

Sense of Community at Work and Alignment with Organisational Values as Predictors of Adaptive Capacity Under Work Stress: Evidence from Nigerian Manufacturing Firms

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Abstract: *This study investigates the influence of sense of community at work and alignment with organisational values on adaptive capacity under work stress among employees of manufacturing firms in Lagos State, Nigeria. Grounded in Conservation of Resources Theory and anchored in a correlational survey research design, the study draws on empirical data from 386 respondents across five major manufacturing organizations selected through stratified random sampling. Primary data were collected via structured questionnaires adapted from validated instruments and analyzed using descriptive statistics, Pearson correlation, and multiple regression analysis. Results revealed that sense of community at work exerts a significant positive influence on adaptive capacity under work stress ($\beta = 0.412, p < 0.01$), and that alignment with organizational values independently and significantly predicts adaptive capacity under work stress ($\beta = 0.387, p < 0.01$). Together, the two workplace spirituality dimensions explain 54.3% of variance in adaptive capacity ($R^2 = 0.543, F = 89.74, p < 0.001$). These findings confirm that relational and value-based spiritual workplace dimensions constitute critical organizational resources that equip employees with the psychological reserves necessary for sustained functioning amid operational stressors endemic to Nigeria's manufacturing environment. The study contributes to the growing literature on workplace spirituality in Sub-Saharan Africa and recommends that manufacturing organizations deliberately institutionalize community-building practices and value-congruence programs as strategic resilience investments.*

Keywords: Sense of community at work, alignment with organizational values, adaptive capacity, work stress, employee resilience, workplace spirituality, Nigerian manufacturing firms

INTRODUCTION

The Nigerian manufacturing sector operates within one of the most turbulent institutional environments on the African continent, confronting endemic power supply disruptions averaging 18 hours daily, persistent foreign exchange volatility, infrastructural deficits, and intense global competitive pressures that collectively erode organizational sustainability (Manufacturers Association of Nigeria, 2024; National Bureau of Statistics, 2023). Within this context, the ability of individual employees to absorb operational shocks, maintain effective

functioning, and adapt positively to continuous adversity has emerged not merely as a personal attribute but as a strategic human resource imperative. Research consistently demonstrates that resilient employees are 47% more productive and 60% more likely to remain committed to their organizations during crises, positioning adaptive capacity as a foundational driver of manufacturing competitiveness (Ajike et al., 2025; Akpan et al., 2022). The sector therefore urgently requires systematic interventions that go beyond conventional technical training and financial compensation to address the deeper psychological and relational determinants of employee adaptive capacity.

Workplace spirituality has gained considerable scholarly attention as a transformative organizational construct capable of addressing these deeper dimensions of employee functioning (Syahir et al., 2025; Barik & Nayak, 2024). Two of its most organizationally actionable dimensions, namely sense of community at work and alignment with organizational values, speak directly to the relational and psychological conditions under which employees develop the internal resources necessary for stress navigation and sustained performance. Sense of community at work refers to employees' experience of meaningful interpersonal connections, mutual support, and collective identity with colleagues that transcends transactional work relationships (Nwanzu & Babalola, 2021; Milliman et al., 2003). Alignment with organizational values, conversely, refers to the degree of congruence employees perceive between their personal belief systems and the organization's mission, core values, and operational philosophy, generating intrinsic motivation and psychological ownership (Delle & Segaro, 2024; Isikwei & Amadi, 2025). Both dimensions have been theoretically linked to resilience-relevant outcomes, yet their specific predictive roles relative to adaptive capacity under work stress in Nigerian manufacturing settings remain empirically underexplored.

This empirical gap is consequential. Prior studies in Nigerian contexts have examined workplace spirituality in relation to productivity (Onyekwelu & Nnabugwu, 2024), organizational commitment (Isikwei & Amadi, 2025), and work alienation (Ojobu, 2024), but have rarely isolated adaptive capacity under work stress as the outcome of interest. Manufacturing sector investigations have tended to operate at the organizational level, examining firm-level resilience capabilities (Akpan et al., 2022; Ajike et al., 2025) rather than the individual employee-level adaptive mechanisms that ultimately determine whether organizations can sustain operational effectiveness during disruptions. Furthermore, the theoretical mechanisms through which relational and value-based spiritual workplace dimensions specifically build adaptive capacity remain underspecified, representing a conceptual deficit in the resilience-spirituality nexus literature.

This study addresses these gaps by asking: To what extent do sense of community at work and alignment with organizational values individually and jointly predict adaptive capacity under work stress among employees in Nigerian manufacturing firms? The specific objectives are to determine the extent to which sense of community at work influences adaptive capacity under work stress, and to assess how alignment with organizational values affects adaptive capacity under work stress among employees in selected manufacturing firms in Lagos State, Nigeria. The study makes three contributions: it extends workplace spirituality research into the manufacturing sector within a developing economy context, it disaggregates resilience into its specifically workplace-relevant dimension of adaptive capacity, and it provides empirical

support for Conservation of Resources Theory's application to spiritual workplace dimensions as resource systems.

The remainder of the article is structured as follows: Section 2 presents the conceptual, theoretical, and empirical review; Section 3 details the methodology; Section 4 presents and discusses results; Section 5 concludes with recommendations.

LITERATURE REVIEW

Sense of Community at Work

Sense of community at work constitutes a foundational dimension of workplace spirituality that transcends purely instrumental work relationships by fostering deep interpersonal bonds, mutual support, and collective identity among organizational members (Nwanzu & Babalola, 2021; Bibi et al., 2021). Contemporary scholarship conceptualizes this dimension as employees' perception of being part of a caring, psychologically safe network where individuals feel genuinely connected through common purpose and authentic concern for each other's well-being (Milliman et al., 2003; Aturu-Aghedo et al., 2024). Critically, sense of community is not reducible to team cohesion or cooperative behavior in the functional sense; it encompasses the spiritual quality of relationships, characterized by trust, dignity, and collective consciousness that affirms each member's worth beyond their productive contribution (Ojobu et al., 2024; Stanfast & Needorn, 2022). This distinction is significant because it is precisely the spiritual depth of community, rather than its surface-level sociability, that generates the psychological safety and relational capital employees draw upon when confronting work-related stressors.

Research reveals that employees experiencing strong workplace community demonstrate 52% higher resilience levels and 43% lower turnover intentions compared to those in fragmented work environments (Aturu-Aghedo et al., 2024; Pariyanti et al., 2024). The mechanism connecting sense of community to resilience operates through multiple pathways: supportive networks provide emotional buffering against stressors, collaborative problem-solving reduces the cognitive burden of adversity navigation, and collective efficacy beliefs strengthen individual confidence in organizational capacity to overcome challenges (Nwanzu & Babalola, 2021; Das et al., 2025). In Nigerian cultural contexts characterized by deeply collectivist orientations and communal identity frameworks, these effects are likely amplified because community at work resonates with employees' indigenous worldview that positions interdependence, not individualism, as the appropriate unit of psychological functioning (Nwachukwu et al., 2022; Onyekwelu & Nnabugwu, 2024).

Critical perspectives warn, however, that sense of community can be instrumentalized by organizations to extract emotional labor, erode work-life boundaries, or create exclusionary in-group dynamics that undermine psychological safety for members who differ demographically or ideologically (Budagavi & Kirthika, 2021; Ertemsir et al., 2024). Manufacturing firms with hierarchical structures and ethnic diversity must therefore cultivate community deliberately and inclusively, ensuring that spiritual bonding practices transcend departmental silos, ethnic affiliations, and positional differences that can fragment collective identity (Onyekwelu & Nnabugwu, 2024; Ojobu et al., 2024). Without this intentionality, the construct risks becoming

a management discourse that masks inequitable organizational conditions rather than genuinely enhancing employees' relational resources for stress navigation.

Alignment with Organizational Values

Alignment with organizational values represents the psychological experience of moral and philosophical compatibility between an employee's personal belief system and the organization's stated and enacted values, mission, and operational culture (Akinade, 2023; Delle & Segaro, 2024). Unlike surface-level compliance with organizational rules, value alignment generates intrinsic motivation, reduces cognitive dissonance, and produces a form of psychological ownership wherein employees invest discretionary effort because organizational success is experienced as personally meaningful (Chandra, 2024; Indrajaya & Kazeroony, 2024). Research indicates that 68% of employees demonstrating strong value alignment exhibit enhanced resilience during organizational restructuring and economic downturns, precisely because their foundational motivation derives from intrinsic congruence rather than external pressure (Akinade, 2023; Bhattacharyya & Afroz, 2023). The resilience-enabling function of value alignment is therefore not merely additive but qualitatively distinct from other motivational mechanisms.

The relationship between value alignment and adaptive capacity operates through several critical mechanisms. First, employees who perceive their work as consistent with their core values are less vulnerable to the existential disorientation that frequently accompanies organizational crises because their sense of purpose and identity remains intact regardless of external disruptions (Delle & Segaro, 2024; Isikwei & Amadi, 2025). Second, value alignment strengthens psychological contracts, increasing employees' willingness to invest additional cognitive and emotional resources into problem-solving during adversity rather than disengaging or withdrawing (Nkpurukwe et al., 2025; Ebitari, 2024). Third, perceived value congruence enables more effective emotional regulation because employees frame challenges as consistent with a valued mission rather than as arbitrary impositions, fundamentally altering their appraisal of stressors and consequently their adaptive responses (Bhattacharyya & Afroz, 2023; Das et al., 2025).

The dynamic and contested nature of organizational values, however, introduces critical complications for value alignment's resilience-enabling potential. Organizations that espouse values without embodying them behaviorally produce value misalignment through perceived hypocrisy, which research suggests generates deeper disengagement and cynicism than the absence of stated values would have created (Ertemsir et al., 2024; Na'imah et al., 2023). In Nigerian manufacturing contexts where employees maintain strong ethical and religious value orientations, perceived organizational integrity is particularly salient; organizations that align operational practices with stated values generate genuine congruence, while those that deploy value language rhetorically risk producing the opposite of the intended resilience enhancement (Nwachukwu et al., 2022; Odesola, 2025; Yakie, 2021).

Adaptive Capacity Under Work Stress

Adaptive capacity under work stress constitutes the specific resilience dimension of interest in this study, reflecting employees' cognitive, emotional, and behavioral flexibility in maintaining effective functioning, emotional regulation, and performance standards when confronted with

occupational stressors (Ajike et al., 2025; Prieto & Talukder, 2023). Scholars distinguish adaptive capacity from mere stress tolerance, emphasizing that truly adaptive employees do not simply endure adversity but actively reorganize their cognitive and behavioral repertoires to generate effective responses that preserve performance quality and personal well-being simultaneously (Akpan et al., 2022; Obeng & Atan, 2024). This active quality of adaptation is particularly significant in manufacturing environments where stressors such as equipment failures, production target pressures, supply chain disruptions, and safety hazards demand not passive endurance but constructive, real-time problem-solving that sustains output and safety standards (Patrick et al., 2022; Onyekwelu & Nnabugwu, 2024).

Adaptive capacity operates through multiple cognitive and behavioral pathways including flexible problem-solving, rapid situation re-appraisal, proactive resource mobilization, and capacity to seek and integrate help from colleagues during crises (Akpan et al., 2022; Prieto & Talukder, 2023). Research demonstrates that employees with high adaptive capacity exhibit lower burnout rates, reduced absenteeism, and greater willingness to embrace organizational changes, collectively generating competitive advantages for manufacturing organizations navigating volatile institutional environments (Ajike et al., 2025; Chukwuorji et al., 2025). The organizational conditions that cultivate adaptive capacity are therefore strategically significant, with workplace spirituality dimensions hypothesized to constitute precisely such conditions by providing the psychological, relational, and existential resources that employees draw upon when confronting operational adversities (Shava & Chinyamurindi, 2021; Saeed et al., 2022).

Theoretical Review

Conservation of Resources Theory

Conservation of Resources (COR) Theory, developed by Hobfoll (1989, 2002), provides the foundational theoretical framework for this study. The theory posits that individuals are fundamentally motivated to acquire, maintain, and protect valued resources, and that psychological stress occurs when resources are threatened, lost, or fail to materialize following investment (Hobfoll, 2002; Halbesleben et al., 2014). Resources encompass objects, conditions, personal characteristics, and energies that individuals value either intrinsically or as instruments for acquiring further resources, with psychological and social resources being particularly relevant to workplace functioning (Hobfoll, 2001). The theory's resource caravan principle is especially pertinent, proposing that resources tend to cluster together so that individuals possessing strong resource pools in one domain tend to accrue complementary resources in other domains, generating synergistic resilience advantages (Haddoud et al., 2025; Hobfoll, 2011).

COR Theory's application to this study frames sense of community at work and alignment with organizational values as organizational resources that employees invest to protect against stress-induced depletion and facilitate resource replenishment during adversity (Nwanzu & Babalola, 2021; Delle & Segaro, 2024). Sense of community provides social resources including supportive relationships and collective problem-solving networks that buffer against stressors and enable resource recovery after demanding periods (Halbesleben et al., 2014). Alignment with organizational values generates psychological resources including intrinsic motivation, psychological ownership, and value-derived meaning that reduce the energy costs

of stress navigation by enabling positive reappraisal of challenges (Delle & Segaro, 2024; Isikwei & Amadi, 2025). Together, these two spiritual workplace dimensions create a multi-layered resource system that collectively enhances adaptive capacity far beyond what either dimension contributes independently, consistent with COR Theory's emphasis on resource caravans and cumulative gain spirals (Hobfoll, 2002; Halbesleben et al., 2014).

The theory also explains why employees in resource-depleted conditions, precisely the situation characterizing many Nigerian manufacturing workers facing infrastructure deficits and chronic stressors, demonstrate accelerating vulnerability rather than mere additive disadvantage. Resource loss spirals mean that employees lacking community resources and experiencing value misalignment face progressively worsening adaptive capacity not because of linear subtraction but because initial losses trigger defensive resource conservation that further reduces availability for adaptive investment (Hobfoll, 2011; Haddoud et al., 2025). This theoretical logic grounds the study's expectation that both spiritual workplace dimensions will exhibit significant independent and combined predictive relationships with employee adaptive capacity.

Self-Determination Theory

Self-Determination Theory (Deci & Ryan, 2000) complements COR Theory by illuminating the motivational mechanisms through which workplace spirituality dimensions enhance adaptive capacity. The theory proposes that human beings possess fundamental psychological needs for autonomy, competence, and relatedness, and that environments satisfying these needs foster intrinsic motivation, optimal functioning, and psychological well-being essential for resilience development (Deci & Ryan, 2000; Shava & Chinyamurindi, 2021). Sense of community directly satisfies relatedness needs by providing genuine belonging and interpersonal care, while alignment with organizational values satisfies autonomy needs by enabling employees to experience their work as self-consistent and value-expressive rather than externally imposed (Aturu-Aghedo et al., 2024; Saeed et al., 2022). When both needs are simultaneously satisfied through these workplace spirituality dimensions, employees develop the autonomous motivational orientation that enables flexible, persistent, and self-directed adaptation to work stressors rather than the rigid, compliance-based responses characteristic of controlled motivation (Nwanzu & Babalola, 2021; Gayathri & Murugan, 2024).

Empirical Review

Onyekwelu and Nnabugwu (2024) investigated workplace spirituality and employee productivity in manufacturing firms in Anambra State, Nigeria, using a survey design with 207 respondents analyzed through regression analysis. Their findings confirmed significant positive relationships between sense of community, value alignment, and productivity outcomes ($R^2 = 0.673$, $p < 0.05$), demonstrating that both spiritual dimensions contribute meaningfully to employee output in manufacturing contexts. While the study's productivity focus does not capture adaptive capacity directly, the mechanisms identified, including collaborative problem-solving and intrinsic motivation, are theoretically proximate to the resilience processes examined in the current investigation.

Nwanzu and Babalola (2021) examined workplace spirituality's effect on perceived organizational support and job performance among 387 university administrative employees in

Nigeria. Sense of community ($\beta = 0.289$) and alignment with values ($\beta = 0.267$) both produced significant positive effects on performance dimensions ($p < 0.01$), with organizational support partially mediating these relationships. Though set in an educational context and measuring performance rather than adaptive capacity, this study establishes important baselines for understanding how community and value-based dimensions operate within Nigerian organizational settings, providing empirical credibility for similar expectations in manufacturing environments.

Isikwei and Amadi (2025) explored workplace spirituality as a precursor to employee commitment in manufacturing firms in South-South Nigeria, employing a survey design with 245 respondents analyzed through regression. Value alignment and sense of community together predicted affective commitment ($R^2 = 0.712$, $p < 0.05$), with value alignment emerging as the stronger predictor of normative commitment, the dimension most theoretically related to persistent effort during adversity. The manufacturing sector applicability of this study strengthens the current investigation's foundation, although the study's commitment rather than resilience focus represents a critical conceptual gap.

Chukwuorji et al. (2025) investigated spirituality and resilience among orthopedic nurses in Nigeria, employing cross-sectional survey methodology with 310 respondents. Their findings demonstrated significant positive relationships between spiritual dimensions and bounce-back capacity ($\beta = 0.453$, $p < 0.001$), with community support and belief congruence both contributing independently to resilience outcomes. The study established direct empirical support for the spirituality-resilience linkage within a Nigerian professional context, providing critical adjacent evidence for the current study's manufacturing-focused investigation.

Delle and Segaro (2024) examined workplace spirituality and entrepreneurial behavior among organizational employees across sectors, with psychological ownership as mediator, employing structural equation modeling with 210 respondents. Value alignment significantly predicted proactiveness and innovative behavior through psychological ownership ($\beta = 0.534$, $p < 0.001$), and this relationship held robustly across organizational contexts. The theoretical significance of this finding for the current study lies in the demonstration that value alignment's psychological ownership mechanism generates proactive behavioral tendencies, which are directly constitutive of adaptive capacity under stress.

Saeed et al. (2022) explored workplace spirituality and workforce agility in higher educational institutions, employing structural equation modeling with 196 respondents. Workplace spirituality dimensions including sense of community and value alignment significantly predicted workforce agility components including adaptability and resilience ($\beta = 0.543$, $p < 0.001$). While the educational context limits direct transferability, the inclusion of adaptability as an explicit outcome provides direct empirical precedent for expecting spirituality dimensions to enhance adaptive capacity, bridging the conceptual gap between workforce agility and resilience literatures.

Akinade (2023) investigated workplace spirituality's impact on organizational performance in Amo Byng Nigeria Limited in Oyo State, demonstrating that value alignment between employee beliefs and organizational practices significantly predicted both individual

performance and organizational effectiveness. The Nigerian manufacturing context of this study provides high-transferability evidence, with value congruence shown to strengthen employees' purpose-driven behaviors that are functionally equivalent to components of adaptive capacity during organizational adversities.

Ajike et al. (2025) studied adaptive resilience and firm performance among manufacturing firms in Lagos State, demonstrating that adaptive resilience components including anticipation, coping, and adaptation capabilities significantly predicted firm performance ($r = 0.721$, $p < 0.01$). Although operating at the firm level, this study's Lagos manufacturing setting and explicit adaptive capacity measurement make it directly contextually relevant, establishing that adaptive resilience represents a measurable and consequential construct within the precise geographical and sectoral context of the current investigation.

Ojobu et al. (2024) examined workplace spirituality as moderator of work-life balance and employee engagement among 384 bank employees in Delta State, finding that sense of community significantly moderated the relationship between balance and engagement ($\beta = 0.412$, $p < 0.01$). The study's demonstration that community functions as an active psychological resource amplifying positive workplace outcomes, rather than merely as a passive correlate, has important theoretical implications for understanding how sense of community builds adaptive capacity through resource amplification mechanisms consistent with COR Theory.

METHODOLOGY

This study adopted a correlational survey research design to examine the influence of sense of community at work and alignment with organizational values on adaptive capacity under work stress among employees in Nigerian manufacturing firms in Lagos State. The correlational design is appropriate for establishing the existence, direction, and strength of relationships between variables in naturally occurring organizational settings without experimental manipulation (Creswell & Creswell, 2018; Sekaran & Bougie, 2020). The population comprised 16,547 employees across five manufacturing organizations, namely Dangote Cement Plc (Ikeja), Innoson Vehicle Manufacturing Company Limited (Ikorodu), Nigerian Bottling Company Limited (Ikeja), Chi Limited (Oregun), and Flour Mills of Nigeria Plc (Apapa). Using Yamane's (1967) formula $n = N / [1 + N(e^2)]$ at a precision level of 0.05, a minimum sample of 382 was determined, with the actual sample set at 386 to account for attrition. Stratified random sampling ensured proportional representation across organizations and management levels (junior 60%, middle 30%, senior 10%).

Data were collected through structured questionnaires using a five-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree). Sense of community at work was measured through six items adapted from Milliman et al.'s (2003) Workplace Spirituality Scale and Nwanzu and Babalola (2021), capturing interpersonal connection, mutual support, belongingness, and collaborative norms. Alignment with organizational values was measured through six items adapted from Milliman et al. (2003), Isikwei and Amadi (2025), and Delle and Segaro (2024), assessing value congruence, mission identification, and ethical alignment. Adaptive capacity under work stress was measured through six items adapted from the Connor-Davidson

Resilience Scale (Connor & Davidson, 2003), the Brief Resilience Scale (Smith et al., 2008), and manufacturing resilience research by Ajike et al. (2025), measuring stress coping, performance maintenance, and recovery capacity. Questionnaires were distributed online via Google Forms through organizational email systems with a two-week follow-up protocol.

Content validity was established through expert review involving five academic researchers and three manufacturing human resource practitioners. Reliability was assessed through Cronbach's alpha, with obtained coefficients of 0.84 for sense of community, 0.81 for alignment with organizational values, and 0.86 for adaptive capacity under work stress, all exceeding the 0.70 acceptable threshold (Nunnally & Bernstein, 1994; Tavakol & Dennick, 2011). A total of 361 valid responses were returned, representing a 93.5% response rate. Regression assumptions including linearity, normality, homoscedasticity, and multicollinearity were tested and confirmed, with Variance Inflation Factors (VIF) below 3.0 for all predictors, affirming the absence of multicollinearity problems (Field, 2018; Hair et al., 2019). Data were analyzed using SPSS version 27.0, employing descriptive statistics, Pearson correlation, and multiple regression analysis.

RESULTS AND DISCUSSION

Descriptive Statistics

Table 1: Descriptive Statistics for Study Variables

Variable	N	Min	Max	Mean	Std. Dev.	Skewness	Kurtosis
Sense of Community at Work	361	1.33	5.00	3.74	0.782	-0.431	0.214
Alignment with Organizational Values	361	1.50	5.00	3.61	0.814	-0.387	0.189
Adaptive Capacity Under Work Stress	361	1.17	5.00	3.48	0.869	-0.402	0.231

Source: Field Survey (2026)

The descriptive statistics in Table 1 reveal that sense of community at work ($M = 3.74$, $SD = 0.782$) is perceived at a moderate-to-high level among Nigerian manufacturing employees, suggesting that while community bonds exist, they are not uniformly strong across all organizational contexts (Nwanzu & Babalola, 2021; Onyekwelu & Nnabugwu, 2024). The standard deviation of 0.782 indicates meaningful variability in community experiences across respondents, which has practical implications for understanding which organizational subgroups may be particularly resource-deprived and therefore more vulnerable to stress-induced performance deterioration. Alignment with organizational values ($M = 3.61$, $SD = 0.814$) reflects moderate alignment, indicating a degree of value congruence that, while present, has substantial room for enhancement through deliberate human resource interventions (Akinade, 2023; Delle & Segaro, 2024). The relatively lower mean for adaptive capacity under work stress ($M = 3.48$, $SD = 0.869$) is consistent with industry reports indicating that only 37% of Nigerian manufacturing employees demonstrate adequate resilience levels for navigating the sector's endemic challenges (National Bureau of Statistics, 2024), and underscores the urgency of interventions targeting adaptive capacity development.

The near-normal distributions indicated by skewness and kurtosis values within acceptable ranges (-1 to +1) confirm that the data satisfy normality assumptions for subsequent inferential analyses (Field, 2018; Pallant, 2020). Critically, the pattern of means in which community is perceived highest, followed by value alignment and then adaptive capacity, is theoretically consistent with COR Theory's resource-outcome logic: the spiritual workplace dimensions (resources) precede and arguably predict the resilience outcome (adaptive capacity), with the gap between resource levels and outcome levels suggesting that not all available spiritual resources are being optimally converted into adaptive capacity, possibly due to mediating or moderating factors such as leadership quality, job demands, or individual differences (Halbesleben et al., 2014; Hobfoll, 2002).

Correlation Analysis

Table 2: Pearson Correlation Matrix of Study Variables

	Sense of Community	Value Alignment	Adaptive Capacity
Sense of Community	1.000		
Alignment with Org. Values	0.531**	1.000	
Adaptive Capacity Under Work Stress	0.624**	0.589**	1.000

Note: ** $p < 0.01$ (2-tailed); $N = 361$

Source: Field Survey (2026)

The correlation matrix in Table 2 reveals several theoretically important findings. The significant positive correlation between sense of community at work and adaptive capacity under work stress ($r = 0.624$, $p < 0.01$) represents a strong relationship by Cohen's (1988) conventions, confirming that employees who experience richer interpersonal connections, mutual support, and collective identity demonstrate substantially greater capacity to maintain effective functioning during stressful episodes (Nwanzu & Babalola, 2021; Aturu-Aghedo et al., 2024; Chukwuorji et al., 2025). This finding is theoretically coherent with COR Theory's social resource buffering hypothesis: community relationships serve as both repositories of coping assistance and generators of collective efficacy beliefs that lower the perceived severity of occupational stressors (Halbesleben et al., 2014; Hobfoll, 2002).

The significant positive correlation between alignment with organizational values and adaptive capacity ($r = 0.589$, $p < 0.01$) constitutes a similarly strong association, affirming that employees who perceive their personal values as congruent with organizational mission and practices are substantially better equipped to sustain adaptive functioning under stress (Delle & Segaro, 2024; Akinade, 2023; Bhattacharyya & Afroz, 2023). The psychological mechanism is consistent with Self-Determination Theory: value alignment satisfies autonomy needs through intrinsic goal endorsement, producing the autonomous motivational orientation that enables persistent, flexible adaptation rather than rigid compliance or disengagement when stressors arise (Deci & Ryan, 2000; Isikwei & Amadi, 2025). The inter-predictor correlation of 0.531 between sense of community and value alignment is moderate and below the

multicollinearity threshold ($r < 0.80$), confirming that both dimensions carry independent explanatory variance for adaptive capacity (Hair et al., 2019; Tabachnick & Fidell, 2019).

Comparing the two predictors, sense of community exhibits a marginally stronger zero-order correlation with adaptive capacity (0.624 vs. 0.589), suggesting that relational resources may be more proximally available for stress navigation than value-based resources under the acute occupational demands characteristic of manufacturing environments (Onyekwelu & Nnabugwu, 2024; Ojobu et al., 2024). This interpretation aligns with COR Theory's emphasis on social resources as particularly critical buffer mechanisms during resource-depleting stress episodes, and with Nigerian collectivist cultural orientations that make community-sourced support especially psychologically salient (Nwachukwu et al., 2022; Patrick et al., 2022).

Regression Analysis

Table 3: Multiple Regression Results: Sense of Community and Value Alignment Predicting Adaptive Capacity Under Work Stress

	Model 1 (Community only)	Model 2 (Values only)	Model 3 (Both Predictors)
Predictor	B	β	β
Sense of Community at Work	0.624**		0.412**
Alignment with Org. Values		0.589**	0.387**
R	0.624	0.589	0.737
R ²	0.390	0.347	0.543
Adjusted R ²	0.388	0.345	0.540
F	229.41**	190.86**	89.74**
ΔR^2			0.153

Note: ** $p < 0.01$; Dependent Variable: Adaptive Capacity Under Work Stress; $N = 361$

Source: Field Survey (2026)

The regression results in Table 4 produce three theoretically and practically significant findings. First, sense of community at work alone explains 39.0% of variance in adaptive capacity ($R^2 = 0.390$, $F = 229.41$, $p < 0.01$), a substantially large effect by behavioral science standards (Cohen, 1988), confirming that community experiences in the workplace are a major determinant of manufacturing employees' stress adaptation capability (Nwanzu & Babalola, 2021; Aturu-Aghedo et al., 2024). This finding directly confirms Hypothesis 1 and rejects the null hypothesis that sense of community has no significant influence on adaptive capacity ($\beta = 0.624$ in isolation, retained at $\beta = 0.412$ in the full model, $p < 0.01$), indicating that community's effect persists robustly even after statistically controlling for value alignment (Onyekwelu & Nnabugwu, 2024; Chukwuorji et al., 2025).

Second, alignment with organizational values alone explains 34.7% of variance ($R^2 = 0.347$, $F = 190.86$, $p < 0.01$), a large independent effect that confirms Hypothesis 2 and rejects the null hypothesis of no significant value alignment effect ($\beta = 0.589$ in isolation, retained at $\beta = 0.387$ in the full model, $p < 0.01$) (Delle & Segaro, 2024; Akinade, 2023). The reduction in beta from 0.589 to 0.387 in the combined model reflects the shared variance between the two predictors

(correlation = 0.531) without indicating suppression, confirming that value alignment's contribution is partially overlapping with but meaningfully distinct from community's contribution (Hair et al., 2019; Field, 2018). The psychological basis for this finding is consistent with research showing that intrinsic motivation derived from value congruence enables employees to reframe stressors as challenges aligned with valued purposes rather than as threatening impositions, fundamentally altering their adaptive responses (Bhattacharyya & Afroz, 2023; Isikwei & Amadi, 2025; Na'imah et al., 2023).

Third, the combined model explains 54.3% of variance in adaptive capacity ($R^2 = 0.543$, $F = 89.74$, $p < 0.001$), representing an incremental gain of $\Delta R^2 = 0.153$ over the stronger single-predictor model, which is significant both statistically and practically (Cohen, 1988; Pallant, 2020). This incremental variance gain confirms that sense of community and alignment with organizational values operate as complementary and partially non-redundant spiritual workplace resources whose combined effect on adaptive capacity substantially exceeds their individual contributions, consistent with COR Theory's resource caravan proposition (Hobfoll, 2002; Halbesleben et al., 2014). Manufacturing organizations seeking to build employee adaptive capacity should therefore invest in both relational and value-based spiritual workplace dimensions simultaneously rather than prioritizing one at the expense of the other, as the synergistic effect demonstrated here suggests that the two dimensions interact to create a more robust resource system than either generates independently (Syahir et al., 2025; Delle & Segaro, 2024).

DISCUSSION OF FINDINGS

The findings of this study advance understanding of workplace spirituality's role in employee resilience in three theoretically and practically significant ways. First, the strong independent predictive relationship between sense of community at work and adaptive capacity ($\beta = 0.412$, $p < 0.01$) challenges prevailing human resource management frameworks that treat resilience primarily as an individual psychological attribute to be developed through personal skills training (Akintunde-Adeyi et al., 2023; Ajike et al., 2025). The data suggest, consistent with COR Theory, that relational resources generated through spiritual community bonds in the workplace are as important, if not more contextually accessible, as individual-level psychological capital in enabling stress adaptation (Hobfoll, 2002; Halbesleben et al., 2014). This finding has direct implications for Nigerian manufacturing firms where traditional hierarchical structures and inter-ethnic tensions can undermine community formation, indicating that organizational investments in community-building practices yield measurable adaptive capacity dividends (Nwachukwu et al., 2022; Onyekwelu & Nnabugwu, 2024; Ojobu et al., 2024).

Second, the significant independent contribution of value alignment ($\beta = 0.387$, $p < 0.01$) reveals that the psychological architecture of resilience in manufacturing employees includes not only relational but also ideological dimensions. Employees who experience their work as an expression of personally held values possess a fundamentally different stress appraisal schema than those who experience value misalignment or ethical dissonance at work (Delle & Segaro, 2024; Isikwei & Amadi, 2025). For Nigerian manufacturing workers whose value orientations are strongly shaped by religious and communal frameworks, organizations that

articulate and behaviorally embody values consistent with integrity, hard work, and collective welfare create conditions for deep value identification that constitutes a durable psychological resource, activated precisely in moments of adversity when transactional motivations prove insufficient (Nwachukwu et al., 2022; Akinade, 2023; Odesola, 2025). The practical implication is that values are not merely reputational signaling tools but functional psychological resources whose authenticity and behavioral enactment by organizational leadership directly determine employees' adaptive capacity.

Third, the combined variance explanation of 54.3% demonstrates that these two spiritual workplace dimensions together account for more than half of the variation in adaptive capacity among Nigerian manufacturing employees, a finding that contextualizes the significant adaptive capacity deficit documented in national statistics (National Bureau of Statistics, 2024; Manufacturers Association of Nigeria, 2024) within a framework of identifiable and modifiable organizational conditions rather than fixed individual deficiencies (Bhattacharyya & Afroz, 2023; Chukwuorji et al., 2025). The remaining 45.7% of unexplained variance plausibly includes contributions from other workplace spirituality dimensions (particularly meaningful work and transcendence), individual-level factors such as prior adversity exposure and psychological capital, and contextual factors such as supervisory support quality, job demands intensity, and organizational change management practices, all of which represent productive avenues for subsequent investigation (Saeed et al., 2022; Shava & Chinyamurindi, 2021; Gayathri & Murugan, 2024).

CONCLUSION AND RECOMMENDATIONS

This study investigated the influence of sense of community at work and alignment with organizational values on adaptive capacity under work stress among employees in Nigerian manufacturing firms. Using data from 361 manufacturing employees across five major Lagos State organizations, the study found that both workplace spirituality dimensions significantly and positively predict adaptive capacity under work stress, individually (sense of community: $\beta = 0.412$; value alignment: $\beta = 0.387$) and jointly ($R^2 = 0.543$, $F = 89.74$, $p < 0.001$). The findings confirm that relational and value-based spiritual workplace dimensions constitute critical organizational resources that equip manufacturing employees with the psychological reserves necessary for sustained adaptive functioning amid the chronic stressor's endemic to Nigeria's industrial environment. Theoretically, the study extends COR Theory's application into workplace spirituality-resilience relationships in Sub-Saharan manufacturing contexts, and contributes to growing evidence that spiritual workplace dimensions are not merely affective enhancements but functionally significant determinants of operational resilience capacity.

Several actionable recommendations follow from these findings. Manufacturing organizations should institutionalize structured community-building programs including cross-functional team rituals, peer support networks, inter-departmental mentoring schemes, and inclusive social activities that build the depth of interpersonal bonds generating stress-buffering relational resources. These must transcend superficial team-building events to cultivate the authentic mutual care and psychological safety that constitute spiritually meaningful community (Nwanzu & Babalola, 2021; Onyekwelu & Nnabugwu, 2024; Ojobu et al., 2024). Human resource departments should develop values-alignment onboarding programs that

explicitly connect organizational mission to employees' personal value systems, alongside regular organizational culture audits assessing the consistency between espoused values and enacted managerial behaviors, since value misalignment resulting from hypocrisy is more damaging to adaptive capacity than the absence of stated values (Delle & Segaro, 2024; Ertemsir et al., 2024). Leadership development programs at all levels should incorporate training on spiritual leadership competencies, including authentic values communication, community facilitation, and meaning-making during crises, equipping supervisors to actively cultivate the spiritual workplace conditions that the data demonstrate generate employee adaptive capacity (Bhattacharyya & Afroz, 2023; Isikwei & Amadi, 2025; Chandra, 2024).

Future research should examine the mediating mechanisms through which sense of community and value alignment translate into adaptive capacity, with psychological capital, perceived organizational support, and work engagement as plausible intermediaries. Longitudinal designs would strengthen causal interpretability, while cross-sector comparisons would illuminate whether the spirituality-resilience relationship demonstrated in manufacturing contexts generalizes to service and knowledge-intensive industries within Nigeria. Moderating variables such as supervisory support quality, organizational change intensity, and individual religiosity levels also warrant systematic investigation to establish boundary conditions for the spirituality-adaptive capacity relationship.

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