


TAOIST BEHAVIOR, AN APPROACH TO CREATE OF SOCIAL CAPITAL IN ORGANIZATION: A CASE STUDY AT NAJAF INTERNATIONAL AIRPORT

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ARTICLE INFO	ABSTRACT
<p>Article history:</p> <p>Received 31 January 2023</p> <p>Accepted 26 April 2023</p>	<p>Purpose: The aim of this study is to explore the relationship between Taoist behavior and social capital as one of the important types of positive behaviors in organizations.</p> <p>Theoretical Framework: The study's main goal is to identify how Najaf international airport contributes to obtaining all information through the wide social networks of personal contacts by the managers of the organizations.</p> <p>Design/methodology/approach-The study collected data by designing a questionnaire distributed to (248) employees at Najaf International Airport, and the hypotheses that were developed through the literature related to the research variables were tested.</p> <p>Findings- The results revealed the existence of a correlation and impact relationship between Taoist behavior and the social capital of the organization, and this indicates the importance of social capital for workers and the extent of its contribution to achieving success through appropriate behavior for work, and the method of effective performance in light of competition and unexpected environmental conditions. As the Taoist behavior of the employees is based on two elements: balance and flexibility, and this is in line with the requirements of the social capital of a successful organization.</p> <p>Research, Practical & Social implications: The study is advocate for improving the basis and practices of Taoist conduct in the workplace by pushing individuals to balance their requirements with the demands of their work environment and the demands of their employer.</p> <p>Originality/Value: This paper develops and tests a model that explores the impact of Taoist behavior on social capital.</p> <p>Doi: https://doi.org/10.26668/businessreview/2023.v8i5.1416</p>
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COMPORTAMENTO TAOÍSTA, UMA ABORDAGEM PARA CRIAR CAPITAL SOCIAL NA ORGANIZAÇÃO: UM ESTUDO DE CASO NO AEROPORTO INTERNACIONAL DE NAJAF

RESUMO

Objetivo: O objetivo deste estudo é explorar a relação entre o comportamento taoísta e o capital social como um dos importantes tipos de comportamentos positivos nas organizações.

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Referencial Teórico: O objetivo principal do estudo é identificar como o aeroporto internacional de Najaf contribui para a obtenção de todas as informações por meio das amplas redes sociais de contatos pessoais por parte dos gestores das organizações.

Desenho/metodologia/abordagem: O estudo coletou dados por meio da elaboração de um questionário distribuído a (248) funcionários do Aeroporto Internacional de Najaf, e foram testadas as hipóteses desenvolvidas por meio da literatura relacionada às variáveis da pesquisa.

Resultados: Os resultados revelaram a existência de uma relação de correlação e impacto entre o comportamento taoísta e o capital social da organização, e isso indica a importância do capital social para os trabalhadores e a extensão de sua contribuição para alcançar o sucesso por meio de um comportamento adequado para o trabalho, e o método de desempenho eficaz à luz da concorrência e condições ambientais inesperadas. Como o comportamento taoísta dos funcionários é baseado em dois elementos: equilíbrio e flexibilidade, e isso está de acordo com os requisitos de capital social de uma organização de sucesso.

Implicações de pesquisa, práticas e sociais: O estudo defende a melhoria da base e das práticas da conduta taoísta no local de trabalho, pressionando os indivíduos a equilibrar suas necessidades com as demandas de seu ambiente de trabalho e as demandas de seu empregador.

Originalidade/Valor: Este artigo desenvolve e testa um modelo que explora o impacto do comportamento taoísta no capital social.

Palavras-chave: Comportamento Taoísta, Flexibilidade, Equilíbrio, Capital Social.

COMPORTAMIENTO TAOÍSTA, UN ENFOQUE PARA CREAR CAPITAL SOCIAL EN LA ORGANIZACIÓN: UN ESTUDIO DE CASO EN EL AEROPUERTO INTERNACIONAL DE NAJAF

RESUMEN

Propósito: El objetivo de este estudio es explorar la relación entre el comportamiento taoísta y el capital social como uno de los tipos importantes de comportamientos positivos en las organizaciones.

Marco Teórico: El objetivo principal del estudio es identificar cómo el aeropuerto internacional de Najaf contribuye a obtener toda la información a través de las amplias redes sociales de contactos personales por parte de los directivos de las organizaciones.

Diseño/metodología/enfoque: el estudio recopiló datos mediante el diseño de un cuestionario distribuido a (248) empleados en el Aeropuerto Internacional de Najaf, y se probaron las hipótesis que se desarrollaron a través de la literatura relacionada con las variables de investigación.

Hallazgos: Los resultados revelaron la existencia de una relación de correlación e impacto entre el comportamiento taoísta y el capital social de la organización, y esto indica la importancia del capital social para los trabajadores y el alcance de su contribución para lograr el éxito a través del comportamiento adecuado para el trabajo, y el método de desempeño efectivo a la luz de la competencia y las condiciones ambientales inesperadas. Como el comportamiento taoísta de los empleados se basa en dos elementos: el equilibrio y la flexibilidad, y esto está en línea con los requisitos del capital social de una organización exitosa.

Implicaciones de investigación, prácticas y sociales: el estudio aboga por mejorar la base y las prácticas de la conducta taoísta en el lugar de trabajo al empujar a las personas a equilibrar sus requisitos con las demandas de su entorno laboral y las demandas de su empleador.

Originalidad/Valor: Este documento desarrolla y prueba un modelo que explora el impacto del comportamiento taoísta en el capital social.

Palabras clave: Comportamiento Taoísta, Flexibilidad, Equilibrio, Capital Social.

INTRODUCTION

Organizations seek to achieve the positive aspects and potential benefits by creating a strong and coherent base for their social capital. Social capital is one of the most crucial core resources that competitors can easily imitate. This requires them to work more than their counterparts in competing organizations and it will be more flexible in dealing with environmental changes and the multiple requirements to be success. They are must be balance

their personal requirements with the tasks assigned to them in an effective manner that supports the organization's endeavors to achieve its goals. This requires them to practice behaviors characterized by harmony, balance, control of reactions, and forgiveness. These are the main features of Taoist behavior, one of the most famous behaviors in Chinese and West Asian culture. Taoist behavior calls for building an integrated approach to create the personality man and for society, and urges transcendence and advancement in human interactions to reach the lofty goal, the complete human being. (Li, 2015) indicates that the idea of balance is applicable in all social, economic, political systems and organizations. Also, Taoist behavior enhances moral behavior among managers and workers (Ghaith & Mutia, 2019).

The importance of the research is highlighted by trying to see the cultural and cognitive foundations that contributed to the success of giant organizations in East Asian countries that rely on workers to continue success and leadership. Also, building social capital and establishing interdependent and cohesive relationships is a requirement for all profit-oriented organizations and to provide a high level of service for customers. All workers are represent the cornerstone of the activities of any organization and one from the most important reasons is success. Therefore, the organization's management must pay attention to them and their behavior and how they are affected by environmental and organizational events. The behavior of employees in the organization represent an intellectual, emotional, and physical process that contributes to raising or lowering the level of performance based on a number of reasons and determinants.

For this reason, studies have been contributed to explore patterns of human behavior and the extent of its impact on organizational activities, including performance. The study J.I. (2018) confirmed that it is necessary to introduce the Taoist philosophy as a method of work for the management of organizations, especially the emerging ones, as it motivates the workers to continuous creativity and creative thinking.

The current research question centers on whether Najaf International Airport employees have access to the principles of Taoist behavior and whether this behavior has any positive effects on the workers' social capital. It aims to investigate the relationship between Taoist behavior and social capital. The knowledge gap that the current research attempts to address is to explore the relationship between Taoist behavior and building social capital in organizations.

LITERATURE REVIEW

Taoist Behavior Philosophy (Yin and Yang)

The influence of Taoism in Chinese culture is significant in all fields, in the roots of traditional Chinese medicine, martial arts, cooking, architecture, political science, and much more. The Taoist method of knowledge is also responsible for shaping classical Chinese medicine (Durlabhji, 2004). In addition, many arts and sports trace their roots back to the Taoist faith and its principles, such as Kung Fu. It is a prevalent sport in East Asian countries in general and China in particular (Kriger, 2013).

So far as, the most important principle of Taoism is the duality of complementary but opposite forces of nature, such as “We see and distinguish beauty because there is ugliness in life (Lin et al., 2013). This basic concept enshrines Yin and yang, which constitute. The omnibus Tao (the fundamental or essential Taoist philosophy of behavior). Nothing can escape this duality of positive and negative, feminine (yang) and masculine (Yin) (Durlabhji, 2013):

- Existence and non-existence together.
- Challenging and accessible complement each other.
- Long and short contrast each other.
- The rise exists because the decline was there before it.
- Front and backtrack each other.

These two forces exist in dynamic equilibrium when there is harmony. The imbalance between Yin and yang also causes discord and dysfunction. In TCM, illness is viewed as “an imbalance between internal influences such as diet, exercise, rest, emotions and external factors like weather, trauma, microbes or toxins. Health is not merely an absence of symptoms, but a state of balance in Body, Mind, and Spirit” (Morrill & Thomas, 1992). One of the most famous medical books of Taoism (Valentine-Marshall & Walke, 2000) provides examples of Yin and yang as shown in Table (1).

Table 1. Images of balance in Taoist behavior

Yin	That
Earth	Heaven
Moon	Sun
Decline	Height
Inside	Outside
Female	Male
Deep	Surface
Structure	His duties are to operate.

Source: Brunner, G. F. (2001). The IRI medalist's address: The Tao of innovation. *Research-Technology Management*, 44(1), 45-51

We infer that the philosophy of Taoist behavior is based on two fundamental ideas (Yin and yang), male and female, brave and weak, black and white, water and dryness. It does not mean that one of them is good and the other is bad, but rather it means that the individual can change and move to a balance between the two orientations, which is seen as a crucial stage. We will now clarify this for organizations (Durlabhji, 2004).

The Concept of Taoist Behavior

Taoism is a Chinese philosophy based on nature and therefore is a doctrine in the Chinese language. Taoist means the philosophy of the way or method. Its philosophical evidence is that a universal way permeates all the physical and social worlds, and no human action can change the versatile way (AlNawafleh et al., 2022; Lin et al., 2013). Therefore, human cunning and deception cannot change nature. On the contrary, the spirit will triumph at the end, even the ideal personality in Taoist thought and culture is the natural and reconciled personality with the self. It does not ask for more than it wants, and it will be call (naive) because it believes that nature will provide what every human needs (Durlabhji, 2004). The path (the name of the religion) consists of flexibility and regression. The principle of flexibility asserts that there are so many alternatives and opportunities that things are not absolute for eternity. All items, including leaders and other people, are flexible and constantly changing, and their behavior is unpredictable. The regression principle indicates that things can turn into their opposites. Thus anything is soft, such as water, can be vital. Thus behavior within the Taoist way is characterized by high flexibility, acceptance of change, calmness, ease of reaction, and non-intolerance. Taoism emphasizes flexibility and reversal (the principle that the weak can defeat the strong). It promotes patience (Chinese Culture Connection, 1987).

Taoist Behavior in the Organization

Balance is an idea and the first point, which examines the most common and known concepts in the organization's behavior through the lens of Yin and yang. Suppose the balance between Yin and yang is the root of well-being and performance in all aspects of life. It be useful as a yardstick for evaluating developing concepts, models in organizational behavior and other areas (Al Muala et al., 2022). The yang essence in the organization is in balance with the yin essence. As a result, there will be harmony in the organization (Waistel, 2012). Yang is pro-ethics, rational, regards effort and hard work as part of the organization. It produces forward and outward orientation. While, Yin is compassion and acceptance, the element of organization

that nurtures the human side (such as the mother), Yin is the soil upon which Yang is based to direct organizational forces and individual behavior toward equilibrium. If the organization does not provide a supportive environment for workers, they will not achieve results (Durlabhji, 2004).

Yin is a structure, and Yang functions in equilibrium 'not necessarily equal amounts.' In different people and in different areas of activity in an organization and in different environments, compensation involves different proportions of Yin and Yang (Lin et al., 2013). Jones (2015) indicated that one of the characteristics of Taoist organizational behavior was reflect a cultural preoccupation with balance and the quest for optimal harmony with the natural order that presents such humility. Asquith & Kalland (1997) emphasize the behavior of Taoism in particular. They argue that it is a philosophy of action that describes humanity as an integral part of nature and not separate from it in any way. At a time of catastrophic loss of harmony with oneself, Taoist spirit understands methods of behavior mutually beneficial ways towards other types of behavior. The main focus is to work in harmony with nature, not exploited in the narrow-minded pursuit of profit. Taoism's emphasis on a specific spiritual and emotional path to biocultural reconnection might substantially impact organizations' long-term sustainability efforts. Taoist behavior is sustainable or supportive of organizational and environmental sustainability (Waistell, 2012). It is also flexible behavior and depends on reversion (reflection). One of its most essential features is flexibility, the vital characteristic of Taoist leadership (Xing & Starik, 2017).

Characteristics of Taoist Behavior in Organizations

Waistel (2012) the most prominent distinguishing features of Taoist behavior and according to the philosophy on Taoist thought and religion were based, as well as the effects of this behavior on organizations as follows:

- A.** Not reacting.
- B.** Controlling one's desires.
- C.** Adaptation to the environment.
- D.** The interdependence and the intrinsic value of all species, as it is a behavior that does not recognize the distinction between species, but all species belong to nature.
- E.** Harmony, as it depends on the harmony between the workers and achieving balance in work among the group and harmony with nature.

F. Aesthetic culture, which means the search for beauty in everything, even in performing tasks and duties to be in solidarity with the beautiful and picturesque nature.

G. Nature as a teacher. Nature is the main source of inspiration for Taoist behavior and it achieves balance in everything, and he always returns to nature in order to learn and take lessons.

H. Meditation is one of the important foundations of Taoist behavior in the organization. Moreover, it is one of the central concepts in modern thought, which improves behavior, mood too, and achieves positive results (Petchsawang & McLean, 2017).

The Social Capital

Although there is a lot of interest and research about the concept of social capital, the idea is still emerging and includes different uses and connotations from different scientific viewpoints. Sociologists developed mainly social capital to describe the features of the social organization such as networks, standards, and social trust that facilitate cooperation between workers for mutual benefits. (De Carolis, D. M., & Separate, P. 2006) Besides, sociologists have described two forms of social capital, namely, bonding and bridging. Suppose the interconnectedness perspective of social capital refers to the influence of the internal ties of the group and the essence of the network relationships within groups. In that case, the dense links between individuals within the group facilitate self-development. Imposing standards and increasing trust within the group allow the group to achieve goals more quickly. The bridging perspective of social capital is sometimes referred to as the commodity model of social capital, which focuses on individuals and their network relationships. Bhandari, H., & Yasunobu, K, (2009) indicate that social capital is the total of actual and potential resources associated with having a permanent network of institutional relationships. It is to some extent by a mutual acquaintance and consisting of social obligations and ties that can be transformed in certain circumstances into a capital. Economic money that can be organized. As well defined (Durlauf, 2002) as the process through which social actors establish their network communication technology within and between organizations to access the resources of other social actors. Based on the preceding, the researchers believe that social capital is “a characteristic of social organization, which is represented by the networks, standards, trust, and commitment that guide the work and cooperation between the members of the group and the organization to achieve mutual benefits. Through it, it is possible to improve the efficiency of society in facilitating

collaborative work and joint work. This is accessible in a community that enjoys a great deal of social capital, according to (Niracharapa, T & Asmidah, 2023) indicated that the process of social adaptation of the individual in different situations and groups and the sharing of values, ideas and experiences allow for broader perspectives, and individuals build their identity because of the surrounding environment, which leads to a change in the way the society is. Bold new behavior patterns in the organization which aligns with the calls upon which the Taoist behavior philosophy is based. It calls for the integration of man and society by rejecting all reprehensible qualities and the attributes of perfection and focusing on hard work to achieve the noble goals and objectives of existence. Therefore, the current research will test the following two hypotheses:

H₁: There is a significant correlation between Taoist behavior and social capital.

H₂: There is a significant effect of Taoist behavior in the dimensions of social capital.

The Importance of Social Capital

Social capital has a role in economic progress and sustainable development. It provides access to more information, increases social cohesion and civic engagement, reduces opportunistic behavior, enhances participation, lowers information costs, provides insurance against risks and uncertainties, and solves collective action problems (Prusak, & Cohen, 2001). Dasgupta, P, (2000) emphasized that the importance of social capital in organizations is determined through the following:

- A.** Social capital contributes to obtaining all information through the wide social networks of personal contacts by the managers of the organizations.
- B.** Demonstrates commitment and cooperation towards the group and society.
- C.** It increases organizations' ability to generate and support social activities.
- D.** Contribute to the development of intellectual capital as social capital and social relations represent a tool for disseminating information that is often more effective and less costly than formal mechanisms. In addition, a common language contributes to making sound decisions stemming from a common understanding of the subject.
- E.** Social capital is an opportunity indicator, but it is not a direct indicator. In fact, as the networks of social relations and connections increase and the presence of entrepreneurial opportunities in the network increases, the possibilities of entrepreneurship behavior and networks to establish new projects and innovation in general addition.

The Dimensions of Social Capital

It is necessary to refer to the dimensions agreed upon by most researchers to define the most important dimensions of social capital, which constituted in determining the most important of those elements, as both agreed (Kuo-Jen Su et al., 2005; Fussell et al., 2006; De Carolis, & Saporito, 2006), on the dimensions of social capital include the following:

The Structural Dimension

This dimension refers to the general structural pattern of a network of contacts between actors. The structural dimension of social capital covers the connections between individuals with desires represented through social network participation. Groups of practice work within the network to help individuals connect with others and enable them to quickly assess the knowledge that other members possess and communicate with each one of them. These practices lead to building social capital and thus the growth and prosperity of the organization (Silkose, 2002)). On the other hand, Hennig (2017) indicates that achieving a distinct environment is achieved if workers feel support for their efforts and have some freedom related to their attitudes and work patterns. It enables the work and realization of distinct communications and channels of communication. Based on the preceding, the structural dimension is embodied in the strong ties between individuals characterized by intense feelings, familiarity, and interaction that arise from the intensity of communications resulting from participation using communication channels. Based on the preceding, we will test the following two hypotheses:

H₁₁: There is a significant correlation between Taoist behavior and the structural dimension.

H₂₁: There is a significant effect of Taoist behavior in the structural dimension.

The Relational Dimension

It emphasizes the nature of the personal relationship that develops between specific people and is manifested in strong versus weak relationships. (Edwards, B. and Foley, M. W. 1998) believes that the dimension of treatments in social capital consists of three dimensions (trust, cooperation, and commitment). Trust is the first pillar of the relational dimension, and it is the cause and effect of successful teamwork. It helps push individuals to joint work with creative projects and balanced and flexible behavior. It is crucial to the success of organizations and leads to reduced costs, improved service, and performance in the result.

As for cooperation, it has been emphasized by the monotheistic religions and urges intimacy, love, and solidarity between individuals. Collaboration is one of the manifestations of social interaction between individuals and groups. It expresses the involvement of two or more people to achieve a common goal, commitment to a vital dimension, and one of the elements of the relational dimension in social capital. It reflects a state between harmony and symmetry between the goals and needs of individuals and their efforts in work towards achieving the group's welfare and continuity. Commitment expresses the individual's desire for a high level of action in favor of the group. Commitment leads to positive results and important behavioral outcomes for all organizations represented by low work turnover, high morale, high performance, and typical work problems within groups and between management and workers. Taoist philosophy emphasizes human and social relationships (Wang, Catherine; Tee, Ding ding & Ahmed, Pervaiz, 2021). The principles of Taoism encourage cooperation, giving, and equality, among others (Lin; ping li & Roelfsema, 2018). Based on the previous, we will test the following two hypotheses:

H₁₂: There is a significant correlation between Taoist behavior and the Relational dimension.

H₂₂: There is a significant effect of Taoist behavior in the relational dimension.

The Cognitive Dimension

Refers to the representations, interpretations, and meaning systems shared by the parties within the network that enable them to understand information and classify it into perceptual categories. These classes facilitate shared systems of meaning, language, information exchange, learning, and knowledge creation that allow individuals to share their thought processes. These standard methods help individuals understand new information and knowledge. Taoist philosophy emphasizes that leaders should enable followers to make the decision-making process to solve problems effectively, believing that individuals can make the right decisions (Ma & Tsui, 2015). The Confucian values also have a positive effect in enhancing information exchange and cooperation between workers. Confucian philosophy is influenced by Taoism, which is based on the principle of balance and harmony between yang and Yin (Yeo; Wildman & Choi, 2017; Alshammare, Mutia, & Ghaith, 2022). Based on the previous, we will test the following two hypotheses:

H₁₃: There is a significant correlation between Taoist behavior and the cognitive dimension.

H23: There is a significant effect of Taoist behavior in the cognitive dimension.

MATERIAL AND METHODOLOGY

Al-Najaf Al-Ashraf International Airport was collectively selected to conduct the study. Currently, (703) workers are working at the airport's expense on fixed work contracts in various fields, including those related to the regulation of air navigation and others in administrative and technical work. In addition, there are also different service businesses at the airport. For this reason, (275) questionnaires were distributed, of which (258) were retrieved, and (248) were valid for statistical analysis. Table (2) shows the characteristics of the research sample.

Table 2. Demographics Characteristics of The research sample

Variable	Category	Number	Percentage
Gender	male	201	81%
	female	47	19%
Total		248	100%
Age	35 and less	107	43%
	36-45	89	36%
	46-55	35	14%
	56. More	17	7%
Total		248	100%
Educational level	Preparatory and less	59	24%
	Bachelor	172	69%
	Master	14	6%
	Doctor	3	1%
Total		248	100%

Source: Prepared by the authors (2023).

Table (2) shows that males represent 81%, which is a large percentage of females, who represent 19%. As for the age groups, the most prominent groups were (35 or less), which is the youth group, followed by groups between (46-55), and the last group was (56 or more). As for the educational level, the category of holders of a bachelor's degree was the highest among the other types. Based on the previous, this indicates the research sample's increased awareness and ability to answer the paragraphs of the questionnaire addressed to them.

In measuring its variables, the research relied on previous studies. It has already been tested in different environments in Taoist behavior. It relied on the scale (Lin et al, 2013), a one-dimensional variable and consists of (6) items. The dependent variable, social capital, was based on studies (Kuo-Jen Su et al., 2005: 94, Fussell et al., 2006). It included three dimensions: structural (3) paragraphs, relational (3) paragraphs, and cognitive (3) paragraphs. The five-point Likert scale was adopted in all of them, starting from strongly agree (5) to disagree (1) strongly.

RESULTS AND DISCUSSION

The current topic aims to clarify the opinions of the research sample of (248) respondents about the two main variables of the research by proving or negating the predetermined hypotheses. Therefore, we will start with the statistical description of the variables and then discuss their hypotheses.

This paragraph aims to know the level of awareness of the sample members of the questionnaire and its main dimensions through the use of the arithmetic mean, standard deviation, and percentage. Although also each paragraph or dimension obtains an arithmetic mean less than (3), it is rejected because (3) is the hypothetical mean of the test balance, and as shown in Table (3), which indicates the analysis of the sample's opinions on Taoist behavior.

Table 3. Description of sample opinions on Taoist behavior

Dimension	Item	Icon	Mean	Standard deviation
Taoist behavior	1. I do not feel desperate for a bonus or promotion to pursue material enjoyment.	TB1	4.189	.9650
	2. I respect the individual differences between my co-workers.	TB2	3.876	.7030
	3. I'm willing to do what my boss asks for without arguing with him.	TB3	3.786	.740. 0
	4. I don't try to compete with others.	TB4	3.654	.6480
	5. Give subordinates the independence to do their jobs without interfering in their work.	TB5	4.113	.7060
	6. I don't want to be famous.	TB6	3.952	.6100
Total Taoist behavior			3.928	.7520

Source: Prepared by the authors (2023)

From the data in Table (3), all items of the Taoist Behavior Scale achieved arithmetic mean more significant than the average of the measuring instrument (3). This indicates the clarity of the questionnaire paragraphs for the sample members and their awareness of the question's meaning and content. The general arithmetic mean of Taoist behavior was (3.928), with a standard deviation of (.7520). However, the first paragraph within the Taoist behavior measurement paragraphs, "I do not despair about obtaining a bonus or promotion in pursuit of material enjoyment," achieved the highest arithmetic mean, as it reached (4.189) with a standard deviation of (.9650). This indicates that the sample members are not interested in the material content but instead focus on their performance of duties in line with the natural philosophy of Taoist behavior. While the fourth paragraph, "I do not seek to compete with others," achieved the lowest mean in my arithmetic mean, as it reached (3.654) with a standard deviation of (.6480). This indicates the saturation of individuals with the philosophy of natural differences between individuals in line with the content of Taoist behavior calling for cooperation between

individuals. Table (4) shows the statistical description of the sample members' answers about the organization's social capital.

Table 4. The statistical description of sample members' responses on social capital

Dimension	Item	Icon	Mean	Standard deviation
Structural dimension	1. I create a collaborative working environment with my team to meet the challenge	WA1	3.861	.6610
	2. I help create an environment where people are excited to improve through extensive communication networks.	WA2	4.134	.6150
	3. Respond quickly to update tasks and duties to serve the work	WA3	4.348	.7500
Total		WA	4.115	.9360
Relationship dimension	1. I'm devoting time to helping my colleagues find ways to improve our services.	WV1	4.293	.7180
	2. My colleagues and I have relationships of mutual trust if our thoughts and feelings can be shared.	WV2	3.818	.7490
	3. I encourage my colleagues to take initiatives for their ideas to improve our services	WV3	3.749	.6670
Total		WV	3.953	.8730
Cognitive dimension	1. Always show enthusiasm for new skills.	WE1	4.117	.6160
	2. I don't hesitate to give my colleagues the information they need to do their jobs.	WE2	4.259	.7420
	3. I urge my colleagues to think about their work in new and stimulating ways.	WE3	3.827	.7040
Total		WE	4.067	.8940
Social capital			4.045	.9120

Source: Prepared by the authors (2023)

From the data in Table (4), the structural dimension of the sample was achieved with a mean of (4.115) with a standard deviation of (.936). This indicates the awareness of the sample members of the content of the questionnaire questions about the dimension. The second paragraph had the highest arithmetic mean, which amounted to (4.134). This indicates that individuals often contribute to creating an environment conducive to improving the organization. While the first paragraph had the lowest arithmetic mean among the sections of the dimension, as it reached (3.861). This indicates that workers do not tend to cooperate with work teams.

The arithmetic mean of the relational dimension was (3.953), which is higher than the hypothetical mean of the measuring tool of (3) with a standard deviation of (.8730). This indicates the awareness of the sample members of the content of the questionnaire questions about the dimension. The first paragraph had the highest arithmetic mean, which amounted to

(4.293). This indicates the spirit of help available to the research sample. On the other hand, the third paragraph had the lowest arithmetic mean, as it reached (3.749), which indicates the weakness of decision support among individuals.

The third dimension of social capital, which creates a dynamic work environment, achieved an arithmetic mean of (4.067) with a standard deviation of (.8940). This shows the research sample's awareness and understanding of the meaning and content of the questions regarding the dimension. Finally, the second paragraph got the highest arithmetic mean, which amounted to (4.259), referring to the transparency of obtaining information among co-workers.

The explanatory variable of social capital achieved a total arithmetic mean of (4.045). It is higher than the hypothetical mean of the test balance of (3), as was the standard deviation (.9120).

Correlation Test: The main hypothesis stated that there is a statistically significant correlation between the Taoist behavior of employees and the organization's social capital, and several sub-hypotheses were branched from it. Table (5) shows the correlation between the study variables, and the main there fore subsidiary hypotheses are tested here.

Table 5. Testing hypotheses

	Social capital	Sig.
Taoist behavior	0.34	0.022
	0.46	0.038
	0.39	0.014
Total correlation	0.37	0.007

Source: Prepared by the authors (2023)

H₁. There is a significant correlation between Taoist behavior and social capital. Through the data of Table (5), it is clear that there is a positive correlation (0.37) below the level of significance (0.007), which is less than the specific level of importance of (0.05). Thus, the first central hypothesis is accepted at the current study level. We are coming now to test the three hypotheses emanating from it.

H₁₁. Taoist behavior and the structural dimension have a significant positive correlation. Through the data of Table (5), it is clear that there is a positive correlation (0.34) below the level of morale (0.022), which is less than the level of confidence set by the researcher (0.05). Thus, the first sub-hypothesis is accepted at the current study level.

H₁₂. There is a significant positive correlation between Taoist behavior and the relational dimension. When looking at Table (5), it becomes clear that the value of the

correlation relationship amounted to (0.46) with a significant level of (0.038). Therefore, the second sub-hypothesis is accepted at the current study level.

The third sub-hypothesis is a significant positive correlation between Taoist behavior and the cognitive dimension. It appears from the data of Table (5) that the value of the correlation relationship was (0.39) and the level of morale was (0.014), which is less than the level of confidence specified by (0.05). Therefore, this accepts the third sub-hypothesis at the current study level.

Impact Test: The correlation hypothesis states that there is an effect of Taoist behavior in building the organization's social capital. To prove the validity of this hypothesis, the model must first be examined through the simple regression equation ($Y = a + BX$). In our research, (Y) is the social capital, and (X) is the Taoist behavior of workers. Also, (a) is the equation's constant, and (B) is the marginal slope of the regression equation. Thus, the social capital (Y), and its dimensions, is a function of the Taoist behavior of the employees in the organization, as shown in the following tables:

Table 6. ANOVA analysis of the relationship between Taoist behavior and social capital

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	5.816	1	5.816	43.824	0.0000
Residual	7.931	246	.0530		
Total	13.747	247			

Source: Prepared by the authors (2023)

Table (6) of the relationship between the Taoist behavior and the social capital of the organization shows that the calculated (F) value is greater than its tabular value, with a significant level (0.05) and a degree of freedom (1,246)g. Furthermore, it leads us to confirm that the regression curve is sufficient to describe the relationship between (X, Y) with a confidence level of 0.95.

Table 7. Coefficients of the relationship between Taoist behavior and social capital

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta			
1	(Constant)	1.659	0.1950	0.5340	23.561	0.0000
	TB	0.6520	0.0440		10.654	0.0230

Source: Prepared by the authors (2023)

Table (7) shows that the constant ($a = 1.659$), that is, the existence of social capital through its dimensions by (1.659) when the value of Taoist behavior (X) is zero. This indicates that other factors are not included in the current model driving social capital. The value of the slope (β) is (0.534), which suggests that a change of its amount (1) in the Taoist behavior will lead to a change of its amount (0.534) in the social capital of the organization through its dimensions. We will now come to test the sub-hypotheses emanating from the impact hypothesis.

H₂₁. This hypothesis indicated an effect relationship of Taoist behavior in the change of the structural dimension. The relationship between Taoist behavior and the structural dimension can be clarified through the following discussion:

Table 8. ANOVA analysis of the relationship between Taoist behavior and the structural dimension

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	0.6200	1	0.6200	4.323	0.0390
	Residual	35.257	246	0.1430		
	Total	35.877	247			

Source: Prepared by the authors (2023)

Through Table (8) for the relationship between Taoist behavior and the structural dimension of the organization, the calculated (F) value is greater than its tabular value, with a significant level (0.05), a degree of freedom (1,246), and a confidence level (0.95).

Table 9. Coefficients of the relationship between Taoist behavior and the structural dimension

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta			
1	(Constant)	1.7220	0.3220		11.572	0.0000
	TB	0.1520	0.0730	0.4180	2.079	0.0390

Source: Prepared by the authors (2023)

Table 9 indicates that the value of (β) of (0.4180) and a change of (1) in Taoist behavior reflects a change of (0.4180) in the change in the structural dimension.

H₂₂. The second sub-hypothesis indicated a statistically significant effect of Taoist behavior in determining the relational dimension. To test this hypothesis, we explore Table (10).

Table 10. Table of relationship coefficients between Taoist behavior and the relational dimension

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.155	0.3380	0.2470	12.283	0.0000
	TB	0.0630	0.0770		0.8150	0.006

Source: Prepared by the authors (2023)

Table (10) shows that the value of (β) is (0.2470), which reflects that a change of (1) in the Taoist behavior of workers will lead to a change of (0.2470), which is a good percentage. Also, the coefficient of determination (R^2) of (0.4260). It means that the Taoist behavior explains the rate (0.4260) of the discrepancy in the relational dimension of the organization.

H₂₃. This hypothesis states a significant effect of Taoist behavior in the cognitive dimension. The effect relationship will be analyze in light of the following coefficients.

Table 11. Coefficients of the relationship between Taoist behavior and the cognitive dimension

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	5.905	0.3070		19.231	0.0000
	TB	0.3230	0.0700	0.2840	4.646	0.0000

Source: Prepared by the authors (2023)

Table (11) shows the (β) coefficient that a change of (1) in Taoist behavior will be reflected in the form of a change of (0.2840). It is a reliable ratio and the coefficient of determination (R^2) of (0.5370). It means that the Taoist behavior explains the percentage of (0.5370) in the change in the cognitive dimension in the organization's social capital. In light of these results, the hypothesis is accepted.

CONCLUSION

The present study examined the relationship between Taoist behavior and social capital. The studies hypotheses supported this relationship, as it found an association between Taoist behavior and social capital. The research results indicated that there was a convergence between the ideas of Taoist behavior that encourage the building of the individual and the ideas of the employees of the Najaf airport supervision as an Islamic society. Taoist behavior is one of the positive patterns based on the integration of workers with the job. It focuses mainly on performing tasks and ensuring the quality and benefit of outputs in the organization. It was reflected the significant role of employees through the behavior followed in achieving the goals of the organization, the succession of successes, the desire to change to the better, and follow-

up of current plans to verify that the organization has been reached the ranks of progressive and developed organizations in the field of industry. The regression analysis results showed that Taoist behavior has a significant effect on enhancing social capital. It indicates the importance of social capital for workers and the extent of its contribution to achieving success through appropriate work behavior and effective performance method in light of competition and unexpected environmental conditions. The Taoist behavior of the employees is based on two elements: balance and flexibility, which are in line with the requirements of the social capital of a successful organization. Considering findings from the research, we advocated to improving the basis and practices of Taoist conduct in the workplace by pushing individuals to balance their requirements with the demands of their work environment and the demands of their employer. Flexibility, which represents one of the foundations of Taoist behavior and one of the cognitive requirements for work, should be strengthened. The research recommends strengthening the training of workers on roles and actions that are close to what they do to double the opportunity for the worker's role to occupy another job if his role in the organization requires him to build the social capital of the organization. As advised by research (JI, 2018), Taoist philosophy should be used as a working technique for organizations. More investigations on Taoist behavior and its influence in different organizational practices, such as sustainable and strategic performance, cognitive and relational capacities, should be carried out by the researchers in this study. Other studies can be carried out on the theory of leader-member exchange theory, being organizational relationships based on reciprocal social relations within the organization and reciprocity may be permissible behaviors and negativities. As is the case in all studies, there are several limitations to this study, first, expanding the scope of the research to include a large sample of workers in the aviation sector in Iraq, secondly: variables can be tested in other sectors such as health and education to reach more accurate results. Third, the research sample was relatively small for a sector such as aviation that has its own culture and work environment that may affect the research results.

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