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An Assessment of the Effect of Generation Y and Z Executives' Perceptions of Religion on Narcissistic Personality Traits and Reflections Thereof on Business Life

Y ve Z Kuşağı Yöneticilerin Din Algılarının Narsist Kişilik Özelliklerine Etkisi ve İş Hayatına Yansımalarının Değerlendirilmesi

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An Assessment of the Effect of Generation Y And Z Executives' Perceptions of Religion on Narcissistic Personality Traits and Reflections Thereof on Business Life

Abstract

Management, defined as doing business through others, plays the most important role among the functions in a metaphorical analogy as the heart of the business. The importance of the decisions taken within management and the vision, experience, personality traits and behaviors of managers in the realization of the main and subsidiary objectives of the business is self-evident. Thus, the personality structure of individuals at management levels affects their styles and the decisions they make in management processes. Religion is a socio-cultural value that regulates the individual's life with others in society by conveying the rules, regulations, orders, and prohibitions regarding the life of human are in the social order, including the orders and prohibitions of Allah. Religion, as an element of culture, contains values that vary for everyone. It is associated with belief as a concept. The beliefs that occupy an important place in religion have deeply affected individuals in giving meaning to the world, existence, and life. An individual's religious perceptions permeate every aspect of their life. Religious perceptions transform into virtuous behaviors in the individual with faith in Allah or should do so. Hence, it is a necessity for a person with high religious perceptions to strive to establish a lifestyle per the commandments of Allah. Religion is the values that lead people to good, truth, beauty, virtuous behavior, selflessness, to help, to empathize, namely, to be a good servant and human being. Thus, we can say that religious orientations, which make the individual a good person who is beneficial to society, play a crucial role in the formation of personality traits and their development for the better. Since personality is a encompasses an individual's entire lifestyle, narcissistic personality traits encompass all the behaviors that affect a person's life. Narcissistic personality structure has a state where the person sees themselves as better and superior. In terms of religious perceptions, the formation of narcissistic personality traits is related to it. The stronger the religious values that direct the person toward the good and true, the more the self-centered structure is polished, and reveals a personality structure that treats others thoughtfully, doesn't despise, distances from arrogance, cares for society, and is far from prioritizing oneself. We know from the verses and hadiths that the arrogant behavior of a person is considered one of the most disliked characteristics of Allah. Arrogance and humiliating others are among the characteristics of the narcissistic personality that religion won't tolerate. This study aims to determine the effect of religious perceptions of generation Y and Z managers on narcissistic personality and evaluate their reflections on business life.

In the study, a scale consisting of 24 statements was used to measure the perception of religion, and one consisting of 18 statements from nine admiration dimensions and nine competition dimensions for narcissism. Validity and reliability analyses were conducted to ensure the construct validity. After entering the data into the SPSS-25 program, confidence analysis and exploratory factor analysis were performed, and structural equation modeling was performed in the AMOS-19 program to determine the effects of it on each other.

The study results have also shown that religious perceptions have effective results on narcissism. We see that religious values command a person to be humble, modest, respectful, loving and respectful, caring, helpful, and avoiding arrogant behavior through their wealth, titles, and children, in short, with what they own, both in their life and society. It is clear that these rules and regulations of religion don't tolerate narcissism, which are defined as pathological. When narcissistic traits appear in business life, it legitimizes a thought and behavioral mechanism that makes it appropriate to engage in unethical behavior for one's interests without regard. After examining the analysis results, we see that religious perceptions play a role in narcissistic behaviors.

Key Words: Generation Y and Z, Personality, Executive Personality Traits, Narcissism, Narcissistic Personality Traits, Perception of Religion.

Y ve Z Kuşağı Yöneticilerin Din Algılarının Narsist Kişilik Özelliklerine Etkisi ve İş Hayatına Yansımalarının Değerlendirilmesi

Öz

Başkaları vasıtasıyla iş görme sanatı olarak tanımlanan yönetim işletmenin kalbi olarak metaforik bir benzetmeyle fonksiyonlar içinde en önemli rolü üstlenir. İşletmenin ana ve yan amaçlarının gerçekleştirilebilmesinde yönetim kapsamında alınan kararların ve yöneticilerin vizyonlarının, tecrübelerinin, kişilik özelliklerinin ve davranışlarının önemi açıktır. Bu kapsamda yönetim kademelerinde yer alan bireylerin kişilik yapısı yönetim tarzlarına ve dolayısıyla yönetim süreçlerinde aldıkları kararlara etki eder mahiyettedir. Din Allah'ın emir ve yasaklarını içeren toplumsal düzende insanın yaşamına dair kural, kaideler, emir ve yasakları iletmesiyle bireyin toplum içinde diğerleriyle yaşamını düzenleyen sosyo-kültürel bir değerdir. Din, kültürün bir unsuru olarak kişiden kişiye değişen değerleri içinde barındırır. Din kavram olarak inanç ile bağdaşır. Dinin içinde önemli bir yer tutan inançlar dünyaya, varoluşa ve yaşama anlam vermede bireyleri derinden etkilemiştir. Bireyin dinî algıları hayatının her alanına sirayet eder. Din algısı bireyin kişilik özelliklerinde Allah inancıyla değişim, törpülenme ve erdemli davranışlara evrilme gerçekleştirir ya da gerçekleştirilmelidir. Çünkü din algısı yüksek bir kişide Allah'ın emirleri doğrultusunda bir yaşam biçimini kurma çabasının olması bir gerekliliktir. Din insanı iyiye,

doğruya, güzele, erdemli davranışlara, bencillikten uzaklaşmaya, yardım etmeye, empati yapmaya yani iyi bir insan olmaya yönelten değerlerdir. Bu haliyle bireyi topluma faydası olan, iyi bir insan yapan dinî yönelimlerin kişilik özelliklerini oluşumunda ve daha iyiye yönelik gelişiminde önemli bir rol üstlendiği söylenebilir. Kişilik ferdin tüm yaşam biçimini kapsayan bir olgu olduğuna göre kişiliğin bir çeşidi olan narsist kişilik özellikleri kişinin tüm yaşamına etki eden davranış biçimlerinin tamamını kapsar. Narsist kişilik yapısında kişinin kendini diğerlerinden daha iyi ve üstün gördüğü bir hâl söz konusudur. Dinî algılar açısından bakıldığında narsist kişilik özelliklerinin oluşumu kişinin dinî algılarıyla yakından ilgilidir. Kişiyi iyiye, doğruya yönelten dinî değer ve inanç unsuru ne derece kuvvetli ise ben diyen yapı o derece törpülenir ve diğerlerine de düşünceli davranan, küçük görmeyen, kibirden uzaklaşan, toplumu önemseyen, kendini öncelemekten daha uzak bir kişilik yapısı ortaya çıkarır. Zira dinî kurallar çerçevesinde ayetler ve hadislerden aktarılanlardan bilinir ki kişinin kibir gösteren davranışları Allah'ın en sevmediği özellikler içinde sayılmaktadır. Narsist kişilik yapısında oluşan olumsuz özellikler içindeki kibir, diğerlerinden kendini üstün görme, diğerlerini aşağılama dinin hoş göremeyeceği özellikler içindedir. Bu anlamda çalışmada da Y ve Z kuşağı yöneticilerin din algılarının narsist kişilik özelliklerine etkisi tespit edilerek iş hayatına yansımalarının değerlendirilmesi amaçlanmıştır.

Çalışmada din algısını ölçmek için 24 ifadeden oluşan ölçek, narsisizm için 9 hayranlık boyutu, 9 rekabet boyutundan toplamda 18 ifadeden oluşan ölçek kullanılmıştır. Ölçeklerin yapı geçerliliğini sağlamak için geçerlilik ve güvenilirlik analizi yapılmıştır. Veriler SPSS 25 paket programına girildikten sonra SPSS de güven analizi ve açımlayıcı faktör analizi yapılmış ve verilerin birbirine etkilerini belirlemek için AMOS 19 programında yapısal eşitlik modellemesi gerçekleştirilmiştir.

Araştırma sonuçları da göstermiştir ki dinî algılar narsisizm üzerine etkili sonuçlar ortaya koymaktadır. Dinî değerlerin kişinin gerek bireysel yaşamında gerek toplumsal düzen içinde mütevazı, kibirden uzak, diğer insanlara saygı, sevgi ve hürmet gösterebilen onlara değer veren, yardımsever olan, maliyla, unvanıyla, çocuklarıyla kısaca dünyada sahip olduklarıyla başkalarına kibirli davranışlardan sakınmayı, uzak durmayı emrettiği görülür. Dinin bu düzenleme ve kurallar ile aslında patolojik olarak tanımlanan narsist davranış kalıplarını hoş görmediği açıktır. Narsist kişilik özellikleri iş hayatında ortaya çıktığında diğerlerini düşünmeden, kendi çıkarları için etik olmayan davranışları yapabilmeyi uygun hâle dönüştüren bir düşünce ve davranış mekanizmasını meşrulaştırır formattadır. Analiz sonuçlarına bakıldığında dinî algıların kişinin narsist davranışlarda bulunma sürecinde onu törpüleyen bir rol üstlendiği görülmektedir.

Anahtar Kelimeler: Y ve Z Kuşağı, Yönetici Kişilik Özellikleri, Narsisizm, Narsist Kişilik Özellikleri, Din Algısı.

Introduction

The concept of management, which is defined as the art of doing business through others, and therefore the characteristics of white-collar workers in administrative positions play an important role in making appropriate decisions in the business. Religion is a set of socio-cultural values that regulates the individual's life with others in society by means of rules, orders, and prohibitions regarding human life in the social order of God and conveys the way to be a good person and a good servant. Religion, as an element of culture, contains values that vary from person to person. Religion is associated with belief as a concept. Beliefs, which have an important place in religion, have deeply affected individuals in giving meaning to the world, existence, and life. Human beings both attribute existence to the divine power and understand that they are responsible for their behavior in preparation for life after death. In this context, religion plays a role in both explaining existence and drawing the boundaries of how to behave in the world, providing the spiritual satisfaction of the individual and directing him/her towards the morally good and right.¹ The perception of religion reveals one's perspective on the element of belief. Religious perception is a perspective and way of life that varies from person to person. An individual's religious perceptions can and should permeate every aspect of his/her life. Religious perceptions change, refine, and evolve into virtuous behaviors in the personality traits of the individual with the belief in Allah. Because it is a necessity for a person with high religious perceptions to strive to establish a lifestyle in line with the commands of Allah. Religion is the set of values that lead people to good, truth, beauty, virtuous behavior, to move away from selfishness, to help, to empathize, in other words, to be a good servant and human being. In this way, we can say that religious orientations, which make the individual a good person who is

¹ İbrahim Agah Çubukçu, "Kültürümüzde Din", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 30 1/4, (1988), 131.

beneficial to society, play an important role in the formation of personality traits and their development for the better. Personality can be defined as an individual's way of life that includes elements such as goodness, beauty, honesty, happiness, evil, ugliness, intelligence, education, emotion, joy, sorrow, anger, faith, friendship, traditions, sociality, self-interest, morality, responsibility, culture, sincerity, talkativeness, jealousy, irritability. This is a concept that reflects all the characteristics of a person. In general, personality refers to all the characteristics of a particular individual. However, in behavioral terms, personality is the manifestations seen in the mental, physical, and spiritual characteristics of the individual.² Since personality is a phenomenon that covers the whole lifestyle of the individual, narcissistic personality traits, a type of personality, cover all the behaviors that is reflected in the whole life of the person. In the narcissistic personality structure, there is a state in which the person sees himself/herself as better and superior to others. In terms of religious perceptions, the formation of narcissistic personality traits is closely related to perception of religious. The stronger the religious values and beliefs that direct the person towards the good and the truth, the more the self-centered structure is polished, and it reveals a personality structure that treats others thoughtfully, does not belittle, moves away from arrogance, cares about society, and is far from prioritizing oneself. Because we know the verses and hadiths that a person's arrogant behavior is considered among the most disliked characteristics of Allah. Arrogance, seeing oneself as superior to others and humiliating others are among the negative traits of the narcissistic personality structure that religion cannot tolerate.

1. Conceptual Framework

1.1. Perception of Religion

In scholarly discourse, various faith traditions offer distinct definitions of religion. While M. Weber defines religion as "an act of human meaning-making and an attempt for the salvation of the soul", E. Durkheim defines it as "religion is a set of beliefs and practices related to sacred things, commanded and forbidden".³ In Islamic Scholarship, al- Jurjani defines religion as a divine law that leads people of reason to what is good by their own choice. Tehanevi says, "It is an order, a law established by God to lead people of reason, by their own free will, which is worthy of praise, to what is good for their own benefit in the hereafter and in the world."⁴

Religion is the most important social phenomenon within the cultural values of a society. It plays a role in the lives of individuals covering the whole way of life. Religion encompasses the provisions that regulate social life. The concepts of right-wrong, good-bad, religious-worldly are evaluated together with the phenomenon of religion. The commands and prohibitions of religion encourage individuals to be right, to perform good, moral behaviors, to develop love and respect, to be kind, sharing, thoughtful and considerate of society rather than selfish. In this sense, religious rules and regulations are an element that recommends high, virtuous, and moral behavior patterns to individuals.

Religion is a solidaristic system of beliefs and practices related to sacred values and all elements that are kept separate and prohibited.⁵ Religion includes indicators that evaluate concepts such

² Feyzullah Eroğlu, *Davranış Bilimleri* (İstanbul: Beta Basım, 2011), 207.

³ Abdurrahman Kurt, "Sosyolojik Din Tanımları ve Dine Teolojik Bakış Sorunu", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 17/2 (2008), 79.

⁴ Ayşe Ak, "'Din' Kavramı ve İnsanların Dini Algısı Tartışmasında Din Eğitimi Biliminin 'Din'i.", *International Congress on Islamic Education* (İstanbul: YEKDER Yayınları, 2018), 42.

⁵ Olga Breskaya et al., "Perceptions of the Functions of Religion and Attitude toward Religious Freedom: Introducing the New Indices of the Functions of Religion (NIFoR)", *Religions* 11/10 (2020), 507.

as good-evil, responsibility, virtue, conscience, orientation towards right behavior, respect for the right, honesty, keeping one's word, reliability, and respect within the scope of ethical elements in business life. All these concepts envisage the use of one's will in favor of what is good, right, right, honest, that is, what is accepted within the framework of the desired social, moral and religious rules.

Perception takes place within the intricate workings of the human brain. It involves the processing and interpretation of sensory input from our external environment, imbuing these inputs with meaning to make sense of our experiences. Given its inherently subjective nature, perception is a deeply personal phenomenon, often distinct from objective reality. When it comes to the perception of religion, it becomes even more complex, as it varies significantly from one individual to another. This variability is influenced by a multitude of internal and external factors, including a person's past experiences, beliefs, and characteristics.⁶

1.2. Narcissism

Narcissism is defined as self-love by the Turkish National Language Institution (TDK) and as the state of admiring oneself too much in the Oxford dictionary.⁷ The first use of the term in the literature was in 1898 by Havelock Ellis. Nack (1899) defined narcissism by writing a German summary of Ellis' article. This reference attracted Freud's attention and Freud conducted research on narcissism by focusing on these definitions.⁸ Clinical and psychiatric literature classifies narcissism as a personality disorder. The American Psychiatric Association outlines that a diagnosis of narcissistic personality disorder requires the presence of at least five out of nine specific symptoms. These symptoms include arrogance, haughty behavior, perceiving oneself as special and unique, a lack of empathy, exploitation of others, and an excessive sense of entitlement.⁹

Narcissism is an individual differentiation consisting of grandiosity, self-love and inflated self-image. Narcissism consists of three ingredients; the first is the narcissistic self which is characterized by arrogance, uniqueness, sense of entitlement, and desire for power and prestige. The second is narcissistic relationships with low levels of empathy and emotional intimacy. This includes shallow relationships ranging from exciting and attractive to manipulative and exploitative. The third is exaggerated narcissistic strategies involving feelings of admiration and boasting.¹⁰

The origin of the term "narcissism" was the tale of Narcissus in Greek mythology, the story of a youth who fell in love with his own reflection. Psychologists, based on Freud's understanding, explain narcissism in terms of a sense of personal superiority, greatness, attention-seeking, and the affirmation of superiority. Narcissists are lacking in genuine empathy and may exploitatively take the credit for the success of others, as well as shifting any blame for negativity onto them. They may display an aggressive attitude when faced with negative feedback and criticism.¹¹

⁶ Hasan Arslan, "Dinle İlgili Düşünce, Tanım ve Algılamalar", *Hikmet Yurdu* 3/5 (2010), 252.

⁷ TDK, Türkçe Sözlük, "Narcissism" (Ankara: TDK, 2005), 1457. *Oxford Dictionary*, "Narcissism" (Access Date: 13 December 2022).

⁸ Robert Raskin - Howard Terry, "A Principal-Components Analysis of the Narcissistic Personality Inventory and Further Evidence of its Construct Validity", *Journal of Personality and Social Psychology* 54/5 (1988), 890.

⁹ W. Keith Campbell et al., "Narcissism in Organizational Contexts", *Human Resource Management Review* 21/4 (2011), 271.

¹⁰ Champbell et al., "Narcissism in Organizational Contexts", 269.

¹¹ Charles A. O'Reilly III et al., "Narcissistic CEOs and Executive Compensation", *The Leadership Quarterly* 25/2 (2014), 219.

W. Keith Campbell et al., "Understanding the Social Costs of Narcissism: The Case of the Tragedy of the Commons", *Personality and Social Psychology Bulletin* 31/10 (2005), 1359.

Individuals with narcissistic personality traits think that they are special and unique, that better things should happen to them in their lives than to others, that they are smarter and more attractive, more dominant and powerful.¹² People with narcissistic personality traits have a false ego and self-consciousness that is not real, and they lack the ability to create deep and strong emotional bonds with others, and they create superficial love and relationships.¹³

2.3. Narcissistic Personality Traits from the Perspective of Religious Perceptions of Generation Y and Z and Reflections Thereof on Business Life

Generation is defined as a group of people who were born in approximately the same years, shared the conditions of the same age, therefore similar troubles, and fates, and were obliged to similar duties.¹⁴ Generation Y is a term used for people born between 1980 and 1995, also referred to as the internet generation, millennials and Nexters. Generation Y is characterized as well-educated, confident, passionate, optimistic, socially conscious, and honest.¹⁵ The concept of Generation Z is used for those born between 1995 and 2015. Generation Z is the first generation to grow up in an internet world where their understanding of access to information and worldview is shaped differently from previous generations.¹⁶ The prominent characteristics of a Generation Z leader are competence, decisiveness, self-control, integrity, and forward thinking.¹⁷ While Generation Y stands out with its low sense of loyalty, difficulty in adapting to authority, a desire for independence, frequent job changes, individualism, and growing up with technology, Generation Z stands out with its collaborative, creative, and born into technology.¹⁸

Research indicates that individuals exhibiting normal narcissistic personality traits in a business context often fulfill societal expectations, derive pleasure from life, take pride in their successes, and tend to experience self-blame in instances of mistakes and failures.¹⁹ A moderate degree of narcissism can shield an individual from daily disappointments and stress, offering the benefit of self-confidence in achieving personal goals.²⁰ Narcissistic traits, when present at an optimal level, can enhance self-confidence by contributing positively to one's self-identity. Positive self-reflections help in reducing inconsistencies. Consequently, individuals with normal levels of narcissism often exhibit ambition and are typically successful and self-satisfied.²¹

When comparing normal levels of narcissism to narcissism characterized as a destructive and pathological disorder, several key distinctions emerge: 1. A normal narcissist exhibits truthfulness, sociability, and genuine self-confidence. In contrast, a destructive narcissist displays an inflated, often false sense of self-confidence. 2. For those with normal narcissism, power and wealth are enjoyed within reasonable limits, whereas destructive

W. Keith Campbell et al., "Narcissism, Confidence, and Risk Attitude", *Journal of Behavioural Decision Making* 17/4 (2004), 298.

¹² Campbell et al., "Narcissism, Confidence, and Risk Attitude", 298.

¹³ Hatice Çoban - Ayşe İrmış, "Yöneticilerde Narsisizm Üzerine Bir Araştırma", *Uluslararası Yönetim İktisat ve İşletme Dergisi* 14/1 (2018), 125.

¹⁴ TDK, Türkçe Sözlük, "Generation", 1268.

¹⁵ Adelina Broadbridge et al., "13_2_30: Experiences, Perceptions and Expectations of Retail Employment for Generation Y", *Career Development International* 12/6 (2007), 526.

¹⁶ Cecily L. Betz, "Generations X, Y and Z", *Journal of Pediatric Nursing* 44 (2019), A7-A8.

¹⁷ Cristina Seaman et al., "Common Leadership Characteristics, Personality Traits, and Behaviors that Generations X, Y, and Z Leaders Find Effective for Shared Leadership: A Formal, Informal, and Rational Approach", *JIMS* 18/3 (2018), 7.

¹⁸ See. H. Yunus Taş et al., "Geleceğimiz Olan Z Kuşağının Çalışma Hayatına Muhtemel Etkileri", *Uluslararası Toplum Araştırmaları Dergisi* 7/13 (2017), 1031-1048.

¹⁹ Çoban - İrmış, "Yöneticilerde Narsisizm Üzerine Bir Araştırma", 128.

²⁰ Roy Lubit, "The Long-Term Organizational Impact of Destructively Narcissistic Managers", *Academy of Management Perspectives* 16/1 (2002), 128.

²¹ Aaron L. Pincus et al., "Initial Construction and Validation of The Pathological Narcissism Inventory", *Psychological Assessment* 21/3 (2009), 366.

narcissists are obsessed with obtaining power at any cost. 3. In relationships, normal narcissists are capable of valuing others' opinions and demonstrating interest and respect. On the other hand, destructive narcissists tend to exploit and devalue others. 4. Normal narcissists may vary in their attitudes towards authority, but destructive narcissists often perceive themselves as above standard rules and norms. 5. While normal narcissists maintain respectfulness and are aware of their behavioral limits towards others, destructive narcissists often show self-centered attitudes and a lack of empathy, disregarding the impact of their actions on others.²² Research has demonstrated that when narcissistic personality traits are above normal and present in the person as a pathological disease, the behaviors that emerge are self-focused and without thinking about others and to the extent that they harm them. In this sense, the main reason that makes narcissism a personality disorder is the degree of deprivation. Therefore, narcissistic traits are expressed on a scale. The main factor that determines an individual as a narcissist is where the individual is on the scale. Looking at the literature, this is the reason why two different distinctions are made as normal narcissism and pathological narcissism.²³ In this sense, if the personality traits of those in managerial positions are in the tendency of destructive narcissism, there is a state of reflections on business life that is only oriented towards their own wishes, self-centered, more Machiavellian, who does not think about others, who puts the realization of their own goals above all values because they see themselves as superior and important than others. Studies reveal positive results that increase the level of success of individuals if narcissism has normal dimensions in managers.

2. Literature Review

Kohut (1966), in his article titled "Forms and transformation of narcissism", explained the types of narcissism and its transformation with inferences from the presentations of the fall meeting of the American Psychoanalytic Association. He identified a close relationship between idealization and narcissism and based narcissism on Freud's personality theory of id, ego and superego.

Watson et al. (1984) tried to reveal the differences in the relationship between narcissism and the values put forward by religiously oriented and humanistic theorists. Their study contains important results regarding the relationship between religious orientation and narcissism. Accordingly, they claimed that individuals with high religious beliefs will realize the narcissism potential lower because of the values they reflect on their lifestyles, whereas humanists are more vulnerable due to their lack of beliefs that suppress narcissistic traits.

Raskin and Terry (1988) conducted an analysis of the internal and external validity of the narcissistic scale in their study in which they analyzed the basic components of the narcissistic personality inventory.

Kets de Vries and Miller (1985) examined the relationship between narcissism and leadership. They investigated the emergence of narcissistic behavior patterns, which they divided into three dimensions as reactive, self-deceptive and constructive, within the context of leadership and their effects in managerial context.

²² Lubit, "The Long-Term Organizational Impact of Destructively Narcissistic Managers", 129.

²³ Özge Kocakula - A. Ender Altınoğlu, "Narsistik Kişilik Özelliklerinin Karar Süreçlerine Etkisi", *İstanbul Journal of Social Sciences* 18 (2017), 57.

See. Shahal Rozenblatt, *In Defence of Self: The Relationship of Self-Esteem and Narcissism to Aggressive Behaviour* (New York: Long Island University, Psychology, PhD Thesis, 2002).

Mullins and Kopelman (1988) tested the construct validity of four scales measuring narcissism. Campbell, Hoffman, Campbell, and Marchisio (2011) examined narcissism in the organizational context through a literature review.

Heiserman and Cook (1998) examined Kernberg and Kohut's hostile, depressive and positive emotion effects on participants in their study; they found less hostile and depressive emotions and higher positive emotions in participants with low narcissism level as opposed to those with high narcissism level.

Van Uden and Zondag (2010) conducted the relationship between narcissism and religious coping styles and found a significant relation between narcissism and religious coping styles.

Kanten (2014) examined the part played by organizational climate how narcissistic personality traits affected organizational citizenship behavior.

Kocakula and Altunoglu (2017) in their study examining the effect of narcissistic personality traits on decision-making processes, determined that there is a relationship between decision-making processes and sub-dimensions of narcissistic personality traits according to the results of their analysis with the questionnaire they applied to 317 students studying in Aydın province.

Capalbo et al. (2018) analyzed the assumption that narcissistic leaders over identify themselves with the organizations they lead and may be in the process of resorting to any means to achieve their goals, including unethical behavior.

Kim (2018) examined the effects of narcissism behaviors of business managers operating in the public sector on the performance of businesses. In the study, he argued that narcissism behavior-oriented leadership cannot be sustained in the long term.

Bolelli (2018) analyzed the questionnaires of 157 people to investigate the work engagement of narcissistic personality traits and found that the need for shame and admiration and authority-approval seeking factors of narcissism have a significant effect on the desire and dedication dimension of work engagement.

In their study, Ozguner et al. (2018) tested the mediating role of fragile narcissism level under the influence of locus of control on entrepreneurial potential with hierarchical regression analysis.

Coban and Irmis (2018) examined the narcissistic personality tendencies of managers and the positive and negative reflections of these tendencies for the business.

Uzun, in his master's thesis examining the relationship between narcissism and religiosity, analyzed the questionnaires he conducted on university students with SPSS 22 and found a significant positive relationship between narcissism and religiosity.

Battal (2020) investigated the role of organizational identification in the relationship between narcissism and job satisfaction at work.

Erdil et al. (2019) examined the relationship between Generation Y and narcissism.

Yustisia et al. (2020), in their study investigating the relationship between religious extremism and narcissism, hypothesized that religious extremism may increase collective narcissism, which in turn will increase the tendency to approve extreme behaviors.

Salehi et al. (2020) examined the effect of narcissism of managers and auditors on the stability of the management team according to corporate performance and found a negative and significant relationship between the narcissism of managers and the stability of the management team.

Yildirim (2021) analyzed examples of toxic leadership in his research on narcissism and leadership. Toprak (2021) investigated the effect of Machiavellianism and narcissism personality traits on unethical behaviors in his master's thesis and analyzed the data set obtained from the questionnaires they conducted on 385 managers working in the private and public sectors in Ankara with SPSS and AMOS 23.0.

Özdemir and Taşhan (2021) examined how narcissistic personality traits affected the tendency to workaholism and found that narcissistic personality traits had a significant effect on workaholism tendency according to the results of their research on 387 academic staff.

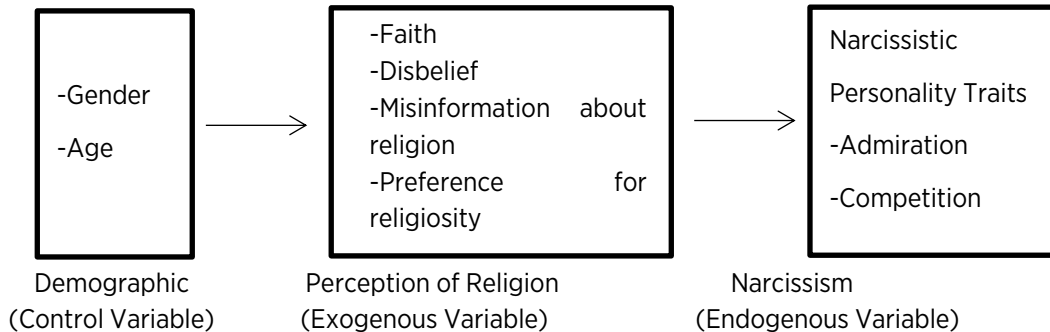
Aslan and Kartopu (2021) examined the effect of religiosity tendency on dark triad (narcissistic Machiavellian and psychopathic) personality traits.

Liu et al. (2022) conducted a survey with 67 team leaders and a scenario-based experimental study with 190 employees in their study in which they tried to find out when and why narcissists take part in the workplace. They obtained evidence that co-worker narcissism regulates the relationship between employee narcissism and employee.

3. Method

3.1. The Model of the Study and Hypotheses

Figure 1: The Model of the Study



The hypotheses of the study are as follows:

H1. The belief dimension of managers' perception of religion affects narcissistic personality traits.

H2. The disbelief dimension of managers' perception of religion affects narcissistic personality traits.

H3. The dimension of managers' misinformation about religion affects narcissistic personality traits.

H4. The religiosity preference dimension of managers' perception of religion affects narcissistic personality traits.

H5. The effect of managers' perception of religion on narcissistic personality traits creates a significant difference according to gender.

H6. The effect of managers' perception of religion on narcissistic personality traits creates a significant difference according to being generation Y and Z.

3.2. Variables of the Study

The Perception of Religion Scale was sourced from the doctoral dissertation of Karimov, E. (2016). Narcissism scale was sourced from Demirci, I. and Ekşi, F. (2017). The research used a scale consisting of 24 statements to measure the perception of religion and a scale consisting of 18 statements in total, 9 admiration dimensions and 9 competition dimensions for narcissism. The perception of religion scale consists of the dimensions of belief, disbelief, misinformation about religion and preference for religiosity. Factor I of the scale comprised 9 items, Factor II 6 items, Factor III 5 items, and Factor IV 4 items. The total score of the scale was calculated based on these 24 items. In the study, perception of religion is an exogenous variable and narcissism personality trait is an endogenous variable.

3.3. Data Collection Tool

Ethics Committee permission was obtained on 16.04.2021 with the decision numbered 2021/ 210 that the scales in the study questionnaires are ethically appropriate. The questionnaire forms were distributed by hand to the business owners and managers operating in Afyonkarahisar Organized Industrial Zone and information were given to them to choose the appropriate options regarding the statements in the scales of the questionnaire. The questionnaire was conducted between 15.10.2021-15.03.2022. 500 questionnaires were distributed in Afyonkarahisar Organized Industrial Zone and 358 data were obtained that could be used in the analysis.

3.4. Data Assessment Technique

The scales used in the study consist of two dimensions. The first section includes questions about demographic features (age, gender). In the second section, 5-point Likert-type statements with answers ranging from "1= Strongly disagree, 2= Disagree, 3= Undecided, 4= Agree, 5= Strongly agree" were used to determine the perception of religion and narcissism scales.

Validity and reliability analyses were performed to provide the content validity of the scales. Once the data were entered into the SPSS 25 package program, confidence analysis and explanatory factor analysis were applied in the SPSS package program, and Structural Equation Modeling was carried out in the AMOS 19 program to determine the effects of the data on each other.

3.5. Test of the Scales Used in the Study

In order to test the validity of the scales used, a first-order multifactor model for the Perception of Religion scale and a single-factor confirmatory factor analysis for Narcissistic Personality Traits were conducted with the AMOS 19 program.

Since the agreement values obtained by the measurement models constructed to test the validity of the measures were not within reasonable limits, the modifications suggested by the AMOS program were implemented. As a result of the modifications, the modifications brought to the scale are shown in Table 1 and the fit values obtained by the measurement models are shown in Table 2.

Table 1: Changes to the Scales

Scales		Number of Statements	Number of Removed Statements	
Religious Perception Scale	Belief	9	1	
	Disbelief	6	1	
	Misinformation about religion	5	-	
	Preference for religiosity	4	-	
Narcissistic Personality Scale	Admiration	Venditation	3	-
		Uniqueness	3	-
	Competition	Attraction	3	-
		Devaluation	3	-
		Superiority	3	-
		Aggression	3	-

In Table 1, one statement has been removed from the belief dimension and one statement from the disbelief dimension of the Perception of Religion Scale. No statements were removed from the misinformation about religion dimension and the preference for religiosity dimension. No statement was removed from any dimension of narcissistic personality traits scale.

Table 2: Fit Values of the Scales

		χ^2	Df	χ^2/df	GFI	CFI	RMSEA
Religious Perception Scale	Belief	38.344	20	1.91	0.97	0.99	0.05
	Disbelief	11.537	5	2.30	0.99	0.99	0.06
	Misinformation about religion	10.004	5	2.00	0.99	0.99	0.05
	Preference for religiosity	3.576	2	1.788	0.99	1.00	0.00
Narcissistic Personality Traits Scale		237.80	81	2.93	0.92	0.89	0.07
Good Fit Values				≤ 3	≥ 90	≥ 0.97	≤ 0.05
Acceptable Fit Values				≤ 5	0.89-0.85	≥ 95	0.06-0.08

The fit values of the scales indicate that both scales meet the $\chi^2/df \leq 3$ equality with their dimensions. The GFI value ≥ 90 , CFI value ≥ 97 and RMSEA $\leq 0.06-0.08$ were found to be met by both scales.

4. Findings

The normality analysis of the study is shown in Table 3. The normality analysis shows that the data are normally distributed since the kurtosis skewness values of all scale items and dimensions are between -2 and +2.

Table 3: Normality Analysis of the Scales

	Belief mean	Disbelief mean	Misinformation about religion mean	Preference for religiosity mean	N admiration	N competition
N Valid	348	348	348	348	348	348
Skewness	-1.485	-.349	1.172	-.923	-.075	.597
Std. Error of Skewness	.131	.131	.131	.131	.131	.131
Kurtosis	1.786	.692	.754	.473	.138	.579
Std. Error of Kurtosis	.261	.261	.261	.261	.261	.261

Table 4 shows the reliability analysis (Cronbach's Alpha analysis) of the study. The reliability analysis of the study shows that the Cronbach's Alpha values of both scales are highly reliable.

Table 4: Cronbach's Alpha Coefficient of the Scales

	Cronbach's Alpha	N of Items
Religious Perception Scale	.796	24
Narcissism Scale	.832	18

The KMO values of the study are given in Table 5.

Table 5: KMO Value of Scales

KMO and Bartlett's Test			
	KMO Measure of Sampling Adequacy		.963
Perception of Religion Scale	Bartlett's Test of Sphericity	Approx. Chi-Square	6.902E3
		Df	276
		Sig.	.000
	KMO Measure of Sampling Adequacy		.840
Narcissism Scale	Bartlett's Test of Sphericity	Approx. Chi-Square	1.942E3
		Df	153
		Sig.	.000

Examining the criteria, the KMO value of the study was found to be excellent.

Table 6 shows the correlation values of the sub-dimensions in the scales. Before the correlation analysis, the mean scores of the participants on the dimensions in the scales were averaged to create a variable score for each participant and these scores were evaluated.

Table 6: Correlation Analysis of the dimensions in the scales

		1	2	3	4	5	6
B	Pearson Correlation	1					
	Sig. (2-tailed)						
Db	Pearson Correlation	-.181**	1				
	Sig. (2-tailed)	.001					
M	Pearson Correlation	-.731**	.462**	1			
	Sig. (2-tailed)	.000	.000				
Pr	Pearson Correlation	.835**	-.167**	-.672**	1		
	Sig. (2-tailed)	.000	.002	.000			
Admiration	Pearson Correlation	.018	.274**	.066	.024	1	
	Sig. (2-tailed)	.734	.000	.217	.650		
Competition	Pearson Correlation	-.227**	.220**	.328**	-.275**	.303**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	

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

The correlation coefficient takes values between -1 and +1. According to the values of the correlation coefficient ($0 < r \leq 0.3$, weak; $0.3 < r \leq 0.7$, moderate; $0.7 < r \leq 1$, strong), the level of relationship between variables can be interpreted.²⁴

According to the correlation table including the four dimensions of religious perceptions and the two main dimensions of narcissistic personality traits; Belief dimension has a weak correlation with Disbelief dimension ($r = -.181$, $p < 0.01$), a strong negative correlation with Religious misinformation dimension ($r = -.731$, $p < 0.00$), a strong negative correlation with Religious preference dimension ($r = .835$, $p < 0.00$), and a weak negative correlation with Narcissism competition dimension ($r = -.227$, $p < 0.00$). Disbelief dimension has a moderate relationship with religious misinformation dimension ($r = .462$, $p < 0.00$), a weak relationship with Religious preference ($r = -.167$, $p < 0.02$), a weak relationship with Narcissism Admiration dimension ($r = .274$, $p < 0.00$), and a weak relationship with Narcissism Competition dimension ($r = .220$, $p < 0.00$). The dimension of misinformation about Religion has a moderate relationship with the Religious preference dimension ($r = .672$, $p < 0.00$) and a moderate relationship with the Narcissism Competition dimension ($r = .328$, $p < 0.00$). There is a significant relationship between narcissism admiration dimension and competition dimension ($r = .303$, $p < 0.00$).

4.1. Demographic Characteristics of Participants

Demographic characteristics of the study participants are shown in Table 7. The participants consist of individuals in managerial positions in enterprises operating in Afyonkarahisar Organized Industrial Zone. Of the participants, 184 were male and 164 were female.

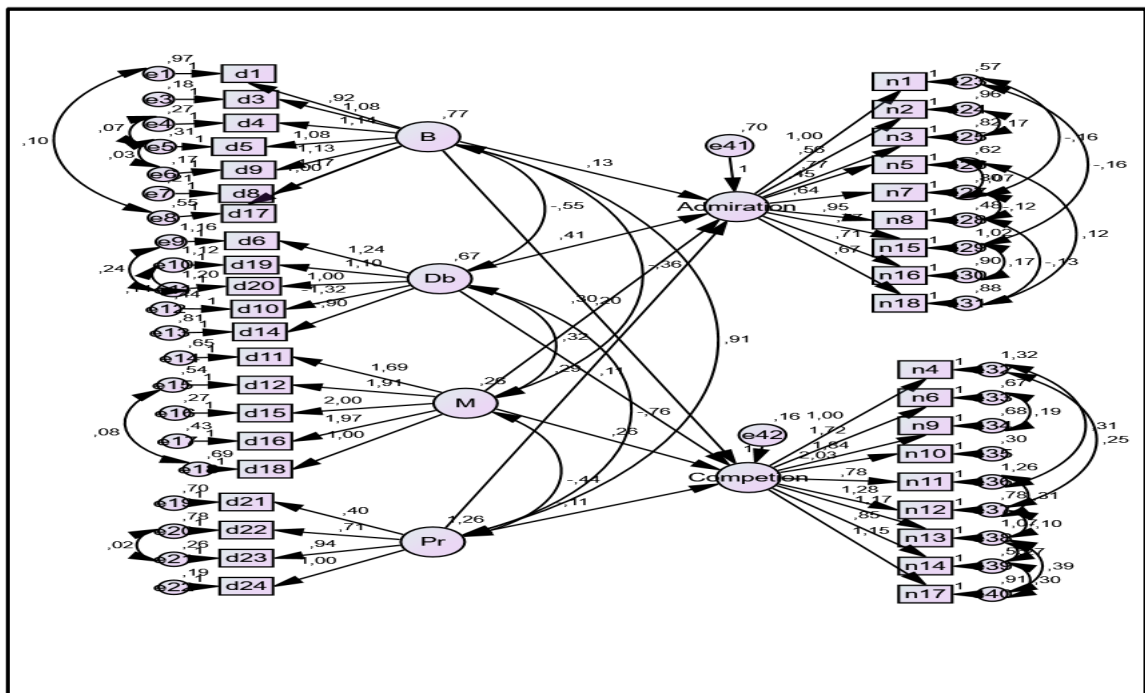
²⁴ Sait Gürbüz – Faruk Şahin, *Sosyal Bilimlerde Araştırma Yöntemleri* (İstanbul: Seçkin Yayıncılık, 2014), 254.

Table 7: Demographic Characteristics of Participants

	F Frequency	%	Total %
Female	184	52.9	52.9
Male	164	47.1	100.0
Born between 1980-1995	160	46.0	46.0
Born in 1995 and later	188	54.0	100.0
Total	348	100.0	

5.2. Structural Equation Modeling

Figure 2: Structural Equation Model



Because the model's fit values of did not fall within the acceptable limits as seen in Figure 2, one statement was deleted from the Perception of Religion scale. This modification had the result that the fit values of the model were found to be within the limits of good fit values and sufficient evidence was provided that the model was structurally appropriate. Model fit values are shown in Table 8.

Table 8: Structural Equation Model Fit Values

	χ^2	Df	χ^2/df	GFI	CFI	RMSEA
Before the statements were Removed	1656,150	722	2,29	0,81	0,89	0,06
After the statements were Removed	1419,518	665	2,12	0,84	0,92	0,05
Good Fit Values			≤ 3	≥ 90	$\geq 0,97$	$\leq 0,05$
Acceptable Fit Values			≤ 5	0,89-0,85	≥ 95	0,06-0,08

Table 9 presents the β coefficients, standard errors, p and χ^2 values between the variables according to the model.

Table 9: β coefficients, standard errors and p values between variables

Variables	Narcissism Dimensions	β	Standard error	P	R2	CR	Hypothesis Reject/Accept	
H1. The belief dimension of managers' perception of religion affects narcissistic personality traits.	Admiration	0.11	0.19	0.55	0.08	0.58	REJECTED	
	Competition	0.27	0.12	0.02	0.17	2.214	ACCEPTED	
H2. The disbelief dimension of managers' perception of religion affects narcissistic personality traits.	Admiration	0.36	0.14	0.01	0.08	2.481	ACCEPTED	
	Competition	0.11	0.08	0.17	0.17	1.35	REJECTED	
H3. The misinformation about religion dimension of managers' perception of religion affects narcissistic personality traits.	Admiration	0.21	0.22	0.34	0.08	0.94	REJECTED	
	Competition	0.30	0.14	0.03	0.17	2.15	ACCEPTED	
H4. The religiosity preference dimension of managers' perception of religion affects narcissistic personality traits.	Admiration	0.25	0.17	0.13	0.08	1.49	REJECTED	
	Competition	-1.42	0.10	0.17	0.17	-1.37	REJECTED	
H5. The effect of managers' perception of religion on narcissistic personality traits is significantly different according to gender.	Female	Belief-Admiration	0.34	0.28	0.22	0.11	1.20	ACCEPTED
		Belief-Competition	0.39	0.19	0.04	0.16	2.00	
		Disbelief-Admiration	0.31	0.19	0.10	0.11	1.63	
		Disbelief-Competition	-0.05	0.11	0.62	0.16	0.49	
		Misinformation about Religion-Admiration	0.30	0.28	0.28	0.11	1.08	
		Misinformation about Religion-Competition	0.22	0.18	0.21	0.16	1.234	
		Preference for Religiosity-Admiration	0.21	0.21	0.32	0.11	0.99	

		Preference for Religiosity-Competition	-0.23	0.14	0.09	0.16	-1.65		
	Male	Belief-Admiration	-0.20	0.32	0.53	0.09	-0.62		ACCEPTED
		Belief-Competition	0.12	0.18	0.66	0.17	0.66		
		Disbelief-Admiration	0.45	0.24	0.05	0.09	1.90		
		Disbelief-Competition	0.21	0.14	0.13	0.17	1.49		
		Misinformation about Religion-Admiration	-0.19	0.40	0.70	0.09	-0.38		
		Misinformation about Religion-Competition	0.21	0.24	0.36	0.17	0.90		
		Preference for Religiosity-Admiration	0.45	0.28	0.11	0.09	1.57		
		Preference for Religiosity-Competition	0.005	0.16	0.97	0.17	0.03		
		H6. The effect of managers' perception of religion on narcissistic personality traits creates a significant difference according to being a generation Y and Z.	GENERATION Y	Belief-Admiration	-0.06	0.26	0.80		
Belief-Competition	0.25			0.16	0.11	0.16	1.59		
Disbelief-Admiration	0.11			0.23	0.62	0.05	0.49		
Disbelief-Competition	0.25			0.14	0.07	0.16	1.76		
Misinformation about Religion-Admiration	0.48			0.28	0.09	0.05	1.68		
Misinformation about Religion-Competition	0.32			0.17	0.93	0.16	1.84		
Preference for Religiosity-Admiration	0.29			0.26	0.26	0.05	1.11		
Preference for Religiosity-Competition	-0.11			0.15	0.94	0.16	-0.07		

GENERATION Z	Belief-Admiration	0.17	0.32	0.67	0.13	0.53
	Belief-Competition	0.18	0.17	0.33	0.19	1.05
	Disbelief-Admiration	0.48	0.20	0.01	0.13	2.36
	Disbelief-Competition	0.008	0.09	0.70	0.19	0.07
	Misinformation about Religion-Admiration	0.02	0.36	0.99	0.13	0.06
	Misinformation about Religion-Competition	0.16	0.18	0.39	0.19	0.89
	Preference for religiosity-Admiration	0.28	0.23	0.19	0.13	1.19
	Preference for Religiosity-Competition	-0.22	0.12	0.05	0.19	-1.79

Looking at the results of the analyses;

H1. Managers' belief dimension affects narcissistic personality traits. Since $p=0.50$ $p>0.05$ in the Admiration dimension of narcissism, no significant difference is found, and the hypothesis can be rejected. Since in the Competition dimension $p=0.03$ $p<0.05$, there is a statistically significant difference, and it is thus necessary to accept the hypothesis.

H2. Disbelief dimension of managers affects narcissistic personality traits. Since $p=0.01$ $p<0.05$ there is a statistically significant difference in the Admiration dimension of narcissism and the hypothesis can be accepted. No significant difference is found in the Competition dimension since $p=0.30$ $p>0.05$ and the hypothesis can be rejected.

H3. Managers' misinformation about religion affects narcissistic personality traits. There is no significant difference in the Admiration dimension of narcissism since $p=0.30$ $p>0.05$ and the hypothesis is rejected. A statistically significant difference is found in the Competition dimension since $p=0.02$ $p<0.05$ and it is thus necessary to accept the hypothesis.

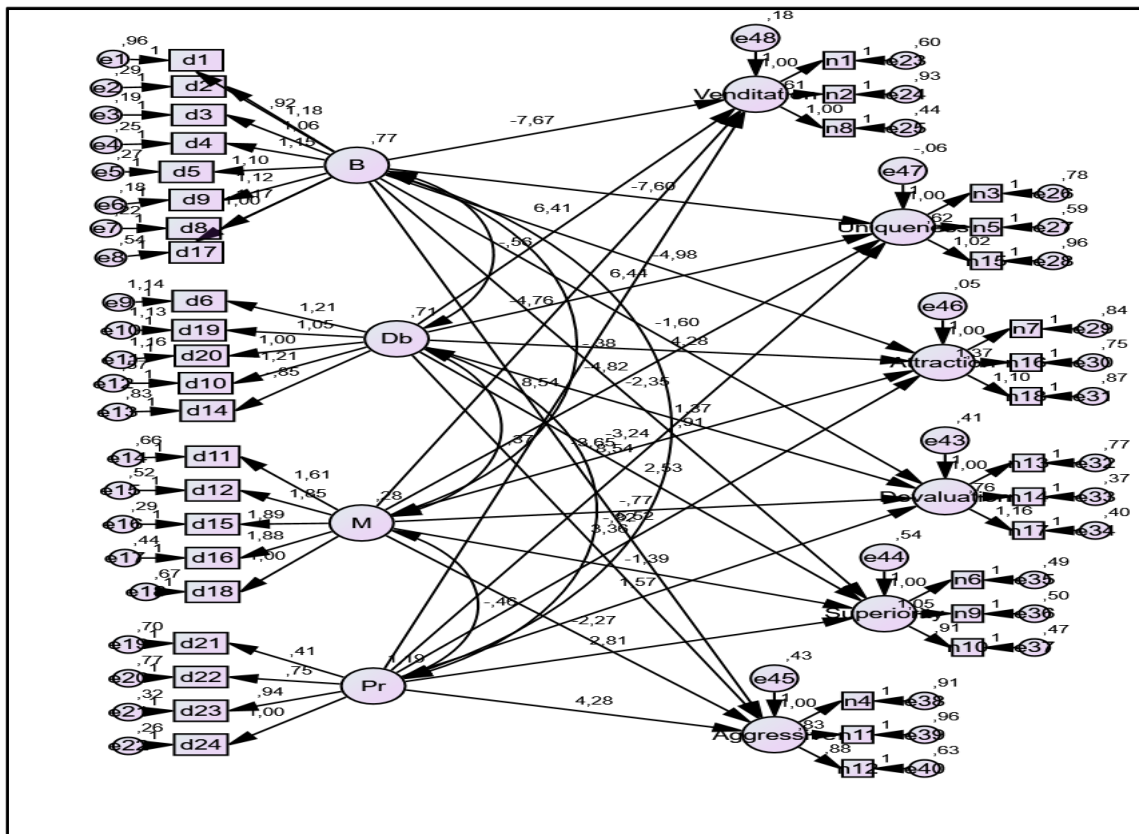
H4. Managers' religiousness preference dimension affects narcissistic personality traits. Since there is no significant difference in the Admiration dimension of narcissism $p=0.15$ and in the Competition dimension $p=0.10$ $p>0.05$, the hypothesis is rejected.

H5. The effect of managers' perception of religion on narcissistic personality traits creates a significant difference according to gender. Since $p=0.05$ $p<0.05$ for female managers in the narcissism competition dimension of the belief dimension of religious perception and $p=0.04$ $p<0.05$ for male managers in the narcissism admiration dimension of the disbelief dimension of religious perception, there is a statistically significant difference and it is thus necessary to accept the hypothesis.

H6. The managers' perception of religion on narcissistic personality traits has the effect of creating a significant difference according to being generation Y and Z. Since $p=0.01$ $p<0.05$ in the admiration dimension of narcissism of the disbelief dimension of religious perception in Generation Z managers and $p=0.05$ $p<0.05$ in the competition dimension of narcissism of the religiosity preference dimension of religious perception, a statistically significant difference is found and it is thus necessary to accept the hypothesis.

When the hypothesis results are analyzed, we see that belief, disbelief and misinformation dimensions of religious perception affect narcissistic personality traits. In terms of gender, the study found that the dimension of belief in women creates a significant difference in the competition dimension of narcissism and the dimension of disbelief in men produces a significant difference in the admiration dimension of narcissism. In terms of the generations Y and Z examined in the study, while there was no significant effect of the dimensions of religious perception on both dimensions of narcissism in the generation Y, it was determined that the disbelief dimension of religious perception in the generation Z made a significant difference in the admiration dimension of narcissism and the dimension of preference for religiosity made a significant difference in the competition dimension of narcissism.

Figure 3. Structural Equation Model of the Scales' Sub dimensions



The evaluation of the scale's sub-dimensions following the Structural Equation Model is shown in Figure 3. The Structural Equation Model fit values of the sub-dimensions are within acceptable limits. RMSEA: 0.03 , ≤ 0.05 x^2/df : $1.96 \leq 3$ are good fit values. Table 10 shows the P CR standard error values and the levels of mutual influence of the sub-dimensions of the scales.

Table 10: Values of Sub-dimensions

Dimensions			S.Error	CR	P
Venditation	<---	B	3.034	-2.529	.011
Attraction	<---	B	2.036	-2.445	.014
Devaluation	<---	B	.791	-2.017	.044
Superiority	<---	B	1.193	-1.972	.049
Aggressive	<---	B	1.645	-2.219	.027
Uniqueness	<---	B	3.037	-2.502	.012
Venditation	<---	Db	2.376	2.699	.007
Uniqueness	<---	Db	2.381	2.702	.007
Attraction	<---	Db	1.604	2.670	.008
Devaluation	<---	Db	.620	2.213	.027
Superiority	<---	Db	.940	2.689	.007
Aggressive	<---	Db	1.296	2.591	.010
Venditation	<---	M	2.187	-2.179	.029
Uniqueness	<---	M	2.190	-2.203	.028
Attraction	<---	M	1.466	-2.209	.027
Devaluation	<---	M	.564	-1.362	.173
Superiority	<---	M	.856	-1.619	.106
Aggressive	<---	M	1.181	-1.920	.055
Venditation	<---	Pr	3.158	2.705	.007
Uniqueness	<---	Pr	3.165	2.700	.007
Attraction	<---	Pr	2.126	2.599	.009
Devaluation	<---	Pr	.824	1.911	.056
Superiority	<---	Pr	1.245	2.255	.024
Aggressive	<---	Pr	1.720	2.491	.013

Perception of religion scale consists of the dimensions of belief (B), disbelief (Db), misinformation about religion (M) and preference for religiosity (Pr). Admiration dimension of narcissism scale consists of Venditation, Uniqueness, Attraction and Competition dimension consist of Devaluation, Superiority, Aggression. Looking at the Structural Equation Model analysis values of the sub-dimensions, we see that misinformation about religion has no effect on the sub-dimensions of the competition dimension of narcissism, Devaluation and Superiority, with $p < 0.05$. It was determined that all other dimensions of perception of religion affect the dimensions of narcissism with $p < 0.05$.

Conclusion and Discussion

According to the hypothesis results; belief, disbelief and misinformation dimensions of religious perception affect narcissistic personality traits. In terms of gender, it has been determined that the dimension of belief in women creates a statistically significant difference in the competition dimension of narcissism and the dimension of disbelief in men creates a statistically significant difference in the admiration dimension of narcissism. With regard to Generation Y and Generation Z, no significant effect of the dimensions of perception of religion on both dimensions of narcissism was observed in Generation Y, while in Generation Z, it was determined that the dimension of disbelief of perception of religion made a statistically significant difference

in the admiration dimension of narcissism and the dimension of preference for religiosity made a statistically significant difference in the competition dimension of narcissism. When the Structural Equation Model analysis values of the sub-dimensions are examined, it is seen that misinformation about religion has no effect on the sub-dimensions of the competition dimension of narcissism, devaluation and superiority, at $p < 0.05$. All other dimensions of perception of religion were found to have an effect on the dimensions of narcissism with $p < 0.05$ equality. When evaluated with the literature, Akin and Kartopu (2021) indicated the relationship between religiosity tendency and narcissistic, Machiavellian and psychopathic personality traits, which are referred to as the dark triad, and found that religiosity tendency affects the dark triad personality traits. Similarly, Ozel (2013) conducted a study focusing on narcissism and religion within Islam, uncovering the crucial role religion plays in mitigating pathological narcissism.²⁵ Complementing these findings, Campbell et al. (2011), in their research on narcissism in organizational contexts highlighted the pervasive impact of narcissistic personality traits on business processes, underscoring the need for further research in this area.²⁶ Kartopu (2013) researched a negative correlation between religious inclination and narcissistic behaviors, indicating that as religious inclination increases, narcissistic personality traits tend to diminish.²⁷ Van Uden and Zondag (2010) examined the relationship between religious coping styles and narcissism and found a positive relationship between narcissism and religious coping styles. They found that there was a relationship between the use of religious coping styles and a decrease in the level of narcissism.²⁸ In their study, Wink et al. (2005) found a positive effect of religion on positive narcissism and a negative effect on pathological narcissism in older age groups.²⁹

The results of the research have also shown that religious perceptions reveal effective results on narcissism. Managers' religious perceptions affect their narcissistic tendencies. From the perspective of Islam, the widespread belief of the region where the research was conducted; although there is no definition of narcissism in the Islamic literature, it has been reported that narcissistic personality traits are not welcomed with a number of verses regarding the states and behaviors that occur in individuals within the scope of their sub-dimensions. Warnings are given in many verses in the Holy Quran for dimensions such as grandiosity, arrogance, self-righteousness, and humiliation of others. Examples of these include:

Verse 34 of Sūrat al-Baqara;

To the angels: "Prostrate yourselves to Adam!" and all except Iblis immediately fell down in prostration. Iblis, on the other hand, resisted, became arrogant and became one of the disbelievers.³⁰

Verse 36 of Sūrat al-Nisā':

Serve Allah and associate nothing with Him. Do good to your parents. Do good to relatives, orphans, the poor, close neighbors, distant neighbors, close friends, the stranded, and the slaves, servants, and workers under

²⁵ İsa Özel, "Kur'an Ekseninde Narsizm ve Din." *Journal of International Social Research* (2013), 6/28.

²⁶ See. Campbell et al., "Narcissism in Organizational Contexts", 268-284.

²⁷ See. Saffet Kartopu, "Narsisizmin Dindarlık Eğilimleriyle İlişkisi: Gümüşhane Üniversitesi Örneği", *International Journal of Social Science* 6/6 (2013), 625-649.

²⁸ See. Marinus HF van Uden – Hessel J. Zondag, "I Just Believe in Me: Narcissism and Religious Coping", *Archive for The Psychology of Religion* 32/1 (2010), 69-85.

²⁹ See. Paul Wink et al., "Spiritual Seeking, Narcissism, and Psychotherapy: How Are They Related?", *Journal for The Scientific Study of Religion* 44/2 (2005), 143-158.

³⁰ *Kur'an-ı Kerim* Meâli, çev. Elmalılı Hamdi Yazır (İstanbul: Seda Yayınları, 2014), al-Baqara 1/ 34.

your hands. For Allah does not love those who are arrogant and boast too much.³¹

Verse 48 of Sūrat al-A'rāf:

The people of A'rāf call out to some of the men of Hell whom they recognize by their faces and say: "See, neither your multitudinous followers, nor your incalculable wealth, nor your arrogant behavior have availed you today".³²

Verse 146 of Sūrat al-A'rāf:

I will turn away from understanding my signs those who are arrogant in the earth unjustly, for whatever miracle they see, they do not believe in it. If they see the right path, they do not follow it. But if they see the way of rebellion and transgression, they immediately adopt it as the way to follow. This is because they deny Our signs and are utterly incapable of understanding them.³³

Verse 23 of Sūrat al-Naḥl:

Surely Allah knows what they conceal and what they reveal. He does not love those who are arrogant.³⁴

Verse 76 of Sūrat al-Mu'minūn:

Enter the gates of Hell to abide in it forever! Wretched is the destination of the arrogant!³⁵

Verse 23 of Sūrat al-Ḥadīd:

We have done this so that you may not grieve over what you have lost, and that you may not be spoiled by what Allah has bestowed upon you. For Allah does not love anyone who is arrogant and boastful before people.³⁶

Verse 18 of Sūrat Luqmān:

Do not despise people and turn away, and do not walk arrogantly on the earth; Allah does not love anyone who is proud and boastful.³⁷

The verses make it clear that Islam advises people to avoid the aspects of narcissism, or in some verses explicitly forbids them.

It is obvious that religious values command a person to be humble, far from arrogance, respectful, loving and deferential to other people, caring for them, helpful, avoiding arrogant behavior towards others with their wealth, title, children, in short, with what they have in the world, both in their individual life and in the social order. These regulations and rules of religion do not tolerate narcissistic behavior patterns that are defined as pathological. When narcissistic personality traits emerge in business life, it legitimizes a thought and behavior mechanism that makes it appropriate to do unethical behaviors for one's own interests without considering

³¹ al-Nisā' 4/ 36.

³² al-A'rāf 7/ 48.

³³ al-A'rāf 7/ 146.

³⁴ al-Naḥl 16/ 23.

³⁵ al-Mu'minūn 23/ 76.

³⁶ al-Ḥadīd 57/ 23.

³⁷ Luqmān 31/ 18.

others. The results of the analysis show that religious perceptions play a moderating role in the process of engaging in narcissistic behaviors.

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