect whether there were any unsuitable questions. A sample of 25 respondents was used for the test. The Cronbach Alpha for the entire questionnaire was 0.971 which was above the minimum threshold of 0.7 to meet the test for reliability (Porta, 2008). The questionnaire distribution and collection were done over one month.

To achieve the above-listed objectives, the researchers in this current study had the approval of the assigned Supervisor before carrying out the study. Also, the participants were not pressured to partake in the study and the researchers assured the participants of the confidentiality of any information shared as well as took steps to protect participants' disclosures. Again the researchers has to the greatest extent acknowledged the contribution of previous authors whose works have been referenced in this current study.

The Statistical Package for Social Science (SPSS) version 24.0 was used to conduct the analysis. The background information was analysed by using frequencies and percentages. Descriptive statistics such as mean, minimum, maximum, and standard deviation were performed for all the study variables. The Multiple Linear Regression Analysis was used to test the hypothesis of the study.

Results

Socio-demographic Characteristics

Socio-demographic Characteristics of the respondents such as gender, age, marital status, highest qualification, length of years served, position, the union association, and religion were assessed. The results have been presented in Table I.

Table I. Demographic Characteristics of Participants

Variable	Category	Frequency	Percentage
Gender	Female	68	27.7
	Male	177	72.3
Age Group	Below 30	60	24.5
	30 – 40	139	56.8
	41 – 50	33	13.4
	51 – 60	13	5.3
	61 – 70	10	4.1
Marital Status	Single	95	38.8
	Married	147	60
	Separated	3	1.2
Highest Qualification	SSSCE/WASSCE	25	10.2
	Undergraduate	126	51.4
	Post Graduate	83	33.9
	Others	11	4.5
Length of Service	Less than 1 year	22	8.9
	1 – 5 years	85	34.7
	6 – 10 years	85	34.7
	11 – 15 years	37	15.1
	16 – 20 years	7	2.9
	More than 20 years	9	3.7
Position	Junior Staff	125	51
	Senior Staff	85	34.7
	Management Staff	29	11.9
	Executive	6	2.4
Union Association	Union - Junior Staff	61	24.9
	Union - Senior Staff	63	25.7
	No Union	121	49.4
Religion	Christianity	192	78.4
	Islam	50	20.4

	Traditionalist	2	0.8
	Buddhist	1	0.4
Total		245	100.0

Source: Field Survey (2020)

The results show that the majority of the respondents were Males which constituted 72.3% while Females represented 27.7%. The results on age show that a greater number of the respondents were between the ages of 30 – 40 years constituting 56.8%, followed by those who were below 30 years representing 24.5%. Respondents who were between 41 – 50 years represented 13.4%. A few of the respondents between 51 – 60 years constituted 5.3%. On the marital statuses of the respondents, the data indicated that a number of them were married which represented 60%, followed by those who were single (38.8%), and those who were separated (1.2%).

Concerning the educational background, the study revealed that a number of the respondents have completed a Bachelor's degree which represented 54.1%, followed by those who have a postgraduate degree which represented 33.9%. Respondents who indicated that they have SSSCE constituted 10.2%, and other qualifications represented 4.5%. This suggested that about 88% of the total respondents had education up to the tertiary level. The researchers solicited information on the number of years respondents have served with their respective organisations. The findings showed that most of the respondents had worked for 1 – 5 years and 6 – 10 years (34.7% each), followed by those who have worked for 11 – 15 years (15.1%).

Respondents who had worked for less than one year constituted 8.9% and a few who indicated that they have worked for 16 – 20 years constituted 2.9% whereas those who had worked for more than 20 years represented 3.7%. The majority of the respondents representing 51% indicated that they were junior staff, followed by 34.7% of the respondents who were senior staff, 11.9% who were management staff, and 2.4% who were executive members. In terms of union association, the results showed that most of the respondents had no affiliation with any union. They represented 49.4%, followed by those who were part of the senior staff union, represented by 25.7%. Junior staff union members made up 24.9% of the sample size.

Finally, the religious affiliations of the respondents indicated that the majority of the respondents were Christians (78.4%), followed by Islam (20.4%), traditionalist (0.8%), and Buddhist (0.4%).

Descriptive Statistics

The descriptive statistics of the study variables were presented concerning minimum, maximum, mean and standard deviation. The five-point Likert scale was used to measure the variables which were religiosity, organisational culture, organisational citizenship behaviour and employee engagement where 1 = Strongly Agree, 2 = Agree, 3 = Undecided, 4 = Disagree and 5 = Strongly Disagree. The interpretation of each of the mean scores is based on the scale.

Table 2. Descriptive Statistics Results

Variables	N	Min	Max	Mean	Std. Dev
Religiosity	245	1.00	5.00	2.1059	0.94475
Organisational Culture	245	1.00	4.91	2.2452	0.88128
Employee Engagement	245	1.00	5.00	2.1257	0.98465
Organisational Citizenship Behavior	245	1.29	4.42	2.3324	0.66944

Source: Field Survey (2020)

The results show that Religiosity has a mean score of 2.106 and a standard deviation of 0.945. Organisational culture recorded a mean score of 2.245 with a corresponding standard deviation of 0.881. Likewise, a mean score of 2.126 and a standard deviation value of 0.985 was achieved for employee engagement. Finally, Organisational citizenship behaviour had a mean score of 2.332 and a standard deviation of 0.669, to depict that the respondents exhibited citizenship behaviours at work.

Correlations Analysis

The Pearson correlation analysis was used to determine the association between the variables. It is also used to indicate to the researchers whether there is multicollinearity, which is a measure of the error terms in the data set. Where the correlation between the variables measures more than 0.8, then there is an indication of multicollinearity. The results of this study as presented in the table below did not indicate multicollinearity since all correlation coefficient measures are less than 0.8. The table below indicates a significant relationship between the variables in the study:

Table 3. Correlation Results

Variables	1	2	3	4
1 Religiosity	1			
2 Organisational Culture	0.675**	1		
3 Employee Engagement	0.626**	0.777**	1	
4 Organisational Citizenship Behavior	0.629**	0.668**	0.794**	1

***. Correlation is significant at the 0.01 level (2-tailed).*

Source: Field Survey (2020)

The correlation results indicate a significant relationship between religiosity and organisational culture given a correlation coefficient of 0.675. The results also show that a positive association exists between religiosity and employee engagement giving a correlation coefficient of 0.626. Religiosity further correlates significantly with organisational citizenship behaviour given a correlation coefficient of 0.629. Additionally, the results indicated that there is a significant correlation between organisational culture and employee engagement with a correlation coefficient of 0.777. Organisational culture and OCB also have a significant positive relationship with a correlation coefficient of 0.668. Finally, there is a significant positive relationship between employee engagement and organisational citizenship behaviour with the correlation coefficient measuring 0.794.

Regression Analysis

Regression analysis was used to determine the effect of the independent variables on the dependent variable. Under the regression analysis, the researchers presented three main tables which were a model summary, ANOVA, and coefficient with explanations. The model summary table presents information on the ability of the regression line to cause a total variation in the dependent variable. The table below shows the correlation (R) between the independent variables and the dependent variable in the model. It also shows the extent of the variability that has been explained by the model (R^2).

Table 4. Model Summary

Model	R	R^2	Adjusted R^2	Std. Error of the Estimate	R^2 Change	Change Statistics F Change	df 1	df2	Sig. F Change
1	.861 ^a	.741	.737	.50481	.741	206.673	3	217	.000
2	.866 ^b	.751	.745	.49722	.010	4.335	2	215	.014

a. Predictors: (Constant), OCB, Religiosity, Organisational Culture

b. Predictors: (Constant), OCB, Religiosity, Organisational Culture, Cult*OCB, Rel*OCB

The model summary gives a presentation of two models (1 & 2). Model 1 tests only the direct effects whereas in model 2, an interaction term was created for culture and OCB as well as for religiosity and OCB and the outcome was included as part of the whole equation. The results as presented in Table 4.5 above shows that both model 1 and model 2 are significant since the p-value

for both models is less than 0.05. Model 1 explains 74.1% of the variability in the dependent variable given $F = 206.673$, $p\text{-value} = 0.000$. Also, there exists a strong positive and significant relationship (0.861) between the dependent variable and the independent variables. This means that generally, employee engagement is likely to be affected by religiosity, organisational culture, and OCB. Also, Model 2 explains 1% of the change in the dependent variable given $F = 4.335$, $p\text{-value} = 0.014$. Likewise, there exists a strong positive and significant relationship (0.866) between the dependent variables, the independent variable, and the moderating variables.

Table 5. Summary of ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	158.000	3	52.667	206.673	.000 ^b
	Residual	55.298	217	.255		
	Total	213.299	220			
2	Regression	160.144	5	32.029	129.549	.000 ^c
	Residual	53.155	215	.247		
	Total	213.299	220			

a. *Dependent Variable: Employee Engagement*

b. *Predictors (Constant): OCB, Religiosity, Organisational Culture*

c. *Predictors(Constant): OCB, Religiosity, Organisational Culture, Cult*OCB, Rel*OCB*

The analyses presented in the ANOVA Table for model 1 and model 2 show that both models have a significant effect because the P-value is 0.000. F-statistics reported for models 1 and 2 are 206.673 and 129.549 respectively. This suggests that at least one of the independent variables as well as the moderating factor can positively predict the dependent variable.

Table 6. Coefficients

Model		Unstandardised Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		Beta	Std. Error	B			Tolerance	VIF
1	(Constant)	-.694	.124		-5.607	.000		
	Religiosity	.028	.052	.027	.540	.590	.487	2.054
	Culture	.483	.058	.432	8.352	.000	.446	2.240
	OCB	.719	.072	.489	9.954	.000	.495	2.019
2	(Constant)	-.686	.122		-5.623	.000		
	Religiosity	.046	.054	.044	.851	.396	.432	2.314
	Culture	.438	.062	.392	7.074	.000	.378	2.649
	OCB	.742	.072	.505	10.367	.000	.489	2.045
	Rel*OCB	.159	.072	.105	2.228	.027	.521	1.918
	Cult*OCB	-.003	.065	-.002	-.045	.964	.541	1.849

a. *Dependent Variable: Employee Engagement*

b. *Source: Field Survey (2020)*

Results from model 1 show that organisational culture has a significant positive impact on employee engagement given that $\beta = 0.483$, $t = 8.352$, $p = 0.000$. This result confirms hypothesis 1 of the study. This result implies that a favourable organisational culture that encourages employee involvement in work activities and other work-related activities can enhance employee engagement. Thus, a unit increase in favourable organisational culture will result in a 48.3% increase in employee engagement. The results further show that OCB has a significant positive influence on employee

engagement given $\beta = 0.719$, $t = 9.954$, and $p = 0.000$ which supports hypothesis 3 of the study. This result implies that a work environment where employees can initiate activities that are not within the definition of their jobs can enhance employee engagement. Thus, a favourable unit increase in organisational citizenship behaviour will account for a 71.9% increase in employee engagement. Further, the results show that religiosity has no significant positive effect on employee engagement showing $\beta = 0.028$, $t = .540$, $p = 0.590$. This result does not support hypothesis 2 of the study.

Model 2 of the analysis considers the effect of the interaction term (Rel*OCB and Cult*OCB) on the dependent variable. The outcome was that after considering the interaction term in the model, the R^2 change which was 74.1% in model 2 reduced to 1% as can be seen in the model summary (Table 4.5). Nonetheless, this reduction was still statistically significant indicating at least one significant moderation effect. The results indicate that interaction term (Cult*OCB) has no significant influence on employee engagement given $\beta = -0.003$, $t = -0.045$, $p = 0.964$. This means that OCB has no significant moderating effect on the relationship between organisational culture and employee engagement in selected mining companies in Ghana. This result does not support hypothesis 3 of the study. Further, the results showed that interaction term (Rel*OCB) has a significant positive effect on employee engagement given $\beta = 0.159$, $t = 2.228$, $p = 0.027$. Even though the direct effect of religiosity on employee engagement was not statistically significant, moderating it with OCB proved to have a significant effect. This means that OCB has a significant moderating effect on the link between religiosity and employee engagement in selected mining companies in Ghana. Thus, the power of religiosity to predict employee engagement is made possible when employees engage in citizenship behaviours. This result supports the fourth hypothesis of the study. The effect is that in an organisation where citizenship behaviours are high, religiosity will have a meaningful effect on employee engagement.

Table 7. Hypotheses Results

S/N	Hypothesis	Beta	P-value	Results
H1	Organisational Culture will have a direct significant impact on Employee Engagement	0.483	0.000	Supported
H2	Religiosity will have a direct significant impact on Employee Engagement	0.028	0.590	Not Supported
H3	OCB will have a direct significant impact on Employee Engagement	0.719	0.000	Supported
H4	OCB will have a significant moderating effect on the relationship between Organisational Culture and Employee Engagement	-0.003	0.964	Not Supported
H5	OCB will have a significant moderating effect on the relationship between Religiosity and Employee Engagement	0.159	0.027	Supported

Source: Field Survey (2020)

Discussions

The first objective of this research was to assess the effect of organisational culture on Employee Engagement in selected mining companies in Ghana. The study found that organisational culture has a significant positive effect on employee engagement. This implies that a favourable organisational culture that encourages employee involvement in work activities and other activities can enhance employee engagement. An organisational culture which represents the expectations and goals of members of a group sets the platform for how employees interact. Employee engagement requires a certain environment to thrive. Brenyah and Obuobisa-darko (2017) conclude that the corporate culture has a significant effect on employees within the Ghanaian public sector. Naidoo and Martins (2014) posit that to be able to understand work engagement, one key consideration is knowing the organisational culture.

The second objective of the study was to investigate the impact of religiosity on employee engagement in selected mining companies in Ghana. The study found that religiosity has no significant effect on employee engagement. Literature suggests that religiosity is used to widely

predict an individual's beliefs and involvement with religion. It shows the extent of commitment the person has towards these beliefs. Religiosity impacts the general way of life of an individual and also the individual's meaningfulness and psychological safety at the workplace. The finding of this current study however contradicts previous results in the literature. For example, Tennakoon and WJAJM (2018) conclude that there exists a strong and positive relationship between religiosity and employee engagement whereby an employee's commitment is highly influenced by their religious beliefs. Bakar, Cooke and Muenjohn (2018) suggest that where an organisation provides support for employees to practice their religion at the workplace, the employees become motivated and more productive thereby influencing their level of engagement.

The third objective of the study was to investigate the impact of OCB on employee engagement in the selected mining companies in Ghana. The study found that OCB has a direct significant effect on employee engagement. In OCB, employees exhibit voluntary and informal behaviours which are not directly rewarded but they go a long way to help colleagues and the organisation at large. Ariani (2013) posits that much research has established that employee engagement is also non-financial because employees are not always motivated by money alone. OCB can support organisational and coworker effectiveness with its influence on psychological and social commitments. Rekha and Sasmita (2019) argue that OCB is strongly predicted by employee engagement and that employees who are engaged are willing to go beyond the expectations of their job role.

The fourth objective sought to examine the moderating effect of OCB on the link between organisational culture and employee engagement in selected mining companies in Ghana. The study found that OCB has no significant moderating effect on the connection between organisational culture and employee engagement in selected mining companies in Ghana. Organisational culture influences the kind of behaviours employees exhibit at work. For OCB to be functional, it will thrive on the organisational culture and eventually determine the level of employees' engagement in the organisation.

The final objective of the study sought to assess the moderating influence of OCB on the relationship between religiosity and employee engagement in selected mining companies in Ghana. The results showed that OCB has a significant moderating effect on the relationship between religiosity and employee engagement in the selected mining companies in Ghana. This implies that where favourable degrees of OCB exist in an organisation, religiosity will have a meaningful effect on employee engagement. Thus, the power of religiosity to predict employee engagement is made possible when employees engage in citizenship behaviours. Literature admits that OCB and religiosity provoke a sense of affection for an individual's organisation and religious beliefs respectively. This affective commitment will cause an individual to perform over and above expectations at the workplace and within the minimal requirements of his religious beliefs. The results of this current study confirm some findings in the literature. For instance, Olowookere as cited by Awuni and Tanko (2019) suggest that higher levels of religiosity promote teamwork, kindness, fairness, honesty, concern for others, and beneficial behaviours in the workplace. Awuni and Tanko (2019) concluded that the more religious an employee becomes, the higher tendency they have to exhibit acceptable behaviours.

Conclusion and Future Works

This study set out to assess the impact of organisational culture, religiosity, and OCB on employee engagement in some mining companies in Ghana. The study concludes that organisational culture and OCB have a positive influence on employee engagement. Thus organisations that are seeking to build or maintain an engaged workforce should focus on the right culture fit to achieve this objective. Also, though religiosity on its own does not significantly influence employee engagement, a blend of religiosity and OCB will promote the desired level of employee engagement in an organisation. Organisations are therefore encouraged to create an enabling environment for their members at all levels to exhibit the dimensions of citizenship behaviour.

Future works can evaluate the impact of organisational culture on flexible work practices and employee engagement. The interest in this proposed research is driven by the recent effect of the COVID-19 pandemic and the flexibility of organisations to adopt alternative working arrangements to

protect the safety and well-being of their employees whilst at the same time trying to meet productivity targets.

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