MEDIATING EFFECT OF JOB COMMITMENT ON THE RELATIONSHIP BETWEEN SPIRITUALITY AND SELF-CONCEPT AMONG POLICE OFFICERS IN REGION XI: AN EXPLANATORY SEQUENTIAL RESEARCH

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Abstract:

The study was conducted to determine the mediating effect of job commitment in the relationship between spirituality and self-concept among police officers in Region XI, which is an explanatory sequential approach. Questionnaires were administered to the 400 respondents, all PNP personnel in the six (6) cities and 43 Municipalities of Region XI. Data gathered was statistically treated utilizing various statistical tools, such as Mean, Pearson Product Moment Correlation, Multiple Regressions, and Medgraph using the Sobel z-test. The result of the study manifested the following: Spirituality was rated high level; job commitment was rated high level; self-concept was rated high level; positive correlation existed between spirituality and job commitment, job commitment and self-concept, and spirituality and self-concept; the 95 percent confidence interval conclusively revealed that significant mediation had occurred. Qualitative data showed various reasons that support the overall quantitative result. Thus, it can be concluded that the mediating effect of job commitment was significant on the relationship between spirituality and self-concept among police officers in Region XI.

Keywords: criminal justice, mediating effect, job commitment, relationship, spirituality, self-concept of police officers, explanatory sequential research

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1. Introduction

When law enforcement officials are given power that could hurt criminals or those who commit crimes, this power can be abused. Law enforcement officials' self-concept can lead them to act as bullies, oppress the weak, and even falsely accuse people of crimes knowing that because they are in a position of authority, a court will be more likely to believe them than average citizens when someone has the ability to hurt other people and can get away with it, their self-concept shifts. Even while not all law enforcement officers exhibit the aforementioned traits, the public views law enforcement officers as dangerous people when they are encountered outside of their stations and as harmless when they are inside because other law enforcement officers are there (Orth, 2018).

A person's self-concept is how they see themselves in the eyes of the public and other people. It includes not just outward look but also attitude, conduct, and character, all of which may be summed up as integrity. But Self-concept and spirituality frequently go hand in hand; as an illustration, a police officer who views himself as a moral person and abstains from adultery may be strongly grounded in his spiritual values, which frequently result in their commitment to their job. According to Harris *et al.* (2019), a person's daily spiritual experience is determined by how they perceive the transcendent, such as a god or higher force, as well as how they feel they interact or connect with it. Religiousness and spirituality are two different but connected concepts; normally, religiousness is defined in terms of actions, while spirituality is described in terms of feelings or experiences. The identification and conceptualization of spirituality as consisting of cognitive and emotional elements (cognitive spiritual beliefs and emotional spiritual experiences) is consistent with conceptualizations of cognitive and emotional empathy constructs that manifest in how one presents himself as a person called self-concept and associate as well with their integrity and commitment to the task and job they have (Cameron & Granger, 2019).

The level of a person's relationships and experiences as a sense of devotion toward their organization is referred to as their level of job commitment. In addition to loyalty, job commitment also refers to a person's readiness to put out extra effort to advance an organization's objectives, as well as how well an organization's objectives and values fit with those of the individual. Job commitment, which reduces the likelihood that a police officer will quit the organization voluntarily, is a psychological connection between a police officer and his or her organization. The degree to which a police officer bonds with and feels a sense of loyalty to his government is referred to as organizational commitment (Papazoglou & Tuttle, 2018).

For an organization to succeed, it is essential to recognize and encourage individuals' commitment in the workplace. Although the idea of workplace commitment is not new, it nevertheless presents difficulties because workplaces are diverse, and people are all driven to work and committed to their jobs for different reasons. The generational cohort to which a person belongs is one factor in organizational commitment (Androniceanu *et al.*, 2019). Since the pertinent literature has solely concentrated on

researching people who work in standard office settings, it is crucial for those in the law enforcement field to understand motivational preferences and organizational commitment across age cohorts. Law enforcement is subject to intense difficulties, hardships, and criticism. Additionally, police officers are in charge of the protection of both themselves and their community, wield situational power over the general population, and are required to remain extremely motivated during their shift (Heyns & Kerr, 2018).

This mixed-methods study aimed to determine the mediating influence of job commitment on the relationship between spirituality and self-concept among PNP officers in Region XI. It employed an explanatory sequential design with mediation and phenomenological analysis. The design aims to bolster quantitative results with qualitative data to provide readers a thorough and in-depth understanding of the study. Two separate, collaborative processes comprised the explanatory sequential design (Draucker *et al.*, 2020). The primary method of accomplishing the study goals was the first, which comprised collecting and evaluating quantitative data using a modified survey questionnaire. Using a constructivist methodology and an interview guide, the second step is collecting and evaluating qualitative data (Prime, 2024).

The quantitative portion of this study employed non-experimental methods to describe a phenomenon via mathematical models, concepts, and assumptions. Both the direct link between the independent and dependent variables and the participation of the mediating variable through an indirect association pathway were determined using path analysis (James *et al.*, 2020).

A phenomenological method was employed in the qualitative phase of the investigation. This strategy is appropriate since the study was created based on the actual experiences of the PNP officers in Region XI, emphasizing the phenomenon of job commitment as a mediating variable in the link between spirituality and self-efficacy. The study collected the participants' experiences and created meanings for them through in-depth interviews. The researcher plans to use the qualitative results to bolster the quantitative results (George, 2021).

There is paucity of literature and study covering the three variables involved in this study, although studied separately, how these variable influences each other not yet covered in any study, prompting the researcher to fill the existing gap, particularly determining how embedded the PNP officers' job commitment to their spirituality and self-concept is as well as how spirituality influences both job commitment and self-concept.

1.1 Study Objectives

The study aimed to determine the mediating effect of job commitment in the relationship between spirituality and self-concept among police officers in Region XI, which is an explanatory sequential approach. Specifically, it sought answers to the queries as follows: In the quantitative phase, it determined the level of job commitment among police officers; determine the level of spirituality among police officers; ascertained the level of

self-concept among police officers. Moreover, it assessed the significant relationship between spirituality and job commitment, job commitment and self-concept, and spirituality and self-concept, and describes the significance of the mediation of job commitment on the relationship between spirituality and self-concept.

In the qualitative phase, it sought answers from the inquiries such as ascertaining the experience of study participants contributing to job commitment, spirituality, and self-concept; describing the standpoints of study participants on the relationship of job commitment, spirituality, and self-concept; and, the way the study participants perceive the mediating influence of IV to DV. Furthermore, the study inquired concerning their experiences in disclosing their moral values system into practice, which they adhered into as shaped by their convictions and beliefs about deity; a manifestation of their spiritual beliefs, which was the basis why they practice commitment to their job; it was also the basis to portray a self-concept based on the image they were convinced people saw them; and demonstrated how they cope up when their job commitment was in conflict with their principles and spiritual conviction.

The null hypotheses were formulated and tested at the level of significance of 0.05 stated that there is no significant relationship between; the following: Spirituality and job commitment; job commitment and self-concept; and, spirituality and self-concept; and, there is no significance of mediation of job commitment on the relationship between spirituality and self-concept.

1.2 Framework of the Study

The four-dimensional personal self-concept theory created by Goñi *et al.* (2011) is the study's foundation. Since it is more inclusive and incorporates all the others, the word "personal self-concept" is chosen over other terms. To put it simply, the personal domain of self-concept relates to how an individual views themselves as a unique individual.

In addition, Robertson (2007) argues that a lot of studies into spirituality in psychology and other sciences are focused primarily on theological or metaphysical conceptions of spirituality. He suggested conducting a study on spirituality using a paradigm of the self-concept and the idea of personal integration of spirituality with the self-concept in place of religious or metaphysical approaches to spirituality. Only a few studies have examined spirituality in relation to personal identity and self-concept.

In relation to job commitment, according to Costa's (2002) theory, a person's professional self-concept is their perception of themselves as organizational actors with a particular repertoire of more or less developed competencies. Costa defines it as a collection of self-perceptions a person has in regard to their employment and their current tasks. Employees who perceive themselves as spiritual beings whose souls need to be fed at work, who experience a sense of purpose and meaning in their work, and who feel a sense of connectedness to one another and to their workplace community are the focus of the concept of spirituality and self-concept.
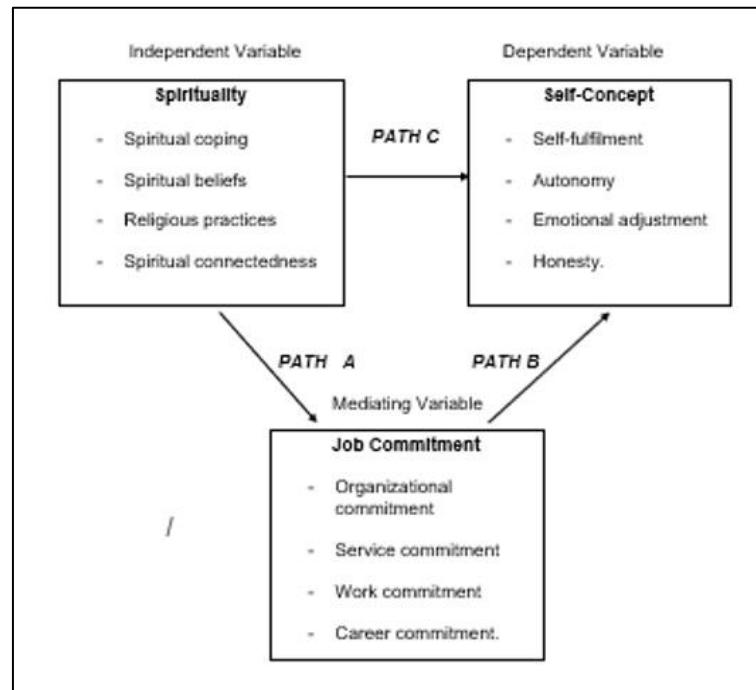
Figure 1: Conceptual Framework

Figure 1 shows the conceptual framework of the study. As seen in the figure, spirituality is the independent variable consisted of four indicators, namely; spiritual coping, which is the conviction that the Supreme being provides added strength and wisdom; spiritual beliefs, which is the conviction of a person on the power and existence of Supreme being; religious practices, which is the time to express worship and gratitude to Supreme being together with people confessing the same conviction; and, spiritual connectedness, which is communicating with the Deity through prayer (Bodling *et al.*, 2014). On one hand, the dependent variable of the study is self-concept with its four domains namely; self-fulfillment, which is the satisfaction of being able to do things with self-ability; autonomy, the confidence of being alone and independent in doing things; emotional adjustment, the ability to control one's emotion, and honesty, which is the ability to tell the truth even if it put's oneself in awkward position (Goñi *et al.*, 2011). Job commitment will serve as mediating variables with indicators organizational commitment, which is the loyalty of the person to the organization, service commitment, which is the ability to render quality service to the recipients; work commitment, which is the dedication to the task assigned to do; and, career commitment, which is the desire to maintain good image and good performance in the job (Hayday, 2003).

2. Literature Review

The spiritual paradigm acknowledges that people work with their hearts or spirits in addition to their hands (Kavar, 2015). In many organizations today, people merely bring their hands and minds to work, not their souls. Organizations that do not acknowledge such spiritual dimensions do not unleash the full creative potential of their employees,

which is a result of failing to acknowledge people's spiritual sides at work. The development of employees as whole people also falls short (Withers *et al.*, 2017).

Workplace spirituality can be based on larger personal values and philosophical ideas rather than religion or persuading others to adopt a certain belief system. Spirituality does not always imply a connection to a particular religious tradition. Employees see themselves as spiritual creatures whose souls need to be fed at work, who experience a feeling of purpose and meaning in their work, and who feel a sense of closeness to one another and to their workplace community is the emphasis of the concept of spirituality (Scott, 2023).

Psychological theories of both individual welfare and psychosocial adjustment center on self-concept. Self-concept refers to one's perception of oneself, including how they see themselves in the most intimate and private areas of life as well as physically, academically, professionally, and socially. Self-concept is sometimes defined as an individual's opinion of their level of leadership, popularity, and social acceptance among their peers. Police officers are powerful, charismatic individuals who are well-liked in their communities for upholding the law (Cameron & Granger, 2019).

Self-concept was primarily thought of as a single dimension, or as a kind of all-encompassing perception of the self. But as of the 1970s, it was well acknowledged that the structure of self-concept is arranged in a hierarchical, multidimensional fashion. A variety of academic and nonacademic perspectives combine to form three domains that make up self-concept: the social, the emotional or personal, and the physical domains (Karakayali, 2021). Attention has been primarily on academic self-concept, or more specifically, global self-concept in connection to academic accomplishment, for decades. With the assumption that improving self-perceptions in each of these three domains' specific dimensions or aspects should be prioritized over simply improving one's overall self-concept, a new and extremely fertile area of research focused on each of these domains' dimensions or components emerged starting in the 1990s (Eurich, 2018).

Social acceptance, or one's perception of being well-liked and accepted by others, social competence, or one's perception of one's ability to function in social situations, and social responsibility, or one's perception of one's contribution to the proper functioning of society, should all be parts of one's internal structure of social self-concept. The perception of oneself as a socially competent being and the perception of oneself as a socially accepted being are thus so closely related that they actually make up a single component, which we propose to refer to as social competence since this is the term that is more commonly used in psychology (Harris & Orth, 2019).

3. Material and Methods

Presented in this portion are the methods that will be used in the study, such as the study research subject, instruments, and the design and procedure.

3.1 Study Participants

In the quantitative phase, the respondents of the study were the police officers of Davao Region, including those of PPO XI and the mobile force. All are non-commissioned police officers, with a total number of 400 personnel. The researcher chooses PNP personnel assigned in the Police Station of the six (6) cities and 43 municipalities within Region XI as respondents of the study for the quantitative phase. The study employed a stratified random sampling technique, wherein only the available and willing police officers of the mentioned police organizations, especially those who have been assigned to the organization for more than one year. Qualitatively, the researcher chooses PNP personnel within Region XI as participants for the qualitative phase, five (5) from the cities and five (5) from the municipalities; all of them have already been in the service for five (5) years. A purposive sampling technique was utilized.

3.2 Materials and Instrument

Quantitatively, the questionnaire that was used in this study consisted of involved variables adapted from three sources, one for each variable. For the mediating variable, it was adapted from the research of Hayday (2003), while the independent variable was adapted from Bodling *et al.* (2014), and the dependent variable from the research of Goñi *et al.* (2011). The questionnaire was divided into three parts as follows: the first part is the mediating variable, job commitment, with 59 items; the second part is the independent variable, spirituality, comprised of 19 items; the third is the dependent variable, self-concept, consisting of 22 items. To make sure the questionnaire is reliable, the researcher conducted a pilot test and took 40 respondents and was computed utilizing Cronbach Alpha, wherein the result is 0.890, surpassing 0.600, making the said questionnaire valid and reliable. Qualitatively, the researcher prepared an in-depth guide with questions designed to extract relevant qualitative data from the respondents that could either support or negate the quantitative outcome of the study. The said in-depth guide questionnaire was subjected to validation to ensure its validity and reliability, extracting important data from the participants.

3.3 Design and Statistical Tools

A mixed method approach was utilized, specifically the explanatory sequential design. In this method, the researcher conducted a survey for the quantitative phase of the study using a descriptive-correlation research design that was followed by a qualitative investigation on the issues identified in the results of the quantitative phase. This sequential approach was used because the researcher wanted to find out to what extent job commitment's role has on the relationship between spirituality and self-commitment; by definition, mixed methods is a procedure for collecting, analyzing, and "mixing" or integrating both quantitative and qualitative data at some stage of the research process in a single study to understand the research problem better.

Figure 2 depicts the explanatory sequential design procedure flow that was followed as the researcher conducted this study (Creswell, 2013). To get a quantitative

outcome, the explanatory sequential design first gathers and analyzes quantitative data. Following the identification of key findings from the qualitative phase, qualitative data are gathered, processed, and translated into quantitative outcomes.
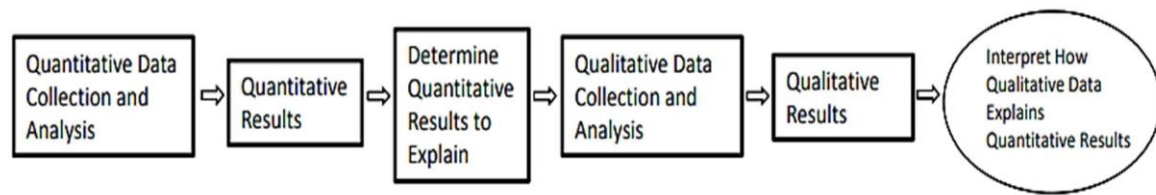
Figure 2: The Explanatory Sequential Design

Quantitatively, the study used Mean, Pearson Product-Moment Correlation, Medgraph using the Sobel z-test, regression, and Mediation Test Technique**.** Mean was used to measure the levels of spirituality, self-concept and job commitment of police officers of Region XI. Pearson Product-Moment Correlation was utilized to determine the relationships between spirituality and job commitment, job commitment and self-concept, and spirituality and self-concept. Medgraph, using the Sobel z-test, was employed to determine the mediating effect of job commitment on the relationship between spirituality and self-concept. Mediation analysis through Medgraph involved the Sobel test to assess the significance of the mediation effect. Regression was utilized as input to the mediation test, whether spirituality influences job commitment, job commitment influences self-concept, and spirituality influences self-concept. Lastly, the Mediation Test Technique using Sobel's test and linear regression analyses was used to determine the mediating effect of job commitment on the relationship between spirituality and self-concept.

3.3.1 Qualitative Phase

In order to create a semi-structured interview guide in the second phase, the researcher connected the findings from the first phase. During the in-depth interview, which took place in a casual setting that is good for conversation, an open-ended qualitative questionnaire was employed. The main goal of the interview was to capture a thorough narrative of the participants' experiences and perspectives regarding the study's variables. An in-depth interview handled the qualitative part of the project. The activities yielded results that can be utilized to support the information gathered from the survey. The researcher was able to produce a comprehensive and broadly applicable synthesis on the mediating function of job commitment on the relationship between spirituality and self-concept, guided by the ultimate research topic. The sequential explanatory technique used in this study means that closed-ended and open-ended quantitative and qualitative data were collected at separate times. To confirm the findings of the previous study, the quantitative work was completed first, and then the qualitative. Because qualitative research depends on quantitative findings and only the quantitative strand can offer generalization, the quantitative phase is valued more highly in this technique.

4. Results and Discussion

The findings and analysis of the data collected during the quantitative and qualitative stages are presented in this section. The presenting sequence corresponds to the goals of the investigation.

4.1 Level of Job Commitment, Spirituality and Self-Concept among Police Officers in Region XI

Table 1 depicts the level of job commitment among police officers in Region XI, obtaining an overall mean score of 3.85, or high, showing clustered answers (SD=0.37<1.0), wherein most respondents answered a high level in the questionnaire. This means that job commitment among police officers in Region XI is at a high level. The indicator with the highest mean score is service commitment, garnering a mean score of 3.94, classified as high level with clustered reactions from the respondents (SD=0.39<1.0). This means that the police officers are highly committed to rendering their services for the organization. Service commitment for PNP personnel is the willingness to gamble their lives for the sake of serving the country and the Filipino people. The result supports Wainwright's (2023) statement when she stated that personnel committed to serving the organization show an emotional and psychological bond that workers have, which influences their loyalty, commitment, and readiness to deliver quality service. Work commitment acquired the lowest mean score of 3.78, but was still labeled as high level, having clustered answers near the mean (SD=0.48). This means that the work commitment of police officers. The findings confirmed the statement of Aziz *et al.* (2021), emphasizing that when dedication to work is at its peak, employees manifest a sense of devotion, loyalty, and excitement for their work, organization, and its objectives.

The level of spirituality among police officers in Region XI, with an overall mean score of 3.89, is classified as a high level with clustered answers near the mean (SD=0.53). This means that spirituality among police officers is at a high level. The indicator with the highest mean score is spiritual coping, with 4.08 labeled as high level, showing clustered answers near the mean (SD=0.51). This means that spiritual coping is highly adhered to by the police officers, believing that someone supernatural is up there protecting them. The findings confirmed the statement of Dunn and Robinson-Lane (2020), who emphasized that individuals who place their faith in their God always rely on spiritual or religious activities and beliefs to cope with challenging circumstances in life. The indicator of spiritual connectedness garnered the lowest mean score of 3.57.

Table 1: Level of Job Commitment, Spirituality
and Self-Concept among Police Officers in Region XI

Indicators	Mean	SD	Interpretation
Job Commitment			
Organizational Commitment	3.90	0.39	High
Service Commitment	3.94	0.39	High
Work Commitment	3.78	0.48	High
Career Commitment	3.79	0.59	High
Overall	**3.85**	**0.37**	**High**
Spirituality			
Spiritual Coping	4.08	0.51	High
Spiritual Belief	3.99	0.63	High
Religious Practices	3.90	0.68	High
Spiritual Connectedness	3.57	0.82	High
Overall	**3.89**	**0.53**	**High**
Self-Concept			
Self-Fulfilment	3.90	0.40	High
Autonomy	3.94	0.53	High
Emotional Adjustment	3.73	0.57	High
Honesty	3.79	0.41	High
Overall	**3.84**	**0.36**	**High**

This means that the high level of spiritual connectedness gave them peace and a sense of righteousness, and they knew that the God they worship love them. The findings suggest that it is in congruence with the statement of Regan (2023), who stressed that spiritual connections can take many different forms, such as relationships with oneself, other people, a higher power, or the natural world. Most individuals establish their connection to God through prayers and allow God to speak to them by reading the Holy Book. Some individuals find spiritual connection through practices like meditation, connecting with nature, or engaging in acts of service.

The level of self-concept among Police Officers in Region XI has an overall mean score of 3.84, described as high with clustered answers near the mean (SD=0.36). This means that self-concept among Police Officers in Region XI is at a high level. Autonomy acquired the highest mean score of 3.94, classified as high level with clustered responses near the mean (SD=0.53). This means that they are independent individuals, the epitome of an autonomous attitude. The result supports the statement of Maile *et al.* (2023), who pointed out that the extent to which police officers are free from excessive influence or intervention, especially from political or other outside sources, when making judgments and performing their tasks, is called autonomy. It involves striking a balance between being responsible for one's actions and having the flexibility to act successfully. Emotional adjustment garnered the least yet rated high level with a mean score of 3.73 with clustered answers (SD=0.57). This means that the respondents are emotionally stable, considering the fact that they easily adjust emotionally when confronted with adverse circumstances. The findings are in accordance with the statement of Otto & Gatens (2022), who emphasized that for police officers, adjusting emotionally entails

balancing their personal and professional well-being while navigating the taxing and sometimes horrific events of their job. This entails cultivating self-awareness to successfully manage one's own emotions as well as those of others, regulating emotional labor, and creating healthy coping strategies.

4.2 Correlation between Spirituality and Job Commitment, Job Commitment and Self-Concept, and Spirituality and Self-Concept

Table 4 depicts the analysis of the significant relationship among the variables involved in the study. Between spirituality and job commitment, the computation disclosed an r-value of 0.662, showing a high level of correlation with the p-value of 0.00, which is lower compared to the level of significance of 0.01, indicating a significant relationship and the rejection of the null hypothesis. This means that there is a significant relationship between spirituality and job commitment among police officers in Region XI. The result confirms the findings of the study of Sapta *et al.* (2021), revealing that job commitment is positively correlated with workplace spirituality, which is the integration of spiritual ideals and concepts into the workplace. Workers who have a feeling of belonging, can express their inner selves at work, and find meaning and purpose in their job, are more likely to be dedicated to their companies. Increased loyalty, active engagement, and a willingness to go above and beyond for the organization are all signs of this commitment. The analysis on the significant relationship between job commitment and self-concept manifested a computation of an r-value of .804, showing a high level of correlation, and the p-value is 0.00, which is less than the 0.01 level of significance, indicating a significant relationship, thereby rejecting the null hypothesis. This means that there is a significant relationship between job commitment and self-concept among police officers in Region XI. The findings support the statement of Ananda and Shopiana (2020), who accentuated that self-concept and job commitment are intimately linked; an individual's self-concept affects their degree of job dedication, and vice versa.

Table 2: Correlation between Spirituality and Job Commitment,
Job Commitment and Self-Concept and Spirituality and Self-Concept

Variables	r - value	Degree of Correlation	p-value	Decision on Ho
Spirituality and Job Commitment	0.662**	High	.0.000	Reject
Job Commitment and Self-Concept	0.804**	Very high	0.000	Reject
Spirituality and Self-Concept	0.689**	High	0.000	Reject

P<0.01

Increased dedication and job satisfaction can result from having a good self-concept, especially a strong feeling of self-efficacy and clarity about one's values and talents. On the other hand, work experiences that improve a person's perception of themselves—for example, by making them feel capable and appreciated—can also make them more dedicated to their position and company.

Finally, the analysis on the significant relationship between spirituality and self-concept among police officers in Region XI manifested an r-value of 0.689, showing high

correlation and a p-value of 0.00, which is less than the 0.05 level of significance,, indicating a significant relationship between the mentioned variables. It could be surmised, therefore, that there is a significant relationship between spirituality and self-concept among police officers in Region XI. The result is in accordance with the statement of Singh and Imran (2024), who reiterated that self-concept and spirituality are intimately associated, with spirituality frequently having a major influence on how someone perceives themselves and their sense of self. A more positive self-concept may result from the framework that spirituality offers for comprehending oneself, one's role in the world, and one's purpose.

4.3 Mediating Effect of Job Commitment on the Relationship between Spirituality and Self-Concept Among Police Officers in Region XI

Shown in Table 3 is the regression analysis on the mediating effect of job commitment on the relationship between spirituality and self-concept among police officers in Region XI. The data displayed in the table was utilized as input to the Medgraph. There were three steps to be met for a third variable to act as a mediator.

Table 3: Mediating Effect of Job Commitment on the Relationship
between Spirituality and Self-Concept Among Police Officers in Region XI

| Path	Estimates		SE	C.R.	P
	Unstandardized	Standardized			
S → JC	0.462	.662	.026	17.627	***
JC → SC	0.598	.279	.025	7.497	***
S → SC	0.189	.619	.049	16.594	***

In Table 3, these were categorized as Steps 1 to 3. In Step 1 (Path c), spirituality as the independent variable (IV) significantly predicted self-concept, the dependent variable (DV). In step 2 (Path a), Spirituality (IV) significantly predicted job commitment (MV). In step 3 (Path b), job commitment (MV) significantly predicted self-concept (DV). The mentioned steps (paths a, b and c) were significant. The Sobel z-value yielded a p-value less than 0.01; hence, significant partial mediation occurred. The association between spirituality (IV) and self-concept (DV) had been significantly reduced by the inclusion of the mediating variable, job commitment. It could be observed in Table 8 that .465 was reduced to .189 in the subsequent regression. The 95% confidence interval conclusively revealed that significant mediation had occurred. In this particular case, the effect of the IV (spirituality) on DV (self-concept) was significantly lessened after controlling for MV (job commitment). Therefore, only partial mediation took place since the effect was still significant.

In Table 4, the effect size gauges how much of the effect of spirituality (IV) on self-concept (DV) could be attributed to the indirect path (IV to MV to DV). The total effect (.465) was the raw correlation between spirituality (IV) and self-concept (DV). The direct effect (.189) was the size of the correlation between spirituality (IV) and self-concept (DV), with job commitment (MV) included in the regression. The indirect effect was the amount

of the original correlation between the IV and the DV that went through the mediator to the DV (a*b), where "a" refers to the path between the IV and MV, and "b" refers to the path between the MV and the DV. The ratio index was computed by dividing the indirect effect by the total effect, in this case, 189 by .465 = 40.64%. It seemed that about 40.64% of the total effect of the IV on the DV went through the MV, and about 59.36% of the total effect was either direct or mediated by other variables not included in the model.

Table 4: Total, Direct, and Indirect Effects

Effect	b	95% CI Lower	95% CI Upper
Total	0.465	0.362	0.569
Direct	0.189	0.093	0.285
Indirect (mediation)	0.276	0.238	0.314
X = Spirituality (S) Y = Self-Concept (SC) M = Job Commitment (JC)			
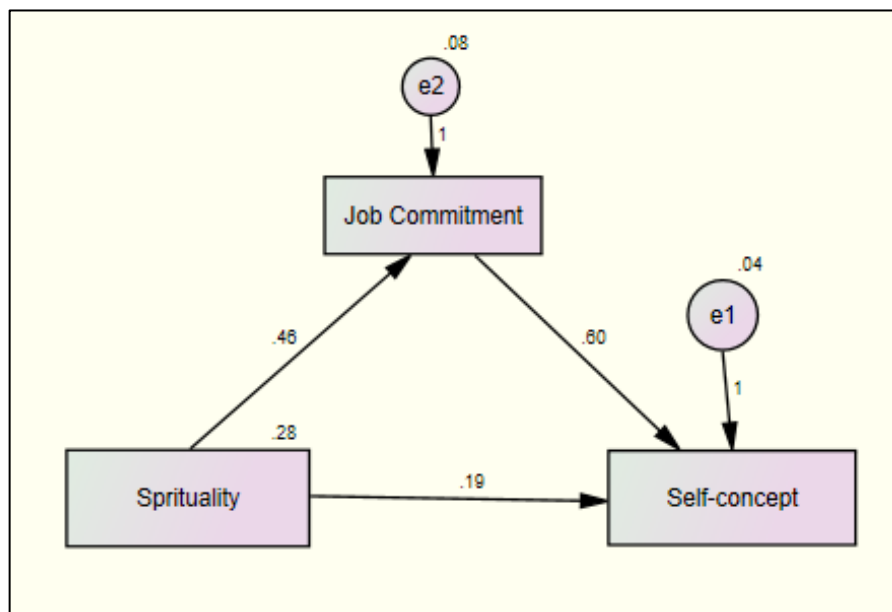
Figure 2: The Mediating Effect of Job Commitment on the
Relationship between Spirituality and Self Concept

This implies that spirituality, before reaching self-concept, flows through job commitment and less than one half was tainted with job commitment. The findings coincide with the statement of Durmaz and Gumustekin (2024), who mentioned that work commitment can have a mediating role in the link between spirituality and self-esteem in the workplace. This indicates that spirituality may have an indirect influence on self-esteem; instead, it may be mediated through an employee's dedication to their work.

4.4 Qualitative Phase

The qualitative phase of the study aimed to support and enrich the quantitative findings by examining the experiences and perspectives of the participants concerning the levels of job commitment, spirituality, and self-concept. Through in-depth interviews (IDI), the study was able to capture meaningful insights from police officers that confirmed the statistical results. The essential themes and significant statements derived from the participants' responses provide a deeper understanding of how these variables manifest in the daily professional lives of police officers. Each variable is discussed in detail below based on its corresponding rating and qualitative themes.

Table 5: Standpoints of the participants on the Quantitative Results
on the Levels of the Mediating, Independent, and Dependent Variables

Level	Essential Theme	Significant Statements
Job Commitment (Mediating Variable)	**Confirmed High Rating of Job Commitment**	• *"We all have taken our oath, and we need to comply with that oath."* (IDI – 2) • *"Law enforcement is a dangerous job, and one must be committed to enforcing the law. Otherwise, one has no business being a police officer."* (IDI – 3) • *"I agree because all police officers made a promise to serve our country, and if it is necessary to offer our lives, we will do it."* (IDI 6) • *"We need to do what we declared we are going to do, and doing our job in accordance with the mandate of the law must always be complied with."* (IDI-2) • *"I believe that, first and foremost, for us police officers, is to love our job."* (IDI 4) • *"Yes, strongly agree, job commitment means doing your duty as a Filipino."* (IDI – 10) • *"Job commitment means we need to do our responsibility as police officers and make it our motivation in our tour of duty."* (IDI-4)
Spirituality (Independent Variable)	**Confirmed High Rating of Spirituality**	• *"As Filipinos, we value our religion so much that oftentimes, it is our moral compass."* (IDI – 1) • *"I believe, if not all, think most of the police officers believe in God because their belief serves as their daily guide."* (IDI – 3) • *"Every one of us worships the God that we know, we believe that He is the one giving us strength and guidance."* (IDI – 4) • *"The sense of righteousness is necessary, and only the spiritual aspect of life can give police officers that righteousness."* (IDI – 5) • *"I agree, because almost all police officers believe in God, and go to church whenever there is an opportunity."* (IDI – 7)
Self-Concept (Dependent Variable)s	**Confirmed High Rating of Self-Concept**	• *"There are some who adhere to the 'obey first before you complain policy,' wherein we cannot express our own opinion contradicting what is being mandated by our superiors"* (IDI – 1)

		• *"Some police officers are still sure how they should portray themselves, even if they are ordered to do things contrary to the people's accepted norms."* (IDI – 2) • *"The image that people wanted to see is for police officers to not getting affected by any extreme situation, which is true suppressing our emotions so as not to show weaknesses that could destroy the trust of the public."* (IDI – 6) • *"I agree, because the way a person must always be true to the words they have uttered, sticking to the truth is the best policy, which means I must be honest all the time."* (IDI – 9) • *"I agree, one should not see himself as a mediocre person because of what people said."* (IDI – 10)

4.5 Confirmed High Rating of Job Commitment

Participants underscored the importance of fulfilling their sworn duties as law enforcers, confirming the high level of job commitment reflected in the quantitative data. The responses revealed that police officers regard their profession not merely as employment, but as a moral obligation tied to patriotism, sacrifice, and honor. The concept of commitment, for them, is intertwined with the oath they have taken and their identity as public servants.

Several participants anchored their commitment on the sacredness of their sworn duty. As one officer shared,

"We all have taken our oath, and we need to comply with that oath." (IDI – 2)

This sentiment was echoed by another who remarked,

"We need to do what we declared we are going to do, and doing our job in accordance with the mandate of the law must always be complied with." (IDI – 2)

For the officers, job commitment is perceived as a non-negotiable aspect of their professional life. Moreover, the risks associated with police work were acknowledged as requiring absolute commitment. One participant stated,

"Law enforcement is a dangerous job, and one must be committed to enforcing the law. Otherwise, one has no business being a police officer." (IDI – 3)

Others grounded their commitment in patriotism and willingness to sacrifice. As one officer put it,

"All police officers made a promise to serve our country, and if it is necessary to offer our lives, we will do it." (IDI – 6)

"Job commitment means doing your duty as a Filipino." (IDI – 10)

There were also responses reflecting personal values such as love for the profession and intrinsic motivation. One officer said,

"I believe that, first and foremost, for us police officers, is to love our job. Job commitment means we need to do our responsibility as police officers and make it our motivation in our tour of duty." (IDI – 4)

These insights demonstrate that job commitment among police officers is rooted in duty, loyalty, moral conviction, and national service.

4.6 Confirmed High Rating of Spirituality

Spirituality also received a high rating in the quantitative phase, which was strongly affirmed by the participants' responses. The responses revealed that spiritual beliefs are not only deeply ingrained in the participants' personal lives but also serve as an important foundation for ethical behavior and psychological resilience in the profession. Cultural values were immediately apparent in the interviews. As one participant explained, the role of religion is a guiding principle in both private and public conduct.

"As Filipinos, we value our religion so much that oftentimes, it is our moral compass." (IDI – 1)

Another affirmed that faith is common and almost expected in the law enforcement community. These views suggest that spirituality acts as a guide for decision-making, particularly in situations where moral judgment is needed.

"I believe, if not all, think most of the police officers believe in God because their belief serves as their daily guide." (IDI – 3)

Many participants described God as their ultimate source of strength and guidance. They link spiritual grounding to ethical conduct and professional integrity.

"Every one of us worships the God that we know, we believe that He is the one giving us strength and guidance." (IDI – 4)

"The sense of righteousness is necessary, and only the spiritual aspect of life can give police officers that righteousness." (IDI – 5)

Based on the responses of the participants, spirituality is not merely a private belief system but an essential force that informs values, decision-making, and resilience within the police service.

4.7 Confirmed High Rating of Self-Concept

In line with the previous two variables, self-concept was also rated at a high level, and this was validated by the participants' responses. Their responses revealed that many police officers are sure of how they perceive themselves, often shaped and sometimes distorted by hierarchical norms within the institution and prevailing public opinion, but still maintain their real identity.

The internalization of command structure was an emerging theme. Institutional culture may suppress individuality, but the sense of self is still intact.

One participant remarked,

"There are some who adhere to the 'obey first before you complain' policy, wherein we cannot express our own opinion contradicting what is being mandated by our superiors but then we presume they are doing the right thing." (IDI – 1)

Another concern was the confusion in maintaining personal identity when confronted with questionable directives. This suggests that officers may experience role conflict between personal values and organizational expectations.

"Some police officers are still sure how they should portray themselves with a trace self-fulfillment, even if they are ordered to do things contrary to the people's accepted norms." (IDI – 2)

The role of societal judgment in shaping self-concept was also pronounced. They point out the pressure of public opinion on self-concept. However, police officers manage to become independent and autonomous, able to control their emotions. One participant noted,

"Sometimes the way we perceive ourselves is based on what people say about us; however, having a judgment and mind of our own, we often make our own decisions." (IDI – 4)

"The image that peoples wanted to see is for police officers to not getting affected by any extreme situation, which is true suppressing our emotions so as not to show weaknesses that could destroy the trust of the public." (IDI – 6)

This perception was echoed by others.

"I agree, because the way a person must always be true to the words they have uttered, sticking to the truth is the best policy, which means I must be honest all the time." (IDI – 9)

"I agree, one should not see oneself as a mediocre person because of what people said." (IDI – 10)

These insights revealed that while officers may be spiritually grounded and professionally committed, their self-concept is vulnerable to distortion from external control and public perception yet their perspective is the one that counts.

To further interpret the relationships among the independent, dependent, and mediating variables, the study explored how spirituality and self-concept are linked and how job commitment functions as a mediating variable in this relationship. The qualitative findings confirmed the statistical results and explained the complex, often deeply personal mechanisms.

Table 6: Standpoints of the participants on the Mediating Effect of Job Commitment to the Relationship Between Spirituality and Self-Concept

Mediating Model	Essential Theme	Significant Statements
Relationship between Spirituality and Self-Concept	Confirmed Relationship between Spirituality and Self-Concept	• *"The fact that good character oftentimes is the product of spirituality, which will manifest in the self-concept of the police officer. Spirituality helps the police officer make good decisions, and it will give a good image because he stands on it and fears God. The example I can give is that they will not accept any bribes, which is prevalent in other places in the Philippines"* (IDI – 1) • *"Spirituality is the belief deep within a person, and it will almost always manifest in their attitude and behavior."* (IDI – 2) • *"Spirituality, in a way, relates to self-concept; the desire to show an image of being righteous actually emanates from spirituality."* (IDI – 3) • *"Spirituality, in a way, influences self-concept because police officers do the right thing when it is taught in their respective religion. It will guide them to do the right thing, for example is bribery, wherein when somebody wants to bribe them, it is wrong based on his spiritual belief, in addition, his job is in jeopardy if found out."* (IDI – 4) • *"Spirituality reinforces the personality of the police officers, whose moral standing will manifest in their character and actions."* (IDI – 5) • *"Spirituality reinforces the personality of the police officers, whose moral standing will manifest in their character and actions. A public image of a god-fearing police officer will be appreciated by the people."* (IDI – 6)
Mediating Effect of Job Commitment	Confirmed Mediating Effect of Job Commitment	• *"Our commitment towards our job is part of the oath we have taken, a promise we needed to stick to. Our spirituality will filter our job commitment, which will manifest in our image as observed by the public. The role of job commitment concerns the dedication of a police officer to his job, which foundation is his spiritual beliefs and will manifest through his traits and character, which is his self-concept."* (IDI – 1) • *"Spirituality manifests in the commitment of a police officer in his work, and that commitment will be evident in the image he portrays to the people"* (IDI – 2)

		• *"Being committed is the result of being godly, and you don't want to break the oath that you have made to the PNP organization, which will be observed by the people surrounding you."* (IDI – 3)
		• *"Job commitment is a promise to the job, since oath has been taken, we need to do it because that is the mandate of our belief; this promise can be seen in the performance of the police officers, wherein it will be the basis of the community in making an impression"* (IDI – 4)
		• *"The mediation actually happened when a police officer is reminded of the oath he has taken and makes sure never to break it by showing self-respect and dedication in his work, as seen by the people."* (IDI – 5)
		• *"Being committed to one's job emanates from a spiritual foundation, and then the image being shown to the public brings honor to the organization."* (IDI – 6)
		• *"Job commitment is the oath given to the organization and can only be obeyed when one is spiritual, and performance will show that conviction and build a self-image that people want to see."* (IDI – 9)
		• *"Doing your job with honesty and integrity obviously manifests your deep gratitude to God and maintains your image as a law enforcer to gain trust from the community"* (IDI – 10)

The participants provided clear, reflective accounts of how their inner beliefs, moral commitments, and professional values intersect and shape their self-concept and public behavior.

4.8 Confirmed Relationship between Spirituality and Self-Concept

Participants acknowledged that their spiritual beliefs significantly affect how they see themselves as police officers. These beliefs were described not only as private convictions but as powerful moral compasses that shape decision-making, behavior, and personal identity in the line of duty. Many participants described spirituality as a deeply embedded aspect of character that consistently guides outward actions.

One officer emphasized that,

"Good character oftentimes is the product of spirituality, which will manifest in the self-concept of the police officer. Spirituality helps the police officer make good decisions, and it will give a good image because he stands on it and fears God. The example I can give is that they will not accept any bribes, which is prevalent in other places in the Philippines." (IDI – 1)

Other responses further confirmed that inner belief systems shape outward conduct. According to another participant,

"Spirituality is the belief deep within a person, and it will almost always manifest in their attitude and behavior." (IDI – 2)

"Spirituality, in a way, relates to self-concept; the desire to show an image of being righteous actually emanates from spirituality." (IDI – 3)

Participants also acknowledged how religious teachings influence conduct in professional scenarios. For instance,

"Spirituality, in a way, influences self-concept because police officers do the right thing when it is taught in their respective religion. It will guide them to do the right thing, for example, bribery, wherein when somebody wants to bribe them, it is wrong based on his spiritual belief, in addition, his job is in jeopardy if found out." (IDI – 4)

Finally, multiple officers pointed out the way spirituality shapes personal and public identity. One stated,

"Spirituality reinforces the personality of the police officers, whose moral standing will manifest in their character and actions." (IDI – 5)

while another added,

"A public image of a god-fearing police officer will be appreciated by the people." (IDI – 6).

These affirmations indicate that spirituality contributes to a coherent self-concept that is both internalized and socially validated, enhancing public trust and personal integrity.

4.9 Confirmed Mediating Effect of Job Commitment

The participants further affirmed that job commitment serves as a mediator between spirituality and self-concept. Their reflections reveal that spirituality strengthens job commitment, which in turn fosters a self-concept characterized by integrity, duty, and public respect. This confirms the model's mediating structure and highlights job commitment as the behavioral expression of deeply held spiritual values.

According to one officer,

"Our commitment towards our job is part of the oath we have taken, a promise we needed to stick to. Our spirituality filters our job commitment, which will manifest in our image as observed by the public. The role of job commitment concerns the dedication of a police officer to his job, which foundation is his spiritual beliefs and will manifest through his traits and character, which is his self-concept." (IDI – 1)

This statement captures the full flow of the mediating model: from spirituality to job commitment to self-concept. Another response reflected this sequential logic:

"Spirituality manifests in the commitment of a police officer in his work, and that commitment will be evident in the image he portrays to the people." (IDI – 2)

This was echoed by other officers who stated,

"Being committed is the result of being godly, and you don't want to break the oath that you have made to the PNP organization, which will be observed by the people surrounding you." (IDI – 3)

"Job commitment is the oath given to the organization and can only be obeyed when one is spiritual, and performance will show that conviction and build a self-image that people want to see." (IDI – 9)

These illustrate that spirituality fortifies moral resolve, which drives consistent and ethical job performance, which ultimately shapes how officers are perceived by others.

Participants also emphasized the weight of the oath and how it embodies both belief and duty.

"Job commitment is a promise to the job; since an oath has been taken, we need to do it because that is the mandate of our belief; this promise can be seen in the performance of the police officers, wherein it will be the basis of the community in making an impression." (IDI – 4)

Similarly, another noted,

"The mediation actually happened when police officers are reminded of the oath taken and make sure never to break it by showing self-respect and dedication in their work, as seen by the people." (IDI – 5)

Finally, another participant summed up the relational effect well:

"Doing your job with honesty and integrity obviously manifests your deep gratitude to God and maintains your image as a law enforcer to gain trust from the community." (IDI – 10)

The qualitative responses strongly confirm the hypothesized mediating model: spirituality has a positive relationship with self-concept, and this relationship is both direct and indirect through the mediating effect of job commitment. Participants viewed

spirituality as a moral compass that grounds their professional conduct and enhances their sense of purpose. The mediating effect of job commitment lies in its role of transforming spiritual beliefs into consistent and observable behavior, thereby strengthening the relationship between spirituality and self-concept. Through this mediating effect, job commitment helps shape how police officers perceive themselves and how they are perceived by the community.

4.10 Parallel Presentation of Quantitative and Qualitative Results

Presented in Table 7 is the joint display of quantitative and qualitative results. The quantitative result disclosed the findings, showing the positive confirmation of the qualitative results. This means that the collective data from the respondents surveyed agreed with the data gathered from an in-depth interview of the participants.

4.11 Level of Job Commitment, Spirituality, and Self-Concept

The quantitative results showed that job commitment (M = 3.85), spirituality (M = 3.89), and self-concept (M = 3.84) were all rated high. These results were confirmed by the qualitative responses, which consistently emphasized that police officers hold their oath of service in high regard, value spiritual beliefs as moral guidance, and struggle with their self-concept due to institutional constraints and societal expectations. The nature of integration in these three areas is clearly connecting, meaning the qualitative responses reinforced the quantitative findings. Officers cited their deep sense of commitment to duty and their spiritual convictions as central to their identity, while expressing that their self-concept is often challenged by institutional constraints and societal expectations.

Table 7: Parallel Presentation of Quantitative and Qualitative Results

Research Area	Quantitative Results	Qualitative Results	Nature of Integration
Level of Job Commitment	Job Commitment obtained an overall mean of 3.85 (High)	Officers hold their oath of service in high regard. Thus, participants confirmed the quantitative findings.	Results showed that police officers considered job commitment to be very important
Level of Spirituality	Spirituality obtained an overall mean of 3.89 (High)	Officers value spiritual beliefs as moral guidance. Thus, participants confirmed the quantitative findings.	Results indicated that police officers highly adhered to their religious faith
Level of Self-Concept	Self-Concept obtained an overall means score of 3.84 (High)	Officers expressed that Self-Concept is shaped by institutional constraints and societal expectations. Thus, participants confirmed the quantitative findings.	Self-concept of the police officers was based on how they see themselves and not how others see them
Mediating Model			
Relationship between	There is a positive correlation between	Participants explained that spirituality molds their ethical	The result showed that the moral compass is

Spirituality and Self-Concept	Spirituality and Self-concept	compass, strengthens their resolve to avoid immoral actions, and reinforces a self-concept based on righteousness and integrity.	spirituality, and moral values are intertwined with self-concept
Mediating Effect of Job Commitment	Job Commitment mediates the relationship between Spirituality and Self-Concept	Officers noted that their spirituality influences their commitment, and in turn, job commitment shapes how they behave and how others perceive them.	Job performance disclosed partial mediation between the independent and dependent variables, confirmed by qualitative results.

4.12 Relationship Between Spirituality and Self-Concept

The quantitative analysis revealed a positive correlation between spirituality and self-concept, which was confirmed through qualitative data. The interviews revealed that officers' self-image and behavior are greatly influenced by their internal beliefs and sense of spiritual duty. Participants explained that spirituality molds their ethical compass, strengthens their resolve to avoid immoral actions, and reinforces a self-concept based on righteousness and integrity. This confirms that spirituality forms the foundation of how officers understand themselves, suggesting that personal faith is not separate from professional identity, but deeply embedded in it. Thus, the integration here is also connecting, affirming the complementary nature of the two data sets.

4.13 Mediating Effect of Job Commitment

Finally, the mediating effect of job commitment between spirituality and self-concept was confirmed by both the quantitative and qualitative results. Officers repeatedly noted that their spirituality influences their commitment, and in turn, job commitment shapes how they behave and how others perceive them. The mediating effect was described in practical terms: spirituality informs moral duty, which enhances dedication to work, ultimately manifesting in a professional self-image of integrity and service. Participants stressed that their oath is a sacred obligation grounded in their belief in God, and honoring this oath is a form of spiritual practice. They linked job performance directly to their spiritual convictions, stating that fulfilling their duties with honesty and respect reflects their faith in action. The qualitative evidence strongly supports the mediating effect identified quantitatively, establishing job commitment as a mediating variable that connects spirituality to self-concept. Thus, the integration is connecting the quantitative findings to the qualitative results.

5. Recommendations

It is recommended that all PNP recruits sworn in as police officers should be properly oriented about the oath they have taken and take seriously their job as law enforcers, leaving no room for corruption and abuse of the delegated authority bestowed upon

them. It is recommended as well that a prayer room should be provided in every police station for the police officers, one for each religion, so that police officers can spend their quiet time with their God. And the religious instruction every Monday should continue in every police station. There should also be a semi-annual refresher course on self-concept and the image of the PNP that needs to be maintained and improved in the eyes of the community, which should be provided. A high level of self-concept means an elevated image of the PNP to the public. Also, it is recommended that new recruits be thoroughly screened and their spiritual standing be determined their spiritual standing based on their religion to ensure that appropriate PNP personnel will be assigned to every PNP units. Further study must be conducted by future researchers to determine the whereabouts of 59.36 percent spirituality not determined in the study.

6. Conclusion

There is a high level of job commitment among police officers as assessed by the respondents. Also, qualitative participants underscored the importance of fulfilling their sworn duties as law enforcers, confirming the high level of job commitment reflected in the quantitative data. The quantitative result measured the spirituality among police officers in Region XI as a high level. Collectively, the police officers are sincere in their faith towards their God. Qualitatively, spiritual beliefs are not only a significant part of the participants' personal lives but also provide a solid basis for moral conduct and psychological fortitude at the workplace. Quantitative findings manifested that self-concept among Police Officers in Region XI is a high level. Qualitatively, a large number of police officers feel confident in their self-perception, which is sometimes influenced and occasionally warped by institutional hierarchies and public opinion while maintaining their true identities. The quantitative analysis revealed a positive correlation between spirituality and self-concept. The interviews revealed that officers' self-image and behavior are greatly influenced by their internal beliefs and sense of spiritual duty.

Finally, the mediating effect of job commitment between spirituality and self-concept showed partial mediation. Job commitment is a mediating variable that links spirituality and self-concept, and the qualitative data firmly supports the statistically discovered mediating impact. Moreover, the result of the study confirmed claims of the theories and propositions, such as the relevance of the four-dimensional personal self-concept theory created by Goi *et al.* (2011), revealing that self-concept relates to how an individual views themselves as a unique individual. The veracity of the proposition of Robertson (2007) proved that a lot of studies into spirituality in psychology and other sciences are focused primarily on theological or metaphysical conceptions of spirituality that produce faith in the Supreme Being. In relation to job commitment, the importance of Costa's (2002) theory, which elaborates on how work affects one's health, one's ability to perform a job, how well one meets one's own requirements (a professional accomplishment), and one's self-confidence, produces loyalty to the organization.

Conflict of Interest Statement

The authors declare no conflicts of interest.

About the Author(s)

Jovanie S. Coronas, MSCJ, is affiliated with the law enforcement agency (PNP) specializing in intelligence gathering, the details of which could not be disclosed; also a graduate of Master of Science in Criminal Justice and Bachelor of Science in Criminology, both from the University of Mindanao. However, the lives of the law enforcers are being observed daily, prompting me to investigate what makes them tick and motivates them to serve our country, aside from being compensated well. My interest is always in line with my work, particularly analyzing the criminal mind. I have not published anything yet, until this research, upon the suggestion of those who believe it is worth publishing.

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